

COLIC
Cholera, Diarrhoea, Malaria, Typhoid, Dysentery and Summer Complaints, Cuts, Burns and Bruises, Bites, Stings, and Sunburn, relieved by **Pain Killer**.

Doz.—One teaspoonful in a half glass of water or milk (verruis if convenient).

IF THE MAN IN THE MOON
LOOKS LIKE YOU, YOU'RE SICK!
THE WORLD DOES!

THE GREAT WORLD
THE GREAT CURE

Read this letter to your people at all the Masses the Sunday after its reception. May God's blessing be upon you all, pastors, parents and children, and prosper you in all His Holy ways.

JOHN A. WATTERSON,
Bishop of Columbus.
Columbus, Ohio, Sept. 1st, 1895.

The Archbishop of Warsaw.

All who have followed with interest and sympathy the fortunes of the Catholic Church in Russia will remember with respect the name of Monsignor Felinski, the "Confessor" Archbishop of Warsaw, who has just died in the episcopal palace of Cracow, where he had been tenderly nursed through a long illness. It will be remembered that for twenty-five years the Archbishop lived in banishment at Jaroslav in Central Russia. A few years ago he was set at liberty, and was able to take refuge in Austrian Poland, in whose capital, Cracow, he has since enjoyed the hospitality of his Polish compatriots. The Cracow of Cracow, thus writes of his death: "Banishment for a quarter of a century beneath the cold sky of eastern Russia had undermined the physical strength of Archbishop Felinski, but had never broken his spirit or destroyed the ideas of his youth. He returned to his home with the same unshaken confidence in the future of his fatherland with which, as Archbishop, he first crossed the threshold of the Cathedral of Warsaw, or under the escort of gentlemen set off for the solitude of Jaroslav. He never ceased to labor for his country. During the last few years of his life he worked silently but fruitfully among the Ruthenians, confirming them in their Catholic traditions and advocating their closer union with the Polish population. He was a wise, good, noble-hearted priest, full of simplicity in his manner, extremely modest and an enemy to all display. The whole nation will mourn him, and he will ever enjoy a place of honor in the history of the Polish people and the Catholic Church."

King Humbert says: "Rome is intangible." When did it become so, and how, and why? It was not intangible when his father took it from the Pope. It was never intangible before the days of Victor Emmanuel. As Cardinal Manning wrote: "Some five and forty Popes before now have either never set foot in Rome or have been driven out of it. Nine times they have been driven out by Roman factions, times without number by invaders. Nine times the city of Rome has been held by usurpers. Twice it has been nearly destroyed and once so utterly desolate that for forty days, we are told nothing human breathed in it and no cry was heard but of the foxes on the Avenue." So the city has been touched and taken a number of times. And it will be tangible at least once more!



Thomas A. Johns.

A Common Affliction
Permanently Cured by Taking
AYER'S Sarsaparilla

A CAB-DRIVER'S STORY.
"I was afflicted for eight years with Salt Rheum. During that time, I tried a great many medicines, but none gave me any relief. I was at last advised to try Ayer's Sarsaparilla. I purchased six bottles, and used them according to directions. I yielded to temptation, bought the six bottles, and took the contents of three of these bottles without realizing any direct benefit. Before I had finished the fourth bottle, my hands were as

Free from Eruptions
as ever they were. My business, which is that of a cab-driver, requires me to be clean and neat, and without eruptions, without sores, and the trouble has never returned."—THOMAS A. JOHNS, Stratford, Ont.

Ayer's Sarsaparilla
Admitted at the World's Fair.
Ayer's Pills Cleanse the Bowels.

Local and Special News.
MINARD'S HONEY BALSAM, once tried, always used.
I was cured of terrible lumbago by MINARD'S LINIMENT. Rev. Wm. Brown.
I was cured of a bad case of eczema by MINARD'S LINIMENT. Mrs. S. Kauback.
I was cured of sensitive lungs by MINARD'S LINIMENT. Mrs. S. Masters.

A youth who was teaching the dumb. To read and to write and to count. Fell into disgrace. And lost a good place. By being too fond of his ramb.

MINARD'S HONEY BALSAM is a sure cure.
Biliousness and Liver Complaint, Headache, are cured by Burdock Pills.

