

THE GREAT PAIN-KILLER
Family Medicine of the Age.
Taken Internally, It Cures
 Dizziness, Gravel, Headache, Stomach, Sore Throat, Sudden Colds, Coughs, etc., etc.
Used Externally, It Cures
 Cuts, Bruises, Burns, Sprains, Toothache, Pain in the Face, Neuralgia, Rheumatism, Frost Bites.

(Continued from first page)
 separated, it forfeits its life. So the Christian is a Catholic as long as he lives in the body; out of that he becomes a heretic—the life of the spirit follows on the unperished member. (Sermon colxvii, n. 4.) The Church of Christ, therefore, is one and the same forever; those who leave it depart from the will and command of Christ, and in leaving the path of salvation, they enter on that of perdition. "Whoever is separated from the Church is united to an adulteress. He has cut himself off from the promises of the Church, and as who leaves the Church of Christ cannot arrive at the rewards of Christ. . . . He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation." (St. Cyprianus, "De Cath. Eccl. Unitate," n. 6.)

6. But He, indeed, who made this one Church, also gave it unity, that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body—"one body and one spirit, as you are called in one hope of your calling." (Eph. iv, 4.) Jesus Christ, when His death was nigh at hand, declared His will in this matter, and solemnly offered it up, thus addressing His Father: "Not for them only do I pray, but for them also who through their word shall believe in Me. . . . that they may be one in Us. . . . that they may be made perfect in one." (John xvii, 20-21-23.) Yes, He commanded that this unity should be so closely knit and so perfect amongst His followers that it might, in some measure, shadow forth the union between Himself and His Father: "I pray that they all may be one, as Thou Father in Me and I in Thee." (Ibid. 2.) Agreement and union of mind is the necessary foundation of this perfect concord amongst men, from which concordance of wills and similarity of action are the natural results. "Wherefore, in His Divine Will, He has commanded in His Church Unity of Faith, a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the faithful"—"one Lord, one faith, one baptism, so should all Christians, without exception, have but one Faith. And so the Apostle St. Paul not merely begs, but entreats and implores Christians to be of the same mind, and to avoid differences of opinions: "I beseech you, brethren, by the name of Our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms amongst you, and that you be perfect in the same mind and in the same judgment." (1 Cor. i, 10.) Such passages certainly need no interpreter: they speak clearly enough for themselves. Besides, all who profess Christianity allow that there can be but one Faith. It is of the greatest importance, and indeed of absolute necessity, as to which many are deceived that the nature and character of this unity should be recognized. And, as we have already stated, this is not to be ascertained by conjecture, but by the certain knowledge of what was done; that is, by seeking for and ascertaining what kind of unity in Faith has been commanded by Jesus Christ.

7. The heavenly doctrine of Christ, although for the most part committed to writing by Divine inspiration, could not unite the minds of men if left to the human intellect alone. It would for this very reason, be subject to various and contradictory interpretations. This is so, not only because of the nature of the doctrine itself and of the mysteries it involves, but also because of the divergencies of the human mind and of the disturbing element of conflicting passions. From a variety of interpretations a variety of beliefs is necessarily begotten; hence some controversies, dissensions, and wranglings such as have arisen in the past, even in the first ages of the Church. Irenaeus writes of heretics as follows: "Admitting the Sacred Scriptures, they distort the interpretations." (Lib. iii, cap. 12, n. 12.) And Augustine: "Heretics have arisen, and certain perverse views ensnaring souls and precipitating them into the abyss only when the Scriptures, good in themselves, are not properly understood." ("In Evang. Joan," tract xviii, cap. 5, n. 1.) Besides Holy Writ it was absolutely necessary to issue this union of men's minds—to effect and preserve unity of ideas—that there should be another principle: The wisdom of God requires: For He could not have willed that the Faith should be on if He did not provide means sufficient for the preservation of this unity; and this Holy Writ clearly sets forth, as we shall presently point out. Assuredly the infinite power of God is not bounded by anything; all things obey it as so many passive instruments. In regard to this external principle, therefore, we must inquire which one of all the means in His power Christ did actually adopt. For this purpose it is necessary to recall in thought the institution of Christianity.

