

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, MARCH 24, 1897.

Vol. XXVI. No. 13

## Calendar for March, 1897.

MOON'S CHANGES.

New Moon, 3rd day, 7h. 43.7m. a. m.  
First Quarter, 11th day, 1h. 15.7m. p. m.  
Full Moon, 18th day, 5h. 15.2m. p. m.  
Last Quarter, 25th day, 7h. 47.2m. a. m.

Day	Sun	Mon	Tue	Wed	Thur	Fri	Sat	Sun
1	6 45 42	5 52 4	5 0 1	4 0 1	3 0 1	2 0 1	1 0 1	0 0 1
2	41 43 6	13 45 10	21 46 14	29 47 18	37 48 22	45 49 26	53 50 30	61 51 34
3	38 46 4	26 47 8	34 48 12	42 49 16	50 50 20	58 51 24	66 52 28	74 53 32
4	36 47 2	24 48 6	32 49 10	40 50 14	48 51 18	56 52 22	64 53 26	72 54 30
5	34 48 0	22 49 4	30 50 8	38 51 12	46 52 16	54 53 20	62 54 24	70 55 28
6	32 48 4	20 49 8	28 50 12	36 51 16	44 52 20	52 53 24	60 54 28	68 55 32
7	30 48 8	18 49 12	26 50 16	34 51 20	42 52 24	50 53 28	58 54 32	66 55 36
8	28 49 2	16 49 16	24 50 20	32 51 24	40 52 28	48 53 32	56 54 36	64 55 40
9	26 49 6	14 49 20	22 50 24	30 51 28	38 52 32	46 53 36	54 54 40	62 55 44
10	24 49 10	12 49 24	20 50 28	28 51 32	36 52 36	44 53 40	52 54 44	60 55 48
11	22 49 14	10 49 28	18 50 32	26 51 36	34 52 40	42 53 44	50 54 48	58 55 52
12	20 49 18	8 49 32	16 50 36	24 51 40	32 52 44	40 53 48	48 54 52	56 55 56
13	18 49 22	6 49 36	14 50 40	22 51 44	30 52 48	38 53 52	46 54 56	54 56 0
14	16 49 26	4 49 40	12 50 44	20 51 48	28 52 52	36 53 56	44 55 0	52 56 4
15	14 49 30	2 49 44	10 50 48	18 51 52	26 52 56	34 54 0	42 55 4	50 56 8
16	12 49 34	0 49 48	8 50 52	16 51 56	24 53 0	32 54 4	40 55 8	48 56 12
17	10 49 38	23 49 52	6 50 56	14 52 0	22 53 4	30 54 8	38 55 12	46 56 16
18	8 49 42	21 49 56	4 51 0	12 52 4	20 53 8	28 54 12	36 55 16	44 56 20
19	6 49 46	19 49 56	2 51 4	10 52 8	18 53 12	26 54 16	34 55 20	42 56 24
20	4 49 50	17 49 56	0 51 8	8 52 12	16 53 16	24 54 20	32 55 24	40 56 28
21	2 49 54	15 49 56	23 51 12	6 52 16	14 53 20	22 54 24	30 55 28	38 56 32
22	0 49 58	13 49 56	21 51 16	4 52 20	12 53 24	20 54 28	28 55 32	36 56 36
23	23 49 58	11 49 56	19 51 20	2 52 24	10 53 28	18 54 32	26 55 36	34 56 40
24	21 49 58	9 49 56	17 51 24	0 52 28	8 53 32	16 54 36	24 55 40	32 56 44
25	19 49 58	7 49 56	15 51 28	23 52 32	6 53 36	14 54 40	22 55 44	30 56 48
26	17 49 58	5 49 56	13 51 32	21 52 36	4 53 40	12 54 44	20 55 48	28 56 52
27	15 49 58	3 49 56	11 51 36	19 52 40	2 53 44	10 54 48	18 55 52	26 56 56
28	13 49 58	1 49 56	9 51 40	17 52 44	0 53 48	8 54 52	16 55 56	24 57 0
29	11 49 58	23 49 56	7 51 44	15 52 48	23 53 52	6 54 56	14 56 0	22 57 4
30	9 49 58	21 49 56	5 51 48	13 52 52	21 53 56	4 55 0	12 56 4	20 57 8
31	7 49 58	19 49 56	3 51 52	11 52 56	19 54 0	2 55 4	10 56 8	18 57 12

