

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 8, 1896.

Vol. XXV. No. 28

Calendar for July, 1896.

MOON'S CHANGES.
Last Quarter, 2nd day, 9h. 10.30 a.m., p. m.
New Moon, 10th day, 3h. 22.40 a.m., p. m.
First Quarter, 17th day, 11h. 51.50 a.m., p. m.
Full Moon, 24th day, 1h. 22.00 a.m., p. m.

Day of Week	Sun	Mon	Tue	Wed	Thur	Fri	Sat	High Water	Low Water
1	187	49	11	8	11	44	2	30	30
2	19	49	11	42	1	32	4	5	5
3	20	48	10	31	5	14	7	24	24
4	21	48	9	20	9	5	11	23	23
5	22	47	8	9	13	8	23	23	23
6	23	47	7	0	17	14	9	3	3
7	24	46	6	0	21	21	10	1	1
8	25	46	5	0	25	28	10	38	38
9	26	45	4	0	29	35	11	28	28
10	27	44	3	0	33	42	11	18	18
11	28	43	2	0	37	49	12	8	8
12	29	43	1	0	41	56	12	0	0
13	30	42	0	0	45	63	13	0	0
14	31	41	0	0	49	70	14	0	0
15	32	40	0	0	53	77	15	0	0
16	33	39	0	0	57	84	16	0	0
17	34	38	0	0	61	91	17	0	0
18	35	37	0	0	65	98	18	0	0
19	36	36	0	0	69	105	19	0	0
20	37	35	0	0	73	112	20	0	0
21	38	34	0	0	77	119	21	0	0
22	39	33	0	0	81	126	22	0	0
23	40	32	0	0	85	133	23	0	0
24	41	31	0	0	89	140	24	0	0
25	42	30	0	0	93	147	25	0	0
26	43	29	0	0	97	154	26	0	0
27	44	28	0	0	101	161	27	0	0
28	45	27	0	0	105	168	28	0	0
29	46	26	0	0	109	175	29	0	0
30	47	25	0	0	113	182	30	0	0
31	48	24	0	0	117	189	31	0	0



Don't neglect the eyes. Lost sight is irrecoverable. A dentist can replace a lost tooth with an artificial one which may pass for the tooth of nature, but no oculist can restore the eye once sightless to its normal state. Save your eyes from being overtaxed by using spectacles to relieve and strengthen them. We can fit almost every eye with the lens required to aid the sight and spare its optic nerves. Parties in town or country can have their eyes tested at their own homes if sufficient notice is given us at our store.

E W TAYLOR,
CAMERON BLOCK

The Prince Edward Island
Commercial College.

THE PRINCE EDWARD ISLAND Commercial College and Shorthand Institution is now open. Young men and women desirous of acquiring a Business Education should embrace this opportunity.

Subjects taught include Book-keeping, Commercial Arithmetic, Commercial Law, Business and Legal Forms, Business Correspondence, Penmanship, Shorthand and Typewriting.

Students admitted at any time. We guarantee attention to business.
S. F. HODGSON,
Principal.

Box 242, Charlottetown.
Oct. 23, 1895-3m.

Grateful—Comforting.

Epps's Cocoa
BREAKFAST-SUPPER.
A thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a deliciously flavored beverage which may save us many doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—*Dr. Cassell's Food.*

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus—

JAMES EPPS & Co., Ltd., Homoeopathic Chemists, London, England.

Wall Paper.

—GO TO—
McMILLAN & HORNSBY'S
—FOR—
American and Canadian Wall Paper,
Latest Patterns
LOWEST PRICES
WALL PAPER.

Millmen's Hardware.
Rotary Saws, Belts, Lace Leather, Swages, and all Mill Tools and Oils.

Farmers Hardware.
Axes, Shovels, Nails and all small Hardware.

Sporting Hardware.
Gunpowder, Shot, Caps, &c., &c.

Painters Hardware.
Paints and Oils, and all kinds of Gold Leaf, Bronze, and Campbell's Stock of Brushes.

