

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCTOBER 5, 1898.

Vol. XXVII No. 41

## Calendar for Oct., 1898.

MOON'S CHANGES.

Last Quarter, 7d 15m ev.  
New Moon, 15d 7h 37m m.  
First Quarter, 22d 4h 5m m.  
Full Moon, 29d 7h 18m m.

D	Day of Week	Sun	Moon
1	Saturday	h m	h m
2	Sunday	5 58 40	5 29
3	Monday	6 00 39	6 31
4	Tuesday	6 01 37	7 09
5	Wednesday	6 02 35	7 52
6	Thursday	6 03 33	8 41
7	Friday	6 04 31	9 37
8	Saturday	6 05 29	10 35
9	Sunday	6 06 25	11 37
10	Monday	6 07 22	12 42
11	Tuesday	6 08 20	1 48
12	Wednesday	6 09 18	2 56
13	Thursday	6 10 16	4 05
14	Friday	6 11 15	5 15
15	Saturday	6 12 13	6 26
16	Sunday	6 13 13	7 38
17	Monday	6 14 11	8 50
18	Tuesday	6 15 10	10 03
19	Wednesday	6 16 08	11 17
20	Thursday	6 17 07	12 31
21	Friday	6 18 05	1 45
22	Saturday	6 19 03	2 59
23	Sunday	6 20 02	4 13
24	Monday	6 21 00	5 27
25	Tuesday	6 22 00	6 40
26	Wednesday	6 23 00	7 53
27	Thursday	6 24 00	9 06
28	Friday	6 25 00	10 19
29	Saturday	6 26 00	11 32
30	Sunday	6 27 00	12 44
31	Monday	6 28 00	1 57

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We have no fault to find with honest competition so long as right goods are sold but do think the sale of dishonest goods ought to be prohibited.

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Up to date in quality and at fair prices. Gold filled cases warranted from 15 to 25 years. Silver cases lower than ever.

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Jan. 31, 1898—17

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But we can safely say that with our new importations for this season, we have now the largest stock and the greatest variety of Fashionable Cloths ever shown in one Store in the City. Come and inspect our goods, and get our astonishing low prices. We make the fashionable Clothes Par Excellence in the City. Every Suit a perfect fit. We invite inspection.

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Dairy Machinery always on hand and to order.

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Oct. 6, 1897—yly

## Lectures for Non-Catholics.

Following is an authorized summary of the four lectures for non-Catholics, delivered by Father Elliott, in St. Dunstan's Cathedral, last week.

I.

**THE POPE AND HIS POWER.**

Catholics do not believe that the Pope is inspired. They do believe that in teaching the doctrines of Christ to the whole church he is saved from error by the special grace of his office as successor of St. Peter. The pope never teaches anything against the Bible, or any new doctrine. Nor does his teaching ever contradict reason. St. Francis de Sales compares the Catholic faith to a picture. God is the painter, our souls the canvas; revelation in the color and the church is the brush.

Nor is the teaching of the Holy See arbitrary or tyrannical, but full of kindness, tending to unity and charity, always giving light and guidance for the love of God and man.

Christ appointed Peter to teach infallibly. He made his office perpetual. The Bishop of Rome is his successor. Now, there is an antecedent probability that the Saviour would provide some such teaching for His kingdom on earth. He Himself was a teacher and an infallible one. He intended His doctrine to be taught right on to the end of the world, and he commanded all to believe it. Must it not be made known and accepted with infallible certainty?

Look at the great mass of mankind, the hundreds of millions of immortal souls all over the world—the immature, the semi-barbarous, the toiling laborers, the ignorant, the stupid, the vicious, the timid—do you mean to say that mankind was not made by God to be taught? Evidently there is universal need of a divinely safeguarded teaching authority in religion. And this is true of the learned also. One never knows skepticism, mental eccentricity and the riot of intellectual vanity till he gets among university professors.

All people want teachers of religion, all hire teachers of religion. These are valued in proportion to their sincerity, that is to say their certitude. They must know much and know clearly or cease to teach. Christ Our Lord undertook to give us teachers, a regular system of teachers and guides, at the head of whom he placed one whose office should perfect the system.

Christ's object was to impart wisdom and love, for all time, everywhere, and with his own authority. Can a lock alone do that to the unlettered millions, or amid a community of professors, ministers, priests, lawyers, juralists, each as competent as his fellows? Here is the reason of dissensions, making Christendom a babel of dispute instead of a peaceful brotherhood, breeding fanaticism in earnest son's skepticism in proud ones.

Now for our Scripture argument. All will concede that St. Peter had the fullness of the Apostolic office; but over and above that, there is overwhelming evidence that he was set apart from the rest and given a special prerogative. His name was changed, as formerly had been done with Abraham and Jacob.

"Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted Peter." (John 1, 42.) He was thus named: Rock at his first meeting with the Saviour.

Just before Christ suffered He said these words to Peter. "And the Lord said: Simon, behold Satan has desired to have you that he may sift you as wheat." So far, though addressing Simon, the Lord speaks of all the apostles. But as Simon from the rest, and he speaks of him alone? "But I have prayed for thee that thy faith fail not, and thou being once converted confirm thy brethren." (Luke xxii, 31.) Yet Peter in a few hours was to deny our Lord, had contradicted Him and vexed Him. Yet "once converted," that is by the coming of the Holy Ghost at Pentecost, he was appointed to confirm his brethren.

Peter's prerogative was not, of course, a merely personal one, as is the church and the Apostleship is not a personal institution. Peter's office was meant by our Saviour to be his church a perpetual rock built foundation; a confirming and strengthening of the brotherhood forever the gentle guardianship of the faithful shepherd over the flock.

Peter is named first in the list of the Apostles by St. Matthew and by St. Luke, both in his gospel and in the Acts. Jesus "loves his boat as his pulpit; commands him to take the miraculous draught of fishes; orses his wife's mother; bids him walk on the water; bids him

pay the tax for his master and himself. Peter speaks for the others as their leader: "Lord to whom shall we go?" "How often shall my brother offend and I shall forgive him?" "Behold we have left all things." "Behold the fig tree which thou didst curse." He was the first to have his feet washed by the Master; the first to enter the sepulchre; this risen Saviour "was seen by Cephas, and after that by the eleven." (1 Cor. xv. 5) He presides at the election of Matthias; preaches the first sermon after Pentecost, converting 5,000; he works the first miracle of the Apostles; he explains it in a sermon to the people; he is the spokesman and defender of the church before the Sanhedrin; he punishes Ananias and Sapphira; heal the sick by his very shadow; is released from prison by an angel; St. Paul stays with him and consults with him for fifteen days; Peter receives the first Gentiles into the church after a special revelation from God; he rises Deborah from the dead; presides at the council of the Apostles at Jerusalem; condemns and suppresses the first heresy, that of Simon Magus.

And history tells us that he established his bishopric in the city of Rome, from which city ever since the doctrine of Christ and his salvation have been taught by Peter's successors with infallible authority.

It is idle to say that all this appointment of the Saviour was only for Peter's lifetime. Not a word indicates this; everything points to the contrary. And if Peter's office were needed in his own day, much rather in all subsequent ages, and in our own times.

II.

**THE CONFESSION OF SIN.**

"Does not confession make sin easy? No. Concomitance makes sin easy." "Is not confession degenerating? No; it is manly. Own up and show yourself a man. Humility is not a degradation. Take your two sons; one confesses his fault to you, the other does not; which is the more manly?"

"But how can a sin be pardoned by merely telling it? Go! forbid; it is no! Judas confessed his sin. Sin is pardoned by the sacrament of penance, that is contrition, confession and satisfaction for sin; and that not the most essential." "Suppose the sinner is not repentant? The confession is unworthy; the absolution of the priest is of no avail; the sinner is guilty of the heinous sin of sacrilege."