Cashier—I wish to marry your daughter. May I have her? Prop.—(Who has been examining the books?) Well, I suppose I may as well give my consent; I want to keep the money in the family.

JOB LOT

Men's & Boys' Long Boots
Left over from last year. Way down prices. Come and see them. We want the money, and this lot must be sold.

GOFF BROTHERS

FARM FOR SALE.
FOR SALE, A Farm containing 230 acres of land, convenient to Wisner's Mills, Lot 48. 80 acres are cleared, and the remainder is covered with wood and tall grass. There is a good barn on the premises. Terms easy. Apply to
ENRAS A. McDONALD,
Barrister, Ch'own, or to
JAMES WISNER,
Wisner's Mills, Lot 48.
Oct. 16, 1895.—lf.

Mortgage Sale.

To be sold by Public Auction, on THURSDAY, the TWENTY-EIGHTH day of November, 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 the power of sale contained in an Indenture of Mortgage bearing date the twenty-second day of July, A. D. 1888, and made between John D. McPherson, of Souris Line Road, Lot on Township number 10, and the one part, and John A. Apollonarius, McPherson, of Charlottetown, of the other part. All that tract piece or parcel of land situate lying and being on Township number Forty-Five, aforesaid, bounded and described as follows, to wit: to say: Commencing at a stake set in the west side of the Souris Line Road, and in the north-east angle of a tract of land, now, or formerly in the possession of Edward Grissell, and thence according to the magnetic meridian of the year 1764 running west one hundred and thirty chains and fifty-six links to the east boundary of Township number Forty-four; thence north six chains and seventy links to the said road; thence along the same south to the place of commencement, and being the southern half part or moiety of one hundred and seventy acres of land, conveyed by Emanuel McEachern, the then Commissioner of Public Lands to Joseph McPherson, and the said John McPherson by Indenture bearing date the twenty-sixth day of July, in the year of Our Lord, one thousand eight hundred and seventy-three, and containing by estimation eighty-two acres and thirty links, and being the same tract piece or parcel of land situate lying and being on Township number Forty-Five, aforesaid, bounded and described as follows, to wit: to say: Commencing at a stake set in the west side of the Souris Line Road, three chains and thirty-three links south from the south-east angle of a tract of land, now, or formerly in the possession of Edward Grissell, and running thence west sixty-five chains, thence south to the division line between Township number Forty-five and Township number Forty-four, thence north along the same six chains and seventy links, to the place of commencement, containing an area of seventy-five and one-fourth acres of land, a little more or less.

Never Mind

What other people say, We say that the **CITY HARDWARE STORE** is on the top for Good Goods at right prices.

Jewel Stoves, General Hardware, Lobster Packers Supplies

Carriage Builders, Painters, House Builders, Farmers and others, will find us right here every time.

A GREAT CLOTHING SALE.

Clearing Out Our Clothing Sale At a Great Bargain.

WHEN WE SAY WE SELL CHEAP WE MEAN IT.

500 Suits Men's Clothing, \$2 and \$2.50 less than regular prices.
250 Suits, \$2.00 and \$2.25 less than regular price.
500 Boys Suits, \$1 and up.
500 Boys Suits, 85c, and up.
1000 yds. Island and Moncton Mills Tweed, which we will exchange for wool.

Wool we Want, Wool we Want!

If you want bargains come to the Great Clothing Centre, we are head quarters, sure. No mistake if you trade with the Farmers Boys.

PROWSE BROS.

The Wonderful Cheap Men.

MACHINE REPAIRS,

Sections, Knives, Rivets, etc.

Also, New Model Buckeye Mowers, Easy-dump Ethica Rake, Potato Scafflers, Hay Carriers, etc.

D. W. FINLAYSON,

H. T. LEPAGE'S OLD STAND.
Charlottetown, P. E. I., July 17, 1895.

ANNOUNCEMENT!

As we intimated some weeks ago our intention of removing to our present Store, NEXT DOOR TO J. D. McLEOD & CO'S, GROCERS, we have removed, and are now ready for business again. Our present quarters are exceedingly comfortable for our business, and we feel the change has been a good one. We have spared no pains to make our store as inviting as possible, and as our friends have stood by us in the years gone by, we hope we can reasonably expect their patronage in the future. Call in and see us at your earliest convenience.

