

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOV. 13, 1901.

Vol. XXX, No. 45

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We will sell the balance of our
China,
Crockery,
Glassware, &c.

At further reduced prices.

The assortment consists of China Tea Sets (44 pieces),
China Dinner Sets, Semi Porcelain Dinner Sets, Lemonade
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We are having a big run on our Tea Sets, Gold Band
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at such prices. Don't be content with mere words.
Look into the matter.

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of 1901 and 1902

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This season are unusually attractive.

A look at our stock will convince you that we show an
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ARNAS A. MACDONALD,
Ch'town, April 10, 1901, ft.

A.L. Fraser, B.A.
Attorney-at-Law,
SOURIS, P. E. ISLAND,
MONEY TO LOAN.

Calendar for Nov., 1901.

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ARNAS A. MACDONALD,
BARRISTER AND ATTORNEY-AT-LAW,
Agent for Credit Foncier Franco Cana-
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Barristers, Solicitors, etc.

(Late of the firms of Charles Basse & Co., and F. V. Knox, London, Eng.)

OFFICES—
Aug. 20, 1899—7

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Combined Assets of above Companies, \$300,000,000.

Lowest Rates. Prompt Settlements.

JOHN McBACHERN,
Agent.

Reindeer as Mail-Carriers.

When reindeer were first proposed for use in the mail service in Alaska the idea was ridiculed. Since then, experiments have demonstrated the animal's value for this purpose. The first test showed the superiority over dog teams for traveling through the snow.

A reindeer team with a Lapp driver was selected to carry one of the mail bags over the Nome route, and to return with the outgoing mail, the round trip being about 500 miles. Two days before the reindeer started, three well equipped dog teams set out. The route lay through a country without road or trail, and the conditions were as bad as heavy snowfalls could make them.

Early on the fifth day out the reindeer team caught up with the slowest of the dog outfits, in a stretch of soft, drifted snow. In his dogs had been stalled, and their desperate floundering had so wearied them that they were making little progress. The reindeer ploughed through the drifts with little difficulty. That afternoon they passed the second dog team.

The Lapp brought his mail to its destination, rested his deer thirty hours, started on the return trip, and fifty miles out met the foremost of his competitors. Even more remarkable was a mail trip of 1,240 miles through a trackless wilderness made by reindeer, the teams making as much as 110 miles a day under favorable conditions.

Now that the value of these animals has been fully established, the United States have become an importer and breeder of stock, and will bring in the next few years thousands of reindeer into their northernward possession. There are now in Alaska eight herds, comprising about 3,500 head. By January this number will be increased, through importation, to more than 5,000.

At first the whites in Alaska were not successful in handling the animals. They are so easily comprehensible by the Caucasian. The reindeer is easily frightened and nervous, and it is impossible to tell how he will behave in either case. Sometimes he will rush at the offending person and strike him down with his sharp, powerful forehoofs or endeavor to rip him open with a quick descent of his formidable antlers. Again he will balk, snarl and even pine away.

Between the Siberian and the reindeer there exists a sort of affinity; the animal will obey his accustomed master when a white-skinned man can do nothing with him. So a number of herders were brought over from Siberia, and young Alaskan Eskimoes put under them to learn the business. The Alaskan natives have taken the greatest interest in the introduction of the reindeer, and on many occasions delegations have traveled from 800 to 400 miles to inspect a herd, which is looked upon as opening a new avenue of wealth for them.

For a time it was feared that the Alaskan dogs, unless checked, would manifest a disposition to eat and destroy the reindeer herds, but the herders were armed and had strict orders to fire upon any dog interfering with a herd, and after a number of middlesome dogs had been shot, this source of annoyance disappeared almost altogether. A few reindeer are killed each year by wolves.

Even more expert than the Siberians in the care and training of reindeer are the natives of Lapland. Accordingly, a score of full blooded Lapps have been induced by liberal offers to emigrate to Alaska, where they form a little colony. With them have come a number of their dogs, remarkably intelligent animals, that not only herd and guard the reindeer, but also assist in training and breaking them to harness. The dogs are very courageous and will fight wolves, mountain lions, or any other beast of prey that may attack the herd.