"Suppose he cannot get to confession? Must his sin remain unpardoned? No; we are not required to do that which is impossible. Perfect contrition will suffice in such case."

"Won't the priest tell? He has not told. There is a higher power that guards the inviolability of the sacred confidence of the confessional." "Does it not give the priest too much power? It is not his power, private, personal; it is official, deputed, the power of Christ (3 Cor. 3:10) 'If I forgive anything . . . for their sakes forgive I it in the presence of Christ.'"

"Is money needed for confession? No; hardshell sinners would rather pay to be released from the obligation of confession."

"Suppose I say I will confess direct to God? Suppose you said you would pay your taxes direct to the governor? We must secure pardon of our sins by the methods designated by Christ."

"The primary want of man's heart, when moved by any strong impulse of feeling, whether of joy or of sorrow, or of gall, is expression. Man has power to commit sin; he is powerless to conceal it; and the first effort of the soul to relieve itself of the weight of sin is an open confession. 'An open confession is good for the soul.'"

"Confession is a natural instinct, and on this instinct is based the common saying, 'Murther will out.' 'Sin, like poison, cannot be concealed, and the only outlet of the guilty conscience is confession.'"

"The human heart seeks to unburden itself to one who has the sympathies of a friend, one who not being exempted from human weakness, can have compassion on its miseries."

"Surely religion should take in its scope these strong inclinations of the soul. Christ was a son of man; He was full of compassion and tenderness towards sinners, forgive them their sins, and bid them sin no more. Can it be that Christ came down from heaven to walk among men for only a few years, and then withdrew with all His powers and gifts to an eternal silence, leaving man as before—alone in his sin, misery and wretchedness? Or did He communicate His powers and gifts to them, to be en-

ployed by them as His representatives in the salvation of mankind until time shall end?

"The power to loose and bind sin is conveyed in these words by Christ to Peter in the plainest terms, and its exercise by Him upon earth Christ pledged to ratify in heaven. Is it not clear from this passage that Christ contemplated the continuance of His work of pardoning sinners through the agency of men, after He should leave the world?"

"Some persons may be disposed to object and say: 'The pardoning of sin is not expressed in these words of Christ. True enough, but the words, 'Whosoever thou shalt loose, etc., are ample enough to include the power of forgiving sin, particularly so when you consider that our Lord professed these words by promising to Peter 'the keys of the kingdom of heaven.' Christ himself, however, has anticipated your objections."

"When Christ gave the power to forgive sin, He also gave the power to retain sin. There is therefore a question to be decided when the sinner comes for pardon. Shall his sins be forgiven or shall they be retained? The sins of those only who are truly penitent are to be forgiven, and forgiveness refused to the impenitent. It would be sacrilege to pronounce forgiveness over a sinner who is impenitent and not resolved to avoid offending God in the future."

"Who invented the confession in the Christian Church? Pope? King? Priest? All most confused. Pleasant things can be clipped in unaware, perhaps; but nothing like the duty of confession; so gross an innovation would not have been allowed. Confession was practiced in the Church in every age."

III.

**THE REAL PRESENCE.**

The Catholic Church teaches, and always has taught, that in the holy communion that which was originally bread and wine is, by the consecration, changed into the substance of the body and blood of our Lord, together with His soul and divinity which change is properly called transubstantiation. To Catholics this is the most consoling, the most cheering and every way most blessed portion of our creed.

Let us open the gospel of St. John at the sixth chapter. "I am the living bread which came down from Heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves, saying: How can this man give us His flesh to eat? Then Jesus said unto them, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father has sent me and as I live by the Father, so he that eateth me, even he shall live by me."

Now, the question between Catholics and others is whether our Saviour meant these words to be taken literally or figuratively. At any rate, this much is certain; The Jews took the literal meaning. They said, in effect, "The thing is impossible." They must be considered as agreeing with Catholics in understanding our Saviour's words in the literal sense. And, therefore, so far as hearers are the proper witnesses of the meaning of the words addressed to them, the testimony of the Jews is in favor of the literal meaning. The same may be said of our Saviour's own disciples; they also thought, and were by Him left to think, that he meant to be understood literally.

Our Lord is a model of simplicity and frankness. He has to teach a doctrine and he does so plainly and directly. The doctrine is disbelieved as absurd; objections are raised. He goes on repeating it in the very terms which gave offense and he insists on their accepting it without reserve.

It is sought to parry the force of this reasoning by the sixty-fourth verse. "The flesh profiteth no thing; the words which I have spoken to you are spirit and life." Here he declares his meaning to be spiritual, but does that mean figurative? When in Scripture the flesh and spirit are declared to be opposed to each other; it means the carnal man and the regenerate man, the carnal spirit and that of the divine grace. And in this Catholic view of the meaning of the verse many distinguished Protestants agree.

But the passages which treat of the real institution of the heavenly rite are far more important. Let us now direct our attention to them. Open St. Matthew's gospel at the twenty-sixth chapter and the twenty-

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sixth verse: "And while they were at supper Jesus took bread and blessed, and brake, and gave to His disciples, and said: 'Take ye and eat this is my body. And taking the chalice He gave thanks, and gave to them, saying: Drink ye all of this, for this is my blood of the new testament, which shall be shed for many for the remission of sins.' You are aware that the same circumstances are related and very nearly the same words used by two other evangelists, and also by St. Paul in his first epistle to the Corinthians. The words to be considered are common to them all.

It must be owned that it is not easy to make an argument based on these words. For what is there to argue about? Could anything add strength or clearness to these expressions?—"This is my body—this is my blood?" Catholics simply believe that it was Christ's body, it was Christ's blood. It would seem enough to simply recite the passage and rest the case. Suppose there were no question of apparent impossibility, suppose the words related to some other matter any one who accepted Christ as his teacher would simply say: "He has declared this doctrine in the simplest terms, and I receive it on His word."

In answer to this plain reasoning it is said that the words "This is my body," may be rendered "This represents my body," because in certain other passages some form of the verb to be undeniably does mean represent as where our Saviour says: "I am the door," "I am the vine." True, in these passages the verb to be does mean to represent. But there are some thousands of other passages in Scripture where the verb to be does not mean to represent; why not interpret text in question by the analogy of these very many passages rather than of the very few others? Let us have some good reason for drawing an inference from a small number of analogies rather than from a vast multitude. By such a process as this one can place any meaning on any given passage. It will become us, who seek a plain way to a plain truth in the plain word of God, to number ourselves with rules of interpretation calculated to confuse the meaning of Scripture rather than to unveil it. Let us not be turned aside from the strict and literal meaning of God's word by the Jews' objection, "How can this thing be done?"

IV.

**COMMUNING WITH THE DEAD.**

The Catholic Church teaches that we can commune with the dead. We can do so by asking their prayers for us. It is in an atmosphere of faith that we are one with them. We give them no divine honor. The highest of them, the mother of Jesus, is infinitely lower than God. In God we view them, and to plead with God we seek their prayers. All spiritual goods are common property. And God's friends are one family, whether on earth, in purgatory or in heaven. The family in teracomunes together in the common life of prayer.

All would, at least, wish this done. (Continued on front page.)

**FRIENDS PREVAILED**

A Nervous Toronto Woman Walked the Floor During the Night for Hours at a Time—She Makes a Statement.

