

The Church of the Ages

Faith of the world-wide Church where'er I roam, In sea-girt isle or continental plain, I find in these a guide, in these a home; To the upreared some consecrated fane. And yet, O holy Faith! what other creed Provokes such hatred, such contempt as thine? What other so malign in word or deed, So little thought of thy truth divine? His cross, Who did Himself the way prepare, Through many ages thou hast nobly borne, And still at present time thou hast to bear The unbeliever's taunt, the worldling's scorn! And worse than sharpest stroke of direct foe, Thy inmost heart they pierce and deeply wound, Who—once thy children—seek thy overthrow, And foremost in the opposing ranks are found, Yet still, against thy mission from above, In vain the slaves of Pride and Error rage; The Saviour's promise shall thy safety prove, Through earth and hell their fiercest contest wage. And still, O holy Church! thou shalt pursue, Fearless of ill, thy works of love and grace; And, oh, may all who pine for what is true Be long, with simple hearts, thy Faith embrace. —Sacred Heart Review.

The Song of The Angel Guardian.

O Lord, how wonderful in depth and height, But most in man, how wonderful Thou art! With what a love, what soft persuasive might Victorious o'er the stubborn fleshly heart, Thy tale complete of Saints Thou dost provide, To fill the throes which angels lost through pride! He lay a grovelling babe upon the ground, Polluted in the blood of his first sire, With his whole essence shattered and stained, And, could around his heart, a demon dire, Which was not of his nature, but had skill To bind and form his opening mind to ill. Then was I sent from heaven to set right, The balance of his soul of truth and sin, And I have waged a long relentless fight, Resolved that death-environment spirit to win, Which from its fallen state, when all was lost, Had been repurchased at so dread a cost. O what a shifting parti-coloured scene! Of hope and fear, of triumph and dimmy, Of recklessness and penitence, has been The history of that dreary lifelong fray! And oh the grace to nerve him and to aid, His will prompt, and lavish at his need! O man, strange composite of heaven and earth! Majesty dwarfed to baseness! Fragrant flower Running to poisonous seed and seem, O man! corruption! weakness! Mustering power! Who never art so near to crime and sin, As when thou hast achieved some deed of name! How should ethereal natures comprehend A thing made up of spirit and of clay. Were we not tasked to nurse it and to tend, Liked one to one throughout its mortal day? More than the Seraph in his height of place, The Angel-guardian knows and loves the ransomed race. —Cardinal Newman

The Guilds in Middle Ages

Social life in the Ages of Faith was expressed and modified by the numerous Guilds, says a writer in "The Live Issue." The Guild was an association either purely religious or animated by the religious and charitable spirit of the time. From the Saxon days there were religious Guilds open to all. Their object was not trade or material benefit, but piety, prayer and Christian charity

An Ancient Foe

To health and happiness is Scrofula as ugly as ever since time immemorial. It causes blemishes in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the capacity of resistance to disease and the capacity for recovery, and develops into consumption.

"Two of my children had scrofula sores which kept growing deeper and kept them from going to school for three months. Ointments and medicines did no good until I began giving them Hood's Sarsaparilla. This medicine cured the sores to heal, and the children have shown no signs of scrofula since." J. W. McGraw, Woodstock, Ont.

Hood's Sarsaparilla

Will rid you of it, radically and permanently, as it has rid thousands.

After the Conquest, these Guilds increased very rapidly, and as the first outcome of the growth in trade, the Guild-merchant, as it was called, made a corporation of the chief workmen of a town, appointed by royal charter for the regulation of trade, food stuffs however being excepted, its members constituted a sort of chamber of commerce, and exercised considerable power throughout Europe from the Conquest to the fourteenth century. The Guild merchant checked competition, controlled prices, weights and measures, and guaranteed the quality of goods offered for sale. The Guild merchant probably discharged the office of bargaining collectively for the town, as in the purchase of coal, or of the cargo of a foreign vessel. These corporations represented monopoly and protection; but they were suited to the condition and needs of their time. With the further developments of trade their influence yielded to that of the Craft Guilds, although they long survived as religious and social fraternities.

