



Cuts, Scratches, Sprains, and all pains, external or internal, are instantly relieved by PERRY DAVIS' Pain Killer.

Reconciliation.

This poem was written by an Anglican clergyman who was received into the Church last May, and who afterwards died a fervent Catholic. He was born in the North of Ireland, and his father was a strong Irish Churchman, who afterwards became a Quaker, an act that the son much resented.

A refuge sure for every soul that faints; Founded by Christ on Peter—mythic rock, Built up by fathers, virgins, martyrs, saints.

"One Lord, one Faith, one Baptism," and one Head; One in all ages; through all changes true By virtue of the words the Master said, "To the world's end I ever dwell with you."

Above the Babel discord of the sects Above the misty clouds of Athelst's dream, Calm and serene the Church her head erects,

One, Catholic, and marked with Holiness, One, for the Bride of Christ can be but one, And Catholic, from universal sway, Founded on Apostolic truth alone, Infallible, she guides our Heavenward way.

Thither, with humble penitence, I bend My erstwhile erring footsteps, as I crave Peace for my spirit, of all doubts the end, The joy of pardon, hope beyond the grave.

No more the cloud hangs dark before my eyes; I see thine arms stretched wide for fond embrace, Sweet Mother! Bid thy prodigal arise, Through penitence restored to Heaven's grace.

Oh, peace! divine, vastness never can be told! Oh, hope! fresh-springing—ever sweet and new!

Oh, joy! to be at last within the fold! Here let me spend my span of earthly life, Here in the Faith remain; in peace rejoice.

And, when God calls me from the scene of strife, Answer, "I come, it is the Bridegroom's voice." —The Aethal Light.

"I Have No Time."

The die of party strife is in my ears, "Lo here! lo there" is Christ," while none can say That He is there for certain; and my fears Grow greater, lest there be no truth each day.

One claims a mission which he cannot prove To be authentic, while another cries, "We need no mission; God doth singly move Each man to do whatever in him lies."

One says, "By faith alone God justifies," Yet scorns "the faith delivered to the saints."

Another says "By works alone God tries Men's merits—creeds are but man-made restraints."

Each sees its right, and all the rest are wrong; The Church's unity a figment old; Each thinks its paltry but a fortress strong, Its tinsel banner truth's untarnished gold.

Some say they hold the Christ incarnate God, His miracles the proof of power divine, Yet limit all but to the time He trod, With weary feet, the soil of Palestine.

For them there is no altar and no priest, No sacrifice, no Presence ever shown In solemn rite of Eucharistic feast— Christ is in Heaven, His church is left alone.

Or, "I confronted with the mystic word, "Le, I am with you always," make it seem Indefinite, unreal and absurd— "What we think truth is truth, all else a dream."

What wonder, then, the days of faith seem dead, When each man thinks himself alone is right? What wonder and heresy should spread, And man reject the living "Light of Light?"

Where shall I turn? where shall I look for rest, Vexed with the troubles of this earthly life? Where seek a place to calm my throbbing breast Amid the clamor of sectarian strife?

Can I accept the stethal's barren creed, Which tells me there is naught beyond the grave, No God to fly to in the hour of need, No hope to look for and no soul to save?

Can I believe the crashing creeds that strive Each for itself, to claim the Voice Divine? Can I suppose that thus I shall arrive At truth or hope—sure, certain—'er be mine?

No;—none of these bring comfort, for the soul Proclaims itself immortal, and a creed Which stings out God is helpless to console, And gives no support in man's hour of need.

No;—for Christ himself decreed that one His Church should be, no diverse, nor her light Uncertain or deficient, but a "Sun of Righteousness," illumining earth's night.

One cup for deep Lethean sleep is sent, One by conflicting errors' poison caused; No Athelst and Sestary present Draughts which can assuage the spirit's thirst.

Where shall I seek the rest my soul desires? Where shall I find, within the wide world's scope, The faith to which my longing soul aspires? Where live in peace, and die in blissful hope?

Where but where truth has ever reigned supreme, Where dwells unseem yet felt, the Holy dove? Where but whence flows the soul-refreshing stream, The Church's living message—truth and love?

