

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEB. 27, 1901.

Vol. XXX, No. 9

## Calendar for Feb., 1901.

MOON'S CHANGES.  
Full Moon, 2nd, 11h. 30m. m.  
Last Quarter, 11th, 2h. 12m. evg.  
New Moon, 18th, 10h. 45m. evg.  
First Quarter, 25th, 2h. 38m. evg.

Day of Week.	Sun rises	Sun sets	High Water
1 Friday	7 38	5 10	21 31
2 Saturday	7 25	4 11	07 22
3 Sunday	7 12	3 11	48 23
4 Monday	6 59	2 11	00 24
5 Tuesday	6 46	1 11	00 25
6 Wednesday	6 33	0 11	00 26
7 Thursday	6 20	0 0	02 27
8 Friday	6 07	0 0	04 28
9 Saturday	5 54	0 0	06 29
10 Sunday	5 41	0 0	08 30
11 Monday	5 28	0 0	10 31
12 Tuesday	5 15	0 0	12 32
13 Wednesday	5 02	0 0	14 33
14 Thursday	4 49	0 0	16 34
15 Friday	4 36	0 0	18 35
16 Saturday	4 23	0 0	20 36
17 Sunday	4 10	0 0	22 37
18 Monday	3 57	0 0	24 38
19 Tuesday	3 44	0 0	26 39
20 Wednesday	3 31	0 0	28 40
21 Thursday	3 18	0 0	30 41
22 Friday	3 05	0 0	32 42
23 Saturday	2 52	0 0	34 43
24 Sunday	2 39	0 0	36 44
25 Monday	2 26	0 0	38 45
26 Tuesday	2 13	0 0	40 46
27 Wednesday	2 00	0 0	42 47
28 Thursday	1 47	0 0	44 48
29 Friday	1 34	0 0	46 49
30 Saturday	1 21	0 0	48 50

## "Imitation is the Sincerest Form of Flattery."

The best proof that

### MINARD'S LINIMENT

has extraordinary merits, and is in good repute with the public, in that it is EXTENSIVELY Imitated. The imitations resemble the genuine article in appearance only. They lack the general excellence of the Genuine.

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THEN WE WILL BE SURE OF

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## Suits and Overcoats Made by Experts.

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## 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.

Our Tea pleases many. It will please you.

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## 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.

### A VALIANT MOTHER.

(The following is taken from an old copy of the "Ave Maria.")

One fine, summer-like evening in the autumn of 1831 a small sail-boat rounded old Point LaFramboise, at the entrance of Charlottetown harbor, and skimmed lightly over the rippling waters to a wharf which projected from the western shore of the town. The boat was manned by two strong Irishmen, and its passengers consisted of a delicate looking woman and an infant of about four weeks old. Mooring the boat to one of the posts on the wharf, the elder of the two men sprang ashore, and assisted his wife to land.

Leaving her companion to his own resources, the couple, the man carrying the infant, proceeded along what is now called Dorchester Street, until they came to a new house of modest proportions, which, judging from its proximity to a large church, they decided to be the parochial residence. Their knock was answered by an elderly woman, who, in reply to their question, said: "No, Father MacDonald is not in Charlottetown; he is at the mission of Vernon River, about eighteen miles away, and will not be back until Sunday week."

Disappointed and disheartened, the couple turned away. What were they to do? The man, whose name was Toher, could, it is true, attend to the business which had brought him from his home in Point Brule, Nova Scotia; but his wife had come on a different errand—namely, that of having her baby baptized. There was no priest, at the time, within miles of her house, and she had gladly availed herself of the opportunity to come over to Charlottetown in a small sail-boat. But she was poor, and so was her husband; they could not afford a protracted stay at a hotel; and, moreover, John Toher was obliged to return home as soon as his business should be satisfactorily arranged.

The worthy couple found a decent lodging-house, and Mrs. Toher soon made up her mind as to her course of action. The next morning she was up at an early hour, and, asking the way to Vernon River, she was told that the first step towards getting there was to cross the Hillsborough River. This was easily accomplished by means of her husband's boat. She had borrowed a pillow from the landlady, and on it she bound her baby, as she had often seen Indian mothers do. She then wrapped a blanket carefully round it, and, attaching a broad band to the two top corners of the pillow, she passed her head through the loop, and hung the precious bundle upon her back, in true Mic-Mac fashion. Then, ascertaining her way as best she could, this indomitable Irish mother walked the eighteen miles to Vernon River, so that her darling might be received into the Fold of Christ.

