

# The Fenelon Falls Gazette.

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FENELON FALLS, ONTARIO, FRIDAY, SEPTEMBER 8TH, 1905.

No. 31.

## WHEN SENDING MONEY BY MAIL

the best and safest way is to get a money order.

These cost from three cents upwards, and can be obtained at the

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FENELON FALLS BRANCH.  
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Natural teeth preserved. Crown and bridge work a specialty. Splendid fits in artificial teeth. Painless extraction. Gas administered to over 9,000 persons with great success.



If you want to avoid every possible chance of getting a Shoe that does not fit the foot or wear well, buy the Slater.

We have all the newest shapes in tan and black.

Price \$3.50, \$4.00 and \$5.00.

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is pointed out by the oldest inhabitant as the best place to buy groceries.

### RELIABLE GROCERIES

like ours provide wholesome eating. We continue to assure you of this as we have done in the past. We won't stand for humbug goods—reliability is our motto.

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## Who's Your Tailor?

If you ask any particularly well-dressed man in Fenelon Falls or surrounding district, "Who makes your clothes?" invariably he will tell you

**'TOWNLEY.'**

Be one of the number, and call and see what he is doing for the Fall and Winter. His prices are right, consistent with first-class style and workmanship. He makes no other.

## FAMOUS PEOPLE

BY FANNIE M. LOTHROP



QUEEN ALEXANDRA

### The Sweetness and Charity of England's Queen

Queen Alexandra, whom Dean Stanley termed "the angel in the palace," has for over forty years endeared herself to the hearts of the British people since 1863, when a girl of nineteen in her quaint, little, old-fashioned poplin frock and shawl, she landed at Gravesend as the bride of the Prince of Wales.

Her early life was passed in extreme plainness and simplicity, because of the smallness of the family income. When she was born, her father, then Prince Christian, had no hope of ever being King of Denmark, for his relation to the reigning king was so distant. He had nothing but his military pay and his wife's modest dowry. The life in their home, the Yellow Palace at Copenhagen, was pretentious only in name. The daughters, Alexandra and Dagma, who became Empress of Russia, wore garments of cheap material cut in the plainest style.

When Alexandra was seventeen, the Prince of Wales, while speaking to one of his friends, jestingly asked to see the portrait of his sweetheart. Inadvertently the wrong picture was handed to the Prince, and instead of the face of his friend's fiancée, he saw the likeness of "the most beautiful woman in Europe." The future king of England promptly fell in love with the portrait which led to his marriage two years later.

The simplicity of her early years has ever clung to the Queen; though in the court she has not been of it, and for society she has cared little. Her home circle has been her throne, where she has reigned with sweetness and love. Her kindness, gentleness, tact and generosity have been always at the call of need, and since she went to England has been instrumental in raising or causing to be raised over \$250,000,000 for charity.

In one of King Christian's weekly letters to her, he wrote that an elderly lady-in-waiting to the late Queen of Denmark was dying, and that her one wish was to speak again to her dear "Princess Alex." At that time it was impossible for Alexandra to leave England, but a long tender message of love and hope spoken by her into a phonograph, was sent by special courier to Copenhagen. Its arrival a short time before the aged lady's death made her last hours serenely happy.

At Sandringham she led the life of a country lady, finding her pleasure in her children, the house, the grounds, her pets, and in ministering acts of mercy. Serene, gracious and beautiful, her life has been quiet, though with a thread of sorrow running through days of seemingly golden happiness.

Entered according to Act of the Parliament of Canada, in the year 1904, by W. C. Mack, at the Department of Agriculture.

### A New Voice Raised in Protest.

The Homiletic Review is one of the staid, orthodox religious reviews of the United States, and probably stands at the head of the list among the clergy of the nation as a safe and sane interpreter of modern religious thought. This fact makes its leading editorial in the last number especially significant. Moved by the astounding revelations now being made in the realm of frenzied finance, the editor says:

The issues are complex, but there are outstanding facts. One fact, in particular, has impressed itself on the public mind. There is an insane individualism in American life to-day. Men act as if the accumulation of property were the only end of existence, and as if any means were permissible in realizing that end. In too many cases there is a disposition on the part of political and social leaders to overlook entirely the sacredness of fiduciary responsibilities. Standard Oil magnates have won power and money by ruthlessly crushing out rivals, by trampling the law under foot, and by claiming special privileges. Officers of insurance corporations have betrayed trust funds by using them to promote their own interests. In its fundamental aspect, the problem is simply one of old-fashioned selfishness—that is, the putting of the interests of self before the interests of the common weal.

In questions so clearly involving ethical issues, the pulpit can remain silent only at its peril. If it avoids the really vital problems of life, it abandons men when they need it most, and will in its turn be abandoned. It may rightly hesitate to pronounce verdicts on complicated industrial questions, but it cannot renounce its moral mission. It can, and must, insist that the ethical standards which rule private life shall rule business life also.

One of the paradoxes of modern society is bound up in the fact that the col-

lective conscience is so much duller than the private conscience. We do as nations what we would never dream of doing as individuals. A man who could not be induced to kill his neighbor, whatever the provocation, marches out in war time, with a clear conscience, to kill somebody else's neighbor. A man who is a model of the virtues in his domestic life, loses every restraining scruple in his business dealings. Mr. Rockefeller, when questioned recently as to how he reconciled his business transactions and his moral principles, is reported to have made the significant reply: "The Standard Oil company is not a philanthropy. It is a business conducted along the lines that are laid down in the business world as being those of to-day." In these words he exposed the heart of the whole problem. And just because the standards of the "business world" are held to justify disregard for law and the rights of others, it is the imperative duty of the pulpit to indict those standards, and to use all its influence to supplant them with other and higher standards. It may be that an investigation of business conditions will lead to a realization of the fact that the dishonesty of our day is inherent in our competitive system. In that event, it will become the duty of the pulpit to accept the new alternative, and to turn men's faces toward co-operative society, which, being itself ethical, will make it possible and practical for each individual to live out his highest ethical ideals in conformity with the social order.

When the ambition of the great bulk of humanity is limited to a job, as it is to-day, does n't it look as though there was something wrong with the system we are living under?

It must be very annoying to the so-called aristocrats to know that they must breathe the same air as we poor common mortals use to keep our plebeian bodies in operation.