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Mail Our Immaculate Queen.

A Hymn to the Immaculate Virgin, Special Patroness of the United States.

By REV. WILLIAM P. TRACY.

Star-crowned Virgin, sun-robed Virgin, Hear our land's Magnificat.

Heavenly Salem's pillars, Brighter than its peary gate, Purer than its saints and shrines, Thou art Queen Immaculate.

Fair as heavenly Salem's pillars, Brighter than its peary gate, Purer than its saints and shrines, Thou art Queen Immaculate.

Sin's dark shadow ne'er fall on Thee, Thou wert ne'er a child of hate, God preserved thee for His dwelling, Full of grace, Immaculate.

Thou didst crush the ancient serpent, Chasing hapless Eve's fate, Glorious in thy rise and soaring, Thou wert our Immaculate.

Ancient nations hymn thy praises, Call the nations, holy, great, Now a New World swells the chorus, Hail the Queen Immaculate.

Freedom's shrine and freedom's banner To thee, Queen, we consecrate, Freedom's rivers, lakes and mountains Hail the Queen Immaculate.

See like seas, and shining oceans, Harbors filled with precious freight, Forests dim and waving pineries, Hail the Queen Immaculate.

Crowded city, town and village, And the star of each free State Claim thee as their sweet Protectress And their Queen Immaculate.

Bless our country, star-crowned Virgin, Bid all blessings on it wait, 'Tis a new star that has risen For thy crown, Immaculate.

'Tis that moon, O wondrous Woman, Visioned once beneath thy feet, 'Tis that crown, with bright stars studded, For thy crown, Immaculate.

Makes its light, on mankind falling, Lead to holy deeds and great, That the nations all may hail it, Mary's Star Immaculate.

Mary's Star, may glory robe thee, Shine forever at heaven's gate, Mary is the Queen of Heaven, And thy Queen Immaculate.

Thou art Mary's sweet temple, To her service dedicate, Let thy voices resound with anthems To thy Queen Immaculate.

Mary's stainless name and honor Are the glories of each State, Let the world then hear them singing, Hail, sweet Queen Immaculate.

Hail, our Lord-Star, high and holy, All our stars upon thee wait, Hail our hope, our joy, our sweetness, Hail our Queen Immaculate.

Hail, pure Mother of the Saviour, Queen of all He did create, Hail, fair Queen of Eden and Heaven, Hail, loved Queen Immaculate.

From the ocean to the ocean, In thy shrines we'll congregate, And the world will hear us chanting: Hail, great Queen Immaculate.

'Round thy brow in stars we'll cluster, As the moon we'll touch thy feet, Thou art freedom's greatest glory, Free from sin, Immaculate.

Hail, pure Virgin; hail, pure Mother; Hail, loved guardian of each State, Hear our country loudly chanting, Hail, sweet Queen Immaculate.

The Marks of the True Church.

London Catholic News.

On a recent Sunday evening the Rev. Father Bernardine, O. S. F. C., preached the second of a course of sermons at the Church of the Sacred Dolors, Peckham Park Road, S. E.

Everywhere, he said, was founded for some end and to attain some object. Scientific and astronomical societies were instituted in order to further scientific pursuits; literary societies were established in the furtherance of literature, and benefit societies for the assistance of the members.

Jesus Christ instituted a society on earth—the Holy Catholic Church—which transcended all human organizations. It was of this society that he desired to speak, and he asked the congregation to take the Catholic Church, and ask whether it was holy in doctrine, and whether the children of that Church received the necessary means of becoming holy.

The greatest enemies of the Church would admit that its doctrine was holy in its Founder, and the Church taught only the words of its Founder, who was Almighty God. Sunday after Sunday the ministers of the Catholic Church were engaged in spreading abroad the knowledge of God's word.

In fact, it would be impossible in the short time at his disposal to deal with each of the doctrines of the Church, but one he would deal especially with. The Catholic Church had always put to the fore the doctrine of good works teaching that, if men wished to gain Heaven, they must purchase it by good deeds, and not merely by faith alone, not merely believing there was salvation, or believing in the Divinity.

THE CHURCH HAD NO SUCH DOCTRINE.

