

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEB. 14, 1900.

Vol. XXIX, No. 7

Calendar for Feb., 1900.

MOON'S CHANGES.
First Quarter, 6th, 10.16 a.m.
Full Moon, 14th, 5h. 12.8 p.m.
Last Quarter, 22nd, 8h. 56.7 m.
New Moon, 29th, 3h. 37.7 m.

Day of Week	Sun	Moon	High Water
1 Thursday	7 26	3 8	11 16
2 Friday	25	4 8	8 34
3 Saturday	24	5 9	5 52
4 Sunday	23	6 10	2 70
5 Monday	21	8 11	21 2
6 Tuesday	20	9 12	23 54
7 Wednesday	18	11 13	25 44
8 Thursday	17	12 14	27 33
9 Friday	16	14 15	29 22
10 Saturday	14	16 16	31 11
11 Sunday	12	17 17	32 0
12 Monday	11	19 18	32 50
13 Tuesday	9	20 19	33 40
14 Wednesday	7	22 20	34 30
15 Thursday	6	23 21	35 20
16 Friday	4	24 22	36 10
17 Saturday	3	25 23	37 0
18 Sunday	1	27 24	37 50
19 Monday	6 59	29 25	38 40
20 Tuesday	57	30 26	39 30
21 Wednesday	56	31 27	40 20
22 Thursday	54	33 28	41 10
23 Friday	50	34 29	42 0
24 Saturday	50	35 30	42 50
25 Sunday	48	36 31	43 40
26 Monday	43	37 32	44 30
27 Tuesday	41	38 33	45 20
28 Wednesday	39	43 34	46 10



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Nuns Who Are Blacksmiths in South Africa.

Not the least interesting thing in South Africa today, when the din of conflict between Briton and Boer is echoing the world over, is a band of D mission nuns who not only pass their lives in religious devotion, but have adopted a strange occupation—"passing strange," say all who know it. Eager to sow the seeds of faith in South Africa, they established themselves some time ago near King William's Town, Cape Colony.

The New York Herald tells the rest of the story: "In the new country where the sunset up their habitation the Boer neighbors looked upon their work with suspicion and resentment, and even the English looked with disfavor upon the convent. The consequence was that the Sisters bought an extensive farm, and finding that farm laborers were scarce in a land where most of the digging was for gold and for diamonds, solely as a means for self-support the nuns put their hands to the plough. But accidents will happen, even in a convent, and in time the ploughshare became broken. There being no blacksmith in that region the nuns sent to Capetown and got the materials to build, and the tools and implements to supply a smithy. A blacksmith as a tutor was found, and the nuns learned how to become blacksmiths. They have thus far proved not only their equality with man, but their superiority to him, for, when the blacksmith, disregarding his religious environment, went on a prolonged spree, the nuns speedily forced him out of the settlement, and determined henceforth to do all their own work.

"But the nuns went even further. They found that blacksmithing among the Boer and English residents was profitable work, and they built a smithy, with a brick forge, a strong, capacious bellows of oxide, and all the customary paraphernalia incidental to the vocation of the votaries of Vulcan, and established themselves as a convent of female blacksmiths. The visitor who rides to the convent from King William's Town comes upon the nuns brown clad and busy, hoeing, ploughing and shoeing. Tethered to the strong oaken rack in the centre of the shop stands a tree. With a nail-box beside her, a nun bends over the hind foot, with a foot resting in her lap, and with a pair of tongs fits a red-hot to the scorching hoof. Beside her stands another nun, who is busy making hinges, hooks and staves, ring-bolts, and other articles of builders' hardware out of small rod and hard iron. The feminine blacksmiths of the Dominican convent are experts. The presence of the hammer swinging guns seems to excite a sort of fascination over the rest of the neighborhood, for they will go out of their way on their daily tasks to gaze at the hard-working Sisters of the smithy."

Scotland.

The silver jubilee of St. Peter's College, Beardsden was celebrated on the Feast of the Holy Innocents. All the priests in the archdiocese were invited to be present by the Archbishop of Glasgow. At 11.30 a. m. High Mass Coram Episcopo was celebrated. Bishop Maguire was attended at the throne by Canon Mackintosh and Canon Macfarlane. After Mass a meeting of priests was held to inaugurate St. Peter's Society, of which all those who have been educated in the college could become members. At 2.30 p. m. all the clergy adjourned to dinner in the new refectory, where they were entertained to dinner at the expense of His Grace the Archbishop. His Grace, however, was unable to be present in person. The dinner was purveyed in splendid style by Messrs. Ferguson and Forcster. Bishop Maguire presided, supported by Canon Cameron, Canon Chisholm, Canon Condon, Canon Macleuskay and Canon Mackintosh. At the conclusion of the proceedings, a telegram was sent to His Grace the Archbishop, announcing that the meeting had appointed him honorary president of the new college society, and congratulating him on the occasion of the 25th anniversary of the establishment of the college, and at the same time expressing regret at his inability, through illness, to be present that day, and assuring him of their filial devotion, and also hoping that he might be spared for many years to rule over the diocese and over the society. The society has been placed under the patronage of Our Blessed Lady and St. Peter.

