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Dark Cut Tobacco in tins and packages. This is one of the

COOLEST SMOKES

On the market. Try a 10 cent package. You'll enjoy it. All up-to-date grocers and druggists sell it.

HICKEY & NICHOLSON Tobacco Co., Ltd.
Ch'town, Phone 345. Manufacturers.



For New Buildings Hardware

We carry the finest line of

Hardware

to be found in any store.

Architects, Builders and Contractors, will find our line of goods the newest in design, the most adaptable and improved, and of the highest standard of merit in quality and durability.

Also a full line of pumps and piping.

Stanley, Shaw & Peardon.

June 12, 1907.

Fall and Winter Weather.

Fall and Winter weather calls for prompt attention to the

Repairing, Cleaning and Making of Clothing.

We are still at the old stand,

PRINCE STREET, CHARLOTTETOWN

Giving all orders strict attention.

Our work is reliable, and our prices please our customers.

H. McMILLAN.

Dominion Coal Company

RESERVE COAL.

As the season for importing Coal in this Province is again near, we beg to advise dealers and consumers of Coal that we are in a position to grant orders for cargoes of Reserve, Soreened, Run of mine, Nut and Slack Coal, F. O. B., at loading piers Sydney, Glace Bay or Louisburg, C. B.

Prices quoted on application, and all orders will receive our careful attention by mail or wire.

Reserve Coal is well known all over this Island, and is most extensively used for domestic and steam purposes.

Schooners are always in demand during the season and chartered at highest current rates of freight. Good despatch guaranteed schooners at loading piers.

Peake Bros. & Co.,

Selling Agents for Prince Edward Island for Dominion Coal Company

Charlottetown, P. E. I., April 21, 1909-41

Watch Department.

VERY FINE timekeeping watches with 21 jewels adjusted to heat, cold, and five positions. Also 7, 15 and 17 jewel watches, from the larger men's size to the tiny watch worn in wrist bracelets.

Watches cleaned and put in first class order.

Ring Department.

Ladies' rings set with diamonds, ruby, opal, amethyst, pearl and other gems. Signet rings for engraving, emblem rings, children's rings. Rings repaired, stones re-set.

Spectacle Department.

We fit spectacles and eye-glasses up, both in frames and in rimless, after testing each eye separately or on Drs. prescription.

E. W. TAYLOR,

South Side-Queen Square, City.

Souvenir Post Cards

Are a nice thing to send to friends abroad. We have a nice selection of City and Provincial views to select from. The following are some of the titles.

One color 2 cents each.

St Joseph's Convent, Ch'town	Bishop's Palace & Church, Ch'town
St Dunstan's College, " "	Interior St Dunstan's Cathedral, Charlottetown
Notre Dame Convent, " "	View of Charlottetown from Hillsborough Bridge " "
Hillsborough Bridge " "	Victoria Park

Colored Cards 2 for 5 cents.

Victoria Row, Charlottetown	Pioneer Family, five generations
Block House Point, " "	Among the Birches
City Hospital, " "	A Morning Walk, Bonshaw
Str Stanley in ice	Trout Fishing
Sir Minto in ice	A Rustic Scene
Apple Blossoms	North Cape
Travellers Rest	By Still Waters
Beautiful Autumn	The Border of the Woods
Harvesting Scene	Harvesting Scene
Catching Smelts at S' Side	A Shady Nook
Sunset at S' side Harbor	Surt Bathing, North Cape
Summer St, Summerside	Looking Seaward
High School, " "	

We also have a large variety of Comic Cards at one cent each. Any number of cards will be sent by mail providing one cent extra is added for each 10 cards.

EUREKA TEA.

If you have never tried our Eureka Tea it will pay you to do so. It is blended especially for our trade, and our sales on it show a continued increase. Price 25 cents per lb.

R. F. Maddigan & Co.

Eureka Grocery.

QUEEN STREET, CHARLOTTETOWN.

Forty Hours Devotion.