The day was well-nigh spent when she reached her destination, pale and tired, but full of joy at finding the priest engaged in hearing confessions in his little sacristy. Father MacDonald was much impressed with her strong Catholic faith, and treated her with the utmost hospitality. Her child was baptized, herself refreshed, and then the twin were sent back to Charlottetown in the priest's carriage. Father MacDonald prohibited her from again facing the peril and discomfort of the voyage in a mere sailboat, and ordered his servant to engage a passage for her in a schooner that was to sail for Point Brule the following day.

The Father MacDonald of that period shortly afterwards became the second Bishop of Charlottetown. The baby thus adventurously baptized grew up to be a good and clever boy, with a vocation for the priesthood. He was sent by Bishop Connolly to the College of Propaganda, but he died before receiving Holy Orders.

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"An architect designs, and his plans are executed by a builder. The greatest builder of health is Hood's Sarsaparilla. It lays a firm foundation. It makes the blood, the basis of life, pure and strong. Be an architect of your fortune and secure Hood's as your health builder."

Headaches—"I was completely run down and was troubled with headaches and dizziness and pain in my back. I took Hood's Sarsaparilla, which in a short time entirely cured me." Mrs. J. Winterton, Orangeville, Ontario.

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Royal Baking  
Powder biscuit  
whets the  
appetite. The  
taste of such  
a biscuit—  
sweet, creamy,  
delicate and  
crispy—is a joy  
to the most  
fastidious.

ROYAL Baking Powder improves the flavor and adds to the healthfulness of all risen flour-foods. It renders the biscuit, bread and cake more digestible and nutritious.

Royal Baking Powder makes hot breads wholesome. Food raised with Royal will not distress persons of delicate or enfeebled digestion, though eaten warm and fresh.

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

## REPORT OF MCKIN- LEY'S COMMISSIONERS.

The report of the Commission appointed by the President to report on conditions in the Philippines has been duly submitted to Congress, and the press and public will soon be discussing nothing else. It is

nothing to go. It is enough to say that the political question will be eliminated if the friars are not sent back.—Ave Maria.

at considerable pains to see and report things fairly, but on certain points its conclusions are at variance with the utterances of the ecclesiastical authorities of the Philippines. These divergencies can easily be investigated later; for the present we may be grateful for the light thrown on other subjects about which there is some dispute. Probably there is not a village in the United States in which calumnious reports have not been circulated in print regarding the friars in the Philippines, whose enormous "ill-gotten wealth" and "immoral lives," we were all assured, were the cause of the insurrection. It is therefore good to read that the friars as a body are worthy men, whose chief fault lay in over-zealous devotion to the Spanish cause.

The feeling against the friars is solely political. The people would gladly receive as ministers of the Roman Catholic religion any save those who are to them the embodiment of all in the Spanish rule that was hateful.

The friar plan is recommended for the proposed public school system, and one finds in this passage an altogether new note in Governmental reports:

As the Catholic Church is and ought to continue a prominent factor in the life, peace, contentment and progress of the Philippine people, it would seem the wisest course, wherever it is possible to do so without infringing upon the principle that Church and State must be kept separate, to frame civil laws which shall accord with views conscientiously entertained by Catholics, priests and laymen, and which shall not deal unfairly with the people of a different faith.

Finally, we quote this well-intended and rather edifying paragraph:

We earnestly hope that those who control the policy of the Catholic Church in these islands, with the same sagacity and prevision which characterizes all its important policies, will see that it would be most unfortunate for the Philippine Islands; for the Catholic Church, and for the American government, to attempt to send back the friars, and that some other solution of the difficulties should be found. The question for the prelate and statesman is not whether the bitter feeling toward the friars is justified or not, but whether it exists. It does not seem to us, therefore, to aid in reaching a conclusion to point out that all the civilization found in the Philippines is due to the friars. Be it so. Ought they on this account to return to their parishes in the face of a deep popular feeling against them? A popular bias or prejudice, deep-seated in an ignorant people, is not to be disregarded because it can not stand the test of reason or evidence. It must be reckoned with. It would, of course, be of much assistance to the American

cause if the Catholic Church were to send among the people American priests with the love of their country that they have always shown, and with their clear understanding of civil liberty and conservative popular government; but it is said that such priests are not available for the work. This is a question of purely church policy with which we have

nothing to do. It is enough to say that the political question will be eliminated if the friars are not sent back.—Ave Maria.

