

.. THE ..  
PRINCE EDWARD ISLAND MAGAZINE

Sixth Year

JUNE, 1904

Number 4

Notes of a Trip to the Pacific Coast.

*By J. Edward Rendle.*

WE left P. E. Island on the 7th of March, crossing by the Stanley to Pictou; and having the misfortune of being stuck in the ice long enough to miss all train arrangements. We were in the pretty town of Truro for a night and the best part of a day; here waggons were out, the streets being bare. The next thing that struck us was a big snowstorm in the St. Lawrence valley, near the little French village of St. Paschal, a typical village under the old regime; with its little church in the centre acting as a hub for all the old-fashioned genuine french-roofed houses to cluster around. Those French villages are so Arcadian in style, the farms tilled in the most primitive manner, and they look like a strip of riband, stretching if possible, to a water front. The "habitant" himself, seemed to me, of what I saw of him in a stay of eight hours in his home; to be first of all, devout, true to his church. He seemed simple, submissive, credulous and unprogressive, but kindly and courteous to us, and his wants seeming few—he must be happy.

Nearing Levis we obtained our first view of Quebec. It was a sight I shall never forget: between us and that grand old town rolled the St. Lawrence, ah! if that noble river could speak what a wonderful tale she could recite of deeds enacted before yon ancient Capital. Before us on her massive battlements floats the grand old flag of Britain where once fluttered in the breeze the lilies of France; the frost made the walls glisten like polished steel, their glint was to be seen long after the city became indistinguishable. We arrived at Montreal at midnight, and as soon as possible we got to a hotel and a bed. I was much disappointed in this great commercial metropolis: I looked for and expected the acme of perfection in all phases that tend to make a city great; the streets in general were narrow, lined on either sides with good buildings, no doubt; but of irregular

height and size, all decorated in grandest style by the festive bill-poster. The residential part of Montreal and her suburbs cannot in my opinion be equalled in Canada. We were in Montreal for almost two days waiting to connect with a Tourist sleeper and diner for the Coast. We left on Saturday morning, leaving the Windsor St. station at 9.40. A. M. Soon we came to St. Anne's that was once the home of the poet Moore. and is the scene of his well known "Canadian Boat Song", near here we also noticed several dismantled windmills. They put one in mind of the leaning tower of Pisa; and their walls bear evidence of a martial nature and recall the earlier days. Before reaching Ottawa we got a glimpse of the Oka Trappist Monastery near the shore of a pretty little lake. The capital of our Dominion creates a good impression on the traveller approaching it by rail. Built at the juncture of the Rideau and Ottawa rivers, it looks like one of the floating palaces of Persia from the highlands at the outer edge of the city. The government buildings rise up phoenix like and overshadow the whole place like huge lumber yards. We now near the Lake Superior Division of the C. P. R., where the line goes through a barren, rocky country. At the North Bay on this line we were delayed for five hours by a head-on collision that occurred right in front of the station at Callander; some one blundered but no one knows. A new engine being provided we proceeded. At Missanabie, one of the now numerous H. B. Co's posts, we first came in contact with the Indian; quite near the station is a little village of them, they thronged the platform and mounted the fences near so as to have a good view of our train, all the women wore shawls of some wollen material, dyed yellow and black, like the jerseys of the "Rangers," the people were the great Cree nation, I think. It is dark when we arrive at Port Arthur, we pass Fort William an old H. B. post; Dexter, Poland, Carlstadt and several other minor places before the day breaks in upon us again. At Dinorwic another H. B. post we see the first dog-sleigh and dogs that we have so far met with, a light wooden frame, on which was fastened several packages of raw furs of different varieties, ten dogs moves this along at a lively pace. The scenery after we left here was of the wildest description and deep rock bound lakes are always in sight. A heavy cutting occurs near Vermillian Bay; almost a quarter mile of track hewn out of solid rock. Rat Portage (population 5,500) the principal outlet of the Lake of the Woods, is the largest body of water touched by the C. P. R. between Lake Superior and the Pacific; the lake is studded with pretty islands and would make a capital picnic ground. Just after we had left Rat Portage, a Gallacian boarded our train and after trying to secure a seat in the first and second

class cars with no success. he finally came into our car, a tourist sleeper. The section back of ours was vacant, as the inmates had retired to allow the porter to put up the berths; here our alien friend took possession, much to the chargin of a buxom widow and two small children who occupied it. Several of the passengers tried in vain coax him to relinquish his seat; but he "no go out." He said, he had bought a ticket, and had paid his money and was going to stay where he was. Several of the passengers in the car urged him to retire; but of no avail. At last along came the brakesman, a mere boy. He looked at the brawny Gallacian, and remarked that he was not feeling well, so passed on. At last the conductor and two train-porters finally ejected him; and to one car returned its usually calm appearance.

