

# The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MAY 18, 1910

Vol. XXXIX, No. 20

## "PERIQUE."

Dark Cut Tobacco in tins and packages. This is one of the

### COOLEST SMOKES

On the market. Try a 10 cent package. You'll enjoy it. All up-to-date grocers and druggists sell it.

HICKEY & NICHOLSON Tobacco Co., Ltd.  
Ch'town, Phone 345. Manufacturers.



## For New Buildings

We carry the finest line of Hardware

to be found in any store.

Architects, Builders and Contractors, will find our line of goods the newest in design, the most adaptable and improved, and of the highest standard of merit in quality and durability.

Also a full line of pumps and piping.

Stanley, Shaw & Peardon.

June 12, 1907.

## Fall and Winter Weather.

Fall and Winter weather calls for prompt attention to the

Repairing, Cleaning and Making of Clothing.

We are still at the old stand,

PRINCE STREET, CHARLOTTETOWN

Giving all orders strict attention.

Our work is reliable, and our prices please our customers.

H. McMILLAN.

## Dominion Coal Company

### RESERVE COAL.

As the season for importing Coal in this Province is again near, we beg to advise dealers and consumers of Coal that we are in a position to grant orders for cargoes of Reserve, Screened, Run of mine, Nut and Slack Coal, F. O. B. a loading piers Sydney, Glace Bay or Louisburg, C. B.

Prices quoted on application, and all orders will receive our careful attention by mail or wire.

Reserve Coal is well known all over this Island, and is most extensively used for domestic and steam purposes.

Schooners are always in demand during the season and chartered at highest current rates of freight. Good despatch guaranteed schooners at loading piers.

Peake Bros. & Co.,

Selling Agents for Prince Edward Island for Dominion Coal Company.

Charlottetown, P. E. I., April 21, 1909-41

## Far-Sightedness

—OR—

## Near-Sightedness

Uncorrected by glasses, imposes a severe tax on the eyes, which are needlessly weakened by the strain involved in trying to misuse them. Defects in vision grow, like weeds, without cultivation, and it's dangerous to overlook them. Whatever may be thought of a tax on income, a tax on the sight will never do, as it is apt to leave taxpayers out of sight.

Should you need glasses, better have your eyes tested and fitted at once. You will find our prices quite reasonable.

E. W. TAYLOR,

South Side Queen Square, City.

## Just Received

New Hat Pins, Ladies' and Gen-

tlemen's Fobs, Chains, Lockets, Sterling Thimbles, Links, Brace-

lets, Brooches.

E. W. TAYLOR,

South Side Queen Square, City.

## Souvenir Post Cards

Are a nice thing to send to friends abroad. We have a nice selection of City and Provincial views to select from. The following are some of the titles.

One color 2 cents each.

St Joseph's Convent, Ch'town	Bishop's Palace & Church (Ch'town)
St Dunstan's College, "	Interior St Dunstan's Cathedral, Charlottetown
Notre Dame Convent, "	View of Charlottetown from Soldiers Monument
Hillsborough Bridge	Victoria Park

Colored Cards 2 for 5 cents.

Victoria Row, Charlottetown	Pioneer Family, five generations
Block House Point, "	Among the Birches
City Hospital, "	A Morning Walk, Bonshaw
Crossing the Capes	Trout Fishing
Str Stanley in ice	A Rustic Scene
Str Minto in ice	North Cape
Apple Blossoms	By Still Waters
Travellers Rest	The Border of the Woods
Beautiful Autumn	Harvesting Scene
Terrace of Rocks	A Shady Nook
Catching Smelts at S'Side	Sunrise, North Cape
Sunset at S'side Harbor	Looking Seaward
Summer St, Summerside	
High School, "	

We also have a large variety of Comic Cards at one cent each. Any number of cards will be sent by mail providing one cent extra is added for each 10 cards.

## EUREKA TEA.

If you have never tried our Eureka Tea it will pay you to do so. It is blended especially for our trade, and our sales on it show a continued increase. Price 25 cents per lb.

R. F. Maddigan & Co.

Eureka Grocery,

QUEEN STREET, CHARLOTTETOWN.

### A Humble Heroine.

(Anglo-French Catholic in America.)

Paris, April 20, 1910.

Only ten days ago, on the feast of the Good Shepherd, April 10, a funeral procession wended its way between flowering hedgerows to the tiny convent cemetery of Larnay, near Poitiers, in the west of France. The coffin was followed by a number of grey-robed Soeurs de la Sagesse, whose institute is well known throughout the country, by the two hundred deaf and dumb girls, who are educated at Larnay and by a pathetic little group of blind deaf-mutes, to whose imprisoned souls the woman just dead had brought light, love and happiness. Some friends followed, among them was M. Louis Arnould, the distinguished professor of the University of Poitiers, who was the first to make known to the world the great work accomplished by Soeur Ste. Marguerite, the humble heroine who, on that April day, was laid to rest in the quiet graveyard.

