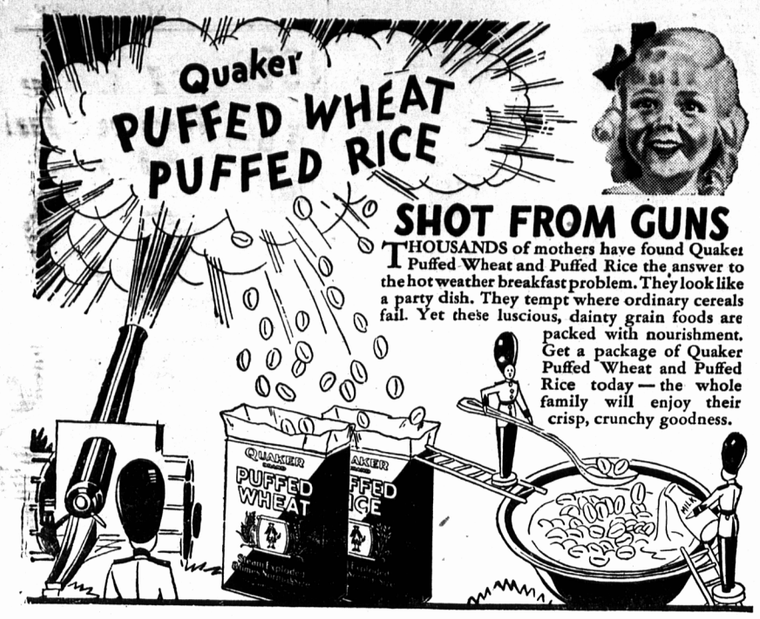

Community Spirit

"Say, is that Brown's rake you've got?" one neighbor called to another over the fence.

"Yes, it is," was the reply.

"That's good. If you'll let me borrow it occasionally, I'll let you have his lawn mower now and then."

::Quick action saves trouble, worry. Keep Douglas' Egyptian Liniment always handy. Stops bleeding instantly. Cauterizes wounds. Quickly relieves Barber's Itch and Ringworm.

POTATO BASKETS

—1500—

for Sale at our SEED & FEED STORE, Queen Street.

Strong and well made from New Brunswick Ash.

NAILED and DOUBLE BOUND

Wholesale and Retail at lowest prices.

Carter & Co. Ltd.

Pair of Eyeglasses

When you need them is one of the best investments you could make.

Many who procured satisfactory Glasses from us will back up this statement.

E. W. TAYLOR
J. S. TAYLOR
Optometrists
Charlottetown and Alberton

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MONEY TO LOAN
Office: 180 Richmond Street

Gwynneth F. Coombs
will open a Pianoforte Class on October 1st. Studio 40 Victory Avenue.
L-278-9-15-stt-1 mo.

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INSTRUCTION IN VIOLIN AND THEORY
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Charlottetown, P. E. I.
MONEY TO LOAN

Alex. W. Matheson
BARRISTER, SOLICITOR, ETC.
Money to Loan Collections
Office: 149 Richmond Street.

Prohibition Commission
Chas. H. Black, Chairman, Charlottetown.
Jas. B. McDonald, West St. Peters.
John Simpson, Hamilton.
Send all information regarding infractions of PROHIBITION ACT to the above or to Inspector J. Phipps, R. C. M. P. Charlottetown

