

The Charlottetown Herald.

NEW SERIES.

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As Sure as Shooting

But shooting is not always sure. It's mighty uncertain if the gun isn't right or if the ammunition is poor. Poor ammunition will keep the best gun from shooting, sure. Poor guns have the same effect upon good ammunition. You must have both of them right. Good guns, good ammunition, are what we want to sell you. Good revolvers, too, good powder and shot.

S. W. CRABBE,

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The balance of our present stock of

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Tea, Coffee and Groceries.

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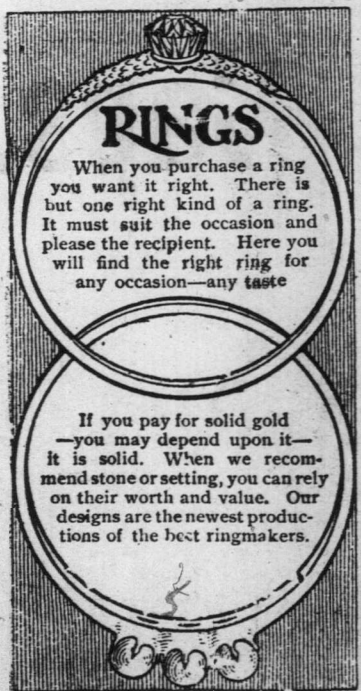
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We have just opened our New Spring and Summer Clothing. We want to say right here—we can offer you greater inducements than ever, bring your money with you and you can look forward to getting the best value in Charlottetown. 500 pairs Men's Pants. These are separate from suits and will be sold cheap. Price from 90c a pair up. A good line Waterproof Coats.

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We will try to merit it. Our Furniture has had a reputation for being good in the past. We intend that it shall continue to have it in the future.

Farmers, You Don't Want Cheap Furniture

That will go to pieces in a few months. Therefore buy from us. We will treat you right, and you will find our prices very low.

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Speeches of William II.

(By a Regular Contributor.)

The press of the world has commented to a considerable extent upon the recent visit of the German Emperor to the Pop, and some of the after-effects of that step are already being felt. Amongst others we may note the projected law which aims at removing the disabilities of the Jesuit Order in that country. In fact, it is almost a radical change in the attitude of Germany towards Catholicity that has been operated, and the Emperor seems to be the moving spirit in the entire affair.

While special criticism may be brought to bear upon an isolated speech, or public utterance, of the Emperor, still the surest means of discovering his characteristics and sentiments is to take all his speeches, letters, and other public utterances, and, divesting them of whatever local coloring they may have, to seek in them the dominant note. A German writer of Breslau, Herr S. Schroeder has just published a volume containing all the Cabinet orders, addresses, sermons, letters, telegrams, and other expressions, written or spoken, that have come from the Emperor during the past fifteen years.

"Innominato" has made a judicious and careful selection from the most striking passages in this book. In glancing over them there are two predominant notes that we cannot fail to detect. The first, is in regard to religion, in which the Emperor invariably places all trust in God, refers all successes to Him, takes His Providence into consideration in everything, great or small. They second, is the spirit of international courtesy—a tendency towards peace and concord—and a delicate attention to the feelings and sentiments of others.

To illustrate both of these we will select such passages from "Innominato's" synopsis of the book above mentioned as are calculated to accentuate these two points. Commencing then with the religious aspect of the subject we find him offering us the following examples:—

Whether as subjects or as soldiers he has esteem only for good Christians: "Whoever is not an honest Christian is not an honest man and cannot be a good Prussian soldier nor fulfil in any circumstances the duties which the Prussian army demands of its soldiers." (Nov. 16, 1897.) If neighboring nations are renegades to their Christian traditions, the Hohenzollerns cling to them and attribute to their faithfulness their success: "Why have we been permitted to attain the results which we have gained? That is above all because our family tradition dominates and because we look upon ourselves as sent by God to govern the peoples over whom He has called us to reign and to lead them morally through life." (Jan. 24, 1889.)

The Emperor is conscious of his responsibility toward God: "Wilhelm I. is an example not only for his grandson, but for all monarchs, who are unable to do anything except inasmuch as they are convinced that the function that has been confided to them by Heaven obliges them to give an account of it to Heaven." (March 18, 1895.) So, the part of the German Emperor in regard to religion is no doubtful one: "It will be the part of the German Emperor in the course of the new century to preserve religion, in spite of the new spirits and new ideas; they will offer a model to all the nations of the earth." (June 19, 1902.) "The two religions, Catholic and Protestant, which divide our country must follow the same object; to preserve and strengthen in my people the fear of God and their respect for His law." "Whoever does not regard his life on the basis of religion is a lost man."