English exchanges record two rather notable conversions. Mr. Ernest Neville Parker, of Darham University and King's College, London, formerly curate of St. Bartholomew's, Bethnal Green and chaplain of Waddington Hospital Othello, was received into the Church at St. Antony's, Forest Gate, by the Rev. Father Omond, O. F. M., on January 18. Mr. England, lately assistant of All Hallows, Southwark, has been received into the Church at Bishop's Stortford.

A band of fifty Salesian priests and lay brothers and nuns of Mary Help of Christians left Turin on the 20th of October for several of the South American Republics. The farewell ceremony took place in the Church of Our Lady Help of Christians. It was the thirty-fifth repetition of that touching ceremony during the last twenty-five years. His Eminence the Cardinal Archbishop of Turin officiated on that occasion, assisted by Don Bua and other members of the Superior Chapter of the Salesian Congregation.

The great Catholic Cathedral at Westminster, which was to have been opened in the autumn of last year, is still occupying the attention of an army of builders' workmen,

but an inspection of the edifice shows a state of progress that encourages the hope that in a few months public worship may be commenced within it, thus realizing the long cherished ambition of English Catholics to hear the rich liturgy of their Church with full ceremonial in a building worthy to compare with the great Cathedrals of the continent. Much of the scaffolding has been removed and the interior presents a vista of majestic proportions, the nave being loftier and larger than any in the kingdom. The rare marble columns of the nave and transepts have long been in their places, and the crypt of St. Peter under the sanctuary is similarly equipped. Most of the twelve chapels, too, are ready for their altars, and the incrustation of marble and mosaic on floors, walls and ceilings. When the shell of the building is quite completed—and on it £140,000 has been expended during the last five and a half years—authorities will sanction public worship. Although the scheme of internal decoration will be left to the future, a special effort is being made to begin at once the lining of walls with marble up to the line from which the mosaic setting will begin. The great campanile, already a prominent feature among the towers of London, is now 133 feet high, and 90 feet of masonry and leadwork has still to be added before the cross is fixed on the apex of the cupola.

The Sisters of St. Joseph of the Archdiocese of Boston, whose novitiate has been for nearly ten years Mount St. Joseph's Convent, Allston Heights, Brighton, Mass., have been for some time past seeking a new and more retired location for this most important establishment. Last month they acquired a most eligible site in Canton and purchased the property now occupied by the School Sisters of Notre Dame, an estate of over ten acres, meadow and upland, with a grove of oak and chestnut trees of two acres, shrubs and evergreens, terraces, vegetable garden, flower gardens and a large dwelling house. The transfer of the property is made because the School Sisters did not wish to purchase so large an estate, having already two similar places for novitiates and summer residences. Knowing that the Sisters of St. Joseph had been seeking just such a place, the School Sisters very kindly offered to vacate it in their interest.

The Continental press have been conjecturing as to the religious sentiments of the Queen at the point of death, says the "London Catholic Times." Some of them declare that the presence of the cross in the death chamber is not in accordance with the customs of the Anglican Church. The "Corriere della Sera," an Italian paper, goes so far as to say that her Majesty had secretly become a Catholic. There is, we believe, no ground whatever for this surmise. It appears to be pretty certain that the Queen's mother, the Duchess of Kent, died a Catholic, but Queen Victoria was always known to be a steadfast member of the Church of England. Broad-minded indeed she was in her attitude towards other denominations, and Catholicism experienced from her both respect and kindness. Nay, when all England was ablaze with anti-Catholic fury on the re-establishment of the Catholic hierarchy, she protested warmly against the injustice to which they were subjected. But she then not only professed her adhesion to Protestantism; she also declared she would never marry a Protestant, and so far as we are aware she was of this mind to the last.

# 1901

## Diaries

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FOR THE  
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FOR THE  
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—AND—  
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Aug. 20, 1899—7

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