MORTGAGE SALE

To be sold by public auction in front of the Law Courts Building in Charlottetown on Thursday the fourth day of October A. D. 1934, at the hour of twelve o'clock noon, ALL that parcel of land situate, laying and being on Townships Numbers thirty-four and thirty-five in Queens County in Prince Edward Island, bounded and described as follows:—By a line commencing at high water mark on the shore of the Gulf of St. Lawrence and in the West boundary of land conveyed by the late Alexander McDonald to Frances M. Orr, by deed dated September 6, 1886, thence running along said Western boundary South three degrees fifteen minutes West to the Southwestern angle of said land conveyed to Frances M. Orr, thence continuing South three degrees fifteen minutes West, four chains and sixty links, thence South sixty-nine degrees fifteen minutes West, eight chains and four links, to the East side of Campbell's Road and crossing the same to the West side thereof, thence South one degree forty-five minutes East along the said Road a sufficient distance to give a measurement of twelve chains and seventy-seven links from the South margin of Duck Pond thence North eighty-two degrees fifty-five minutes West fifteen chains and twenty-seven links to the Divisionn line between said Townships Numbers thirty-four and thirty-five, thence North along said Division Line to a point distant about twenty feet South from the South margin of Duck Pond aforesaid, thence by a line in a general Northwestward direction following the course of the margin of said Duck Pond and of the West branch thereof and preserving a distance of twenty feet or thereabouts from said margin to the East boundary of land of John A. Martin, formerly owned by Donald McAulay, thence Northwardly along said East boundary to the high water mark on the shore aforesaid and thence Southeastwardly along the same to the place of commencement containing one hundred and sixty-five acres of land, a little more or less, the same being subject to the existing right of way over the same and being all the land of said Townships Numbers thirty-four and thirty-five owned at his death by the late Alexander McDonald ALSO all that parcel of land situate, laying and being on Township Number thirty-four in Queens County bounded and described as follows, that is to say:—Commencing in the division line dividing the properties of the said John Martin and the late Neil Higgins at a point distant twenty feet from the Southwest bank of Duck Pond, thence by a line in a general Northerly direction following the course of the margin of said Duck Pond and of the West branch thereof and preserving a disence of twenty feet or thereabouts from said margin of said Pond at its hightest level until it strikes a point in the division line dividing the properties of the said Mortgagee and Mortgagors at a point twenty feet distant from the North margin of the said Duck Pond in the Northernmost branch thereof, ALSO all that other tract, piece or parcel of land situate on Township Number thirty-four aforesaid bounded and described as follows, that is to say:—COMMENCING in the division line between the properties of the Mortgagee and the Mortgagors at a point South twenty feet from the margin of a pond situate and being partly on the property of the Mortgagee and partly on the property of the Mortgagors, thence by a line in a general Northwestward direction following the course of the margin of the said pond and preserving a distance of twenty feet or thereabouts from the margin of the said Pond, when its water is at its highest level until it reaches a point distant twenty feet due West from the extreme Western margin of the said pond, thence running from said last mentioned point due North until it reaches the shore of the Gulf of St. Lawrence, thence Eastwardly along the various courses of the said shore of the Gulf of St. Lawrence until it meets the said division line between the Mortgagee and the Mortgagors, and thence Southwardly along the said division line to the point at the place of commencement according to the plan annexed to these presents, saving and reserving thereout, and therefrom ALL that parcel of land situate, lying and being on Township Number thirty-five in Queens County in Prince Edward Island, bounded and described, as follows, that is to say:—COMMENCING at a point on the East side of Campbell's Road at the division line between the property of the Mortgagee and the property of James Robertson, thence North one degree forty-five minutes West by the Magin of the year 1764, eight chains and sixty-eight links to a private road owned by the Mortgagee and connecting with said Campbell's Road near Duck Pond, thence North sixty-two degrees fifty-five minutes East along the Southern side of said road, a distance of nine chains and forty-one links to the present West boundary line of land in possession of George D. DeBlois, thence South three degrees fifteen minutes West along said West boundary line, a distance of nine chains and eighty-eight links, thence South sixty-nine degrees fifteen minutes West a distance of eight chains and four links more or less to the place of commencement being a plot of land containing seven and three-tenth (7-3-10) acres of land a little more or less, being land formerly conveyed by James Robertson to Alexander McDonald and marked Lots with addition on plan of part of Townships Number thirty-four and thirty-five in said County and showing the property of Alexander McDonald, Esquire, dated September 1886;

The above sale is made under a power of sale contained in an Indenture of Mortgage dated the twenty-eight day of April 1932, made between Alice M. Dicks of the Royalty of Charlottetown, in Queens County, wife of Edward J. Dicks, and the said Edward J. Dicks of the same place, Trader, of the one part and Lucy B. O'Leary of Dayton, in the State of Ohio, wife of William J. O'Leary of the other part, default having been made in payment of the principal and interest thereby secured

For further particulars apply to McLeod & Bentley, Solicitors, Charlottetown.

