

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 3, 1897

Vol. XXVI No. 45

## Big Smash-up in Dry Goods.

### The Whole Stock of a Large Dry Goods House

IN NOVA SCOTIA

### Ordered for Immediate Sale

At less than Bankrupt Prices to close up a business. The Stock now on sale at

Morris' Block, Opposite Post Office, Charlottetown,

COMPRISING IN PART,

500 lbs. fine English made Peacock Brand Yarns, celebrated for durability and softness,

All Wool Dress Goods, 20c.  
All Wool Winter Cloakings less than half price,  
Ladies' Jackets from 50c up,  
Jersey Waists 50c,  
Gloves 10c, and Mitts, 5c per pair,  
200 yds. Reels, 25c per dozen,  
Table Linens, 17c per yard,  
Skirts, Hamburgs, 3c.  
Dress Silks, Satins, Velvets, Velvetines, Shawls, Hosiery,  
Ladies' Underclothing, Gossamers, Hair and Nail Brushes,

Flannellettes, Window Muslins, Knitting Cottons, Ostrich-Plumes, Buttons, from 5c, Braces, Braids, Gimps, Towels,  
CARPETS, CARPETS, Remnants of Carpets, Carpet Squares, Oriental Bed and Table Covers, Ladies' and Misses Hats from 5c, Hearth Rugs, Laces, Ribbons, Men's Wool Underclothing, Black Crapes, Irish Linen Handkerchiefs in boxes, Black Lustreens, Embroidered Tea Gowns, English Wool Shirting Flannels, regular price 45c, 25c, All Wool Red Flannels, 15c, Boys Shirts.

The whole Stock must be sold without reserve. Country traders will find this a rare chance to get bargains.

MOLLAUGHLIN BROS.

STORE OPEN EVENINGS TILL 9 O'CLOCK.

Calendar for Nov. 1897.

MOON'S CHANGES.

Day of Week	Sun	Moon	High Water	Low Water
1 Mon	6 47	4 41	1 26	11 11
2 Tues	49	39	1 52	10 38
3 Wed	50	37	2 16	9 57
4 Thur	52	36	2 38	9 32
5 Fri	53	35	2 47	2 38
6 Sat	54	33	3 7	3 44
7 Sun	55	32	3 20	4 49
8 Mon	56	30	3 54	5 55
9 Tues	57	29	4 26	7 0
10 Wed	59	28	4 57	8 11
11 Thur	7	27	5 51	9 6
12 Fri	3	25	6 44	9 57
13 Sat	5	24	7 46	10 41
14 Sun	7	23	8 49	11 23
15 Mon	8	22	9 56	11 53
16 Tues	9	21	11 4	12 39
17 Wed	10	20	12 0	1 4
18 Thur	12	19	0 13	1 5
19 Fri	13	18	1 11	2 5
20 Sat	14	17	2 38	3 46
21 Sun	16	16	3 55	4 10
22 Mon	17	15	5 16	4 38
23 Tues	19	14	6 39	5 10
24 Wed	20	13	8 1	5 4
25 Thur	21	12	9 56	6 1
26 Fri	23	11	10 10	6 19
27 Sat	24	11	10 54	7 37
28 Sun	25	11	11 27	8 58
29 Mon	26	10	11 53	10 10
30 Tues	7 28	4 10	12 14	11 22

**FIRE INSURANCE, LIFE INSURANCE.**

The Royal Insurance Co. of Liverpool,  
The Sun Fire office of London,  
The Phoenix 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.

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY  
—OF—  
EDINBURGH AND LONDON.  
ESTABLISHED 1809.

Total Assets, 1891, \$60,032,727.  
TRANSACT every description of Fire and Life Business on the most favorable terms.  
This Company has been well and favorably known for its prompt payment of losses in this island during the past thirty years.  
FRED. W. HYNDMAN, Agent,  
Watson's Building, Queen Street, Charlottetown, P. E. I.  
Jan. 21, 1899—17

## Warning!

I wish to inform the public that several parties are travelling the country using my name and pretending to be selling Spectacles for me. Mr. C. H. White is the only traveller I employ. He is competent to test eyes and fit Spectacles properly. If any others call and say they are selling for me please ask them to show their license.