JOHN T. MCKENZIE,
Star Merchant Tailor.

A TOUCH OF NATURE.

By MARGARET VANDERBILT.

It was out on the western frontier, The miners, rugged and brown, We gathered about the post, The circus had come to town. The great tent shone in the darkness, Like a wonderful palace of light, And rough men crowded the entrance— Shows didn't come every night.

Not a woman's face among them; Many a face that was bad, And some that were only vacant, And some that were very sad, And behind a canvas curtain, In a corner of the place, The clown with chalk and vermilion, Was making up his face.

A weary looking woman, With a smile that still was sweet, Sewed on a little garment, With a candle at her feet, Pantalon stood ready and waiting; It was time for going on; But the clown in vain searched wildly, The "property baby" was gone.

He murmured impatiently fuming, "It's strange that I cannot find it; Tears, I've hunted in every corner; It must have been left behind!" The miners were stamping and shouting, They were not very patient men, The clown bent over the cradle— "I must take you, little Ben!"

The mother started and shivered, But trouble and want were near; She lifted her baby gently: "You'll be very careful, dear!" "Careful! You foolish darling!" How tenderly it was said— With a smile that shone through chalk and paint, "I love each hair of his head!"

The noise rose into an uproar, Misrule for the time was king; The clown with a foolish chuckle, Rolled into the ring. But, with a squeak and a flourish, The fiddler ceased his tune, "You'll hold him as if he were made of glass!" Said the clown to Pantaloon.

The jovial fellow nodded, "I've a couple myself," he said; "I know how to handle 'em, bless you, Old fellow, go ahead!" The fun grew fast and furious, And not one of all the crowd Had guessed that the baby was alive, When he suddenly laughed aloud.

Oh, that baby laugh, it was echoed From the benches with a ring, And the roughest customer there sprang up With "Boys, let's see the thing!" The ring was jammed in a minute, Not a man that did not strive, For "a shot of holding the baby." The baby that was "kneeling."

He was throne by kneeling suitors In the midst of the dusty ring, And he held his court right royally, The fair little baby king, Till one of the shouting courtiers A man with a bold, hard face, The talk for miles of the country, And terror of the place, Raised the little king to his shoulders, And chuckled "look at that!" As the chubby fingers clutched his hair, Then, "Boys, hand round the hat!"

Catholic Schools.

DEAR BROTHERN OF THE CLERGY, AND DEAR CHILDREN OF THE LADY,

This pastoral letter was recently issued by the Right Rev. John A. Watterson, Bishop of Columbus, Ohio, on week-day and Sunday schools and home education:

As the time for the re-opening of the schools is now at hand, we wish the reverend pastors, who have parish schools, to exhort parents to send their children to them. We trust that our parochial schools, academies will all be well attended and zealously supported. Let parents co-operate cheerfully and generously with pastors and teachers in making the schools successful, not only in the number of pupils that attend, but also in the work accomplished. Pastors will do their part by their personal visitation and encouragement of the schools and by their efforts to improve the tone and elevate the standard of their year by year; and parents will help not only by sending their children regularly, but also by seeing that they are diligent and well-behaved at home, and respectful and obedient at school. Besides the honor and glory of God, pastors and other teachers have nothing at heart but the best interests of children and the work of education; and fathers and mothers should appreciate this and earnestly co-operate with them in securing as much good as possible to their offspring, and thus indirectly also to themselves; for the children's good is the good of parents too.