Now we are at Winnipeg, the capital of Manitoba, with a population of 45,000; in 1871 it was known as Fort Garry and had a population of 100! We stay here for over an hour, so I get off to be shaved, I looked in vain for a barber shop with no barr in connection, could not find one, so took the calmest looking one, procured an easy shave the man behind the razor was an artist; but his towels and face-washes were *barborous*; I longed for James and Trainor—payed my admission fee 20c and passed out. The city is handsomely built in brick and stone, has electric railway— and street lighting—good sidewalks, fine stores and private dwellings, and the largest number of saloons I ever saw in a Canadian city. It was dark when we reached Portage la Prairie and also Brandon. At the latter place we change our watches to "Mountain time," three hours slower than P. E. I. time. Early in the morning we reach Regina, the capital of the N. W. Territory, and also the headquarters of the Northwest Mounted Police; I got off the car to look around but the cold was so severe I had to turn in again, it was the coldest spot I struck on the way out. We now see numbers of cattle out grazing and by the time we get to Moose-jaw it is getting a little warm, the which literally translated, is "The-creek-where-the-white-man-mended-the-cat-with-a-moose-jaw." After leaving Regina you do not see a tree for over 200 miles—great prairieland—Calgary—the nicest, cleanest, as well as the handsomest place, between Montreal and Vancouver. It is charmingly situated on a hill-girt plateau, overlooked by the white peaks of the Rockies. About forty miles from here we strike Morley; the reservation of the Stoney Indians, once the most war-like tribe of the original inhabitants of Canada, but now we beheld them working away peacefully and industriously at a large quantity of lumber near the station. From here clear through to the coast we never lose sight of the mountains. Just a little beyond Kananaskis a bend

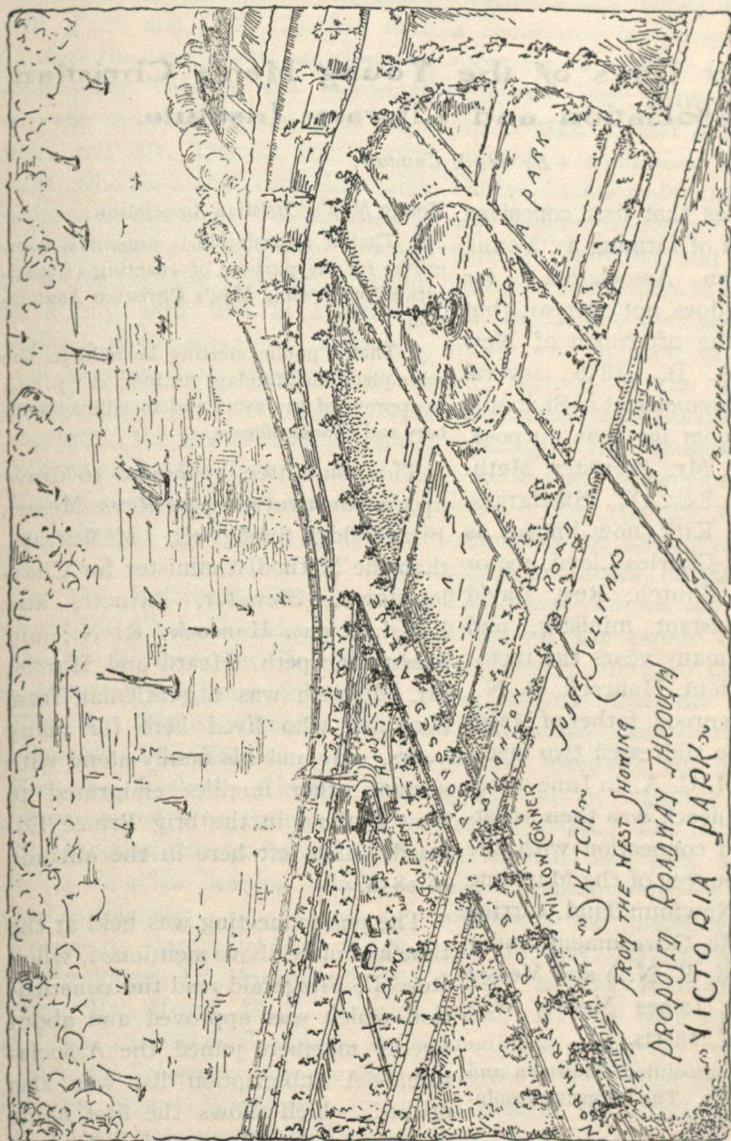
in the track brings the train between two almost vertical walls of dizzy height. This is the gap by which the Rocky mountains are entered. At the Gap a magnificent view is obtained of the Wind Mt. and the Three Sisters.

A remarkable contrast between the ranges in front of us now becomes noticeable. On the right are fantastically broken and castellated heights, and on the left massive snow-laden promontories, rising thousands of feet. Cammore, 4,300 feet above sea level, there are large coal mines here. Fifteen miles further on we strike Banff, the train stopped here for half an hour, all hands get off—a charming place—it looks like a Swiss chalet. I purchased milk here for twenty cents per quart. From the station one can see eight mountain peaks, and among them one was called "Rendle Peak," 9,675 feet in height. A short distance from the station we had the fortune to see several buffalo grazing in a corral. The finest scenery we had the misfortune to pass through at night. Field, 4,100 feet above sea level. Here we obtained an excellent meal at a nice little hotel run by the C. P. R. The scenery around here would take away your

breath, it leaves Tea Hill in the shade. Selkirk, Glacier House are passed with many other stations, each one revealing new beauty spots, and at noon the next day Vancouver is reached, and our pilgrimage is o'er for a time. The C. P. R. trains cannot be surpassed, for comfort, civility of officials, and a grand route.

