

The Charlotteville Herald.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 7, 1894.

Vol. XXIII. No. 53

NEW SERIES.

Calendar for November, 1894.

MOON'S CHANGES.
First Quarter, 5th day, 11h 34m a.m. N.E.
Full Moon, 12th day, 3h 38m a.m. S.W.
Last Quarter, 19th day, 10h 55m p.m. N.E.
New Moon, 27th day, 7h 3m a.m. N.E.

Day	Sun	Moon	High	Water
1	47	40	11 28	6 38
2	48	39	11 30	6 38
3	49	37	11 31	6 38
4	50	35	11 31	6 38
5	51	33	11 31	6 38
6	52	31	11 30	6 38
7	53	29	11 29	6 38
8	54	27	11 28	6 38
9	55	25	11 26	6 38
10	56	23	11 24	6 38
11	57	21	11 22	6 38
12	58	19	11 20	6 38
13	59	17	11 18	6 38
14	60	15	11 16	6 38
15	1	13	11 14	6 38
16	2	11	11 12	6 38
17	3	9	11 10	6 38
18	4	7	11 08	6 38
19	5	5	11 06	6 38
20	6	3	11 04	6 38
21	7	1	11 02	6 38
22	8	0	11 00	6 38
23	9	0	10 58	6 38
24	10	0	10 56	6 38
25	11	0	10 54	6 38
26	12	0	10 52	6 38
27	13	0	10 50	6 38
28	14	0	10 48	6 38
29	15	0	10 46	6 38
30	16	0	10 44	6 38

TWENTY DOLLARS

have been paid to travelling peddlers for Watches now lying at our Store for repairs and not worth five, and never were.

Two or Three Dollars

added to the amount given for these brass timers, will secure a Solid Gold Watch guaranteed in every respect.

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Oct. 10—1894.

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Branch 214, Alberton.

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President—Rev. A. E. Burke.
Rec. Secretary—John B. Strong.

Branch 215, Summerside.

Meets at the City Hall every Tuesday evening at 8 o'clock.
President—Rev. D. J. G. Macdonald.
Rec. Secy.—John B. Strong.

Branch 216, Charlottetown.

Meets at the Lyceum every alternate Tuesday evening at 8 o'clock.
President—J. B. Macdonald.
Rec. Secy.—S. P. Paol.

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450 Barrels Flour,
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Souris, July 29th, 1894.

\$ WANTED \$

A full settlement of Accounts, Notes of Hand, &c., before 15th of November. Last year's accounts must be paid at once.

JAS. KELLY & CO.
Oct. 24, 1894—31

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the formula for making Scott's Emulsion has been endorsed by physicians of the whole world. No secret about it. This is one of its strongest endorsements. But the strongest endorsement possible is in the vital strength it gives.

Scott's Emulsion

nourishes. It does more for weak Babies and Growing Children than any other kind of nourishment. It strengthens Weak Mothers and restores health to all suffering from Emaciation and General Debility. For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Blood Diseases and Loss of Flesh.

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IF YOU FEEL TIRED, EASILY EXHAUSTED, OR SUFFER FROM NERVOUS EXHAUSTION, ANY OF THE FOLLOWING SYMPTOMS, SUCH AS HEADACHE, LOSS OF APPETITE, GENERAL DEBILITY, NERVOUSNESS, PALPITATION, HYSTERIA, OR ANY NERVOUS DISORDER, TAKE HAWKER'S NERVE & STOMACH TONIC. IT WILL CURE YOU. IT SUPPLIES TO THE SYSTEM THE NECESSARY CONSTITUENTS TO FORM NEW RICH BLOOD, AND TO RENEW AND REINFORCE THE WEAKENED NERVE TISSUES. IT IS ESPECIALLY ADAPTED TO THE WEAK, NERVOUS AND DELICATE CONSTITUTION OF FEMALES, AND TO THE EXHAUSTION PRODUCED BY CONSTANT BRAIN WORK. IT HAS MOST WONDERFUL RESTORATIVE POWERS, AND MAKES THE WEAK AND NERVOUS, STRONG AND CONFIDENT. TRY IT AND BE CONVINCED.