Dated this 4th day of September A. D. 1934.

LUCY B. O'LEARY,
Mortgagee.

L—136—9—5—12—19—26

Points of Interest

A young lady, talking to a pet dog on an electric car, asked the conductor to stop at a certain point. When he did so, she went to the platform and there stood gesticulating, with the dog on her arm. "Hurry up miss, hurry up You want to get out here don't you?"

"No, thank you; I only wished to show Fido where his mother lives."

TYRONE PERSONALS

Mr. and Mrs. Matthias Murray spent Saturday in the City.

Miss Mabel Cusack, Brookvale is at present visiting friends in Auburn.

Mr. Alfred Murray made a short trip to Charlottetown recently.

Miss Elizabeth Cusack and Miss Mary O'Neil spent Saturday in Kelly's Cross.

Miss Esther Hughes and Miss Leanore McCarville have returned to their homes in Charlottetown after spending a pleasant vacation with their aunt, Mrs. Freil, Dorchester, N. B.

::Miller's Worm Powders act mildly and without injury to the child, and there can be no doubt of their deadly effect upon worms. They have been in successful use for a long time and are recognized as a leading preparation for the purpose. They have proved their power in numberless cases and have given relief to thousands of children, who, but for the good offices of this superior compound, would have continued weak and enfeebled.

ANNUAL MEETING

The Annual Meeting of the Prince Edward Island Fish and Game Protection Association will be held in the Board of Trade Rooms, Charlottetown, on Friday September 21st, at 8.00 P. M.

J. M. MacFADYEN,
Secretary.

L-424-9-19-3i

AUCTION SALE

OF VALUABLE HORSES, CATTLE AND ETC.

I am instructed by Captain E. Dicks to sell by public auction on the premises at Dalvey, Grand Tracadie, on Wednesday, September 26th, the following. Viz:

3 Horses.
4 Milk Cows, pure bred Ayrshire.
1 Heifer—with calf—(2 years old.)
3 Heifer Calves. Pure Bred.
1 New Self Binder, New.
1 Hay Mower.
1 Horse Turnip Seeder.
1 Hay Rake.
1 Set Wheel Harrows.
1 Set Spring Tooth Harrows.
1 Set Spike Harrows.
2 Box Sleighs.
1 Wood Sleigh.
1 Driving Waggon.
1 Heavy Truck Waggon.
1 Light Truck Waggon.
1 Manure Spreader.
1 Gasoline Engine (10 horsepower).
Large quantity of English Fox Wire.
Several Sets Double Harness.
Several Sets Driving Harness.
1 Cream Separator.
Milk Cans.
1 Auto Truck (2 tons)
Hay Fork and Rope
1 Gang Plow.
1 Single Plow.
1 Fox Boiler and Fox Pans (new).
1 Hoisting Winch (Gasoline).
1 Cart.
1 Schooner Propeller.
Other Articles too numerous to mention.

TERMS AT SALE.

J. A. MACDONALD,
Auctioneer

L-422-9-18-6i

CHURCH UNITY DISCUSSED BY C. OF E. PRIMATE

Recent Pronouncement By The Archbishop of Canterbury.

(Church Work)

In his address to the Canterbury Diocesan Conference recently, the Archbishop of Canterbury said:—

No subject, either now or at any time, can be of greater importance to Christian people than the restoration of the visible unity of the Church of Christ. We may well be thankful for many of the efforts towards the fulfilment of this high purpose which are being made both in our own country and in other parts of the world. But in connection with these efforts, certain tendencies have recently disclosed themselves which seem to me to call for serious consideration. In making some comments upon them, let it be understood that I speak as one who is deeply pledged to the cause of Christian Unity. I can never forget that it fell to me to introduce and commend to the Lambeth Conference of 1920 the Appeal to All Christian People, which evoked a widespread response of sympathy and hope.