The newspapers have reported in full the magnificent address delivered at Aix-la-Chapelle, of which this is the conclusion: "I take here the vow of placing under the Cross of Christ the whole German Empire, the whole nation, my army represented here by this staff; I place myself under it and my family. I wish to live under the protection of Him who could say: 'Heaven and earth shall pass away, but my words shall not pass away.'"

One of the most intimate friends of the Emperor is Cardinal Kopp. Writing about his Eminence to Prince Hohenlohe, January 12, 1887, the Emperor said: "What a simple, intelligent and good German nature he has." The Cardinal is constantly at court and is the Emperor's adviser in mostly all serious matters.

Turning now to his expressions concerning other rulers, we find his disposition well set forth in these passages that are selected by "Innominato":

"He eagerly seizes on all opportunities for having old quarrels forgotten and for softening the conflict

between unavoidable rivalries. To the widow of President Carnot he writes: "Carnot, worthy of his great name, has fallen honorably, like a soldier, on the battle field." (June 24, 1891.) To the English officers he declares: "Queen Victoria, that great lady, through the wisdom of her counsel." (Dec 16, 1890.) To the Americans he writes: "President McKinley, a noble son of the new world, has died in the accomplishment of the greatest of duties, that of the head of a State." (Sept 14, 1901.) His compliments to foreign sovereigns are always well timed and never commonplace.

"But it is especially: "France, our obdurate enemy." (Dec 14, 1891) whose sympathies the Emperor seems to seek. "Let us celebrate our victories in the great war without any feelings of pride and doing full justice to the unsuccessful courage with which our enemy fought." (Aug 19, 1895.) At St. Privat, where Marshal Canrobert destroyed the Prussian Royal Guard under the eyes of the old Emperor, who shed tears of grief, Wilhelm II. thus addressed his troops: "I wish that this monument, erected to the memory of those who died at St. Privat, should be looked upon as a testimonial of honor for the soldiers of both armies, the French Army as well as ours; for here the French soldiers fell heroically for their Emperor and for their country. . . . I wish that our banners should be lowered, and also wave their colors over the graves in which our adversaries rest, as if to whisper to them that we honor with the same respect the valor of all brave men." (Aug 18, 1899.)

We certainly owe the famous correspondent a debt for having cast such a new light upon the character of Germany's Emperor, and in its beams we can read more clearly the significance of his recent visit to the Vatican and all the difference paid to the Head of the Catholic Church.

—True Witness.

What is a Life Worth.

(By An Occasional Contributor.)

The New York Central Railway Company was sued for \$250,000 by a Mrs. William Leys, in damages for the death of her husband. Mr. Leys was killed last January in the Park Avenue tunnel accident. The court, or rather the jury awarded her \$100,000 damages. It will be interesting to learn how the jury arrived at its conclusion. The question naturally arises: What is the life of a man worth, calculated in dollars and cents? Morally speaking, no estimate can be properly fixed; for it is difficult to measure that which is either a spiritual or a sentimental value, by a purely material standard. Still it is absolutely wrong to do, as was done in a recent case in the United States, when the loss was of a sentimental character, to say that no estimate being sufficiently high, or no real estimate being possible, it was incumbent on the jury to dismiss the case—thereby virtually holding that there was no loss at all. In the present instance the jury seemed to go about the case in a more matter-of-fact manner. This was the reasoning:—

"In this case, the jury which awarded \$100,000 to the widow of William Leys took into consideration the age, the earning capacity and the chances of life of her husband. But they ended, after all, in a compromise; the full value of the life thus suddenly extinguished was too stupendous. It was proved that Mr. Leys was making \$30,000 a year, and that his income was increasing. He was in charge of a large department store and was a highly successful business man. It was shown to the jury that Mr. Leys was 51 years old at the time he was killed, and that his father and mother had died subsequent to his death at the age of 85 and 82 respectively. His expectation of life was at least 20 years. On this state of facts, the widow made what must seem as a moderate claim, namely, \$250,000 the probable earnings of her husband, had he lived, for a little more than eight years. The jury awarded her the equivalent of his earnings in three years and four months."

Now Mr. Leys might have lived twenty or more years, and he might not have lived one month; his business might have gone on increasing till he became a millionaire, it might have suddenly collapsed and he have died in poverty. So many are the possibilities that speculation is not one of them—at least speculation based on any kind of certainty. It is, therefore, a mere matter of conjecture. What is the use in man attempting to measure or proportionate anything upon the "what might have been?"