That the practice of the Forty Hours' Devotion has a long and venerable history behind it is well brought out in the article on that subject in the Catholic Encyclopedia, which says:

Although the precise origin of the Forty Hours' Devotion is wrapped in a good deal of obscurity, there are certain facts which must be accepted without dispute. The Milanese chronicler Barigazzi (see "Archiv. Stor. Ital.", III, 537), who was a contemporary, clearly describes the custom of exposing the Blessed Sacrament in one church after another as a novelty which began at Milan, in May, 1537. He does not describe the introduction of this practice to any other persons; but he gives details as to the church with which it started, etc., and his notice seems to have been actually written in that year. Less than two years afterwards, we have the reply of Pope Paul III to a petition soliciting indulgence for the practice. This is so important, as embodying an official statement of the original purpose of the devotion, that we copy it here: "Since [says the pontiff]... Our beloved son the Vicar General of the Archbishopric of Milan at the prayer of the inhabitants of the said city, in order to appease the anger of God provoked by the offences of Christians, and in order to bring to naught the efforts and machinations of the Turks who are pressing forward to the destruction of Christendom, amongst other pious practices, has established a rone of prayers and supplications to be offered both by day and night by all the faithful of Christ, before our Lord's Most Sacred Body, in all the churches of the said city, in such a manner that these prayers and supplications are made by the faithful themselves relieving each other in relays for forty hours continuously in each church in succession, according to the order determined by the Vicar... We, approving in our Lord so pious an institution, and confirming the same by Our authority, grant and remit," etc. (Sals, "Document", IV, 9, of. Batt. in "La Scuola Cattolica", [1895], 204).

The parchment is endorsed on the back in a contemporary hand, "The first concession of Indulgence," etc., and we may feel sure that this is the earliest pronouncement of the Holy See upon the subject. But the practice without doubt spread rapidly, though the details cannot be traced exactly. Already, before the year 1550 this, or some analogous exposition, had been established by St. Philip Neri for the Confraternity of the Trinita dei Pellegrini in Rome; while St. Ignatius Loyola, at about the same period, seems to have lent much encouragement to the practice of exposing the Blessed Sacrament during the carnival, as an act of expiation for the sins committed at that season. As this devotion also commonly lasted for a period of about two days or forty hours, it seems likewise to have shared the name "Quarant' Ore" and under this name it is still maintained in many places abroad, more especially in France and Italy. This form of the practice was especially promoted by the Orian Father, Blessed Juvenal Ancoine, Bishop of Saluggia, who has left elaborate instructions for the regulation of the devotion with greater solemnity and decorum. It seems that it is especially in connection with these exercises, as they flourished under the direction of the Orian Fathers, that we trace the beginning of those sacred concerts of which the memory is perpetuated in the musical "Oratorios" of our greatest composers. Elaborate instructions for the regulation of the Quarant' Ore and for an analogous devotion called "Oratorio sine intermissione" (intermittent prayer) were also issued by St. Charles Borromeo and will be found among the "Acta Mediolanensis Ecclesie." However, the most important document belonging to this matter is the Constitution "Graves a diuturnis" of Pope Clement VIII, 25 Nov., 1592. In the presence of numberless dangers threatening the peace of Christendom and especially of the distracted state of France, the pontiff strongly commends the practice of an unweary prayer. "We have determined," he says, "to establish publicly in this Mother City of Rome (in hoc alma Urbe) an unweary course of prayer in such wise that in the different churches (as specified in the various categories), on appointed days, there be observed the pious and salutary devotion of the Forty Hours, with such an arrangement of churches and times that, at every hour of the day and night, the whole year round, the presence of prayer shall succeed without intermission before the face of the Lord. It will be noticed that, as in the case of the previously cited

Brief of Paul III, the keynote of this document is anxiety for the peace of Christendom. "Pray," he says, "for the concord of Christian princes, pray for France, pray that the enemies of our faith be dreaded, Turks, who in the heat of their presumptuous fury threaten slavery and devastation to all Christendom, may be overthrown by the right hand of the Almighty God." Carefully enough the document contains no explicit mention of the exposition of the Blessed Sacrament, but inasmuch as this feature had been familiar on such occasions of public prayer both in Milan and at Rome itself for more than half a century, we may infer that when the pope speaks of "the pious and salutary devotion of the Forty Hours," he means that the devotion made before the Blessed Sacrament exposed. More than a century later Pope Clement XII, in 1731, issued a very minute code of instructions for the proper carrying out of the Quarant' Ore devotion. Upon this, which is known as the "Instructio Clementina," a word must be said later.

