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Christ's Entry Into Jerusalem.

By N. P. WILLIS. He sat upon the ass's colt and rode.
Toward Jerusalem. Beside him walked
Closely and silently the faithful twelve,
And on before him went a multitude Shouting hosannas, and with eager hand Strewing their garments thickly in the

Th' unbroken foal beneath him gently stepped,
Tame as its patient dam; and as the song
Of "Welcome to the Son of David!" burst
Forth from a thousand children, and the

Of the waving branches touched its silke ears.
It turned its wild eye for a moment back,
And then, subdued by an invisible hand,
Meekly trod onward with its slender

The dews last sparkle from the grass ha As he rode up Mount Olivet. The woods Threw their cool shadows directly to the And the light foal, with quick and toiling

And head bent low, kept up its unslacken ed way
Till its soft mane was lifted by the wind
Sent o'er the mount from Jordan. As he reached
The snmmit's breezy pitch, the Savou

raised
His calm blue eye—there stood Jerusalem!
Eagerly he bent forward, and beneath
His mantle's passive folds, a bolder line
Than the wont slightness of His perfect Betrayed the swelling fulness of his heart
There stood Jerusalem. How fair she

The silver sun on all her palaces, And her fair daughters mid the golden spires
Tending their terrace flowers;
Kedron's stream Kedron's stream
Lacing the meadows with its silver band

And wreathing its mist mantie on the sky With the morn's exalations. There Jerusalem, the city of his love, Chosen from all the earth! Jerusalem
That knew Him not, that had rejected

Jerusalem for whom he came to die! The shouts redoubled from a thousand lips
At the fair sight; the children laughed and sang
Louder hosannas; the clear air was filled
With oder from the trampled olive

But "Jesus wept!" The loved disciple saw His Master's tears and closer to His side He came with yearning looks and on his The Savour leaned with heavenly tender ness, And mourned: "How oft, Jerus

Have gathered you as gathereth a hen Her brood beneath her wings—but ye

He thought not of the death that He should die-He thought not of the thorns He knew must pierce His forhead—of the buffet on the cheek-

Gethsmane stood out beneath his eye Clear in the morning sun; and there he

knew, while they who "could not watch with Him one hour"
Were sleeping He should sweat great
drops of blood, Praying the cup might pass:

gotha Stood bare and desert by the city walls, And in its midst, to his Prophet eye Rose the rough cross, and its keen agonies Were numered all—the nails were in His Th' insulting sponge was pressing on his The blood and water gushed from his

And, while His own disciples fled in fear A world's death agonies all mixed in His!

Ah!—He forgot all this. He only saw

Jerusalem—the chosen—the loved—the

lost!
He only felt that for her sake His life
Was vainly given, and in His pitying love
The sufferings that would clothe the
Heavens in black Were quite forgotten.

Was there ever love In earth or heaven, equal unto this

SOMETHING ON DEVOTION TO THE

FOSTER-FATHER OF OUR LORD.

By the wise and timely action of Pius IX., devotion to St. Joseph has been greatly augumented in our As patron of the Universal Church, extraordinary devotion has sprung up for him on all sides. It was peculiarly fitting that the saintly forms of Christianity. It is notorious Pius IX. should have been instrumental, in the hands of God, in bringing about this happy condition of things. Having placed upon the virgin brow of the Mother of Christ her most endearing title, the one by which she likes best to be known and honored-"The Immaculate Conception"-as declared by her own lips. it was most appropriate that the same Pontiff should crown St. Joseph with an aureole whose splendor and beauty

spouse. Among his many glorious deeds these two great acts will ever endear to the hearts of devout Catholics the memory of Pius IX. No saint is so worthy of our homage as St. Joseph. He occupies the most intimate relations with God, and stands in the closest proximity to Him. In the great work ot the redemption, he performed a necessary part in the designs of Providence. As the Foster-Father of Jesus and the guardian of Mary, he had instrust ed to his care the most precious treasure that has ever been confided

is second only to that of his virgin

to mortal keeping. His virtues cor-responded to the dignity of his office, for the Scriptures declare "he was a just man in all his ways." He was papal throne, and had held out his foot to be kissed by ambassadors 10 ested of a plenitude of grace and

