

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEB. 11, 1903

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The balance of our present stock of
GLASSWARE
— AND —
FANCY GOODS
will be given free to purchasers of
Tea, Coffee and Groceries.
Call early and get best selection.
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WE ARE
Manufacturers and Importers
— OF —
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In all kinds of Marble,
All kinds of Granite,
All kinds of Freestone.
We have a nice assortment of finished work on hand. See us or write us before you place your order.
CAIRNS & McFADYEN,
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AYE, YOUR GRANDFATHER**
BEFORE YOU
BOUGHT HIS
CHRISTMAS SUPPLIES
AT THE OLD
Italian Warehouse

You cannot do better than follow their example, so come along and get good fresh Groceries at moderate prices.
Our stock is second to none in quantity, quality and price.
JOHN McKENNA,
Barrister, Solicitor, Notary,
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Grocery News

Perhaps you are dissatisfied with your Groceries and are paying prices which should secure you better value. Have you ever purchased goods in our store? If not just begin. You may find reason to become a customer. We have lots of good and tasty things to please any person and sell at "live and let-live" prices.
Cash paid for all the Eggs you bring us.
JAS. KELLY & CO.
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We would like to have Your Furniture Trade

We will try to merit it. Our Furniture has had a reputation for being good in the past. We intend that it shall continue to have it in the future.

Farmers, You Don't Want Cheap Furniture

That will go to pieces in a few months. Therefore buy from us. We will treat you right, and you will find our prices very low.

JOHN NEWSON.

Big Slaughter Sale

Genuine Discounts

Our whole Stock of Cloths,
Ready-made Clothing, Fur Coats,
Fur Caps, Fur Collars, Hats, Caps
and Men's Furnishings,

25 to 40 p. c. discount.

What we advertise we do.
D. A. BRUCE.

This is the Time to Buy OUTSIDE SASHES

— AND —
Make Your Home Comfortable.

Our Sashes are the best, our prices right.

Call and leave your order or write to

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Charlottetown Sash and Door Factory,
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FIRE INSURANCE, LIFE INSURANCE.

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\$3,000,000,000.
Lowest Rates.
Prompt Settlements.
JOHN McEACHERN,
Agent,
JAS. LONERGAN,
Proprietor,
June 25, 1902.—4f

The Late Father McKinnon.

THE POPULAR ARMY CHAPLAIN.

A copy of the Manila American of Sept. 25th last, handed us by a friend, contains the following account of Father William D. McKinnon's last illness and death etc.:

Father William D. McKinnon, Chaplain Third U. S. Cavalry, has passed from this life to Life Everlasting. His death was not a surprise to his friends and admirers as he has been very seriously ill for some time. Night before last his physicians, while holding out no hope of recovery, were of the opinion that if he managed to survive the night, would have a fighting chance against the dread enemy he was combating. However, it was not to be and Chaplain McKinnon passed peacefully away.

Early Wednesday afternoon the immediate friends and relatives were summoned owing to the critical condition of the patient, and when death claimed him his brother, J. F. McKinnon his cousin, Miss Florence Sollman; Mrs. A. Formey, Miss Maria and Miss Ada Formey and Chaplain Dalton of the Fifth Cavalry, who had been sent for, were at his bedside. Father Kennedy, a Chaplain of the British Army, who is at present touring the world, was also present and read the "Requiescat in Pace" as the sufferer was drawing his last breath. Death was painless in this case, as Chaplain McKinnon did not recover consciousness.

There were many visitors at the First Reserve hospital on Wednesday inquiring after the welfare of the patient. Among them were some of the prominent clergy and foreign consuls in Manila.

Shortly after death the body was removed to the Government morgue, a short distance from the First Reserve hospital, and Chaplain Dalton went to General Chaffee's residence and notified him. Early yesterday morning the Bishop of Cebu communicated with relatives asking if possible that the services might be conducted from the Cathedral of Manila and that the body might lie in state from Friday evening until Saturday morning. The request was granted provided the Military Authorities raised no objection. As a result of this request the following circular was published from Division Headquarters yesterday:

"Funeral services of the late Chaplain William D. McKinnon, Third U. S. Cavalry, be held at the Cathedral, Manila, P. I., at 9 o'clock a. m., Saturday, the 27th instant. The personal staff of the Major General commanding will join him at the Cathedral at the hour named, in white uniform and side arms.