The 1920 Appeal

The tendencies which I have in mind are those which seem to whittle away existing differences in an endeavour to reach some lowest common measure of agreement, and so far as the Church of England is concerned, to empty it of its distinctive character and witness. Certainly nothing could be further from the aim of that Appeal of 1920. Let me recall its words, often quoted, yet I fear often forgotten: 'The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ."

The aim of the Appeal was not the easy and superficial one of reducing these treasures of faith and order to some lowest common measure of agreement. It was an aim more difficult, yet more profound, to appreciate the value of these respective treasures and to conserve them for the good of the whole United Church.

It is not my purpose, nor is it my duty, to attempt to describe the contributions which other Christian Communions may bring to the common life of a United Church. But I think it necessary at the present time to insist that the Church of England and, indeed, the Anglican Church throughout the world, has a distinctive heritage of faith and order which it cannot barter away even for the sake of union, for it is a trust which it is bound to hold for itself and for the whole Body of Christ.

A Distinctive Heritage

What is that distinctive heritage? In answering this question, I shall use the words of the Committee of seventy-four Bishops who presented the Report on the Unity of the Church to the Lambeth Conference of 1930. As I shall quote this Report again, let me say that, while it represents the authority only of the Committee which presented it, I am satisfied that it expresses the general conviction of the three hundred Bishops of the Anglican Communion who received it. These are its words: "Our special character, and as we believe, our peculiar contribution to the Universal Church arises from the fact that owing to historic circumstances, we have been enabled to combine in our one fellowship the traditional faith and order of the Catholic Church, with that immediacy of approach to God through Christ to which the Evangelical Churches especially bear witness, and freedom of intellectual enquiry, whereby the correlation of the Christian revelation and advancing knowledge is constantly affected."

It is a daring ideal. Certainly it is not one easy to attain or to manifest. For the attempt to keep in the unity of one fellowship elements which elsewhere are in sharp contrast, or even conflict, often gives rise to an appearance of indecisiveness and of internal difference. Yet it is a noble ideal; and it is the upholding of this ideal, with all its difficulties, which gives the Anglican Church its special place in Christendom. In the historical circumstances out of which the ideal has arisen we may reverently see the ordering of divine Providence and a divine purpose of this Church. If so, we must humbly believe that this ideal, this distinctive character, is a trust which the great Head of the Church commits to our loyalty for our own sake of His body.

It is to all the parts of this heritage, and not only to one or the others, that we must strive to be faithful. But my immediate concern is with that part which we have called the traditional faith and order of the Catholic Church; and, indeed, it is that part which stands as the abiding basis of the other.

The Nicene Faith

The Faith is that which is set forth in the common Creed of Christendom, known as the Nicene Creed. Its centre is the Diety of Christ—the truth expressed in St. Paul's great summary "God was in Christ reconciling the world unto Himself." The Church of England dare not for the sake of promised unity with good men who reverence Christ as a man, but cannot worship Him as God, even seem to compromise its loyalty to a truth so essential to the whole Gospel committed to its charge. Yet I cannot doubt that if recent happenings in Liverpool Cathedral had passed without some authoritative protest it might have seemed—to quote the words of the Bishp of Durham—"that the vital truth of Christ's Deity was so lightly esteemed by the Church of England that even its explicit denial was not regarded as a disqualification for admission to her pulpits." I therefore welcome the Resolution of the Bishops of the Province of York, to whom the matter was referred, that invitations to preachers should not be extended to any person who does not hold or who belongs to a denomination which does not hold, the commonest Christian Faith in Jesus Christ as Very God of Very God, who, for us men and for our salvation, came down from heaven and was made man. I allude to this matter now because it illustrates the danger of trying further the cause of unity by blurring vital distinctions.

