

EVERY FAMILY SHOULD KNOW THAT



In a very remarkable remedy, both for INTERNAL and EXTERNAL use, and wonderful in its quick action to relieve distress. PAIN-KILLER is a sure cure for Headache, Toothache, Neuralgia, Rheumatism, Gout, Sprains, Burns, Scalds, Stomachache, Diarrhoea, Cholera, and all other ailments.

BENEDICTION

By M. REGINA GOLDAN.

As when at night around their parents' knees The children, ere in sleep their eyelids rest, Eagerly clasping, beg to be caressed, So we, O God! our Father, come to Thee! However sad, our dreary life may be, However hard the heavy burden pressed, The day that's gone will seem with gladness blest, And through it all Thy tender love we'll see, If when, as now, with all our cares we come, Heart-sick and weary of the bitter fight, Laying them down before Thy feet, we hear, Deep in our souls: "Dear tired child, good-night!"

"THE RIPENED LEAVES."

Said the leaves upon the branches One sunny autumn day: "We've finished all our work, and now We can no longer stay. So our gowns of red and yellow And our solar cloaks of brown Must be worn before the frost comes, And we go rustling down. 'We've had a jolly summer, With the birds that build their nests. Beneath our green umbrellas, And the squirrels that were our guests. But we cannot wait for winter, For we do not care for snow; When we hear the wild northwester We loose our clasp and go. "But we hold our heads up bravely Unto the very last, And shine in pomp and splendor As away we flutter fast. In the mellow autumn noontide We kiss and say good-bye, And through the naked branches Then may children see the sky."

"I SLEEP BUT MY HEART WAKETH."

By JESSIE WILLIS BROOKHEAD.

Sleep to the troubles of life, Sleep, heart, sleep; But to the woe of God Vigil keep Safe in the hollow of His hand. Thus shalt thou come to understand Joys and sorrows so wisely planned: Sleep, then, sleep. Sleep in the tumult of wrong, Sleep, heart, sleep; Wake to the sweet peace of God, Deep, so deep! Even though the tears abundant fall, They shall but rainbow hopes recall, God's dear promise to each and all: Weep, then, weep. Sing, oh, thou comforted heart! Sing, heart, sing; Softly, as praiseth the lark, Carolling. Sleep to thy part of tears and sighs, Wake in the light of God's holy eyes; Herald His glory throughout the skies: Sing, then, sing.

THE ELIXIR OF YOUTH.

By ELIZABETH C. DONNELLY.

Distill'd in a beautiful, magical elixir From the amaranth-bloom and the honey-dew, 'Tis quaff'd but once—in that radiant time When earth and heaven are new, Babes of bliss on its cup-ribbin' dance; Who drinks it of strays, like Adam's peer. 'Tis 'an Eden flush' with Love's romance, Hope's golden atmosphere. Its occult spell to ruin and sin Hath aged heads and alchemists, Yet many a faint risks all to win Its pulse in his palsied wrist. For it mounts to the brain in a dazzling flood, Invests dull clay with its glamor bright; Illumes the brow, inflames the blood, And thrills the heart with delight. In the strength of its nerve no task seems hard, Immortal power and brawn are there; Youth's sanguine eye (like the eyes of the bard) Life's ill make good and fair. Alas! in the hour the draught is drained, All things appear in their sober truth! We may husband the drugs the drugs contain— 'Tis elixir is gone with youth! Gone—till we drink it new once more In our Father's house by the shining river; Where age and decay and death are o'er; God's saints shall be young forever!

Physicians

prescribe Scott's Emulsion of Cod-liver Oil and Hypophosphites because they find their patients can tolerate it for a long time, as it does not upset the stomach nor derange the digestion like the plain oil. Scott's Emulsion is as much easier to digest than the plain oil as milk is easier to digest than butter. Besides, the fish-fat taste is taken out of the oil, and it is almost palatable. The very sickly children, emaciated, anemic and consumptive adults, gain flesh on Scott's Emulsion in a very remarkable manner. Don't be persuaded to accept a substitute. Scott & Bown, Belleville. 50c. and \$1.

The New French Ministry.

(Paris correspondence of the Philadelphia Catholic Times, Nov. 18.)

