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Cor Merchants Bank of P. E. I., Water St., Ch'town, Jan. 21, 1892. } 1y

NOTICE.

THE undersigned intends making a change in his business on October 1st 1892, and requests a settlement of all Book Accounts &c., immediately after that date.

EDWIN McFARLANE,

Annandale, Lot 56, Sept 7th, 1892. 1m.

The Charlottetown Hospital.

UNDER the management of the Sisters of Charity, visited daily by a staff of skillful physicians, supplied with all the convenience for the treatment of special cases, private rooms at moderate charges for private patients. For admissions and other particulars apply to the Lady Superior or to any member of the medical staff.

March 12, 1890.—tf.

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THE undersigned offers for sale his Farm situated at Midpoint about one mile from the head of St. Peter's Bay. It contains about 55 acres of land one half of which is cleared and the remainder covered with fencing and fine wood. There are a house and barn and good well of water on the premises. The land is situated in a very convenient locality in one of the prettiest places on the Island.

For further particulars apply by letter to A. McAulay, No. 1 Melrose St., Boston, Mass, or on the premises to

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10 Cases Mens and Boys Clothing now opened

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JOHN NEWSON.

Charlottetown, Feb. 20, 1889.

Estate of Hugh Currie

PEAKE'S STATION.

THE Book debts and Notes of Hand of the above estate having been assigned to us, all indebted are requested to make prompt settlement, either in cash or farm produce.

Mr. Currie is authorized to receive and grant discharges, and will be found at the old stand.

CARVELL BROS.

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In all that goes to strengthen and build up the system weakened by disease and pain, Ayer's Sarsaparilla is the superior medicine. It neutralizes the poisons left in the system after diphtheria and scarlet fever, and restores the debilitated patient to perfect health and vigor.

With all his practice the devil has never improved on the first hypocrite.

To rise in the morning with a bad taste in the mouth and no appetite, indicates that the stomach needs strengthening. For this purpose, there is nothing better than an occasional dose of Ayer's Pills taken at bed time.

Gladstone is said to be known by his colleagues as "the man with the terrible memory."

Hall's Hair Renewer renders the hair lustrous and silken, gives it an even color, and enables women to put it up in great variety of styles.

The hungriest men on earth to-day are those who have the most wealth.

Are you troubled with bad taste, belching, burning in throat? Take K. D. C.—the King of Dyspepsia Cures. It is guaranteed to cure you.

Are you troubled with sour stomach, nausea, nightmare? Take K. D. C., the King of Dyspepsia Cures. It is guaranteed to cure you.

When the brain is weak, the nerves unstrung, the stomach out of order, use K. D. C. Free sample to any address. K. D. C. Company, New Glasgow, N. S.

The prodigal's first wrong step was in thinking only of himself.

Hinard's Liniment is used by Physicians.

THINK FOR YOURSELF. Don't you think a medicine which cures others will cure you? Don't you think you need Burdock Blood Bitters to help you to health and happiness. We know B. B. B. cures Dyspepsia, biliousness, constipation headache and bad blood. Don't you think it is time you tried it?

A boiling tea kettle does its best to whistle like a steam engine.

A CONSIDERATION.—GENTLEMEN—My brother suffered from summer complaint and was extremely weak. We tried many remedies but without effect. At last my aunt advised us to try Dr. Fowler's Extract of Wild Strawberry, and before he had taken one bottle he was cured. We consider it saved his life.

Miss Adelaide Crittenden,
Baldwin, Ont.

A selfish heart has as much kill in it as a pound of gunpowder.

HOW TO CURE HEADACHE.—Dear Sirs,—I have used your Burdock Blood Bitters for biliousness and sick headache and never neglect to praise it. It brings the flush of health to one's cheeks, and I recommend it highly.

Annie Beach,
Stephensville, Ont.

It never takes a liar long to blind himself with his tongue.

LOCAL OPTION.—This term should be applied to the choice every intelligent person has between Burdock Blood Bitters, the natural and certain remedy, for dyspepsia, biliousness, constipation headache, and bad blood, and the various imitations offered by unscrupulous parties as being "just as good". There is nothing else as good as B. B. B. It is an honest medicine and has made remarkable cures right in our own town.

In Paris the telephone wires are run through the sewers. The service is said to be one of the best in the world.

ALL MIRACLES DO NOT OCCUR AT HAMILTON.