TORONTO, ONT.—"I was troubled with nervousness. It was impossible for me to keep still and if the spells came over me during the night I had to get up and walk the floor for hours at a time. My blood was very poor and I was subject to bilious attacks. My feet would swell and I was not able to do my own housework. I treated with two of the best physicians here but only received relief for a time. I became discouraged. One day a friend called and advised me to try Hood's Sarsaparilla. I laughed at the advice but I was prevailed upon and procured one bottle. Before I used it all I began to feel better. I took several bottles and also several boxes of Hood's Pills. Now I can eat and drink heartily and sleep soundly. Hood's Sarsaparilla has entirely cured me and also strengthened me so that I now do all my own work. I cheerfully recommend Hood's Sarsaparilla to all sufferers from nervousness, weakness or general debility." Mrs. H. F. FARM, D. Canal Street.

Hood's Pills cure Liver Ills, constipation, etc., and are easy to take.

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THE HERALD

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JAMES MOISAAC,
Editor & Proprietor
WEDNESDAY, OCTOBER 5, 1898.

A MONTREAL despatch says that as a result of the visit of Joe Martin to Quebec, Laurier has summoned Sifton to Quebec. Laurier, Sifton, Davies and Cartwright held a conference, and, as a result, no surprise need be expressed if, in the course of a few days, a commission is appointed to inquire into alleged unfaithfulness and the wrongdoings of Canadian officials in the Yukon country.

The following account is given of the new Governor of Newfoundland: Lieut. Colonel Sir Henry Edward McCallum, R. E., K. C. M. G., who has just been appointed governor of Newfoundland, in succession to Sir Herbert Harley Murray, K. C. B., has had a somewhat distinguished career. When private secretary to Sir William Jervois, the governor of the Straits Settlement, he prepared a project for the defence of Singapore, and later he became superintending engineer to the admiralty works in Hong Kong. In 1875 he was selected to proceed to Singapore to adopt measures for the defence of the port, and again in 1885 he was appointed to construct the new fortifications there.

The Prohibition Plebiscite.

In the election on the Prohibition Plebiscite which took place on Thursday last, considerably less than one half the total registered vote of the Dominion was polled. In every Province except Quebec a majority in favor of Prohibition was cast. In Ontario the majority was small, taking into account the population of the Province, and in British Columbia, the majority in favor was quite small. Each of the Maritime Provinces gave a large majority in favor of Prohibition. In our Island Province the total vote polled was: For Prohibition, 5,617; against Prohibition, 425. Every polling place on the Island gave a majority in favor, and in many places the vote against was very small. In several instances there was only one vote against. As near as ascertainable the following are the majorities for the different Provinces: Nova Scotia, majority for, 23,000; New Brunswick, majority for, 12,000; Prince Edward Island, majority for, about 6,000; Ontario, majority for, about 16,000; Manitoba, majority for, about 3,000; northwest territories, majority for, about 3,000; British Columbia, majority for, about 700. Quebec, majority against, about 36,000. These figures are subject to correction, and as to-day is declaration day, the true figures will not be known here till to-morrow. The latest accounts, however, indicate that the majority in favor of Prohibition is about 25,000. It will thus be seen that while one Province gave a large majority against prohibition, all the other provinces together gave a very considerable majority for it. Now, the question arises, what are the Government going to do about it? We may be morally certain the Government will do nothing about it. Nay, more, we may very reasonably assume that the Government never intended to do anything about it. We hear the Government organs singing out that in view of Quebec having given a majority against prohibition, the Government should not attempt to coerce that Province to accept a prohibitory law, although all the other provinces asked for it. Before the election, three Federal ministers and several Liberal members of Parliament spoke strongly against prohibition in the Province of Quebec. Evidently the dodge was to make use of Quebec going against prohibition, and then the Government would have a chance to crawl out of the hole by saying no Province should be coerced. The Laurier Government is a government of humbug, and those who follow him love humbug so well that they are prepared to do anything he tells them. But the prohibition humbug was not without its profit to the followers of Sir Wilfrid. The plebiscite election cost over \$250,000, and all this went into the pockets of Grit followers, in the shape of presiding officers, clerks, etc. The plebiscite election was simply an occasion of presenting upwards of a quarter of a million of the people's money in the form of boodle to hangers-on of the Grit party. Late advices say the majority against prohibition is over 50,000.

New Goods coming in every day at Weeks & Co. They buy large quantities of dry goods direct from the makers, pay cash, that is the reason they sell so cheap and do such a large trade. W. A. Weeks & Co. 21

The dwelling house of Mrs. D. McEachern, Beagler, Lot 40, was destroyed by fire on Monday morning. Only a few things below stairs were saved. There was no insurance. The origin of the fire is not known. Mrs. McEachern and her three children were the only occupants of the house at the time, Mr. McEachern being away fishing. Much sympathy is felt for the victims of the fire.—Kranz

Death of Mr. John P. Sullivan.

It is with deep regret that we chronicle the death of Mr. John P. Sullivan of St. Peter's, which took place suddenly in this city, on Friday last. Mr. Sullivan came to town by the morning train on Friday. Before leaving home he complained of not feeling very well; but his indisposition was regarded as of no consequence. After reaching the city he transacted some business, and afterwards met a friend to whom he complained of feeling very ill. As they were not far from the drug store of Redin Bros., he was brought there by his friend. He felt so bad that he lay down on a lounge in the rear shop, and Dr. Conroy was called in. The doctor at once saw that there was no hope of recovery, and Chief Justice Sullivan, brother of the sick man and other relatives and friends were summoned. His wife and daughter and other friends at St. Peter's were also notified. He was quite conscious, and when it was intimated to him that there was no hope of recovery, he asked for a priest. Accordingly Rev. Dr. Morrison was summoned who administered the last Sacraments and prepared the dying man for the dread summons. His legal advisers were also present and Mr. Sullivan had ample time to instruct them as to the arrangement of his temporal affairs. He was quite conscious till within a short time of his death and at times chatted with those about him. About a quarter to three he passed quietly away. His wife and daughter and other friends left St. Peter's by the two o'clock train, but did not arrive in town till five, some time after his demise. The bursting of a small blood vessel near the heart is thought to have been the cause of death. The body was prepared for burial by undertaker Hennessy, and taken to the residence of Chief Justice Sullivan, where it remained till Saturday morning, when it was conveyed by train to St. Peter's. Mr. Sullivan was born at Hope River, near New London, and was 55 years of age at the time of his death. In early life he taught school for some years. About 23 years ago he started a mercantile business at Head St. Peter's Bay where he lived up to the time of his death. He was known far and wide as a straight and honorable business man, a good neighbor and a kind friend to all. In his home he was a prince of hospitality; he was a good member of his church and faithful in the performance of his duty as a Catholic. He was a strong and faithful Liberal Conservative, and for several years represented the St. Peter's district in the Provincial Legislature. Although he seldom spoke in the House, he was a man of good judgment on public questions, and his opinions were respected, not only by his political friends, but by those opposed to him in politics. He had a wide circle of acquaintances and he will be very much missed by the community in which he lived. His funeral took place at St. Peter's on Sunday, and was very largely attended, with the exception of that of the late Bishop McIntyre it was the largest ever seen at St. Peter's. A special train came from Souris, bringing some seventy or eighty people. Besides those who took foot there were in the funeral cortege, upwards of two hundred carriages. The distance from the deceased's late residence to the church is a good mile, and the last of the carriages had no more than left the house when the hearse was entering the church grounds. The pall-bearers were Messrs. Daniel Sinnott, A. J. McDonald, M. L. A.; L. P. Doyle, John Steele, George Tyngwell and Leslock Anderson. The church was suitably draped for the occasion. A solemn Requiem Mass was celebrated by the pastor, Rev. R. J. Gillis, assisted by Rev. Dr. Morrison as deacon, Rev. A. E. McLellan as sub-deacon, and Rev. Father McIntyre as master of ceremonies. An eloquent and appropriate funeral oration was preached by Rev. Dr. Morrison. The music on the occasion was of a high order, the choir being composed of the following members of the choir: Mrs. Dr. Walker of Lowell, Mass., who accompanied the choir, and other members of the choir. The singing after the singing of the Gloria and the last rites in the church the body was borne to the cemetery near by, where the final obsequies were given by the pastor, and the mortal remains of a just man and worthy citizen were committed to their kindred dust. To his widow and daughter and other relatives we extend our deepest sympathy in their sad and sudden bereavement. R. I. P.

