If you cannot get beef, mutton will answer.

You may choose between milk, water, coffee or tea. But there is no second choice for Scott's Emulsion.

It is Scott's Emulsion or nothing.

When you need the best cod-liver oil, the best hypophosphites, and the best glycerine, all combined in the best possible manner, you have only one choice.

It brings prompt results in all cases of wasting, or loss in weight.

All druggists; 50c. and $1.00.
SCOTT & BOWNE, Chemists, Toronto.

SEHNSUCHT.

"To-day!" I whisper at sunrise,
My poor heart to deceive;
And smile as I call the fresh, hot tears,
The dews of yester-eve.

A hope that I know is hopeless
Keeps growing all the day;
"At dusk!" I say to my spirit,—
And noontide speeds away.

"To-night!" and the stars are listening,
They've heard it all these years!—
Is it again the dew-damp,
Or is it falling tears?

Thank God that the sunny morning
Shines through the tears of night;
For it keeps the arch of promise
Forever in my sight.—Ave Maria.

WHAT SCROFULA IS.

Scrofula is a disease as old as antiquity. It has been handed down for generations and is the same today as in early times. It is emphatically a disease of the blood, and the only way to cure it is by purifying the blood. That is just what Hood's Sarsaparilla does in every case where it is given a faithful trial. It eradicates all impurities from the blood and cures the sores, boils, pimples and all forms of skin disease due to scrofula taints in the blood. Hood's Sarsaparilla has won the grateful praise of vast numbers of people by its grand and complete cures. Don't allow scrofula to develope in your blood. Cure it at once by taking Hood's Sarsaparilla.

Father Ryan on the Philippines.

Following is a summary report of a lecture on the Philippine Islands, delivered in St. Michael's Cathedral, Toronto, on October 11th, by Rev. Father Ryan:

After a few pleasant introductory remarks the reverend lecturer said, in substance: Perhaps a year ago comparatively few people knew much about the Philippine Islands. Now every one knows all about them—every schoolboy and schoolgirl knows all the geography of the Philippines; that these islands form an archipelago of some six hundred, with the Pacific ocean on the east and the China sea on the west, the island of Formosa to the north, and Borneo, Celebes and New Guinea to the south. They know, too, that the area of the Philippines is about 114,000 square miles, with a population of about seven million. Of the six hundred islands only about twenty-five are of commercial importance; of these the two most important and best known are Luzon and Mindanao. Manila is the capital of Luzon, Zambonga the principal city of Mindanao. It is known, too, that the islands are very fertile; the climate, though tropical, pleasant; and the products such, in general, as come from tropical countries. The inhabitants of the Philippines may be divided according to races, into three groups: Luzon and the Northern Islands comprise the Tagalog race, the central islands the Visays, and the southern islands the Mussulman population. The Tagalog are the most civilized, and are held to be of Malay extraction; the others are more or less of Mourish descent. But, the lecturer said, it was not necessary, nor was it his intention, to speak of the geography, climate, commercial importance, or even of the racial characteristic of the Philippines. He was asked to speak this evening of

CATHOLIC MONKS AND MISSIONARIES

in these islands, and to this he would confine himself. Catholicity came to the Philippine Islands from Mexico with Michael De Legaspi in 1570. Legaspi founded Manila and made it the capital of all the Philippines. The present population of Manila is estimated at about 300,000. It has an archiepiscopal See, with six suffragan Bishops. Of the seven million inhabitants about six millions are Catholics, whose conversion and civilization are due to the much-talked-of and lately much-abused Spanish monks. Properly speaking there are no monks in the Philippines. The missioneries there form five religious orders, that are not in the strict sense monastic. These orders are Augustinians, Recollettes, Franciscans, Dominicans and Jesuits, aided by the secular clergy. The lecturer could not go into the details of the work done by those zealous missionaries; it was enough to know the great undoubted fact that the result of their arduous, persevering work was the conversion and civilization of these barbarous tribes. A good authority on the Philippines, Mr. E. Reclus, in his "Biographie Universelle," declares that the people of these islands are ardent "Catholics," are among the most civilized of the far East, and about the happiest people on earth. Even Mr. J. Foreman, who cannot be considered very partial to the monks in his book on the Philippine Islands, testifies to the present advance of the social position of these people. "To a delightful climate—perpetual summer," he says, and to the ease in procuring all things indispensable to life, there is not in the Philippines the tenth of the misery which exists in Europe, and nothing of those horrors which publicly sadden our eyes. Beggary, that constant accompaniment of the highest civilization, is there still in its infancy; there are none except a few professional cripples who did not save in their youth. Even this is seen only in the most Europeanized centre, Manila. Suicide is extremely rare, and even the few beggars one meets seem bright and happy in their position. The hospitality of the Spanish colonists and the Tagalog natives in the provinces is for the traveller a source of experience new but charming, for there is nothing comparable in Europe." Surely such a high state of