**E. W. Taylor,**  
CAMERON BLOCK, CITY. OPTICIAN.

**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 892-17

THE PERFECT TEA  
**MONSOON TEA**  
THE FINEST TEA IN THE WORLD  
FROM THE TEA PLANT TO THE TEA CUP  
IN ITS NATIVE PURITY.  
"Monsoon" Tea is packed under the supervision of the Tea Growers, and is advertised and sold by them as a sample of the best quality of Indian and Ceylon Teas. For that reason they see that none but the very fresh leaves go into Monsoon packages.  
That is why "Monsoon" the perfect Tea, can be sold at the same price as inferior tea.  
It is put up in sealed caddies of 1/2 lb., 1 lb., and 2 lbs., and sold in three flavours at 40c., 50c., and 60c. per caddy. If you do not know it, tell him to write to **MARK WRIGHT & CO.,** 11 and 13 Front St. East, Toronto.

Est' b. 1879 >> BRUCE'S << Est' b. 1879

## CHARLOTTETOWN Greatest Tailoring Store.

### Judges of Value

Pronounced on Fall and Winter Overcoatings, and Suitings to be of the highest order at the very lowest prices. Our ambition is ever to get materials that

### Cannot be Excelled

By any other house in the trade. Our Mr. J. J. Ross, who is known to the public as one of the best cutters on P. E. Island, is at the head of the cutting department. We have a nice line of

### Ready-made Clothing

And Gents' Furnishings at lowest prices.

## D. A. BRUCE,

High-Class Tailoring.

### SOMETHING TO THINK OVER.

You are aware that you cannot go without food and still retain your strength; yet you do neglect the exercise and recreation necessary to perfect health and long life.

Why don't you buy a bicycle, ride it and add ten long years to your life? You can then, with clear brain and added energy, accomplish more than you do now, and in less time.

With an easy-running Stearns Bicycle you can save enough time to enable you to make delightful outings.

The Stearns is called the Yellow Fellow because of its orange finish; we have it in black if you prefer.

## MARK WRIGHT & CO. Ltd.

### HIGH GRADE English Manures

Superphosphate, Nitrate of Soda, Muriate of Potash, Kainit, Bone and Meal, etc., etc.

These we guarantee to be the BEST and MUCH THE CHEAPEST FERTILIZERS on the market, and challenge competitors to a test.

Pamphlet, "Food for Plants" and "Principals of Profitable Farming" free on application.

**AULD BROS.**  
April 28, '97—2m

### Items of Interest to Catholic Readers in the Magazine.

#### THE PERPETUAL ROSARY.

In West Hoboken, N. J., a little more than five years ago, a community of Dominican Sisters of the Perpetual Rosary was established, and an interesting account is given in the Rosary Magazine for October, from which we make the following abstract. The Rev. Damian Mary Saintourens, a Dominican of the Paris province, wrote in 1875 to his superior for permission to organize the association of the Perpetual Rosary. The pilgrimages to Lourdes began to increase wonderfully at this time, and those who had made pilgrimages to the shrine were returning with great devotion to the Holy Rosary. Father Damian received permission to establish the society, which soon had twenty-five thousand members. This led to the foundation of a house of Dominican Sisters who would consecrate their lives to the devotion of the Rosary, and act as a perpetual guard of honor for the Blessed Virgin Mary. It was not until 1880, however, that Father Damian was able to found his work, through the aid and encouragement of a new provincial of the Paris Province, the Very Reverend F. Choacras, the author of "The Life of Father Lacordaire." At that time Mother Mary of the Angels, prioress-general of the Third Order of the Dominicans of the Sacred Heart at Calais, offered Father Damian part of her convent to form the first postulants, an offer which he accepted. On the twentieth of May, 1880, he arrived at Calais with only four dollars in his pocket, and this had been given him by the Abbess of the convent. On the twenty-fifth of May two postulants presented themselves at the convent. During six months other postulants came, but only two, Sister Joseph Mary and Sister Mary of the Rosary, persevered. Sister Mary Joseph had been secretary of the Perpetual Rosary at Havre, under Father Damian's direction. A decade later she died in the odor of sanctity at Louvain. Sister Mary of the Rosary was very young when she entered the convent. On the day she was invested with the habit, Father Damian asked her, "are you ready to be ready to sacrifice all for the glory of the Blessed Virgin." "Yes, Father," said she, "ready to sacrifice all." "And if some day we had to go to America, would you be willing to go?" "Let it be when you like; I am ready," was her pious answer. In 1891 she was the first prioress of a house of her order in America. In November, 1890, the Revolution had just ejected the religious priests from their convents, and it was rumored that the same fate was in store for the nuns. Father Damian, therefore, for greater security, resolved to establish the Sisters in Belgium, and for this purpose rented a small house at Bonecourt de Ceruzel. He had printed the rules of the Dominican Sisters of the Perpetual Rosary, and they received the approbation of the bishop of Tournay. They had all the principal observances of the Second Order, except the great fasts and the precept of abstinence. These were replaced by the Perpetual Rosary. The community subsequently went to Louvain at the request of the Belgian Dominican Fathers. The General Chapter of the order of St. Dominic, which met here in 1885, inserted in the acts of the Chapter an article applauding the Sisters, and expressing a desire that new houses be founded in every other province of the order, and this led to the foundation of the American house.

