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BRISTOL'S PILLS

St Columba to a Sea-Gull Flying Toward

BY MICHAEL WATSON, S. J.

Swift through the sunset's glow, O wild sea-bird, thou like To Erin, where bright, singing waters flow, On pinions broad thou hiest; Among her cliffs that spurn the raging

Away, speed fast away!

I watch thy snow-white wings in sunligh
glancing—
Beneath thee, soaring thus o'er ocean spray

The merry waves are dancing.
That I could with thee sweep to Erin's shore, In life or peaceful death to leave her never

O bear my heart with thee!
My native and is bright and sweet and

holy— There live God's saints by hill and lak and sea, God's saints, so meek and lowly: Her sons are kingly men, straight, stron and brave,
Her daughters fair are pure as white crest
of the wave.

O bear with thee my heart ! For thou hast never sinned and so,

joicing,
Away to well-beloved Eria dart;
While I, my sorrow voicing,
Behold, ay me! but sterile sea and sand—
I see not Derry's oaks, I tread not O happy bird, adieu!
As foam flake sinks into the boundle

ocean, So in the heavens thou fadest from view:
A speck without a motion,
Thou still art there—but now

My native land, farewell ! May gladness laugh o'er all thy plains and mountains,
And aye be heard thy holy convent bell True faith abide in woods, vales, perfumed

Grewing Of A Soul.

Hear ye this parable: A man Did plant a garden. Vine and tree
Alike, in course of time, began
To put forth fair and pleasantly.
The rains of heaven, the persuading sun,
Came down alike on each and every one.

Yet some trees wilful grew, and some Strong vines grew daily in the sun, With gaudy leaves, that ever come To naught. And yet, each flaunting of Did flourish on triumphantly and glow Like sunset clouds in all their moving

But lo ! the harvest found them not; The soul had perished from them. Mo
And muck and leaf lay there to rot.
And furnished nourishment unfold
To patient tree and lowly creeping vine
That grew as grew the busbandman's design

Hear then this lesson, hear and heed: I say that chaff shall perish; say Man's soul is like unto a seed To grow unto the judgment day.

It grows and grows if He will have it grows if He must have it so.

READING FOR LENT.

The Holy Mass, and how to Hear (St. Francis de Sales.)

centre of the Christian religion, the the true friends of the poor and the heart of devotion and the soul of divinely-appointed consolers of all piety; a mystery as ineffable as to human misery, charitable institutions comprise within itself the abyss of are rising on all sides. In town as divine charity; a mystery in which well as country associations of men God communicates himself really to and women devote themselves to us, and in a special manner replenish es our souls with spiritual graces and shelter the destitute, the orphans, the

When prayer is united to this divine to those who have none, and thus ful-Sacrifice, it becomes so unspeakably fil the great law of Christianity. It efficacious as to cause the soul to would be exceedingly ungrateful not overflow, as it were, with heavenly to recognize this, and to give ear to consolations. Here she reclines upon the false accusations and libelous asher well-beloved who fills her with as much spiritual sweetness that she resembles, as it is said in the Canticles, against the rich, and who are then

Mass every day, that you may, jointly with the priest, offer up the holy workman who, seeing his comrade only indulge in pedestrian exercises Sacrifice of your Redeemer to God out of work, shares with him the outside the boundary walls. The His Father for yourself and the bread that he gains by the sweat of Church does not wish her Cardinals whole Church. The Angels, says St. his brow, gives alms and gives them to be exposed to any mark of disre-John Chrysostom, always attend in nobly too. This is the widow's mite; spect, however involuntary, on the great numbers to honor this adorable and when the rich man enters the part of the crowd, and was once inmystery; and we, by associating our-same miserable home to minister selves to them with one and the same intention, cannot but receive many alms shall have less value in the it is related that Cardinal de Rohan favorable influences from so holy a sight of God than the morsel of bread being in Rome after the June, 1830, triumphant, and those of the Church go much amongst the poor witness tion on this head from the Sovereign militant, unite themselves to our Lord every day this most touching charity, Pontiff himself. The manner in in this divine action, that with Him, so small in the eyes of men, so great which he had been treated, his volume in Him and through Him they may in the sight of God, which they exer- tary exile, iliustrious birth and rare ravish the heart of God the Father and make His mercy all our own.

