

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEB. 6, 1907

Vol. XXXVI, No. 6

Herring! Herring!

We have just received a quantity of very fine, large Herring, which we are offering in half barrels, pails and by the dozen.

Price, \$1.00 per Pail \$3.40 per Half Barrel.

To enable parties at a distance who desire to purchase, we will, on receipt of price, deliver two half bbls. to any station on the P. E. Island Railway, but the two must be sent to the one address. Two neighbors may join and remit the amount in the one letter. We guarantee the quality to be good, otherwise they may be returned at our expense.



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.

Preserves.—We manufacture all our own Preserves, and can guarantee them strictly pure. Sold wholesale and retail.

R. F. Maddigan & Co.

Eureka Grocery.

QUEEN STREET, CHARLOTTETOWN, P. E. I.

HARDWARE!

Largest Assortment,
Lowest Prices.

WHOLESALE and RETAIL

Fennel and Chandler

OAK BRAND TEA.

In order to introduce our Oak Brand Tea we will ship and prepay freight to any station or shipping point on P. E. Island an 18 lb. caddy, and if you are not satisfied in every way return at our expense, and we will refund your money. Cut this out and enclose \$4.00 and mail to us.

McKenna's Grocery,

Box 576, Ch'town, P. E. I.

Enclosed find \$4.00 for which you will send us a caddy

of tea as advertised in this paper.

(Sign full name)

(And Address)

Students, Attention!

Rare Chance to Secure a College Education.

We have made arrangements that enable us to place within the reach of a limited number of deserving students, opportunities for securing, on easy terms, a classical or commercial education. A little work during the vacation season will secure this for the one worthily striving for such a boon, but who may not be in possession of sufficient money to realize his heart's desire. The facilities at our disposal enable us to offer a year's board and tuition at

St. Dunstan's College

to any three young men who will fulfill the necessary, easy conditions required. These may be beginners, or former students of the College who have not been able to complete their course. In addition to this we have at our disposal four scholarships at the

Union Commercial College

of Charlottetown. A full course in this excellent Commercial College may be won by any four young men or women, in town or country, who will fulfill the easy conditions we require. Whenever anyone satisfies the requirements in either of the cases enumerated he or she will be given a certificate entitling the holder to the educational advantages offered. A rare opportunity is here placed within reach of those desirous of acquiring a good education, and no time should be lost in taking advantage thereof. Only a little work is required in order to secure the coveted boon, and all can easily be accomplished during this summer's vacation, so that the winners may enter either college at the opening of the next academic year.

For particulars apply in person or by letter to the editor of the HERALD, P. O. Box 1288, Charlottetown, P. E. I.

June 20, 1906—f

ROBERT PALMER & CO.

Charlottetown Sash and Door Factory,

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

Our Specialties

Gothic windows, stairs, stair rails, Balusters, Newels, Posts, Cypress Gutter and Conductors, Kiln dried Spruce and Hardwood Flooring, Kiln dried clear spruce, sheathing, and clapboards, Encourage home Industry.

ROBERT PALMER & CO.

PEAKE'S No. 3 WHARF.
CHARLOTTETOWN.

From Now Till Spring

Your Overcoat will be the part of your dress by which the world will estimate what kind of a man you are. No man ever knows real comfort and satisfaction until he has an overcoat

Made to Measure.

Many who have their suits made to order have an idea that they can get what they want in a Ready-made Overcoat. But they are quite as objectionable as ready-made suits and show at a glance the lack of style and fit. We incorporate the very latest style ideas in our tailoring, and by only the best materials, which is a guarantee in itself. Before you buy a new overcoat give us a chance to show our new overcoats and talk things over with you.

JOHN McLEOD & CO.

THE NOBBY TAILORS.

A Chapter of the Early History of the Church in the Canadian North-West.

(By the late Miss E. M. Clarke.)

(This article, kindly sent to us by Miss Angus Clarke, was found among the papers of the late Miss E. M. Clarke, the repose of whose soul we earnestly recommend to the charitable prayers of our readers.—Ed. I. C. M.)

The history of Canada is to a greater extent than that of any country, even of Spanish America, the history of Catholic missions. The Jesuits in their heroic efforts for the conversion of the Indians, were the pioneers of secular exploration, and martyrdom, the price of empire. The sufferings and privations of the Jesuits in the eastern provinces were often sealed by death at the hands of savages; those of the missionaries of the west and north were confided by nature rather than by man, since they were due to hardship and exposure in one of the most rigorous climates of the known world, so isolation from all the amenities of life, and to perpetual banishment among savages of habits repugnant to civilized human beings. Wanderings over the Arctic Slope with its merciless winter temperatures are there the usual training for the episcopate; nor do they cease when its high dignity is attained, and the visiting of a diocese has to be carried on by sledge journeys of hundreds or thousands of miles through a glacial wilderness.