But it said, "Work on, struggle on, if you are to gain Heaven, it must be by your efforts." What did the Protestant Church preach with regard to this one point—the doctrine of good works? They found that good works were not at all necessary in order to gain Heaven. A man could sit in his arm chair, and do nothing at all, provided he has faith. The Scripture said, "Faith without works is dead"; these words were to be found

in the Epistle of St. James. Fancy such a doctrine as the Church of England teaches—that Faith only was necessary to gain Heaven. The preacher then quoted the 14th and 15th Articles of the State Church, and said, according to the latter Article any man might do what he pleased, and not be obliged to do what was termed arrogant and proud. If for instance he

met a beggar in the street, and gave him half a sovereign when he was only obliged to offer 6d in order to meet his pressing necessities and needs, that action, according to the doctrine of the Church of England, was arrogant and pride. The person who did more for God than he was obliged was an arrogant person. And what of other creeds and religions? There was, for instance, the creed of the Calvinists, which was that of predestination, according to which Almighty God had destined a certain number of His creatures for Heaven and another portion for hell. They very often hear their Dissenting friends ask "Are you Saved?" and this doctrine went on to say in consequence of the decision of Almighty God men were not to do anything for the salvation of their souls. If God had predestined a certain number for Heaven, no matter what they did, they would go there, and if God had predestined another portion of humanity for hell, no matter how good they were, they could not be saved. What a terrible doctrine! It was for some such doctrine as this that Luther told his followers to sin heavily. The preaching was a contrast, pointed out the means provided by the Catholic Church for the sanctification of the souls of her children and referring to the sacrament of penance, said it was a general belief in Protestant circles that

PRISTINE WERE PAID FOR HEARING CONFESIONS.

Protestants imagined that Catholics paid for the remission of their sins in sum ranging from half a crown for a nig sin, to a whole bill for a little sin. It was a matter of the Catholic priest would be much better off than he was at the present moment. What had the law-established Church done for Protestants, and what were the doctrines of that creed? In the first place, he would point out that the Catholic Church had two Sacraments—baptism and the Supper of our Lord. As to the sacrament of baptism, that Church was not at all particular about it; in fact it was a decree of the Privy Council that a Protestant parson could not be refused his living, even though he held that baptism was not necessary to salvation, and if a man believed it was not necessary, he could imagine with what little solemnity and devotion he would confer that sacrament, simply doing it because he was requested. With regard to the second sacrament—the Eucharist, the Church taught that Jesus Christ was not present on the altar at all, but if Protestants imagined He was, well, then He did them some good on account of their pious imagination. Little had hitherto been done to attract people to the Protestant Church, or to foster a spirit of devotion among its followers. There they would find no lamp, no Blessed Sacrament, no pictures or statues of the saints—nothing which would raise one's mind to Heaven. But let them enter the Catholic church. There was the crucifix, which illustrated to them the intense love which He had for His children; and there, too, could be seen the statues of the saints of the Church.

A COMPARISON BETWEEN CATHOLIC AND PROTESTANT GLENG.

The Catholic clergy, too, are the clergy of the poor, just as the Catholic Church is the Church of the poor. They constantly read in the press that the clergy of the State Church were the clergy of the rich, and there was nothing very surprising in the fact that the Church of England had lost and was still losing caste in the country. The dissenting persuasions had increased in numbers, because they had gathered in the poor, while the State Church had stood aloof and not cared for them. In the Catholic church of London they would see the rich and poor kneeling together offering up prayers to Almighty God, and each felt they were in their Father's House; they felt the Catholic Church was their mother, and it was their home. If they visited the most fashionable Catholic Church in London—St. George's in the Strand—they referred to the Oratory, at Brompton—there they would see lines of carriages waiting to take up the Catholic aristocracy. Yet, though it was fashionable, it was still the Church of the poor, and, while there was something at the altar of the flower of the Catholic aristocracy, they would also see kneeling at their side a poor man or woman in paper's garb. Could they witness a similar scene in the fashionable Protestant churches in London? If they went to St. George's in the Strand, would they see the Protestant aristocracy and the Protestant poor kneeling side by side? No.

CATHOLIC MARTYRS.