8. We are mindful only of what is witnessed by Holy Writ and

what is otherwise well known. Christ proves His own Divinity and the Divine origin of His mission by miracles; He teaches the multitude; and He absolutely commands that the assent of faith should be given to His teaching, promising eternal rewards to those who believe and eternal punishment to those who do not. "If I do not the works of my Father, believe Me not." (John x, 37.) "If I had not done among them the works that no other man had done, they would not have believed in Me." (Ibid. x, 24.) "But if I do (the works) though you will not believe Me, believe the works." (Ibid. x, 38.) "Whoever He commands, He commands by the same authority. He requires the assent of the mind to all truths without exception. It was thus the duty of all who heard Jesus Christ, if they wished for eternal salvation, not merely to accept His doctrine as a whole, but to assent with their entire mind to all and every point of it, since it is unlawful to withhold faith from God even in regard to one single point. When He sought to ascend into Heaven He sends His Apostles into the world with the same power by which He had been sent from the Father, and He charges them to spread abroad and propagate His teaching. "All power is given to Me in Heaven and on earth. Going, therefore, teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii, 18-19-20.) So that those obeying the teaching of Christ, and those disobeying should perish. "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (Mark xvi, 16.) But since it is obvious that in harmony with God's Providence that no one should have confidence to him a great and important mission unless he were furnished with the means of properly carrying it out, for this reason Christ promised that He would send the Spirit of Truth to His Disciples to remain with them forever. "But if I go I will send Him (the Paraclete) to you. . . . But when He, the Spirit of Truth, is come, He will teach you all truth." (John xvi, 1-13.) "And I will send the Father, and He shall give you another Paraclete, that He may abide with you forever, the Spirit of Truth." (Ibid. xvii, 16-17.) "He shall give testimony of Me, and you shall give testimony." (Ibid. xv, 26-28.) Hence He commands that the teaching of the Apostles should be religiously accepted and piously kept as if it were His own—"He that hears you hears Me; he who despises you despises Me." (Luke x, 16.) Wherefore the Apostles are ambassadors of the Father. "As the Father sent Me, so also I send you." (John xx, 21.) Hence, as the Apostles and Disciples were bound to obey Christ, so also those whom the Apostles taught were, by God's command, bound to obey them. And therefore it was no more allowable to separate one iota of the Apostle's teaching than it was to reject any point of the doctrine of Christ Himself.

Truly the voice of the Apostles when the Holy Ghost had come down upon them, resounded throughout the world. Wherever they went they proclaimed themselves the ambassadors of Christ Himself. "By whom (Jesus Christ) we have received grace and Apostleship for His name." (Rom. i, 5.) And God makes known their Divine mission by numerous miracles. "But they going forth preached everywhere; the Lord working with them, and confirming the word with signs that followed." (Mark xvi, 20.) But what is this word? That which comprehends all things, that which they had learnt from their Master; because they openly and publicly declare that they cannot help speaking of what they had seen and heard. But, as we have already said, the Apostolic mission was not destined to die with the Apostles themselves, but to come to an end in the course of time, since it was intended for the people at large and instituted for the salvation of the human race. For Christ commanded His Apostles to preach the "Gospel to every creature, to carry His name to nations and kings, and to be witnesses to Him to the end of the earth." He further promised to assist them in the fulfilment of their high mission, and that, not for a few years or centuries only, but for all time—unto the consummation of the world. Upon which St. Jerome says: "He who promises to remain with His Disciples to the end of the world declares that they will be forever victorious, and that he will never depart from those that trust in him." (In Matt. lib. iv, cap. 28, v. 20.) But how could all this be realized in the Apostles alone, placed as they were under the universal law of dissolution by death? It was consequently provided by God that the "Magisterium" instituted by Jesus Christ should not end with the life of the Apostles, but that it should be perpetuated. We see it in truth propagated and, as it were, delivered from hand to hand. For the Apostles consecrated Bishops, and each appointed those who were to succeed them immediately "in the ministry of the world." May more: they likewise required their successors to choose fitting men to enlighten them with like authority, and to confide in them the office and mission of teaching. "Thou therefore, my son, be strong in the grace which thou hast heard of me by many witnesses, the same command to faithful men, who shall be fit to teach others also." (2 Tim. ii, 2.) Wherefore, as Christ was sent by God and the Apostles by Christ, so the Bishops and those who succeeded them were sent by the Apostles. "The Apostles were appointed by Christ to preach the Gospel to us. Jesus Christ was sent by God and the Apostles from Christ, and both according to the will of God. . . . Preaching, therefore, the Word through the countries and Spirit the first fruits of their teaching appointed Bishops and deacons of the faithful. . . . They appointed them and then ordained them; so that when they themselves had passed away other men should carry on their mission." (St. Cyprianus, "Epist. ad Corinth," cap. 42-44.) On