**A. A. McLEAN, LL. B., Q. C.**  
Barrister, Solicitor, Notary,  
Etc., Etc.  
BROWN'S BLOCK. MONEY TO LOAN  
January 20, 1897—3m

**Seekers**  
After Insurance that Insures  
Will make no mistake in placing their insurance in the World's greatest Companies (Fire and Life) represented by GOLD assets \$250,000,000.  
JOHN McEACHERN,  
Dec. 16, '96—3 mos. Agent.

**Epps's Cocoa.**  
ENGLISH  
BREAKFAST COCOA  
possesses the following distinctive merits:  
DELICACY OF FLAVOR,  
SUPERIORITY IN QUALITY,  
GRATEFUL AND COMFORTING to the  
NERVOUS or DYSPEPTIC.  
Nutritive qualities unrivalled. In quarter-pound tins only!  
Prepared by JAMES EPPS & Co., Ltd.,  
Homeopathic Chemists, London,  
England,  
Oct. 7, 1896.

**Readers of the Herald,**  
We wish to dispose of the following goods to make room for  
**NEW IMPORTATIONS,**  
And for a SHORT TIME ONLY will sell at a special discount for Cash.  
**Watches and Clocks, Silver Table and Toilet-ware, Vases and Fancy Goods, Brooches and Rings, Studs and Ear Rings, Scarf Pins and a lot of other goods.**  
Parties who bring this advt. to us will be allowed an extra discount.

**E. W. Taylor,**  
CAMERON BLOCK,  
CHARLOTTETOWN.  
**HAGYARD'S YELLOW OIL**  
CURES RHEUMATISM  
FREEMAN'S WORM POWDERS.  
Are pleasant to take. Contains their own Purgative. Is a safe, sure, and effective expeller of worms in Children or Adults.

**AT COST**  
The Balance of our  
**READY-MADE CLOTHING**  
On hand, will be sold at cost.  
**Overcoats, Reefers, Suits**  
In Worsteds, Tweeds and Serges.  
HAVE A LOOK THROUGH OUR STOCK, NO BETTER VALUE IN THE CITY.  
**D. A. BRUCE.**  
Charlottetown, Jan. 20, 1897.

**McMillan & Hornsby.**  
Books, Stationery and Fancy Goods,  
School Books, and School Supplies of all Kinds.  
BEST ASSORTMENT OF  
INKS, PENS, SCRIBBLERS, FOOLSCAP, SLATES, ETC.,  
IN CHARLOTTETOWN.  
PRICES AWAY DOWN.  
PICTURE FRAMING  
At Short Notice.  
Don't Forget the Place,  
**McMILLAN & HORNSBY,**  
Queen Street, Charlottetown.

**FREE INSTRUCTION IN PENMANSHIP**  
Will be given to those taking my mail course in SHORTHAND, during the next three months only.  
**One Year's Instruction at a Small Cost.**  
I want every school teacher and young man and woman throughout P. E. Island to learn shorthand and improve their handwriting. Success guaranteed. Send a 3c. stamp for circulars, specimens of writing and shorthand and testimonials as to teacher and art.  
W. H. CROSSKILL,  
Stenographer.  
Charlottetown, June 24, 1896.

**North British and Mercantile FIRE AND LIFE INSURANCE COMPANY**  
—OF—  
EDINBURGH AND LONDON.  
ESTABLISHED 1866.  
Total Assets, 1891, \$60,082,727.  
TRANSACTS every description of Fire and Life Insurance on the most favorable terms.  
This Company has been well and favorably known for its prompt payment of losses in this Island during the past thirty years.  
FRED W. HYNDMAN, Agent.  
Watson's Building, Queen Street, Charlottetown, P. E. I.  
Jan. 21 1896—ly

**CLOCKS**  
Cuckoo Clocks, Musical Clocks, ALARM CLOCKS.  
Eight-day and thirty-hour Clocks and Regulator Clocks, and Clocks of all kinds and patterns selling low. Repairing of Clocks, Watches and Jewelry a specialty.  
If you want to save money deal with  
**G. G. JURY,**  
Watchmaker and Jeweller, North Side, Queen Square, opp. P. O., Ch'town.