We were in Vancouver for ten days. It is one the finest cities in Canada, its streets and pavements cannot be beat, neither can its high prices. We took passage up the coast in a bob-tailed steamer called the "Barbara Boscouity," she had an unique cargo; pigs, fowls, and dogs in pens on top decks, and in the hold was crammed a general cargo of groceries and dry goods and over one hundred and fifty Chinamen going north to work at salmon canneries; they brought all their grub with them, it consisted of rice and sugar-cane; my wife and I spent our time on deck by looking down upon them as they gambled and smoked opium, it was a scene that was novel to us. After a trip of over forty-eight hours we reached Valdez Island; and we proceeded to our mission, which I will tell you about again.





Through the kindness of Mr. C. B. Chappell, we are enabled to present a sketch showing the proposed extension of Victoria Park, of which mention was made in our last number. Mr. Chappell has indulged in artists' license in so far as laying out drives, etc., but his sketch shows what might be done in this direction. In introducing the Bill for "extending North River Road and adding to Victoria Park," Hon. G. E. Hughes explained that it would not only be of great advantage to the city but also to the Province. Charlottetown is the capital city, and the more attractive it is made to tourists and others the more it enhances the value of the Province in general as a summer resort for the better class of visitors. What benefits the city benefits the country.

## The Early Days of the Young Men's Christian Association and Literary Institute.

By H. J. Cundall.

WHO it was that first conceived the idea of forming a "Young Men's Christian Association" for Charlottetown does not appear, but we find that the afternoon of New Year's Day, A. D., 1856, several clergymen and laymen met in St. Paul's Infant Schoolroom for that purpose. They were Rev. Mr. Brewster, Methodist minister; Rev. W. Snodgrass, minister of the Kirk, now known as St. James; Rev. Charles Lloyd, rector of St. Paul's Church; Rev. David Fitzgerald, assistant minister, and afterwards for many years the rector of St. Paul's; Lieut. Hancock, R. N., afterwards Liebenrood, father of Major Liebenrood, who addressed two meetings in the Y. M. C. A. in June 1902. (Lieutenant Hancock was then assistant surveyor in connection with the Hydrographic Survey of the Maritime Provinces and Newfoundland, carried on by the British Government under Captain Bayfield, R. N.,) and Messrs William Heard, James Moore, William McRae and Harris.

Mr. Heard was appointed Chairman and Mr. Moore Secretary. The following resolutions were then passed:

1. That in the opinion of this meeting, it is highly desirable to take steps to form a

Young Men's Christian Association.

2. That it is desirable to appoint a committee for the purpose of enacting a constitution for a Young Men's Christian Association.

3. That a public meeting be held in the same place on Monday, 7th inst, at 7 p. m., to approve of the same and to admit members and choose officers.

The committee appointed to draw up the constitution were Revs. Messrs Fitzgerald, Snodgrass, McMurray, then the Methodist minister for Charlottetown, Brewster, Burnett, and Lloyd, Lieut. Hancock, R. N., and Messrs Morpeth, Heard and Harris. Mr. Morpeth was a gentleman from Scotland, who lived here for many years. He and his family along with several other families emigrated to New Zealand in the brig Prince Edward which left here in the autumn of 1858.

The public meeting was held at the time and place above mentioned, when Rev. D. Fitzgerald read the constitution which was approved and about twenty members joined the Association. A subscription list was also opened, which shows the first name on the list was Commander Orlebar, R. N., £10 equal to \$32.44 of the

present currency. Lieut Hancock with £2.2, and J. T. Thomas with £3 were the next largest contributors. Commander Orlebar was connected with the same survey as Lieut Hancock, and Mr. Thomas was a merchant, who for many years did a large business in this city. He returned to his native land not long after this and the writer had the pleasure of spending a day with him in Plymouth, England, in the summer of 1862.

On Monday, 14th January, 1856, a general meeting of the members of Association the was held in the same place when as the first business the "Managing Committee" was formed. The following gentlemen were elected:—

For the Episcopal Church, Chs. Palmer and Theo. DesBrisay, Jr.

For the Presbyterian Church, John W. Morrison and John McNeil.

For the Baptist Church, George Davies and C. F. Harris.

For the Wesleyan Church, Wm. E. Dawson and Wm. Brown.

The meeting then proceeded to the election of office bearers, which resulted as follows :

President, Capt. Orlebar, R. N.; Vice-Presidents, Lt. Hancock, R. N., Messrs. Wm. Heard, H. D. Morpeth and James DesBrisay; Secretary, Robt A. Strong; Treasurer, George Beer; Librarian, Samuel Westacott.

At a committee meeting held on 21st January, Messrs. W. Dawson, T.

DesBrisay and Davies were appointed a committee to procure a suitable room for the use of the Association.