The Church stands firm against Satanic shock,

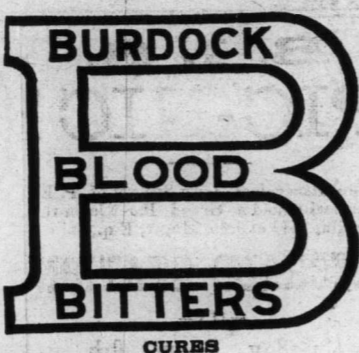
Out of ten persons who do not fulfill their religious duties, there are at least six or seven who will say to you when you speak to them about it, "I should be glad enough to do so, but I have no time, every one must gain their living. Religion is good for people with nothing else to do, who can live without working."

Nothing is more false than such reasoning as this, nothing could be more opposed to the spirit of Christianity; religion is made for all, even as God is the Father of all; and if there were to be any distinction to be made amongst men, unquestionably, the poor and the insignificant would have precedence in the sight of God.

This is a very common error amongst men, especially in large towns; and we must say that it entirely results from ignorance. They have an absurd idea of religion—they believe that it is solely consisted of a very great number of outward observances; and the daily work which is absolutely necessary to workmen in order to gain a living, being evidently incompatible with practices, they solve the difficulty by the habitual words, which they lay down as an axiom but which are in truth an unconscious blasphemy, "I have no time."

But tell me, my friend, how much time do you need to think of him sometimes during the course of the day; to ask him to bless you, to crown your efforts with success and to give you the rest of heaven after the sorrows and weariness of earth? How much time does it take to keep from swearing—to honor your father and mother and lawful superiors—to abstain from drinking—to pardon your enemies—not to return evil for evil—to bear with the faults of others? How much time does it take to be chaste and pure, to turn from evil thoughts, to avoid sinful conversation, to shun such and such a bad companion who would be sure to lead you into wrong? Does it take much time to repent when we have done some wicked, foolish thing? Still more, does it take much time to pray morning and evening? In five minutes, in ten minutes at the most, this great duty can be perfectly fulfilled; and where is the man who cannot, if he so will, spare some few minutes at the beginning and at the end of the day?

But, then, you will say, "Religion commands so many other things. You must hear Mass on Sundays and holidays. You must go to confession, and go to communion, and does not all that take time?" That is what I mean when I say I have no time. And what do those who are quite as busy as you are, and often much more busy, and still more in need of gaining a salary, and yet who do all that and more than that? I know some who never pass one week without receiving the sacraments. How do they find time to fulfil their duties? What they do, you can do. It is the will that is wanting, and not the time. The reason that you do not find time, just as they find time, is because you have not the deep conviction that they have of the vital necessity of religion. You consider the body before the soul, they consider the soul before the body. Not that they neglect their families and their own bodily requirements, no; only they know the value and the difference of things, and rule their lives according to the truth. What would you say if your employer attempted to deprive you of the time to eat? You would leave him and would say: "First of all, we must live, I say to you still more emphatically: first of all even before the life of your body, take thought for your soul, which is the noblest part of yourself; your soul, which makes of you a man, since through the body we are only animals; it is the soul which makes the man, and distinguishes him from the beast." —Sacred Heart Review.



BURDOCK BLOOD BITTERS CURES DYSPEPSIA, BAD BLOOD, CONSTIPATION, KIDNEY TROUBLES, HEADACHE, BILIOUSNESS.

R.B. unlocks all the secretions and removes all impurities from the system from a common simple to the most acridous sore.

BURDOCK PILLS act gently yet thoroughly on the Stomach, Liver and Bowels.

Missions in Siam.

An interesting account of the good work Catholic missionaries have done in the past and are now doing, in the Vicariate of Siam, is furnished in a recent issue of Illustrated Catholic Missions, Siam was the very first part in the East (1662) occupied by the great Society of Foreign Missions of Paris soon after its foundation.

The Vicariate Apostolic of Siam was founded as early as 1663. The eighteenth century was not a favorable one for Catholicity in Siam, and by 1800 the mission had arrived at its lowest ebb. Much greater progress has been made during the present century, though the missionaries lament that the conversions are chiefly alien residents, rather than among Siamese natives.

These latter seem held back by the influence of Buddhism and by the jealousy of the Government. At present the total population of Siam is 20,000,000. Of these more than 23,000 are Catholics, the average rate of conversions being between 1,200 and 1,600 per year, whilst a number of pagan children baptized each year, 1,700 and sometimes 2,000.