House Keepers Hardware.
Jewel Stoves and Everything wanted in the kitchen
All the public admit that our prices are below all others.
To save money you must trade with us.

R. B. NORTON & CO.
City Hardware Store, Charlottetown.

Free Instruction IN PENMANSHIP

Will be given to those taking my mail course in SHORTHAND, during the next three months only.

One Year's Instruction at a Small Cost.

I want every school teacher and young man and woman throughout P. E. Island to learn shorthand and improve their handwriting. Success guaranteed. Send a 3c. stamp for circulars, specimens of writing and shorthand and testimonials as to teacher and art.

W. H. CROSSKILL,
Stenographer.
Charlottetown, June 24, 1896.

North British and Mercantile FIRE AND LIFE INSURANCE COMPANY
—OF—
EDINBURGH AND LONDON.
ESTABLISHED 1866.
Total Assets, 1891, - - \$60,082,727.

TRANSACTS every description of Fire and Life Insurance on the most favorable terms.
This Company has been well and favorably known for its prompt payment of losses in this Island during the past thirty years.

FRED. W. HYNDMAN,
Agent.
Watson's Building, Queen Street, Charlottetown, P. E. I.
Jan. 21, 1895-17

JAMES H. REDDIN,
BARRISTER-AT-LAW
NOTARY PUBLIC, &c.
CAMERON BLOCK,
CHARLOTTETOWN.
Special attention given to Collections.
MONEY TO LOAN.

science

Science is "knowing how." The only secret about Scott's Emulsion is years of science. When made in large quantities and by improving methods, an emulsion must be more perfect than when made in the old-time way with mortar and pestle a few ounces at a time. This is why Scott's Emulsion of cod-liver oil never separates, keeps sweet for years, and why every spoonful is equal to every other spoonful. An even product throughout.

Local and Special News.

As early as 400 A. D. there were many soap factories in both Italy and Spain, and about 750 A. D. the Phoenicians introduced the business into France, the first factories being established at Marseilles.

Feed the Nerves
Upon pure, rich blood you need not fear nervous prostration. Nerves are weak when they are improperly and insufficiently nourished. Pure blood in their proper food, and pure blood comes by taking Hood's Sarsaparilla, which is thus the greatest and best nerve tonic. It also builds up the whole system.

Minard's Liniment cures garget in cows.
Soap is not a modern invention. It is twice mentioned in the Bible, first in Jeremiah and again in Malachi.

Minard's Liniment cures diphtheria.
First Composer—Where's the foreman this morning? Second Composer—Don't know. The Devil—he tried to ride a bicycle last night and pined his foot.

Experience has Proved It.
A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Minard's Liniment cures diphtheria.
I was cured of Bronchitis and Asthma by MINARD'S LINIMENT.
Lot 8, P. E. I. Mrs. Livingston.

Norway Pine Syrup cures coughs, colds, hoarseness, sore throat, asthma, bronchitis, etc.
GROCEAN AND TEA HOUSE—A full line of Choice Groceries, Best Standard Blend and Ceylon Tea, Crockery-ware, Glassware Earthenware, etc.
D. McDONALD,
Cor. Queen and Sydney sts.
June 13m.

ALL THE PEOPLE
Should keep themselves healthy special care should be given to this matter at this time. Health depends upon pure rich blood. For the blood is impure or impoverished, disease of various kinds are almost certain to result. The one true blood purifier is Hood's Sarsaparilla. By its power to purify and vitalize the blood it has proved itself to be the safeguard of health, and the record of remarkable cures effected proves that it has wonderful power over disease. It actually and permanently cures when all other preparations fail to do any good whatever.

Minard's Liniment cures colds, etc.
In cases where dandruff, scalp disease, falling out of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Restorer.

Burdock Pills do not gripe or sicken. They cure constipation and sick headache.
What you want when you are ailing is a medicine that will cure you. Try Hood's Sarsaparilla and be convinced of its merit.

Hagyard's Pectoral Balsam cures coughs, colds, asthma, bronchitis and all throat and lung troubles.
To Destroy Worms and expel them from children or adults use Dr. Low's Worm Syrup.