Messrs. Beer, Dawson, T. DesBrisay, Westacott and McNeil were appointed a committee to solicit and receive donations for the present year, and Messrs. C. Palmer, Heard, Morpeth, J. DesBrisay and Morrison were chosen a committee to obtain lectures for the current year and to make enquiry with a view of obtaining the first lecture of the season. These committees reported on the 28th to a meeting of the Managing Committee held in the Wesleyan Schoolroom, when it was resolved that the room committee be authorized to engage the upper room in the Temperance Hall, now known as Kindergarten Hall, for the public lectures to be given every alternate Thursday evening; also to hire the infant school room, or any other apartment for the weekly meetings and to make enquiries as to engaging a room as a reading room. The Lecture Committee reported that Rev. Mr. Snodgrass had consented to deliver the inaugural address on the following Wednesday, and the Rev. Mr. Fitzgerald would lecture on the following Thursday week. At the time appointed Mr. Snodgrass delivered the inaugural address to a crowded audience, which so pleased the association that at a committee meeting held immediately after its delivery they directed the

address to be published in a pamphlet, together with the constitution and bye-laws of the association. The room committee was authorized to engage the infant school room upon the terms offered, viz: five shillings per night, and the ministers of the association were authorized to prepare a course of lessons for the use of the association and have them printed for distribution. On this occasion both active and associate members were admitted. Subsequently further provision was made for the instruction and entertainment of the young men of the Association, by obtaining the use of St. Paul's Church Library, an excellent collection made by Rev. David Fitzgerald for the use of the congregation, and the hiring of a reading room from Mr. John Strong, for six months, to be opened on four nights in the week, viz: Tuesday, Wednesday, Thursday and Friday. No further arrangement seems to have been made for the use of this room. By this time, Dec. 1856, the association, having its immediate wants supplied through the zeal and energy of its founders, may be said to have been as well equipped for its purposes as the circumstances of the time and place would permit.

At the annual meeting of the Association held January 15th, 1857, Capt. Orlebar, R. N., was re-elected President. Mr. John McNeil was elected Treasurer, and Rev. Albert DesBrisay

Secretary and Librarian. The following resolution was also passed:

"That this meeting recognizing the important duty of seeking to promote the moral and religious welfare of young men, hails with thankfulness the establishment in this city of one of those associations, which have already exerted so beneficial an influence throughout the Christian Church."

In the following December, at the first lecture of the season, the President alluded to the loss sustained by the Association and the whole Christian community, by the sudden removal by death of their much lamented Secretary, the Rev'd. Albert DesBrisay.

At the annual meeting in January, 1858, Capt. Orlebar, R. N., was again re-elected President, Mr. William E. Dawson, was elected Treasurer, and Mr. George McNutt, Secretary and Librarian. In the following August, Mr. McNutt retired from his position, and Rev. John Davis was requested to act as his successor. On 15th November a member of one of the largest Protestant denominations in the city met the committee of the Association and made known the feelings of his denomination towards the Association. The President was instructed to interview the Minister of the Church, which he did, and reported subsequently to the Committee; that the Minister "did not find himself able any longer to co-operate with the Association."

What brought about this unfortun-

ate state of feeling against the Association, by such an influential body of Christians it is not easy to say and perhaps now it cannot be satisfactorily explained, but it seems to have been connected in some way with the *Protector* newspaper and the ministers supporting it. The good work thus hampered and hindered kept on its way.

On January 1st, 1859 a union prayer meeting was held in the Lower Temperance Hall in accordance with a resolution previously passed. Most of the Protestant ministers were present. The Hall was more than filled, and all seemed to feel that He who hears prayer was present with them. When the whole was terminated, a general concern was awakened that they might soon meet again for similar exercises.

At the annual meeting in January, 1859, the President, Capt Orlebar, R. N.; Secretary, Rev. John Davies; and Treasurer, Mr. W. E. Dawson were all re-elected.

In the early days of the Association, the fortnightly and weekly lectures were the strongest features of its work. The lecturers, as a rule, were able and scholarly men who bestowed much research and care in the treatment of their subjects, and in consequence deserved and generally received the attention of a full house. In May, 1859, at the suggestion of the Rev. Thomas Duncan, successor

to Rev. Wm. Snodgrass in the ministry of the Kirk, and Rev. D. Fitzgerald, a resolution was passed that in future the Association be called "The Young Men's Christian Association and Literary Institute," and that the lectures should be delivered weekly during the season, each alternate lecture being on literary or scientific subjects; discussion by members to be permitted at the close of the literary and scientific lectures under certain regulations. The admission fee was very small, only one penny, (less than two cents). In the discussion which followed the delivery of the literary and scientific lectures, there was frequently a great divergence and clashing of opinions, affording to the audience a good deal of amusement, and which, judging by the vigorous stamping of feet near the doors, was much enjoyed by the boys at the other end of the room. The following are the subjects of the lectures and addresses during the first lecture season, in 1856 :—

Feb. 6, Inauguration Address, Rev. W. Snodgrass.

Feb. 14, "The History of our English Bible in connection with the growth of our common Christianity," Rev. D. Fitzgerald.

Feb. 28, "Bible Christianity, a religion for the world," Rev. J. McMurray.

March 13, "The two records, or the harmony of the book of nature with the Word of God," Capt. Orlebar, R. N.

March 27, "Infidelity and Christianity Contrasted," Rev. M. McLeod.

April 10, "Associations for mutual improvement," Rev. M. McCurdy.