## Local and Special News.

**BRONCHITIS CURED.**  
Miss Maggie Griffin, 37 Metcalfe Street, Toronto, writes: "After having bronchitis and could not find any remedy to relieve me, I decided to try Norway Pine Syrup. It made a complete cure, and I highly recommend it to all."  
**A RAILWAY MANAGER SAYS:**  
"In reply to your question do my child ren object to taking Scott's Emulsion? No! In the contrary, they are fond of it and it keeps them in good health."  
**Minard's Liniment Cures Dandruff**  
MARCH, APRIL, MAY.  
Are the months in which to give special attention to the condition of your physical health. If you pass safely through these months and find yourself strong and vigorous, on the arrival of warmer weather, you may reasonably expect that you will be well in summer. Now is the time to take Hood's Sarsaparilla, because now is the time when the blood must be purified and vitalized, and because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye today. Hood's Sarsaparilla has power to make you healthy and guard your system against disease.

**Minard's Liniment for Rheumatism.**  
Hall's Vegetable Scliffan Hair Renewer has been used by the thousands of cases. It will do you good.  
To destroy worms and expel them from children and adults, use Dr. Low's Worm Syrup.  
Ayer's Sarsaparilla is just what you want for a spring medicine—superior to all.

**TOBACCO HEAVY.**  
Much heart and nerve weakness is caused by undue use of tea, coffee or tobacco; restlessness, nervousness, irritability, excitability, lack of confidence, etc.; are sure symptoms. Milburn's Heart and Nerve Pills bring ready relief by steadying the nerves and regulating the heart. They are a true heart and nerve food.  
**A TRIUMPH WON.**  
Before taking Dean's Kidney Pills I felt that diabetes was fast lightening its grip upon me. Now I know that it has been sent and defeated. I have used the pills steadily for some time, and am now in the full enjoyment of health and shall always be glad to testify to the merits of this triumph medicine.  
**RICHARD LYMAN,**  
St. John, N. B.  
Minard's Liniment is the best Hair Restorer.  
OH! SO TIRED.  
Many people are tired, worn out and weary in spring time, when they could be so vigorous, vigorous and healthy, by using Burdock Blood Bitters, which removes all morbid effluvia matter from the system and restores robust health.

**MESSRS. C. C. RICHARDS & Co.,**  
Yarmouth, N. S.  
GENTLEMEN—In January last, Francis Local, one of the men employed by me, working in the lumber woods, had a tree fall on him, crushing him fearfully. When I found him, he was dead and taken home, where grave fears were entertained for his recovery, his hips were badly bruised and his body turned black from his ribs to his feet. We used MINARD'S LINIMENT on him freely to deaden the pain, and with the use of three bottles he was completely cured and able to return to his work.  
**SATVETER DUAL,**  
Elgin Road, L'Islet Co., Que.  
May, 26th, 1893.

Experience proves the merit of Hood's Sarsaparilla. It cures all forms of blood diseases, tones the stomach, and builds up the nerves.  
**Minard's Liniment is the best.**  
That sense of extreme weariness indicates disordered blood. Ayer's Sarsaparilla purifies it.  
Norway Pine Syrup cures Coughs, Colds, Hoarseness, Sore Throat, Asthma, Bronchitis, etc.  
**MY NEIGHBOR TOLD ME.**  
About Hood's Sarsaparilla and advised me to try it—This is the kind of advertising which gives Hood's Sarsaparilla the largest sale in the world. Friend told me that Hood's Sarsaparilla cures that it gives strength and vigor, and whole neighborhoods use it as a family medicine.  
**HOOD'S PILLS** act easily and promptly on the liver and bowels. Cure sick headache.  
**Burdock Pills** do not grip or sicken. They cure Constipation and Sick Headache.