WEAK NERVES ARE MADE STRONG BY HAWKER'S Nerve and Stomach TONIC.
It gives new strength and vigor to Nerves, Brain, Stomach, and Blood, and all weakened organs.
All Druggists sell it. 50c a Bottle. Six for \$2.50. Mfg. only by Hawker Medicine Co. Ltd. St. John, N.B.

Terms of Interest to Catholic Readers.
(Sacred Heart Review.)
In the Review of Reviews for June is an interesting sketch of Nicholas II., the new Tsar of the Russiae. It is but now that he has resolved to place upon his head the crown which came to him more than a year ago. In that year he has had time for deep thinking on the tremendous difficulties of his position. His home is said to have been a model of the domestic virtues, and his imperial father to have been a man without ambition except for the fulfilling of his many and great responsibilities. Sometimes Alexander III. has fallen asleep at his desk, long after midnight, completely exhausted. The young prince was taught to read and write fluently in French, English, and German, as well as in Russian, and the article says that there are very few English boys who would care to exchange tasks with the heir to the Russian throne. His education was far more in things of our day than of other eras, and was consolidated by journeys to the West as far as England, and in the East even to Japan. The new Tsar is therefore cognizant, through personal acquaintance, of the state of things in those important but little known Asiatic countries, which form so marked a cause of contention among European nations to-day. At home he obtained special object lessons, so to speak, on the subjects of poverty and its alleviation by being placed at the head of the Famine Commission, and he manifested an earnest desire for the relief of the needy.

The new monarch has shown a praiseworthy disposition to manifest confidence in his people's loyalty, by dispensing with a part of the strict guard which the police kept about his person. He greeted the deputation from Poland with great cordiality, and is said to have spoken these very noticeable words: "Be assured I make no difference on account of the religion you profess. My subjects are all equally dear to me." A generosity and openness have been shown to the press to a degree unknown before in Russia. On the day after his father's death, the royal son sent out the following declaration: "We solemnly vow, in the presence of the Almighty, to keep always before us, as the object of our life, the peaceful progress, might and glory of beloved Russia, and the happiness of all our faithful subjects. May Almighty God, whom it has pleased to call us to this great service, help us."

If the new Tsar keeps to his promise, a great day may be before that magnificent territory which holds the entire northeast of Europe, and so immense a part of Asia in her power. To Nicholas II. may belong the honor of a Poland freed from oppression, of a Siberia that is something beside the prison of the broken-hearted exile, the leper and the outcast. This young ruler is allied by blood, or by marriage to the crowned heads of England, Germany, Denmark and Greece. If he really inherits the peace-loving qualities of his father, with a wider experience given by travel and the lesson of his father's difficulties, he may help in a federation of the nations, which shall tend greatly to further Pope Leo's desire for universal peace and the maintenance of a sort of arbitration. And, sooner than the most sanguine have dared to hope, the Russo-Greek Church may return to its old allegiance to the great head at Rome, and become a tremendous factor in the complete union of all who name the Name of Christ under the mild sway of the Holy Father, the Pope.

The same magazine contains a noteworthy article on a startling diplomatic revelation as to how Lord Salisbury hopes to save Armenia. The information is obtained from an anonymous writer in the Contemporary Review, but enough probable information is furnished to form some sort of solution to the difficult questions which must have presented themselves to many minds in relation to the terrible events lately occurring in that unfortunate country crushed beneath the iron heel of Turkish rule. Again and again men must have asked themselves the anxious question: Why do not the nations interfere? The anonymous writer declared that a proposition was made by Austria to threaten Turkey by means of a naval demonstration in the Dardanelles. In order to win over France and Russia, it was proposed—and this would seem a fair and proper proposal, if trustworthy—that the powers making this warlike demonstration should agree to annex to themselves no part of the Turkish possessions. England, Italy and Germany accepted the proposition, the German fleet, however, holding itself in reserve, to join the others if needed. But