Oh! what a happiness it is to a soul devoutly to contribute her affections enough to feed them, give a home and the Holy Father and said: "Most

Sacrifice, endeavor at least to assist at it by a spiritual presence, uniting your intention with that of all the faithful and using the same interior acts of devotion in your closet that you would use in some church representations. In the same interior acts of devotion in your closet that you would use in some church representations. In the widow's mite; this is the charity our Lord declares to be the greatest. you would use in some church repre- clares to be the greatest. sented to your imagination.

manner, either really or mentally from the beginning till the priest goes up to the altar, make with him your preparation, which consists in placing yourself in the presence of God, action begging pardon for your sins. From the time he goes up to the altar to the Gospel, consider the birth and life of our Lord by a simple and good to the single single and good to the single single and good to the single our Lord by a simple and general consideration. From the Gospel till

after the Creed consider the preaching of our Saviour, and protest that you resolve to live and die in the faith and obedience of His holy word and in the communion of the holy Catholic Church. From the Creed to the Pater Noster apply your heart to the mysteries of the Passion and death of our Redeemer essentially represented in this holy sacrifice, and which, with the priest and the rest of the

God the Father and for your salva-From the Pater Noster to the Com munion strive to excite a thousand desires in your heart, ardently wishing to be forever united to our Saviour

by everlasting love. From the Communion till the end return thanks to Jesus Christ for His incarnation, life, passion and death, as well as for the love he testifies to us in this holy sacrifice, conjuring him to be forever merciful to you, to your parents and friends and to the whole Church, and, finally humbling yourself with your whole heart, receive de-Lord gives you through the ministry of His officer, the officiating priest But should you prefer, during Mass

Thou wilt rejoin thy friends and build to meditate on the mystery you proposed for your meditations on that day, it is not necessary that you divert your thoughts to make all these practical acts; but at the beginning direct your attention to adore and and offer up this holy Sacrifice by the exercise of your meditations and prayers, for in all meditations the aforesaid acts may be found either ex pressly or tacitly and equivalently.

The Widow's Mite. (Mons. de Segur.)

During the three years of His pub lic preaching our Lord frequently entered into the Temple, To Orie day he was with His Apostles in one of the halls leading into the sanctuary and called the Treasury, because the alms of those who went in to prayer were received in a kind of box placed there for that purpose. Here our Lord paused for a tew minutes, watching those who passed through and noticing the alms which they cast in.

Many rich men cast their gifts generously into the treasury. A poor widow came and gave two small pieces of money, equal to one farthing. When she was gone into the Temple now thou'rt gone,
And I who hailed thee stand upon this beach alone.

The Son of God turned to his disciples which pierced her foving heart? How must her bleeding heart have melted in sympathy with her suffering Son! God, but she of her want hath cast in ners in vain ! all the living that she had." Are not these divine words very

> ess nothing but what is necessary and yet desire to help those who are nore unfortunate that themselves? The widow's mite is an evident proof that all men, the poor as well as the rich, are called by our Father in heaven to fulfil the great and holy law of almsgiving. The rich, in orde to accomplish the will of God, should give much and should give gladly the poor should give a little, and, a ships of poverty, it is scarcely necessary to add that the little they give should be given ungrudgingly. The much, yet God Himself declares to us that her alms were of greater value daily more frequent and numerous. ing in her mites, did not surely give than the abundant offerings of the The rich who had preceded her. God does not weigh the actions or men by the same measure as we do. In al desires purity of intention, charity and self-abnegation. love,

outward action, although it has its own importance, is nevertheless only secondary, and thus the law of Christian equality amongst men ever sub-sists in the sight of God notwith-standing the diversity of rank, fortune and social position.

Hitherto I have said nothing of the most holy, sacred and august Sacrament and Sacrifice of the Mass; the direction of the bishops and priests, and labor of the day, as the direction of the bishops and priests, and labor of the day, as the direction of the bishops and priests, and labor of the day, as the direction of the day, as the day, as the direction of the day, as the direction of the day, as the visiting the poor and the sick; they aged and the fallen; they give bread

Dear children of God who will, what relaxed since then, and at the Now, to hear Mass in a proper perhaps, read these lines, if it has present day we meet Cardinals on foot

K. D. C. Pills tone andregu- K D. C. the household remedy For immediate relief after eatfor stomach troubles.

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been the will of your Father in in the quieter parts of the city. They heaven to cast your lot amongst the are, however, always closely followed poor He loves and cares for, act thus by a domestic and their carriage. unto your brethren, and you shall be Years ago a French member of the rich in God's holy sight, rich for all Sacred College, now dead, had oc-eternity.

Origin of a Devotion.