The *whole town* of Glamis, Ont., knows of a cure, by the application of MINARD'S LINIMENT, to a partially paralyzed arm, that equals anything that has transpired at Hamilton.

R. W. Harrison.

GOLD NOT SO PRECIOUS.—SIRS,—For several seasons we have relied on Dr. Fowler's Extract of Wild Strawberry for all summer complaints. A few doses always give relief and it never fails to cure. We think it a very valuable medicine; as precious as gold.

Mrs. F. C. Winger.
Font Hill, Ont.

A Chicago literary club asks the question: Was the inventor of the barbed wire fence, a barbarian?

RELY ON THIS.—GENTLEMEN—We have six children, and have relied on Dr. Fowler's Extract of Wild Strawberry for the past twelve years in all cases of diarrhœa and summer complaints, and it never fails to cure.

Mrs. Anna Allen,
Harley, Ont.

K. D. C. restores the stomach to healthy action.

Popular Infidelity.

The literature of the day is permeated with disbelief in future retribution. It shows itself everywhere. It crops out in the newspaper press, in philosophic essays, in pretentious Reviews and Magazines. It is insinuated in novels and tales. It is the keynote of most of the poetry of the age; in that which has real poetic inspiration, and in the verses with which rhymesters "favor" village journals whose chief mission is to record the gossip and incidents of their immediate vicinage. A characteristic thought in this poetry is the fruitlessness of life; that its happiest moment is its close; that regret and penitence are useless; that joy and sorrow are alike valueless; that true philosophy consists in accepting with indifference whatever befals us in life, and in welcoming death as the end of uncertainty and the termination of an existence that has no real value nor certain end. The following clipped from a newspaper which we happened to glance at, is a fair specimen of the average popular poetry of this class and of the popular disbelief in the moral purpose of life and its relation to the life to come:

"Yes, from out the brightest morning
Oft we harvest bitter pain,
Joys soon past or lightly gathered—
Life so fruitless and so vain.

Then when evening closes on thee
Weep not as thine hours depart;
Only peace and holy stillness
Gather close within thy heart.

Then, the woes of life forgetting,
From its strain and guilt set free,
Will thy last and lowly pillow
Like the tender rose leaf be."

Here the falsehood is unmistakably insinuated, that no matter how life is spent, "peace and holy stillness" may "gather close within" the "heart"; that death will set us free from life's strains and guilt; and that simply "forgetting the woes of life" will make our dying pillow "like the rose leaf.' Forgetfulness of "the woes of life," the only recompense for suffering them! the only consolation for having endured them! Well may those who have no other hope than this look on life as "fruitless and vain." Why should we live at all? Where is the value of life? These are questions to which disbelievers in the issues of the world to come can find no intelligible answer. They try to frame answers, but those answers resolve themselves into contradictions and absurdities. When closely examined they amount to this, the labor and suffering are noble in themselves and without reference to their purpose and result; that the true man works patiently and untiringly, indifferent all the while as to whether he achieves adequate results and obtain adequate compensation or not; that he strives and fights careless of the cause he is fighting for and of the side on which he fights; that is like spirit he suffers; that all this necessarily belongs to life, knit into its tangled web by an inexorable, invincible fatality; that the only true wisdom is to accept and submit to this fatality, to labor for labor's own sake; to fight for the sake of fighting; to suffer because suffering is unavoidable; and then, when death comes, to accept it gladly as bringing an end to fleeting pleasure and frequent pain, to unmeaning work and unceasing strife, as simply bringing forgetfulness of all that has been before, and unconsciousness of, and non-existence to, all that may follow.