Education is not the work of teachers alone, but the combined work of parents, pupils and teachers. It is three-fold, not only on the part of those who are to be engaged in it, but also on the part of the things which must be done. It consists first, in the sanctification of the soul, and secondly, in the development of the mind, and thirdly, in the promotion of the bodily welfare of children; and if it is to be a thorough work, these three things must go hand in hand and be inseparable both in theory and practice, so that children may have not merely sound minds in sound bodies in the pagan sense, but sound souls in sound bodies in the higher Christian sense. To educate is to draw out, develop, exercise, train and cultivate all the faculties, religious, moral, intellectual and physical, to give as much completeness as possible to the child's whole nature, so that it may know what it ought to know, do what it ought to do, and be what it ought to be, in the sphere of life in which God places it. It is to form children into Christian men and women and prepare them to do their duty in life to those about them, to themselves, the family, society, their country, their Church, and God, and so attain their eternal destiny in the life to come. Formidable as it seems, this is only correct and adequate instruction in Christian education. This is the duty which fathers and mothers owe their children: this is the work which pastors and other teachers must undertake towards those committed to their charge; this is the work which, as the years go on, children themselves are to be taught to engage in more and more intelligently, so that with a better understanding of what is to be done, how it is to be done, what motives it is to be done from, and what end it is to be done for, they may turn religious instruction into spiritual exercise, secular studies, home discipline, school regulations and everything else to greater account in making themselves all that God wishes them to be. If what we have described cannot be attained in its perfection in our parish schools, still it is what is to be aimed at and accomplished, too, as far as circumstances will allow; and that the work may be done more completely, parents should make sacrifices to keep their children at school as long as possible. They should not take their little ones away and thrust them out into the world just when their passions are developing and the battle of life is for them beginning. There is a tendency in some places to withdraw children from the schools as soon as they make their first Communion or receive the Sacrament of Confirmation. Nothing but positive necessity can excuse this; for it is just then that they need the utmost care and watchfulness and a continuance of the wise restraints of wholesome school discipline. It is just then that their mental faculties are expanding and that they are in a condition to profit better by the teachings and training which are given. It is just then that they are entering more perfectly into their Christian life; and if what has been already done is to produce its fruits both in the intellectual and the spiritual order, then especially it is that the sound principles instilled, the lessons given, the good habits begun and the capabilities awakened are to be developed and strengthened by even more constant and careful training than before. If you take a promising young tree, when the buds are swelling or the fruit just forming on its branches, and tear it from its warm and native soil and transplant it to a cold, ungenial place, you need not expect the fruit to ripen. And so, in a measure, may it be with children who are thrust out into the world before their time and exposed to its dangers and temptations before they are strong enough to withstand them.

While the secular branches are as effectively taught in our parochial schools as they are in others of like grades, and while they are to be attended with the utmost care, yet the most important duty of pastors, teachers and parents is to indoctrinate the minds of the young with moral and religious principles and train them to religious practices; for "what

will it profit a man, if he gain the whole world and suffer the loss of his own soul?" Now, it is in her schools that the Church finds an effective means of success in her great mission to the rising generation. Fathers and mothers do not always give a sufficient religious education to their children at home. Many and beautiful exceptions there are, of course. Some parents, with the best of will, plead want of time, material occupations, business, household cares, as an excuse for not doing as much as they would like. Others, no matter how willing, are not competent to give the instructions necessary, while others still are careless and neglectful of their charge. In these and such like cases the Church has the right and duty to supply the deficiency of parents, and parents should be glad to take advantage of the means and opportunities afforded by the Church. But our schools are not merely for those whose parents from whatever cause do not give them sufficient religious instruction at home, but they are intended to be supplementary to even the best home education. Pastors, it is sometimes said, can give religious instruction to the children on Sundays, and therefore parents need not care particularly what school their children go to during the week. But one hour on Sunday is not enough. It does not give them time and room to mould the religious character and direct the religious life and conduct of the child and imbue its education with that Christian influence which should animate it as the soul does the body and be felt continually. Religion is the very life and salt of the soul, and the vitality of home or school education to separate religion from it as it would be to the vitality of the child to make it eat saltless, tasteless food all the week and force it to eat a pint of salt on Sunday by way of seasoning. "What God hath joined together let not man put asunder," and God has joined religion and education together; and wherever we have the blessing of the two together we should not wish to tear them violently apart. Indeed, the objections sometimes ignorantly urged against our system wrongly suppose that education and religion are only separate parts of the training of the young, and that, as mere parts, it is enough if each holds its distinct and separate place and has its own time and hour, and that the child may in its turn and time with other exercises. But this is a very narrow view of education and religion. Religion is not a mere study or exercise for a certain time or place. It is a faith and law and practice which ought to permeate the whole of life, and blessed indeed are children, when religious teachings, impressions and observances penetrate all branches of their education and instruction, not merely as parts among other parts, but as the soul and spirit diffused through the whole system. Religion in education does not merely run parallel to the course of secular studies, but like a vitalizing sap it should enter into and pervade every fibre of them. The pagan writers studied to illustrate the necessity of a divine revelation and reforming religion. The history of the world is the history of God's dealings with mankind, of His Providence, His mercy, His justice and His Church.