France and Russia said no, and Lord Salisbury, on hearing this, drew back, although at the Guild Hall he had opened, mended the Sultan with the "rain" awaiting his resin. Why did the nations leave miserable Armenia to her fate, and allow the horrors to continue, that have made the world shudder, though it has raised no strong arm of power to end them? If Lord Salisbury had followed the precedent set by Mr. Gladstone, of acting "with the authority of a majority of the powers," Austria and Italy might have supported him. But what of Germany? There is a shrewd suspicion that she was at that time plotting with Russia, and frustrating Salisbury behind his back at the court of the Tsar while seeming to support him in her dealings with the English crown. What held Russia back? Why did not the Tsar seize this splendid opportunity to make the very beginning of his reign glorious by joining in a new crusade against the crescent and setting a nation free from prolonged disgrace and torture? Ah! the English Government had failed Russia in her plans of intervention between China and Japan. She only asked for the kind co-operation of friendliness, but it was refused her, and then Russia turned to France and Germany with the proposal which England had met with scorn. And moreover, she felt naturally a keen suspicion of England in regard to Armenia, and so the doomed people were left again to their anguish and desolation.

Can any real arbitration be looked for among the nations, without the representative of the Prince of Peace to guide them. Or can any permanent court of arbitration be established without an impartial leader to interpret to them the will of the King of kings and the Lord of lords? So long as any one man or any one nation is intriguing to disturb for his or its own selfish aim the balance of power; so long as it is felt that might is right, and each man can look to himself regardless of others, so long as party and pride and passion have away or voice in the decisions and plans of the nations, just so long shall we look in vain for the real success of national arbitration. What, then, shall gain it? Nothing but what Pope Leo has told us: prayer for the Holy Spirit for union—and holiness of life among Catholic people. In this way shall God's kingdom come. But if we would state clearly to our minds the practical form of a world-wide court of arbitration, we shall see that it is a congress of the nations with one commanding figure at its head, a man utterly unselfish, to whom one city would be sufficient kingdom to set him free from the suspicion of fear or bias, and who would speak unflinchingly by the law of truth to the people and the righteous judgment in all causes of the oppressed. Such a man—and the whole civilized world can name him—is found in Pope Leo XIII.

The New World and the New England Magazine for June also contain articles bearing upon the subject of international arbitration. That in the New World has a distinct practical value, because of its statistical information; also because of its clear and concise statement of the historical growth of the idea, and of the reasons which make it so prominent a feature in modern thought. Take the following consideration: "When we reflect upon the military development of most of the leading powers of the world, we are confronted with the fact that the preparation for war not only entails a terrible burden, but that it also presents, as the alternative of peace, untold possibilities of destruction." We have but to consider the wild forces caged in dynamite, and the probable secrets still hidden in electricity, to make us shudder at the frightful horrors which war now might bring upon the world. Any prudent and practical man, even without a conscience, would think twice before he advocated an appeal to arms to-day. Some traces of an appeal to reason and to peacemaking are to be found, even in ancient days. "In Christian times," says the writer of the article, J. B. Moore, of Columbia College, New York; "the German emperor and the Pope asserted it as one of their prerogatives to determine disputes between Princes. In this assertion the Pope was aided by the authority of the Church. . . . With the decline of authority, Papal as well as imperial, the services of the Pope as well as the emperor, ceased to be invoked." After the revolutions in France and in the American colonies of Great Britain, arbitration, especially between Great Britain and America, became not infrequent, and attention has been lately drawn to the subject to a marked degree. But will there ever be a grand inter-