OUR MAIL.
 Our mail brings us every day dozens of letters about Burdock Blood Bitters. Some from merchants who want to buy it, some from people who want to know about it, and more from people who do know about it because they have tried it and been cured. One of them was from Mr. J. Gillan, B. A., 39 Gould Street, Toronto. Read how he writes: "Gentlemen,—During the winter of 1895 my blood became impure on account of the hearty food I ate in the cold weather. Ambition, energy and success forsook me, and all my efforts were in vain. My skin became yellow, my bowels became inactive, my liver was lumpy and hard, my eyes became inflamed, my appetite was gone, and the days and nights passed in unhappiness and restlessness. For some months I tried doctors' and patent medicines of every description, but received no benefit. Being advised by a friend to try B.B.B., I am glad to say the opportunity of testing it of the marvelous result. After using three bottles I felt much better, and when the fifth bottle was finished I enjoyed health of the greatest degree, and have done so on that day up to date. Therefore I am very pleased in recommending B.B.B. to all poor suffering humanity who suffer from impure blood, which is the sign of an ailment and seat of all diseases."
 GILLAN, B. A., 39 Gould St., Toronto.

the one hand, therefore, it is necessary that the mission of teaching whatever Christ had taught should remain perpetual and immutable, and on the other that the duty of accepting and professing all their doctrine should otherwise be perpetual and immutable. Our Lord Jesus Christ, when in His Gospel He testifies that those who are not with Him are His enemies, does not designate any special form of heresy, but declares that all heretics who are not with Him do not gather with Him, scatter His flock and are His enemies: "He that is not with Me is against Me, and he that gathereth not with Me scattereth." (St. Cyprianus, Ep. lxix, ad Magnum, n. 1.)

9. The Church, founded on these principles as a mission of her office, has done nothing with greater care and endeavor than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who departed on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians, did not certainly reject all Catholic doctrine; they abandoned a certain portion of it. Still who can be ignorant of their declared heresies and banished from the bosom of the Church? In like manner were condemned all authors of heretical tenets who followed them in subsequent ages. "The Church has nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the faith taught by Our Lord and handed down by apostolic tradition. (Auctor "Tract. de Fide Orthodoxa contra Arianos.") The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold out outside Catholic communion, and alien to the Church whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium. Epiphanius, Augustine, Theodoret, drew a long list of the heresies of their times. St. Augustine notes that other heretics may spring up to a single one of which, should anyone give his assent, he would be cut off from Catholic unity. "No one who merely disbelieves in all (these heresies) can for that reason regard himself as a Catholic or call himself one. For there may be or may arise some other heresies, which are not set out in this work of cure, and if anyone holds to one single one of these he is not a Catholic." (St. Augustine, De Haeresibus, n. 88.) The need of his divinely-instituted means for the preservation of unity, about which he speaks, is proved by St. Paul in his Epistles to the Ephesians. In this he first admonishes them to preserve with every care concord of minds: "Solicitous to keep the unity of the Spirit in the bond of peace." (Eph. iv, 3, et seq.) And as souls cannot be perfectly united in charity unless minds agree in faith, he wishes all to hold the same faith: "One Lord, one faith, and this so perfectly a one as to prevent all danger of error." "That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive." (Eph. iv, 14.) And this he teaches is to be observed not for a time only, "but until we all meet in the unity of faith . . . unto the measure of the age of the fullness of Christ." (Ibid. iv, 13.) But in what has Christ urged the primary principle and the means of preserving this unity? In that "He gave some Apostles, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (1-12.) Wherefore, from the very earliest times the fathers and doctors of the Church have been accustomed to follow and, with one accord, to defend this rule. Origin, the first of those who as the heretics allege possession of the Canonical Scriptures, to which all Christians give unanimous assent, they seem to say: "Behold the word of truth is in the houses." But we should believe them not and abandon not the primary and ecclesiastical tradition. We should believe not otherwise than has been handed down by the tradition of the Church of God. ("Vetus Interpretatio Commentariorum in Matt.," n. 46.) Irenaeus too says: "The doctrine of the Apostles is the true faith. . . . which is known to us through the Episcopal succession." (St. Cyprianus, "Epist. ad Corinth," cap. 42-44.) On

