

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOV. 20, 1901.

Vol. XXX, No. 48

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We will sell the balance of our
China, Crockery, Glassware, &c.
At further reduced prices.

The assortment consists of China Tea Sets (44 pieces),
China Dinner Sets, Semi Porcelain Dinner Sets, Lemonade
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We are having a big run on our Tea Sets, Gold Band
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at such prices. Don't be content with mere words.
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OVERCOATS

For the Winter Season
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Our showing of OVERCOATINGS for the season is
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This season are unusually attractive.

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In all kinds of Marble,
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CAIRNS & McFADYEN,
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LOOK LADIES PURE Paraffine Wax

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JAMS, JELLIES and PRESERVES.

This Wax seals Absolutely Air Tight, and is a sure protection against mould or insects.

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The House and Lot at Head of St. Peter's Bay, lately occupied by Charles McLean, and adjoining the premises of Leacock Anderson, Esq. This is located on a good locality for a mechanic or for a boarding house. Terms easy. Apply to
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Charlottetown, April 10, 1901 f.

FIRE INSURANCE, LIFE INSURANCE.

The Royal Insurance Co. of Liverpool,
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Lowest Rates. Prompt Settlements.

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Agent.

Gratitude of the Poor Soul.

We are grateful to those who do us good, and our gratitude rises in proportion to the generosity of our benefactor and the value of the gifts received from him. The best of us are the most grateful. A grateful heart is a good heart, a holy heart. The holier a heart is the more sensitive it is to the influence of kindness and good will; hence, also, the more appreciative of any manifestation thereof. If this is true of us poor seafarers here on earth, how much more true must it be of the holy souls in purgatory, who have been confined in gloom, and whose pitiable condition renders them keenly sensitive to any alleviation from whatever source it may come. That these souls bear a grateful remembrance of their benefactors on earth, and endeavor to make even a temporal return, the following story will show.

The event which we are about to relate took place at Paris, France, about the year 1827. A poor servant girl, who had received a thorough Christian education in her native village, had adopted the pious custom of having a Mass said every month for the poor souls in purgatory. The money for this purpose she took from her own scanty earnings. It chanced she came to Paris with the family in whose service she was employed. Here also she never failed to have the Mass said for the poor souls, always assisting at it in person and in union with the priest, making a special memento of the soul that was nearest deliverance.

It pleased God to send her a trial. She was prostrated by a long illness which consumed all her resources. She lost her position, another servant girl was engaged in her stead, and when she rose from her bed of sickness she found only twenty cents in her purse. She offered a prayer to God, a prayer of trust in His divine Providence, and went forth to seek another employment. On her way she came to the Church of St. Anastase. She entered, the

mindful that she had missed her customary Mass that month, and recollecting herself, she found that this was just the day appointed for the same. What should she do? If she gives her franc she will have nothing wherewith to appease her hunger. A struggle between devotion to her dear souls and human prudence ensued in her heart. At length grace triumphs over nature, and the poor souls carry the day.

'After all our good Lord sees that it is all for His sake, and he will not abandon me,' she says to herself, assuringly.

She enters the sacristy, deposits her offering, and assists at Mass with unusual fervor. Then she goes on her way, troubled and pondering what she should do next. A young man walks up to her, pale of feature, but of noble bearing, and accosts her.

'Are you looking for employment?'

'Yes, sir; I am.'

'Then go to — street, No. —, the residence of Mrs. X. I think she will be glad to see you and take good care of you.'

The young man disappeared in the crowd of passers by without even awaiting her thanks.

The girl made inquiries, found the place, and mounted the steps leading to the entrance. Just then a maid-servant stepped out with a bundle under her arm, and uttering some angry words of complaint. The poor girl, trembling, rings the door-bell. A kind voice within tells her to enter. She finds herself in the presence of an elderly lady, who encouragingly asked her errand.

'Madam, she answered, 'I have learned that you are in need of a chambermaid, and I have come to offer my services, assured that I will be kindly received.'

'But, my dear,' said the lady, 'how is this? Only half an hour ago I dismissed an insolent maid, and not a soul in the world knows anything about the affair except herself and I. Who has sent you?'

'Tell me.'

'A young gentleman, madam, whom I met in the street. He told me to call here. Thank God if I have found a place, for at this moment I have not a cent that I can call my own.'