every virtue in its highest and mos perfect degree. Inspired in his every act by a spirit of gentlenesss and love, he sought only the comfort and happiness of the cherished objects of his solicitude. No unkind word ever escaped his ligs, no look of reproach went forth from his eyes. Meekness was in his countenance and charity in his heart: Though obliged to toil for the support of the household, he did not grow weary of the task or become issatisfied with his lot in life. He rather loved the more his lowly station, since God so willed it; and his faith in Providence told him that what was the behest of infinate wisdom

was for the best. Though descended from the house of David, yet he did not disdain to work as an humble artisan. St. Joseph cared nothing for either riches or worldly fame. He was contented and happy in the position which he occupied. He knew that God regards persons for what they are in His sight and no more. Judged according to that standard, St. Joseph was rich indeed; for having co operated with the designs of heaven, grace constantly increased and multiplied in his soul.

It will be seen that St. Joseph has great influence and power in heaven. Hence, pious Christians are accus-tomed to invoke his aid, confidently

relying upon its assistance. The gaeat St. Teresa de Jesus-the great mother of Carmel—has said that she one should doubt the truth of my say ing," St. Teresa continues, "I beg of him to make the trial for himself. The development and progress of the devotion to Joseph are largely due to the writings and untiring efforts of St Teresa, who never ceased to proclaim

Many reasons then suggest themselves to pious Christians for honoring Thomas Smith, one of the ablest ritue. The lily is the type of his sacraments, his spiritual attendants redressed." stainless purity. He is father of a regularly adjured him, as he loved his soul, to emancipate his brethern in Holy Writ, "the memory whereof is immortal, because they are known

nis praises.

both to God and to men." Go to Joseph, then, poor hearts, broken by the forgetfulness of friends, neglected by the world, and keenly ensitive to rebuffs, and he against whom, together with the Virgin Mother, the doors of Bethlehem were shut most unkindly, will heal your heartache and dry your tears, and effected, our forefathers were by far make you see in what seems most hard the loving Providence of God. Go to Joseph, poor mother, whose heart aches for an only son, astray from Church and home; and he will bid you not weep as they who have no hope, but mingle prayers with tears and thus win back your boy as Monica

did her Augustine. Guardian of honor of Mary, guard-

Macaulay on the Influence of the Catholic Church In

England. It is remarkable that the two greatest and most salutary social revoluions which have taken place in England, and that revolution which, i the thirteenth century, put an end to the tyranny of nation over nation, and that revolution which, a few generations later, put an end to the propimperceptibly effected. They struck tible and misleading as well as incontemporary observers with no surprise, and have received from historians a very scanty measure of at been valiantly contending against a tention. They were brought about cruel and unjust invasion of their rights that it is no wonder that a body like neither by legistative regulations nor

by physical force—moral causes the Catholic Truth Society of Winninoiselessly effaced first the distinction peg deem it their duty to condemn, between Norman and Saxon, and in no uncertain language, the attitude between Norman and Saxon, and then the distinction between master of United Canada. It may be a find the city of Winnipeg, which were pleasing and congenial occupation for and slave.

It may be a find the city of Winnipeg, which were pleasing and congenial occupation for and slave. and slave. It would be most unjust not to a man who seeks to make himself reacknowledge that the chief agent in sponsible for the School Act of 1890, these two great deliverances was reby telling us that he went first to Mr. ligion; and it may perhaps be doubt-ed whether a purer religion might not Martin and then to Mr. Smart and begged of them to do something have been found a less efficient agent. against his own religion and his own The benevolent spirit of the Chrispeople, simply to have a slap at the tian morality is undoubtedly adverse to distinctions of caste. But to the French and the clergy, and to endeavor to establish the belief that the Church of Rome such distinctions are

very tenderly treated.

these two great revolutions had been

the best governed people in Europe. (History of England, Vol. I., Chap. I.)

(From the Northwest Catholic Review.)

dividuals look upon his conduct.