CIVIL AND SOCIAL HAPPINESS

argues the most assiduous and persevering care on the part of the missionaries who have led these primitive peoples to such a degree of happiness and comfort. One witness more, Professor Ferdinand Blumentritt, well known for his special studies of the native races of the Philippines. This is what the Professor has to say about the worth and work of the Monks of the Philippines: "Catholic missionaries display great activity, not only for the propagation of Christianity and its civilization, but also for geographical and ethnological exploration of this archipelago." Unfortunately the reports of the different orders about their missions are not accessible to the public; so that for instance but little is known of the missions of the Augustinians who are laboring especially in the north-western part of Luzon, and in the Island of Negros. According to the account printed in Madrid in 1892, the discalced Augustinians had at that date in the Province of Abou eight missions with 25,100 souls; in the Province of Lepanto, two missions with 2,200; in the Province of Begguet, two missions with 849 souls; in all, 28,149 souls. In 1829 there were only 5,302 Christians. The Franciscans have missions on the Camarino Peninsula of Luzon, and on the Pacific coast of this large island they, too, render great service to ethnography and linguistics. I shall mention only the vocabulary of the dialect of the Negretos, due to Father Fernandez, and to Stesdo, and to Father Costanc, on the Bekios and the Dumagats and the Ates. More extensive are the reports of the Dominicans, who labor for the conversion of the Alimis, the Apayos, and others. In the Bulletin of Missions are numerous paintings of the manners and customs of these peoples, sometimes also charts, notably of the watershed of the Rio Grande. In northern Luzon their success in the apostolical field is equally remarkable. However important the results of the evangelical, the scientific activity of the missionaries and of the orders just named, they are surpassed by what the Jesuits have done in the Island of Mindanao in the space of one-half a century for the diffusion of religion and Christian civilization, as well as for the geographical exploration of the second large island of the archipelago. On their arrival they found Christians only on the eastern and northern coasts, and a few isolated points on the rest of the shore. How all has changed now. The watershed of the island is now quite familiar, and so the imagined lake in the centre the island from which the Rio Grand is supposed to flow, and which would have given its name to the whole island, has happily disappeared from the maps. The missionaries have set down in numerous maps and sketches the results of their explorations and geographical discoveries, and have described in detail the manners and customs of these peoples. They, too, have great apostolic success, having under their charge 213,065 souls. The number of pagans brought into

CHRISTIANITY AND CIVILIZED LIFE

by the Jesuits in less than fifty years reaches 57,000. Although the Spanish Jesuits in the Philippines have for their special field of activity Mindanao, and missions among the pagans and Mahometans, still they have also at Manila an important college with an observatory, well known in the learned world, and which, founded in 1865, has rendered incalculable service to science and practical commerce. If on the testimony of undoubted witnesses the Catholic missionaries have been so distinguished for zealous work in departments of science, religious, and social progress, surely it is at least a bold thing to charge these men with being merely selfish adventurers or ignorant, and lazy hypocrites who trade on the credulity of a half-civilized people. But besides this, each one of these religious orders is ruled with the strictness of an army or a military company. They have their head superiors, local superiors, and subordinate officers of various departments, and they are societies of well-regulated, firm, yet gentle discipline. It is impossible that any serious abuse could long continue, not only in the order itself, but in any house or in any subject that the order controls. But it may be said, "A charge has been made by one who should know, against even the morality of the Monks in the Philippines." A reply to this is very simple yet somewhat strong.