Catholic Order

There are signs of a similar danger in regard to Order—the other element in our Catholic heritage. Here the issues may not go so deep, but they have an importance of their own. They have come to centre round what is called the historic episcopate. Various theories have been and are held as to the origins of episcopacy. But there is no question that by the end of the second century of the Christian era it had secured a place in the life of the Church which even in the midst of the controversies of the fourth and fifth centuries remained unquestioned. Its position historically is analogous to the Canon of Scripture and the Creeds. All alike emerged through a process of gradual growth into a place of accepted authority. Let me quote the words of the Lambeth Committee of 1930: "If the Episcopate was the result of a like process of adaption and growth in the organism of the Church, that would be no evidence that it lacked divine authority, but rather that the life of the Spirit within the Church had found it to be the most appropriate organ for the functions which it discharged." These functions were of great importance to the life and unity of the Church—among them the guardianship of the Faith and the Sacraments and the provision of a duly commissioned ministry. Thus—to quote again the same Report—"we are persuaded that the historic continuity of the episcopal ministry provides evidence of the divine intention such as to constitute a stewardship which we are bound to discharge."

I deprecate in this respect the use of the old, and, as I think, irrelevant, distinction between the esse and the bene esse of the Church. In a spiritual society, as in a man's own spiritual life, what is good is what is right, and what is best may be regarded as what God desires. Thus in stipulating that the Episcopate and an Episcopal Ministry must be maintained in any United Church of which the Church of England can form a part, we are not contending for any mere form of government, however venerable.

A Divine Provision

In a Manifesto recently addressed to the Free Churches by a number of respected and influential members of the Church of England the words occur: "We hope that Episcopacy may commend itself to the Free Churches as a method of Church order of ancient tradition and historic value." It may well be asked, If this be all, what justification can we have in making the acceptance of even what we may deem to be "the wisest and most efficient form of Church order"—a condition of union when we know that but for this condition union might be achieved? Such a position can only be justified by belief that here there is a divine provision for the right ordering of the Church to which we must be loyal.

We do not, we dare not, question the spiritual reality of duly constituted ministries in non-episcopal Communions, nor could we seek to impose the acceptance of any theory about episcopacy upon our brethren as a necessary condition of union. But we would be doing them, as well as ourselves, a wrong if we sought merely to commend it as a form of Church government. Rather we would hope that if by the acceptance of Episcopacy itself union were made possible, then through the united life of the Church they would themselves come to share with us our own sense of its significance and value. I venture to ask that in any negotiations towards union, both in our own country and in other parts of the world, the considerations which I have imperfectly expressed may not be forgotten.

Bridge-Breaking

There is another consideration which we must keep before our minds. Many outside our own communion have shared our hope that the Anglican Church, by virtue of its distinctive character and witness, might prove to be what has been called a Birdge Church. At one end it has affinity with the great Latin Church of the West and with the Orthodox Churches of the East; and at the other end it has affinity with the various Protestant Churches. It is natural that some of our members should stress one affinity rather than the other. But it would be disastrous if this double stress were to imperil the unity of our own fellowship. A bridge is useless which consists merely of ends and breaks in the middle. There is real danger lest in seeking unity with our Christian brethren at one end or the other, we should impair our own. Rather, we must address ourselves to the task of strengthening our own unity of bringing together the elements which in history and in fact coexist in our Church life, not merely in a somewhat impatient tolerance but in the reality of a fellowship, in which each is welcomed as contributing to the life of the whole body. There are, happily, many signs of a new desire to achieve this end. Certainly it will further the cause of the wider unity for which we yearn and pray if we are able to let other Churches see more clearly what sort of Church it is with which they are invited to unite.