Catholics of Manitoba were divided peculiarly odious; for they are incominto two hostile camps on this vital patible with other distinctions which are essential to her system. She as- question of the schools. United Canada says that it has con cribes to every priest a mysterious sistently supported the cause of the dignity which entitles him to the re-Catholic minority of Manitobo, and verence of every layman; and she yet at the very moment that this does not consider any man disqualified by reason of his nation or of his cause most needs it moral support, we family for the priesthood. Her doc- find United Canada taking under its protection and heralding the views of acter, however erroneous they may a man who shamelessly boasts in its trines respecting the sacerdotal charbe, have repeatedly mitigated some own columns that he is the man who brought this humilation upon the of the worst evils which can afflict Catholic minority of Manitoba. Not regarded as unmixedly noxious which, only does United Canada do this, but society. That superstition cannot be in regions cursed by the tyranny of it says that the sentiments of Mr. race over race, creates an aristocracy altogether independent of race, inverts he relation between the oppressor and the oppressed, and compels the hereditary master to kneel before the

John O'Donohue come as a revelation to it. United Canada accepts these sentiments as true, and says they are a relevation! What is this revelation? That the Catholics of Manitoba are devided; the the Engtribunal of the hereditary bondman. lish speaking Catholics are opposed To this day, in some countries where to the French Canadians and the negro slavery exists, Popery appears clergy, and are anxious to accept the in advantageous contrast to other present schools of Manitoba! That is what comes to United Canada as a that the antipathy between the Eurorevelation! And it accepts it all on pean and African races is by no the word of John O'Donohue, not means so strong at Rio Janeiro as at withstanding the fact that United Washington In our own ccuntry Canada knew that the Catholics of this peculiarity of the Roman Catholic Winnipeg had wired to their counsel, system produced during the middle Mr. Ewart, a protest against the preages many salutary effects. It is true sumption of O'Donohue to speak in their name, and repudiated him tor that shortly after the battle of Hastings, Saxon prelates and abbots were the tenth time in regard to his attitude violently deposed, and that ecclesiastical adventurers from the Continent on the school question. were intruded by hundreds into lucra. best qualified to speak for the Engwere intruded by hundreds into lucra-tive benifices. Yet even then pious divines of Norman blood raised their divines of Norman blood raised their voices against such a violation of the and repudiate; United Canada, who endorses Mr. O'Donohue, and whom

constitution of the Church, refused to they now take to task for it; or the accept mitres from William and Catholics themselves? charged him on the peril of his soul These doubly slandered Catholics not to forget that the vanquished islanders were his fellow Christians. of Manitoba have, on many public oc-cassions, denounced Mr. John O'Donfound among the dominant caste was ohue for his impudence and import-Archbishop Anselm. At a time when inence in attempting to speak in their the English name was a regroach, and name and to insult the clergy of the Church; they now denounce United when all the civil and military dig-nities of the kingom were supposed and supposed to repeat these to belong exclusively to the countrymen of the Conqueror, the despised race learned with transports of delight that one of the conductors of despised race learned with transports of despised level of Monitor the present light that one of the conductor and the conductor of the con light that one of themselves, Nicholas school laws of Manitoba, and would Breakspear, had been elavated to the do so were it not for the French

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la-Grippe? Use K. D. C.

THE SECRET

Norman or a Saxon may be doubted; is the conduct of the other Catholic his place in the estimation of the peo papers of Canada. The Catholic ple of this country entitle him to. by Norman hands, and that the Sax- Record of London says: never asked St. Joseph for a spiritual by Norman hands, and that the Sax-favor without receiving it. "To other one cherished his memory with pecusiants," says she, 'God seems to grant liar tenderness and veneration, and catholic should be found to accept to the regust of Mr. Dalton Mc.

DYSPEPSIA

CONSTIPATION

SCROFULA

but there is no doubt that he perished special favors, but to St. Joseph He in their popular poetry represented acc ris al that he asks." If any him as one of their own race. A successor of Becket was foremost Winnipeg to assist the enemy in among the refractory magnates who perpetuating the injustice which has obtained that charter which secured been perpetrated on the Catholic the privileges both of the Norman minority in his own Province; vet barons and of the Saxon yeomanry. How great a part the Roman Catholic John O'Donoliue, a Public school ecclesiastics subsequently had in the trustee of that city. Mr. O'Donohue abolition of villeinage, we learn from professes to represent the views of 90 the unexceptionable testimony of Sir per cent. of the Catholics of Winnipeg. This is certainly not the case. The counsellors of Elizabeth. When the Catholics of Winnipeg are anxious to for a large number of priests in both

It certainly is a most pitiful sight, indeed, but it is a much more pitiful sight to see a journal claiming to be for whom Christ had died. So successfully had the Church used her Catholic using its columns to propaformidable machinery that, before gate this slander and insult the the Reformation came, she had en- motives of the Catholics of Manitoba franchised almost all the bondmen in So far from it being true that John the kingdom except her own, who, to O Donohue represents 90 per cent. do her justice, seem to have been of the Catholics of Manitoba, he does not actually represent the ninetieth part of one per cent. of them. There can be no doubt that when

Catholic Truth Society.