In the first place, we deny that General Merritt ever made the slanderous assertion against the monks of the Philippines, attributed to him by the public press. And we say this for the simple reason that we consider General Merritt a brave man and a Christian gentleman, while this general assertion, without the specific proof against the characters of distinguished men, could only come from a coward and a blackguard. Yet, there are some difficulties to be met with regard to the influence, or rather the loss of influence of the Catholic missionaries in the Philippines. The difficulty is this: How has it come to pass that these Filippinos, who are supposed to be such fervent Catholics and so devoted to the priests, have lately risen against them? This difficulty is very fairly answered by the Archbishop of Manila. We have the Archbishop's answer in the words of a well-known writer, Murat Halstead, who lately had an interview with his Grace of Manila. He put this difficulty to the Archbishop, and this was the answer: "These people have been lifted from savagery by Catholic teachers, who had not only been educators in the schools, but teachers in the fields. Some Catholic orders that are singled out for special punishment had planted in the islands the very industries that were sources of prosperity, and the leaders of the insurgents had been largely educated by the very men whom now they persecute. Some of the persecutors had been in Europe, and had become revolutionists. It was the antagonism of the church to murderous anarchy that roused the insurgents of the Philippines to become the deadly enemies of the priests and church orders:" Another answer may be added, and it is the action of Secret Societies. According to an official report in 1896, 118 Masonic lodges were scattered over the island, with 25,000 native members. The object of these societies was to throw off the yoke of the monks and the yoke of the Mother Country, both inseparably united in their minds in the same hatred, to calumniate priests, and endeavor to destroy their authority. It prejudiced observers look for testimonies, or so-called facts against the characters of the Catholic Church and her ministers, they will probably find them amongst members of secret societies of the Philippines. It is the same old story, the calumny so oft reported against the Jesuits of teaching that the end justifies the means, is a first principle, and the universal practise with those who make the slanderous accusation. But great is truth, and it must prevail. One time in the history of the Church slanderous accusations were brought against the monks of the West. But a gallant knight of the pen came forward in the person of Count de Montalembert, and in his monumental work, "The Monks of the West," triumphantly refuted the calumy, and vindicated the character of the Church's children. And as it was with the monks of the West, so, when prejudice shall have passed away, and the clear light of historic truth will be allowed to shine in its fulless, the character of the monks of the East will be found equally pure and stainless, and their splendid work in the cause of religious scientific, and social progress will be generously and universally acknowledged.—Catholic Register.

Stories of Lord Morris.

(From the Dublin Irish Times.)

Lord Morris, of Spiddal, the Irish law lord, was a conspicuous figure in the discussions on the Irish local government bill in the House of Lords He has a broad, mellifluous Galway brogue, of which he is extremely proud. "Thank God," he has said, "no one, drunk or sober, who hears me speak could take me for anything but an Irishman." The brogue certainly lends an added charm to the jokes and witticisms of His Lordship, who is one of the most humorous of Irishmen. The brogue of the south and west of Ireland is softer and more musical than the brogue of the north, which has about it some of the flavor of the Scottish accent. Morris was conducting a trial in Coleraine in which a gentleman sought damages from a veterinary surgeon for having poisoned a valuable horse. The issue depended upon a question of how many grains of a certain drug could be safely administered. The dispensary doctor proved that he had given eight grains to a man, from which it was to be inferred that twelve for a horse was not excessive. "Docthor, dear," said the Judge, "never moind yer eight grains in this matter of twelve, because we all know that some poisons are accumulative in effect, an' ye may go to the edge of ruin with impunity. But tell me this: the twelve grains—the twelve moind ye—wouldn't they kill the devil himself if he swallowed them?" "I don't know, my Lord," said the doctor, pompously bracing himself up; "I never prescribed for that patient." "Ah, no, docthor dear, ye niver did, more's the pity. The old bhoy's alive still." Lord Morris did not at first make a favorable impression in the House of Lords. One conspicuous member in the upper chamber is said to have inquired what language the noble and learned lord was speaking. Lord Morris himself was asked how he got on. "Well," he replied, "I made wan mistake. I should have practised speaking to a lot of gravestones before I addressed their Lordships." Now, however, there is no more welcomed or better appreciated speaker in the upper chamber than Lord Morris.

DON'T CHIDE THE CHILDREN.

Don't scold the little ones if the bed is wet in the morning. It isn't the child's fault. Weak kidneys need strengthening—that's all. You can't afford to risk delay. Neglect may entail a lifetime of suffering.

DOAN'S KIDNEY PILLS
Strengthen the Kidneys and Bladder, then all trouble ceases.

Mr. John Carson, employed at M. S. Bradt & Co.'s store, Hamilton, Ont., says:
"My little boy seven years of age has been troubled with his kidneys since birth and could not hold his water. We spent hundreds of dollars doctoring and tried many different remedies, but they were of no avail. One box of Doan's Kidney Pills completely cured him."

DR. WOOD'S NORWAY PINE SYRUP

Cures Coughs, Colds, Lung and Bronchial Affections that other remedies won't touch.

Mr. Thos. J. Smith, Caledonia, Ont., writes: "A year ago I had a very severe cold which settled in my lungs and in my throat, so that I could scarcely speak louder than a whisper. I tried several medicines, but got no relief until I used one and a half bottles of Norway Pine Syrup, which completely cured me."

25c. a bottle or five for $1.00.

MISCELLANEOUS.

TAKE A DAY OFF AND FIGURE IT OUT.

(Overheard in a street car) First Lady—Why, do you know him?
Second Lady—Do I know him? Well, I should think I did. His first wife's mother was a sister to the second wife of my grandfather on my stepmother's side.

WEAK LUNGS.

"I was troubled with a Sore Throat and Weak Lungs and was completely cured by Dr. Wood's Norway Pine Syrup."—Frank Jennings, Coldwater, Ontario.