Tradition tells us that after Christ's ascension the Blessed Virgin was wont daily to travel from Pilate's house to Mount Calvary, along the way over which Jesus bore the cross, and that she paused at those spots made memorable by some insult, injustice, or cruelty inflicted on Christ. can form an idea of the Queen of Martyrs as she thus, amid those silent witnesses of the passion, meditated on the sufferings of her divine Son? Must not every sight of the pillar at which He was scourged, of the tribune whereon He was mocked, of the spots whereon He fell, of the way marked by His blood, of the nails that transfixed Him and of the cross whereon He died, of the grave where in He was buried, have been a sword the Son of God turned to His disciples which pierced her loving heart? How poor widow hath cast in more than in sympathy with her suffering Son they all. For all those have of their And oh, how she must have prayed abundance cast into the offering of that His death might not be for sin-

These pilgrimages were noticed. The sorrowful Mother was not permit. True faith abide in woods, vales, perfumed leas,

Within thy silver ring of foaming flashing bread by the work of their hands; who companied her, praying in the spirit

Fount of love and holy sorrow, Mother I may our spirit borrow Somewhat of thy woe profound Unto Christ with pure emotion

Raise our contrite hearts' devotion-

Love to read in every wound! Thus the practice inaugurated by Mary grew into a devotion which has they know by experience all the bard- led Christians to hold in veneration every place in Palestine indentified with the Saviour. The devotion spread until every one who had poor widow in the Gospel, when castpiously-inclined resolved to spend their lives in the practice of mortification and prayer, where the very surroundings would constantly our actions He seeks and especially speak to them of the events in their

Divine Master's life and death. With the growth of Christianity the remoteness of certain people rendered for them a journey to Jerusalem so fraught with expense, difficulty, danger and sometimes disorder that many pious souls found it inadmake a pilgrimage there. and labor of the day," so the same 3.300 years older than the code of just Lord decreed that those who Napoleon, and almost as many years could visit Jerusalem only in spirit should receive the same graces as those who were privileged to do so in stations of the cross (or pictures representing our Lord's journey to Mount Calvary,) every Catholic church became a Jerusalem to all has successfully withstood the violent Rev. D. I. McDermett in Our Lady of Good Counsel.

A Rule for Cardinals.

sembles, as it is said in the Canticles, against the first of smoke proceeding from a selves at war with religion and with fire of aromatic wood, myrth and all the laws of society. With very frenkincense, and from all the powders of the perfumer.

Speaking of Cardinals, it may not be generally known that there was once a severe rule forbidding members of the Sacred College to walk in the powders of the perfumer. be generally known that there was once a severe rule forbidding members Endeavor, therefore, to assist at not necessary, I repeat to be rich in streets of Rome. They were obliged Mass every day, that you may, jointly order to be charitable. The honest to traverse the city in carriages and flexible upon the keeping of the rule, abundantly to the same distress, his which was made many centuries ago. The choirs of the Church given by the workman. Those who revolution, tried to obtain a dispens for obtaining so precious and desirable a treasure!

Should some indispensable business prevent you from assisting in person desirable at the cold many and the Holy Father, I come to beg a favor.

They see poor work—
They see at the celebration of this sovereign dwelling to old men paralyzed or sacrifice, endeavor at least to assist bind, who would die of hunger with me to go on foot, so as to save the

ing, use K. D. C.

ale. In obedience to an order given by a municipal guard, his coachman had to take up his stand on the opposite side of the street, and when his Eminence left the shop he imprudently crossed just as a tram was passing, was knocked down and severely shaken. Fortunately, however, he was able to get into his carriage and thus escape the kindly crowd o persons who rushed to his assistance,-Ex,

Should Read the Bible.

There was an immense congrega-

tion in the Baltimore Cathedral on Sunday the 3rd inst. Cardinal Gibbons preached. His text was taken from the gospel for the day, which treated of the fast and temptation of Christ in the desert. The Cardinal said that as our dear Lord on that occasion made several quotations from the Scriptures, I deem the time and occasion most opportune for commending to my hearers the sacred duty of hearing and reading devoutly the word of God. It is, he continuany allusion whatever to the classic gin and sublime destiny of man and the means of attaining it. It is the the veneration of the faithful." key that interprets his relations to his Creator. It is the foundation of our

heritage. Its moral code is the stan-

dard of our lives. If our Christian civilization is so manifestly superior to all actual preexisting social systems, it is indebted for its supremacy to the ethical teachings, of Holy Writ. Viewed as an historical chronicle, the Word of God is the most ancient, the most authentic and the most instructive and interesting record ever presented to mankind. It contains the only reliable history of the human race before the deluge, embracing a period of more than fifteen hundred years from the creation of Adam to the time of Noah. Were it not for the Hebrew annalist the antediluvian age would be a complete blank to all succeeding visable, if not well nigh impossible, to generations. The Decalogue is 700 years older than the jurisprudence of Lycurgus; it is 2,000 years older than the Justinian; it is 2,700 years older as much as those "who bore the heat than that of the Magna Charta; it is 3,300 years older than the code of older than the American Constitution—and yet the Decalogue is better person, and by the erection of the inculcated than any laws ever framed souls who there sought the graces and shocks of the most formidable assail-indulgences of the Holy City.— Very ants. There is not a single arch or column or keystone in the sacred edifice that does not show some marks of foreign or domestic assault. But there it stands, as firm as the pyra-