The story is an interesting one: Soeur Ste. Marguerite, a native of Brittany, became a Soeur de la Sagesse at the age of eighteen; in 1888, she came to Larnay and was employed in the training of the deaf-mutes, who are educated by these nuns. Soeur Ste. Medelle, who had much experience in the matter, taught her methods to Soeur Ste. Marguerite, but the latter soon became more efficient than her teacher and achieved the great work of her life, when she undertook to train a girl called Marie Heurtin, who was not only deaf and dumb, but also blind from her birth.

Marie was brought to Larnay in 1875, at the age of ten; she was the child of poor peasants, who had never succeeded in controlling her; it was pitiable to see how the girl's wild soul, untouched so far by any external influences, battled against its prison house and fought with the barriers that separated it from the world of the living! Marie's fits of passion terrified the sisters, her yells and shrieks alarmed the neighbors, she would beat the floor with her fists in her vain efforts to make herself understood. To Soeur Ste. Marguerite was entrusted the task of training the little creature; it was no easy one and demanded much capacity, penetration, good sense, as well as unlimited devotedness. The sister began by studying her pupil's tastes and faculties and managed to establish a system of signs by which Marie was able to ask for the things she wanted; eggs, bread, a knife, etc. The child thus learnt that certain signs were connected with certain objects. When this was done, her mistress taught her the special alphabet that was in use among deaf-mutes before the invention of the vocal method that is now generally adopted; only the signs that are seen by ordinary deaf-mutes had, in this case, to be felt.

As a next step, Marie was taught to read the books written for the blind, where letters are represented by raised dots. It was a more difficult task to lead her to grasp abstract ideas and supernatural truths, but, by dint of much patience and tenacious effort, even this stupendous undertaking was successfully accomplished. Soeur Marguerite taught her the difference between riches and poverty, by making her touch first a richly-dressed lady, then a poor beggar, she made her realize death by touching the cold cheek of a dead nun; the existence of God and His creative power by making her feel the influence of the sun. Then, having bridged over the abyss that separated her charge from the outer world, she went on to develop these first elements of knowledge. By degrees, she made the girl understand the difference between right and wrong, the wisdom and goodness of God, the history of Christ and, while impressing upon her mind those higher truths, that alone could bring light and joy into her shadowed life, she accustomed her to the household duties that would make the blind deaf-mute a useful member of the Larnay Community.

Marie Heurtin's education lasted for years, but she proved an apt pupil, quick and eager to learn, passionately interested in the new world to which Soeur Ste. Marguerite had introduced her. That she thoroughly grasped her teacher's meaning was proved by the violent repulsion she showed for poverty, old age and death, until the sister brought higher motives to control and modify these first impressions. She was truly appreciative of the supernatural truths that opened out new vistas of happiness before her sightless eyes, and her desire to obey the gentle sister, who to her personified all that was good and beautiful, was often touchingly expressed.

Soeur Ste. Marguerite never lost sight of the fact that Marie Heurtin was a peasant's daughter, she wisely made no attempt to educate her above her station, but she taught her general history, geography, arithmetic, a certain amount of Church history and literature; Marie can write a good letter, she can describe her sensations and feelings in excellent French, she is an intelligent reader and keenly interested in all the subjects that come under her notice. Besides this, she can knit and crochet. Her temper is constantly bright and gay and the serenity of her sweet countenance impresses all those who come near her.

But the sister's chief endeavor was to develop the girl's soul, and here also she was met half-way; the wild creature whose bursts of fury often terrified the nuns is now, after fifteen years' training, a bright, strong, sensible and happy young woman, who not only is resigned to her infirmity, but who smilingly accepts it from the hand of God. Within the last three years, another blind deaf-mute, Anne Marie Poyet, has become an inmate of the Convent of Larnay and very wisely Soeur Ste. Marguerite enlisted Marie Heurtin's services to help her to educate the new comer, who had become blind, deaf and dumb at the age of seventeen months. The task was delightedly undertaken and her motherly feeling towards her little sister in misfortune has done much to develop her own attractive personality.

