

Calendar for Sept. 1897.

Calendar table with columns for Day, Sun, Rise, Sets, Moon, High Water, and Low Water.

SOMETHING TO THINK OVER.

You are aware that you cannot go without food and still retain your strength; yet you do neglect the exercise and recreation necessary to perfect health and long life.

MARK WRIGHT & CO. Ltd.

The Hottest, Laziest, Uncomfortablest Month in the Year is

AUGUST.

If ever a man appreciates a cool comfortable yet dresy shirt, now is the time. If there is any place where a man can always suit himself and get the best, it is here.

Shirt We Sell.

There's something about it that makes a man think it was made for him. IT FITS WELL, LOOKS WELL, WEARS WELL.

D. A. BRUCE.

LITTLE MAXWELL BINDER!

The only right-hand Binder in the market. It has more good points than any other machine made.

Finlayson & McKinnon

TERLIZICK'S CORNER, Queen and Kent Sts. Charlottetown, August 18, 1897.

English Manures

Superphosphate, Nitrate of Soda, Muriate of Potash, Kainit, Bone and Meal, etc., etc.

AULD BROS.

THE PERFECT TEA MONSOON TEA

Monsoon Tea is packed under the supervision of the Tea growers, and is advertised and sold by them as a sample of the best quality of Indian and Ceylon Teas.

Is Your Heart Strong?

Or have you palpitation, throbbing or irregular beating, dizziness, short breath, smothering or choking sensation, pain in the breast or heart? If so, your heart is affected and will in turn affect your nerves, causing nervousness, sleeplessness, morbid anxious feeling, debility.

Milburn's Heart and Nerve Pills

Cure all these complaints by regulating the heart's action and building up the nervous and muscular system to perfect health and strength.

Local and Special News.

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

Football in Ireland. Football in Ireland may be said to consist of three parts—Rugby, Association, and Gaelic. The rule of play in these organizations has been defined as follows: In Rugby you kick the ball; in Association you kick the ball if you cannot kick the ball; and in Gaelic you kick the ball if you cannot kick the man.

Milburn's Heart and Nerve Pills are curing heart and nerve troubles in every city, town and village in Canada. Mr. F. Abbey, Toronto, says: "Milburn's Heart and Nerve Pills cured my husband who had for fifteen years suffered with weak nerves caused by heart trouble. He was subject to pain in his head, dizziness, fainting spells, sleeplessness, etc. He is now free from these troubles, and feels 100% better than when he began using the pills."

That hacking cough can be quickly cured by Hagyard's Pectoral Balsam, Price 25c.

DEAR SIR:—I must honestly say that I have tried your valuable medicine, B.B. for the disease called prairie itch, and have found this remedy to be the wonder of the world. I have used these bottles and send these Pills forth to make their own cure. I can highly recommend it to all who suffer from any skin disease or impurity of the blood.

Norway Pine Syrup cures Coughs.

Minard's Pills

Are prepared from vegetable medicines only. The combination is so carefully arranged as to meet all cases when a Cathartic is necessary. They not only evacuate the bowels, but open the secretions and expel foul humors from the system. Their action is gentle and thorough, for who suffers from these troubles and send these Pills forth to make their own cure. I can highly recommend it to all who suffer from any skin disease or impurity of the blood.

Minard's Liniment for Rheumatism.

THEY DO GOOD WORK. The following letter tells what people think about your pills: DEAR SIR:—I gladly testify to the virtues of your Lax Liver Pills. I used to be troubled with severe constipation, and for a long time, and took these pills hoping for a cure, and my hopes were rapidly fulfilled. I have found them to be a never failing remedy and heartily recommend them.

Norway Pine Syrup heals the lungs.

HAGYARD'S YELLOW OIL. The great pain cure. Used externally cures rheumatism, swellings, sprains, bruises, stiffness, pain and soreness of every description. Internally used in cases of colds, sore throats, bronchitis, asthma, bronchitis, quinsy, etc. Price 25 cents. All druggists.

Minard's Liniment the best Hair Restorer.

PROOF FROM THE PEOPLE. Mr. Geo. Baskin, Missionary for the International Mission in Algona and North-West. He writes: "I wish to say that Dr. Fowler's Extract of Wild Strawberry has been to me a wonderful, soothing, speedy and effective remedy. It has been my companion for several years during the labor and exposure of my missionary work in Algona. Well it is for old and young to have it in store against the time of need, which so often comes without warning."

Minard's Liniment is the best.

