

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JAN. 23, 1901.

Vol. XXX, No. 4

## Calendar for Jan., 1901.

MOON'S CHANGES.  
Full Moon, 4th, 8h. 13m. evg.  
Last Quarter, 12th, 4h. 38m. evg.  
New Moon, 20th, 10h. 35m. m.  
First Quarter, 27th, 5h. 52m. m.

D	Day of Week	Sun rises	Sun sets	High Water
1	Tuesday	7 49	4 21	8 29
2	Wednesday	49	22 9	36 29
3	Thursday	48	23 10	35 21
4	Friday	48	24 11	27 22
5	Saturday	48	25 12	11 23
6	Sunday	48	27	12 02
7	Monday	47	28 0	14 04
8	Tuesday	47	30 0	14 04
9	Wednesday	47	31 1	14 38
10	Thursday	46	33 2	15 12
11	Friday	46	34 3	15 50
12	Saturday	45	35 4	16 27
13	Sunday	44	37 4	17 08
14	Monday	43	39 6	17 52
15	Tuesday	42	40 7	18 38
16	Wednesday	42	41 5	19 25
17	Thursday	41	42 9	20 13
18	Friday	40	43 6	21 05
19	Saturday	39	44 10	21 57
20	Sunday	38	45 11	22 49
21	Monday	37	47 12	23 39
22	Tuesday	36	49	24 30
23	Wednesday	35	50 0	25 22
24	Thursday	34	51 1	26 15
25	Friday	33	52 2	27 07
26	Saturday	32	53 3	28 00
27	Sunday	31	55 4	28 52
28	Monday	30	57 6	29 45
29	Tuesday	29	59 8	30 38
30	Wednesday	28	6 8	31 31
31	Thursday	27	2 9	32 24

## Sale of 70 Acres of Land, STOCK, etc.

To be sold on TUESDAY, the 29th of JANUARY, inst., 1901, at 11 o'clock a.m., on the farm of the late John J. McDonald, Little Pond, Lot 56, two mares, 8 and 9 years old, two milch cows, five head of dry cattle, ten sheep, five pigs, one mow, one reaper, one horse rake, one plough, one cart, three sets of harness, one spring tooth harrow, four tons of hay, three tons of straw, oats in sheaf, potatoes, turnips, and sundries too numerous to mention.  
Terms all sums under \$5 cash, and over \$5 12 months credit on approved joint notes.  
The undersigned also offers her farm of 70 acres at Little Pond, Lot 56, by private sale, 50 acres clear, balance covered with a good growth of hard and soft wood; good dwelling house, two barns on premises. Also Orchard Farm, formerly owned by John J. McDonald.  
For particulars apply to undersigned on premises, or to Joseph J. McDonald, Little Pond, Lot 56.  
Dated 27th Dec., 1900.  
Jan. 2-41 SARAH McDONALD.

We will move towards  
**Gordon & McLellan's**  
WHEN WE WANT  
OUR CLOTHES MADE  
THEN WE WILL BE SURE OF  
Getting a Good Fit.

Do not compare the general-ity of Suits to that made by Gordon & McLellan. The difference is the same that night is to daylight. Ours is elegant, superb, the masterpiece of perfection.  
Suits and Overcoats  
Made by Experts.  
**GORDON & McLELLAN,**  
Men's Outfitters.  
"We treat you white, wherever you may hail from."

Grocery  
Satisfaction  
In this store means something more than simply LOW PRICES. It means strictly high-class goods—the guaranteed kinds. It means prompt attention, quick delivery. It stands for all you can possibly expect, from the best Grocery Store you ever heard of.  
Everything guaranteed to be the best of its kind.  
**Driscoll & Hornsby,**  
Queen Street.

Our Tea pleases many. It will please you.  
**Driscoll & Hornsby,**  
Queen Street.

**20th Century.**  
BE UP-TO-DATE AND SEE OUR EXCELLENT STOCK  
Heavy Overcoatings  
Suitings and Trouserings  
Underclothing  
Hats, Caps, Gloves, Ties, etc.  
**John McLeod & Co.**  
WE ARE IN THE  
**Monumental Business**  
We devote all our time and energies to this line only. We employ tradesmen who thoroughly understand their business—some of them having served their time with the old reliable firm of Cairns & McLean.  
Proportion is one of the most particular branches of our trade; without it a monument cannot look well. This is one of the places where some competitors are continually going astray.  
We do not import condemned stock full of cracks and stains because it is cheap, but we pay the right price and get the right goods.  
**THE BALANCE OF OUR STOCK**  
WILL BE CLEARED OUT  
**AT COST**  
To wind up the season's business and make room for our large Fall Stock for winter cutting. Come quick if you want a bargain.  
We don't advertise very much, but when we do we mean just what we say.  
**CAIRNS & McFADYEN,**  
Cairns & McLean's Old Stand, Kent Street Charlottetown.