since Jesus Christ delivered Himself up for the salvation of the human race, and to this end directed all His teaching and commands, so He ordered the Church to strive, by the truth of His doctrine, to sanctify and to save mankind. But faith alone cannot compass so great, excellent, and important an end. There must needs be also the fitting and devout worship of God, which is to be found chiefly in the Divine Sacrifice and in the dispensation of the Sacraments, as well as salutary laws and discipline. All these must be found in the Church, since it continues the mission of the Savior forever. The Church alone offers to the human race that perfection—which He wished, as it were, to be incorporated in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.

10. But as this heavenly doctrine was never left to the arbitrary judgment of private individuals, but, in the beginning delivered by Jesus Christ, was afterwards committed by Him exclusively to the magisterium already named, so the power of performing and administering the divine mysteries, together with the authority of ruling and governing was not bestowed by God on all Christians indiscriminately, but on certain chosen persons. For to the apostles and their legitimate successors alone these words have reference: "Going into the whole world preach the Gospel. Baptizing them. Do this in commemoration of Me. Whoso sins you shall forgive they are forgiven, and whoso you shall bind on earth shall be bound in Heaven." (Matt. xvi, 19.) And in like manner he ordered the Apostles only and those who should lawfully succeed them to "feed"—that is to govern with authority—all Christian souls. Whence it also follows that it is necessarily the duty of Christians to be subject and to obey. And these duties of the Apostolic office are, in general, all included in the words of St. Paul: "Let a man so account of us as of the ministers of Christ and of the dispensers of the mysteries of God." (1 Cor. iv, 1.) Wherefore Jesus Christ bade all men, present and future, follow Him as their leader and Saviour; and this, not merely as individuals, but as forming a society, organized and united. In this way a duly constituted society should exist, formed out of the divided multitudes of peoples, one in faith, one in end, one in participation of the means adapted to the attainment of the end, and one as subject to the one and the same authority. To this end He established in the Church all those principles which necessarily tend to make organized human societies, and through which they attain the perfection proper to each. That is, in it (the Church) all men are to be the sons of God by adoption might attain to the perfection demanded by their high calling, and might obtain salvation. The Church, therefore, as we have said, is man's guide to whatever he is to do. This is the office appointed unto it by God; that it may watch over and may order all that concerns religion, and may, without let or hindrance, exercise, according to its judgment, its charge over the consciences of men. Wherefore they who pretend that the Church has any wish to interfere in civil matters or to infringe on the rights of the State, know it not or wickedly calumniate it. For the end for which the Church exists is as much higher than the end of other societies as divine grace is above nature, as immortal blessings are above the transitory things of the earth. Therefore the Church is a society "divine" in its origin, "supernatural" in its end and in the means proximately adapted to the attainment of that end; but it is a "human" community, inasmuch as it is composed of men. For this reason we called it called in Holy Writ by names indicating a perfect society. It is spoken of as "the house of God," "the city placed upon the mountain" to which all nations must come. But it is also the "fold" presided over by one Shepherd, and into which all Christ's sheep must betake themselves. Yes, it is called "the kingdom which God has raised up," and which "will stand forever." Finally it is the "body of Christ"—that is, of course, His "mystical" body, but a body living and duly organized and composed of many members; members indeed which have not all the gifts of wisdom, but which, united one to the other, are kept together by the guidance and authority of the head.