#### A Home of Everlasting Prayer.

A Perpetual Rosary had been organized in parts of Canada and the United States by Father Damian, and he desired to entrust its administration to his Sisters. Three Sisters were brought from the Louvain house, and one from the house of Bonecourt, of Rouen, which had been recently founded, and they were established at West Hoboken, N. J., through the advice of the archbishop of New York. They occupied narrow quarters at first, and had to exercise great economy, but, trusting to the help of God, Father Damian purchased the property where the convent now stands, for \$18,000, the owner offering to wait fifteen years for the payment. To-day the community is not rich, and it often has little or no money in the house, but it has always met the interest on its debt, and even a part of the principal has been paid every year. It has been supported by small contributions, for the chapel is pretty, and people love to come and pray in it. A throne nearly twenty feet high has been raised in the sanctuary, and it supports a beautiful and artistic

#### statue of our Lady of the Rosary, six feet high. The statue wears the threefold crown of virgins, of apostles and of martyrs, and is clothed in a golden mantle. Nine kneeling angels, representing the nine choirs of heavenly spirits, surround the statue. Fifteen standing angels, richly decorated, on the steps of the throne, represent the fifteen mysteries of the Holy Rosary. There are thirty-five Sisters in the community now, but from the first year it has had a sufficient number to make prayer perpetual at the foot of the Queen of the Holy Rosary. The chapel is so arranged that the sanctuary is not at the end of it, but in the centre—at the entrance, the part reserved for the priest who came to pray; behind the altar the iron grating forming the enclosure. It is behind this grating that the sisters sing and recite the Dominican office. It is there that the hours of the Perpetual Rosary are kept by two Sisters, taking their places each hour. At every hour of the day, five minutes before the hour, the bell strikes fifteen times to warn the Sisters to take their post of honor. At night, also, five minutes before the hour, one of the two Sisters leaves her companion and goes to awaken those who are to succeed them. The Sister left in the choir leaves only when the two new Sisters have arrived. When the Sisters are all going or busy, their companions replace them with pleasure, always for the same reason, that prayer may be perpetual, that no link may be missing in their golden chain." In order to propagate the worship of the Blessed Virgin in the outside world the Sisters, as soon as they were established, opened communication with the chief associates of the Perpetual Rosary already organized by Father Damian in North America. It then numbered one hundred and twenty thousand members. Of this guard of honor the Dominican Sisters of West Hoboken were to be the centre. There are Indian associates among the tribes of the far West, who recite their beads with fervor, and who leave all other occupations to make their hour of guard with their tribes.