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His Grace, Most Rev. Louis Nazaire Begin, Archbishop of Quebec, who had spent five weeks in this Province last for the mainland via Pictou, on Monday morning last. His Grace visited the island for the benefit of his health, which for some time had been far from good, and it is pleasing to know that he has been greatly benefited by his sojourn here. Indeed he goes away with health almost completely restored. He was accompanied by his secretary, Rev. Clovis Arsenault. His Grace is delighted with his visit to our Island Province and most heartily enjoyed his stay in our midst. Indeed he has scarcely found words to express his appreciation of the quiet beauty of our rural scenery and the hospitality of a clergy and people. While in this city, his Grace and his secretary occupied rooms at the Hotel Esplanade, conducted by the Grey Nuns. His Lordship, Bishop McDonald was unreservedly in his attentions to the distinguished visiting Prelate and extended to him the most princely hospitality. In company with his Lordship, the Archbishop and his Secretary visited many parts of the Province, and everywhere were received by pastors and people with demonstrations of the highest respect. Among the places visited were—Rustico, Hope River, Cerdigan, St. Peter's, Souris, Rollo Bay, St. Margaret's and East Point, in the northern and eastern section of the Province. An extended visit to the western portion of the Province was also made. Of this visit the following account is furnished by correspondent:

On Wednesday, Sept. 21st, His Grace boarded the western boat train accompanied by his Lordship Bishop McDonald, Rev. Clovis Arsenault, secretary to his Grace and a number of clergy of his diocese. After a pleasant ride of over fifty miles in Superintendant Shary's private car, the distinguished party alighted at Miscouche one of the oldest and most flourishing Acadian parishes in the Province. Here they were met by the pastor, Rev. J. A. McDonald, who drove them to his handsome new residence in a coach drawn by two finely caparisoned chestnuts. At the parochial house the distinguished guests, together with Revs. D. McDonald, Tignish; D. J. G. McDonald, S. S. Bonenfant, E. Bonenfant, and P. P. Arsenault of Fifteen Point, were entertained at one of those dinners for which the hospitable and genial pastor, Father John, is now far-famed. They visited the convent where they were entertained with music in true convent fashion, where his Grace was pleased to receive two addresses, one in English the other in French, to which he replied in both languages, in language of feeling and scholarship. As was aptly remarked by the bustling merchant of the village, "twenty-five years ago, the same personage paid us a visit and preached in that old church now after a quarter of a century, he holds the highest ecclesiastical position in Canada, he comes again where he knows he will find health and strength. This we consider for Miscouche a red letter day in a 'Calendar of glory.' After Mass next morning they went with Father John to Mount Carmel, Fifteen Point. On beholding the magnificent church in course of construction, his Grace could scarcely find words to express his admiration for the energetic young pastor and his untiring flock. After partaking of a bounteous repast with Father Arsenault, the party continued their journey to Egmont Bay, where they were met by quite a throng, headed by the Brass Band. Father Clovis Arsenault was astounded at meeting so many of his own name and jokingly referred to them as his cousins, remarking that he had cause to be proud of his name. They spent the night at the house of the Rev. Father Bonenfant. On the following morning, the good people turned out en masse to be present at the offering of the Holy Sacrifice, and to listen to a short but eloquent address delivered by his Grace. The visitors then were conveyed to Wellington Station, boarding the western bound train there, and alighting at good old Acadia Tignish. They were then night entertained in the English style by the Tignish pastor. His Grace admitted the truly Acadian aspect of Tignish—the spacious old church standing forth in its magnificence, the beautiful convent, the well-appointed glebe house, the numerous neat residences, schools, and public hall. On Saturday morning the convent was visited and the Bishops were again treated to addresses to which suitable replies were made. They then visited many places of interest among them the ruins where the first inhabitants of Tignish landed 99 years ago, and where the first two churches had been built. Father Doucald then, in beautiful English, conveyed them along the coast, in order to give them an opportunity of admiring the picturesque scenery. In crossing the bridge over the Montrose River, Father Doucald showed them the exact spot where Jacques Cartier is supposed to have landed in 1494. Arriving at Alberton, they were received by the pastor and Father Gallant. Father Doucald made the best of their short stay in Alberton, entertaining at dinner in a manner truly princely. From here they paid a flying visit to Bloomfield, visiting the magnificent reformed church and other places of interest, and leaving on the eastern bound train very much impressed with the Catholic progress made and well pleased with their few days' visit. The Bishops may rest assured that the pastor and people visited will ever pray for their future welfare both spiritual and temporal." His Grace and his Secretary went from here to Antigonish on Monday, where they were joined by their Lordships the Bishops of Charlottetown and Harbour Grace who left here yesterday. Thence they proceed to Halifax. Archbishop Begin expects to spend some time in Nova Scotia and New Brunswick before proceeding to Quebec.

Impure blood is an enemy to health and may lead to serious disease. Hood's Sarsaparilla conquers the enemy and averts danger.

AN EXPLANATION. The reason for the great popularity of Hood's Sarsaparilla lies in the fact that this medicine positively cures. It is America's Greatest Medicine, and the American people have an abiding confidence in its merits. They buy and take it for simple as well as serious ailments, confident that it will do them good.

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# WE ARE A New House

Our Prices are also New

WE HAVE JUST OPENED 75 CASES OF

# Dry Goods

Personally selected by our buyer in the European markets; and our

# Fur Goods

Are also personally selected by our fur buyer.

We have no old bad accounts to charge into our profits.

Our prices put the whole country in a buying mood.

See our \$1.00 Jackets	See our \$1.95 Capes
See our 1.95 Jackets	See our 2.35 Capes
See our 2.35 Jackets	See our 2.50 Capes
See our 2.75 Jackets	See our 2.95 Capes
See our 2.95 Jackets	See our 3.50 Capes
See our 3.50 Jackets	See our 4.00 Capes
See our 4.00 Jackets	

Our Jackets are handsome and as cheap as they are pretty.

See our 14c. heavy Dress Goods 40 inches wide
See our 15c. fancy Dress Goods 40 inches wide
See our 17c. heavy wool Dress Goods 42 inches wide
See our 18c. heavy wool Dress Goods 42 inches wide
See our 22c. good & serviceable Dress Goods 40 in. wide

The handsomest and cheapest Dress Goods ever brought to this city. Ladies, you must buy your dress from us or lose money.

See our elegant display of

# MILLINERY

At prices marked lower than ever they were marked in this store before.

No fancy prices allowed in our Millinery Room.

# THE Leading Fur Store OF P. E. I.

Owing to the failure of a large Fur Manufacturer, we have secured a lot of High Class Furs at a lower price than the raw skins were worth. To see them is to buy them.

OUR SPECIALTIES.

Dress Goods Millinery

"MY STORE."

Fur Goods Mantles

# Sentner, McLeod & Co.

Successors to Beer Bros.

### LOCAL AND OTHER ITEMS.

Man's strong boots from 60 cents a pair at J. B. Macdonald & Co. Oct 6-31

In the Halifax races, on the 28th Montrose came first with Aerialight second and Resolution third. Best time 2.27

HON. THOMAS F. BAYARD, ex-United States Ambassador to Great Britain, died at Dedham, Mass., on Wednesday last.