The dividing line between Eastern Canada and its Far West is marked by the valley of the Red River and the lake reservoir of the Prairie Province of Manitoba. That geographical feature compels the railway lines from all directions to converge to the south and centre on the city of Winnipeg which promises to become a sort of continental Clapham Junction. The same causes have rendered it the religious as well as the commercial axis of the Dominion, and have made settlement here a turning-point in its history. Its first population was a wild and wandering one, consisting of white hunters and trappers, "coureurs des bois," mostly French Canadians, and the half-caste descendants of their marriage, generally by the simple native rite of parabose, with Indian squaws. La Verandrye, the first discoverer of the valley, sent out by M. Beauharnois, Governor of Canada, 1773, built a fort near the mouth of Lake Winnipeg, which some maintain to be the Fort Rouge of today, a residential suburb of the city occupying the point of land between the Red and Assiniboine Rivers and immediately opposite the parish of St. Boniface. Although Father Albanel, the first missionary to the North West, had a century earlier reached the shore of James Bay in 1672, within two years of the incorporation of the Hudson Bay Company, the regular evangelization of the Red River Colony dated only from the visit of Lord Selkirk who through his ownership of nearly half the shares, exercised a dominating influence over the Company. He had the sagacity to perceive that the influence of religion was necessary to tame his half-savage colonists, and to attract to it an influx of settlers of a better class who required priests as a condition of immigration.

Lord Selkirk (says Pere Oulier in an interesting series of articles on the Diocese of St. Albert) profited by the good dispositions of these colonists to induce them to address a request to the Bishop of Quebec expressing the ardent desire for missionaries of all the Catholics of the Red River, while he promised to use his influence to bring about the acceptance of their request. That took place in 1817.

The Bishop of Quebec in his part, had long desired to send priests into the vast plains of the West discovered more than eighty years ago, and into the regions of the North known forty years. Thus the request of the Catholics of the Red River (St. Boniface near Winnipeg) came most opportunely. The missionaries accordingly reached the Red River in 1818.

It was on July 16th that Fathers Provencher and Dumoulin landed at Fort Douglas, now a part of Winnipeg, nearly opposite Northern St. Boniface, and there celebrated the first Mass near where the church of the Immaculate Conception now stands. The tract of land, destined to be the religious capital of the North-West and site of the Metropolitan See, was called the Village of St. Boniface by Father Provencher in compliment to disbanded soldiers of the Meuron regiment, German by nationality and Catholic in faith, who formed the nucleus of its population. Originally called in by Lord Selkirk to quell the disturbances between the rival traders of the North-West and Hudson Bay Companies, not then amalgamated, they turned

their bayonets into ploughshares and remained as peaceful colonists, leaving a lasting memorial of their race both in the name of their settlement and in the German motto of St. Boniface College, "Gottes-Hilfe."

The two missionaries enjoyed the hospitality of the Governor of Fort Douglas while building with their own hands the log hut which was to serve like a residence and church. On the same spot rose later the stately "Cathedral of Turret's Towers," immortalized by Whittier with the "Bells of the Roman Mission." This cathedral was burned to the ground in 1860, almost under the eyes of the then bishop Mgr. Taobe.

But the seed of the future harvest of great works was sown in much toil and hardship, amid privations of which a vivid picture is given in an interesting article quoted in the "Missionary Record of the Oblates of Mary."

Even living with the Governor and eating at the first table in the land meant nothing luxurious. Or the table there was neither bread nor vegetables, but only buffalo meat dried in the sun or before the fire; no milk, butter or sugar, much less a delicacy of any kind. In the spring of 1819, when on August 23rd, there fell upon the colony a cloud of grasshoppers which ate up everything, and not only that, but they deposited their eggs which next year produced myriads of hoppers which in turn consumed every morsel of green; and when they flew away, so great were they in number, that the sun was totally obscured as they hovered in mid-air. Thus in 1818 and 1819 there were no harvests. In 1820 the colonists sowed more seed, but on July 16th came another scourge of grasshoppers, when everything was as totally destroyed as if a fire swept over the land, and the next year the result was the same as it had been two years before. The Governor of the colony was obliged to send for seed to Prairie du Chien on the Mississippi, 900 miles from Red River. It took 40 or 50 days travelling with oxen, and when the grain came it was too late for the season of 1821. In 1822 there were no grasshoppers, it is true, but there was a plague of mice; and much harm was done by the little "vermin's" eating up the roots, though the devastation was not so great as it had been the four years previous.

