

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JANUARY 13, 1897.

Vol. XXVI. No. 3

Calendar for Jan., 1897.

MOON'S CHANGES.
New Moon, 3rd day, 1h. 50.9m. a. m.
First Quarter, 10th day, 8h. 53.5m. p. m.
Full Moon, 18th day, 4h. 4.3m. p. m.
Last Quarter, 25th day, 3h. 59.2m. p. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	High Water
1 Fri	7	49	18	6	59	2	18	9 23h
2 Sat	49	19	7	38	3	24	10	24
3 Sun	49	20	8	29	4	40	11	8
4 Mon	49	21	9	20	5	55	11	51
5 Tue	49	22	9	24	7	10	10	50
6 Wed	48	23	9	45	8	22	9	27
7 Thur	48	24	10	3	9	29	1	1
8 Fri	48	26	10	21	11	34	1	36
9 Sat	48	27	10	38	11	38	2	13
10 Sun	47	29	10	56	12	41	2	53
11 Mon	47	30	11	24	1	43	3	42
12 Tue	47	31	11	30	1	38	4	42
13 Wed	46	31	11	37	2	33	5	43
14 Thur	46	34	12	3	3	29	7	3
15 Fri	45	35	12	37	3	25	8	8
16 Sat	45	37	12	47	4	20	9	45
17 Sun	45	39	1	3	4	16	9	45
18 Mon	45	40	1	9	5	11	10	29
19 Tue	45	41	1	16	5	6	11	7
20 Wed	44	42	1	22	6	1	11	45
21 Thur	44	43	1	28	6	4	11	45
22 Fri	44	44	1	34	7	1	11	56
23 Sat	44	45	1	40	7	20	11	56
24 Sun	43	47	1	46	8	20	11	56
25 Mon	43	49	2	1	9	15	12	12
26 Tue	43	50	2	7	9	10	12	12
27 Wed	43	51	2	13	10	5	12	58
28 Thur	43	52	2	19	10	9	12	58
29 Fri	42	54	2	25	11	3	12	51
30 Sat	42	55	2	31	11	2	12	51
31 Sun	42	57	2	37	12	1	11	11

McMillan & Hornsby.

Books, Stationery and Fancy Goods,

School Books, and School Supplies of all Kinds.

BEST ASSORTMENT OF INKS, PENS, SCRIBBLERS, FOOLSCAP, SLATES, ETC., IN CHARLOTTETOWN.

PRICES AWAY DOWN.

PICTURE FRAMING

At Short Notice.

Don't Forget the Place,

McMILLAN & HORNSBY, Queen Street, Charlottetown.

MONEY! MONEY! MONEY!

Everybody Wants Money. We Want it in Cash or

GOOD NOTES

AT THE

City Hardware Store,

Wholesale and Retail.

Hardware & Stoves

Celebrated "JEWEL" STOVES.

From now till the new year we want a PILE OF MONEY,

and have a BIG PILE OF GOODS to exchange for it. Sound money and sound business is what we are after. Our stock is large and well assorted, and for the balance of 1896 we will give special inducements for Cash or Good Notes. Call or write for prices and you are sure to buy. Don't forget the old

City Hardware Store, Queen Street.

R. B. NORTON & CO.

FREE INSTRUCTION

IN PENMANSHIP

Will be given to those taking my mail course in SHORTHAND, during the next three months only.

One Year's Instruction at a Small Cost.

I want every school teacher and young man and woman throughout P. E. Island to learn shorthand and improve their handwriting. Success guaranteed. Send a 3c. stamp for circulars, specimens of writing and shorthand and testimonials as to teacher and art.

W. H. CROSSKILL, Stenographer.

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY

EDINBURGH AND LONDON.

ESTABLISHED 1866.

Total Assets, 1891, £60,082,727.

TRANSACTS every description of Fire and Life Business on the most favorable terms.

This Company has been well and favorably known for its prompt payment of losses in this island during the past thirty years.

FRED W. HYNDMAN, Agent, Charlottetown, P. E. I.

Jan. 21, 1888-19

THE BEST COUGH CURE is Haggard's Pectoral Balsam. It heals the lungs and cures Coughs and Colds.

Local and Special News.

EXPOSURE TO DISEASE.

