

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 20, 1903

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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,

Stoves and Hardware Walker's Corner.

Free!

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The ballance of our present stock of

GLASSWARE

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FANCY GOODS

will be given free to purchasers of

Tea, Coffee and Groceries.

Call early and get best selection.

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WE ARE

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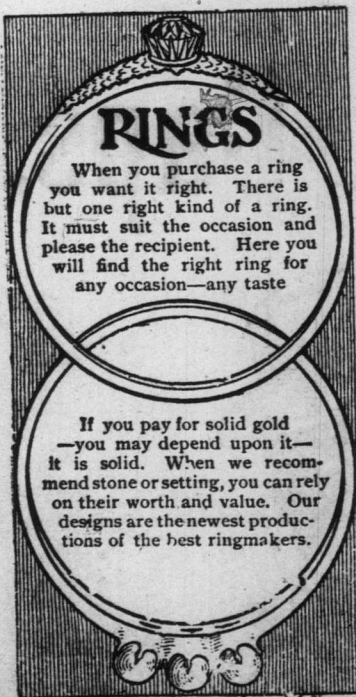
All kinds of Granite,

All kinds of Freestone.

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CAIRNS & McFADYEN,

Cairns & McLean's Old Stand, Kent Street Charlottetown.



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To take entirely for granted what anyone may say about the

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They sell. Perhaps every firm think they have good reason for believing theirs are the best; but this should not satisfy you, you must depend on your own judgment. We have a large supply on hand, and it will pay you to see our Seeds and judge for yourself.

John McKenna,

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We would like to have Your Furniture Trade

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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ROBERT PALMER & CO.,

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Manufacturers of Doors & Frames, Sashes & Frames Interior and Exterior finish etc., etc.,

Our Specialties

Gothic windows, stairs, stair rails, Balusters, Newel Posts, Cypress Gutter and Conductors, Kilo dried Spruce and Hardwood Flooring, Kilo dried clear spruce, sheathing and Clapboards, Encourage home Industry.

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CHARLOTTETOWN.

A Priest's Devotion.

In a most interesting book entitled "The Outer Isles" by A. Goodrich-Freer, published by Archibald Constable & Co. in 1902, the author, describing the condition of the poor people in South Uist, gives the following account of the "Devotion of a resident priest:"

The summer of 1898 was one of the worst they have ever endured. The potato crop had failed the previous autumn, the fishing was exceptionally bad, and an epidemic of more than usual violence had broken out. Only one person was there to help, the young priest, the Rev. George Rigg. He was in every sense of the word a gentleman, and a scholar, educated at St. Sulpice, where he acquired something of the special subtlety of French thought which fitted him for work very different from that which lay in his path of duty. He had the fastidious refinement of thought and habit which is often inseparable from years of delicate health and over-work. Not himself of Highland blood his personal devotion had made him nevertheless perfectly at home with his people, and often have they told me of the eloquence of his preaching in their own Gaelic tongue.

I remember that on first seeing him there I turned to his predecessor, himself broken down from over-work and heroic self-sacrifice in the interests not only spiritual but material of his flock, saying: "Now I hope that bright boy won't be allowed to eat out his heart on this desolate island." I little thought his deliverance would come in three years.

This is the bare story as written to me by that same faithful friend, a priest on a neighboring island, who encouraged his work in life and nursed him like a brother on his death-bed:

"For three weeks he devoted himself to a fever-stricken family where husband, wife and children were all prostrate at once. No one ever called to see them or nurse them but Father Rigg and the doctor who called and prepared food for them several times. Not even the mother of the man nor the sister of the wife ever entered the door. Father Rigg came daily and nursed and fed them and spent the day with them to cheer them. He had the most mental and loathsome work to do, and did it heroically. He was stricken down himself a week last Thursday, and died on the following Friday, at 7.30 a. m., in the height of a violent typhoid fever, after receiving the last Sacraments. . . . Father Rigg had not the enthusiasm, or I should say the natural pleasure, that hard work often gives (owing greatly to extreme delicacy of health) but worked out of a conscientious devotion to religion and duty. It was tramping down his natural inclinations thoroughly to undertake these three weeks of solitary and sickening work. He took pleasure in subduing himself."

And now His place in all the pomp that fills the glory of the summer hills is that his grave is great.

He lies among the scattered and unenclosed graves of his flock on the "Machair," the flat grass ground above the shore. A hand some Celtic cross marks the spot, and as one comes upon it suddenly on the bare expanse, one feels that here, far away from all the additional sanctities to which one is accustomed, one is—perhaps all the more—a holy ground. He still lives in the hearts of his people, his deeds are told in their stories, and his name, like those of the heroes of their past, is preserved in song.

[The Father Rigg here referred to was a nephew of Mrs. McIntyre, wife of his Hon. Lieutenant Governor McIntyre. We may remark that the author of this book, who writes thus beautifully is not a Catholic.]