April 24, "The evils that beset the path of youth and the means whereby they may be avoided," Rev. J. Brewster.

On June 11th, 1859, shortly after the arrival of his Excellency, George Dundas, Esq., Lieut. Governor of the Province, a committee of clergymen from and on behalf of the Association, attended at Government House and presented the Lieut. Governor and Mrs. Dundas with an appropriate address of welcome. It was signed by David Fitzgerald, Rector of St. Paul's; Thomas Duncan, Minister of St. James' Established Church of Scotland; George Sutherland, Minister of the Free Church of Scotland; John Davis, Baptist Minister; and Cephas Parker, Bible Christian Minister. To which the Lieut. Governor, on behalf of himself and Mrs. Dundas, made a very gracious reply of thanks, recognizing the great usefulness of such institutions as the Association and stating that it would afford him much pleasure to forward its interests in any way he could.

At the annual meeting held in January, 1860, the President, Capt. Orlebar, R. N., Secretary, Rev. John Davis, and Treasurer, Mr. W. E. Dawson, were reappointed. During the year 1860 there were two lectures delivered which as touching on events then in the future, are entitled to more than ordinary notice, one by Mr. Wm. Heard in February, and

the other by Capt. Orlebar in December.

On November 29th, 1860, was held in Temperance Hall, what appears to have been the first tea, for the purpose of raising funds for the Y. M. C. Association. It was provided by the ladies of the several Protestant denominations. The chair was occupied by the President, Capt. Orlebar, R. N., and his Excellency the Lieut. Governor and Mrs. Dundas honoured the occasion by their presence. The Treasurer's account shows that the Tea realized £25.9.10., \$82.71.

On 6th December, 1860, at a meeting of the Association Mr. David Laird, afterwards Lieut. Governor of the Northwest Territories and now Indian Commissioner, proposed the following resolution, viz, that a meeting be held in connection with this Association as often as convenient for the mutual improvement of its members (by means of discussion.) It was further resolved that the first meeting for the above purpose, be held next Monday week, 17th inst. in St. Paul's Schoolroom. Messrs D. Laird, B. DesBrisay and G. Alley were appointed a committee to draw up rules. 1st rule: This meeting shall be known as the mutual improvement meeting of the Young Men's Christian Association and Literary Institute. Nine other rules were passed by which discussions on Infidelity, Theological Controversy, or party

politics were excluded. The meetings were open to members of the Association and one individual introduced by members.

January 7th, 1861, the following gentlemen were elected officers for the ensuing year :

Patron, His Excellency George Dundas, Esq.; Vice Patrons, Hon. Col. Gray, Capt. Hancock, R. N.

President, Capt. Orlebar, R. N.; Vice Presidents, Messrs. C. Palmer, W. Heard, D. Laird and James Des-Brisay; Secretary, Rev. J. Davis; Treasurer, Mr. W. E. Dawson.

Shortly afterwards Mr. James Des-Brisay resigned his position as V. P. of the Association, and Professor Inglis, of Prince of Wales College, was appointed in his stead.

A discussion was held on April 22nd and 26th. "Is it desirable to form a Protestant Alliance?" The matter was well considered and finally resolved that such an alliance should be formed for our Island. A committee was appointed to give effect to the resolution.

During the month of December, Mr. Sabine Knight, Evangelist from London, England, and the Rev. G. M. Grant, then of Georgetown and St. Peter's Road, the late Principal of Kingston University, lectured before the Association.

January 6th, 1862. The following persons were elected officers for the ensuing year :

President, Hon. Joseph Hensley.  
Vice-Presidents, Messrs C. Palmer, W. Heard, D. Laird and Dr. Inglis.  
Secretary, Rev. John Davis; Treasurer, Mr. Lewis McLean Sinclair.

January 5th, 1863. The following gentlemen were elected officers for the ensuing year :

President, Charles Palmer, Esq.  
Vice-Presidents, Capt. Orlebar; R. N., Dr. Inglis, Messrs D. Laird and W. E. Dawson.

Treasurer, Mr. H. J. Cundall; Secretary, Rev. John Davis.

Oct. 15th, 1863. At a meeting of the Executive Committee held today it was ordered that meetings for mutual improvement be not attempted during the current season.

Dec. 17th. A Thanksgiving day tea meeting was held in Temperance Hall, which was spent pleasantly and not unprofitably. The objects of the meeting were to cultivate the element of religious sociability and to commend the Association to public support, though there does not appear to exist just now any enthusiasm on its behalf.

New Year's Day, 1864. In the evening of this day the united New Year's prayer meeting was held.

January 4th, 1864. At the annual meeting for the transaction of business it was resolved that Capt. Hancock, R. N., one of the Vice Patrons, having left the Island that His Honour the Chief Justice (Hon. Robert Hodgson, afterwards Sir Robert Hodgson,

Lieut. Governor of this Province) be invited to fill the vacancy occasioned by his removal. The following officers were elected :

President, Hon. Charles Young, L. L. D.

Vice Presidents, Dr. Inglis, Messrs Palmer, Heard and Laird.

Treasurer, Mr. H. J. Cundall; Secretary, Rev. John Davies.