Does not necessarily mean the contraction of disease provided the system is in a vigorous condition, with the blood pure and all the organs in healthy action. When in such a condition contagion is readily resisted and the disease germs can find no lodgment. Hood's Sarsaparilla is the best medicine to build up the system because it makes pure, rich blood, and pure blood is the basis of good health. In cold weather it is especially necessary to keep up the health because the body is subject to greater exposure and more liable to disease. Hood's Sarsaparilla is the safeguard of health.

Taken after dinner, Ayer's Pills promote easy digestion. Have you seen Ayer's Almanac?

NORWAY PINE SYRUP heals the lungs.

A grumbler says there is one thing that can always be found, and that is fault.

"SATISFACTORY RESULTS"

So says Dr. Carlet, an old and honored practitioner, in Bellefleur, Ont., who writes:

"For Wasting Diseases and Scrofula I have used Scott's Emulsion with the most satisfactory results."

Ask for Minard's and take no other.

CONSTIPATION CURED.

GENY.—I was in very poor health for over four years; the doctor said it was constipation. Not wanting to spend too much cash I got three bottles of E. B. B. and took it regularly. I can certify that I am now in the very best of health and feel very grateful to B. B. B.

ALFRED TROUX, Montreal, Que.

Ringling noises in the ears, snapping, buzzing, roaring, caused by catarrh, all disappear with the use of Hood's Sarsaparilla.

BURDOCK PILLS, small, safe, and sure, regulate the liver and cure Constipation.

CATARH IN THE HEAD

Is a dangerous disease. It may lead directly to consumption. Catarrh is caused by impure blood, and the true way to cure it is by purifying the blood. Hood's Sarsaparilla cures catarrh because it removes the cause of it by purifying the blood. Thousands testify that they have been cured by Hood's Sarsaparilla.

Keep Minard's Liniment in the House.

By using Hall's Hair Renewer, gray, faded, or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing everybody.

AS WELL AS EVER.

Dear Sirs,—After suffering for two years from acute indigestion I tried B. B. B. I took only three bottles, which made me as well as ever I was. I highly recommend B. B. B. to all who are afflicted with indigestion.

Mrs. John White, Austin, Man.

Best iodides and vegetable alternatives make Ayer's Sarsaparilla the best blood medicine.

Dr. Low's Pleasant Worm Syrup removes worms of all kinds from children or adults.

ONE EVERY NIGHT.

One Lax-Liver Pill taken each night during 30 days will cure Constipation, relieve the bowels, Lax-Liver Pills leave no unpleasant after-effect.

Minard's Liniment the Lumberman's Friend.

THE TARIFF COMMISSION

solves some strange and curious facts, but none more true than the good words spoken both by Free-Traders and protectionists for MINARD'S LINIMENT.

They are our BEST ADVERTISEMENTS, and we seldom see them more valuable than all the fences and bars in the country covered with posters.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cholera, Cholera Morbus, Colic, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 35c.

Constitutional or scrofulous catarrh, sore eyes, etc., surely cured by Ayer's Sarsaparilla.

Norway Pine Syrup cures Coughs.

Much heat and nerve weakness is caused by undue use of tea, coffee or tobacco; palpitation, nervousness, irritability, excitability, lack of confidence, etc.; are sure symptoms. Minard's Heart and Nerve Pills bring ready relief by steadying the nerves and regulating the heart. They are a true heart and nerve food.

Minard's Liniment is used by Physicians.

Norway Pine Syrup cures Bronchitis.

A man tongue often betrays him but he can always count on his fingers.

MORE CURATIVE POWER

Is contained in a bottle of Hood's Sarsaparilla than in any other similar preparation. It cures the proprietor and manufacturer more. It cures the jobber more and it is worth more to the consumer. It has a record of cures unknown to any other preparation. It is the best for you because it is the One True Blood Purifier.

Hood's Pills are the best family cathartic, and liver medicine. Gentle, reliable, sure

The Humbug of 'Non-Sectarianism.'

(Sacred Heart Review.)

