

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 5, 1896.

Vol. XXV. No. 32

Calendar for August, 1896.

MOON'S CHANGES.
Last Quarter, 1st day, 21.9m., p. m.
New Moon, 8th day, 0h. 49.4m., a. m.
First Quarter, 16th day, 4h. 50.0m., p. m.
Full Moon, 23rd day, 2h. 51.9m., a. m.
Last Quarter, 31st day, 6h. 42.7m., a. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	High Water
1 Sat	4 47	23 10	20 29	17 50	15 31	13 12	10 53	3 11
2 Sun	4 49	24 11	21 30	18 51	16 32	14 13	11 54	3 11
3 Mon	5 00	25 12	22 31	19 52	17 33	15 14	12 55	3 11
4 Tues	5 11	26 13	23 32	20 53	18 34	16 15	13 56	3 11
5 Wed	5 22	27 14	24 33	21 54	19 35	17 16	14 57	3 11
6 Thur	5 33	28 15	25 34	22 55	20 36	18 17	15 58	3 11
7 Fri	5 44	29 16	26 35	23 56	21 37	19 18	16 59	3 11
8 Sat	5 55	30 17	27 36	24 57	22 38	20 19	17 60	3 11
9 Sun	6 06	31 18	28 37	25 58	23 39	21 20	18 61	3 11
10 Mon	6 17	1 19	29 38	26 59	24 40	22 21	19 62	3 11
11 Tues	6 28	2 20	30 39	27 60	25 41	23 22	20 63	3 11
12 Wed	6 39	3 21	31 40	28 61	26 42	24 23	21 64	3 11
13 Thur	6 50	4 22	1 41	29 62	27 43	25 24	22 65	3 11
14 Fri	7 01	5 23	2 42	30 63	28 44	26 25	23 66	3 11
15 Sat	7 12	6 24	3 43	31 64	29 45	27 26	24 67	3 11
16 Sun	7 23	7 25	4 44	1 65	30 46	28 27	25 68	3 11
17 Mon	7 34	8 26	5 45	2 66	31 47	29 28	26 69	3 11
18 Tues	7 45	9 27	6 46	3 67	1 48	30 29	27 70	3 11
19 Wed	7 56	10 28	7 47	4 68	2 49	31 30	28 71	3 11
20 Thur	8 07	11 29	8 48	5 69	3 50	1 31	29 72	3 11
21 Fri	8 18	12 30	9 49	6 70	4 51	2 32	30 73	3 11
22 Sat	8 29	1 31	10 50	7 71	5 52	3 33	31 74	3 11
23 Sun	8 40	2 32	11 51	8 72	6 53	4 34	1 75	3 11
24 Mon	8 51	3 33	12 52	9 73	7 54	5 35	2 76	3 11
25 Tues	9 02	4 34	1 53	10 74	8 55	6 36	3 77	3 11
26 Wed	9 13	5 35	2 54	11 75	9 56	7 37	4 78	3 11
27 Thur	9 24	6 36	3 55	12 76	10 57	8 38	5 79	3 11
28 Fri	9 35	7 37	4 56	1 77	11 58	9 39	6 80	3 11
29 Sat	9 46	8 38	5 57	2 78	12 59	10 40	7 81	3 11
30 Sun	9 57	9 39	6 58	3 79	1 60	11 41	8 82	3 11
31 Mon	10 08	10 40	7 59	4 80	2 61	12 42	9 83	3 11

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Charlottetown, June 24, 1896.

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Jan. 21, 1895.—J.Y.

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Old Dr. Grimshaw (to medical student)—And now remember that to a physician humanity is divided into two classes. Student—And what are they doctor? Old Dr. Grimshaw—The poor, whom he cures, and the rich, whom he doctors.

Sick headache and constipation are promptly cured by Burdock Pills. Easy to take, sure in effect.

For curative effects, one bottle of Ayer's Sarsaparilla is worth three of any other name.

Ask for Minard's and take no other.

Get The Best.

The public are too intelligent to purchase a worthless article a second time, on the contrary, they want the best. Physicians are virtually unanimous in saying Scott's Emulsion is the best form of Cod Liver Oil.

Norway Pine Syrup cures coughs, colds, and all throat and lung troubles. Price 25 and 50c.