During the present century the number of Catholics in the Vicariate has increased from 4,300 to 23,247, and they are now served by 41 missionaries and 14 native priests; they have 54 churches and chapels and 66 schools. This is certainly a gratifying record. The Vicariate is divided into 38 districts, subdivided into 79 "Christianities." The clergy are assisted in their work by 65 catechists, 6 European Nuns (of the Holy Child) and 58 native nuns in 3 convents.

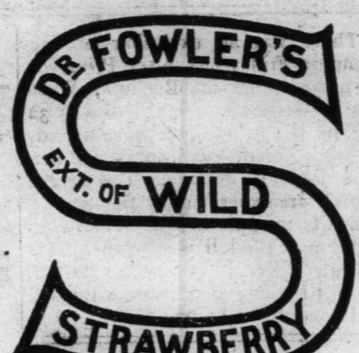
The most important work of the Society is, according to the fundamental rules, the formation of a native clergy. The senior seminary contains 18, and the junior seminary 46 pupils, so that the ranks of the native clergy are likely to increase largely. Then comes the College of Assumption in Bangkok, where the pupils are studying Siamese, French, English and all the sciences. The above-mentioned nuns have 95 boarders in their school; whilst the 24 boys' primary schools are attended by 1,413 pupils, and the 23 girls' schools by 1,331 children. To assist and continue the teachings of the masters and mistresses a printing establishment is attached to the Cathedral of the Assumption in Bangkok, which issues books in both the Siamese and the Latin Characters. This is not, unfortunately, called the "Voice of the East." —London Tablet.

The Dairy Industry.

Professor Robertson, Dairy Commissioner, and Mr. McLaren, of Stratford, Ont., returned to this city on Saturday the 20th and crossed to Point St. Charles on the Northern Ontario Monday. At an early hour Monday morning Professor Robertson and Mr. Dillon drove out to New Glasgow, and after inspecting the cheese factory at that place the Professor drove to Hunter River, where he took the train for Stratford.

It is pleasing to hear that Professor Robertson, who has visited all the old factories and many of the new ones, is well pleased with the progress co-operative dairying is making in this Province. The twelve new factories are located at Alberton, Campbellton, O'Leary, Emerald, Stanley Bridge, Long Creek, Hillsborough, Hazel Brook, Orwell, Cardigan, Marshfield and New Glasgow. Nine of the cheese factories are in charge of young men belonging to this Province, who have learned the business during the past two years. The quality of the cheese turned out this year is excellent, the best that has yet been made in the Island factories in June and July. As during previous years the Government pays advances to the patrons who supply milk at the rate of about three-fourths of the estimated value of the milk.

Including the payment of wages to cheese-makers, milk drawers and others, the amount of advances paid through the Charlottetown office for June accounts was \$23,057.71. Besides that, there are payments to the patrons of the two creameries at Crapaud. Two of the cheese factories did not start until near the end of June and advances will not be paid to the patrons of these until after the end of July. The payments on account for July will probably exceed \$30,000. When this co-operative business was started in 1892, the payments were only about \$1,500 per month. It is probable that there will be a great increase in the winter butter making at the creameries. Centrifugal cream separators will probably be put in by the dairying companies in the factories at Montague Bridge, Murray Harbor North, Red House, Orwell and Yernon River Bridge. The cream can be conveniently and cheaply collected from these to New Perth, where there is a complete outfit for the making of butter. To accommodate the increased business, a new cheese and butter making building may be erected at New Perth, leaving the present building for a curing room and store-room. By that means a large area of country could obtain all the benefit of co-operative dairying during the winter at a minimum of expense for manufacturing plant and with economy for wages and other charges. A similar plan of consolidation is likely to be adopted by the putting of centrifugal cream separators into the



DR. FOWLER'S EXT. OF WILD STRAWBERRY OINTMENT CURES OOLIC, CHAMPS, CHOLERA, DIARRHOEA, DYSENTERY, CHOLERA MORBUS, CHOLERA INFANTUM.

factories at Kensington, Dunk River, Emerald, Stanley Bridge and Hampton. The cream from these could be collected and manufactured into butter at Crapaud, where there is a complete butter making outfit.