Soeur Ste. Marguerite's one desire was to remain unknown, but her friends having made a statement of the case to the French Academy, one of the prizes "for virtue" was awarded to her in November, 1899. Four years later, in June, 1903, she received one of the three civic crowns that are given, every year, by the Societe d'Encouragement au bien, to men or women who have distinguished themselves by devotion to their fellow creatures. By degrees her story became known in England, Sweden, Germany, Holland and other countries; a number of celebrated philosophers or sociologists wrote to Larnay or came to visit the convent, but the attention of the outer world never disturbed Soeur Ste. Marguerite's sweet humility.

She continued to work for her special charges, the blind deaf-mutes, striving to lighten their heavy cross and to make them in spite of their triple infirmity good, happy and useful members of society. Her long experience made her an authority on the subject and she continued to improve and develop the method that had proved so successful. Only last year two nuns from Canada were sent to Larnay to be trained by her for a similar work at home. But, although she looked incredibly young, although her courage never flagged, Soeur Ste. Marguerite was wearing herself out in the service of her beloved pupils. A work like this one she had assumed demanded a ceaseless expenditure of physical strength as well as close mental effort. A year ago, she became ill, but she laughingly declined to modify her arduous task and when, only six days before the end, she felt death at hand, she made the sacrifice of her life with uncomplaining resignation and died, as she had lived, humbly and brightly, with a smile on her lips.

In the United States of America Marie Heurtin, of Larnay, has a sister in misfortune, Miss Helen Keller, but whereas the French girl was born deaf, dumb and blind, Miss Keller heard the saw till she was eighteen months old. Her education is more brilliant than that of Soeur Ste. Marguerite's pupil, for she knows several languages and is a proficient in out-of-door sports; the task accomplished single-handed by the French nun was, in Miss Keller's case, divided between several devoted and efficient professors. In both cases we find the same quickness of perception and eagerness to learn on the part of the pupil. But, whereas Miss Keller is almost a public character in America, Marie Heurtin and her devoted mistress, now gone to her rest, were comparatively little known, even in France, where the fact of a noble task having been accomplished by a religious is sufficient to prevent any public recognition on the part of the anti-clerical government.

### The Love of our Neighbour

By the natural light of reason we can know our origin and destiny—we can know, in other words, that God created us to love and serve Him. But the love and service of God imply duties towards Him. These duties we are bound to know, and knowing them, we are bound to conform our will to our reason.

But duties impose obligations, and these obligations, again, give us a right to the means needful for their observance.

So much being premised, we have a standard by which we can determine what our conduct towards our neighbour ought to be. Like ourselves he has his duties towards his Maker to perform and his obligations to observe. Hence our own case constitutes the standard by which we are to measure our conduct towards our neighbour; in other words, we should behave towards him as we should reasonably expect him to behave towards us in similar circumstances. This is really the meaning of the precept: "Love your neighbour as yourself."

Let us now look at the question from another point of view. All men belong to the human family in as much as they are endowed with a rational nature and have consequently stamped upon them the image of God. All, too, are destined for beatitude. Now, God is the head of this huge family, and He loves its members because they are His creatures and because they are stamped with His image. Moreover, man is bound to know and to love God as the Supreme Truth and the Supreme Good; and, thus loving God, he ought naturally to love what God loves. Hence the love that he bears towards God includes within the sphere of its formal object all mankind—even one's enemies, for these do not lose, by their enmity, their human nature and their capacity for beatitude. But even here we may not overlook the relation of man to his neighbour, and his relation to himself; the one is that of similitude, the other that of identity. Hence, as St. Thomas teaches, we must love our neighbour, not with a love identical with, but similar to, the love that we bear to ourselves. Neither can we reasonably overlook other relations that form bonds between individuals, such as filial piety, kinship, love of country, social and religious fellowship; in one word, such bonds as are involved in the formal object of human friendship in its widest acceptance.—Casket.

### The Beauty of Wrinkles.

"Wrinkles are caused by tired muscles," says a writer on how to keep young and beautiful, and "to remain wrinkleless, woman must pass a placid existence, free from emotion."

This is an advice to young women, which has been largely copied in the press. We were surprised at the way our old friend wrinkles was discounted and opposed. We never saw a face that was interesting, without wrinkles spelling our character.

We never beheld intellect that charmed that had not the countenance of a furrowed field, rich in its generous yield. We have yet to see devotion to home and kindred that had not its heart love worded in the lines of anxiety or care. We never witnessed virtue that was placid, but rather anxious with the knit brow of watchfulness and warfare.