The old lady could not imagine who the gentleman might be, and was beginning to make all sorts of conjectures when the girl, raising her eyes to a picture over the mantle, suddenly exclaimed, 'That's the gentleman, madam. He is the one who sent me.'

'Those words seem to have a very strange effect upon the old lady. Her eyes grew dim, and she leaned for support. She made the girl go over her whole story again—her devotion to the poor souls, the Mass of that morning, the meeting with

the young man. Then embracing the girl with great tenderness and many tears, she said, 'You be my servant? Never! But from this day forth you shall be my daughter. It was my own dear son whom you have seen. He owes his deliverance to you—and to God the permission to come again among his own.'

Should not this narrative induce us to do something for those souls so dear to God and so appreciative for everything that is done for them? Even if it is only a little, they will not forget, but will after the manner of grateful hearts, return in a hundred fold, both here and hereafter. —Catholic Review.

Rome.

The Rome correspondent of The New York Freeman's Journal says: Work has been resumed with renewed activity by the committee for the celebration of the Pontifical Jubilee of Pope Leo, and a circular has been addressed to all local committees urging them to promote the movement by all means in their power. Of course one of the principal features of the occasion will be the arrival of large numbers of pilgrims in Rome from all parts of the world. Surely the Catholics of the United States are going to do something worthy of themselves between March, 1902, and March, 1903. There are certainly thousands of Catholics in America with the means and the will to honor the Vicar of Christ and at the same time profit by the opportunity to visit the tombs of the martyrs and the endless treasures of art in which Rome abounds. With proper management pilgrims would be enabled to take ships at New York, spend three weeks in Rome, and return to their starting point for one hundred dollars—not a very formidable sum, after all. This would mean a reduction of at least fifty per cent. on the ordinary cost of travelling. For the great majority who cannot give themselves the happiness of a material visit to the Eternal City, the committee urge that they be asked to associate spiritually in the national

contribution of two or three cents to the gift which is to be offered to Pope Leo XIII. next year. This is to consist of a tiara of pure gold—a very appropriate offering, for the tiara represents the triple power of the Pontificate to which all good Catholics yield willing obedience. Finally all are asked to pray for the continued preservation of the life of the Pontiff, who has ruled the church of God with such consummate wisdom for twenty-four years. The principal event of the jubilee will be, as I have already stated, the restoration of the roof of St. John Lateran's, but this part of the work is beyond the scope of the International Committee, since it has been entrusted to the Third Order of St. Francis.

It is many years since we first found pleasure in the writing of the Rev. Algernon S. Crapsey—it was a volume of meditations on the life of the Blessed Virgin. But it contained nothing more creditable to the mind and heart of the author than his recent letter on the proposal to appoint a bishop of the P. E. Church in the Philippine Islands, Dr. Crapsey says:

My reason for deprecating the establishment of a Protestant Episcopal diocese in those islands arises from the fact that the people of the islands are Christians, and have been Christians for generations. In every village is a Christian congregation with its Christian pastor, and Christian bishops have oversight of the churches. Our entrance into that field will be of the nature of an intrusion. We will not be preaching the Gospel to the heathen but to Christians, which, in the present state of affairs, is both useless and dangerous. If we say that the form of Christianity in those islands is corrupt and must be destroyed, we make ourselves judges of other men's lives, and are trying to cast the mote out of our own brother's eye, altogether regardless of the beam that is in our own eye. Is our commercial religion so pure, so Christian-like, that we can afford to look down upon and despise the

religion of our Roman Catholic fellow-Christians?

We Americans are in the Philippine Islands by virtue of our military power. The people do not want us there, a very large number of our own people do not think we ought to be there, and the occupation and government of the islands present the gravest problems that our government has ever had to deal with. Now, if we add to these complications religious rivalry and bitterness—if every Protestant denomination rushes in there not to build up the Kingdom of God but to secure denominational advantage and prestige,—then we make a bad condition worse, and the work of pacification much more difficult than it is at present. Surely, the people of those islands have suffered enough without having forced upon them all the evils and discords of sectarian Protestantism.