national congress, which will settle all difficulties without appeal to powder or the sword?
In the Editors Table of the New England Monthly, attention is drawn to an essay by the German philosopher Kant, wherein he maintains that the greatest problem for the human race is the establishment of a civil society universally administering right according to law; and he holds that there is no possible remedy against the evil of war except a system of international right founded upon public laws conjoined with power, to which every state must submit. How is this vision of internationalism and of universal peace secured by law to be realized? Some years ago, the Sacred Heart Review published in its columns a remarkable address delivered in the Argentine Republic of South America, at a Catholic Congress there. It is said that the universal union of Catholics is the key of the programme given by Leo XIII. to the world, and that this programme may be summed up in the words, "union and action." "National Congresses are a preparation for Continental Congresses, which in their turn will prepare the way for assembling of an universal congress, in which will be recommended, for the reanimating of the spirit of the people, this glorious axiom: Christus vincit, Christus regnat, Christus imperat: Christ conquers, Christ reigns, Christ is Lord of all!" At the head of this universal congress can be no other than the common father of the faithful, with his children in every land beneath the sun, and his impartial love for all; and in this way the world can indeed look for the fulfilment of the vision of Kant and the far grander and truer visions of the prophets of the Word.

Catholic Loyalty.
(Sacred Heart Review.)
Among the brilliant and beautiful sayings of Cardinal Newman, perhaps one of the most touching and characteristic is this, which is very suitable for meditation on the eve of St. Peter's Day—"Our duty is to follow the Vicar of Christ whether he goeth, and never desert him, however we may be tried; but to defend him at all hazards and against all comers, as a son would a father, and as a wife a husband, knowing that his cause is the cause of God." What superb loyalty from this master in the intellectual life, this dweller in high spiritual realms, this man with his strong grasp on the minds of other men, this leader in thought, this standard-bearer of a great crusade! Our duty is—not to seek self; not to criticize others; not, to assert our own opinion; not, to have our own way. No! "Our duty is, to follow the Vicar of Christ whether he goeth, and never desert him, however we may be tried." Can we rightly express to others the joy of a loyal heart? Can those who do not know it by experience, rightly comprehend what true loyalty is? It is that chivalrous spirit which finds its vent in words of poetry or of poetic fire; in deeds of knightly valor and of humble, patient, self-forgetfulness. All through the Catholic Church runs the golden thread of that chivalrous spirit. All over the Catholic Church is the glow of that chivalrous love. It beats in the very pulse of her life-blood, and is the very throbb of the Church's heart. Each baptized child is made God's soldier under a red-cross banner, and it is our King and our liege Lord and Master who has gone before us into the thick of the fray.

"Press forward as thou wilt, Heart of my King!
Though, all around, the sounds Of battle ring!
Though in the thickest fight Thy path should be,
Lead where thou wilt, and I Will follow thee."
In the deadly fight with the world, the flesh and the devil, man has not been left to skirmish with- out visible commanders, or to go blindly forward among pitfalls and ambushes, where every step may be into the jaws of certain death. The Catholic Church is a regular army, perfectly organized, with its known and acknowledged commander, its generals and officers, its marshaled rank and file, its complete law and order. The armies of heaven are its type and pattern. Our Holy Father in Rome is the viceroy of the great King of kings and Lord of

Royal Baking Powder

Highest of all in Leavening Power.—Latest U. S. Gov't Report.
ABSOLUTELY PURE

lords. The Almighty Ruler of time and eternity has given us a visible representative of his majesty and an infallible interpreter of his will. It is for us to follow that viceroy "whither he goeth, and never desert him, knowing that his cause is the cause of God." But are we to wait to hear that one voice speak to us singly, and to walk only where our eyes see him, and to feel ourselves authorized to avail and question every one else? It is absurd on the face of it. Could the unequalled army of the Catholic Church have ever been banded together, had there been no discipline of the ranks, no obedience to subordinate officers, no loyal unquestioning love and reverence for any authority than the very highest authority? Impossible! And not only impossible, but shameful. No community, no school, no family, could exist in peace and harmony thus; and a man who would presume to make such an assertion in matters of worldly interest would lay himself open to instant distrust. But for a Catholic to argue thus—oh! what can he know of the Church of God and the Holy Spirit of God.