Owing to the unfavorable weather there is a deficit of about \$10,000 on the Halifax exhibition which closed on the 29th.

ERNEST LINDSAY, aged 26 years, while gunning in the woods near Halifax, on Monday, was accidentally shot dead.

JOHN ROACH of Prince Edward Island, aged thirty, was killed on Monday, 27th ult., in a pulp mill at Basin Mills, Maine.

When you want a pair of Boots remember you will save money when you buy at our Cheap Sale.—J. B. Macdonald & Co. Oct 6th-31

By an Ottawa despatch of Ontario, let us learn of the gasping of Hon. David Laird, Charlottetown to investigate affairs of Douglas's penitentiary.

It is said that Hon. Mr. Sifton will be requested by Laurier to retire from the Cabinet and succeed Greenway as premier of Manitoba.

OVERBOATS! OVERBOATS! Hundreds of overcoats, slippers and refiners just opened—the best value offered on P. E. Island at J. B. Macdonald & Co.

At the Halifax races, September 30th, the free-for-all was won by special blend in 2.22, with Minnie second and Aerialight third.

LYNN ROBERTSON broke the world's trotting record of 2:18 1/4 for a half mile track driven to wagon, at Toledo, Ohio, on Saturday, making the mile easily in 2:18.

The remains of the late Thomas F. Bayard, former ambassador to Great Britain, were forwarded to Wilmington, on Friday last. Universal sympathy with the family is expressed.

At the park on Saturday morning last Capt. Twining, of Kingston inspected the Charlottetown engineers in infantry drill. And in the afternoon, in engineering and bridge building at Belvidere.

An Ottawa despatch of the 28th says Amos McMillan, M. P., and D. C. Frazer are in the list of probable successors to the Northwest Territory Lieutenant Governorship.

According to the Middleton, N. S. Outlook, a four and a five year old son of Stephen Haynes of Victoria Beach were burned to death. It is supposed they had been playing with matches and set the fire which burned the house to the ground.

PATRICK HENNEBERY, of Tasmania, Australia is visiting this Province. Father Hennebery was a classmate in Ireland, of Rev. William Phelan, and during the recent visit of the latter to Rome he and Father Hennebery met for the first time since their young days.

The Halifax Herald says a rich strike has been made during the past month at the Leary lead, Tangier, by Miner T. Foster. His reports show 567 ounces of gold from 400 tons of ore. The strike is worth \$11,140. Nine thousand dollars worth of gold was taken out last month.

In the boat race on Tuesday 27th ult., Captain Taylor's yacht Report, took the lead in the first class, with Pathfinder second. In the second class Flirt, owned by P. E. Gillis was hindered from having first place on account of having rounded the last buoy on the wrong side. The Veda was the only contestant as the Corset had retired early in the race.

Last week a young man named Roggey, of Montserrat was accidentally shot by his brother, who with a number of others was in search of some dogs that had been worrying sheep. Seeing something moving near a wagon in his yard he fired at the object which happened to be his brother, some of the shot entering his leg. It is expected he will soon recover.

The Summerside races took place on the 28th ult., notwithstanding the bad condition of the track and the unfavorable weather. Robert Hestley's Black Beauty won in straight heats in the 2.50 class. The second place was taken by J. A. Mark's Mambrino Administrator, and W. A. Mose's John Dean got third. The best time was 2:46. The half-mile dash between W. K. McKee's Lady Mae and G. M. Reid's Midgat Mac was won by the latter.

At Sydney, C. B., on Wednesday last, Miss George Grant a generally stout lady, left for Boston on a visit to friends. Shortly after the departure of the train Mrs. Grant fainted and a doctor was hastily summoned who found that a chord in the brain had snapped causing complete loss of memory in regard to all occurrences previous to the departure of her daughter, Miss Grant returned by the express the same evening. Much sympathy is expressed for the afflicted family.

A MONTREAL despatch of the 20th says: The public Liverpool chess cable advanced, is yesterday, to 41s. for white, and 42s. for colored. This fact was used by those who have been building the market during the present month as an argument in their favor indicating that at last the English buyers had been forced to follow the upward movement on this side. Private cables were also reported as 1s. higher about 48s. being offered. These offers, of course, are for late July and August goods which were purchased at much lower prices than are now ruling.

A TERRIBLE railway accident took place on September 28th, when through a misunderstanding of orders the Halifax Exhibition train from Pictou collided with the miners' train from Stellarton. The latter runs to Westville from Stellarton every morning to convey miners to Acadia Mine. This train was not seen passing into the works, but owing to the presence of smoke there was supposed to have done so, and thinking the track clear the special started out. When about two miles out from Westville station the miners' train was met and a collision resulting in the death of five persons took place. The names of the dead are: Mr. Cameron of Scotch Hill, engineers James Sproule and Michael O'Brien, and fireman John R. McKenzie and W. G. Henderson. Besides these seven were wounded, one of whom, John McDonald, of Pictou has since died.

# Biliousness Hood's Pills

For the benefit of Canadian mothers who have daughters who are weak, pale, run down or nervous, Mrs. Belanger, 128 St. George Street, writes the following statement, so that no one need suffer through ignorance of the right remedy to use: "My daughter suffered very much from heart troubles at times. Often she was so bad that she could not walk, had had to sit and gasp for breath. She was so extremely nervous that her limbs would fairly shake and tremble. Frequently she would have to leave school, and finally she grew so weak that we were much alarmed about her health. I gave her many remedies, but they did not seem to do her any good. Then I heard of Milburn's Heart and Nerve Pills, and got a box of them, and they have indeed worked wonders with her. I can recommend them very highly as the best remedy I ever heard of for complaints similar to those from which my daughter suffered."

**A YOUNG GIRL'S ESCAPE.**  
Saved from being a Nervous Wreck BY MILBURN'S HEART AND NERVE PILLS.  
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**LAXATIVE PILLS** not on the system in an easy and natural manner, removing all poisons and impurities. They cure Constipation, Sick Headache, Biliousness, Dyspepsia, Sour Stomach, Jaundice and Liver Complaint. Price 25c.

### Mortgage Sale.

To be sold by public Auction, at the Law Courts Building, in Georgetown, in Kings County, Prince Edward Island, on MONDAY, the 24th day of OCTOBER next, A. D. 1898, at the hour of twelve o'clock noon, all that tract, piece and parcel of land situate lying and being in Lot or Township Number Fifty-four (54), bounded and described as follows, that is to say: Commencing on the north side of the Carleton River, at the south east angle of land in possession of James Bruce; thence north to the Launching Road; thence along said road to the west boundary line of land formerly in the possession of one Archibald McKenzie; thence south to the river; thence along the river to the place of commencement, and containing Ninety-two acres of land, a little more or less.

The above sale is made under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the 5th day of January, A. D. 1888, and made between John Waters, of Township Number Fifty-four, in Kings County, Prince Edward Island, Farmer, of the one part, and John Lavers, of Georgetown, in said Island, Farmer, since deceased, of the other part, details having been made in sayings of the principal and interest thereby secured.

Dated the 28th day of September, A. D. 1898. ANDREW J. F. LAYERS, Administrator of the Estate of the late John Lavers, deceased, Testate. Sept. 28-41

### Wanted Immediately,

One energetic man in every county of Prince Edward Island to travel for a first-class paying line. For terms and full particulars apply at once to P. O. Box 217, St. John, N. B. Sept. 14-41

# Queen Street Grocery TEA STORE

We keep constantly on hand a large stock of choice Family Groceries.

Flour, Tea, Coffee, Fruit, Tobacco, Kerosene Oil, Confectionery, And everything pertaining to a first-class Grocery Store in abundance, at the lowest possible prices.

Catering for Tea Parties and Picnics a specialty. Orders by mail promptly attended to.