With regard to the actual originator of the Forty Hours' Devotion there has been much difference of opinion. The dispute is too intricate to be discussed here in detail. On the whole the evidence seems to favour the conclusion that a Capuchin Father, Joseph Pianissida de Forno, was the first to organize the arrangement by which the Forty Hours' Exposition was transferred from church to church in Milan and was there kept up without interruption throughout all the year (see Norbert in the "Katholik", Aug., 1898). On the other hand, the practice of exposing the Blessed Sacrament with solemnity for forty hours was certainly older; and in Milan itself there is good evidence that one Antonio Bullato organized this in connection with a certain confraternity at the church of the Holy Sepulchre as early as 1527. Moreover, a Dominican, Father Thomas Nieto, the Bascabite, St. Antonio Maria Zucobaria, and his friend, Brother Baono of Crema, known as the Hermit, have all been suggested as the founders of the Forty Hours' Devotion. The claims of the last named, Brother Baono, have recently been argued by

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Tabernacle has been a marked feature of the last quarter of a century. The Eucharistic Ban has gradually dispelled the chilling mists of indifference and developed the germs of evangelical virtues. This luxurious blossoming of Christian piety in these later times is, doubtless, largely due to the disunion in these assemblies of the best means of bringing the nations into closer contact with the Eucharist. The influence of this increase of devotion is felt in every rank of society, for, with it, have stood multiplied works of zeal. It is for this reason that Leo XIII, consecrated all the energies of his last glorious years to encourage these Congresses and to stimulate the zeal of their promoters. In like manner his Holiness Pius X., from the very beginning of his pontificate, spared no pains to further these interests. Four years ago he expressed his desire to have the Congress held in Rome for the restoration of all things in Christ. These solemn annual sessions have, thus far, taken place in France, Belgium, Switzerland, Italy, Germany, England, and even Jerusalem.

It was our happiness last year to attend the magnificent Congress held in the capital of the British Empire. Never shall we forget that grand and touching sight, or the enthusiastic evidence of religious conviction called forth from the devout multitude. When, from the balcony of Westminster Cathedral, Cardinal Vanutelli, the Papal representative, elevated the Sacred Host over the great city of London, it seemed to us that Christ was taking possession of the kingdom from which He had once been banished; that from His Heart abundant graces of light and faith were falling upon millions of souls; that there upon the ancient Isle of Saints, from the open heavens, we seemed to hear re-echo the words once pronounced on Tabor, "This is my well beloved Son; hear ye Him." Yes, those were incomparable days for England, giving rise in the souls of the happy participants of these demonstrations to the sweetest hopes for the God of the Eucharist.

Cologne followed London in receiving this august Congress, and although in regard to it, the foreign dispatches have a rigid silence, we know that it in no wise ceased to others in the pomp of the sacred ceremonies, the eloquence of the orators, and the immense throngs of people attending, or in the piety manifested throughout its duration. In the marvellous Cathedral, a masterpiece of the thirteenth century, devout crowds approached the Holy

the other hand, an unbridled materialism blinding souls to supernatural truths, and dragging them on to the satisfying of sensual cravings. Directed against these two evils, we find a special providence in the revival of piety and, particularly, in an outburst of devotion towards the Holy Sacrament of our altars, one of the principal developments of which has been the Eucharistic Congresses, or solemn gatherings of bishops, priests, and faithful from all parts of the world, to offer in common their public homage to the Hidden God of the Sacred Host. These Congresses are doubly significant and have a twofold mission to fulfil. First of all, they glorify Jesus Christ dwelling among men, and secondly, they awaken the profoundness of unbelievers, who would suppress all idea of God, or, at least, ignore Him utterly in social life. By faith we know that God is present in the Consecrated Host. To give emphasis to this belief, the Congress brings to view the Sacred Species, bearing it in triumph amid the acclamations of the faithful. The most illustrious churchmen, the most honoured members of society, men equally distinguished for knowledge and virtue, give their whole attention during the time of Congress to the Holy Eucharist, that by their united efforts, they may devise and bring to a successful issue every means of glorifying It and extending in every direction its beneficent influence. The magnificent display of faith crowning the work of each Congress makes a veritable era of spiritual conquest for Christ, announcing and preparing His reign who has received in heritage all the nations of the earth. Such is the first mission of the Congress, and thus far the results in this respect have far surpassed the hopes of the promoters. Secondly, in pointing to the Eucharist as the source and fountain head of all Christian life, they word out the regeneration of society, applying to the evils menacing it their sole antidote, the Eucharistic food. Herein, we see the divine inspiration and the opportuneness of these august assemblies. A ringing of souls towards the

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Now Completely Cured By The Use Of DOAN'S KIDNEY PILLS.

Mrs. W. C. Doern, 13 Brighton St., London, Ont., writes:—"It is with pleasure that I thank you for the good your Doan's Kidney Pills have done me. I have been troubled with backache for years. Nothing helped me until a friend brought me a box of your Kidney Pills. I began to take them and took four boxes, and am glad to say that I am cured entirely and can do all my own work and feel as good as I used to before taken sick. I am positive Doan's Kidney Pills are all you claim them to be, and I advise all kidney sufferers to give them a fair trial."

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(Continued on fourth page.)