The commanding officer of the post of Manila, is charged with the details of the proper eulogy and conducting the remains to the Cathedral at 5 o'clock, p. m. the 26th instant, and returning the same to the U. S. morgue immediately after the services the following morning.

"The remains will be shipped to the United States on the U. S. Transport Summer."

Father McKinnon was born on Prince Edward Island, Canada, forty-three years ago last August. His early education was received at the same place; later his parents emigrated to San Francisco, California. Upon reaching California he was connected in business with his uncle who was a lumber merchant. He remained with his uncle until he entered Santa Clara College, California, where he took a classical course. After leaving Santa Clara he went to Baltimore, Maryland, and entered Saint Mary's College, from where he was ordained a priest in the Roman Catholic faith, upon finishing the theological course.

The first appointment he received was secretary to the Archbishop resident in San Francisco. Some time later he was given charge of the orphan asylum of San Rafael. Upon being relieved of this charge he was made pastor of the Catholic Church at Saison, Salango County, California. Upon the breaking out of the Spanish-American war, Colonel Smith, now Judge of the Supreme Court of the Philippine Islands, who was at that time Colonel of the First California Volunteer Infantry, invited Father McKinnon to become chaplain of his regiment. The invitation was accepted and Father McKinnon came to these islands with that regiment, where fate had decreed that he should play an important part in the termination of hostilities between the United States and Spanish armies. When the State volunteers were sent back in the latter part of 1899, Father McKinnon returned to San Francisco with his regiment and was mustered out; but realizing the opportunity for church work in the Philippines, he accepted a commission as chaplain in the Regular army and was assigned to the 3d Cavalry with which regiment he returned to Manila.

About this time numbers of officers and enlisted men petitioned the military authorities to assign a Catholic chaplain to one of the churches in Manila in order that they and their families might have the benefit of Divine services by an English speaking priest. General Otis, who realized the justice of this petition was looking for a chaplain to fill this want and when Chaplain McKinnon arrived in Manila for the second time, he was at once assigned to this duty which he performed most faithfully up to the time of his illness.

It is not believed that there is any one man in Manila or the Philippine Islands, who is so dearly beloved as was Father McKinnon. He was every one's friend, irrespective of rank, condition, race or creed. No man, however much of a vagabond he might be, was ever turned away without words of advice, comfort, and if occasion required it, assistance of a much more substantial nature. Early in his army life he made friends of the officers and men of the army, and they soon came to consider him much more than a friend. His life in Manila was one long sacrifice to his sacred calling. During the different epidemics which have swept over Manila, Father McKinnon was untiring in his attendance at the different plague hospitals. He never seemed to think of the personal danger of infection and was always ready to attend the deathbed of either natives or Europeans, at any hour, day or night.

The following incident will tend to show his devotion to what he considered his personal duty in spite of the danger of becoming infected with some dreaded disease. Soon after the American troops captured Manila black small-pox broke out among the soldiers. The victims of the disease were at once segregated and with the exception of the attendants saw no one. About thirty-three and a third per cent of the men who were afflicted with the disease died. Father McKinnon went to General Otis, and requested permission to visit the hospital where the men with the disease were being treated. The General first refused the desired permission, as he did not think the Chaplain should risk his life uselessly. However Chaplain McKinnon did not see the danger in the same light as General Otis and finally secured his consent, after which he visited the plague hospital regularly, day and night and gave spiritual comfort to the dying men. He also followed the bodies to their last journey, marked the graves so they could later be identified and conducted the funeral services.

There were many eulogies paid the memory of the soldiers' departed friend yesterday by men high in rank and authority and men who earn their bread by more laborious methods. Indeed there were so many that it would be impossible to cite them all.

Two classes of men have no enemies. One is composed of men with hearts as broad as humanity, with abounding love of mankind, charity wide enough to cover all misdoings, brotherly love that makes all men neighbors, rectitude that is unimpeachable, a mind that is catholic in all its tendencies, a soul that is helpful, strong and brave, a devotion to duty that is illimitable and such a man was Father McKinnon. How much he will be mourned will never be known. Scattered all over this Archipelago are hundreds of men who owe him huge debts of gratitude for favors of all kinds, material and advisory.