G. & J. JURY.

North Side Queen Street, opposite the Market.

A Royal Tertiary.

"A Royal Tertiary" is the title of an article in the current issue of the Rosary Magazine by the Countess de Courson. Among the large number who perished in the terrible fire at the Charity Bazaar in Paris last May none was more prominent than the Duchess d'Alençon. The Duchess had been for years a member of the third order of St. Dominic, and she was noted throughout France for her devotion to the Church and for her charity. When she was received into the third order she was given the name in religion of Sister Mary Magdalen.

Her love for the order was said to be touching in the extreme. She was president of an association whose object was to provide for the support of the young novices of the Dominican Sisterhood, and into this work she threw herself with a zeal and devotion that proved a powerful stimulant to her fellow-workers. The Duchess seemed for years to have had a conviction that her life would not be a long one, and to a nun who enjoyed her confidence she spoke of death as one who feels it close at hand. The Countess de Courson tells in detail the story of that awful tragedy when the Duchess and so many of her companions lost their lives. She was at her post, at the counter, where during four days she presided at the sale in behalf of the Dominican novices, when the fire broke out. Her first words to a lady standing near her were, "Be calm, let us avoid a panic!" her next, "Let us pray," and falling on her knees, she uttered a fervent prayer. A lady who succeeded in making her escape from the burning building relates that when she beheld the Duchess who was standing upright, calm and still; the flames were above and around her, but she seemed not to see them; her eyes were raised to heaven. The anecdote concludes in a late issue, prints a paper in which the Duchess, some time before her death said: "I desire, and I request, that immediately after my death my hair may be cut off and burnt by a nun or a tertiary of the Dominican order; that none of it shall be kept for any one except for my beloved husband, the Duke d'Alençon, if he should desire it; but I beg him to yield to my wish, and to allow my hair to be entirely destroyed." She goes on to demand that immediately after death her body should be dressed in the habit of the order, and that a crucifix, her rosary, and a copy of the rules of the order should be placed in the coffin. She particularly insists that her funeral should be of the plainest, her funeral as simple as possible, without flowers or music, and that on her tomb should be engraved the following inscription: "Sophie Charlotte, Duchesse d'Alençon, Sister Mary Magdalen, of the third order of Penance of St. Dominic."

During a whole week the remains of the Duchess rested in the crypt of the Dominican church in Paris, where it was guarded by the monks of the Dominican order and by the tertiaries to whom she had belonged. In accordance with her often expressed wish the last prayers were read over her tomb by a Dominican father.—Sacred Heart Review.

Life Work of a Great Catholic Apologist.

"The Life-Work of a Great Catholic Apologist, and its Bearing on a Vital Question," is the title of a scholarly article in the August Catholic World by the Rev. M. O'Riordan. It is a review of the work of Mr. T. W. Allies, the philosopher and historian. Many years ago, when the late Cardinal Newman inaugurated the Catholic University of Ireland he invited Mr. Allies to accept the position of professor of the philosophy of history. He accepted the position and began immediately a series of lectures in which he discussed the meaning of the philosophy of history. Though his connection with the university did not continue very long he did not relinquish the work begun there. On the contrary, during all the intervening years since 1854 he has been developing the subject which he then began. During these years Mr. Allies has produced no less than eight volumes in which he traces the gradual growth of Christianity, from the sowing of the mustard seed to the blossoming of the mighty tree which grew out of it. Mr. Allies shows how its growth was sought to be checked. First persecution tried to destroy it by force. Then pagan philosophy tried to wither it by logic. Next came the dissolution of the Roman empire, while in process of being Christianized, and over its ruins were strewn rude materials from the north which the Church had to Christianize in turn. And while Christianity was reducing those chaotic elements into social order

The Moral Law and the Miners' Strike.

Something peculiarly applicable to the present momentous labor crisis is to be found in that most admirable compendium of law and duty which is embodied in Pope Leo's Encyclical on Labor. This wonderful document, the more it is studied, so far from growing trite or irrelevant by reason of frequent reference to it, appears the more clearly a kind of inspired general code applicable to all possible developments of industrial questions and all phases of social existence. Its powerful arguments touch the cases of all; the State, the capitalist, the workman have here a definition of obligations and rights which, rightly applied, leaves no room for doubt or equivocal. The fundamental principle emphatically insisted on being that private ownership must always be held sacred and inviolable, the law should be so that the workman, by protection of the fruits of his labor, is encouraged to become an owner, while the capitalist is assured in the employment of his legitimate returns. It is postulated that a workingman's wages are to be sufficient to enable him, if he be a prudent person, to lay by a little for future provision, and any social scheme which proposes to confiscate his savings for general purposes is shown to be against the moral law and the individual rights of the worker.