## TOPICS OF THE DAY.

### WOMAN SUFFRAGE.

Father O'Ryan, of St. Leo's Church, Denver, has changed his mind on the question of woman suffrage. In a recent sermon he said:

"I voted for woman suffrage when it was presented to us, but now I feel that I ought to throw a white sheet over myself and stand in front of the Church door and do penance for it. It is working bad to the women of the State. I have been obliged to stop them engaged in political work, as they have on precinct canvassing and on election day at the polls. The women are losing their womanhood through it."  
The real, fundamental objection to woman suffrage is not the evil effects which Father O'Ryan witnessed; they were local, and arose, perhaps, from local conditions. The fact that evils may follow per accidens the use of a thing is no valid proof that the thing is in itself bad. To prove that a thing is bad in itself it must be shown that the evils associated with it follow necessarily from it. Popular suffrage is not free from many and serious evils, but until it is shown that they follow necessarily from the use of it, and not from the abuse of it, those evils are no argument of the abolition of popular suffrage. That many evils follow from free-will is no argument against the possession and use of free-will. Evil follows only from the abuse of it, and no good thing is free from, or is responsible for, the abuse that perversity may make of it. The fact—if it be a fact—that the women of Denver abused the suffrage is an argument against them, but not against the general principle of woman suffrage. To defend a good thing or oppose a bad thing by defective or unsound argument is not conducive to the interests of the verities.  
From a Christian point of view the only valid argument against woman suffrage is that it is not in accord with the divinely established constitution of society. By that constitution the family, not the individual, is the social unit. And the man, being by divine appointment the head of the family, represents it in the social order. When he votes it is as the head and representative of the social unit, the family. He is the ambassador from that little empire to the great social and political world about it. The family is of more immediate divine origin than is the political family or the state; the latter is the result of a union of many of the former, and not the result of individual nomads. The franchise, then, in political society really belongs to the family, or to the head of the family as head, and not to him as an isolated individual. That the man is the head of the house is a divine fact, and any social theory that does not recognize this fact is false. The theory of woman suffrage does not recognize this fact. It makes of the family a monster, a thing with two heads, an abnormality; it destroys it as the ultimate social organism. In doing this it runs counter to the divine-natural order. Just here is found the fallacy on which woman suffrage rests.  
It is a fact worthy of attention that the movement for so-called woman's rights and woman suffrage originated among infidels, skeptics, agnostics and other miscreants who deny the divine origin of Christianity.  
But, some one may ask, if only the heads of families should have the right to vote, why are those men who are not heads of families, who are not married, allowed to vote? Perhaps it would be wise not to allow them to vote. We will not pass on that. It might be left to the decision of the unmarried women. It is sufficient to say that political societies or states that recognize the family as the social ultimate or unit, grant the franchise only to those who by reason of their age are assumed to be married and at the head of families. When

our Government grants the franchise to a man of twenty-one, by a legal fiction, assumes that he is the head of a family. It does not make that age the measure of intelligence, for some men at twenty have more sense than some at thirty or even sixty. In this way our political social theory recognizes the divine fact of the family, while the State of Colorado ignores it.  
We have said that the elective franchise, when granted by government, inheres in the family, and that the man in voting acts as the agent or representative of the family and personifies it. While the statute laws of Christian nations do not explicitly formulate this fact, they all imply it in recognizing the family as the social unit. And here we have the reason why women have not been allowed to vote.  
But why might not the woman go and vote as the agent of the family and let the man stay at home and mind the baby?  
Well, madam, the divine will as manifested in the economy of human affairs has willed that the man is the head of the home or family. Any argument against that will is not valid; any a priori contrary to it is an espousal in the wrong direction.  
Is it not humiliating to women not to be allowed to vote? Just in the same sense that it is humiliating to an angel. If the head of the house sent an angel from heaven to the polls to cast his vote for him he would be challenged and not allowed to vote. Is it a humiliation to be treated like a good angel? The angel's happiness, dignity, honor, glory and beauty are not in the least affected by the fact that he cannot vote for President of the United States, governor, or alderman. The reason is, that the angel, because he is an angel, is satisfied with the divine ordering of things—as we should all be.—New York Freeman's Journal.