On more than one recent occasion the Review has felt itself impelled to voice its contempt for the insincerity of certain Protestant papers and preachers, who, whenever an unjust sectarian claim is advanced, or a Catholic right denied, support the one and defend the other by claiming that both are in accordance with that "non-sectarian" policy which should obtain in all public affairs. A couple of weeks ago we declared that there was no grosser misnomer in the whole vocabulary of the English language than this word "non-sectarianism" used in the sense which those who employ it the oftener would have it understood. We showed the dishonesty to which the word was put by such individuals, and defined "non-sectarianism" as nothing more or less than concerted Protestant effort for the furtherance of unfair sectarian demands and for the reader defeat of all just Catholic claims. From a recent number of the London Spectator, that of Dec. 5, 1896, we notice that this humbug of "non-sectarianism" has of late days been parading itself quite prominently in English affairs. Over there it calls itself "agnosticism," but it is the same old humbug that we are used to here; and it has all the intolerance, prejudice and bigotry which characterize our American "non-sectarianism." There, too, as here, it finds greatest favor in the eyes of Protestant preachers, particularly those of the so-called evangelical free churches; and about the only difference that we can see between "agnosticism" and "non-sectarianism" is that the former includes Anglicans and Unitarians as well as Catholics in its hatred and antagonism, while the latter, as is well known, directs all its efforts against the Catholic Church. To the credit of some of the English secular papers, however, it should be recorded that they lose no opportunity of exposing and condemning the insincerity and downright dishonesty of the "agnostics," whereas it is a matter of public notoriety that our prominent secular and sectarian journals, far from unweaving and denouncing the fraud of "non-sectarianism," applaud its very exhibition and endeavor to delude the public into accepting as honest its dishonest pretenses.

There was a conference recently held in London by representatives of the so-called evangelical free churches for the purpose of protesting against larger parliamentary grants to denominational schools.

As we have had occasion before this to point out, English denominational schools owe their existence to our private educational institutions in which religious instruction is given to the pupils, whether those institutions be under Protestant or Catholic management. The presiding officer of this conference was, of course, a preacher, and the outcome of the meeting was, so the Spectator informs us, a determination to have none but "agnostic" instruction given in English schools, and to assume an aggressive attitude on that issue. Bear in mind now that "agnostic" means the same thing in England as "non-sectarian" signifies here in this country, then hearken to what the Spectator, which will not be suspected of undue Catholic bias, has to say of this evangelical conference and its determination to show more aggressiveness for "agnostic" teaching. "Aggressive agnosticism," remarks our London contemporary, "appears to us a very quaint form of modern prejudice. It is rather like aggressive charity or intolerant sympathy. The root-idea of agnosticism is to ignore theological distinctions, which those who ignore them, of course, deem to be secondary in importance to those on which they insist. But the root of the aggressiveness is the assumption that those who will not ignore such distinctions are culpable for not ignoring them, and deserve no consideration at the hands of the State for their error. And this is exactly what the conference appears to have held. For they denounce the admission of 'priests' for any purpose into public elementary schools with a certain passion, and passed over the injustice which they are in danger of inflicting at the other end of the theological scale—the Unitarian and agnostic end—with a calm indifference which was not very creditable to their comprehensiveness." Again, speaking of these English parents "who insist on the belief in a formal priesthood as the very essence of the channel of sacramental grace," meaning thereby the Anglicans and the Catholics, the Spectator declares that these evangelical "agnostics" do not appear to conceal, or wish to conceal, their deliberate intention to exclude the former class (Catholics and Anglicans, from their

sympathies. They almost regard a priest as an ordinary citizen regards a mad dog, and think that the less toleration is shown to him, by the state at all events—we do not say that they would prosecute him as a private citizen—the better." Is not that exactly the way in which our "non-sectarians" here regard the Catholic Church and its clergy? They make little effort to conceal their antipathy to that Church, its priests and its members; and with regard to the clergy, it would be a very easy matter to adduce proof almost without number to show that the "non-sectarians" hold that the less toleration shown to them, especially by evil authorities, the better. The Spectator admits its inability to understand the justice of the aggressive policy which English "agnostics" favor in educational matters, and adds that "what we want to know is the principle on which they are prepared to justify their indifference to the scruples of parents—say either Roman Catholic or High Anglican parents—who would regard their children as deprived of the very deepest elements of religious teaching, if they were not taught to look to the sacraments . . . as the most important channels of divine grace, on the one hand, and on the other hand, how they would justify their indifference to the scruples of parents who would treat the disposition to look upon Jesus Christ as the Divine Being in a human form as a piece of gross and fatal superstition endangering the whole freedom and progress of the human intellect for all time to come."