#### Rowdyism Again Rebuked.

In commenting on Professor Charles Eliot Norton's remarks on rowdyism, to which the Review has more than once alluded, the New England Magazine, for October, enlarges on the subject, and in the course of its reflections asks what kind of people are we and where are we drifting in respect to law and order, and then recalls the reply of an English clergyman to some complimentary remarks about the law-abiding character of the American people. He answered, in effect, that this was the last compliment he would pay us. He said we had many virtues, but it did not seem to him that respect and reverence for law were conspicuous among them. On the contrary, it seemed to him that we were very careless about observing law and order, and were becoming more careless every day; and he marvelled that more of us were not aware of this fact. Then the magazine alludes to the article, "The Mark of Cain," which appeared in an English review. It was extravagant and misleading, and inaccurate in many respects, and was deficient in confirmative statistics, but there was enough truth in it to sustain the statement that there was no country in Christendom where human life was held so cheap as it was in the United States, where murders were so common and where murderers were so often went unpunished. Then the new England refers to the numerous lynchings in this country, and says: "It is common for our politicians to slur Mexico, and to pray piously that this country may never become 'Mexicanized.' The recent case of lynching in Mexico—lynching under the circumstances most calculated to infuriate a people—has awakened a horror there of a sort that our own people have got over feeling; and it seems likely that Mexico will give Indiana lessons in dealing with mobs and murderers." Then the writer indicates that we may become "Mexicanized" a little, for a season. Later he returns to the main subject of his editorial, and asserts that every community should set its face against the hoodlum in its borders, so that there may be good order men and good citizenship societies in the country towns as well as in the cities, and goes on to remark, "Our very religion in these days fails only too frequently to promote stability; it has caught the measles of sensationalism, which makes so much else in our life feverish and ugly." The article in the main is beautiful and inspiring, but it says nothing about the teaching of religion in the

#### schools as a means of preventing the growth of hoodlums.

The daily paper sometimes does a good thing; and, on the general principle that the worst of the fallen angels is entitled to his due, we feel grateful to the Boston Herald for sending Mr. F. R. Guernsey—a non-Catholic to Mexico to study the country and its people. In his printed letters he has already borne generous testimony to the devotedness and piety of the priesthood of Mexico; to the beautiful home life and the high standard of morality which prevails in our sister republic. Not all Mexicans, however, are good Catholics; and Mr. Guernsey frankly tells the Masonic government what it may expect from these people whom it has alienated from religion. We quote from his latest letter:—"A Catholic community, rent in twain socially and politically by civil strife, is in a perilous position. Those who go over to liberalism are certain to leave their religion behind them as useless and encumbering baggage. They too often lose their former moral convictions; and their children, especially the boys grow up without proper religious training. Thus one sees many young men devoid of all religion, acknowledging no moral restraint; clever enough, likely to make their way in life, but not to be depended on in great crises. Temptation finds them an easy prey. All Latin American can show this type of the young man afloat in the world without moral ballast. The sons of old-fashioned religious families, the props and pillars of the Church proper, carefully trained and educated, are, as a rule, better men and more useful citizens. The Liberals of Latin America in their reaction from the Church have swung too far: they have, unwittingly, ignored the need of religion. So they are largely atheists, sceptics, or absolutely indifferent; treating religion as a graceful absurdity, good enough for the women to amuse themselves with. In some countries to the south of Mexico a man who is religious becomes unpopular from that very fact. Old-fashioned, bald, eighteenth century atheism is professed by the majority. This type of mind is one from which no hope can be entertained as true patriots. You cannot find a good government on men who deny everything, and strike at the very root of public morality." What irreligious government has done for Mexico, irreligious education is presently doing for the United States. Even now the young atheists of our country are numerous enough to point a moral, if not to adorn a tale.—Ave Maria.

#### They sang religious hymns in their native tongue, and the Indian brass bands of the mission schools rendered the music. Addresses of congratulation were afterwards presented to Bishop Dometville. The Mayor of New Westminster on behalf of the citizens extended the freedom of the city to all the visiting priests.

The duel of the Prime Minister Badenau caused a very painful impression among the Catholics of Austria. The Nuncio at Vienna, Mgr. Talani, was not slow in representing to the Premier that the Holy Father was deeply pained to learn that an Austrian Minister should so willfully disregard the laws of the Church. The remonstrance had a good effect. Count Badenau instructed the Nuncio to beg the Holy Father to remove the sentence of excommunication which had been ipso facto incurred, and on Sunday last he received the sacraments of Penance and Holy Eucharist.