At the Christmas Exhibition of Studies, in connection with St. Aloysius' College, held in the drill hall, Hill street, Glasgow, the Rev. Father Flynn, S. J., Prefect, in submitting the half-yearly report of the college, said, among other things, in criticism

"Deride Not Any Man's Infirmities."

Tell him, rather, how to get rid of them. Most infirmities come from bad blood and are cured by Hood's Sarsaparilla. Every person who has scrofula, salt rheum, humors, catarrh, dyspepsia or rheumatism should at once begin taking this medicine that the infirmity may be removed.

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ing the Scottish system of education, that the elementary and secondary schools in this country were visited by inspectors, men of varied experience, and most of whom had been practical teachers. Within the narrow limit of a few hours these examiners submitted to the pupils of the school a set of tests, and according to the manner in which these tests are answered judgment was passed on the school. He had never been in charge of a school liable to such visitations, but a judgment thus passed he considered utterly superficial, completely inadequate to the requirements of the case, and likely to prove unfair to the merits of a school either unfavorable or favorable. Father Flynn had been in the school over four months, and he had spent over a month in a searching examination of the boys, and yet some whispering insinuation told him that he did not know all. He had found much that was good and sound, and some things which demanded attention. The exhibition of studies proved very interesting, and reflected much credit on the part of the teaching staff of the college.

Catholicity in England and Her Possessions.

In the United Kingdom and its colonies and dependencies, according to the London Catholic Directory, there are twenty-eight Archbishops and 105 Episcopal sees, twenty-seven Vicarates-Apostolic and eleven Prefectures-Apostolic, making a total of 171. Besides the 133 residential Archbishops and Episcopal sees, twenty-five of the twenty-seven Vicarates-Apostolic are held by Bishops of titular sees. The two Episcopal sees, two Vicarates-Apostolic, and one Prefecture-Apostolic are vacant. Including ten Coadjutors and five Bishops-Auxiliary, the number of Archbishops and Bishops now holding office in the British Empire is 173. There are also a few retired or without episcopal office, of whom three are in England.

Occupying these sees there are in Great Britain: In England and Wales, the Cardinal Archbishop of Westminster; the fifteen Bishops of the suffragan sees, with a Bishop Coadjutor at Plymouth and a Bishop-Auxiliary at Westminster. In Scotland there are the Archbishops of St. Andrews and Edinburgh, and the Archbishop of Glasgow with a Bishop-Auxiliary. There are also in England one Archbishop and two Bishops of titular sees who are not included in the above summary. Under these are the 3,271 priests of Great Britain. Of these 2,286 are of the Regular clergy, and 985 of the Secular clergy. Of the Secular priests, 144 are invalided, retired, or attached; among the Regulars, many are in colleges, novitiate or houses of study. They serve a total of 1,854 churches, chapels and mission stations, which number is exclusive of those not open to the public.

The estimated Catholic population of the United Kingdom is nearly five millions and a half—namely, England, 1,800,000; Scotland, 365,000; Ireland (according to the census of 1891), 3,549,956. Including British America (with a Catholic population of about 2,600,000), Australia, India, and all other possessions, the total Catholic population of the British Empire is probably about ten millions and a half.

There are about thirty-two Catholic peers; seventeen Catholic lords who are not peers; fifty-five Catholic baronets; nineteen Catholic members of the Privy Council; three Catholic members of the House of Commons for England, and sixty-nine for Ireland.—Lynn Tablet.

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An Incident of Pope Leo's Longevity.

The Rome correspondent of the New York Freeman's Journal, writing under date of Jan. 10 h. among other things has the following: "When speaking last week about Pope Leo's Longevity, I forgot to mention a very touching anecdote recently related by the Holy Father which bears on the subject. Some time ago a Jesuit father preaching in Aquila was asked a strange question by ten young ladies belonging to the best families of the place. The query was if it would be lawful for each of them to offer up to God a year of her life asking Him to prolong the life of the Sovereign Pontiff in exchange by ten years. The good father heartily approved of the affecting sacrifice, and the generous offer was duly recorded in a wonderfully illuminated parchment, which was brought to Rome by the young ladies themselves. Their hopes of being received by the Holy Father were not frustrated, although at the time Papal audiences were almost unobtainable. One who was present draws a beautiful picture of the contrast afforded between the nonagenarian Pontiff with his face as white as his cassock and scored all over with innumerable little lines, and those ten girls in the very bloom of life. His Holiness, who was deeply moved on learning from their own lips the purpose which brought them to his feet, spoke a few words to each of them in turn, which sent the tears into their eyes, and they left his presence, more than glad of their sacrifice."