"That young man stayed till after midnight," began the stern parent, with all the severity he could command. "Yes, papa," answered the silver Senator's daughter. "He left me at 11 o'clock 16 minutes to 1. '16 to 1, oh, I—1 guess he's right after all."

I was cured of a severe cold by MINARD'S LINIMENT. R. F. Hewson. I was cured of a terrible sprain by MINARD'S LINIMENT. Yarmouth, N. B. Fred Coulson. I was cured of Black Erysipelas by MINARD'S LINIMENT. J. W. Ruggles.

The best cough cure is Hazyard's Pectoral Balsam. It heals the lungs and cures coughs and colds.

ALL THE PEOPLE

Should keep themselves healthy. Especial care should be given to this matter at this time. Health depends upon pure rich blood, for when the blood is impure or impoverished, diseases of various kinds are almost certain to result. The one true blood purifier is Hood's Sarsaparilla. By its power to purify and vitalize the blood it has proved itself to be the safeguard of health, and the record of remarkable cures effected proves that it has wonderful power over disease. It actually and permanently cures when all other preparations fail to do any good whatever.

To remove worms of all kinds from children or adults Dr. Low's Worm Syrup is a safe and sure remedy.

There is a boy in Bradford who should excel as a cross-examiner when he grows up. In the Island in the interest of Minard's Liniment, and he reports his sales of this valuable preparation as above the record, in spite of "cheap" imitations being thrown on the market.

Mr. Hart is again making his annual trip round the Island in the interest of Minard's Liniment, and he reports his sales of this valuable preparation as above the record, in spite of "cheap" imitations being thrown on the market.

Keep Minard's Liniment in the house.

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The people recognize and appreciate real merit. That is why Hood's Sarsaparilla has the largest sale in the world. Merit in medicine means the power to cure. Hood's Sarsaparilla cures—absolutely, permanently—cures. It is the One True Blood Purifier. Its superior merit is an established fact, and merit wins. Hood's Pills are easy to take, easy to operate. Cure indigestion, headache, Seedy Sam (to teller at bank)—"Kin yer change this yere tender bill fer me? Fine-looking feller give it to me down the street, I bet he thought maybe it would git me out of town. Teller (cheerfully)—"It will; it's a counterfeiter!"

Minard's Liniment is used by physicians.

"I once knew a man," said the imaginative boarder, "who was so fat that he was actually lying down when he was standing up. What do you think of that?" "It strikes me," said the cheerful idiot, "as a pretty tall thing."

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and by over-work and trouble. Hair's Hair Restorer will prevent it.

Ayer's Hair Vigor gives vitality, glow, and freshness to the hair, and restores its beauty.

"Then you mean to tell me I'm a liar?" "Well, no, I don't wish to be quite so rude as that, but I will say this—you'd make a durned good weather prophet."

Unity of the Church.

THE LATEST ENCYCLOPEDIA OF THE HOLY FATHER, LEO XIII.

(Continued from last week.)

Indeed, no true and perfect human society can be conceived which is not governed by some supreme authority. Christ, therefore, must have given to His Church a supreme authority to which all Christians must render obedience. For this reason; as the unity of the faith is of necessity required for the unity of the Church, inasmuch as it is the "body of the faithful," so also for this same unity, inasmuch as the Church is a divinely constituted society, unity of government, which effects and involves "unity of communion," is necessary, *jure divino*.

"The unity of the Church is manifested in the mutual connection or communication of its members, and likewise in the relation of all the members of the Church to all heads" (St. Thomas, 2a, 2e, 2xxix, a. 1.) From this it is easy to see that man can fall away from the unity of the Church by schism as well as by heresy. "We think that this difference exists between heresy and schism" (writes St. Jerome) "heresy has no perfect dogmatic teaching, whereas schism, through some episcopal dissent, also separates from the Church" (St. Hieronymus, "Comment. n. Epist. ad Titum," cap. iii, v. 10-11. In which judgment St. John Chrysostom concurs: "I say and protest" (he writes) "that it is as wrong to divide the Church as to fall into heresy" (Hom. xi. in "Epist. ad Ephes. n. 5.) Therefore, as no heresy can ever be justifiable, so in like manner there can be no justification for schism. "There is nothing more grievous than the schism of schism" * * * there can be no just necessity for destroying the unity of the Church" (St. Augustinus, "Contra Epistolam Parmeniani," lib. ii., cap. 2, ii., 25.)