In every century of the Catholic Church there had been heroes—Holy Popes, Bishops, Kings, monks and hermits, holy virgins and widows, and even in these latter days there have been heroes of the Church canonized, including St. Vincent of Paul, St. Alphonsus-Liguori and St. Francis of Sales, and only in the year which had just passed a Capuchin priest in Spain had been raised to the altars of the Church, and these saints, it must be remembered, had not been canonized through some whim or fancy of an individual. How many saints of the Protestant Church were there? In the "Book of Common Prayer"—and remember this work was for the greater part a translation of the "Roman Mass"—that was used every day on the altars of the Roman Catholic Church—there was given a list of saints. He would quote the testimony of one of the greatest liturgical authorities, Dr. Short, the Anglican Bishop of St. Asaph, who described the Book of Common Prayer as a translation of such portions of a work used in the Church of Rome as were free from all objection. Almost the whole of it was taken from the Roman Catholic service. In the beginning of the Book of Common Prayer there was a Calendar of Saints. "Protestant saints?" they would perhaps ask. No.

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they were Roman Catholic martyrs, some of them Popes, and some of them Bishops of the Catholic Church. He would read the testimony of Wm. Cobbett, a very staunch Protestant, who said, with regard to the Church Prayer Book and the Calendar it contained:—"Their names are put here in order that their anniversaries may be religiously attended to by the people. Who are these holy persons; some Protestant saints to be sure! No, not one with St. Luther, St. Cranmer, St. Elizabeth the Virgin, but a whole list of Catholic bishops, and Catholic holy persons, female as well as male, several Virgins; not the Virgin Queen, nor any one of the Protestant race. At first sight this seems odd, but the truth is it was necessary to preserve some of the names so long revered by the people in order to keep them in better humour, and so lead them by degrees into the new religion. The Protestant Church had never once pretended to canonize any of its followers. It could not certainly canonize its founder, and decidedly not those to whom Cobbett refers, including "St. Elizabeth, the Virgin Queen." Why was this? Because there was not in any Protestant saint means of holiness sufficient for that. He thought it was necessary to make a saint. He did not wish to be misunderstood. He did not argue, because the Catholic Church was holy in doctrine because it had the means of holiness to offer to all its members, and because it had shown its faith in faith and doctrine and in the means of holiness in the sacraments and channels of grace by having thousands of saints, that all Catholics were holy. Unfortunately there were very many Catholics who were not holy, and were not leading proper lives, and he did wish them to imagine that he thought

PROTESTANTS WERE BAD.

Far from it; for many of them were good, honest and upright. But this he would say, that those Protestants who were good and virtuous, who were leading good lives, were not good because of the Protestant religion. There was nothing in that religion to make them good; they were good because God gave them the grace to all, and they had made use of it, independently of what the Church offered them. There were many Catholics who were a disgrace to their Church, but this fact did not take away the mark of holiness.

The Passion Play

The famous "Passion Play" of Oberammergau was the subject of a recent lecture by Rev. J. M. Cleary, the noted pulpit and platform orator of Minneapolis. It was not a subject, Father Cleary said, to be embellished with flights of rhetoric or figures of speech. He described this most interesting and wonderful dramatic representation in a very entertaining and vivid manner. There was all the grace of the orator's art as well as the charm of the story teller embodied in the lecture.

He said he attended the presentation of this religious drama in September, 1890, and therefore talked from personal experience. The recollection of the quiet old village, nestling at the foot of the Bavarian mountains, he declared, would never forsake him. There are about twelve hundred inhabitants, and not more than two hundred houses, and the great events in the lives of these simple villagers is the giving of the "Passion Play" every decade. But for this the outside world would know as little about Oberammergau as its simple villagers know about the outside world. It was reached from Munich, the art centre of Southern Germany. At first access to the village had been attended with much difficulty, and the journey had to be made a distance of forty-five miles on foot. But in 1880 a railroad was built to Abrau, a small village on the famous mountain of Zugspitz and from there Oberammergau is only six miles distant. Vehicles and conveyances of all description await the tourist there, and to see these simple village folk and their costumes made one think of the historic middle ages.

DATES BACK 250 YEARS.

The history of this famous and unusual drama was perhaps best told by Father Deisenberger, the venerable player, as he was called, who for almost forty years directed its representation. It was he who wrote it and inspired it with the spirit and soul which it now shows. According to Father Deisenberger the history of the play dates back 250 years, when a frightful pestilence broke out and the people assembled in church and vowed that if the village was spared they would give a public representation of the sufferings of Christ. And

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Louisiana's Lepers.

A NEW COLONY WHERE ALL THE AFFLICTED ARE TO BE SEGREGATED.