Consider this truth: One divine Spirit, one superhuman Intelligence, one unfeeling Wisdom, one Light wherein is no darkness, is the Catholic Church, what the soul is to the body—its life, its very existence. No part is without that Spirit. Without that Spirit, it would be a dead Church, and the magnificent, conquering living Church it is. Living in every faculty of its being. Living because in it are bishops, priests, deacons, the seven orders of its great hierarchy; the religious orders in their amazing, banded organizations; the missionaries the wide world over, wherever the battle sounds loudest, and the wild fight with sin is thickest; the teaching Brothers and Sisters, and the scholars who are taught, before everything else, the knowledge and service of God; and all are one, are loyal, are obedient, each to his separate leader, and each separate leader to his superior, and each superior to the general, and each general—each prior, abbot, bishop, archbishop, cardinal—to the great head at Rome; and all, to the one Divine Spirit informing and inflaming all. Magnificent union, of which the union of our beloved country is only a feeble, though remarkable, type! Magnificent union, the vision of which thrills us with awe as well as with rapture, when we see it plainly at last, we who at last do see it, after years of doubt and confusion spent outside her blessed fold! And oh! the sense of loyal love that overwhelms the true heart that does see it! Shall we count steps, or time, or life, for the Church, our mother? Shall we count steps, or time, or life, for the bishops and priests who give life and all to her? Shall we doubt and avail and question, when the right and the joy of an unquestioning trust is ours? Let us obey each in his place, with the faith of a child and the loyal heart of a true knight of God. To serve God is to reign. All else is bondage itself. With the cry on our lips, "Deus vult—God wills it!" let us press forward, till religion is the very breath of our life, as it should be, and God is truly our all.

Merit
It is what gives Hood's Sarsaparilla its great popularity, its constantly increasing sales, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla Peculiar to Itself.
It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficent influence of Hood's Sarsaparilla.
Coughs, colds, sore throat, asthma, bronchitis, and all lung troubles are quickly cured by Hagyard's Pectoral Balsam.

Hood's Sarsaparilla
The One True Blood Purifier. 81 per bottle. Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

MARK WRIGHT & CO.—COFFINS, CASKETS, AND ALL FUNERAL GOODS



PAIN-KILLER THE GREAT Family Medicine of the Age. Taken Internally, it Cures Diarrhoea, Cramp, and Colic of the Stomach, Sore Throat, Sudden Colds, Coughs, etc., etc.

THE SUN-FLOWER. Mark how the sunflower wags with pen- sive head The gladdening smile of him whose garish light Throws o'er the upbeared clouds a radiance bright...

THINGS THAT NEVER DIE. The pure, the bright, the beautiful, That stirred our hearts in youth; The impulse to our noblest prayer; The dreams of love and truth; The longings after something lost; The spirit's yearning cry; The striving after better hopes; These things can never die.

Solatore Zola. (From the Tablet.) Concerning the abjuration of the Grand Master of Freemasonry, M. Abbe Daurelle writes from Rome as follows to the editor of La Verite: "I delight in connecting the date of the first day of a month consecrated to the Queen of Heaven with the account of a wonderful prodigy recently accomplished through her powerful intercession."

Christian Reunion. Cardinal Gibbons has given to the press a copy of the summary of Pope Leo's encyclical letter on the reunion of all the Christian churches. His Holiness evidently had in mind the recent letter of the Right Hon. Wm. E. Gladstone, and the letter may be considered a reply thereto. His Eminence reviewed the advance sheets of this document and personally directed its translation. The abstract follows in part: "The Holy Father, intent upon the work of bringing all to the one fold of Christ, considers that it would conduce to that end were he to speak before the peoples of the Christian world the ideal of the church as divinely constituted, to which church all are bound by God's command to belong. In accordance with his usual providence God makes use of

STRAIGHT AS AN ARROW TO THE MARK. BBB

In all diseases that affect humanity there is some weak link in the chain of health, some spot that is the seat of the trouble. It may be the liver, it may be the stomach; perhaps it is the bowels or the kidneys; most likely it is the blood. Burdock Blood Bitters goes straight to that spot, strengthens the weak link in the chain, removes the cause of the disease, and restores health, because it acts with cleansing force and curative power upon the stomach, liver, kidneys, bowels and blood.