As far as it can understand the demands of the "agnostics"—and their demands are practically the same as those advanced by our "non-sectarian" friends,—the Spectator says that those individuals openly declare, with regard to Anglicans and Catholics, and tacitly imply with regard to Unitarians, that they cannot, in their "agnostic" aggressiveness and plan, provide for what they call "the eccentricities of the parental conscience." That is to say, they virtually declare to parents who disapprove of their "agnostic" schools that they can either use them for their children or not, as they please; but that no alteration of their plans will be considered. Is that not precisely the attitude of those Americans who insist upon "non-sectarian" public schools? It certainly is, and for that reason we deem no apology necessary for reproducing here in its entirety the closing paragraph of the Spectator's editorial, wherein, as the reader can see for himself, our London contemporary does not mince its words and expresses opinions regarding "agnosticism" which tally very closely with the ones the Review recently voiced with regard to "non-sectarianism." "We cannot understand," says the Spectator, "the rationale of this strange intolerance of denominationalism; in other words, intolerance of all who attach much importance to doctrines which the agnostics boycott as to doctrines which they respect and impress. We could understand them if they insisted on excluding religion entirely from the lessons of the state, and confined the state teaching to purely secular subjects—though, by the way, that is uncommonly hard to do unless all English literature is to be boycotted where either God or Christ is referred to—but to let the religious lesson be given freely so long as no sacramental principles are taught, and no attempt is made to brand the worship of Christ as idolatry, is a principle so entirely arbitrary that it seems to us wholly indefensible. It seems to be an attempt to define in the most capricious way those religious opinions which deserve respect, and those which deserve only the barest toleration. So long as all priesthood is recognized as dangerous and suspicious, and all who cut down revelation to the limits of natural religion are made to feel that they have no place in the natural religion, the evangelical free churches will open wide their arms to all the rest—nay, will not even allow their minor differences to be so much as breathed in an elementary school." Could there be a better description than this of the "agnosticism" would establish in the English public schools, and how well the description fits our own "non-sectarian" schools! Change a few words in the Spectator's editorial—make the last sentence, for instance, read thus: "So long as all Catholic priests are regarded as dangerous and suspicious, . . . the United Protestant churches will open wide their arms to all the rest—nay, will not even allow their own differences to be so much as breathed in a public school"—and how accurately is portrayed the position which our "non-sectarian" fellow-citizens take, not only upon the school question but also upon a

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

number of other issues! A policy that excludes Catholics from just consideration, no matter how just and important may be their claims, is, in the estimation of such people, "non-sectarian" and, consequently all right. If it secures larger favors and privileges for this and that Protestant sect or aggregation of sects, "non-sectarianism" is made all the more to be commended. That is the "agnosticism" and "non-sectarian" view of the matter, but the London Spectator regards it far differently, for speaking of its insular humbug, it says: "Apparently the evangelical free churches desire to make of their brand-new agnosticism a new kind of idol. All who will bow down to it shall be cherished, and all who decline to worship the graven image shall be made to feel their inferiority. That means, we take it, that they have much charity for all who agree with them in the main, and little for those who differ from them in the main. But this is an attitude of mind too frankly egotistical to claim to be made the ground of any just legislation. Modern persecution is happily reduced to very meagre dimensions, but within these meagre dimensions aggressive agnosticism proposes to persecute all who do not agree with it, so far at least as declining to make any room for them can be called persecution." We confess to an intense curiosity to know what sort of a plea in justification of their conduct our sectarian contemporaries, the Independent, Congregationalist, Watchman and others—all of which have set up here the graven image of "non-sectarianism" and endeavor to persecute, on the lines stated above, those who decline to worship that idol—could make to this English arraignment of an intolerance that is very closely akin to the one they uphold and advocate.