While we fully recognize the difficulty that a jury, in such a case, has to meet and overcome,

still we are confident that no matter what the decision, it can never be a positive one. A child is killed; that child's life can furnish no standard; it has no record of earning capacities; it, therefore, would naturally fall into the category of those whose lives are valueless, from a pecuniary standpoint. Yet that life had scarcely been commenced. That child, in all human probability, might have had forty, fifty or sixty years of great usefulness ahead of it. Yet, because it was carried away before any opportunity was afforded of gauging its earning powers, are we to conclude that its life was of no value to its parents, to the world or to society? Such would be a very cruel conclusion and a false one. That child was more important to its mother than many a man is to his family. The man who is a burden rather than a support is never the less that a child would be—especially if that child be looked upon in the light of all the possibilities of life.

Then, from another, and a more Christian point of view, the soul of the child is just as important as the soul of a man. It is as much a human being as is the older creature who has had a longer experience of life. We, then, conclude that it is not an easy matter to measure the life of a human being by the standard of money. There is a higher, a nobler standard, in virtue of which every human life is of immense importance in the machinery of God's creation.—True Witness.

Socialists Against the Church in Belgium.

The special correspondent of the Boston Transcript in Brussels, writing of an interview which he recently obtained with M. Vandervelde, the leader of Belgian Socialism, says:—

"The question of the Church in politics is one which very often gives rise to misapprehension. It is often thought that it means the introduction of undue religious influence to sway or even to terrorize the voters, but it is not so as far as I can see in the present case in Belgium. The Church—or as I will be noted that M. Vandervelde is always careful to say,—the churches must enter into the contest when it is on with Socialism, as Socialism is now understood and practiced by the vast majority of Socialists. That that must be so all ways no one who has studied the evolution of Socialism and knows the tendencies of the Church, will affirm; but against the Socialism of the moment the Church must fight. The Socialist crowd in Belgium scoffs at all the Church holds holy; here and there in the country, Socialists at times do worse than scoff, commit unspeakable sacrilege, as two soldiers did the other day at Bruges, simply because they are Socialists; but such things might be allowed to pass as signs of deplorable ignorance which instruction would cure. What can not be passed is the materialistic teaching of the leaders of Socialism who strive, however nobly, for nothing—but human justice, and seek to tie men's thoughts to the earth. No church can remain passive and allow this; no Catholic can hearken to such teaching. Charles Booth, an English Protestant, in his remarkable work just published on "The Life and Labors of the People in London," says of the Catholics that "for poor and rich alike their religion seems to be their greatest possession," and these

words, if true of the Catholic wife and strays of non-Catholic London, are doubly true of the people of Catholic Belgium. M. Vandervelde told me that not one educated Catholic was to be found in the ranks of the Socialists. "There are Catholic workmen in the party," he said, "and they go to Church and are undisturbed in their belief, but of the thinking and educated classes there is not one."

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MONEY TO LOAN.

There are some Catholics," remarks Church Progress, "who seem to think that the obligation to contribute to the support of the Church is a whim of their pastor. So dead are they to their duty in this particular, that we doubt if a miracle would relieve their impression."

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Religious Events Briefly Recorded.

The religious in charge of the Grotto of Lourdes have left their post and been replaced by secular clergy. This conclusion has been granted by M. Combes for fear of a revolution openly threatened by the town-folk and the people of the neighborhood if the Grotto were closed.

M. Combes is not satisfied with expelling the congregations from France, and his hatred follows them even in foreign lands. He has caused a formal request to be addressed to the Belgian Government to the effect that French congregations which have been expelled from France be not allowed to settle down or open establishments anywhere in proximity to the French frontier. In accordance with this, the Belgian Bishops whose dioceses are in proximity to the French frontier have withdrawn permissions which had already been given, and the monks which had settled there have now to leave and seek other quarters.

The Court of Appeal of Aix has declared that monks forming part of a dissolved congregation who had previously been freed from their vows and been regularly secularized, and who continued to live together, had committed no offence against the Law of Association. This decision was rather awkward for the government, and if upheld would have seriously interfered with the clean sweep which it is intended to make of the congregations. The matter was, therefore, brought before the Court of Cassation, which is the supreme and final tribunal in France, and the Court of Cassation has obliged the government by reversing the Aix decision and by deciding that the action complained of was an offence against the law.

An Ancient Foe

To health and happiness is Scrofula—so ugly as ever since time immemorial. It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"Two of my children had scrofula sores which kept growing deeper and kept them from going to school for three months. Ointments and medicines did no good until I began giving them Hood's Sarsaparilla. This medicine caused the sores to heal, and the children have shown no signs of scrofula since." J. W. McGee, Woodstock, Ont.

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