## Items of Interest to Catholic Readers.

(Sacred Heart Review.)  
"WORDS FROM THE POPE'S GARDEN."  
Under the above title Rev. Herbert Thurston, S. J., contributes an instructive paper to the current issue of the London Month, in which it holds the place of honor. It will be readily recalled that in the previous number of this English publication the same writer had an article, which was commented upon in these columns, that aimed at showing that the ritual form which the Anglican church adopted in 1714 for giving into its fold priests who apostatized from the Catholic faith disproved the claims of apostolic continuity which Anglicans now make for their place of honor. It was to renounce formally those professions in the Creed of Pope Pius IV.—the Creed of the Council of Trent—to which the Catholic Church requires adhesion in the case of a convert to its belief from Anglicanism. The learned Jesuit further showed, in his previous paper, that although this form of reconciliation was sanctioned by both houses of convocation, on the aforesaid date, it was allowed to fall into desuetude and remained in that condition until it was amended and qualified by the Anglican convocation that was held seven years ago.

The purpose of his present paper—which may be called a continuation of his preceding article—is to show, by citing individual cases of the accession of Catholic priests to Anglicanism in the last century, the motives, first, which led to their perversion and, secondly, to throw some light upon the reasons why this form of reconciliation was allowed to lapse into the neglect into which it was suffered to fall. It is not necessary for us to follow Fr. Thurston through all the details which he gives of the character of the "converted" priests whose lapses from the faith he instances. Some of them show in darker colors than others; and after reviewing their careers the worthy Jesuit asserts that, as far as he can see, "the highest merit which can be claimed for any one who has passed from the Catholic Church into another communion appears to be very negative praise that he has not made himself notorious by a scandalous life, or the rejection of the fundamental articles of the Christian faith," an assertion that seems to be as true of the "converted" priests of our own days as of those an examination of whose cases elicited it from Fr. Thurston. Of two of those worthy, whose "conversion and subsequent career" form the principal part of the Jesuit's investigations and article, it is stated that "an undisciplined intellect in one, and a depraved and corrupt nature in the other, are seen clearly enough to have been at the root of their apostasy;" and it may be mentioned as an illustration of the way in which history repeats itself—bearing in mind the recent ludicrous experience of the Anglican bishop of Marlborough—that one of the clerical "converts" of the last century was said to have been kidnapped by Catholic emissaries, but investigations proved that, while his Anglican friends were bewailing his fate, he was enjoying perfect liberty on the continent.

**AN ANGLICAN QUARREL.**  
Perhaps the most interesting part of Fr. Thurston's paper is that wherein he shows how the quarrels which arose between certain prominent Anglican divines in consequence of the accession of "converted" priests into the Anglican fold led to the dropping of the form which the convocation of 1714 had drawn up for the reception of such individuals. As might have been expected, the advent of these clerical apostates into the Anglican Establishment was not productive of harmonious relations among the leaders of that sect. Some of the Anglican prelates championed this "convert;" others favored another, and the result was charges and countercharges which found their way into print, so that, as one of the combatants puts it, the warring churchmen "invited the populace to come to see a prize fought by two bishops." Dr. Hoadly, Anglican bishop of Bangor, and Dr. Kennet, dean of Peterborough, stood by one of the "converts" who, although he had been received into the Anglican fold, had never made the renunciation required by the 1714 form. For this they were taken to task by other prominent Anglicans, instigated to the work by another "convert," who appears to have been jealous of the favors his colleague received from Drs. Hoadly and Kennet. The consequence was a bitter public controversy, of which Fr. Thurston says: "It was this

scandal, or series of scandals, as I venture to think, which did more than anything else to damp the Anglican ardor for convert-making. Certain it is that the form of reconciliation which, at the express request of Queen Anne, had been passed by both houses of convocation and was a form to receive the royal assent in 1714, now drops completely out of sight. No doubt the suppression of convocation and the powerful influence of Hoadly, who failed at Formularies, will have contributed to the same result, but if the Church of England has never had an authoritative ritual for initiating converts, she owes the omission mainly, I think, to her extreme dissatisfaction with the experience of this class of gentry at the beginning of the eighteenth century." It should be borne in mind, though, that this 1714 form, which was allowed, in consequence of these reasons, to fall into desuetude, although it never received the royal assent, was approved by both houses of convocation and must, therefore, be considered as having been valid and of binding force in the Anglican church, against whose pretensions to apostolic continuity it presents a powerful argument.