11. The nature of this supreme authority which all Christians are bound to obey can be ascertained only by finding out what was the evident and positive will of Christ. Certainly Christ is a King forever, and though invisible, He continues unto the end of time to govern and guard His Church from Heaven. But since He willed that His kingdom should be visible, He was obliged, when He ascended into Heaven, to designate a vicegerent on earth. "Should any one say that Christ is the one head and the one shepherd, He does not give an adequate reply. It is clear, indeed, that Christ is the author of grace in the sacraments of the Church; it is He who forgives sins; it is He who is the true priest who hath offered Himself upon the altar of the cross, and it is by His power that His body is daily consecrated upon the altar, and still, because He was not to be visibly present to all the faithful, He made choice of ministers through whom the aforesaid sacraments should be dispensed to the faithful" as said above (Cap. 74.) For the same reason, therefore, because He was about to withdraw His visible presence from the Church, it was necessary that He should appoint some one in His place to have the charge of the universal Church. Hence, before His ascension He said to Peter: "Feed My sheep" (St. Thomas, "Contra Gentiles," lib. iv., cap. 76.) Jesus Christ, therefore, appointed Peter to be the head of the Church, and He also determined that the authority instituted in perpetuity for the salvation of all should be inherited by His successors, in whom the same permanent authority of Peter himself should continue. And so He made that remarkable promise to Peter and to no one else: "Thou art Peter, and upon this rock I will build My Church" (Matt. xvi., 18) "To Peter the Lord spoke; to 'one,' therefore, that He might establish unity upon one" (St. Papiasus ad Sempronium, Ep. iii., n. 11.) "Without any prelude He mentions St. Peter's name and that of his father (Blessed art thou, Simon, son of John) and He does not wish him to be called any more Simon; claiming him for Himself, according to His Divine authority, He applies names him Peter, from 'petra' the rock, since upon Him He was about to found His Church" (St. Cyrillus Alexandrinus, in "Evang. Joan," lib. ii., in cap. 1., v. 42.)

12. From this text it is clear that by the will and command of God the Church rests upon St. Peter just as a building rests on its foundation. Now the proper nature of a foundation is to be a principal of cohesion for the various parts of the building. It must be the necessary condition of stability of strength. Remove it and the whole building falls. It is consequently the office of St. Peter to support the Church and to guard it in all its indestructible

destructible unity. How could he fulfill this office without the power of commanding, forbidding and judging, which is properly called jurisdiction? It is only by this power of jurisdiction that nations and commonwealths are held together. A primacy of honor and the shadowy right of giving advice and admonition, which is called "direction," could never secure to any society of men unity or strength. The words—"and the gates of hell shall not prevail against it"—proclaim and establish the authority of which we speak. "What is it?" writes Origen. "Is it the rock upon which Christ builds the Church or the Church? The expression indeed is ambiguous, as if the rock and the Church were one and the same. I indeed think that this is so, and that neither against the rock upon which Christ builds His Church nor against the Church shall the gates of hell prevail" (Origenes Comment. in Matt. tom. xii., n. 2.) The meaning of this Divine utterance is, that notwithstanding the wiles and intrigues which they bring to bear against the Church it can never be that the Church committed to the care of Peter shall succumb or in any wise fail. "For the Church as the edifice of Christ, who has wisely built 'His house upon a rock,' cannot be conquered by the gates of hell, which may prevail over any man who shall be off the rock and outside the Church, but shall be powerless against it" (Ibid.). Therefore God confided His Church to Peter, so that he might safely guard it with his unconquerable power. He invested him, therefore, with the useful authority, since the right to rule is absolutely required by him who has to guard human society really and effectively. This, furthermore, Christ gave: "To thee will I give the keys of the Kingdom of heaven." And He is clearly still speaking of the Church, which a short time before He had called His own and which He declared He wished to build on Peter as on a foundation. The Church is typified not only as an edifice, but as a kingdom, and every one knows that the keys constitute the usual sign of governing authority. Wherefore when Christ promised to give to Peter the keys of the Kingdom of heaven; He promised to give him power and authority over the Church. "The Son committed to Peter the office of spreading the knowledge of His Father and Himself over the whole world. He who increased the Church in all the earth and proclaimed it to be stronger than the heavens gave to a mortal man all power in heaven when He handed him the keys" (St. Joannes Chrysostomus, Hom. liii., in Matt. v., 2.) In the same sense He says: "Whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose on earth it shall be loosed also in heaven." This metaphorical expression of binding and loosing indicates the power of making laws, of judging and of punishing, and the power is said to be of such amplitude and force that God will ratify whatever is decreed by it. Thus it is supreme and absolutely independent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church. The promise is carried out when Christ the Lord after His resurrection, having thrice asked Peter whether he loved Him more than the rest, lays on him the injunction: "Feed My lambs, feed My sheep." That is, He confides in him, without exception, all those who were to belong to His fold. "The Lord does not hesitate. He interrogates, not to learn, but to teach. When he was about to ascend into heaven He left us, as it were, a vicegerent of His love * * * and so because Peter alone of all other professions his love, he is preferred to all—that being the most perfect, he should govern the more perfect" (St. Ambrosius, "Expositio in Evang. secundum Lucam," lib. x. n. 175-176.) These, then, are the duties of a shepherd—to place himself as leader at the head of his flock, to provide proper food for it, to ward off dangers, to guard against insidious foes, to defend it against violence; in a word, to rule and govern it. Since, therefore, Peter has been placed as shepherd of the Christian flock he has received the power of governing all men for whose salvation Jesus Christ shed His blood. "Why has He shed His blood? To buy the sheep which He handed over to Peter and his successors" (St. Joannes Chrysostomus, "De Saecerdotio," lib. ii.) And since all Christians must be closely united in the communion of one immutable faith, Christ the Lord in virtue of his prayers, obtained for Peter in the fulfillment of his office he should never fall away from the faith. "But I have asked for thee that thy faith fail not" (Luke xxii., 32), and He furthermore commanded him to impart light and strength to his brethren as often as the need should