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Agent for P. E. I.

Cardinal Gibbons On 'Christian Unity'

The following article appears in the October number of THE AMERICAN CATHOLIC QUARTERLY REVIEW, as an Introduction to the Official Translation of the Holy Father's Encyclical:

INTRODUCTORY REMARKS TO THE PAPES ENCYCLICAL.

Two cries for religious unity have recently gone forth to the world. Thinking men have as never before been drawn to consider the anomaly presented by the great diversity that has existed in religious matters among the nations of the globe. God-fearing men, profound students of sacred scripture, have bewailed such religious dissension, strife-producing and full of deeds of violence inciting, have seen that such a state of things is disorder and not according to the dictates of right reason, and have thought that the warring sects of Christendom could be brought together and in peace and harmony follow the doctrines of Jesus Christ. They recognize the need of unity in religion—in divine worship—more imperative here than in other branches of human effort. They see that the multiplicity of religious beliefs, the diversity of Christian creeds and churches, by no means tend to the beauty, or to the harmony, or to the strength either of religion or of Christianity. And they wish to obey the Apostle's exhortation to be "careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; one Lord, one Faith, one Baptism, one God and Father of all." (Eph. iv)

The World's Fair Congress of Religions took place a twelfth month since in a Western metropolis, and eminent representatives of almost all the principal forms of religious belief labored to find a strong bond of union among them either of doctrine or of practical life. Many dissenting bodies of Christians assembled there too, if perchance they might destroy the bitter animosity of their differences, and sink their peculiarities of dogma and ritual in some radical and fundamental form of Christianity.

From this Parliament there resulted a clearer apprehension of religion as meaning the love and worship of God and the love and service of man. Greater liberty of thought and wider tolerance of opinion have been inculcated. The ideas of the Fatherhood of God and the Brotherhood of man have been learned more thoroughly and impressively than ever before. And it is to be hoped as a permanent blessing originating in these Congresses that men will no longer persecute their brethren for conscientious sake, thinking that thereby they would be rendering a service to the good and Almighty God. None appreciate these results more deeply than I, none thank God more sincerely. It is a good thing for brethren to dwell together in unity.

It will be an event of transcendent importance for men of all nationalities and creeds, when they will truly recognize their common humanity. "There is a consummation devoutly to be wished"—to cease strife and warfare, to put down angry and revengeful feelings to honor honest opinions and respect fearless conduct, to see in every man the image of the Begotting Spirit, to have just regard for

his rights to liberty and happiness and to remember the "One God and Father of all, who is above all and through all and in us all."

But while this is necessary for peaceful living and even for the cultivation of the arts and sciences and for mutual intercourse, social and commercial, it cannot suffice for unity of faith and religion. It will not make the Pantheist acknowledge a personal God, nor draw the heathen from his idol. It will not turn the Mohammedan pilgrim from Mecca to Jerusalem, nor lessen the Hindu belief in the transmigration of souls. It will not change the Hebrew's Messianic hope in the Christ yet to come, and would not cause the Christian to give up his hope and confidence in Christ, already come.

Though he may treat others with brotherly consideration, the Calvinist will not cease to hold to his particular tenets. The Lutheran will not add to his two sacraments nor the Episcopalian to his three. The Anglican and the Greek will continue to deny Roman Supremacy and the Catholic cannot be separated from the See of Rome and Peter and cannot relinquish his principal submission to ecclesiastical authority in matters of faith and morals. Though all of us, children and creatures of the same heavenly Father may love one another as such; though we be good to our fellow-men and banish jealousy, strife and hostile rivalry; yet will he still, oh, very far from being "one body and one spirit" as we are called in the gne phoe of our calling. "One Lord, one Faith, one Baptism." There must be some bond stronger and less superficial to make us sink our individual differences; something that shall appeal to everyone as coming from the Jew and the Gentile, to the Greek and Barbarian, and by its cogency compel all to put aside their individual conceptions and private opinions and to come together in the sincere and earnest profession and acceptance of a common, universal creed or formula of faith and a uniform code of morality. A principle must be adopted that will require more than common benevolence and ordinary piety and charity, a principle that will lead us to what God has revealed to us, and only to what He has thus revealed, not to what He may have vouchsafed to reveal to individuals. For religion consists not only in charity but also in hope and in faith; not only in acts of kindness but also in deeds of mortification; not simply in morality and honesty, but also in doctrines and dogmas; not merely in something to be done but also in something to be believed. Faith without works is dead, but works without justifying faith avail not unto justification. Doctrine must precede practice; principles must precede action. No attempt has ever been made to establish a religion except it were based on certain formulas of dogma and principle, which were laid down as indispensable basis of their divine authority. Popes:

"For modes of faith let zealous bign fight. He can't be wrong, whose life is in the right."

can scarce be a standard or an ideal. The union of various religions and of Christian sects must remain a dream or Utopian fancy till approach be made to a belief that God in His mercy and love has revealed to the human race and of the exact manner in which He desires and wills to be worshipped. What separates us is not that which we do nor our conduct, nor our uniforms, nor even our ritual, but our tenets, our creeds, our principles; not that we disbelieve in God or in our common humanity, but that we differ widely in what we think God has said to us and about the worship He wants from us. The religious constitution that can unite us, is only that which shall have its origin in heaven, shall have been manifested to the world by God or His Son Jesus Christ, and to which we can always point and refer, saying, "Thus saith the Lord thy God."

In June last another call for religious union was sent forth—a call for the union of Christians in particular. It comes from one who, revered and honored by all, has the world's ear; whose utterances have for seventeen years received the closest attention and profoundest consideration; whom men of the world over justly esteem for his wisdom, learning, sympathy with the aspirations of the race and sincere efforts for its amelioration. Borrowing his own thought, as our Saviour, on the eve of His death, prayed for His disciples that they might be one as He and the Father are one, so now the venerable Pontiff in his declining years, His vicar, sends to heaven a similar prayer

and to Christendom a similar exhortation that we all be one. His letter is but an amplification of St. Paul's words to the Ephesian: "May it produce abundant fruit. May it lead headlong and undiluted to acknowledge God and whom He sent, Jesus Christ. May it bring all Christian people to the true font of divine truth. May it show how easy its error and solem its display. May it enable all to come together in the unity of that doctrine once delivered to the saints." But what is the great Leo's principle of union; what is his remedy for existing dissensions? What the nature of the invitation addressed to all princes and people? He addresses reconciliation and union with the Church of Rome; not such a union that would be brought about by a certain kind of agreement in the tenets of belief and an inter-connection of fraternal love. The true union between Christians is that which Jesus Christ the author of the Church, instituted and desired, and which consists in a unity of faith and a unity of government."

To his view, which is only the true view of the supremacy of the Roman Pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in the fellowship of our Redeemer. That has been the claim of the Catholic Church from the beginning. She has repeated and insisted on the necessity of submission to the control of Christian truth and the bond of external union. The fathers and doctors have invariably taught that "where Peter is, there is the Church; and that on account of its superior power and primacy, every particular church must adhere and be united to the Church of Rome where Blessed Peter erected his See forever. His Holiness could not speak otherwise. He is conscious of what prerogatives Christ conferred on the prince of the Apostles. He knows that the Lord said to Peter: "Thou art Peter, and upon this Rock I will build My Church." He knows that the same Master said to him: "I will give to thee the keys of the kingdom of heaven, and in whatever thou shalt bind on earth, shall be bound in heaven, and in whatever thou shalt loose on earth, shall be loosed in heaven." He commissioned him to feed the sheep and lambs of His flock (the Church). Nor is he unmindful, especially of the prerogatives of Peter to confirm his brethren in the faith. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren." (Luke xxii, 31, 32) This last commission obtains; the promise of Christ which could not fail, that Peter's faith and teaching would never cease to be the truth which Christ through him was to teach the world, and that Peter's duty was to strengthen the brethren in the faith, and to make their teachings firm and indissoluble. Now, the Church did not die with St. Peter. It was to last to the end of time. St. Peter's powers and prerogatives were official, and not entirely personal; they were not to cease at his death, but manifestly if the Church was to continue in the condition Christ established it, and if the truth was to be perpetuated, they were to be transmitted to his successors. As the Church needed a head at its beginning, the same necessity would always exist, and the same teaching authority and the same governing power, would also be always required.