The heroes of Christianity and Christian art and literature are not ignored, but are brought distinctly before the young learner for his admiration and imitation. Human science is shown to have intimate, friendly relations with divine truth. Philosophy, whether metaphysical or moral, is the handmaid of religion. The teachings of reason and tradition in regard to man's origin, nature and destiny, and the lessons of natural philosophy are all interwoven with religion. Our moral philosophy and our theology, whether moral or doctrinal, and whether taught out of the little pathosisms placed in the hands of children, or out of the larger books of more advanced pupils in our higher schools, lay down the fundamental principles of law, government and social order. They teach what we are to do in order to be saved. They prescribe and enforce all the virtues and all the duties of man to himself, his family, his neighbor, his country, his Church and his God; they foster and preserve the spirit of true, unselfish patriotism; they are in harmony with both the old and the new testament; their principles are conservative; they are the foundation of Christian society in every clime under the sun. Now, we need to be more active as well as in speculative pursuits, to guide us in politics, law and morals, in the liberal professions and in the business of every-day life; and happy should our Catholic parents be when they have the opportunity of giving their children an education sound in all its principles and all its applications. Washington, the father of our country, sounded the note of warning more than a century ago. He said: "Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that natural morality can prevail in exclusion of religious principles." Why is it that with all the minor benefits of a system, in which secular instruction is divorced from religion, our trial by jury is falling in to disrepute? The law requires that jurymen shall be intelligent, and our system is supposed to make them so; but it requires much more, that they shall be men of sound, moral principles at least; and will education

without religion make them, so? What makes our courts of justice so often a mockery but the lack of the true principles of ethics and religion, which must underlie all law and influence in its administration? With all our intelligence, why is it that politics have grown so vulgar and disreputable that unfortunately in too many cases "the post of honor is now the private station." With our high standard of popular education and the enlightened use of the elective franchise, why is it that bribery and corruption have become so common and bare-faced? Why is it that our literature is growing more infidel in its tone, the press more sensational, the popular views of marriage more profane and sensuous and the social relations more licentious, the idea of responsibility more loose, the notions of a future life more vague, and sentimentalism, emotionalism, humanism and naturalism becoming the ruling ideas of the day? Why is it that divorce, adultery, fornication, lechery and infanticide are so frequent? Why is it that infidelity, materialism, indifferentism, irreligion and immorality are on the increase? Because our education and religion do not go hand in hand. If even gross, exterior crimes are not diminishing with the spread of mere secular culture, what shall we say of hidden and more disastrous immorality? And if even with all the checks of religion we are sometimes led astray by the temptations of the world, the flesh and the devil, what would become of us without these restraints? "If such things are done in the green wood, what will be done in the dry." Let us heed then the warning example of the past, though it be with additional expense, let us as Catholics preserve in ourselves and in those under our charge the priceless heirloom of our faith and manifest its effects in our daily lives.

In the work of education our duty is both positive and negative. Something is commanded and something is forbidden. We are bound on the one hand to keep the child under good, moral and religious influence, and on the other we are forbidden to willfully subject them to anything that is irreligious or immoral. Besides drawing out and strengthening the powers of the mind and furnishing them with a stock of useful knowledge as a means of success in this life, we must also give them positive instruction in the doctrines of our holy Church, and positive training in Christian piety and virtue, as a means of attaining the eternal life to come; and we are forbidden to expose them to at least a proximate danger to their faith and morals. Without the cultivation of their moral nature by religious teaching and religious training, our duty will not be done, no matter what amount of other schooling we may give them. Without religious principles and practice all is but a matter without form, mere nature without grace. You should therefore understand and appreciate the importance of education in all its true essentials, and zealously join in the work of keeping the child under good, moral and religious influence, and on the other we are forbidden to willfully subject them to anything that is irreligious or immoral. Besides drawing out and strengthening the powers of the mind and furnishing them with a stock of useful knowledge as a means of success in this life, we must also give them positive instruction in the doctrines of our holy Church, and positive training in Christian piety and virtue, as a means of attaining the eternal life to come; and we are forbidden to expose them to at least a proximate danger to their faith and morals. 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