Any of the Lapps may, upon application to the government, have the loan of 100 head of reindeer for a period of from three to five years, at the end of which time the borrower returns the 100 head of deer to the government, retaining the increase as his private property. Nearly every one of the Lapps has hastened to take advantage of this offer. The government has given, lent or sold herds of reindeer to mission stations all over Alaska.

The reindeer has also been introduced as a pack animal. One of the pioneers in this movement was Hank Sammers, who for nearly a score of years has been a miner and prospector in Alaska. This veteran a score months ago procured a reindeer from one of the mission stations and upon his deer he packed his tent, blankets, provision and tool for the summer's prospecting. After a brief experience with his new

Assistant declared that he would never again bother with dog teams.

The breaking of a reindeer is only slightly less exciting than the same operation in the case of a bronco on the Western plains. When the deer is lassoed, the loop being thrown over the antlers, he often becomes infuriated, and, rising upon his hind leg, strikes out violently with his forefoot. It is then in order for the man to beat a hasty retreat. Watching his opportunity he runs in, seizes the horn, one in either hand, and dexterously throws the deer upon his back. When down, the animal at once gives up the struggle.

A halter is fastened on his head, and with a log rope or strip of untanned leather made fast to a moss hummock he is allowed to run about for several days until he finds out what it is to be fastened. Now comes the most difficult task of all, that of harnessing him. Generally it is necessary to throw the animal before the harness can be put in place. When the deer finds that he is fastened in a new way, feels the tug rubbing against his legs and the pressure upon his shoulders, he makes his greatest struggles for liberty. This performance is continued for days, and finally the deer is driven for miles at a time until he becomes thoroughly accustomed to his driver, harness and sled. Once broken to harness he is docile, intelligent and possessed of indomitable pluck and endurance.

—New York Sun.

Fifteen Altars, Fifteen Bishops.

Bishop McDonnell, of Brooklyn, arrived home the other day from Lourdes, where he consecrated the American altar in the beautiful basilica of Our Lady of the Rosary which has just been completed at the famous shrine. The basilica contains fifteen altars in honor of the fifteen mysteries of the Rosary, and each altar was consecrated by a separate Bishop, making a spectacle of rare solemnity and beauty.

"The ceremony," writes the Paris correspondent of the "London Catholic Times," "may be said to have brought the late brilliant Lourdes season to a close. Cardinal Liegeois, wearing the pallium, acted as Papal Legate. Meanwhile each of the fifteen altars in honor of the fifteen mysteries of the Rosary was consecrated by a separate Bishop. Before this a brilliant line of color, mingling scarlet, purple and gold, had parted the throng outside. This was when the Bishops, forming a cortege, each mitred and with crozier in hand, made their way to the church. The jewels of their pastoral staves glittered in the sun light. Some were exceedingly rich, as for instance, that of Cardinal Guois, Archbishop of Malines, which gleamed with amethysts and emeralds. One prelate, young and of striking appearance, towered above the rest. This was the Right Rev. Dr. McDonnell, Bishop of Brooklyn.

"On reaching the portal of the church the Bishops, forming a half circle, fell on their knees, each kneeling on a white velvet cushion embroidered with gold. Then the great doors were thrown open and the 'Veni Creator' resounded. The five hours' ceremonial allowed of a sermon, the preacher being Mgr. Beard, Bishop of Cahors. The Bishops' stalls were of white velvet and gold. At the close of the ceremony the Bishops, again forming a half circle on the steps outside of the church, blessed the crowd gathered on the esplanade in front. Mgr. Rameau, Bishop of Angers, presiding at the afternoon ceremony, thanked, in the person of the Cardinal Archbishop of Malines, Catholic Belgium for its hospitality in receiving with open arms, as it has just done, so many of the self-exiled French religious. In the evening the illuminations and torch-light procession were singularly magnificent, even for Lourdes.