BLOOD BITTERS is the only remedy that will positively remove all blood poisons. In ulcers, abscesses, scrofula, scrofulous swellings, skin diseases, blotches, old sores, etc., B.B.B. should be applied externally, as well as taken internally according to directions.

human instruments to effect the sanctification and salvation of men. To this end not only did he take up on Himself human nature, but in order to perpetuate His mission the Son of God chose Apostles of lowly order, whom he had trained that they might faithfully hand down His teachings. It is obviously of the first importance to determine what Christ wished His church to be, and in what fact He made it. According to this criterion it is the unity of the Christian church which must necessarily be considered, for it is certain that He who founded it wished the same possession of the Scriptures to be saved not some nations of peoples only, but the whole human race, without distinction of time or place. By the will of its founder it is necessary that this church should be one in all lands and at all times. The nature of this unity of faith must and can be ascertained from the commands and teachings of Christ Himself. The mission of Christ was to save not some nations of peoples only, but the whole human race, without distinction of time or place. By the will of its founder it is necessary that this church should be one in all lands and at all times. The nature of this unity of faith must and can be ascertained from the commands and teachings of Christ Himself.

Christ endowed His apostles with authority like to His own, and promised that the Spirit of Truth should direct them and remain with them forever, and that the Holy Spirit should be no more allowed to separate one iota of the apostles' teaching than to reject any point of the doctrine of Christ Himself. The church founded on these principles has been most careful to guard the integrity of the faith. The fathers of the church are unanimous in considering as outside the Catholic communion any one who in the least degree deviates from even one point of the doctrine proposed by the authoritative magisterium of the church. Besides being the guardian of the faith, the church must afford the means of obtaining the salvation purchased by Christ. The dispensation of the divine mysteries was entrusted to the Catholic Church, and to all Christians, but to the apostles and their successors. As no true and perfect human society can be conceived which is not governed by some supreme authority, so the church necessarily gave to His Church a supreme authority to which all Christians must be obedient.

The nature of this supreme authority can be ascertained from the positive and evident will of Christ on the matter. As He willed that His kingdom should be visible, Christ was obliged to designate a vicar on earth in the person of St. Peter. He also determined that the authority given to Him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors. But though the authority of St. Peter and his successors is plenary and supreme it is not to be exercised as the only authority. The Bishops, who are the successors of the apostles, inherit their ordinary power and the episcopal order necessarily belongs to the essential constitution of the church. They are, consequently, not to be regarded as mere vicars of the Roman pontiff since they exercise a power which is really their own and are most truly called the ordinary pastors of the people over whom they rule. For the preservation of the unity in the Christian Church, it is also above all things necessary that there should be union between the Roman Pontiff and the successors of the Divine Founder of the church; that His Church should be one in faith, in government and his successors as the principal and, as it were, the centre of this unity. The episcopal order is rightly judged to be in communion with St. Peter as Christ commanded it if it is subject to and obeys St. Peter, otherwise it necessarily becomes a lawless and disorderly crowd.

For the due preservation of the unity of the faith it is not sufficient that the head should have been charged merely with the office of superintendent or should have been invested solely with the power of direction, but it is absolutely necessary that he should have received real and sovereign authority which would make him bound to obey. The Popes have ever unquestionably exercised the office of raising or rejecting the decrees of councils, and of covering authority which would make them bound to obey. The kingdom of heaven were given to St. Peter alone, and that the promise of binding and loosing was granted to the apostles and St. Peter, but there is nothing to show that the apostles received supreme power without St. Peter, or against St. Peter. Such