After years of effort, Louisiana has reached a solution of its leper problem, and is now rapidly gathering all its lepers, several hundred in number, at Indian Camp, on the Mississippi River, in Iberville parish. The disease has prevailed in Louisiana since 1760 when it was brought in by the slave trade, it was supposed. The lepers were mostly congregated in colonies or settlements of their own, the largest being upon lower Bayou Lafourche, where, amid swamps they lived a miserable existence. From these centres they strayed off to New Orleans and elsewhere. The presence of a considerable number in New Orleans, where they mixed freely with the healthy population, has been a cause of uneasiness for years. Several efforts have been made to get rid of them, but the problem has been where to put them so that they would be isolated, and to find persons who would care for and nurse them.

The Legislature made liberal provision for them, but the Leper Commission had difficulty in finding a site, for no sooner was one selected, no matter how secluded, than a protest was raised against it. The Commission thought it had secured an excellent site at old Fort Livingston, twenty miles from any house, but the same protest came up. It fronts on Lake Pointchartrain and the people living on the lake expressed the fear that the rages or debris from the leper hospital might be carried to their shores and spread the disease. The site finally selected, Indian Camp in Iberville, had to be chosen secretly, and the hospital there was fitted up for the lepers before the people of the neighborhood knew about it. They protested vigorously, but it was too late.

The Commission announces that the hospital is now open, and it is proposed to care for all the lepers in the State. It is encountering a great deal of difficulty in the matter, for the lepers do not like the idea of being confined, and the people of Iberville do not like to have them there. Some of the unfortunates have positively refused to go, and will have to be taken to the camp by force, which is not pleasant, as no one cares to handle them. No attempt has been made to move the Lafourche leper colony, which includes a majority of the afflicted in the State. The last time the Board of Health sent a Commission down Bayou Lafourche to examine them, they became alarmed at the prospect of being captured and imprisoned, and fled to the swamps where they could not be reached. This experience will doubtless be repeated when the attempt to remove them is made.

The hospital authorities say that the Iberville lepers are waging a fierce war on them. The authorities of the parish endeavored to compel the removal of the hospital. Falling in this the people have refused to sell bread or other supplies to the hospital and all supplies have to be brought from New Orleans. The servants and nurses employed in the hospital have been warned that they would be shot if they came outside of the hospital grounds.

The hospital authorities are trying to make the lepers self-supporting, as nearly all of them are able to do a little work, and a vegetable garden of a few acres has been laid out where they can raise their own supply of vegetables. Their greatest suffering seems to be in the matter of cold, and for this the authorities can give little relief, as the cold seems to be interlarded with the bones instead of the cuticle. During the recent cold spell some of the lepers were badly burned in their vain effort to keep themselves warm. The cold being in their bones, no fire could reach or warm them, whereas the disease rendering the skin and flesh without feeling pain or being any the warmer or more comfortable.

Indian Camp, where the leper hospital or settlement is established, is on the Mississippi, near the prosperous town of Whitecastle. The main building is a fine old plantation house of the ante-bellum regime, surrounded by gardens and woods, and besides this there are eight houses fitted for the lepers. Altogether there are accommodations for 100 lepers, although not so many are there yet. It is hoped by making the colony pleasant to attract all the lepers in the State there, completely isolating them and let the disease die out. If a leper does not voluntarily let the law orders the local authorities to arrest him and send him provisionally to this American Maul. No provision has been made for the wives, husbands, and families of the lepers, for many of them are married and have large families.

THE CRUCIFIXION.

The culminating scene is the crucifixion, Jesus bearing His cross going through the streets of Jerusalem, where the most pitiful and heart-rending scenes are enacted between Mother and Son. Mary had heard that all was with her Son and instinctively suspects the worst, and meeting Him suddenly exclaims, "Ach, es ist mein Sohn!" in that heart-rending tone so peculiar to her language. Then the crucifixion itself is a terrible and remarkable presentation. The curtain parts and we see Joseph Meier fastened to the cross. It is a horrible spectacle, and although powerful opera glasses were leveled at the scene, one could not escape the delusion that he was literally nailed to the cross. The cross was raised between the two thieves and dropped into the socket. The man must remain here for twenty minutes, first as a live man and then as dead. He says all those things which are recorded in the Bible as said by Him on the cross. Then the body is taken down and then occurs the resurrection and the ascension into heaven.

The whole play has lasted eight hours. Each scene from the history of Christ was prefaced by a tableau of typical import from the Old Testament and a short prelude is chanted by fourteen men and ten women. The music is of the Gregorian style and, while one often thinks it is a superabundance, it explains what is to follow.—Catholic Times.

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