#### A Chicago despatch to a New York paper says: Without meaning to, perhaps, George M. Pullman, the dead palace car magnate, disinherited his twin sons, George M. J., and Sanger. They will receive none of the forty millions he is reputed to have left. Their own conduct is responsible for the display of displeasure, such is the story that obtains here to-day. The Pullman twins are about 23 years old and they have seen much more of the world than their father had at the same age. In fact, they lived so rapidly that they often called down on themselves severe words of reproof. Ten days before his death Mr. Pullman grew indignant over some act of his sons that raised his ire to a much higher point than usual, and he announced that he would make another will, in which bequests to the boys should not appear. He was as good as his word, but there is no doubt that when he made that will he had no thought of dying for years, and he was sure he could change his mind whenever he wished, but death came too quickly.

#### In Chicago the attorney for Mr. Pullman declined to give any information concerning the disposition of the estate, but the story that the sons are disinherited comes with such authority that it is widely credited.

#### The London correspondent of the N. Y. Tribune, referring to the rumors of Lord Salisbury's retirement, says: "The unfounded rumors of Lord Salisbury's resignation still excites discussion in the weekly press, although it was promptly denied. Lady Salisbury's health is failing, but there is no other cause for his withdrawal from public life. There is a valid argument against a prime minister directing the foreign office, but in the present instance Lord Salisbury could not be displaced from either without a revival of the controversy over the exact claims of the liberal-unionists and conservatives. There is, moreover, no period of storm and stress in English politics like the crisis in Austria, where the Emperor may be compelled to suspend his constitution unless the various nationalities represented in the Reichsrath can agree upon a political 'mistake.' The only real struggle going on in England is the engineering trade, where the fight over the eight-hour day has become a war upon trades unionism and where the intervention of the state is now invoked for the second time, in the hope of concluding a peace honorable to employers and employed.

#### The Very Rev. J. B. Sulliver, O. M. I., who lately passed to his reward, was the priest who instructed "Maria Monk's Daughter" in the Catholic faith. Her real name was Mrs. St. John Eikel, and her greatest achievement was the book in which she exposed the infamy of her mother, whose "horrible revelations" of conventional life gave well-meaning Protestants that "creepy" feeling they used to have. Various circumstances had conspired to cast doubt on the veracity of "Maria Monk's daughter," but Father Sulliver, then the Assistant General of the Oblates of Mary Immaculate, obtained to meet her in one of the hospitals of New York, where she had volunteered as nurse, and his testimony restored her to public confidence. Father Sulliver was a remarkable man in many ways. His singular ability, coupled with his lofty character, caused the Holy Father to appoint him Bishop of Nantes; but his humility took alarm, and, with the aid of Cardinal Guibert, who was also an Oblate, he succeeded in being relieved of the bishopric. He was constrained, however, to accept the office of Superior-General of the great missionary Order in which he had labored for almost fifty years. R. I. P.—Ave Maria.

#### Right Rev. A. Dometville, O. M. I. was recently consecrated coadjutor Bishop of New Westminster, B. C. and after the consecration a unique reception was tendered to the Bishop. For years he has labored most successfully amongst the Indians, and his name is dear to the red man. Hundreds of Indians had assembled at his consecration and took occasion to express their esteem and love for their black gown



Royal makes the food pure, wholesome and delicious.

They sang religious hymns in their native tongue, and the Indian brass bands of the mission schools rendered the music. Addresses of congratulation were afterwards presented to Bishop Dometville. The Mayor of New Westminster on behalf of the citizens extended the freedom of the city to all the visiting priests.

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**Cures**  
Prove the merit of Hood's Sarsaparilla—positively, perfectly, permanent Cures.  
Cures of scrofula in several forms, the gonorrhea, swollen neck, running sores, the disease, sores in the eyes.  
Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc.  
Cures of Boils, Pimples, and all other eruptions due to impure blood.  
Cures of Typhoid and other troubles where a good stomach tonic was needed.  
Cures of Rheumatism, where patients were unable to walk or work for weeks.  
Cures of Catarrh by expelling the impurities which cause and sustain the disease.  
Cures of Nervousness by properly toning and feeding the nerves upon pure blood.  
Cures of That Third Feeling by restoring strength. See book of cures by

## Hood's Sarsaparilla

To C. I. Hood & Co., Proprietors, Lowell, Mass. Hood's Pills purify the blood.

MARK WRIGHT & CO.—COFFINS, CASKETS, AND ALL FUNERAL GOODS