Patience and Hope

The great cause demands infinite patience. Short cuts to unity, however inviting they may appear, only hinder and confuse the journey. There is need of far more patient thought, far greater mutual understanding, a far wider and deeper desire for unity than have yet been reached. Meanwhile, the immediate duties are clear. The first is that while conferences proceed, seeking with mingled patience and hope to understand points of difference from our fellow-Christians, we shall eagerly rejoice in and not upon the far greater points of agreement. In bearing witness to the fundamental Christian verities, in bringing the principles of the Kingdom of God to bear on the common life of our own and other nations, union with our fellow-Christians is at once a privilege and a duty. How otherwise can Christianity make its impact upon the world and generate that spiritual force without which civilization itself stands in jeopardy? Thank God, such co-operation is being realized now in a way which would have seemed impossible fifty or even twenty-five years ago. This union of work and witness cannot but quicken the desire and prepare the way for a closer unity of life.

The second immediate duty is to refuse to let delays and difficulties daunt us in the quest of the visible unity of the Church of Christ. Resolute purpose must steady and inspire patience. No man who has seen some vision of the Church of God as a City—a spiritual Jerusalem—at unity in itself, can ever be disobedient to it. "If I forget thee, O Jerusalem, let my right hand forget her cunning."—Church Times.

Better tea

Once cost a King's ransom

Once worth its weight in gold, better tea is today the most economical of all beverages: its cost is but a fraction of a cent a cup. Priced within everyone's reach, it is enjoyed by everyone; anytime, anywhere.

Better tea is the only tea bargain. It always gives more —more cups, more energy, more flavour, more refreshment. Cheap teas have not these virtues. Their use is false economy.

Empire-grown for the Empire's homes, Better teas are graded and valued by the tea experts of Mincing Lane in London. Try a better grade of packaged tea for the value that is in it.

THE CEYLON TEA BUREAU

ANYTIME IS TEA TIME

How to Make BETTER TEA

Select a good packaged small-leaf tea. Scald fresh water. Warm up Pur earthenware tea pot. Put in one teaspoonful of tea for each person and one for the pot. The moment the water comes to a boil, pour it on the tea. Let the tea brew five minutes.

... nothing so refreshing as a good cup of TEA

Sail For West Indies

(Special to The Guardian)

HALIFAX, N. S., Sept. 17—The end of the summer season in Canada finds seven Bermudians and residents of the British West Indies returning home after a visit to Canada and the United States, on the liner "Lady Nelson", Canadian National Steamships, Captain T. R. Coffin, which sailed from Halifax Monday night. The past season has witnessed a greater number of people from these Empire colonies visiting Canada during the summer than ever before which has been brought about in a great number by the larger interest which is being taken in Canada consequent upon the increasing number of Canadians who have made trips to these Empire colonies and the excellent service provided by the "Lady" liners of the Canadian National Steamships fleet not only during the winter but Canadians have found the Bermuda, British West Indies, and British Guiana trip a most enjoyable summer vacation and all of the islands report an increase in their tourist trade, particularly from Canada.

Canadians who are making a cruise trip on the "Lady Nelson" are from Toronto. Mrs. E. Chestnut, Miss A. M. Lloyd, Miss S. Morton, J. Archer, Mr. McDonald, F. J. Thompson. From the Maritime Provinces, Miss G. LaGrow, Miss Purdy, Miss A. T. Smith, Miss H. Knowlton, Mrs. B. Wilson Miss M. Beazley, Miss M. Tanner, Halifax, N. S.; Mrs. M. L. Young, Saint John, N. B.

In addition there is a considerable number of United States passengers making a cruise trip to Bermuda and Monserrat, Monserrat being particularly popular in this respect judging by the number who are making that island their destination

Eng. Cricket Team Selected For Tour

(C. P. Cable By Guardian's Special Wire)

LONDON, Sept. 17—A strong cricket eleven—including many of the men who battled for England against Australia—was selected by the M. C. C. tonight for the tour of the West Indies this winter. The team sails Dec. 15 and returns to England April 1.

R. E. S. Wyatt of Warwickshire, who captained England this summer, is captain of the team.

Other test players on the team are C. F. Walters of Worcestershire, the great batsman; Kenneth Farnes of Essex, fast bowler; Wally Hammond, Gloucester, and Patsy Hendren, Middlesex, redoubtable bats; Leslie Ames, Kent, England's best stumper; Maurice Leyland, fine Yorkshire batsman.