Craft Guilds

The Craft Guilds were associations of artisans—masters and men—from which, however, women were not excluded. The whole of the skilled workmen of the country were grouped under their respective trades, so that the Guilds of England were counted by their thousands, and gave to industry its strength, independence and property. Their gay distinctive "clothing" is some evidence of their position in the thirteenth and fourteenth centuries, when without friction they ultimately succeeded to the rank or influence formerly occupied by the Guild merchants. They derived authority from the mayor or chief magistrate of their town to supervise the conditions of work, hours, days of rest, wages, materials, workmanship and prices. They arranged for the entry of apprentices into the home life of the master. They ensured the efficiency of their trading, required a warrant of their good behavior, and protected their liberties. They also safeguarded their own particular trade from foreign competition, and the inroad of alien workers. These Guilds were essentially religious in character, each with its patron saint, its festival, its prayers for deceased brethren and its recognized place in the local processions or pageants. Social functions of a joyous character attended upon the great annual feast of the Guild, generally on or near the festival of its patron saint. The Guilds were generous and faithful in helping those of their members and others who fell into poverty through sickness or misfortune. They acted at times in a narrow and selfish spirit. They absorbed the wealth of the towns and to some extent may have exploited others.

Other Guilds

But they had their difficulties. The frequent immigration of workers from neighboring countries threatened the stability of employment. Apprentices who had completed their training sometimes started a competing business in the neighborhood, thus overcrowding the market. In the fifteenth century and earlier, we meet with Guilds of journeymen—skilled workmen, but at the same time mere wage-earners—apart from the Guilds of masters and men. In the fifteenth century considerable accumulations of capital began to appear and men saw the possibilities of a wider trade and the Guilds had not learned or were unable to cope with the growing capitalism of the merchant class. About the middle of the fourteenth century dealers, that is, shopkeepers, or warehousemen rather than producers or craftsmen, formed associations of their own, whence arose the Grocers' and Merchant Tailors' companies. These lively companies are evidence of the rise and prominence of the merchant class. Some of these companies exist to this day and their aggregate annual income is about £750,000. The ancient Craft Guilds disappeared with the confiscation of their revenues by the crown in 1547. In other countries they survived much longer; but the combinations, which

The Pope and Esperantists

We have received Fr. Allinger's Report on the Proceedings of the Bombay Branch of the Oriental Association (Jan. 1912-July, 1913). The very bulk of the publication is sufficient proof of the vigorous life of this Indian branch which is sprouting forth in an ever increasing foliage of members and producing a goodly crop of lectures and papers. Fr. Allinger's own paper "Why not Latin? or Latin the Future Esperanto of the Cultured World" is outstanding in its conquering progress throughout the world. The indefatigable and irrepressible champion of Latin has collected some of the opinions of the Press for reproduction in his Report, regretting that "he reviews from England had not reached him yet at the time of going to Press, and could not be inserted here." Meanwhile our Office has received its exchanges from Australia, and there we find Fr. Allinger's opinion quoted seemingly in opposition to no less a personage than the Pope himself. For thus we read in the Monitor:

"The study of the universal language known as 'Esperanto' is likely to be promoted among Catholics in consequence of the Holy Father's blessing to the Esperantists, who were received in audience at the Vatican. It appears from the 3rd ult. that the new language is officially approved by the Pope, who has granted the request that the Holy Father's indulgence 'in articulo mortis' may be bestowed on Esperanto. At the fourth Congress of the Catholic Esperantists a very able paper was read showing how the language is of service in the foreign mission fields, and in Canada, where congregations often comprise people of many nations. The Rev. Professor Allinger, however, thinks Latin would be more suitable as a universal language than Esperanto, but Esperantists point out with a show of reason that if that were attempted Latin would have to shed its inflections, subtleties of mood and syntax, besides requiring many hundreds of new words in its vocabulary in order to bring it abreast of modern idioms and the enormous advances that have been made in the realms of science. Even then it would lack that international element in its roots which makes Esperanto so easily comprehensible to Latin and Teutonic races alike. 'It need hardly be said that the language of Cicero in such a guise could have but few attractions for schoolboys. We are assured that Esperanto is an easy language to learn, the grammar can be mastered in a week, and a little longer will probably be found necessary for fluent speaking.' One of the works of the Catholic Esperantist League in England consists of searching the papers for allusions against Catholics abroad, ascertaining the facts of the case from Catholic Esperantists of the district affected, and thus expeditiously refuting the falsehoods."—Bombay Examiner.

Memorial to Joan of Arc

The city of Rouen plans to pay a new tribute to the city's great heroine, Jeanne d'Arc. On one of the arches of the bridge, which occupies the place of the Three Arch Bridge, from which the ashes of the heroine were thrown into the Seine, it is proposed to place a tablet commemorating the death of martyr. This fact is attested by Thomas Basin, Bishop of Lisieux, who wrote, "All the saints that the fire had left, those of wood as well as of Jeanne d'Arc's body, were gathered together and thrown from the bridge into the Seine so that the crowd, prompted by superstitious sentiment, could not gather up or preserve any of the remains."