We invite inspection of our goods and prices before purchasing elsewhere.  
**Peter Kelly & Co.**  
Queen St., Charlottetown.  
July 13, 1898.

# WEEKS. Boots

# HERE'S BARGAINS For Close Buyers.

We buy our goods direct from makers. We pay cash. We buy close. We save large discounts. We want you to trade with us as we know we can save you money.

New Furs, New Jackets,  
New Cloths, New Dress Goods,  
New Hosiery, New Millinery,  
New Goods of all kinds.

Come in and see our NEW GOODS whether you want to buy or not.

**NEW JACKETS and CAPES** 500 New Jackets to select from. Grand value.  
\$1.90 Jackets worth \$2.15  
2.75 Jackets worth 3.15  
3.25 Jackets worth 3.75

**FURS** We have one of the largest and best stocks in Charlottetown.

**FURS** CAPES, MUFFS, COLLARS, COATS, COLLARETTES.

**BLACK and COLORED DRESS GOODS** Don't forget our wonderful line of 50 cent cashmere worth 75 cents. Black Fancy Goods of every kind. Colored Dress Goods. Come and see the choice new ones.

**MEN** You want good warm Underclothing. We have it—the best that is made. Yes, and we sell it cheap. Big heavy Top Shirts, Linters and Drawers, at prices that would surprise you.

We buy and sell such large quantities of Underclothing in our wholesale department that we are able to sell it retail very cheap.

**CORSETS** We sell 30 cent Corsets for 25 cents  
**CORSETS** We sell 48 cent Corsets for 42 cents  
**CORSETS** We sell 65 cent Corsets for 50 cents  
**CORSETS** We sell 75 cent Corsets for 60 cents  
**CORSETS** We sell \$1.15 Corsets for \$1.00

Because we buy large quantities and get a big discount. That is the reason we sell them cheaper than other stores.

# Here is a Bargain

If you want a nice piece of Black or Navy Serge Cloth for a Suit. All-wool double width Navy or Black Serge \$1.65; the regular price \$2.25 a yard, wear like iron.

**WE DO A LARGE TRADE.** People say our goods are the best. Come and see and we will treat you right.

# W. A. WEEKS & CO., The Peoples' Store—Wholesale and Retail.

# THE MODEL STORE

—IN THE—  
**PROWSE BLOCK,**  
Grafton Street, Charlottetown,

HAS JUST BEEN OPENED FOR BUSINESS,  
And is already the haunt of the Bargain Seekers. Our four great departments, namely:

Ready-to-wear Clothing,  
Gents' Furnishings,  
Boots and Shoes,  
Tweeds and Flannels.

All help to swell the tide.  
Our Stock is entirely new, has been bought for spot Cash at as low a rate as cash can buy, and we guarantee that our values are positively second to none.

We take wool in exchange for goods, and have the best assortment of Tweeds of any store on the Island. You get your pick of Island Tweeds, of Moncton Tweeds, of Oxford, N. S. Tweeds, of Canadian Tweeds, of Scotch Tweeds.

Our Business motto is Satisfaction to all.  
An inspection solicited.

**R. H. RAMSAY & CO.,**  
The Model Store, Grafton St., Charlottetown.

# WEEKS. Boots ---AND--- Shoes

OUR BIG PURCHASE OF  
**Commonwealth Shoe Co's  
STOCK**

Has all arrived, and now we are in a position to sell

# Boots & Shoes

At the manufacturers' prices. You will save from 20 to 30 per cent on every dollar's worth you will buy. This is not poor shoddy stock, but good solid well made new stock. Come with the rest of the people and get your share of our great values.

Also Men's and Women's Rubbers below regular prices.

# J. B. McDONALD & CO.

You may just Buy the Best

As well have well made, longwearing, stylish furniture as not, if you only buy it from the right store. Needless to say we make it.

# WRIGHT'S FURNITURE!

MADE WELL,  
WEARS WELL,  
SOLD CHEAP.

Mark Wright & Co., Ltd. THE HOME MAKERS.  
Mark Wright & Co., Ltd. THE HOME MAKERS.

# FALL ANNOUNCEMENT!

1898.

Our Stock for this Season  
Is now Complete,  
And comprises all the latest fashionable  
Cloths for Gentlemen's Wear,

Which will be interesting to those desirous of having  
The Largest Variety to Select From.

ARTISTIC CUTTERS,  
SKILLED WORKMEN.  
We show the best line of

# Men's Furnishings

IN THE CITY.  
Clerical Collars a Specialty.

# GORDON & McLELLAN, Men's Outfitters.

UPPER QUEEN STREET.

Coughs and colds need not be endured; they can be cured, and that quickly. Many mixtures are temporary in effect, but Scott's Emulsion of Cod-liver Oil with Hypophosphites is a permanent remedy.

The oil feeds the blood and warms the body; the hypophosphites tone up the nerves; the glycerine soothes the inflamed throat and lungs. The combination cures. This may prevent serious lung troubles.

Scott & Bowne, Chemists, Toronto.

A REFUGE BLEST.

BY THE REV. A. R. O'SHEA, C. S. C.

Know ye the spot where the passion cease to rage, Where anger decreases and emity dies, Where pride sees its baseness, where warfare on grace, and the spirit grows wild? Know ye the spot where all burdens seem lighter, All trials less grievous, all anguish less keen? Where the dark shadows lift, and hope's sunshine grows brighter, While peace quells the tumults of tempests fierce?

It is just as important

that you enrich and purify your blood in the Fall as in the Spring. At this time, owing to decaying vegetation, a low water level, and other causes, there are disease germs all about us, and a weak and debilitated system yields to attacks of malaria, fever, etc. By purifying and enriching your blood with Hood's Sarsaparilla you will build up your system to resist these dangers, as well as coughs, colds, pneumonia and the grip which comes with colder weather. Be on the safe side, take Hood's Sarsaparilla now, and always be sure it is Hood's and not something else represented to be "just as good."

(Continued from first page.)

trine to be true; for the pictures and mementoes of the beloved dead which adorn our home, plainly though fully show our protest against the separation of death.

In this life, friends separated by distance are united in spirit by love and by prayer; why not after the separation by death? Scripture says: "Love is stronger than death." No lapse of time breaks friendship; why should death do it? God's supreme will is brotherly love; why should that love be hindered of fruition by death?

How do men save their souls? By God's grace only. But also by the loving ministrations of God's servant. Shall that be interrupted by death? Look at the great leaders of God's people, Abraham, the "Father of all the Faithful," can he not know and help his children now as he did in the far off ages? Think of Mary the Mother of the Saviour, how she was called "Blessed of all generations;" shall she not be conscious of this and return the loving greeting by her intercession with her Son? Christ promised that his apostles should judge the world; do they know nothing at all about it all these centuries they are spending in heaven? Parents and husbands, wives and children, are they totally separated by death? Then death has planted a fatal sting and the grave has won an awful victory.

In Heaven men and women are in a more perfect state than they were while on earth; therefore in a more perfect state of love; shall this be hindered of gratitude, of interest in the beloved and of assistance to them? And why not? Is it against God's right that I shall ask you to pray for me now? Then why cannot I do so after I feel sure that you are nearer to God in heaven? If you say the saints cannot hear us, I ask you to prove that. The burden of proof is on you, for the presumption is that God will not hinder the communion of loving souls with each other. Just how this can be, we need not too anxiously enquire. What is impossible to man is easy to God. The saints see God. Wonderful vision which includes every element of happiness. It includes every loving union between soul and soul. God knows all, and gives all knowledge necessary for perfect happiness. It is easier for me to believe that the saints know even our miserable and pitiable sins, and suffer, if possible, a painful sympathy, than that they are left in a more painful suspense and helpless ignorance of our condition. Hence St. Paul says to the Hebrews that they have come to the company of many thousands of angels and of the spirits of the just made perfect. St. John in Revelation, greets his readers with the palatation of the seven spirits be-

fore the throne of God (Rev. 1, 4). He speaks of the golden vials "that are the prayers of the saints." He speaks of an offering in the form of heavenly incense the prayer of the saints.