E. R. T. Holmes of Surrey, the new county captain this season; Bill Farrimond, Lancashire all-rounder, Thomas Smith of Middlesex; and George Paine of Warwickshire are also selected.

This brings the roster up to 15. Three or four others will be selected later.

The visit returns the West Indies tour of England last summer.

::Persian Balm—the perfect aid to beauty. Essential to real feminine distinction. Results always in the highest expression of beauty. Its use keeps the hands always soft and flawlessly white. Indispensable to the whole family. Imparts added charm to the mother. Serves the father as a hair fixative and cooling shaving lotion, and protects the tender skin of the child. Persian Balm is the true toilet requisite.

CITY TICKET OFFICE
94 Great George Street
CANADIAN NATIONAL RAILWAYS
CANADIAN NATIONAL STEAMSHIPS
Tickets on sale over all Railway and Ocean Steamship Lines.
We offer you expert advice in selection of travel routes, make your stateroom and sleeping car reservations, give assistance with passports and give you a general first class service.
Local tickets also sold to all points.
W. K. ROGERS
City Ticket Agent
Phones 546 and 541.

BLUE BUS LINE
Schedule

	Leaves		Leaves
Peter's Road	7.45 A.M.	New Perth School	9.05 A.M.
M. H. North	8.00 A.M.	Summerville School	9.15 A.M.
Riley Cr. Gaspereaux	8.10 A.M.	Vernon River	9.25 A.M.
Sturgeon Bridge	8.20 A.M.	Cherry Valley	9.35 A.M.
Geo. Poole's Store, Lower Montague	8.30 A.M.	Pownal	9.45 A.M.
Clements Office, Upper Montague	8.50 A.M.	Arrives Charlottetown	10.15 A.M.
Leaves Revere Hotel	4.00 P. M.	Arrives Peters Road	6.30 P. M.

Parcels carried at 25c minimum charge.

Bus will stop on signal at any point on route.

L-8870-28-tf.

CITY BUS SERVICE
DAILY EXCEPT SUNDAY

CHARLOTTETOWN LEAVES	TIME	SOURIS LEAVES	ELMIRA TIME
Elmira	7.15 A. M.	Charlottetown	4.10 P. M.
Souris	8.10 A. M.	Mt. Stewart	5.00 P. M.
St. Peter's	8.55 A. M.	Morell	5.26 P. M.
Morell	9.15 A. M.	St. Peter's	5.45 P. M.
Mt. Stewart	9.40 A. M.	Souris	6.30 P. M.
Arrives Charlottetown	10.30 A. M.	Arrives Elmira	7.15 P. M.

Bus will stop on signal at any point on route.
Headquarters in Charlottetown, Old Spain Tea Rooms.

Fardy Bus Service & Taxi Service
CHARLOTTETOWN to FORTUNE
TIME TABLE

Leaving	Charlottetown	4.00 p. m.	Leaving	Fortune	8.15 a. m.
"	Hazelbrook	4.20 p. m.	"	Dingwell's	8.25 a. m.
"	Keefe's Lake	4.35 p. m.	"	Dundas	8.45 a. m.
"	48 Road	4.45 p. m.	"	Bridgetown	8.50 a. m.
"	Cardigan	5.00 p. m.	"	Cardigan	9.05 a. m.
"	Bridgetown	5.15 p. m.	"	48 Station	9.20 a. m.
"	Dundas	5.20 p. m.	"	Keefe's Lake	9.30 a. m.
"	Dingwell's	5.40 p. m.	"	Hazelbrook	9.45 a. m.
Arrive	Fortune	5.50 p. m.	Arrive	Charlottetown	10.05 a. m.

Headquarters in Charlottetown — DIANA TEA ROOMS, Phone 1374.
Headquarters in Souris—LENNOX HOTEL