Father McKinnon's term of service in the island has been practically the time of the American occupation, he having been the first of our fellow countrymen in uniform to enter Manila and that under fire. He was Chaplain of the First California Volunteers and the men of that regiment held him in the highest esteem. He never forgot that he had been a priest before he became an officer and chaplain and so conducted himself that the humblest private felt no hesitation in taking his trouble to the good Father.

In many ways the services of Father McKinnon have been of invaluable value to the government, especially the military government. He has been able to smooth many difficulties with his co-religionists and act as a buffer between the Spaniards and Filipinos on the one hand, and the Americans on the other.

To-day his remains will be taken to the ancient cathedral and there they will receive the respectful homage of all classes of the citizenry. In due time, without doubt, his loving countrymen will rear some suitable monument to his memory.

Priests and People.

The age is cut for laicizing everything. That means look the priest in the sanctuary and the religious in the cloister, or, as they are doing in France, driving them from the cloister; as some suggested doing in the Philippines, secularizing them, whatever that means; and, as some good people occasionally advocate here, stripping them of their garb. Olericalism is denounced as the enemy of progress; religious life is reviled because it is said to suppress the inherent rights in human nature. Away with both, and instead let us have the laity only, especially in the schools and not infrequently in the pulpits, in the role of pulpiteer, by giving lay sermons and in the lodges, in post-practical harrangues, and now and then in State documents. It is surprising with what readiness the ministers of the various sects lend themselves to the movement, and how well prepared their laies are to assume the functions of the ministers, accustomed as they have been to dictate to them from the beginning and not seldom to usurp their office. There is necessarily more conservatism on the part of our own clergymen, who realize the sacredness of their calling, and, naturally, too, a reluctance on the part of the Catholic laymen to infringe on the duties of the priesthood. By the very nature of things, the distinction between cleric and laic is an essential one, but differ though they do in office and character, there is every reason why they should mutually aid one another co-operate together for the good of religion and humanity.

There seems to be a conviction on the part of our Catholic laity that the line between the clergy and themselves is drawn sharp at the sanctuary rail. The clergy are the active, they are the passive element in the Church. Everything religious or in any way connected with religion must be originated and terminated by the priests. They must not only baptize, preach, shrive and bury, but they must build and maintain the church and school and other parochial institutions. From the laity, the most they expect is money and the co-operation of some of the devout sex. When a few months ago it was announced that Archbishop Keane, of Dubuque, had decided to constitute laymen trustees of the churches in his archdiocese, there was a cry of alarm in many of our Catholic newspapers, and His Grace had finally to declare that he had been misrepresented. What better arrangement could he have made than that which to-day obtains in our best organized dioceses? What more natural than to have men of affairs co-operating with our pastors in transacting the business inseparable from the management of a parish? For want of such co-operation there is very poor management in many places, and altogether too little interest on the part of prominent laymen in the welfare of our parishes and other institutions. It is unfair to leave every burden and responsibility to the priest, and in not a few cases it has proved disastrous to all concerned. Instead, therefore, of admitting the conviction that the clergy and laity should stand apart, we should be convinced that it is absolutely necessary that they should work together, both doing all they can for the welfare of the church.

Over and above the priestly duties of administering the spiritual affairs of a parish, there is a vast field of labor in which the laity is concerned and which they only can cultivate. Nowadays, especially, when the world about is astir with an endless variety of schemes for the social uplifting, as it is called, of those whose poverty or adverse conditions cut them off from the advantages of their better circumstanced fellows, the priest can at most direct such movements as his parishioners inaugurate, but they must do something to relieve the misery about them, and to help on those who are desirous of improvement. It will not do to plead that such movements are the vagaries of faddists, that charity begins at home, that the luxury of philanthropy is for those who have superfluous time and means, or that it is no use doing the very little we may feel capable of doing. It is no fad to feed the poor, or visit the sick, or help the idle to obtain employment, it is no true charity that remains at home, and too often the home in which charity is limited comes to be itself an object of pity, if not of charity; everyone can spare some time, and everyone can do something to help others, and usually it is those who can do the least who, for that very reason, do it with all the greater good-will and kindness. It was wise beyond reckoning on Frederic Ozanam's part when founding the great society of St. Vincent de Paul, to stipulate that its members should see limit to their material contribu-

tions, in order that they might be moved to make up for what they withheld by a boundless spirit of charity.—The Messenger.