Our Lord plainly teaches the doctrine of the guardian angels. "See that you desire not one of these little ones, for I say to you that the angels in heaven always look upon the face of my Father," (Matt. xviii.), and in behalf of sinners he says: "There is more joy before the angels of God upon one sinner repenting, than upon ninety just ones."

Is an angel greater than an apostle? or greater than the lovelest of God's creatures, the mother of His own Son?

Hence in all ages of the Christian church, angels and saints have been with the faithful in their pilgrimage, comforting them, receiving their prayers and adding their own. Nothing is plainer in the records of the early and pioneer church than the doctrine and practice of the communion of saints.

Now, look at the opposite opinion. It amounts to this: When our beloved friends depart they no longer know us, feel for us or rejoice with us—least of all hear and pray with us. Although piously holy, they are powerless to hear or help us who so greatly need holiness; their feeling about us is a mere blank. Although they may owe heaven to our prayers and loving ministrations, they cannot help us to escape hell. They are entirely divorced from knowledge of us and communion with us. Between us and our beloved ones there is fixed a great gulf, across which no voice of affection or sigh of love, no plaint of pity can ever be borne—absolute separation, soul, thoughts, emotions, affections, intercourse. And this is because the body is dead! This means that corporeal death has triumphed over the soul's love.

No! No! This is not the truth, but the contrary. We can commune with the blessed dead.

FAITHFUL TO DEATH.

TRANSLATED BY REV. L. ADO. REIDER.

(Sacred Review.)

CHAPTER I.

It was a dark, frosty winter evening. Sister Rose, and I hurried, in order to reach our convent before the ringing of the vesper bells. Our way lay through the poorest workmen's quarter of London.

We were visiting a patient, who for months had been slowly sinking, but had had a sudden attack, which caused us to remain at the sick bed beyond our usual hour. This loss of time we were trying to make good by hastening home. The darkness however prevented us from making much headway; moreover we did not know our way well. At last we reached a long street. The houses were high, but narrow, and had that rickety appearance which only too often indicates truthfully the misery and want within their walls. No cheerful light was visible from the windows, no gas-lights illuminated the two shabby stores, the only ones in the street. Two lanterns, one at each end of the street, accentuated the interpenetrating stretch of darkness. Sister Rose, the young novice who had accompanied me, began to show fear. She had left home, parents, friends, all comforts and pleasures which weigh in order to follow in the footsteps of Him who had left heaven in order to die for us. I was almost sorry that I had taken her with me, for the poor young girl trembled and shivered in the cutting wind and cold rain.

"Courage, dear Sister, we shall soon be at home!"

"O Sister Magdalena, I am so afraid; will it take long yet?"

"About half an hour, no longer; a little courage, Sister. I shall tell you what thought always gives me consolation on these long walks. It is a very simple one, but it always has the power to revive my courage. Do you yet remember the beautiful sermon of Father Francis, about our vocation, where he showed us how we should in all our actions follow in the footsteps of our divine Saviour, and how we can find everywhere the traces of His holy feet?"

"Oh, yes, I remember well! And how?" inquired the good Sister, who was now forgetting cold and darkness in her pious raptures.

"Well, when I am out of my sympathy like this one, I try to present to my mind how our dear Saviour went the same way before me, and how I am now walking in his footsteps. Then I forget the cold and think only of Him."

As I was saying this, a man and a woman passed, who were so absorbed in conversation that they barely noticed us. The woman spoke in a soft tone of voice, and in passing her I saw how she laid her hand on his arm, as though she wished to hold him back, and I heard the entreating words:—"O! for the love of God!" We had hardly passed them, when a pitiful cry rent the air, followed by a sound, as though somebody had been thrown to the ground. Right after it a man ran past us, his face white with fear, and I heard the words:—"O! for the love of God!" We stood as if fixed to the ground. Sister Rose clung to me from fright.

"What shall we do, Sister?" she said.

"We must turn back to see what has happened, and, if necessary, offer our help," replied I, taking heart.

We turned quickly. On the very spot where we passed the couple a few moments ago lay the woman's lifeless form. A cry of terror or of pain was an occurrence too common in this neighborhood to create more than a momentary excitement. No one came from any of the wretched houses to see what had happened, and thus the poor creature lay unconscious on the ground, while the rain poured down in streams. I hastened to raise her head gently, while sister Rose ran to one of the houses to ask for help. My heart bled when I noticed the gaping wound on the woman's forehead, and saw the blood run down her pale face. She had in her fall struck her head against a stone, and the sharp end of it had wounded her severely. I could not raise her from the ground, but placed her head on my knee and tried to bandage the wound with my handkerchief. I have in the hospital experience a moment of danger and anxiety, but none has made such a deep impression on my memory as when I knelt in the street and held the poor woman in my arms. Every minute seemed an hour to me. Help came at last. Sister Rose returned with two neighbors. One of them recognized her.

"Oh!" he said, "it is she. Poor woman! She lives yonder, just around the corner. I will carry her home for you."

Casey was an Irishman and a Catholic. He was named, and knew us, as his children went to our school, Casey carried the woman to her home. We followed with a neighborhood woman who had come to give what little help she could. It was only a short distance, yet Mrs. Weston found time to give us some information about the patient.

"No one knows much about her. She is as poor as Job, but from her general actions we are able to surmise that she has seen better days."

"Is she married?" I asked.

"O, yes! God help her, she has a bad husband. Not that she has ever complained of him; no. But we are all aware of the fact that he comes home only to take the few pennies from her that she earns with the needle. Here we are, Sister. It is poor enough house."

Peter Casey entered first; we followed with a light. In a corner was a miserable straw tick serving as a bed, on which Casey laid his burden. Mrs. Weston was right. I have never seen a worse looking room than that one. The windows, where glass was missing, were stuffed with rags, in vain efforts to keep out wind and rain. In the old stove were the remnants of a fire. The room had no other furniture but the poor bed, a table and two chairs.

Who would have thought of her holding such a sight as this one, that the poor woman on the straw tick, with the serious wound in her head, had grown up among plenty, an only child of loving parents?

We sent Peter for the doctor and asked him to go to the convent, tell Mother Superior the reason of our long stay and bring a basket with some refreshments for the poor woman. Then we took water and washed the wound to find out the extent of it. The poor sufferer did not move, but the beating of her heart and the feeble breath told us that she was still living. We ransacked the room for some linen, but could not find even a rag.

"I have but very little," said Mrs. Weston, "but I will fetch it."

In her absence, Sister Rose and I knelt at the woman's bedside and said a prayer. We had hardly finished when Mrs. Weston returned. We undressed the poor sufferer. The dark blue spots on her tender arms told a sad story of suffering and abuse borne with the greatest resignation. Quivering and weak had left their marks on the emaciated and dying woman.

My tears wet her pale face, while I was trying to arrange the thick tresses of hair in order. No person could have beheld this sight without intense sympathy for the poor sufferer. From her neck hung suspended, on a plain cord, a medal of the Immaculate Conception, a little cross and a locket containing a ringlet of child's hair.

At length the doctor came. He examined the patient, whose name we found out, was Mrs. Leyton. We read the result of the examination on the doctor's face.

"She is not dangerously wounded," he said, "but she must have been very weak long before the accident. I may say, she will never regain her strength. Her pulse is very feeble; there is but little life in her."