The Heliograph.

The heliograph, which is being put to such effective use in South Africa by both Briton and Boer, is a modern adaptation of one of the oldest forms of signalling apparatus known in military service. Heliographing, as the name implies, is a telegraphing, and General White's signal men, in despatching news from sorely pressed Ladysmith, are using the same device, only in more perfected form, than the wicked small boys with a bit of looking glass in his grimy fist, employ to attract the attention of his fellows across the schoolroom by flashing the sun in their eyes. Mirror-signalling was early used by the North American Indians, and is no doubt partially responsible for the marvellous rapid dissemination of news on the plains noted by many American army officers. The modern war heliograph is almost equally simple in theory and practice. The sending apparatus consists of a mirror mounted on a tripod and hung on both horizontal and vertical axes with adjusting screws admitting of minute changes of plane. With this mirror the sun's rays are flung for miles, directed by painstaking adjustments into the field of vision of a receiving telescope also tripod mounted. The code is similar to that used in electric telegraphy. Flasher, long or short, represent dots and dashes, and the Morse or any other code, including cipher, can be readily used.

The heliograph has been called the trump card of visual signalling, for it possesses the four cardinal military virtues—portability, rapidity, range and secrecy.

The heliograph is extremely portable, weighing with its stand no more than a soldier's rifle. It possesses the curious virtue of secrecy, because to people standing at a very short distance from the point on which its rays are directed, its signals are invisible. But this fact will show how useful it is to have the sun reflected full on the distant station; and to insure this the heliograph has to follow the sun as it travels through the sky. The two screws mentioned, one giving a vertical movement, and the other a horizontal movement to the mirror, about its centre, effect this, and the screws can be manipulated by the signaller while in the act of sending without interruption to the message. The range of the heliograph is enormous with a strong sun and clear

horizon, and it is therefore admirably useful in South Africa. In the 1883-85 campaign a heliographic signal service extended north—Orange River to Molopole—a distance of 429 miles. One of the great virtues of the heliograph is its ability to pierce haze. Colonel Kayser, who was in 1890 with the besieged garrison at Kardsbar, reported that he opened communication with the advanced guard of the relieving force, under Sir F. Roberts, at Robat, a distance of forty-eight miles, and communications were kept up for several hours on a hazy day.

Heliographing 429 miles, as stated above, implies a system of repeating stations, as the curvature of the earth is such a distance makes it improbable that stations sufficiently high could be secured. In this country the longest distance covered, of which we have record, was a message sent in 1897 from Mt. Wilson, in California, to Black Jack Mountain, in the Island of Santa Catalina, seventy-five miles away. The message was sent with ease, and there was nothing in the account of it to suggest that the limits of the heliograph's range had been reached in this experiment. Searchlight signals by night are, of course, only a modification of the same principle, with the disadvantages of less portability of instruments, less range and less secrecy.—Exchange.

A Race Delusion.

That was a strange revelation of Mrs. Dal's aunt the late Frederick Douglass. It seems that she visited this remarkable colored man not long before his death and heard from his own lips that he had not one drop of negro blood in him. His father was a white man and his mother a half-bred Indian woman. So all of the Abolition theory of the negro capacity intellectually, in this case at least, falls to the ground. Wonder is expressed that Douglass did not, in the heyday of life, openly state the fact; but he may have considered that such publicity might have retarded or defeated his designs. He had been a slave, but not a negro slave. So, on the strength of being a presumed member of the Ethiopian race as well as bondage, he made reputation and money. He married a woman of negro blood the first time, and his children are partly African and utterly obscure. His second wife, late in life, was a white woman, and this alliance did not help but harmed him. But when he contracted the second marriage his fame and fortune were secure. I suppose that the monument erected to his memory at Rochester, N. Y., is inscribed with legends of his negro ancestry. If so, it perpetuates a mistake, to put the case mildly, and the Indian and not the Ethiopian must have a division of the glory along with Caucasian progenitors.—James R. Randall in Catholic Columbian.

"Maps are said to suggest biographies," declares the Catholic Citizen. "At the siege of Badajos, in the Peninsula war, a Spanish countess and her younger sister came to the Duke of Wellington for protection, and the younger of the two afterward became the wife of Major Threy Smith, who won fame and a baronetcy in later years during the Sikh war in India, especially at the battle of Aliwal. Lady Smith accompanied her husband in his campaigns; she was with him at the battle of Chillianwala, and received a medal. From 1847 to 1854 he was governor at the Cape, and did good service in fighting the Kaffirs. Lady Smith, in Natal, bears the name of his wife; his own name is seen in Harriemith, a town of the Orange Free State."

"I wonder how many of the Dutch churches in the Transvaal will be looted by the British soldiers," inquires the editor of the Western Watchman. "The men whom England sends to South Africa are not savages from Montana and Minnesota, but civilized beings from Ireland, Scotland, and her own fair and once Catholic land."

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