What can be more false, more absurd, more wicked than this now popular philosophy of skepticism? The man who has neglected all opportunities of usefulness, of self-improvement and of benefiting others; who has lived a mere butterfly existence, drinking of earthly pleasures until they cloyed his appetite and his capacity for enjoyment has been destroyed; the man who has wrecked his own life in every way and wrecked that of others; the sensual brute, the tyrant, the spendthrift, the miser, the thief, the murderer; all when death overtakes them, meet the same fate with the man who has practiced virtue, has cultivated every noble sentiment, has devoted himself to doing good in every possible way. All alike, the selfish and the generous, the impure and the pure, the vicious and the virtuous, in death simply terminate a life of fruitlessness and vanity and pass into utter forgetfulness; into the unconsciousness of non-existence? This is the popular thought of the day, the thought which men try to deceive themselves into believing and to make others believe they do believe. Its falsity, its wickedness, needs no proof. All the better feelings of man's nature, all the deeper, purer aspirations of his heart, revolt against this. His reason tells him it is a horrible, wicked lie. Is it any wonder that with this lie permeating our popular literature and insinuating itself in a thousand ways into the popular mind, crime stalks unblushingly through the land, and corruption pervades every social condition and class? That suicides and murders, especially, have multiplied until accounts of them almost form the fatapel of the repertorial incidents of our daily newspapers. What would be the meaning or the value of life under this satanic so-called philosophy? Where would be the harm or the crime of murder, or ending the life of another? Where would be the harm or crime of suicide? And that these questions are both asked and answered by the poor fools who accept the lie as philosophic truth, is shown by the little value which they attach either to their own lives or to those of others. Hence it is that the pistol and the knife are resorted to on the slightest provocation; that men and women, without hesitation, employ these weapons against others; or that, unwilling to bear loss of fortune, or reputation, or even some trival disappointment, they unhesitatingly employ them against themselves; and that even among boys and girls scarcely out of the nursery the horrible crime of self-murder is not unfrequent.—*Catholic Standard.*

Leo XIII and His Public Policy.

Our Holy Father never descends into the political arena. Where, either in Catholic or in non-Catholic countries, the Government leaves the Church free to pursue her divine mission of teaching, sanctifying and saving souls, the manifest policy of the Holy See—if *policy* it can well be called—is to cultivate grateful good-will in Catholics toward the public authorities. In countries where great political parties, distinct from the Government, would each endeavor to enlist in its own favor the moral influence or active energies of Catholics, it is the manifest duty of the Vicar of Christ to prevent such ruinous alliances.

On this principle Leo XIII. looked with disfavor on the efforts made in 1888 and 1889 in France to drag Catholics, as Catholics, into the movement inaugurated by General Boulanger, of unsavory memory, and which aimed at overthrowing the present Constitution of France, and establishing a monarchy either in favor of the Comte de Paris, or the Bonapartist pretender, or of himself—General Boulanger—as military dictator. The Compte de Paris lowered himself immensely by covertly or openly giving his approval and the support of his partisans to the wild schemes of this discreditable adventurer. And because the Monarchists in France—both Orleanists and Bonapartists—are held in public opinion to be composed of Catholics, their joining General Boulanger against the existing Republic seemingly placed the Catholic Church in France in direct and open hostility toward the Republic and the constituted authorities.

When the general elections in the autumn of 1889 went overwhelmingly against Boulanger and the Monarchists, the party in power, made up of Radicals, Freemasons, and anti-Catholic Revolutonists, at once set about enacting against the Catholic Church laws which degrade and impoverished her ministers and wrested from her the last strongholds of her liberty.

Then that it was that Leo XIII. resolved to interfere. Relying on what he supposed to be an undoubted fact—namely, that the majority of electors in France is made up of Catholics—he determined to urge upon all Catholics, *as such*, to unite together and exert their influence and cast their votes in favor of the party and the candidates who were pledged to protect and advance the vital interests of religion.

This is the meaning of the advice given to Cardinal Lavigerie, and through him to all French Catholics.

If this be meddling in politics, then CHRIST, Who made the establishment, the diffusion, and the interists of the Kingdom of GOD on earth His first aim and the fruit of His Apostles' labors, must have been a mere worldly politician.

Weigh Leo XIII.'s acts and utterances in the balance of the sanctuary, and you will find how little there is of worldly dross in his policy.—*Catholic Standard.*

Dr. Hingston at the British Medical Association.

The late meeting of the British Medical Association, held in Nottingham in July, had more than a passing interest for Catholics and Canadians. For the first time in sixty years of its existence one of the addresses before the general meeting was delivered by a colonial member, and this distinction fell to the lot of Dr. William H. Hingston of Montreal.