For England's Conversion.

(Sacred Heart Review.)

There is a convent now, if not on the actual site of Tyburn, that—of a hundred martyrdoms, at least quite close to it, the abode of nuns belonging to the "Institute of the Adoration of the Sacred Heart of Jesus," and exiled French order, formerly at Montmartre, Paris. This order practices Perpetual Adoration; and each convent prays especially for the country in which it is situated. An old prophecy is thus carried out at Tyburn; for, in 1585, a priest, named Gunne, speaking of Blessed Edmund Campion, said the day would come when a religious house would be built for an offering on the place where he suffered. The new chapel of the Blessed Sacrament was solemnly opened, March 26. One most noticeable feature

was the appearance in the sanctuary of two Union Jacks, as the symbol of the nuns' duty of perpetual prayer for England. The Very Rev. Pere Louis, O. M. I., exiled from Montmartre, Paris, delivered the sermon, in which he eloquently said:

"Why is it this community, which God has called to Tyburn? Because its special end, most clear and precise, is to be everywhere the congregation vowed to G. d. for the nation. To adore in the name of the nation; to lament the sins of its people; to call down new and most abundant favors upon it,—that is why this congregation exists. Rome had her vestals who preserved the sacred fire; every nation must have souls who love, pray, and sacrifice themselves for it. England will now have her monastery of virgins and victims consecrated to God for the nation. This is why the religious have placed the standards of England near the altar, as a perpetual memorial of the mission this convent has undertaken. Sisters, consecrated to God! you must especially give to Him the joy and glory to see England return to Him and to His Church. For England your prayers! For England your immolation! For England you will live and die, in union with the holy martyrs! My profound conviction is that England will be converted through the Sacred Heart. The hour of the great triumphs of the Sacred Heart has come. His Holiness Pope Leo XIII. foresaw it, when he consecrated to it the whole human race, and said that this would be the great means of obtaining the return of the nation yet separated from the true faith. It is for the Sacred Heart that the order of the Adoration raises a throne at Tyburn. As more and more often the Precious Blood of Jesus flows on this altar, and prayers are multiplied, great favors will be accorded and conversions brought about. Will there not be yet national outbreaks of a Catholic England, once again the nation of Christ, towards the Sacred Heart and His martyrs? I believe it, I believe it, because here the Sacred Heart and His martyrs? I believe it, I believe it, because here the Sacred Heart has His throne, and here He wills His love to shine forth. I believe it, because the hour comes when the Sacred Heart wills to show forth His powerful mercy. I believe it, because the Holy Virgin will intercede for England, always her dowry. I believe it, because the martyrs will offer their hearts and their blood. I believe it, because many holy priests will come and ask it here, with the oblation in their hands. I believe it, because many fervent Christians will here send forth ardent prayers. I believe it, because my Sisters, will continue to immolate yourselves under your red scapular, and to pray day and night for England. I believe it, because we must sing that the Lord is good, and that His mercy endureth forever. It is He who will do this, and it will be marvelous,—sprung by all heaven and earth."

After this eloquent and as it were prophetic address, the Most Blessed Sacrament was solemnly enthroned, "henceforth to be perpetually adored on Tyburn's sacred soil."

Religious Events Briefly Recorded.

Sacrilegious ruffians recently broke into two churches in the south of France and carried away the Sacred Hosts, leaving behind some of the valuable vessels of the tabernacle. Clearly the meaning of this horrible theft is hatred of God's sacramental presence.

Marriage by its own nature is absolutely indissoluble. When a couple enter into the marriage relation, they do it for life; if they entered it with any reservation, with an understanding that it was to continue for only a period, only so long as it should be mutually agreeable to themselves; they would not look upon it as marriage; it would want, in their eyes, the character of sanctity, and would be not at all distinguishable from a mere transient commerce of passion and caprice.—Dr. O. A. Brownson.

The French press is discussing the question whether M. Edgar Combes, son of the French Premier, attempted, as M. Besson, of the "Petit Dauphinois," states, to get money from the Carthusians by promising to manipulate voting in the Chamber of Deputies for them. M. Reval, Governor General of Algeria, who is an uncle of the "Petit Dauphinois," has registered M. Besson says specifically that M. Edgar Combes, through the medium of M. Andre Vervoort, offered

to obtain authorization for the Grande Chartreuse on condition of the monks paying a million francs down. As for M. Besson, he was to receive one hundred thousand francs as commission. It is officially announced that M. Edgar Combes has instructed the Procureur General to prosecute the editor of the "Petit Dauphinois," who will be tried at the Court of Assizes in the Department of Isere.