The definite formation of the Bourgeois Cabinet alters in one important particular the distribution of offices I made known to you last week. The difficulty with regard to the Ministry of Foreign Affairs, due to M. Hanotaux's persistent refusal to co-operate with a Radical government, has been got over by transferring M. Berthelot from the Ministry of Public Instruction to the Foreign Office. This extraordinary appointment has filled every one with amazement, for however great the scientific qualifications of the distinguished chemist, no one has ever dreamed of connecting his mission in life with diplomacy and statesmanship. As a specimen of the new Minister's task, I may mention that at the anniversary reception of the late Czar at the Russian Church, Paris, on All Souls' Day, M. Berthelot sent an official to represent him. Why? Because he is a militant atheist and has vowed never to put his foot inside a church. I wonder what Nicholas of Russia thinks of the Foreign Minister of his great ally? As for the Ministry of Public Instruction and Worship, that has been given over to M. Combar, an elderly Senator, and who at one time in his life wore the cassock. Probably this latter fact was considered as a proof of personal fitness to "boss" it over the Cardinals, bishops and clergy of France. The Papal Nuncio, however, notwithstanding an attack of the gout, made the usual call on each of the new Ministers, a visit which was promptly returned.

But M. Leon Bourgeois has gone further than this. The new Premier, a fervent Freemason, has misused his high position by officially receiving, amidst marks of excessive cordiality, the members of the Council of the Grand Orient of France. M. Bourgeois is notorious for his efforts in behalf of the infamous sect, but the audacity with which he has flouted the country since the moment the President of the Republic sent for him simply takes one's breath away. I believe I am not mistaken in stating that every one of the Ministers chosen by him to form a Cabinet is a mason. M. Doumer, Minister of Finance, was only last year a member of the council of the order. M. Mesureur, Minister of Commerce, presides over the Grande Loge symbolique de France. M. Lockroy, Minister of Marine, belongs to the lodge called "Justice." M. Cavaignac, Minister of War, is affiliated to a lodge at Marseilles. M. Guieysse, Minister of Public Works, belongs to the "Nature et Philanthropie" Lodge. M. Combar, Minister of Public Instruction and Public Worship, belongs to a provincial lodge, and so does M. Viger, Minister of Agriculture. As for M. Richard, Minister of Justice, he is one of the ornaments of the lodge known to the public as the "Temple de la Vertu." Yes, all Freemasons, all atheists! But the Cabinet will not last more than a month or two, that is one comfort. It is none the less a cruel humiliation for a proud and noble Christian country like France—the France of St. Louis, St. Vincent of Paul and of Fenelon—to be subjected even for day to the government of such a crew as this.

The French "Catholic Association" for the Reunion of the Anglican Church" is now fully formed and publishes every month a journal, of which the Abbe Portal is editor. The second number of this periodical contains the following articles: "The Congress of the Anglican Church," "Discourse of Lord Halifax," "Discourse of the Archbishop of York," "The Archbishop of York and Reunion," "English Catholics," "The Oath of St. John the Evangelist in England," and "Our Association and the Press." It will therefore be seen that the French clergy who belong to this association mean business, but so far I am bound to say that their labors are regarded with little favor by their co-religionists in England, who, rightly or wrongly, regard the whole business as unpractical and as really not concerning them. The general question of reunion will find a better solution next Sunday in Rome. Cardinal Langenieux will join Cardinal Richard there, and the combined effort will be presided over by the Pope personally. I have reason to believe that the two French Cardinals will impress on the Holy Father the uselessness of granting further concessions to the republic so long as the bigoted Radical Ministry hold the reins of power. The outlook for the religious congress is just now gloomy, and there is every probability that the odious fiscal measure will now be enforced with the utmost severity.

The Father in the Home.

In a recent address Miss Frances Willard stated that "the father alone can make the home a home." In the face of all the sentimental rubbish with which we have been too long regaled, this sounds refreshingly new, but it is only the truth too long ignored. The father alone is the mixer of the home. If he alone can build up on a sure foundation and defend from all assailants that "sacred refuge of our lives," Women—particular women who are mothers—are wonder-workers in countering evil and in doing all that can be done with poor materials. They are, also, strong to bear mistreatment patiently, hopefully, helpfully. They can keep together the remnants of a home in the midst of ruin, and give its outward semblance to a mere shelter. But for the home, with its full measure of heart warmth and comfort, there is need of the father. Miss Willard's statement has a fuller, deeper meaning than she intended, while her assertion that "mother and child are rapidly taking their rightful place as the central figures of the great world problem" lacks weight. In spite of all the outbreak of the end of the century, it is not to woman, but to man—not to the mothers, but to the fathers, we must look for the enriched and ennobled future. "The hand that rocks the cradle moves the world," we have all heard, but we know that, if so, the cradle contains a man-child who shall live to plant his own roof-tree above a hearth warmed by a fire of his own kindling, even as his father spreads a shelter above the cradle and goes forth to care and toil that the



Just spend his Four Quarters for a bottle of Burdock Blood Bitters as all sensible people do; because it cures Dyspepsia, Constipation, Biliousness, Sick Headache, Bad Blood, and all Diseases of the Stomach, Liver, Kidneys, Bowels and Blood from a common Pimple to the worst Scrofulous Sore.