If centrifugal cream separators are put into the cheese factories surrounding Charlottetown, viz., the factories at Hazelbrook, Hillsborough, Cornwall, Winsloe Road, Marshfield and Long Creek, a creamery might be equipped in Charlottetown for the manufacture of butter from them. The charge to meet all expenses of operation to the farmers who deliver their milk at the cream separating stations would be 33 cents per pound of butter. If the farmers go into this heartily a large and profitable industry can be joined to the business of cheese-making. The Commission estimates that if the patrons of these factories will turn their attention to the safe and profitable development of their business, at least one thousand dollars' worth of butter per week can be turned out for export during the whole of the winter. The need need not be delivered at the separating stations often than twice a week; and the skim milk can be carried home to the farmers in the same milk cans.

For Sale by all Dealers.

THE PERFECT TEA

MONSOON TEA

THE GREAT TEA IN THE WORLD FROM THE TEA PLANT TO THE TEA CUP IN ITS NATIVE PURITY.

"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 Tea. For that reason they see that none but the very fresh leaves go into Monsoon packages.

This is why "Monsoon" the perfect Tea, can be sold at the same price as inferior teas. It is put up in sealed caddies of 1/2 lb., 1 lb., 2 lb., 4 lb., and sold in three flavors at 40c, 50c, and 60c.

If your grocer does not keep it, tell him to write to STEEL, HARTER & CO., 11 and 13 Fleet St., East, Toronto.

A. M. D. G. MANRESA INSTITUTE.



A house of Spiritual Retreat, under the direction of Fathers of the Society of Jesus, has been opened at KINGS ISLAND, on the South end, one of the most attractive spots in the vicinity of South Norwalk, Conn., and within a few minutes drive from the railway station. It is known as MANRESA INSTITUTE.

Over forty trains of the New Haven and Hartford R. R. from Forty-second street depot, New York, and Boston and intermediate cities, stop at South Norwalk, daily. The Reverend Clergy are cordially invited to visit the Institute. They will find to be a desirable solitude for holy retreat, where they may receive increased spiritual vigor proper to their sacred calling, those especially who have been prevented from making their annual retreat with their united brethren. Laymen, also, young and old, can learn here what the fruits of a spiritual retreat really are. The peculiar excellence of these spiritual exercises of St. Ignatius is that they bring home the truths and practices of our Holy Religion to the souls of all no matter how different may be the circumstances of their lives, their talents, their degrees or station in life.

Of this excellence His Holiness, Leo XIII., says: "When my spirit first began to feel the need of special assistance, I sought it long without finding any. I read many books over and over again, without being satisfied. Finally, when the Book of the Spiritual Exercises of St. Ignatius fell into my hands, I was obliged to say: 'This is the solid sustenance I have been seeking. I have never put that book aside. It is invaluable in sudden attacks of Cramps, Cholera Morbus, Dysentery and Diarrhoea. It is just as valuable for all external pains.' —The Rev. Fr. Joseph, 1893.

ONE THING IS CERTAIN PAIN KILLER KILLS PAIN

A Midnight Walk with a colicky baby or a colicky stomach isn't pleasant. Either can be avoided by keeping a bottle of Perry Davis' PAIN KILLER on the medicine shelf. It is invaluable in sudden attacks of Cramps, Cholera Morbus, Dysentery and Diarrhoea. Just as valuable for all external pains.

Strange, but True

The child that cannot digest milk can digest Cod-liver Oil as it is prepared in Scott's Emulsion. Careful scientific tests have proven it to be more easily digested than milk, butter, or any other fat. That is the reason why puny, sickly children, and thin, emaciated and anemic persons grow fleshy so rapidly on Scott's Emulsion of Cod-liver Oil and Hypophosphites when their ordinary food does not nourish them.

Dr. Murray, DENTIST Office, 145 Queen St.

BURDOCK PILLS

FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, RICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.



Young and Old

Can be properly suited at our establishment. We never had a greater variety of superior cloths than we are showing to-day. The man who can't find exactly what he wants must be very hard to please. By the way, do you know why the clothing made by us looks so well and wears so long? It is because we employ none but the best skilled workmen, who have orders to do exactly what he wants must be very hard to please. By the way, do you know why the clothing made by us looks so well and wears so long? It is because we employ none but the best skilled workmen, who have orders to do exactly what he wants must be very hard to please. By the way, do you know why the clothing made by us looks so well and wears so long? It is because we employ none but the best skilled workmen, who have orders to do exactly what he wants must be very hard to please.