Minard's Liniment Relieves Neuralgia.

Mrs. David Labor, Waterford, Ont. says: "I can recommend Hagyard's Yellow Oil for pains of any kind. It cured me of a distressing pain that the doctors could not cure."

Stuck to Low's.

"We have tried a good many worm medicines but during the past five years have stuck to Dr. Lowe's, as it proved to be the best."—Samuel T. Sargent, Brockville, Ont.

Ask for Minard's and take no other.

HEARTBURN.

"In the Spring of 1897, I was attacked with Dyspepsia and Heartburn. So severe was the pain that I could not sleep or eat, and I was troubled with headache most all the time. I remained in that state for three months, and tried everything I could think of. At last one day I read in the paper about Burdock Blood Bitters, and thought I would try it. Great was my surprise on finishing the first bottle to find I could eat better, the headache left me, and before I had used the second bottle, I was completely cured. I cannot advise too strongly all sufferers from stomach troubles to try B.B.B." MRS. WM. GRATTAN, Indiantown, N.B.

The universal testimony from all parts of Canada gives the palm of victory over all diseases of the Stomach, Liver, Bowels and Blood is

BURDOCK BLOOD BITTERS.

MISCELLANEOUS.

Did you climb the Alps while you were abroad.
No; just ran up a bill. That was all.

Laxa-Liver Pills cure Constipation and Biliousness. They work without a grip or gripe and never fail to do good. Price 25 cents.

Rheumatic Sufferer.

"I have tried Milburn's Rheumatic Pills and find they do all that is claimed for them. I cannot say too much in their favor."—A. Swift, 199 Simcoe Street, Toronto, Ont.

One LAXA-LIVER PILL every night for thirty days makes a complete cure of biliousness and constipation. That is—just 25 cents to be cured.

HAGYARD'S YELLOW OIL cures sprains, bruises, sores, wounds, cuts, frostbites, chilblains, stings of insects, burns, scalds, contusions, etc. Price 25c.

BADDECK, June 11, 1897.
C. C. RICHARDS & Co.
DEAR SIRS,—Minard's Liniment is my remedy for NEURALGIA.
It relieves at once.
A. S. McDONALD.

Minards Liniment Cures Dandruff.

Minard's Liniment cures Burns, etc.

A man of irregular habits will find one of Milburn's Sterling Headache Powders taken in the morning clear his head, steady his nerves and put him in shape for his day's work. Price 10c. and 25c.

SORES HEALED.

Sores and ulcers of the worst kind are readily healed by Burdock Blood Bitters. Take it internally and apply it externally according to directions and see how quickly a cure will be made.

Minard's Liniment for sale everywhere.

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For Keeping the Home Bright, Cheerful and Happy is Music.

GOOD MUSIC, such as can be produced on our

DOMINION, OR KARN ORGANS AND PIANOS.

Nothing like it to drive away care. If you think you cannot afford it, why come in and see us, and it will be a GREAT SURPRISE to you to learn HOW CHEAP and on what EASY TERMS you can have a good ORGAN or a PIANO. We often have good second hand goods at less than HALF PRICE. Everything we sell fully guaranteed.

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and Walnut.

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We employ no agents, as we prefer to make all sales right in our shop, where customers can see what they are buying.

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June 8, 1898—y Kent Street, Charlottetown.

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July 6 1898.

NEW SERIES.

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MOON'S CHANGES.
Last Quarter, 6d 9h
New Moon, 13d 7h 20
First Quarter, 20d 0h
Full Moon, 27d 11h 3

D M	Day of Week.	Sun rises	Sun Sets
		h m	h m
1	Tuesday	6 39	4 47
2	Wednesday	6 41	4 45
3	Thursday	6 42	4 44
4	Friday	6 43	4 42
5	Saturday	6 45	4 41
6	Sunday	6 46	4 40
7	Monday	6 48	4 38
8	Tuesday	6 49	4 37
9	Wednesday	6 51	4 36
10	Thursday	6 52	4 35
11	Friday	6 53	4 34
12	Saturday	6 55	4 33
13	Sunday	6 56	4 32
14	Monday	6 57	4 31
15	Tuesday	6 59	4 30
16	Wednesday	7 00	4 29
17	Thursday	7 01	4 28
18	Friday	7 03	4 27
19	Saturday	7 04	4 26
20	Sunday	7 05	4 25
21	Monday	7 07	4 24
22	Tuesday	7 08	4 24
23	Wednesday	7 09	4 23
24	Thursday	7 11	4 23
25	Friday	7 12	4 21
26	Saturday	7 13	4 21
27	Sunday	7 14	4 20
28	Monday	7 16	4 20
29	Tuesday	7 17	4 19
30	Wednesday	7 18	4 18

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