(Northwest Catholic Review.) We are asked to publish the follow ing resolution, passed at the meeting Corporal " John O'Donohue and United Canada. of the Catholic Truth Society held in

this city a few days ago. That we, the members of the Cath-In another column of today's issue olic Truth Society of Western Canwill be found a letter from the Cathoic ada, have read with the very greatest ian of Christ Himself, St. Joseph, of right claims the tribute of our affection of Company and United Canada. In and one-sided report of the Manitoba Manitoba and the Northwest Terrischool case which appeared in the tories, where Mr. O'Donohue is issue of United Canada of the 9th known, his vagaries are the cause of March and as we are given to undermuch good-natured amusement or in-dignation, according to the way in-amongst a number of the English-doctor in the meantime, during his speaking Catholics of the Province of Ontario, and others, we deem it our Why United Canada should seek to give so much prominence to so slan-duty to send to the Catholic press of derours a traitor to a cause which that province an expression of ou every paper worthy of the name of Catholic should seek in every way to advance, is more than we can under-tent the great evil which it seems to stand. Its action is certainly not us might be done to the sacred cause calculated to advance the cause of of Catholic education in Manit ba the minority in Manitoba, and its were the report allowed to go unnotice statements are altogether so contemp- ed. We, therefore, would enter our pro-

> sulting and unfair to the Catholics of ceedings as given in United Canada Manitoba, who have for five years on the following points: 1st. That particular and undue prominence is given to the socalled evidence of Mr. John O'Donoghue, whilst no mention whatever is made of the resolutions unamiosuly passed at a mass meeting of Catholics held from being a representative Catholic he has not in any respect the confi dence or even the esteem of the Oatholic body in this country. 2nd. That the statement of United

Canada that Mr. O'Donoghue's "testimony was a revelation," is calculated to leave the false impression that there is some truth in the scandalous assertions he made regarding the Catholic schools in Manitoba. 3rd. That the whole tendency of

United Canada's report seems to be in the direction of elevating Mr. O'Donoghue into the position of a representative Catholic, and of suppressing everything that was said and done to show he has no claim to that

character. 4 h. That as a Catholic paper should surely have been the duty of United Canada, if it felt it desirable to publish Mr. O'Donoghue's false assertions as to the language used by Archbishop Langevin in the pulpit of St. Mary's church, to have at least in the same issue published the fact that the resolutions of the mass meet ing of Catholics read by Mr. Ewart showed there was not one word of truth in the statements.

5th. That in further publishing an nterview with Mr. O'Donoghue and giving what it calls "his version of the trouble" United Canada seems to us to have gone out of its way to present to its readers the impression that there is a difference of opinion between the clergy and the laity, the French and the Irish, on this question, when as a matter of fact nothing has been left undone that the Catholic people of all degrees and national ities could do to shew their absolute

unanimity. 6th. That in asking the ques.ion :-How is it so many prominent Catholics are opposed to your view? United Canada plainly showed that the resolutions we have referred to had come under its notice, and we find it difficult to understand what can have lead a Catholic paper to publish Mr. O'Donoghue's statemen without one word of reference to the said resolutions.

Lastly-That we desire again to inform the Catholic people of Ontario and the east, and all who have read United Canada's report of the school case that Mr. O'Donoghue represent no one but himself; that if his testimony was a revelation it could only have been because of the astounding audacity of the man, and the length to which he is evidently prepared to go in his crusade against the most

late the liver.

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sprung from the noblest houses of occupation than that of trying to as-cherished rights of the Catholic peo sprung from the noblest houses of occupation than that of trying to assembly the country is the traitor O'Donohue to create the rediculously false impression that a Catholic paper should have the Irish Oatholics of Manitoba are, whom they regarded as the enemy of whom they regarded as the enemy of their enemies. Whether he was a Catholic education. How different their enemies which neither his ability nor like himself, traitors to the cause of their enemies. THE CATHOLIC TRUTH SOCIETY Winnipeg, March 18th, 1895.