**SUFFERING OF NUNS IN CHINA.**  
The following extracts from the letters of an English Sister of Charity at Ningpo, are published in the London Tablet:  
At Kion-tsiou, ten poor Protestant missionaries were caught, and some of them put to a most cruel death. They fled to the Taotais Yamen, but he refused to see them, saying he could not protect them. Our poor sisters from the Kingdoms are in great distress. At Yio-tohien when the house was fired and the children told to escape to the mountains, some of the little ones, and the infirm, could not get away, and were burnt. Many of the others were caught, and have been sold for six or eight dollars. It is too sad! Sister Foubert is in despair, as many of her Kio-Kiang girls have been carried off. Many poor Christians are being threatened with death, unless they apostatize. Numbers have remained firm, but alas some could not stand the ordeal. . . . We have now (September 8) authoritative accounts from Pekin. Eight missionaries are dead; two are massacred; several burnt in their churches, and dear old Sister Janrias is dead. She was the heart and soul of the establishment, during siege, going about cheering and encouraging all in spite of being close upon 80 years old. 45 of which she had spent in China. Every effort was made to destroy the orphanage—bombardment, arrows on fire, mines. One explosion killed 70 people, among them all the little ones in the Greche. The day the Allies entered, Sister Janrias broke down. She received the last Sacraments, then made a rally, and set to work again, but failed, and expired peacefully on Aug. 22. All the Christians were cruelly massacred at Kionchou. Some of the women and children were stripped, tied to trees, and killed with pitchforks. Others were murdered in the street. . . . The sufferings at the Peitang (Northern Cathedral of Pekin) are said to have been fearful, from want of food, and hourly anxiety, but their trust in God never failed. . . . They had only 40 guards, 30 French and 10 Italians; walls were overthrown and mined, but the enemy were never able to put their foot in the Peitang. They declared they saw a lady with arms extended, who prevented them from getting in. . . . The Boxers invaded the Hospital, and rushed over the place like wild beasts, fell upon the Christians, and murdered every one excepting two servants, who escaped to tell the sad tale. . . . Two girls who assisted the Sisters were flayed alive. . . . In the Hospital, the Sisters baptised a whole band of catechumens, the evening before the massacre. They gave them their option, to leave, or to be baptised, remain and die; nearly all chose the latter.

**INTERESTING HAPPENINGS THE WORLD OVER.**  
Mgr. Favier, Bishop of Peking, arrived at Marseilles recently on board the steamer Tonkin. The Bishop has been thirty-nine years in China, and is, therefore, an authority concerning the present crisis. In Mgr. Favier's opinion, Prince Tuan is at the bottom of all the mischief. Constantly kept aloof from the State affairs during the past thirty-five years, Prince Tuan resolved to avenge himself by sowing revolt in China. When Tuan came to power he was completely ignorant of the State affairs which had been signed, but from that day he swore an unyielding hatred against all who had contributed to establish them, and at the same time resolved to destroy all that had been done without him. When, with the aid of the Boxers, he fomented the revolution, he was in ignorance of the strength of the Europeans, who regularly held the concessions for mines and other industries. Knowing that the Chinese Christians sided with the Europeans, his hatred naturally extended to them. Mgr. Favier declared that Prince Tuan commenced his revenge by beheading all the Chinese who were suspected of entertaining commercial relations with Europe. The Boxers, in his opinion, were merely thieves and assassins, and there was no religious war, but a rising of bandits. Moreover, the Empress of China could not be held responsible for these events, to which she was completely foreign. Mgr. Favier declared that it was the Empress who granted the various concessions acquired by Europeans, and she could not have seen the work she had caused to be carried out destroyed with a light heart. She was feeble and wanting in energy, but was far from being a bad woman or entertaining hostile sentiments towards Europeans. Her role had been a purely passive one. Mgr. Favier, who is proceeding to Rome, added that it was hoped that the party of which Li-Hung-Chang is chief would return to power with the Emperor and Empress.