Such were the obstacles to the first sowing of the wheat that later "surg-ed a fathom to and fro" on the deep soil of the Prairie Province. The buffalo, on the other hand, still ranged its illimitable solitudes, and we read that the Fathers divided in the winter, and sought cheaper food in a station nearer to the hunting grounds. Maitland, Father Provencher began to train some boys in classical studies, then termed "humanities," and thus laid the foundation of St. Boniface College, now a branch of the University of Manitoba. But those developments of his work were as yet in the dim and distant future, and Father Provencher's early years were a struggle for the bare means of existence. Physically the strongest man in the country, he was accustomed to share all the labors of his flock, and often found himself with the bulk of the care of rural tasks on his hands while his half-caste flock chased the buffalo like the bravest their forerunners.

Poverty was the awful bugbear of his early years, and poverty in an climate where the cold was intense in its bitterness, where for stretches of hundreds of miles there was neither shelter nor anything to break the force of the wind, where in wet weather travelling could not be accomplished without actual toil on account of the peculiar condition of the soil, and where settlements were many miles apart with no means of communication except by oxen or on foot—poverty under such conditions was physically painful. Many and many times, Father Provencher was forced to beg a bite to eat from his scholars in order to gain strength to continue his teaching, but ever cheerful, honorable and with a lofty sense of the duty he had undertaken, no allusion to his trials as hardships ever passed his lips. In 1823 he was recalled to Quebec for consecration as a bishop, and such a shabby individual did he look in his cassock which as habilliment for farm work, ravelled, cooking and teaching he had worn for four years, that his friends simply staid the big six-foot-four and splendidly proportioned man up until enough money was collected to buy him some new clothes. Shortly after his return the officers of the Hudson Bay Company, seeing the great straits to which his poverty oftentimes brought him, gave him of their own accord an annual sum of 250 sterling, which ten years later (1833) they raised to £100 sterling, which amount he received until his death.

Cast in such iron mould, he was occasionally brusque in manner and when young Father Taobe arrived

after sixty days travel in a canoe, he received a somewhat discouraging reception as the bishop on finding he was not yet ordained, and was only 23, told him he would have done better to stay at home. He little guessed that the boyish looking youth was to be his successor and coadjutor. For this office he had chosen Father L. Fleche; but when that zealous missionary excused himself on the ground of health he replaced him by Father Taobe, though not yet twenty-seven, and probably the youngest Bishop in Christendom. His consecration took place in 1851 and two years later, on the death of Bishop Provencher,

he took his place as Bishop, afterwards Archbishop of St. Boniface, an office he held for 41 years; so that his episcopate covers an eventful chapter in the history of the Church in Canada, as he was the organizing spirit of that great expansion westward in which it followed and continued to follow that of the great Dominion.—Illustrated Catholic Mission.

Injustice to the French Seminaries.

An old member of the Court of Appeal writes, January 4, to the Journal des Debats, expressing grave doubts of the legality of that Governmental action whereby the French seminaries have been suppressed, and more than 15,000 peaceful citizens (professors, pupils, domestics) driven out of their dwellings into the streets in the dead of winter. We make an abstract of his letter as follows:—

For the pupils this action means the interruption of their studies in the midst of the scholastic year; for the professors and servants, means the sudden deprivation of their means of livelihood. The Law of Separation has considered the seminaries as distinct establishments of worship, although it would have been much more reasonable to subject them to the laws that govern teaching. The professors of a seminary do not necessarily form by themselves an Association; they may be appointed or dismissed by the bishop; they reside in the seminary, because there they exercise their calling; and the seminary generally belongs to the diocese or to the bishop.

Such, at least, was the case in regard to seminaries existing on December 11, 1906. What has been their legal situation up to that date? It was provided for by the laws of 1875 and 1880, relating to education; but, instead of having recourse to these legal means, M. Briand has invented another system, which was only revealed by his circular of December 1, 1906. He has said: "The seminaries ought, in accordance with the law, to form themselves into Associations for Worship before December 11. They have not obeyed the law. Therefore, dating from December 11, 1906, they are illegal Associations for Worship." Therefore, I have the right to suppress them."

It is needless to insist upon the futility of such a sophism. M. Briand himself has said that the form of the Association for Worship was not imposed, of obligation, on any establishment of worship. If the seminaries were not Associations for Worship before December 11, 1906, with far stronger reason they were not Associations for Worship after December 11.