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arise; "Confirm thy brethren" (Ibid.). He willed, then, that he whom He had designated as the foundation of the Church should be the defense of its faith. "Could not Christ, who confided to him the kingdom by his own authority, have strengthened the faith of one whom He had designated a rock to be the foundation of the Church?" (St. Ambrosius, "De Fide," lib. iv., n. 56.) For this reason Jesus Christ willed that Peter should participate in certain names, signs of great things which properly belong to Himself alone, in order that identity of titles should show identity of power. So He who is Himself the chief cornerstone in whom all the building being framed together growth up into a holy temple in the Lord" (Eph. ii., 21), placed Peter as it were a stone to support the Church. When he heard that art a rock, when he was enabled by the announcement. Although he is a rock; not as Christ is a rock, but as Peter is a rock. For Christ is by His very being an immovable rock; Peter only through this rock. Christ imparts his gifts and is not exhausted. * * * He is a priest and makes priests. He is a rock, and constitutes a rock" (Hom. de Pontificis, n. 4, in appendice opp. S. Basili). He who is the King of His Church, "who hath the key of David, who openeth and no man shutteth, who shutteth and no man openeth (Apoc. iii., 7), having delivered "the keys" to Peter declared him Prince of the Christian commonwealth. So too, He, the Great Shepherd, who calls Himself "the Good Shepherd," constituted Peter the pastor of His lambs and sheep. "Feed My lambs, feed My sheep." Wherefore Chrysostom says: "He was pre-eminent among the Apostles; He was the mouthpiece of the Apostles and the Apostolic College" * * * at the same time showing him that henceforth he ought to have confidence, and as it were, blotting out his denial, He commits to him the government of his brethren. * * * He saith to him: "If thou lovest Me, be over My brethren." Finally He who confirms in "every good work and word" (2 Thess. ii., 16) commands Peter to "confirm his brethren." Rightly, therefore, does St. Leo the Great say: "From the whole world Peter alone is chosen to take the lead in calling all nations, to be the head of all the Apostles and of all the fathers of the Church. So that, although in the people of God there are many priests and many pastors, Peter should by right rule all of these over whom Christ Himself is the chief ruler" (Sermo. iv., cap. 2). And so St. Gregory the Great, writing to the Emperor Maurice Augustus, says: "It is evident to all who know the Gospel that the charge of the whole Church was committed to St. Peter, the Apostle and Prince of all the Apostles, by the word of the Lord. * * * Behold he hath received the keys of the heavenly kingdom—the power of binding and loosing is conferred upon him; the care of the whole government of the Church is confided to him" (Epist. lib. v., Epist. xxx).