"The celebrations in all lasted three days. They form a landmark in the history of Lourdes. Nearly thirty years have passed since the consecration of the beautiful crypt above; the basilica crowning it was consecrated in 1870 by Cardinal Guibert, Archbishop of Paris, surrounded by thirty-five Bishops and

Archbishops, and now, after a lapse of twenty-five years, the Church of the Rosary receives its final act of consecration. These three buildings, each distinct, from one majestic temple and represent that 'chapel' asked for in her own words by the celestial apparition of the Lourdes Grotto.

AT THE BUREAU DES CONSTATATIONS. "There is no spot in the world of higher medical interest than this bureau. The American Bishop of Brooklyn was a visitor to it during the few days that he spent at Lourdes. We saw him there in company with the Bishop of Tarbes and another prelate. That same afternoon, thanks to the courtesy of Dr. Boissarie, we were confronted with M. Gabriel Gargam, the miraculously cured on the 21st of August last, whom the graphic correspondent of the 'Daily Mail' made his readers acquainted with at the time by describing him as a 'rag of humanity.' We saw before us a mild, modest-looking man of apparently about thirty years of age, tall, pale and thin, even of gentlemanly appearance, and though not robust looking, showing no sign of ill health or infirmity. Having heard that he was practically an unbeliever up to the time of his cure, we ventured to say: 'Your religious faith came back, did it not, just as the Blessed Sacrament passed by?' 'No,' he replied; 'it came back in the morning in the Grotto when I received Holy Communion.' We ventured another question: 'Why did you receive Holy Communion if you did not believe?' The answer was: 'I saw death approaching and I wanted to be in readiness.' He then alluded to his mother's influence in the matter. With tears in her eyes she said: 'Oh, the prayers that had been said in his behalf! Oh, the novenas to the Sacred Heart that had been made!' In presence of this two-fold blessing, a son's conversion and a son's cure, we said to Madame Gargam: 'You ought to be the happiest mother in France.'

"Dr. Boissarie, on whom the mantles of Dr. Verger, of Lourdes, have fallen, and who is at present at the head of the Lourdes Bureau des Constatations, is one to whom all honor is due. In him we see the faith of a practical Catholic combined with the acumen of a man of science. We see in him also not only a medical authority of the highest order, but an accomplished writer who makes his pen serve the cause to which he devotes his remaining years. This cause is the assertion beyond the possibility of disproof of the distinctly supernatural cures effected at Lourdes. No other but cures of this order have place in his works. His 'Grandes Guerisons de Lourdes' is one of the most valuable and interesting books now in the hands of the reading public. It is the gem of the scientific world with reference to the Lourdes miracles.

The Holy Father in receiving the Carmelite nuns of Trevoux, France, who have settled at Frascati, said: "Do not despair of your country. You will return to France. The Pope assures you of it and blesses you."

Preparations are being made all over the Catholic world, and particularly in Rome, to celebrate the coming Pontifical jubilee of His Holiness Leo XIII. The principal part of the celebration will consist of prayer, and already many prayers, Holy Communions, Masses, Rosaries, etc., are offered for the preservation of the Holy Father in order that he may be spared to see the forthcoming event which will crown all his jubilees, namely, that of the priesthood, Archbishopric and Cardinalship. Should His Holiness—as we hope he will—live to see April, 1903, he will have reigned as long as St. Peter, namely, twenty-five years.

Very Rev. Father Antrobus has been re-elected superior of the Brompton Oratory, London. Before he entered upon his ecclesiastical career Father Antrobus was secretary to the British Embassy in Washington.

The discussion of the action of the French Government towards the orders is still continued. In France and elsewhere defenders of the Government are asking why the members of the orders who have gone into exile should unnecessarily sacrifice themselves. But the answer is simple. The heads of those orders do not love martyrdom for its own sake. If they decided to go at great sacrifice, it was because they felt that they would be bound hand and foot by the authorities and that it would not be possible for them to observe the rules and the spirit of their orders. They have been heartily welcomed in Belgium and other countries. The Clarisses

nuns are enthusiastic in their gratitude for the reception they have met with at Mons, just across the French frontier.

The Jesuit Fathers have many of them gone to distant lands, such as Madagascar and China, to undertake hard and trying missionary work. Some of the nuns who have converted their places into lay institutions are threatened with eviction, such as the Oblate nuns of St. Omer.