Leo XIII. speaks, then, with all the weight attached to Scriptural ordinances, with all the assurance given by the consciousness of unbroken and universal tradition, and with the confidence of twenty centuries of historical fact. He speaks as did the Saviour to Peter and the Apostle: "He that heareth you, heareth Me, and he that despiseth you, despiseth Me." The position which the learned Pontiff takes is no usurpation or false assumption. It is not a negotiable and complainable confidence in his own wisdom or mere satisfaction with his possessions. His invitation springs from no self-conceit, and originates in no desire or purpose of extended dominion. His spirit is not of pride or self-seeking, and its motive is only to lead inquiring minds to the light of truth, and anxious and troubled hearts to the possession of inner peace; to the truth which shall make all free; and to the peace which surpasseth all understanding. It comes from his earnest desire, manifested, to better man's condition both temporal and spiritual, and is characterized by all the tenderness and love of a man and priest who loves his fellow-men and knows he has the power and means of helping them. He has seen how men yearn for religious union and for religious peace; how they are tossed about by various kinds of doctrines; how they are becoming the prey of designing teachers and false prophet; and in

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the love of his fatherly heart, and in compliance with his trust to teach all men the way heavenward, he would now direct their minds and hearts, as the Master Woom be represents directed, to the channel of grace and truth—Christ's body—the Church—and justly repeats his declaration, "I am the Way, the Truth and the Life." "No man cometh to the Father, save through Me." It is a noble effort, an exalted aim, an earnest and reasonable invitation and deserves to be widely answered.

The Catholic Church has been unable to appear in a false light to those not of her communion. Specious arguments and erroneous statements on the part of enemies have too long kept well-dressed persons from seeing her as she is, and the fear of her so-called tyranny has driven many from studying her position. It is not presumptuous to say that the more she is known and studied and the more deeply we penetrate into her mysteries, and understand her teaching, the more radiantly will her charms shine forth, and the more strongly will numbers be drawn towards her and embrace her faith, saying, with St. Augustine, "Too late have I known thee, too late have I loved thee." That the recent letter of our Holy Father addressed to the princes and nations of the world, will interest men in this study, and compel ready assent to the truth he advocates, and submission to the divinely-instituted authority found only in the Roman Catholic Church, there can be no doubt. Some may read the letter and hear the invitation with scorn, some with ridicule; others will put it aside, as they have ever done with similar appeals, and consider it an arrogant assumption and a folly to expect them to enter into communion with Roman corruption; but we are convinced that a ready response will be forthcoming from many quarters, and that acceptance of religious teaching from the Roman Pontiff will eventually conduce to their spiritual happiness. Union with Rome was once the rule, separation from her the exception. Christianity was identified with her, and both nations and particular churches that went from her lapsed into misery and disorders of various kinds; into uncertainty in faith and corruption or looseness in morality. It could not be otherwise. The Saviour said: "He that is not with Me, is against Me. He that gathereth not with Me, scattereth. Who saith he will be with Christ unless He be with His true Church. And in His Church He set up in Peter and His successors an authority which should be at once the rule of faith and the bond of union. All in opposition to that divine ordinance, all who separate themselves from it, cannot expect to have part with Christ; they will be against Christ.

Let the call be attentively considered. Let it be well pondered. Fruitful results will necessarily follow. The Church will not be the gainer, but the souls themselves that she saves. The Church is the bearer of glad and good tidings and the creator of peace. May nations accept her and princes love her. May all obey her and the voice of her visible head, which is indeed the voice of Christ, her Founder and her Head Invisible. May the Holy Father's call bring numberless erring sheep to the true fold, and may his desire and effort be more than a hope—may they prove a realization. They who heed the invitation will find that in subjecting themselves to the authority of the Roman Catholic Church and her ecclesiastical head, they are not entering, as some would believe, into a servile and abject condition, unworthy of one endowed with reasoning faculties. The faith which they will receive will rest on grounds which reason itself approves and indeed establishes. There is no blind obedience or unreasonable service required in the Church. Faith given through it is reasonable faith. Our intellect is enabled by this faith, which is founded on omniscience in Christ and His institutions, on His words and promises contained in very Scripture. Just as man does not make a better use of his liberty than in devoting himself to the worship of God his Creator and Father, so the Christian cannot employ his faculties in more honorable service than in submitting to the Divine Master's visible representative, especially since this repre-

Continative bears such indubitable credentials for the right to speak in His name.