The Australian has the following pertinent remarks to make concerning  
**Tonight**  
If your liver is out of order, causing Biliousness, Sick Headache, Heartburn, or Constipation, take a dose of  
**Hood's Pills**  
On retiring, and tomorrow your digestive organs will be regulated and you will be bright, active and ready for any kind of work. This has been the experience of others; it will be yours. HOOD'S PILLS are sold by all medicine dealers. 25 cts.

At St. Mary's Abbey, Suffolk, a convent of Benedictine nuns, Cardinal Vaughan recently conferred the habit upon his niece. The young nun, known in the world as Miss May Vaughan, is the second daughter of Cardinal Vaughan's daughter-in-law. She is one of six brothers and sisters, of whom three have already taken themselves to the Church.

**1901 Diaries**  
FOR THE Pocket  
FOR THE Office  
FOR THE Home.  
We have a LARGE ASSORTMENT  
**Haszard**  
—AND—  
**Moore,**  
SUNNYSIDE.

HERE YOU'LL FIND  
**Furniture Bargains**  
But we don't like to use the word. So many advertisers use it and don't mean it.  
Webster says, "a gainful transaction"—that's how we mean it—a gainful transaction for our customers.  
We would like you to call and satisfy yourself that what we say is true.

**John Newson**  
The Royal Insurance Co. of Liverpool,  
The Sun Fire office of London,  
The Phenix Insurance Co. of Brooklyn,  
The Mutual Life Insurance Co. of New York.  
Combined Assets of above Companies, \$300,000,000.  
Lowest Rates.  
Prompt Settlements.  
**JOHN McBACHERN,**  
Agent.  
**ENEAS A. MACDONALD,**  
BARRISTER AND ATTORNEY-AT-LAW,  
Agent for Credit Foncier Franco-Canadian, Lancashire Fire Insurance Co., Great West Life Assurance Co.  
Office, Great George St. Near Bank Nova Scotia, Charlottetown.  
Nov 1 892-3y

**Perfection Bifocals.**  
THESE ARE THE  
**New Lenses**  
For Seeing both at a distance and near.  
They are made as perfect as science can make them. Orders for them fitted in gold, silver or other frames; or your own frames if suitable, filled in rotation.  
When you call ask to see the  
**NEW EYE PROTECTOR,**  
Just the thing to face a snowstorm with.  
**E. W. Taylor,**  
OPTICIAN,  
Cameron Block, Ch'town.

**HOW IS THIS?**  
Ladies' Hockey Boots with straps, warm lined, worth \$2.35; now \$1.25; now is your chance to secure a bargain; cost us far more money; want to clear them out. Headquarters for Ladies' Gaiters. We have them as low as 20 cents a pair.  
**A. E. McRACHEN,**  
THE SHOE MAN.  
**FIRE INSURANCE, LIFE INSURANCE.**

**JOHN T. MELLISH, M. A. LL. B.**  
Barrister & Attorney-at-Law,  
NOTARY PUBLIC, etc.  
CHARLOTTETOWN, P. E. ISLAND  
Office—London House Building.  
Collecting, conveying, and all kinds of Legal business promptly attended to. Investments made on best security. Money to loan.  
**A. E. ARSENAULT. H. R. McKENZIE.**  
**ARSENAULT & MCKENZIE**  
Barristers, Solicitors, etc.  
(Late of the firm of Charles Russell & Co., and F. V. Knox, London, Eng.)  
OFFICES—Cameron Block, Charlottetown.  
Aug. 20, 1899—7

**Driscoll & Hornsby,**  
Queen Street.  
**20th Century.**  
BE UP-TO-DATE AND SEE OUR EXCELLENT STOCK  
Heavy Overcoatings  
Suitings and Trouserings  
Underclothing  
Hats, Caps, Gloves, Ties, etc.  
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**AT COST**  
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**CAIRNS & McFADYEN,**  
Cairns & McLean's Old Stand, Kent Street Charlottetown.

**"Wifely Waste Makes Woeful Want."**  
It is as wasteful not to secure what you need and might have as it is to squander what you already possess. Health is a priceless possession. You can secure it and keep it by taking Hood's Sarsaparilla which purifies the blood, cures disease, and invigorates the whole system.  
Belle—"I was greatly troubled with boils and bad blood and was advised to try Hood's Sarsaparilla. I followed this advice and the benefit I received was so great that I took a second bottle and was cured."  
**Hood's Sarsaparilla**  
NEVER DISAPPOINTS