M. Lasnier, who has been appointed the official receiver for the confiscation of the Jesuit property in France, has verified the fact that their colleges were, and are, legally sold to lay proprietors in 1880. Their avowed source of revenue comes from the fees paid to them by parish priests for Lenten and Advent sermons. These are sums and are not obligatory. The sums vary according to the importance of the church, but they rarely amount to more than 700 francs for a series. The rest is made up of casual gifts, which are out of all fiscal reach. The French Government's estimate of hundreds of millions of francs is therefore demonstrated a myth.

Mr. C. King Irwin, an Orangeman, the grandson of the late presiding officer of Armagh Protestant Cathedral and nephew of the present archbishop, writing to the "London Daily Mail" of "the coming of the monks," says: "With many monasteries I have been intimately acquainted, and in an active political career have failed entirely to trace any influence whatever. On the other hand, these institutions dispense an enormous amount of charity among the very poorest and, indeed, enter into places in the course of true charity, apart from any religious interest (other than the Divine Master's instructions), where other religious denominations are chary of entering."

In the course of his brief stay in Milan King Victor Emmanuel granted a most cordial audience to His Eminence Cardinal Ferrari, Archbishop of the Lombard metropolis. With military honors by drawn up in the quadrangle—the royal residence. The King and Queen were waiting in the throne room, and when Cardinal Ferrari, accompanied by Mgr. Rossi, was ushered in by the master of ceremonies, Victor Emmanuel advanced to meet His Eminence at the threshold, and the Queen, although not expected to do so, according to court etiquette, insisted on kissing the Cardinal's ring.

It has often been said that the so-called "emanipation from Rome" movement in Austria is purely political, and the truth of the assertion is becoming more and more apparent, says the "London Catholic Times." The promoters are engaged in agitation, the ultimate object of which is union with Germany, and the Protestants within the German Empire are doing all they possibly can to strengthen it. In three of the Federal German States—Saxony, Welfaria, Saxony and Prussia—houses to house collections have been held for the purpose of subsidizing it. And now the General Assembly of the German Evangelical Alliance at Breslau has been urging that still more generous contributions of money should be sent to Austria "in order that all those who are carrying on the work may be encouraged with confidence and steadfast devotion to persevere in it." These pecuniary gifts from outside Austria, for it is no secret that pan-Germanism and not zeal for the Gospel is the mainspring of the agitation. Dr. Lueger, Dr. Engel and other prominent men have been denouncing the authors of the movement as conspirators, and it is to be feared that the hostility it is fomenting between the Catholics and the Germans will lead to grave political results. It is, however, quite clear now to all observers of public events that "Los von Rom" is a false title.

The Italian papers tell of a brave deed, the heroine of which is the mother superior of the monastery "Del Paradiso," near Leghorn. On the 11th ultimo a lay Sister named Matilde Pisci, while lighting the kitchen fire, unfortunately upset a paraffin lamp, becoming instantly a mass of flames. Her agonized shrieks brought the mother superior, Sister Mary Orietta, on the spot, and the brave nun lost no time in throwing the poor girl on the ground, attempting to smother the flames. But her own clothes having caught fire, it was only with the greatest difficulty that the rest of the community succeeded in putting out the conflagration. The lay Sister's life is despaired of, and her would be rescuer lies in a most critical condition. From time to time rumors of the brave deeds find their way through convent walls and set our hearts beating with pride and admiration; but how long will it be ere the force of evidence succeeds in breaking down the "great wall" of anti-monastic and religious prejudice?

Your Nose
That is what you should breathe through—your nose.

But there may be times when your nostrils are so bad you can't breathe through it. Breathing through the mouth is always bad for the lungs, and it is especially so when their delicate tissues have been weakened by the acrimonious condition of the blood in which catarrh depends.

Alfred E. Kings, Haverhill, Mass., suffered from catarrh for years. His head ached, there was a ringing in his ears, and he could not breathe through one of his nostrils nor clear his head. After trying several catarrh remedies from which he derived no benefit, he was completely cured, according to his own statement, by

Hood's Sarsaparilla
This great medicine radically and permanently cures catarrh by cleansing the blood and building up the whole system.