13. It was necessary that a government of this kind, since it belongs to the constitution and formation of the Church, as its principal element—that is the principle of unity and the foundation of lasting stability—should in no wise come to an end with St. Peter, but should pass to his successors from one to another. "There remains, therefore, the ordinance of truth, and St. Peter, preserving in the strength of the rock which he had received, hath not abandoned the government of the Church which had been confided to him" (St. Leo M., sermo. iii., cap. 3). For this reason the Pontiffs who succeed Peter in the Roman episcopate receive the supreme power in the Church *jure divino*. "We define," declare the fathers of the Council of Florence, "that the Holy and Apostolic See and the Roman Pontiff holds the primacy of the Church throughout the whole world, and that the same Roman Pontiff is the successor of St. Peter, the Prince of the Apostles and the true Vicar of Christ, the head of the whole Church and the father and teacher of all Christians; and that full power was given to him in blessed Peter by our Lord Jesus Christ to feed, to rule and to govern the Universal Church, as is also contained in the acts of Ecumenical Councils and in the sacred canons" (Conc. Florentinum). Similarly the Fourth Council of Lateran declares: "The Roman

Church, as the mother and mistress of all the faithful, by the will of Christ obtains primacy of jurisdiction over all other churches." These declarations were preceded by the consent of antiquity, which ever acknowledged, without the slightest doubt or hesitation, the bishops of Rome, and regard them as the legitimate successors of St. Peter. Who is unaware of the many and evident testimonies of the holy fathers which exist to this effect? Most remarkable is that of St. Irenaeus, who, referring to the Roman Church, says: "With this Church, on account of its pre-eminent authority, it is necessary that every Church should be in concord" (Contra Hereses, lib. iii., cap. 3, n. 2). And St. Cyprian also says of the Roman Church that "it is the root and the mother of the Catholic Church, the chair of Peter, and the principal Church whence sacerdotal unity has its source" (Ep. xviii., ad Cornelium, n. 3, and Ep. lix., ad Fundanum, n. 14). He calls it "the chair of Peter" because it is occupied by the successor of Peter; he calls it the "principal Church," on account of the primacy conferred on Peter himself and his legitimate successors; and "the source of unity," because the Roman Church is the efficient cause of unity in the Christian commonwealth. For this reason Jerome addressed Damasus thus: "My words are spoken to the successor of the Fisherman, the disciple of the Cross. * * * I communicate with none save your Blessedness, that is, with the chair of Peter. For this I know is the rock on which the Church is built." (Ep. xv., ad Damasum, n. 2.) Union with the Roman See of Peter is to him always the public criterion of a Catholic. "I acknowledge every one who is united with the See of Peter" (Ep. xvi., ad Damasum, n. 2). And for a like reason St. Augustine publicly attests that "the primacy of the Apostolic chair always existed in the Roman Church" (Ep. xliii., n. 7); and he denies that any one who dissents from the Roman faith can be a Catholic. "You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held" (Sermo cxv., n. 13). So, too, St. Cyprian: "To be in communion with Cornelius is to be in communion with the Catholic Church" (Ep. iv., n. 1). In the same way Maximus, the Abbot, teaches that obedience to the Roman Pontiff is the proof of the true faith and of legitimate communion. "Therefore if a man does not want to be, or to be called, a heretic, let him not strive to please this or that man * * * but let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to His Holiness the Pope of the most holy Church of Rome; that is to the Apostolic See." The reason and motive of this he explains to be that "the Apostolic See has received and hath government, authority and power binding and loosing from the Incarnate Word Himself; and, according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world, since the Word in heaven who rules the heavenly powers binds and loosens there." (De Iherosol.) (Continued on fourth page.)

Cures

Prove the merit of Hood's Sarsaparilla—pure, perfect, permanent Cures. Cures of scrofula in severest forms, the gouts, swollen necks, running sores, hip disease, sores in the eyes. Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc. Cures of Boils, Pimples, and all other eruptions due to impure blood. Cures of Dyspepsia and other troubles where a good stomach tonic was needed. Cures of Catarrh by expelling the impurities which cause and sustain the disease. Cures of Nervousness by properly toning and feeding the nervous system, pure blood. Cures of That Tired Feeling by restoring strength and for book of cures by

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