It seems to many of us that we should leave the schools and other agencies of our civilization free to do their work; and when that work is done, leave the Philippine Islands to develop their religious life naturally along the lines of their history. It is impossible that any new form of Christianity should take root in that soil. Experience teaches that the seed of the Reformation is sterile in lands that have been long under the influence of the Latin race. Our missions have been barren in Mexico and in South America; and they will be barren in the Philippines, in Cuba and in Porto Rico.

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Scrofula

What is commonly inherited is not scrofula but the scrofulous disposition. This is generally and chiefly indicated by cutaneous eruptions; sometimes by pale face, nervousness and general debility.

The disease afflicted Mrs. E. T. Gardner, Union St., Troy, Ohio, when she was eighteen years old, manifesting itself by a bunch in her neck, which caused great pain, was itched, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 15 years old, and developed so rapidly that when she was 18 she had eleven running sores on her neck and about her eyes.

These eruptions were not benefited by professional treatment, but, as they voluntarily say, were completely cured by **Hood's Sarsaparilla**.

This powerful medicine positively cures the scrofulous disposition and eradicates and permanently cures the disease.

pass by in which the cool, abominable insult to God's name does not jar upon the ear. Men often find their worldly affairs going wrong, their "bos-lairs schemes gang aft agley," and they wonder why. If they but knew, it may very well be in many cases, because they are not content to carry on the ordinary conversation of business or friendship without hauling insults at Him who holds them and all that they have in the hollow of His hand. —Casket.

The Rev. Mr. Chalson, the distinguished Church minister of Thornhillbank, Scotland, who has announced his intention of joining the Catholic Church, is at present in retreat preparatory to his reception. Mr. Chalson will most likely become a Catholic priest. There is no obstacle in the way of his doing so.

A leading Paris newspaper that has correspondents in different French towns has been trying to elicit from these the prevailing opinion of the population on the action against the religious orders. The results are significant. We learn that at Tours the prevailing opinion is one of sadness and consternation and that lovers of true liberty there consider that liberty in France has received a death blow. One writing from Bayonne says that in that town the proscription of the religious orders is looked upon as a covert attempt to neutralize France. The correspondent from Grenoble says that since the revocation of the edict of Nantes no arbitrary measure has struck such a vital blow at France's prosperity as the recent law against the congregations. (From Lyons the note is very grave, that town being one of the most religious in France. There no less than 200 religious houses, most of which have for their aim the relief of suffering humanity, come within scope of the law.)

English exchanges announce the deaths of Right Rev. Edward Anselm O'Grady, D. D., O. S. B., abbot of Westminster, and Canon Green, one of the best known priests in the Diocese of Liverpool, and Rev. Thomas Kay, S. J., of Stonyhurst.

One case has just come to notice which will serve to illustrate the cruel manner in which the French Government has dealt with the religious orders. About ten years ago, mainly through the influence of Mgr. Piffari, O. S. A., the Papal sacristan, a house of Augustinians was opened in the important city of Nantes (Loire Inferieure). As there were no Augustinians in France, the members of the community were drawn from other countries, but were all French-speaking. A pious benefactor contributed towards the new foundation to the extent of £10,000. The undertaking prospered from the beginning, a novitiate was opened and there was every prospect that in the course of a generation or so there would once more be found several Augustinian houses scattered over France. Then came the Associations Law. The fathers at Nantes were given to understand that it would be a waste of time to ask for authorization, as they determined to make the best stand they could. The prior of the convent, who is an Irishman, the Very Rev. Alphonse Walsh, put himself under the protection of the English Consul at Nantes, and as the whole of the property was held in his name, he hoped to save it from confiscation. But evidently the English Government is powerless to protect its subjects resident in France, for we see by "Le Populaire," a Nantes paper which has just reached us, that the French authorities have seized on the property of the fathers and that a Monsieur Oustay has been appointed administrator, in accordance with the terms of the recently promulgated law.

In the Church of Loreto, city of Mexico, Mr. and Mrs. Prince H. Look, well known Americans of that city, were recently received into the fold of the Catholic faith.

J. B. Macdonald & Co., have removed to their new premises on Queen Street adjoining Norton's Hardware Store. Customers and others will please not forget to call when in Town, and get the lowest prices ever seen in Charlottetown on Overcoats, Suits, Underclothing and everything you want from the Hat to the Boots.—41

A. L. Fraser, B. A.
Attorney-at-Law.
SOURIS, P. E. ISLAND.
MONEY TO LOAN.