Interrupts Prelate's Sermon

Waving his arms and mumbling incoherently, a man attempted to vault the Alter rail at New Cathedral Chapel, St. Louis, recently, while Archbishop Glennon was delivering a sermon on intemperance. Several men in the congregation rushed towards the man, believing he was about to attack the Archbishop. W. J. Kinella, a prominent merchant, was the first to reach the intruder whom he grabbed by the collar. Others helped to hold him until the Archbishop cautioned the panicky congregation to be calm. The prisoner, taken to the city hospital observation ward, said he was Edward R. Hoehn. He declared he was going up the Alter to make a small contribution when he was stopped. Hoehn is a native of Germany. Relatives say he has been unbalanced.

Couldn't Do Housework

HEART WAS SO BAD.

Mrs. Thomas Melville, Saltcoats, Sask., writes—"I thought it my duty to write and tell you how much your Milburn's Heart and Nerve Pills did for me. My heart was so bad I could not sleep, eat nor walk about the house. I could not do my housework at all, what my husband could not do had to go undone. I had two small children depending on me besides three men to cook for, and it worried me to not be able to do anything. My husband had taken some of your pills, some years ago, and insisted on me trying them, so I started, and before I had taken them two weeks I was considerably better, and before I had taken two boxes I was doing my own work again. Anyone suffering from heart or nerve trouble, any kind, should just give your pills a trial. If anyone cares to write to me I will gladly give them all the information I know concerning your wonderful medicine." Milburn's Heart and Nerve Pills are 50c. per box, or 3 boxes for \$1.25, at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

The bride read the recipe over and said, "I'm really afraid that these onions are strong; And it says, 'Under water' is the best way to peel them." But I never can stay under that long." —Judg.

Minard's Liniment cures Neuralgia

"Oh Ethel, why don't you use your finger bowl?" "What's the use of wastin' this good j'm, when I can lick my fingers?" —Life.

Mary Ovington, Jasper, Ont. writes—"My mother had a badly sprained arm. Nothing we used did her any good. Then father got Hagyard's Yellow Oil and it cured mother's arm in a few days. Price 25 cents."

"Uncle, we want you to give the bride away." "Very well. I'll announce to the gathered assembly that she's thirty-two." —Boston Transcript.

When a farmer has nothing much to do, and intends to spend the day loafing around, he sometimes lies in bed until 6 o'clock in the morning.

MINARD'S LINIMENT CO. LIMITED. GENTLEMEN—Last Winter I received great benefit from the use of MINARD'S LINIMENT in a severe attack of Lumbago and I have frequently proved it to be very effective in cases of Inflammation. Yours, W. A. HUTCHINSON.

It's awful hard for a girl with a pretty ankle to keep her shoe laces tied.

Anybody who recoats hosiery age will not laugh at a patent medicine simonzo j.k.k.

W. H. Wilkinson, Stratford, Ont. says—"It affords me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatic Pills. Price a box 50c."

Those who pay as they go usually find the going good.

It's something easier to discharge an obligation than a cook.

Minard's Liniment cures dandruff.

"A wide woman gains her ends by what she leaves unsaid."

So me men are nothing more than animated threats.

Her Cough Racked Her Terribly. DR. WOOD'S NORWAY PINE SYRUP Effected A Cure. Obsolete coughs and colds yield to the great soothing and healing power of Dr. Wood's Norway Pine Syrup, often present in consumptive cases, it will be found exceedingly beneficial and pleasant to take. The use of it is generally indicated wherever symptoms of throat or lung troubles appear, but especially so with all persons of a consumptive or catarrhal tendency, as its prompt curative properties speedily remove the danger, and left without a moment's delay to a sound healthy state if used in time. Mrs. Edward Patterson, Young's Cove Road, N.B., writes—"I have had occasion to use Dr. Wood's Norway Pine Syrup, and can say that it is certainly a good medicine. About a year ago I contracted a severe cold which settled on my chest, and left me in a very weak state. The cough racked me terribly and I was in despair until a friend advised me to give Dr. Wood's Norway Pine Syrup a trial. I got a bottle, and before I had it half gone I found relief. I used two bottles, and have never been bothered since. I would not be without it in the house." Price, 50c. family size, 50c. Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

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