Some interesting statistical information may be gathered from the volume of the (Roman) Catholic Directory for 1897, issued under the auspices and authority of Cardinal Vaughan and his colleagues, and published by Messrs. Burns and Oates, of London. Including 20 new cardinals created November 29, there are now 63 cardinals of the three grades, bishops, priests, and deacons leaving nine vacant seats to complete the college. Five of the Sacred College were created by Pope Pius IX., the rest being the creations of the present Pope, Leo XIII.; and of these no fewer than 34 are of Italian birth, and four are British subjects. In England and Wales there are 15 episcopal and archiepiscopal sees and one vicariate apostolic, six such sees in Scotland, and 27 such in Ireland, and in our colonies and other dependencies 130 sees and 40 vicariates apostolic and "perfectures apostolic." The number of the Roman Catholic peers is 25, of baronets 39, of Privy Councillors, 8 English and 11 Irish; and there are 3 Roman Catholics representing English constituencies. The total of priests serving churches, chapels, and missionary stations is 2,686 in England and Wales, and 401 in Scotland, the numbers of their churches etc., being 1,465 in the former, and 319 in the latter. Opportunity has been taken by the editor to reprint on the pages 101 and 104 an account of the future "cathedral at Westminster and also the Pope's letters" to the English people on the unity of the Church, and that on "the nullity and invalidity of the ordinations in the Established Church," which will be useful for future reference.

Items of Interest to Catholic Readers

(Sacred Heart Review.)

A STORY OF ST. URSLA.

A very interesting article which bears the title of "The Story of a Lover of Christ" forms one of the leading features of the current Messenger of the Sacred Heart and relates, the legend, if it may be called such, which attaches to the names of St Ursula and her companions. According to the writer of this article, this legend goes back to the time of the Crucifixion, when the Roman centurion, who exclaimed when he saw the Saviour die, "Truly this is the Son of God," his legion subsequently disbanded, went to his home, which was Ireland. Our writer, who finds it nothing strange that an Irishman should have been found at the head of a portion of a Roman legion, remarks that even at the time of the Crucifixion the Celtic race seems to have been, as now, ubiquitous, and says of the returned centurion: "When he found himself among his people, religious apparently from the beginning, he wept so copiously and so often in describing the harrowing scenes of the Crucifixion that his tears caused bright flowers of virtue to spring up all over the land. The thought is like that of Fra Angelico, who, in his picture of Calvary, makes the hard rock on which the Cross is planted bloom with flowers of every hue. If the centurion's tears did not produce such a result, at least the tender love which the Irish people have always cherished for the Passion of Christ could have done so." In this same island, the narrative goes on, there was born, some five centuries later, to a holy king of the scuth and his wife a daughter whom they named Ursula. When this girl became of marriageable age, her hand was sought by Conan, the prince of the British Isles, to whose suit, to her father's great astonishment—for he was aware that his daughter had vowed her life to God—Ursula consented but with a reserve which our writer pronounces a little bit Celtic and such as even saints may practice. The condition of Ursula's acceptance of the prince was that she, with as many virgins as wished to accompany her, might spend three years in solitude and prayer in some foreign land. When her condition had been accepted, and an invitation had been issued for the maidens who wished to accompany Ursula to her retreat, it was found that not less than eleven thousand virgins responded to that invitation. It required time to build a fleet for

the transportation of so many persons, but at last everything was made ready, and Ursula and her companions set sail for their destination.

OLD SPANISH SHRINES.

Mrs. Laban S. Smith says that she has discovered a number of shrines paid by her to some of the old Spanish shrines of New Mexico, by indulging in attempted ridicule of the simplicity—which she calls superstition—of the Pueblo Indians and of the rude ornamentation of their shrines. The priests, too, come in for her criticism, and the Indian fiestas do not escape her sarcasm. The many statues which she saw in the churches elicited from her the profound comment that "symbols abound wherever ignorance is found," and what impression the Pueblo Indians made upon her can be estimated from her declaration that "they remain a primitive people, satisfied with their flocks of dusty sheep, mud villages, narrow fields, sleek priests, and an hour in these old gray sanctuaries, when they may throw off the accumulated sin of the week." Mrs. Smith seems to be one of that class of persons to whom a primrose by the river's brink is nothing more than a yellow flower. She has no eye for the picturesque, no appreciation for simple faith; though she has artistic sense enough to discern that modern art, whenever it has touched these old churches, has spoiled them, for she says that "it jars on the sensibilities of the lovers of the old to go into San Miguel, (the church), with the picture of those old and waltz fresh in the memory, and stand upon pigment of nineteenth century invention and application."