"Do you know her, Doctor?"

"No! I have never seen her before. It is a bad case. I cannot do much for her, but must leave her to your care, Sister."

CONSTIPATION.

In the summer especially should the bowels be kept free, so that no poisonous material shall remain in the system to ferment and decay and infect the whole body. No remedy has yet been found equal to B.B.B. for curing Constipation, even the most chronic and stubborn cases yield to its influence.

"I cannot say too much in favor of Burdock Blood Bitters, as there is no remedy equal to it for the Cure of Constipation. We always keep it in the house as a general family medicine, and would not be without it." MRS. JACOB MOSHER, Picton Landing, N.S.

B.B.B. not only cures Constipation, but is the best remedy known for Biliousness, Dyspepsia, Sour Stomach, Jaundice, Liver Complaint, Kidney Disease and Blood Humors.

Burdock Blood Bitters.

THE REASON why ships are not struck by lightning is attributed by German authorities to the general use of iron which is now made of wire rope for rigging purposes as well as for the fittings that the hulls or ships are usually constructed of iron or steel. Thus the whole ship forms an excellent and continuous conductor, by means of which the electricity is led away into the ocean before it has time to do any serious damage.

MISCELLANEOUS.

VERY LUCID. Overheard in the recent local wave. Chawley—"I say, 'Arry, ain't I'?" "Arry—"So am I. I wish I was hotter."

Chawley—"Wish you was hotter?" "Arry—"You, not other with 'at, but one hotter what they 'ants, so I could live in a pool."

Martyr to Heart Trouble.

Mrs. Selina E. Gore, Amherst, N. S., says: "At times I suffered intensely from palpitation and fluttering of my heart. I was weak and my nerves shattered, Milburn's Heart and Nerve Pills have regulated my heart, toned my nerves and built up my health."

SORES HEALED.

Sores and ulcers of the worst kind are readily healed by Burdock Blood Bitters. Take it internally and apply it externally according to directions and see how quickly a cure will be made.

DR. LOW'S WORM SYRUP

is death to the worms every time, safe for the child, and so nice to take the children like the spoon. Price 25c.

MUST GET MARRIED.

William (reading)—Pa, what's a prolonged conflict? "Pa—It's something you'll never be able to understand, my boy, until you grow up and get married."

Ask for Minard's and take no other.

Patron—How long have you been here, waiter. Waiter—Ten days, sir. Patron—Send another waiter to me, then. This steak was ordered before your time.

Disordered Kidneys.

Perhaps they're the source of your ill health and you don't know it. Here's how you can tell. If you have Back Ache or Lame Back. If you have Puffiness under the Eyes or Swelling of the Feet. If you have Gravel or Sediment in any kind of Urine. If you have Coated Tongue and Nasty Taste in the Mouth. If you have Dizzy Spells, Headaches, Bad Dreams, Fast Pulse, Drowsiness, Weak and Nervous. Then you have Kidney Complaint.

The sooner you start taking DOAN'S KIDNEY PILLS the more quickly will your health return. They're saved thousands of cases of kidney trouble during the past year. If you are a sufferer they can cure you.

Book that tells all about Doan's Kidney Pills sent free to any address. The Doan Kidney Pills Co., Toronto, Ont.

A Large Assortment of Finished Monuments and Headstones

To be cleared out quick, AT GREATLY REDUCED PRICES.

Agents will tell you they can sell as cheap as you can buy from the manufacturer.

Buy from us direct, and we will convince you that this is sold to effect a sale and make something out of you.

We employ no agents, as we prefer to make all sales right in our shop, where customers can see what they are buying.

Cairns & McFadyen.

June 8, 1898—y Kent Street, Charlottetown.

There Is a Point

In bicycling building to go below, which means a cheap quality—a risky purchase. We find this proved by the number of CHEAP WHEELS coming in for repairs after a few days run.

Buy a reliable wheel—we have several agencies—Look them over.

Mrs. Weston, who had looked on, suddenly turned to Sister Rose: "Sister, I am wondering how it happened? Did the fall? or was she thrown to the ground?"

(To be continued.)

Travellers

Should always carry with them a bottle of Dr. Fowler's Extract of Wild Strawberry.

The change of food and water to which those who travel are subject, often produces an attack of Diarrhoea, which is as unpleasant and disconcerting as it may be dangerous. A bottle of Dr. Fowler's Extract of Wild Strawberry in your grip is a guarantee of safety. On the first indication of Cramps, Colic, Diarrhoea or Dysentery, a few doses will promptly check further advance of these diseases.

It is an old, reliable remedy, with over forty years' experience to its credit, whose merit is recognized everywhere and one that the doctors recommend in preference to all others. Sold by medicine dealers everywhere at 25c. a bottle. Always insist on the genuine, as many of the imitations are highly dangerous.

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(To be continued.)

Shoes for Fussy Men.

We have just received from the Lynn Shoe Co a line of Men's Boots made of Box Calfradium heavy sole, extra wide ball, medium toe, a good fitter and a guarantee to wear well.

GOFF BROTHERS.

If It's Newson's It's Good. In Fitting Out The House

One of the first things to think about is the

Bedroom Furniture.

Perhaps one of our Suites will be what you want. We have the latest patterns, handsome in design and finish, and strong and firmly put together, in all the different woods, viz., Birch, Ash, Elm, Oak, Mahogany and Walnut.

Our prices on these are away down. Ask to see our \$21.00 Suite—cash price \$20.00. It's a beauty.

JOHN NEWSON'S FLOUR.

FLOUR HAS DROPPED AWAY DOWN IN PRICE THE LAST FEW WEEKS,

Which is a good thing for those who have to buy on account of the partial failure of the wheat crop.

We have just received a new lot of Flour

Direct from the Mills,

Comprising such well-known brands as Beaver, Kent, Monarch, White Coat and Parkdale, which we are offering at rock-bottom prices. Call and see us before buying elsewhere.

BEER & GOFF.

A Few Left

HAMMOCKS

THE BALANCE WILL BE CLEARED OUT

COME FOR SNAPS

HASZARD & MOORE

Sunnyside.

This Year's POTATO BUG

Has a strong stomach, but BERGER'S Pure English Paris Green will knock 'em out.

American Binder Twine 10 Tons in Stock, get our prices.

DODD & ROGERS.

are the perfect MATCHES

NEW SERIES.

Calendar for Oct., MOON'S ORBIT.

Last Quarter, 7d 1h 5m New Moon, 15d 7h 37m First Quarter, 22d 4h 9m Full Moon, 29d 7h 18m

Table with columns: Day of Week, Sun (Sun), Mon (Mon), Tue (Tue), Wed (Wed), Thu (Thu), Fri (Fri), Sat (Sat)

1 Saturday 6 58:44 2 Sunday 6 09:39 3 Monday 6 01:37 4 Tuesday 5 52:32 5 Wednesday 5 43:33 6 Thursday 5 35:31 7 Friday 5 28:29 8 Saturday 5 22:27 9 Sunday 5 17:25 10 Monday 5 10:23 11 Tuesday 5 11:22 12 Wednesday 5 14:18 13 Thursday 5 14:18 14 Friday 5 15:17 15 Saturday 5 16:15 16 Sunday 5 18:13 17 Monday 5 19:11 18 Tuesday 5 21:10 19 Wednesday 5 22:08 20 Thursday 5 23:06 21 Friday 5 24:04 22 Saturday 5 25:02 23 Sunday 5 26:00 24 Monday 5 27:00 25 Tuesday 5 28:00 26 Wednesday 5 29:00 27 Thursday 5 30:00 28 Friday 5 31:00 29 Saturday 5 32:00 30 Sunday 5 33:00 31 Monday 5 34:00

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