There was an Old Maid's convention up in New York state last week which apparently did not sing quite as enchantingly as one did Chaucer's birds. . . . The President of the United States and every other person who believes in large families. Naturally they referred with approval to the teachings of Miss Susan B. Anthony and later adopted a programme of woman suffrage. It would be very wrong to cite those ladies as representative American women. We believe they represent few really respectable people, although we regret to admit there may be a number of world-be fashionable women willing to endorse their views. Yet how shall we regard a social order which produces such orders of death? Could those people obtain their demand, homes would cease on the face of the earth and the earth itself become a waste. It is a strange civilization some women and several preservers would inaugurate.—New World.

The Holy See makes a distinction between Catholic and non-Catholic heads of States visiting Rome. The former are not received at the Vatican if they have come to visit officially the Italian royalties. Its attitude in the matter has prevented the Emperor of Austria from returning the visit which King Humbert paid to Vienna, and the ill-feeling between Italy and that empire which existed previously was increased by the fact that King Victor Emmanuel recently omitted to visit Vienna, the capital of a country forming part of the Triple Alliance, though he went to St. Petersburg, the capital of a country belonging to the Dual Alliance. An incident occurred between Italy and Portugal because the King of the latter country wished to visit the Pope only in Rome and the King in a summer resort. At the present date the negotiations between Italy and France about the visit of the King to Paris are at a deadlock, because the French President would not be received at the Vatican if he returned the visit in Rome. And Italy insists that its monarch shall receive official visits only in Rome. But in making the concession to non-Catholic heads of States the Holy See has invariably maintained the rule that they must start for the Vatican from an extraterritorial and consequently neutral spot.

His Lordship Bishop Breyat, O. M. I., Vicar Apostolic of Mackenzie, recently returned from his first episcopal visit to the Holy Father. When, on his way back, he crossed the Atlantic on La Gascoigne, of the French line, there were about sixty religious, secular priests and nuns on board. On week days Mass was said in one of the smaller saloons, but on Sunday the passengers obtained the use of the grand dining room between breakfast and luncheon, and there Mgr. Breyat offered up the Holy Sacrifice before a very large and devout congregation. Before the Mass His Lordship announced that he

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SOURIS, P. E. ISLAND.

MONEY TO LOAN.

was about to offer it for all who were present and for their absent relatives and friends. During the Mass the singing by so many experts in conventional music was very fine, and all the congregation were deeply impressed. That evening after dinner all the clerical contingent assembled in the gallery which surrounds and overlooks the great dining hall, and sang the well known "Chant du Depart des Missionnaires," a song of farewell to missionaries departing for the foreign missions, which has been for three quarters of a century the battle cry of French missionaries going to possible and often actual martyrdom. The Mass of this chant attracted by so numerous a body of real victims of persecution was to cast a spell of religious awe over the whole audience. Ladies who had come there in the garishness of evening dress with some prospects of a dance quietly withdrew to their staterooms, exchanged their gay attire for black dresses and returned to talk in low tones over what they had heard. There was no dancing that evening.

Another Irish prelate has been added to the Australian Church. His Eminence Cardinal Moran has received the bulls appointing Mgr. O'Connor, New South Wales. Some months ago the Monsignor was almost unanimously named by the priests strongly against his will. His name was forwarded to Rome with the recommendation of the Cardinal and the suffragan Bishop. Dr. O'Connor has been Bishop Torrigiani's right hand man for many years, and the venerable prelate holds his vicar general in the deepest affection. Throughout the process the new prelate is beloved, so much so that it is said every one regards him as an intimate personal friend. He is a fine looking man, about 50 years of age, tall, well-built and dignified, a hard-working priest and a thorough Irishman. Some two and a half years ago his silver jubilee was celebrated amidst great rejoicings in Armidale. Mgr. O'Connor is not the only member of his family who has devoted his life to religion. His brother, the Very Rev. Father David O'Connor, is parish priest of Ballybooly, in the Waterford and Limerick Diocese. Two of his uncles, the Rev. Fathers Meany, did magnificent work in their time. One was rector for a number of years of St. Anne's Church, Blackburn, in the Salford Diocese. The parish priest of Clonbehen, in his native Diocese of Waterford and Lismore. His nephew, Rev. Father Matthew Carroll, is at present in the Archdiocese of Glasgow, in Scotland. His aunt is a member of the Order of Presentation Nuns in Lismore, Ireland, and his niece is a member of the Ursuline community in Armidale.

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I was taken ill with kidney trouble, and became so weak I could scarcely get around. I took medicine without benefit, and finally decided to try Hood's Sarsaparilla. After the first bottle I felt so much better that I continued its use, and six bottles made me a new woman. When my little girl was a baby, she could not keep anything on her stomach, and we gave her Hood's Sarsaparilla, which cured her." MRS. THOMAS LEMMA, Wallaceburg, Ont.

Hood's Sarsaparilla

Cures kidney and liver troubles, relieves the back, and builds up the whole system.

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