mids, unshaken and unriven by the upheavals and revolutions of centu-It gives us the narrative of the most memorable and momentous events and of the most eminent men that have ever figured in the theatre of the world. There is scarcely a notable incident recorded in Scripture that may not serve as a text for some moral reflections. Bible facts are sermons as well. Read Massillon's discourses and you will perceive the truth of this assertion. If history is philosophy, teaching by example, this definition is specially applicable to the Word of God, for the apostle says that 'what things soever were written

were written for our learning.' There is not a single virtue that is not embellished by the luminous example of some patriarch or prophet or apostle or king or matron in the Sacred Book. If you look for an example of unshaken faith and hope in God, where will you find it more beautifully portrayed than in Abraham ? In David you have a conspicuous marvel of tender piety toward God and of magnanimity toward on enemy. Chastity and filial affection shone forth in the life of the patriarch Joseph. Tobias and Job were held up as types of patience and resignation in adversity. Martial heroism are strikingly exnibit ed in Gideon and the Machabees an domestic affection by Jacob and Ruth

Is your digestion weakened by la-Grippe? Use K. D. C.

Susana is a sublime pattern of con-jugal purity, and St. Paul of burning

real and apostolic courage.

Where shall we find a more graphic and impressive picture than that of Paul, with his face emaciated after two years of imprisonment and led in chains into the hall of Felix, the Govchains into the ball of Felix, the Governor of Cesarea? Felix is presiding with his adulterous wife siting beside him. The apostle with uplifted manacled hands preached to Felix on righteousness and chastity and the judgment to come. Felix trembled before the prisoner and hastily withdress from the chamber, atoms he the drew from the chamber, stung by the words of Paul and oppressed by a guilty conscience. What a striking instance is this of the superiority of innocence enchained over guilt en-through! Wellmight Felix tremble at those three words, justice, chastity and the judgment to come, for justice he trampled upon, chastity he had violated and the judgment to come he had reason to dread.

While these great luminaries shine forth like stars in the firmament, guiding the wayfarer in the path of rectitude, the lives of others recorded in Holy Writ who had fallen from their high estate serve as beacon lights warning us to shun the rocks which isobedience, Sampson's and Solomon's licentiousness, the vengeful spirit and cruelty of Jazebel, with the ey to loan. awful retribution which followed; the treachery of Judas, the falsehood and avarice of Ananias and Saphira, these and other examples of the kind are striking object lessons to the reade: to show that no crime can be committed with impunity, and that 'what a man soweth, that shall be reap also.'

The Bible is the unfailing fountain from which the theologians, doctors and fathers of the Church have copiously drunk. Who have surpassed in pulpit eloquence the fathers of the There is a freshness and virility in their sermons which have rarely been equalled and never excelled by modern preachers. Their great strength was the result of the invigorating nourish-ment on which they fed. The only book of divinity they consulted was the Word of God.

Apart from its inspired character the Bible is a model of literary ex cellence. What classic author, ancient or modern, can excel Isaiah or St. John in sublimity of conception or the books of Samuel or Kings and the gospels in the charm and conscise ness of historical narrative, or Jeremiah's Lamentations in pathos and tenderness, or the Apocalyse in descriptive power, or Job in majestic and terrible images, or David in poetic thoughts? The grandest creations of poetic genius pale before the psalm ody of the royal prophet. Milton noblest images from the pages of the

sacred writings. But the Bible should be read for a higher motive than for the sake of the ed, a remarkable and significant fact style. It should be perused for the that the Bible is the only book which Christ is known ever to have read or to have quoted in the whole course of the pertals of this temple of divine his public ministry. He never made knowledge you should not stop to admire the ornaments and decorations literature of Greece and Rome, which of the interior, but you should rather flourished in his day. The word of meditate on the words of wisdom that God is an inexhaustible treasury of are inscribed on its walls and conheavenly science. It is the only template the hallowed portraits look oracle that discloses to us the ori-

The Pope has issued a brief to the bishops in England granting dispensa Christian faith and of our glourious tion from observance of the Lenten fast in consequence of the prevalence of influenza in Great Britain.

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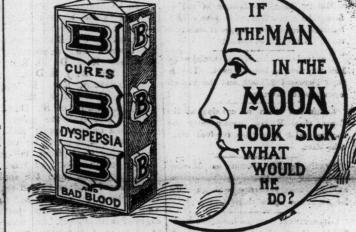
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