Some interesting statistical information may be gathered from the volume of the (Roman) Catholic Directory for 1897, issued under the auspices and authority of Cardinal Vaughan and his colleagues, and published by Messrs. Burns and Oates, of London. Including 20 new cardinals created November 29, there are now 63 cardinals of the three grades, bishops, priests, and deacons leaving nine vacant seats to complete the college. Five of the Sacred College were created by Pope Pius IX., the rest being the creations of the present Pope, Leo XIII.; and of these no fewer than 34 are of Italian birth, and four are British subjects. In England and Wales there are 15 episcopal and archiepiscopal sees and one vicariate apostolic, six such sees in Scotland, and 27 such in Ireland, and in our colonies and other dependencies 130 sees and 40 vicariates apostolic and "perfectures apostolic." The number of the Roman Catholic peers is 25, of baronets 39, of Privy Councillors, 8 English and 11 Irish; and there are 3 Roman Catholics representing English constituencies. The total of priests serving churches, chapels, and missionary stations is 2,686 in England and Wales, and 401 in Scotland, the numbers of their churches etc., being 1,465 in the former, and 319 in the latter. Opportunity has been taken by the editor to reprint on the pages 101 and 104 an account of the future "cathedral at Westminster and also the Pope's letters" to the English people on the unity of the Church, and that on "the nullity and invalidity of the ordinations in the Established Church," which will be useful for future reference.

Items of Interest to Catholic Readers

(Sacred Heart Review.)

A STORY OF ST. URSLA.

A very interesting article which bears the title of "The Story of a Lover of Christ" forms one of the leading features of the current Messenger of the Sacred Heart and relates, the legend, if it may be called such, which attaches to the names of St Ursula and her companions. According to the writer of this article, this legend goes back to the time of the Crucifixion, when the Roman centurion, who exclaimed when he saw the Saviour die, "Truly this is the Son of God," his legion subsequently disbanded, went to his home, which was Ireland. Our writer, who finds it nothing strange that an Irishman should have been found at the head of a portion of a Roman legion, remarks that even at the time of the Crucifixion the Celtic race seems to have been, as now, ubiquitous, and says of the returned centurion: "When he found himself among his people, religious apparently from the beginning, he wept so copiously and so often in describing the harrowing scenes of the Crucifixion that his tears caused bright flowers of virtue to spring up all over the land. The thought is like that of Fra Angelico, who, in his picture of Calvary, makes the hard rock on which the Cross is planted bloom with flowers of every hue. If the centurion's tears did not produce such a result, at least the tender love which the Irish people have always cherished for the Passion of Christ could have done so." In this same island, the narrative goes on, there was born, some five centuries later, to a holy king of the scuth and his wife a daughter whom they named Ursula. When this girl became of marriageable age, her hand was sought by Conan, the prince of the British Isles, to whose suit, to her father's great astonishment—for he was aware that his daughter had vowed her life to God—Ursula consented but with a reserve which our writer pronounces a little bit Celtic and such as even saints may practice. The condition of Ursula's acceptance of the prince was that she, with as many virgins as wished to accompany her, might spend three years in solitude and prayer in some foreign land. When her condition had been accepted, and an invitation had been issued for the maidens who wished to accompany Ursula to her retreat, it was found that not less than eleven thousand virgins responded to that invitation. It required time to build a fleet for

More

Medicinal value in a bottle of Hood's Sarsaparilla than in any other preparation. More skill is required, more care taken, more expense incurred in its manufacture. It costs the proprietor and the dealer more than any other medicine.

More curative power is secured by its peculiar combination, proportion and process, which make it peculiar to itself.

More people are employed and more space occupied in its Laboratory than any other.

More wonderful cures effected and more testimonials received than by any other.

More people are taking Hood's Sarsaparilla today than any other, and more are talking it today than ever before.

More and still more reasons might be given why you should take

Hood's Sarsaparilla

The One True Blood Purifier. \$1 per bottle.

Hood's Pills cure all Liver Ills and Headaches. 25 cents.

BURDOCK PILLS do not grip or sicken. They cure Constipation and Sick Headache.