rocker may sit in brooding peace beside his good wife and hers. Good women are each a special blessing, but good men are absolute necessities. The world is upheld by their strength, and the happiness and freedom of woman are what they provide for her. Theorize and demonstrate as may the "little tin gods on wheels," it all comes round to this in the end. Women are only successful because of men granting a measure of success. The better the men, the greater the grant, and, therefore, for women as well as men, time and thought and care are never better bestowed than in lifting up and refining, in strengthening all that is good and in guarding against all that is evil in our boys, the makers of our future homes. Taking care that our sons are taught their duty of home-making, and their power (God ordained) in the heart of home life, there need be no fear for the future of our daughters. They will be set as fair jewels in the priceless crown of a home kingdom. Woman's only chance of the useful, happy, full-rounded life she craves lies in sharing the lot of a good man. Where the father takes his proper place in the home, fills it with the best he has to give, adds the warmth of tenderness, the support of perfect confidence in him, there is the family life indeed. Bare walls and ragged roof may even glow with loving kindness around him; there are the mother and child safe, happy, blessed, whether among the lowly or the lofty of the land.

That women have grown restless, and are vainly seeking to "feed upon the husks" with appetite and merrymaking, is due to the fact that men are not too many of them as good as they are meant to be, and their forefathers might have made them. That is an old story, wide in its application and well assured in its summing up. The particular point here insisted upon, however, is lost sight of in the rush and melee of these closing years of the century, and it is a sort of Balaam-like utterance from Miss Willard that awakens us to the fact that since "the father alone can make the house a home," the desolate firesides, the vacant chambers, the moss grown doosteps of a homeless age, the vagrancy and barrenness of many lives, must be traced to the want of fatherliness in the life of today. Fatherliness means a kindly masterfulness, a noble manliness. The true father is indeed the "head of the house," and the mother who is his true mate is well content to be the faithful hands, both striving together for the purity, the tender keeping, the fair adorning of their heart-treasures.—Catholic Standard.

We believe in going a very long distance to protect the rights of conscience of every man; but we fancy that a good many sensible people who have the most tender regard for these rights will be inclined to draw the line this side of the proposition, and to let the New York vote, which is the law requiring voters in the State of New York to mark their ballots with a cross shall be amended out of regard for the fanaticism of the Russian Jews in New York City, who, it alleges, will spoil their ballots rather than make that mark upon them. If there is any connection between the emblem of our salvation and the mark used upon the ballot, and if the state of New York be a Christian State, why should it abolish its use of that emblem because of the fanaticism of ignorant and fanatical refugees here? The proposal savours of that extraordinary solicitude for the rights of infidels which leads some people to object to permitting any public money to be used directly or indirectly for the maintenance of religion, lest the infidel be thus obliged to give a mite to its support. The question at the bottom of all these is: Is the State in Christian countries to be Christian? There are a good many noisy people nowadays, enemies of Christianity, who want a negative answer returned to this question; and there are also a good many more who play into their hands and assist in promoting infidelity under the more euphonious name of "non-sectarianism."—Casket.

The Armenians.

Rev. L. A. Lambert, L. L. D., Scottsville, N. Y. Reverend and Dear Father—Will you kindly state in the editorial columns of the Freeman's Journal to what church or churches the Armenians belong? Macaulay, in his essay on "Old times on Church and State," speaks of the Armenians as a sect. Does he refer to the Armenians that are now being persecuted? If so, are there many Catholic missionaries among them, and what success has attended their labors. You are most respectfully, Subscribing, Nov. 23, 1895. The Armenians were the first, who, as a nation, embraced Christianity. St. Gregory, surnamed the "Illuminator," was to the Armenians what St. Patrick was to the Irish, their Apostle. In the year 302 he baptized King Tridates and propagated the faith throughout the whole country. He died in 337, leaving the Armenian Church in a flourishing condition. His most illustrious successors were Saints Nerses, Sahak and Mesrop. The last named invented the Armenian alphabet and translated the Bible into Armenian. After the fourth General Council—that of Chalcedon, held in the year 451—the Armenians fell into the Monophysite heresy, which holds that



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there is but one nature in Christ. In rejecting the authority of the Council of Chalcedon and the Papal Primacy they became schismatics. They continued in this schism for 112 years. After the defeat of the Persians by Heraclius, Byzantine Emperor, in 626, the Armenians returned to the communion of the Catholic Church. This reunion lasted about 100 years, and the schism was renewed with the commencement of the eight century. To their former Monophysism they added the heresy of Monothelism. The schism thus renewed continued till 1439, when the Armenians were again received into the Catholic communion. In course of time, however, they returned to their schism and heresy, in which the great majority of them have continued up to the present time. The schismatic Armenians number about 3,000,000. In Turkey proper there are 2,000,000; in the East, 400,000; in Russia, 500,000. There are about 100,000 Roman Catholic Armenians. The schismatics believe in the seven sacraments, in prayers for the dead, in prayers to the saints, in the Real Presence in the Eucharist, and in the necessity of auricular confession. They are unenlightened, and practice in the Catholic Church—N. Y. Freeman's Journal.