At the annual public meeting held in Temperance Hall, January 14th, 1864, the following resolution was passed, moved by the Secretary, seconded by Hon. Joseph Hensley. "That this Association would gratefully record its obligations to Capts. Orlebar and Hancock, until lately resident among us, and in consideration of their removal as well as on other accounts, would urge upon its members and friends the necessity of increased and more active support." These gentlemen, two of the founders of the Association, returned to England, the former on his retiring from active service was promoted to the rank of Admiral R. N.

January 2nd, 1865. "The New Year's prayer meeting in connection with the Association was happily superseded by the opening services of the week of prayer, to which Evangelical Christendom had once more been invited by the Evangelical Alliance." A special place, however, was assigned to the Association. This was the sixth time for the New Year's

week of prayer.

January 12th, 1865. Annual meeting of the Association held in Temperance Hall. The following officers were elected :

President, Hon. C. Young.  
Vice-Presidents, A. Inglis, L. L. D., and Messrs C. Palmer, W. Heard, Morrison, Laird and J. DesBrisay.

Treasurer, Mr. H. J. Cundall; Secretary, Rev. J. Davies.

At this meeting it was arranged (1) "that the Librarian of St. Paul's Library be requested to exchange books for the members of the Association at the time at which he does this for subscribers to the Library, viz : Saturday afternoons."

(2) "That for each member of the Association thus obtaining books the sum of five shillings per annum be paid to the funds of the Library."

The following resolution was also passed :

Moved by Principal Inglis, L. L. D., and seconded by Rev. T. Duncan. "That while it is matter of regret that the Association seems able to effect little at present beyond the provision of an annual course of lectures and the upholding of a platform for united prayer, yet that these things are in themselves matters of no small value. It is therefore important that the Association should hold on its way looking out for opportunities of more enlarged effort and usefulness.

As perhaps it may not plainly ap-

pear to the casual reader of the foregoing pages what provision was made by the Association for the moral and spiritual welfare of its members it may be well to recapitulate what they were.

1st An excellent series of interesting and instructive lectures by eminent men in Temperance Hall.

2nd The prayer meetings and Bible classes held in St. Paul's schoolroom

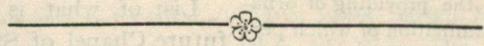
and elsewhere.

3rd Access to a well selected Library connected with St. Paul's Church, which in 1865 contained 1471 vols. of useful, religious and entertaining knowledge.

4th Reading Room, apparently for a short time only.

5th The Mutual Improvement meetings.

(To be Concluded.)



### A Leaf From the Annals of St. Joseph's Convent.

**F**EW persons passing the unpretending wooden building on Pow-nal Street, in Charlottetown, known as St. Joseph's Convent, would have any idea that it possessed a history romantic and full of adventure, or that it was one of the oldest landmarks of Christianity in Prince Edward Island.

Long ago, in the beginning of the present century, Bishop McEachern was a missionary priest of the diocese of Quebec. His parish comprised the whole of Prince Edward Island, and part of the mainland, so that he was almost constantly on the road, but his home was at St. Andrew's. While there, in the year 1803, he received a document from Monseigneur Denaut,

Bishop of Quebec, of which the following is a translation :—

PIERRE DENAUT, Bishop of Quebec, &c,  
In view of the want existing in this mission of a chapel situated in a central district for the convenience of the inhabitants of the Mission, and of the different settlements it comprises, we ordain the following :

1. That all the Catholic inhabitants of St. Andrew's, Naufrage, Tracadie, Three Rivers, Fortune and East Point, shall unite to build, in the said parish of St. Andrew's, near to Presbytery already constructed, a Chapel of sixty feet in length by thirty-six in width, boarded within and without, with a sacristy adjoining to be eighteen feet by twenty, and they shall enclose a cemetery of half an acre square, near to the aforesaid Chapel.

2. They shall contribute also to furnish the said Chapel with all the ornaments, vases, sacred vessels and linen necessary for the celebration of the Holy Mysteries, ac-

ording to the list annexed to these presents.

3. They shall construct, in the said Chapel, pews for the accommodation of those persons who wish to rent them, and those pews shall be sold by auction at the door of the Church, and allotted to the highest bidder for an annual rent that shall be applied to the interior ornamentation of the Church.

4. The moneys of the Church shall be administered by the Missionaries, conjointly with three laymen, elected each year by all the landlords of the parish, until such time as we can see another manner of administering these revenues.

5. We accord to these parishioners the space of three years for the completing of the said Chapel, and the providing of ornaments, etc., at the termination of which period we forbid the Missionary to say Mass in any private house in the district of St. Andrew's.

6. We interdict the Chapel built at Tracadie because it is not decent, and we forbid any priest to celebrate Mass therein in future. However, we permit the people to build a new Church there, as well as at the East Point and the other districts, so that the inhabitants of these places may sometimes have Mass in their own districts, for it is our wish that in future Missionaries shall say Mass in the places set apart and consecrated for that purpose.

7. We permit the existence of cemeteries where there are churches on condition that they are consecrated and well enclosed.

8. We strongly recommend to all the inhabitants of these said places to pay faithfully the annual rent of five snillings that is due to their Missionary, for we will be obliged to move him if he cannot live suitably in this Mission.