The address was entitled "Synthesis in Surgery," and, while touching on the progress of surgery in Canada, was a plea for a greater devotion to a broader system of surgical training as opposed to the prevailing tendency among surgeons to-day to follow special lines of practice. To say that Dr, Hingston acquitted himself creditably is to utter a feeble echo of the praises bestowed on him by the medical press of the Old Country. His opening remarks must have won for him the sympathies of the Association: "The feelings with which I rise to address so large and so distinguished an audience are a strange alloy of regret that I must needs fall short of my own desires, of confusion at finding that those to whom the same post of honorable duty has been entrusted in past years have left no branch of surgery untouched; and, more than all, of dread lest my beloved Canada should suffer in your estimation at the hands of one who wants not the will, but the power, to do her justice on this momentous occasion."

Canada *did* not suffer at Dr. Hingston's hands, for his discourse was replete with all the riches of a cultivated mind and a ripe experience. After a comparison of the characteristics of practice in the old and new land, in which he specially laid stress on the advantage of the climate of Canada as favorable facts in surgical surroundings, he gave some interesting facts concerning domestic surgery among the Indians, which make very pleasant reading; an extract in reference thereto may be found in another column.

Adverting to modern surgery in Canada, he justly claims for his colleagues as much refinement in diagnosis, as much dexterity and courage in performing surgical operations, and as much nicety in technique as in the great European cities. In this connection the British Medical Journal says: Dr. Hingston reminds us that the tongue and the lower jaw were first removed together in Canada, the innominate and the gluteal arteries were first ligatured in Canada, and he mentions also that to Canada and Montreal belongs the credit of the first nephrectomy, although he modestly does not say what we may venture to claim for him, that it was Dr. Hingston himself who was the first to remove the tongue and the lower jaw, and that it was himself also who preceded Simon, of Heidelberg, by several months, and the French and British surgeons by much longer periods, in removing the human kidney."

The condition of medical education in Canada was next reviewed, and the method of government in the several universities of Canada. Speaking of the similiarity of constitution and systems of education between Canadian and English schools, the learned Doctor said: "In this respect our universities, Protestant as well as Catholic, are formed much on the model of the ancient university of Dublin, for which Clement V. gave a brief in the beginning of the fourteenth century,"—a bit of news some of our modern educational reformers, in Ontario as well as Manitoba, might do well to lay to heart. Elsewhere we print Dr. Hingston's graphic account of the events which led to the foundation of the Hotel Dieu Hospital, to which Dr. Hingston has been for many years Surgeon-in-Chief, and in which he has performed the brilliant surgical operations above referred to.

The Medical Journal, in concluding an exhaustive and complimentary review of the Doctor's address, says:

No more distinguished colonial representative could have been selected to inaugurate the precedent which this occasion has afforded, for in addition to the surgical achievements to which we have referred, Professor Hingston's career has been one of great honor and usefulness.

Fifteen years ago he yielded to the solicitations of his professional brethren, and accepted the nomination offered to him and was elected Mayor of Montreal. He at once proceeded to create a board of health for the city. An epidemic of small pox broke out, which was attributed by writers to vaccination. This created wide-spread alarm and hostility to vaccination, chiefly among the French portion of the inhabitants. Dr. Hingston wrote a pamphlet in English and in French on vaccination, which the Town Council caused to be printed and sent to every inhabitant; the result was that the whole population was soon a vaccinated one. Some years later a second epidemic of the same nature made its appearance; Dr. Hingston was invited by the Government to accept the presidency of the Board of Health with much greater power than he hitherto possessed. He accepted, formed Boards of Health all over the country, and other provinces in the Dominion followed the example. He has received every honor the profession could confer upon him; he has been President of the Canada Medical Association, President of the College of Physicians and Surgeons, and many times President of the Association for the advancement of Science.

Dr Hingston has written a good deal on surgical subjects, and has contributed the article on lithotrity to the "International Surgery" (vol 6). His work on "The Climate of Canada, and its Relations to Life" is the most considerable from his pen. But no doubt he will reckon this last honor and the address which is his response to it as among the crowning satisfactions of a well-spent life."

Dr. Hingston is as distinguished in private for the piety and virtue of his life as he is in his public career of scientist and patriotic citizen. A devout Catholic, his success as a man of science and business is a standing refutation, if such were needed, of the oft-repeated assertion that a man trained under Catholic auspices and faithful to the Church is inferior to the products of modern and infidel institutions.—*Toronto Catholic Review.*

TRUE MERIT.—All persons who have used Everybody's Pills, prepared by A. S. Johnson, find they make "the best family medicine," as they are mild, safe and certain. They are sold by all druggists throughout the Island at twenty five cents, or will be sent by mail on receipt of price.