Finally, the fear of giving up cherished notions or the teachings of childhood may not deter or delay union with the Catholic Church. For, in joining her, really no one will have to abandon the Christian faith he possesses. These will be clarified, perfected and completed. He will not have a mere glimmer of light or a mere fragment of Christian revelation; but all this will be in its fullness and perfection. He will never experience any anxiety or be worried by contrary claims or contradictory teachings, he will rest in contentment, and the angels of peace will hover around him.

JAMES CARDINAL GIBBONS.

Who now plays the Paris Correspondent of the Philadelphia Catholic Times, on the eve of the a virtually awaited conference of the Holy Father with the Oriental Patriarchs, the results of which may change the face of church history in the twentieth century. His Beatitude the Melchite Patriarch Joseph resided in Rome, traveling direct from Alexandria, Egypt, and is receiving the hospitality of the Basilian Fathers at Santa Maria in Curia. The Syrian Patriarch, Benham Bannay is lodging with the Dominicans of San Sebastianello, and the Armenian Patriarch, Aruzian, has a suite of apartments at the Armenian College. The reunions will be the point of departure for an active crusade to bring about the reconciliation of the dissident Greek Christians with the Apostolic See of Peter. Union with the Russian Greeks for political reasons is not probable as yet, but there is nothing to prevent the submission of the many millions of Orientals who do not owe allegiance to the Czar.

The Patriarch Joseph is a very remarkable personage, although little is known of him in the West. But the Holy See has followed his career and is well aware of the enormous popularity of the Patriarch among the Eastern races. He is credited with having effected the conversion of over sixty thousand Greek schismatics, and his Beatitude has no more warmer friend or admirer than the illustrious Cardinal Langenieux, who has a profound respect for the personal character of his Eastern colleague. The last time Patriarch Joseph visited Rome was in 1863, when, it appears, his high position as Patriarch of Antioch was not treated with proper respect by certain ecclesiastical officials, and this has undoubtedly been the cause of his retirement from Vatican circles for so many years. His presence at the conferences, therefore, is another proof of the value to be placed on the deliberations. Besides the Pope and the Patriarchs, Cardinal Langenieux will assist at the proceedings and probably Cardinals Rampollis, Ledochowski, Vannutelli and Galimberti.

For the present only two items of the programme to be discussed are known, namely, the erection of a special congregation ad fovendam unionem ("for promoting union"), apart from Propaganda and the establishment of Greek schools in the East. The New Oriental Congress will be an "active and zealous" body, devoted to the special object allotted to it, and Propaganda will be relieved of the pressure which the management of a vast colonial empire puts upon it. It is believed that the creation of the congregation will give a great impetus to reunion, or at least to new sympathies towards Rome in the Oriental mind, by dispelling prejudices which up to now have seemed insurmountable.

The East in the past has seen nothing in Rome but "Latinism," tending to absorb the Greek Church, destroying "Hellenism" with its customs, rites, traditions and privileges. The wisest reproach made to the Unit Catholics by their schismatic fellow-countrymen has always been that the former had allowed themselves to be humbled to the dust by Roman "Latinism." Leo XIII. all along has tried to dispell this idea, but the East is believed that the creation of a congregation will give a great impetus to reunion, or at least to new sympathies towards Rome in the Oriental mind, by dispelling prejudices which up to now have seemed insurmountable.

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June 4th, 1894—1y

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Charlottetown, P. E. I., May 9th, 1894—3m

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JOHN MACEACHERN,
Agent for P. E. I.
March 7, 1894—1y