9. We forbid, under pain of the gravest penalty, that persons should assemble to drink at burials, and we ordain that those who in future shall be guilty of excessive

drinking on the occasion of a death, shall not be absolved from this crime by any other priest than him to whom we shall give a special power for that purpose.

10. This ordinance shall be translated into the Gaelic language, and read by the said Missionary to the assembled inhabitants of St. Andrew's, Naufrage, Tracadie, East Point, Fortune and Three Rivers. He shall be careful to preserve it for the future guidance of his successors, &c. Within three years time he shall give us his report on the execution of the above.

St. John's Island, 24th August, 1803.

†P., Bishop of Quebec,

List of what is necessary for the future Chapel of St. Andrew's in St. John's Island :—

A railing to separate the sanctuary from the nave.

An altar.

A tabernacle lined inside with silk, and having lock and key.

A pulpit.

A confessional.

A baptismal font.

An altar stone.

A missal with stand.

A crucifix.

Six candlesticks.

A credence table.

A bell.

A silver chalice and paten with gold-lining

A pyx, silver with gold lining.

Three oil stocks.

Two cruets with their tray.

A small piscina.

Six altar cloths.

Six corporals.

Twenty-four purificators.

Twelve lavabos.

Three palls.

Two communion cloths.

Two cloths for the credence table.  
 Twelve amices.  
 Three albs.  
 Three surplices.  
 Two christening caps.  
 Three girdles.  
 Twenty-four chasuble and stole collars.  
 A black altar front, and a set of black vestments.  
 A set of white and red vestments, with altar front to match.  
 A set of violet and green vestments, with altar front to match.  
 A black stole for funerals.  
 A pall for funerals.  
 A violet and white stole for baptisms.  
 A berretta.  
 An urn for baptismal water, and a pitcher.  
 A salt cellar.  
 A large and a small holy water stoup.  
 A processional cross.  
 A censer and incense boat.  
 A cloth for covering the altar.

N. B. — The necessary expenditure for bread, wine and wax for the service of the altar should be drawn from the annual revenue of the Church.

†P., Bishop of Quebec.

The warm - hearted and zealous Catholics of the settlement responded to their Bishop's call, and in the course of time the church was built. It was a large and handsome church for those days. Mgr. Plessis speaks of it as "elegant and well finished." He deplores the absence of a steeple, saying that to distinguish it from a profane edifice he was obliged to have a Cross placed on one of the ends. He also mentions the length of the Altar as something extraordinary. At this venerable Altar Bishop Plessis cele-

brated Mass;—indeed, St. Andrew's Chapel is interwoven with the history of the Church in this Island. The holy men, who were pioneers of our faith in these parts, spoke from its pulpit, and within its sacred precincts our own good Bishop, and many of his Priests, received the Sacrament of Baptism.

Father William McLeod, of Arisaig, the venerable pastor so revered in eastern Nova Scotia, was ordained priest at St. Andrew's on the 12th of June, 1824, and Father Perry, for so many years parish Priest of the parishes of Miscouche, Mount Carmel, Egmont Bay, Cascumpec and Tignish, in Prince County, Prince Edward Island, was ordained in the same Church by Bishop McEachern in the year 1828. Pious associations and holy memories were entwined with every thought of the old St. Andrew's Church. But in the year of Grace 1864 its congregation had outgrown it, and, preferring comfort to sentiment, they had built themselves a more commodious place of worship. They made Bishop McIntyre a present of the old Church, and with this gift they coupled the offer of assistance, should he wish to transport it to Charlottetown. Their offer was accepted, and towards the end of January, 1864, the Rev. Dr. McDonald, so well known and loved in Charlottetown as "Father Dan," went to St. Andrew's to superintend the detaching of the Church from its foundations, and its

preparations for a long and dangerous journey. Having started the enterprise he returned to town, leaving the charge of the work to the parish priest, Rev. Pius McPhee. For more than a month the good people of St. Andrew's worked under the direction of their pastor, and then, all being ready, they awaited the coming of a severe frost to prepare the ice for the heavy load in store for it. The 1st of March was the date chosen for moving the Church, and on that day all the farmers of St. Andrew's and the neighboring parishes assembled bringing with them over 100 horses, which were to be harnessed to the two heavy iron runners that had been made fast to the Church. Their efforts were for the time frustrated by the state of the soil, which is very swampy in this district. Nothing daunted they set themselves to prepare a road, and this kept them busy until evening. The next day, just as they were starting, a blinding fall of snow put an end to the project for that day, and caused the whole scheme to be deferred until the following week. On Monday, the 7th of March, in response to an eloquent appeal from the Rev. Dr. McDonald, 500 men, Protestants as well as Catholics assembled with 120 horses, all ready for the work. The horses were attached to the runners, the signal for starting was given and the huge pile began to move. Rev. Dr. McDonald with seven Priests at the head of this zealous band of volunteers, spurred

them on with words of encouragement and cheer, and for the first twelve miles their progress was triumphant, and all promised so well that Dr. McDonald went on ahead to carry the good news to Charlottetown. No pious enterprise is ever quite successful unless the foundation be laid in difficulties, and trials overcome, and so a trial was not wanting in this instance. About seven miles from Charlottetown, in rounding the end of Apple Tree wharf, the cavalcade was obliged to approach near to the channel, the ice there was thinner than that along the shore, and after sundry warning sounds, with a tremendous crash, the whole building was submerged, and was firmly embedded in the mud at the bottom of the river. The disappointment of the devoted band may be imagined; they were so near the end of their journey, so proud of difficulties conquered, but,

"The best laid schemes of mice and men  
Gang aft a-gley."