ofore mentioned the infamous Pombal, whose character is well indicated by being called a second Henry VIII, was the chief manager and controller of the agencies which were employed at Rome to force from the aged and amiable Pontiff the suppression of the Society of Jesus. Under the hypocritical plea of wishing to reform the Society he caused lying denunciations, charging it with all sorts of crimes, to be presented to the Pope. Benedict, as we have said, was on his death-bed. In his heart he did not believe the representations made to him. He had too much reason to know that those men were after. But what could he do? He knew that they were powerful, unscrupulous, had men and when they threatened the execution of the three nations from the Vatican and the Holy See he felt compelled to yield to their demands, though not till he had, as he supposed, carefully guarded against the possibility of injustice being done. He was careful in his brief to insist upon their having a fair and impartial trial, and laid great stress on the necessity of the enquiry being made in such a manner that the innocent should not be made to suffer with the guilty, if, indeed, any guilty should be found, which the whole tenor of the brief showed that he was unwilling to believe. Did these wicked men regard these judicious and just provisions of the brief? Not at all. Almost before the ink was dry the infamous Pombal, instead of instituting a formal enquiry proceeded to condemn the Society without trial and without the slightest particle of evidence. Our space will not allow us to dwell upon the outrageous cruelties perpetrated by this remorseless tyrant, educated in the school of Henry VIII, in order to accomplish his nefarious purposes. The account is one of the blackest pages in the history of the world. We may have occasion to recur to it at some future time.—Catholic Review.

More Catholic Victories. Catholics have been winning all along the line in a series of processes that have met with a legality of the public escort of the Blessed Sacrament to the sick through the streets of Rome. It has now been declared to be perfectly legal. For many years past the Catholics of Rome have shown a firm determination to vindicate what they regarded as an unalienable right, the liberty of accompanying the Blessed Sacrament to the houses of the sick in formal procession, with the public recital of prayers and with every manifestation of devotion prescribed for such an occasion in the Ritual. The practice has now been thoroughly revived, and these processions are equal in every respect to those which took place under the pontifical sovereignty. The procession which accompanied the Blessed Sacrament in the parish of St. Maria Maddalena on Saturday, June 30th, was most imposing. A number of Catholics preceded the canopy, carrying lights and reciting prayers. The Parochial Committee followed, as well as a crowd of the faithful. P. Benicchi, the venerable parish priest, was richly vested, as were the deacon and sub-deacon. The billonino or canopy was carried by the soldiers on guard. On Thursday, June 4th, the Blessed Sacrament was carried with similar pomp to the sick living in the parish of St. Maria in Aguirio. The same military honors were rendered by the sentry of the picket on duty outside of the Parliament house at Montecitorio. Similar processions have taken place in various parts of Rome during the past few weeks, and on Corpus Christi Day some of the festal processions issued from the churches into the streets.—Exchange.

Two hundred years experience of the blessings of the "glorious Reformation" had prepared the way for just such a sad catastrophe, for sad indeed it proved to be. The spirit of Protestantism had pervaded society to such an extent that faith in Catholicism had been very generally undermined, especially among the aristocracy and the leading influential politicians and officials of state. The masses of the people were still faithful, the Catholic religion was the religion of the State, but, unfortunately, the monarchs, though nominally Catholic were weak men and were all under the control of prime ministers who were ambitious, unscrupulous and in sympathy with the infidel philosophy of the age. Aranda, Prime Minister of Charles III. of Spain; Choiseul, of Louis XV. of France; and the infamously Pombal, of Joseph I., of Portugal, were all members of an infidel oligarchy which at that period reigned in Europe, and they were all jealous of the Church and were bent on her destruction. With a keen appreciation of the best means of accomplishing their object they waged an exterminating warfare on the Society of Jesus which at that time was the great breakwater of the so-called Reformation. Without conscience or scruple they used the basest means to destroy the Society, not because they were a bad or dangerous body of men but because they were the most learned, able and constant defenders of religion and the Church and therefore stood in the way of the accomplishment of their nefarious purposes. The history of the infernal machinations of these agents of Satan, for they were nothing less, to destroy the order, root and branch, and to expel them from all their countries is simply a history of infamy of the deepest dye and the only reason why the conduct of these men is not universally condemned and held up for the execration of mankind by all historians and writers on the subject, is the fact that party bias leads them to justify with them, at least to extenuate and apologize for their sins by representing them as having been the authors of great reforms in Church and State. Of the three Prime Ministers here-

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Calendar for July 1896. Table with columns for Day of Week, Sun, Mon, Tues, Wed, Thurs, Fri, Sat, Sun, Rise, Sets, Rise, Sets.

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