The four lads who wrecked a railroad train near Rome, New York, a few days ago, whereby two men were killed and others were more or less injured, are all pupils of a public school. Two of them attended classes very irregularly for three or four years, the third went through the first six grades, while the ring leader, J. Watson Hildreth, is a graduate of our city schools and attended Wesleyan University part of last year. Professor W. D. Munro, superintendent of schools in Rome, writing to the State Department of Public Instruction; says: "They do not look at all like vicious or hardened young men. It is my opinion that had the present Compulsory Education law been in force ten years ago that this great crime would never have been committed, and I sincerely hope that active measures will speedily be taken to extend the provisions of the law so that all youths over eight and under eighteen, who are not lawfully employed, will be required to attend school regularly. I believe that this and nine-tenths of such crimes are the direct result of idleness and loafing. But, besides being idle, these boys' minds were inflamed and poisoned by constant reading of sensational literature of the dime-novel variety. I wish the publication and sale of such trash could be suppressed, but appreciate the difficulty of legislating against it. The home training of all the boys appears to have been bad or careless and neglected. I firmly believe in the present Compulsory Education Law, and hope we will soon have a still more rigorous one, which will be the best law ever passed for the suppression of crime." We believe that the instruction and discipline in our public schools have a beneficial influence, but we also believe that they need the aid of moral training to make them very effective for good. The youth, Hildreth, did not require the Compulsory Education Law, so highly praised above, to make Jersey go to school, yet he is the worst of the four offenders. What he and his associates in crime lack, is morality.—Catholic Review.

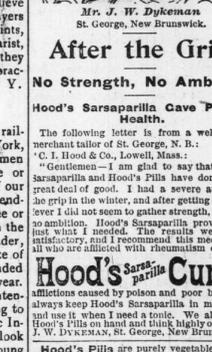
Monastic life has proved too hard for the Episcopalian Community of Saint Benedict at Jerico Mountain, Pennsylvania, for the members have put off their cowls and their sandals, have let their hair cover their tongue and have returned to the world. The order was an outgrowth of the community of the Brothers of the Church that was instituted by Bishop Potter in September, 1854, and settled at Pineville, Pennsylvania, in the solitude of the mountains. Now it is among the things that were. Its former members deserve sympathy and respect for their aspiration for a life of the soul and their willingness to pursue the austere course that they considered to be their vocation. In a real community of Saint Benedict they may find the grace and fortitude and peace needed to crucify themselves for the love of Christ. They will find those heavenly gifts there if they seek them and are called of God.—Catholic Review.

One of the most wonderful rides on record was made by a Kansas priest on a sick call one day a few weeks ago. It is Father John Begley of Kingman. A Mrs. Quinlan of New York was dying on the ranch of her son in the wilds of the Pan Handle of Texas, and Father Begley was sent for to give her the consolations of religion. The distance was 310 miles. One hundred and sixty miles of this distance was over the wild prairies of western Oklahoma, No Man's Land, and northern Texas. Six railways of horses had been arranged for him by the ranchmen along the route from the end of the railroad at Englewood, Kansas. He rode the entire 160 miles in 21 hours and 30 minutes, and reached the ranch five hours before Mrs. Quinlan became unconscious. He ate nothing during the trip and took only one drink of water. What will not our priests do for souls

entrusted to their ministry!—Catholic Review.

The great Catholic scientist, Louis Pasteur, who died not long ago, was once asked: "How is it possible to reconcile the results of your scientific researches with the teachings of the Bible?" He replied, "Go read the Bible and all the commentaries and exegeses thereon, then come to me, and I may answer your question. At present I can only tell you that my studies and researches have thus far won for me only the faith of a Breton peasant, but I doubt not that if I go on studying that I shall sometime attain the faith of a Breton peasant woman." Happy man!

A colored Sister in Baltimore celebrated on the eve of Thanksgiving her one hundredth birthday. She is Sister Helen Joseph West, of the Oblate Sisters of Providence. She was born a slave. In 1837, she enjoyed her golden jubilee as a member of the community. She is still in fair health. The Lord has been good to her.



After the Grip

No Strength, No Ambition Hood's Sarsaparilla Gave Perfect Health.

The following letter is from a well-known merchant tailor of St. George, N. B.: "C. I. Hood & Co., Lowell, Mass.: 'Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over it I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rheumatism or other ailments caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them. J. W. DYKEMAN, St. George, New Brunswick.' Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists."

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