(Concluded next week.)

ously guarded and fully interpreted." (Cicero, Haereses, lib. iv, cap. 33, n. 8.) And Tertullian: "It is therefore clear that all doctrine which agrees with that of the Apostolic churches—the matrices and original centres of the faith, must be looked upon as the truth, holding without hesitation that the Church received it from the Apostles, the Apostles from Christ, and Christ from God. . . . We are in communion with the Apostolic Churches, and by the very fact they agree amongst themselves we have testimony of the truth." (De Praescrip., cap. xxxi.) And so Hilary: "Christ teaching from the ship signifies that those who are outside the Church can never grasp the Divine teaching; for the ship signifies the Church, where the word of life is deposited and preached. Those who are outside are like sterile and worthless sand; they cannot comprehend." (Comment in Matt. xlii, n. 1.) Rufinus praises Gregory of Nazianzum, and Basil because "they studied the text of Holy Scripture alone, and took the interpretation of its meaning not from their own inner consciousness, but from the accents and in the authority of the ancients, who in their turn as it is clear, took their rule for understanding the meaning from the Apostolic succession." (Hist. Eccl., lib. ii, cap. 9.)

Wherefore, as appears from what has been said, Christ instituted in the Church, a living, authoritative, and permanent Magisterium, which by His own power He strengthened, and by the Spirit of Truth He taught; and by which the Church, where the word of life is deposited, is to be understood, under the gravest penalties, that its teachings should be received as though they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of Divine revelation, it must be believed by everyone as true. If it could in any way be false, an evident contradiction follows; for then God Himself would be the author of error. What He has revealed is true, not as being deceived by Thee." (Richardus de S. Victore, "De Trin.," lib. i, cap. 2.) In this wise, all cause for doubting being removed, can it be lawful for anyone to reject any part of the teaching which is so very clear, falling into heresy? without separating himself from the Church? without repudiating in one sweeping act the whole of Christian teaching? For such is the nature of faith that nothing can be added to it, nor can it accept some things and reject others. Faith, as the Church teaches, is "that supernatural virtue by which, through the help of God and through the assistance of His grace, we believe what He has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived." (One. Vat. Sess. iii, cap. 3.) If, then, it is certain that anything is revealed by God and this is not believed, what Divine faith; for what the Apostle St. James judges to be the effect of a total deficiency, the same is to be said of an erroneous opinion in the matter of faith. "Whosoever shall offend in one point, is become guilty of all" (Ep. James ii, 10). Nay, it applies with greater force to an error in the real and not in the revealed truth. For it can be said with less truth that every law violated by one who commits a single sin, since it may be that he only virtually despises the majesty of God the Legislator. But he who dissects the law in its points, and thereby reveals truth absolutely rejected by all faith, since he thereby refuses to honor God as the supreme truth and the "formal motive of faith." "In many things they are with me, in a few things they are without me; but in few things in which they are not with me, the many things in which they are will not profit them." (St. Augustine in Paul. lib. n. 19.) And this indeed most deservedly; for they who take it by their own discretion, and what they please, lean on their own judgments, not on faith; and not "bringing into captivity every understanding unto the obedience of Christ" (2 Cor. x, 5), they more truly believe themselves than God. "You do believe what you like of the Gospels and believe not what you like, believe yourselves rather than the Gospel" (St. Augustine, lib. xvii, "Contra Faustum Manichaeum," cap. 3). For this reason the Fathers of the ancient Council laid down both new, but followed Divine revelation and the acknowledged and invariable teaching of the Church as to the very nature of faith, which they decreed as follows: "Of these things are to be believed by Divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as Divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium" (Sess. iii, cap. 3). Hence as it is clear that God absolutely willed that there should be unity in His Church, and as it is evident that the mind of unity He willed, and by means of that principle He ordained that this unity should be maintained, we may address the following words of St. Augustine to all who have not deliberately closed their minds to the truth: "What we see the great help of God, such great progress and such abundant fruit, shall we hesitate to take refuge in the bosom of that Church, which, as is evident to all, possesses the supreme authority of the Apostolic See through the episcopal and universal Magisterium? To refuse to the Church the primary is most impious and above measure arrogant. And if all learning, no matter how easy and common it may be, in order to be fully understood requires a teacher and master, what can be greater evidence of pride and rashness than to be unwilling to learn about the books of the Divine Mysteries from the proper interpreter, and to wish to condemn them unknown?" ("De Unitate Crendendi," cap. xvii, n. 35.) It is then undoubtedly the office of the Church to guard Christian doctrine and to propagate it in its integrity and purity. But this is not all the object for which the Church has been instituted; it is not wholly attained by the performance of this duty. For

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