No matter, M. Briand has said to them: "Seminaries, I baptize you Associations for Worship, and in consequence I expel you!" And that is just what he has done, and with no intervention of judicial authority.

What may seem singular, is this, that even the persons expelled have had no thought of making appeal to justice. They could at least, it seems to me, have made some effort to obtain a delay. Yet, so far as my knowledge goes, in no case has this attempt been made, and why? Perhaps because our magistracy, demoralized for thirty years by politics, no longer inspires any confidence when there is question of resisting the Government. Perhaps, too, because the expulsion having been ordered by a minister, it was only too easy to foresee that the judges or referees would declare themselves incompetent, considering that they were face to face with an administrative act. We are then always in this predicament,—and it seems to me, above all, very important and very instructive to state this fact plainly: "One hundred and eighteen years after 1789, thirty six years after the establishment of the Republic, individual liberty and all the rights of citizens are always at the discretion of the first minister who comes along!"

This last sentence is a striking one, and we hope it will sink deep in the minds of those who are preying so glibly of the liberty which the Charob enjoys in the Republic of France of today.—Sacred Heart Review.

Does Your FOOD Digest Well?

When the food is imperfectly digested the full benefit is not derived from it by the body and the purpose of eating is defeated; no matter how good the food or how carefully adapted to the wants of the body it may be. Thus the dyspeptic often becomes thin, weak and debilitated, energy is lacking, brightness, snap and vim are lost, and if their place come dizziness, loss of appetite, depression and languor. It takes no great and rigid fast to cure these ailments. It is generally said: "Vier constitution, poor stomach, variable appetite, headache, heartburn, gas in the stomach, etc."

The great point is to cure it, to get back bounding health and vigor.

BURDOCK BLOOD BITTERS

is constantly effecting cures of dyspepsia because it acts in a natural yet effective way upon all the organs involved in the process of digestion, removing all clogging impurities and making easy the work of digestion and assimilation.

Mr. R. G. Harvey, Amherstburg, Ont., writes: "I have been troubled with dyspepsia for several years and after using three bottles of Burdock Blood Bitters I was completely cured. I cannot praise B.B.B. enough for what it has done for me. I have not had a sign of dyspepsia since."

Do not accept a substitute for B.B.B. There is nothing "just as good."

MISCELLANEOUS.

A very poetical young man, wishing to ask a young lady if he might speak to her a few moments, wanted to know "if he could roll the wheel of conversation around the axle-tree of her understanding for a moment." The poor girl faints.

Minard's Liniment Cures Stemper.

Mr. Wallspill—Even the dress went to court in last year is not yet paid for. Mne. Fichu herself told me so only yesterday.

Miss Mumst—Oh, my dear, that is Mne Fichu's well-known way of reminding her other customers of their little outstanding bills.

There is nothing harsh about Laxa Liver Pills. They cure Constipation, Dyspepsia, Sick Headache, and Bilious Spells without griping, purging or sickening. Price 25c.

Minard's Liniment cures everything.

John—What are you reading, Aunt Sophronia?
Aunt Sophronia (who is very near-sighted).—A very nice story Johnny. But I don't see what connection the title has with the rest of the book.

John—Why, what is the title?
Aunt Sophronia—The "Square's Pigs." But I haven't found anything about any pigs or any square yet.

Her nephew picked up the book and discovered that it was "Square Pigs," by Mrs. A. D. T. Whitney.

Beware Of Worms.

Don't let worms grow at the vitals of your children. Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 25c.

Mrs. Figgins has written to the Society for the Prevention of Cruelty to Animals to know if something can be done to prevent horses being scratched. She is sure it must be very painful, because her husband, a racing man, is sometimes quite upset, and she hears him groan in his sleep about a horse being scratched.

Minard's Liniment for sale everywhere.

Many Women Suffer UNTOLD AGONY FROM KIDNEY TROUBLE.

Very often they think it is from so-called "Female Diseases." There is less female trouble than they think. Women suffer from backache, sleeplessness, nervousness, irritability, and a dragging-down feeling in the loins. So do men, and they do not have "female trouble." Why, then, blame all your trouble to Female Disease? With healthy kidneys, few women will ever have "female disorders." The kidneys are so closely connected with all the internal organs, that when the kidneys go wrong, everything goes wrong. Much distress would be saved if women would only take

DOAN'S KIDNEY PILLS

as stated internally.
Price 50 cents per box or three boxes for \$1.25. All dealers or sent direct on receipt of price. The Doan Kidney Pills Co., Toronto, Ont.