The advice should be reprobated by every generous child that shares in her mother's worries or father's cares. It is a counsel that mistakes the bonnet for the banbox—that upsets the order of values, places skin as dearer than soul, placidity more than generosity, the devil of vanity more than the angel of charity that weeps for many things. If such advice were followed world woman be selfishness incarnate. The sleepless, prayerful nights, that narrowed heart and brain and left the deep lines of care in the mother's face, would be ancient history, and modern womanhood would show us, as a wretched contrast, the stolid, heartless sluggard whose whole thought added where it began, in self—in self, now and forever, and not even in self doing something, but learning how not to do, lest a untitled foot square might show a soil or a shrivel.

The exemplar for such a one would be not the old-time friend of our youth and the inspiration of our mature years, with as many wrinkles as frills to her housecap, but a bloodless puffy beauty that rots in inaction, sits perpetually before her mirror growing more foolish every hour, and as pagan as the "placid" Greeks, ever radiant because frozen in cold marble.

No, miss, let heart and soul play their tunes on your muscles, that were given, not for their own sake, but for the music they would make in life's great orchestra. Remember the word of the philosophical poet—  
How'er it be, it seems to me  
The only noble to be good—  
Kind hearts are more than coronets  
And Christian faith than Norman blood.  
Never mind making your face the subject of your life's effort. Do your duty! See to your destiny, and your face will look all the better for the doing—for it will look human. (Ed. Catholic Union and Times, (Buffalo).

### Blood Was Bad.

From impure blood comes Pimples, Boils, Ulcers, Tumors, Abscesses, Festering Sores, Haemes, Constipation, Headaches, etc.

Get pure blood and keep it pure by removing every trace of impure morbid matter from the system by using

#### BURDOCK BLOOD BITTERS.

Mrs. Fred. Biggs, Kingston, Ont., writes—"I was completely run down, my blood was out of order, and I used to get so weak I would be compelled to stay in bed for weeks at a time. I could not eat, was pale and thin; every one thought I was going into consumption. I tried everything and different doctors until a friend advised me to use Burdock Blood Bitters. I did not have one bottle used when my appetite began to improve. I used six bottles. I gained ten pounds in two weeks. When I began to take it I only weighed ninety-three pounds. It just seemed to pull me from the grave as I never expected to be strong again. I will tell every sufferer of your wonderful medicine."

For sale by all dealers. Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

The perpetually clever man listened solemnly to the tramp's hard luck story.

"That's the same old yarn you told me last week," he said, winking at his companion.

"Maybe it is," admitted the weary one as he started on. "I'd forgotten having met you. I was in the penitentiary last week."

### Beware Of Worms.

Don't let worms gnaw at the vitals of your children. Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 50c.

"That party who just called was the most remarkable man I have ever met," said the city editor to his assistant.

"In what way?"

"He did not tell me how to run the paper."

### Sprained Arm.

Mary Ovington, Jasper, Ont., writes—"My mother had a badly sprained arm. Nothing we used did her any good. Then father got Hagyard's Yellow Oil and it cured mother's arm in a few days." Price 25c.

"You ought not to gulp your lunch like that."

"But I save five minutes each day."

"Five minutes, eh? Wait until you get to waiting two hours each day in some dyspepsia specialist's ante-room."

Minard's Liniment Cures colds, etc.

"See that forward spar?" asked the captain of the trim little schooner.

"I do," replied his visitor.

"Well, my whole fortune is tied up in that."

"You're lucky, I wish my fortune was a mast."

Milburn's Sterling Headache Powders give women prompt relief from monthly pains and leave no bad after effects whatever. Be sure you get Milburn's. Price 25 and 50 cts.

"Call off your dog," said the agent. "What do you want?" the woman asked. "If you don't call off the dog, I won't tell you," said the agent.

There is nothing harsh about Lax-Liver Pills. They cure Constipation, Dyspepsia, Sick Headache, and Bilious Spells without griping, purging or sickness. Price 25 cts.

The culture which knows how to burn money without making too much of a snudge is at all events a very practical culture.

Minard's Liniment cures Neuralgia.

## MILBURN'S LAXA-LIVER PILLS

### Stimulate the Sluggish Liver.

Clean the coated tongue, sweeten the breath, clear away all waste and poisonous material from the system in Nature's easy manner, and prevent as well as cure Constipation, Sick Headache, Biliousness, Heartburn, Catarrh of the Stomach, Sour Stomach, Water Brash, and all troubles arising from a disordered state of the Stomach, Liver or Bowels.

\*\*\*\*\* Mrs. J. C. Westberg, Swan River, Man., writes: "I suffered for years, more than twice as long as I tried several kinds of medicine, but could get no relief until I got Milburn's Laxa-Liver Pills. I cannot praise them too highly for what they have done for me." Price 25 cents a vial, or 5 for \$1.00, as all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.