Bishop Weathers,

The Right Rev. William Weathers, one of the auxiliary Bishops ot West-minster, died at Nazareth House, Isleworth, on Monday, March 4. CHEAP. The venerable prelate, who was in his eighty-first year, had received the last HASZARD Sacraments. His loss is mourned by many priests and nuns in Westmin ster and Southwark with acute grie his mission and his characteristic dying slaveholder asked for the last have justice done, and their greviences dioceses were brought into affectionate relationship with him as pupil on the one side and tutor or principal of their college on the other, while he ordained many clergy and professed a considerable number of nuns. Catholics generally, though prepared for his death, will learn of it with sorrow. He was until a few years ago a pro-minent figure in the Catholic world, and there was something so personally attractive about the man as to leave an impression of the kindliest description upon all whom he met. He

was born in London in 1814 and with his mother, a sister and a brother, was received into the Church after his father's death, both his parents having been members of the Church of England. In 1823 he was, with his brother, sent to a school in Baddesley, Warwickshire, under the direction of Franciscans. In 1828 he and his brother became students at St. Ed-mund's College, Old Hall, Ware, and he was ordained priest in 1838. He remained at the college, holding various offices, until he became president Dr. Cox. He held this position for

were made to the college.

In July, 1869, Dr. Weathers took charge of the new Seminary of St. Thomas, Hammersmith, and in that year received the title of Monsignor. Subsequently, on visiting Rome, he was appointed Domestic Prelate to His Holiness. In 1872 he was consecrated a Bishop Auxiliary, receiving the title of Bishop of Amycla. When St. Thomas' Seminary was closed not very long ago, the Bishop of Amycla decided to spend the remainder of his days with the Sisters of Nazareth at Isleworth, near London. A friendship extending over forty years had existed between him and the Sisters, and for the last two years he had resided at the Nazareth House as chaplain. Here he has been attended in United Canada to take under its wing ment, wherein Mr. O'Donohue was tells us that "the Bishop's end was denounced, and it was shown that far full of faith, piety, humility and selfdenial. Indeed, the Sisters had often to remonstrate with him on the extent to which he had practised mortification, by not taking the care and the rest the doctor had ordered. With his usual humility he yielded to their

ing, 'Must I obey, too?' A solemu Requiem Mass was sung at the Pro-Cathedral Kensington, on Tuesday morning, March 12th. The funeral took place at St. Edmund's College, Old Hall, on Wednesday .-Liverpool Catholic Times.



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TO be sold by Public Auction on Tuesday, the twenty-third day of April, A. D., 1895, at the hour of twelve o'clock, noon, in front of the Law Courts Building in Charlottetown, under and by virtue of a power of sale contained in an Indenture of Mortgage bearing date the seventh day of January, A D, 1889, and made between Joseph J. McInnis, of Lot or township number Thirty-six, in Queen's County, farmer, of the one part and Credit Foncier number Thirty-six, in Queen's Count farmer, of the one part and Credit Fonci Franco-Canadien of the other part.

All that tract piece or parcel of land sit-uate lying, and being on Lot or Township number Thirty-six, in Queen's County, in Prince Edward Island, bounded and described as follows, that is to say: By a line commercing at a stake fixed on the shore of Bedford Bay and running from thence south seventy one degrees east for the distance of one hundred and one chains, thence north nineteen degrees east five chains, thence north seventy-one degrees west to the shore, and from thence following the courses of the shore to the place of commencement, containing by estimation fifty acres of land, a little more or tion fifty acres of land, a little more of less, as shown on a plan on the margin of a deed from the Commissioner of Public Lands to the said Joseph J McInnis, bearing date the tenth day of November A D, 1885, and is bounded on the north by the farm of Peter McInnis, on the south by the farm of Matthew McInnis, on the most by the part of Trandis Ray and south by the farm of Matthew McInnis, on the west by the shore of Tracadic Ray and on the East by the rear line of farms fronting on the Afton Road. And is also thus described in a deed from Patrick Morris, of Black River, in Queens County, Prince Edward Is and, farmer, and Mary Morris, his wife to the said Joseph J McInnis, bearing date the seventh day of January, A D, 1889.

For further particulars apply at the office of Aneas A McDonald, Solicitor, Charlottettow.

harlottetown, Dated this nineteenth day of March CREDIT FONCIER FRANCO-CANADIEN.

March 20, 1895,-5i,

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