At the dinner given in Toronto to Mr. Falconio previous to his departure for Washington, Archbishop O'Connor delivered an address in which referring to a suggestion attributed to Archbishop Ireland, as to annexation of Canada to the United States, he [Archbishop O'Connor] said:

"Let me say Your Excellency, that if you meet Archbishop Ireland you may tell him what I believe to be the general sentiment of Canadians, that while we are anxious to draw closer the bonds of faith, charity and affection that unite us, so far as I know none of us have any desire to be united to them by any stronger political bonds than exist at present."

This utterance was loudly cheered by the audience. Canadian Catholics are content under the British flag and so well they may. They have their full rights, which in the important matter of education they would probably not have under the Stars and Stripes.—Freeman's Journal.

"In the same column of a daily paper last month," says the Michigan Catholic, "we published the provisions of two wills which presented as striking a contrast as we have ever seen. One was the will of a Halifax merchant, a member of the Methodist church. Some \$80,000 were bequeathed to various Methodist institutions, and the balance of the estate when finally wound up is to go to the Parsonage Aid and Methodist Church Extension Fund. The other was the will of a Canadian millionaire, a man who was nominally a Catholic. Out of his vast estate not one cent goes to any educational, charitable or religious purpose, so far, at least, as the provisions of the will have been made public. Protestants profess to believe that faith without works is dead. Yet the will of this Methodist is filled with good works, from his point of view; and the will of the Catholic contains none. The so-called Methodist has shown more Catholicity by doing good works as he understood them, than the so-called Catholic. We have heard of men disinheriting a son or daughter if they do not give up their religion, but we have not heard of a man who makes no bequest for religious or charitable purposes disinheriting his son, and has a whole eternity ahead of him to meditate on his folly."

The revision of the breviary which has been ordered by the Holy Father will, says the "London Catholic Times," chiefly affect the records of the lives of the saints. The archaeological and historical studies of last ten or fifteen years have brought to light many authentic particulars as to acts of these holy men, regarding which information was previously legendary. It is one wish of Leo XIII that account should be taken of the latest investigations. The biographies and legends will, therefore, be examined with great care by the commission which is to be appointed by the Congregation of Rites to carry out the work of revision. Still, in order that all revisions may not be compelled to proceed on new premises, the recitation of the revised edition will be obligatory only on newly ordained priests and the members of religious bodies who say the Office in common. In deciding upon this reform His Holiness once again proves how keenly alive he is to modern research and the importance of utilizing it for the benefit of the Church.

BROKE HER JAW IN DEBATE.
Miss Priscilla Lyster, of Colsway, Utah, dislocated her jaw on the 27th ult, during a debate on the propriety of the action of Mrs. Mary Coulter, the lone woman member of the legislature, in voting for Amelie Reed Smoot in the Republican senatorial caucus. Mrs. Coulter is president of the Utah Federation of Women's Clubs. Miss Lyster was engaged in vigorously defending Mrs. Coulter. In the midst of her eloquent peroration something snapped. Miss Lyster's jaw of elegance snapped. Her jaw refused to work. Upon examination it was discovered that the bone had jumped out of place. A doctor was summoned and then some of the other club women got a chance to talk.

An Ancient Foe
To health and happiness is Scrofula—as ugly as ever since time immemorial. It causes bunches in the neck, distends the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption. "Two of my children had scrofula sores which kept growing deeper and kept them from going to school for three months. Ointments and medicines did no good until I began giving them Hood's Sarsaparilla. This medicine caused the sores to heal, and the children have shown no sign of scrofula since." J. W. McGinn, Woodstock, Ont.

Hood's Sarsaparilla
will rid you of it, radically and permanently, as it has rid thousands.