This maxim has been expounded by wide and lengthened experience to be most salutary and most conducive to the welfare not only of the individual and the particular community, but that of the State at large. Whenever the general policy of the State has encouraged habits of industry and thrift by securing to every man the peaceful enjoyment of the fruits of his honest toil, that State has always found the humble citizen its firmest reliance in the hour of foreign danger and its strongest bulwark against the fantastic revolutionary proposals of empiric and demagogue. As a striking instance of this, we may point to the readiness with which the rural population of France responded to the call of the provisional government under the late M. Thiers for the vast loan required to purchase the emancipation of the soil from the conquering German armies, after the overthrow of the Empire in 1870. The French peasant, being the owners of their own land, had long been inured to habits of thrift and become the most conservative of populations. They freely gave their blood to defend the territory, and when the fortunes of war decided against them, they confidently gave their money to purchase peace, trusting implicitly in the honor of the nation to repay the loan. The six milliards of francs which M. Thiers called for were subscribed thirty times over, almost entirely by the frugal and industrious French peasantry. We need hardly ask would this have been the case had they reason to believe that the government to which they entrusted their savings had been an instrument of oppression to the toilers and an encourager of capitalists and monopolists banded together to wrest, by the aid of the law, the fruits of his toil from the peasant and the workman or to restore the state of things which existed prior to the overthrow of the feudal system. With regard to this special case of the striking miners, we cannot but observe how closely the principles laid down by the Encyclical touch the actual circumstances. The mining class in special, the document goes on to affirm, demand sympathetic and liberal treatment. "Those who labor in mines and quarries and in work within the bowels of the earth," declares the Holy Father, "should have shorter hours in proportion, as their labor is more severe and more trying to health. * * * As a general principle it may be laid down that a workman ought to have leisure and rest in proportion to the wear and tear of his strength, for the waste of strength must be repaired by the cessation of work." So far as regards the question of the hours of labor. Now comes the consideration of the sorely less vital subject of the toiler's reward: "Wages, we are told," the Encyclical goes on to say, "are fixed by free consent, and, therefore, the employer when he pays what was agreed upon has done his part and is not called upon for anything further. * * * There is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil the workman accepts harsher conditions because an employer or a contractor will give him no better, he is the victim of force and injustice." These are circumstances

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which, on the authority of the eminent author of the Encyclical, demanded the intervention of the State or some agency approved of by common sense and humanity. For, to use the impressive language of the Encyclical, "the first concern of all is to save the poor workers from the cruelty of grasping speculators, who use human beings as mere instruments for making money." Who can deny that the conditions thus hypothetically outlined are present in all their striking features in the dispute between the mine operators and their hands? These operators are not owners—they are merely speculators in human labor—grasping speculators, as they have proved, for the most part, though there are, in their ranks men of just and humane disposition, but too weak to withstand the pressure of those who are of sterner mould. We believe that the question of the workers' wages and their hours of labor come within the category of cases which the Encyclical contemplates, and we certainly believe it ought to be the first concern of us all to see that the workers be saved from the rapacity of the class who believe in the human chattel system rather than the dignity of labor, and the nobility of man.—Catholic Standard and Times.

The promoters of the "Passion Play" at Oberammergau foresee diminished profits for the next representation in 1900, owing to the competition of the Paris Exhibition, and it is already proposed to modify the hitherto unbroken tradition of the play and to advance or to defer the date a year. The committee has submitted the matter to the Regent of Bavaria with the view of obtaining his assent. The Catholic papers all oppose any such step and say that the villagers and artists are becoming vulgar calculators, degrading the institution and forgetting that the tragedy play is for edification and not for profit.

A new Cathedral built on the site of the one destroyed at Tientsin, China, during the great massacre, was recently dedicated. The services were partly private, as the priest feared on outbreak on the part of the natives.

In Russia the Catholic Churches in the Government of Minsk—closed about thirty years—are now open. The Governor no longer requires the use of Russian in the Catholic Churches. The nomination of seven Bishops is expected in Russia soon.

It is rumored that another Archbishop may shortly be appointed for England, with episcopal residence at Liverpool.



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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 but it costs the consumer less, as he gets more doses for his money.

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