D. A. BRUCE.

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A HOUSE OF SPIRITUAL RETREAT

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O Yes! O Yes!

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For Shoes.

"LIKE PRODUCES LIKE."

The Reason Why Carter's Hazzard's Improved Turnip Seed is the Best:

Our supply of Hazzard's Improved Turnip Seed is grown exclusively for our own trade by Messrs. James Carter & Co., the Queen's Seedsmen, London England. This is the leading seed growing establishment of Great Britain. We supply to this firm yearly a few pounds of the true genuine stock of Hazzard's Improved Turnip Seed, contracting for the growth from this stock of a certain specified quantity, and when harvested we take the whole of it. No other firm in Canada can buy a pound of this seed except from us.

OUR HAZZARD'S IMPROVED COSTS US MORE THAN ORDINARY STOCKS. A firm of world-wide reputation, such as James Carter & Co., of London, does not need to contract at low prices; their prices are high but they are experts in seed growing, and we can depend on having the best that can be produced.

We cannot risk our business reputation by handling doubtful seed, however cheap; and no farmer can afford to risk his valuable acres by sowing doubtful seed, however cheap. Buy Hazzard's Improved Turnip Seed in our sealed packets, and you have the best in Canada. The price is 45 cents per lb.

HOME GROWN HAZZARD'S IMPROVED.—We have had grown for the past two years near Charlottetown some choice seed of the true Hazzard's Improved, and we believe it is better than even our English stock. We call it "Carter's Home-Grown Hazzard's Improved." It is sold only in sealed packets at 50 cents per lb.

The above named strains of Turnip Seed, and also Carter's Prize Winner Swede (40c per lb.), are put up only in sealed cardboard packages, 1 lb., 2 lb., and 1 lb. sizes, and each package bears our name and address.

For sale by our authorized Agents in all the leading trade centres of P. E. Island, and at our Seed Store, or will be sent by mail, postage paid, on receipt of Price. GEO. CARTER & CO., Wholesale & Retail Seedsmen.

Never Mind

What other people say. We say that the CITY HARDWARE STORE is on the top for Good Goods at right prices.

Jewel Stoves, General Hardware, Lobster Packers Supplies

Carriage Builders, Painters, House Builders, Farmers and others, will find us right here every time.

R. B. NORTON & CO.

Truth is Mighty

And will prevail.

This you can prove to your satisfaction by calling at our Store and examining our immense stock of the

MOST FAMOUS CLOTHS IN THE MARKET.

SUITS from these Cloths in wear for near two years are as bright and good color as the day they were made. BELWARPS are the best. Have them.

The Finest Line of Hats in the City.

John MacLeod & Co., MERCHANT TAILORS.

Charlottetown, April 10, 1895.

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Then write us at once for quotations on all kinds of

Furniture I

We can furnish you from garret to cellar for Less Money than any other firm in the trade on R. E. Island.

JOHN NEWSON June 12, 1895—6m

TEA PARTY

Montague Bridge, WEDNESDAY, AUGUST 7th.

The congregation of St. Mary's (R. C.) Church will hold a Grand Tea on their former tea grounds, which are beautifully situated on the north side of the village, commanding a splendid view of the pretty windings of the River.

The ladies of the congregation are famed for getting up the finest tables, and they will furnish a repast that cannot be equalled.

The Refreshment Saloon will be supplied with the choicest of fruits, temperance drinks, etc., that will keep you cool no matter how great the excitement or how warm the day.

Several of our young ladies will have a saloon well stocked with ice cream, lemonade, etc., and if you are not attracted by the loss you will surely be by those in charge.

The Refreshment Saloon supplied with the best of music, swings, and many other amusements, will be provided. Games of all kinds will be provided, and prizes will be offered for men and boys races. The Tug-of-War, Montague Parish against all-comers, will be the feature of the evening. Bring along your heavy weights. Ten Tickets will be had at the gate for 25 cents. July 24—21

Wool we Want, Wool we Want!

If you want bargains come to the Great Clothing Centre, we are head quarters, sure. No mistake if you trade with the Farmers Boys.

PROWSE BROS. The Wonderful Cheap Men.