There was no help for this. They worked until evening trying to dislodge the building, but in vain. Some went to town for the night, others camped out on the riverside, where they kindled bush fires to ward off the biting March winds. The next day, the 8th of March, Dr. McDonald being too fatigued to resume his place, it was taken by the Rev. Angus McDonald, Rector of St. Dunstan's. He left Charlottetown at 4 a. m. accompanied by a large number of men, and spent the whole

day on the ice, nothing daunted by a drifting rain, working heartily as any of the band. Things looked gloomy, and the Protestants who, from neighborly feeling, had given a helping hand to their friends of St. Andrew's, could not resist saying that the Church would remain in the river in spite of the Priest's attempt to work a miracle. But the faith that can remove mountains was not wanting here; it worked well, combined with the muscle and sinew of the faithful, and at 4 o'clock p. m., by almost superhuman effort, the Chapel was dragged from the water and the march resumed.

At 7 o'clock in the evening they landed opposite the late Mr. Morrissey's Foundry, but, as it was very dark, they judged it best to leave their gigantic burden on the street until the next morning (Wednesday, 9th March), when they completed their herculean undertaking, and landed the old Church of St. Andrew's on its present site, on Pownal Street. Never had such a spectacle met the eye, as a huge building, drawn by one hundred and twenty horses, solemnly wending its way through the town. The streets were lined with spectators, and when the church was firmly planted on its foundations, the Priest publicly thanked the parishioners of St. Andrew's and their friends who had so generously assisted in this undertaking, for the greater glory of God. Very generously did the people respond to an appeal

made by the Bishop on behalf of the new foundation of St. Joseph's, and in a short space of time it was repaired, divided and fitted up, so that the work of teaching might begin. The upper storey was left the full size of the building, to serve as a hall, in which the Catholics of the place could hold their meetings. In compliment to the first dedication of the church, it was named St. Andrew's Hall. The school was, however, put under the patronage of St. Joseph. The lower storey was divided into class-rooms, and on the 8th September, 1864, the Sisters of the Congregation de Notre Dame opened their classes to one hundred and twenty children. The house was not then used as a residence, but the Sisters came each morning from the Convent in Hillsborough Square, returning thither at night. The distance between the two houses was considerable, and the Nuns had an old vehicle, in which they made the daily journey from Hillsborough Square to Pownal Street, and back again; it was rickety and shabby, and most uncomfortable; this excited the compassion of some of the prominent Catholics of Charlottetown, who joined to contribute to the purchase of a large covered carriage, which they presented to the nuns of St. Joseph's.

For some years all the examinations, concerts, retreats, etc., of both Convents were held in St. Andrew's Hall, it being the largest room available for

such purposes. The class-rooms were thronged with children. So deep an interest was evinced in the mission, that in the course of time it was deemed advisable that it should become a residence. Accordingly on the 19th September, 1871, the present Superior of St. Joseph's, and two Sisters, came to cast in their lot with the people at the west end of the city.

The privations and hardships endured in the first days of a mission are well known to those who have read the histories of religious orders. Such trials were not wanting at St. Joseph's. The nuns, following the Apostolic injunction, came literally without "Staff or Scrip," but God raised up friends in their need. Through these trying times our good Bishop was a generous benefactor to the infant mission. A bountiful provision of coal, so necessary in that large house, was supplied by his generosity. The first books of the library and the bookcase were given by Father Dan. Every Saturday night, for many years, a charitable Catholic, residing not far from St. Joseph's, sent a basket well stocked with substantial good things, while the four or five times, when financial troubles hung over the little community and disasters seemed imminent, one of the prominent business men of the city, by means of a princely gift, averted the temporary embarrassment, and banished anxiety from the home of peace.

The Catholics of the town remembered and will always remember, the hardships endured by the devoted Sisters in the early days of St. Joseph's mission; the cramped precincts of the little sanctuary, the close air and indescribable discomfort of the patched-up cottage, and finally the beginning with so large a number of pupils in a house that required so much to render it a comfortable habitation. The parents of the pupils, even the poorest, would share with the nuns whom they loved so well; and so opportune were their gifts and kind thoughts that the house might almost be called the "House of Providence." The St. Patrick's Total Abstinence Society, and the Irish Benevolent Society were collectively and individually, always among the warmest friends of St. Joseph's Convent, and have a place in its annals as *Benefactors of the House*.

[The above account of St. Joseph's Convent was written some years ago by Miss Amy Pope, who afterwards became Madame Berlinguet. On the 2nd of August next the centenary jubilee of the convent will be observed with appropriate ceremonies, and it was thought that the above page from the history of the venerable old chapel might prove interesting at this time.—EDITOR P. E. I. MAGAZINE.]