**Religious Liberalism in America.**  
Religious Liberalism of the national type is the enemy that confronts the Church in America, and it has confronted and harassed the Church within the last century in Jansenism, Gallicanism, Febronianism, Josephinism. These were in reality Protestant onslaughts under the mask of Catholic orthodoxy, appealing to the State against ecclesiastical authority. By their side another form of Liberalism was doing battle against the Church. It was the rationalizing element in the hierarchy, which, with men like Dr. Trautson, Archbishop of Vienna, began its destructive work by inveighing against the scholastic method in our theological seminaries, and by advocating the substitution in its place of the "new science." A third enemy which entered the field to undermine the positive teaching of the Church was the Liberal Catholicism represented by the gifted De Lamennais. He had, indeed, no sympathy with Protestantism or any of its doctrinal forms; he realized the danger arising from the false progress of rationalizing school; yet he aided both in their destructive work, and his capacious zeal was capable, for a time at least, to lead astray some of the noblest minds of France. His ideal was not the freedom that sets aside dogma only to give place to private judgment, nor that freedom which advocates the unlimited right of philosophical speculation; he wanted freedom simply from traditional methods, freedom from "antimontane" control, a "free church in a free state," and separation of both in principle as well as in fact. Deluded De Lamennais! his end—despair of the power of truth to do him justice, and unshrinking infidelity, prove the sad efficacy of the cause which he for years so ardently defended. His impress has remained in the schools of France perhaps to the present day, at least we all know how much of it leavened the views of otherwise great men like Montalembert, de Broglie, de Falloux, and Dupanloup, not to speak of the contagion it spread into Belgium on the one side, and Italy (Ventura, Gioberti, etc.) on the other. A like triple chord of religious Liberalism is visibly, though gradually, widening itself about the Church in America. Zealots of the most opposite aims aid each other unwittingly in humiliating the Spouse of Christ and tying her to the yoke of State worship. It is an idle task to prophesy to the children who pipe and dance, but the student of history may perchance recognize the symptoms of an old disease stealing upon us—an intermittent fever, the spells of unrest and the sure decay, albeit the hectic flush, the large, moist eye, and the hopeful promises of strength when the warmth of the spring returns, make the body seem for the moment fair. Or are there no such symptoms in our Catholic public life? Is there no danger that the needless flapping of the American flag in our schools and even sanctuaries may beget a false nationalism at the expense of respect for religion? Can we indeed become true and loyal to our Government more by honoring the images of George and Martha Washington than by inculcating respect for Christ and his Holy Mother? Who has the right to put this trilateralism on our sacred convictions, or to persuade us that it need be? It has been said that Catholic soldiers fought with marked valor in the war for American independence; that our priests and religious won glorious victory in aiding the wounded and dying. They were Irish, they were French, they were German, and their read-

ness to defend the glory of their adopted flag had not been drilled into them by demands to make sacrifice of their religious usages. There is, if we mistake not, an effort being made of nationalizing the the Church, and her children of the Catholic faith, and the Catholic instinct, which quality has never been a detriment to the development of most ardent patriotism and civic loyalty.

A second symptom of false Liberalism is found in the impatience with which we look upon the tried ways of attaining true knowledge. Science, which pits its hypotheses against facts of faith, and challenges proofs from the Church, where it is found rather to give them in support of its assumptions, has such a potent charm for the inquisitive mind of our weakly erudite generation that we fancy wisdom can be found in laboratories, and that a well-equipped department of fiscal science is of far greater importance than the discipline of the mind, which weighs reasons and searches for causes. The subject has many branches, but this is not the place to dwell on details. A third symptom of Liberalism is recognizable in the growth everywhere of disrespect for authority, both in matters of doctrine and discipline. Perhaps one of the most unworthy features in connection with this fact is the attitude, in many cases, of those who represent authority. The leaders constituted by God, possess an independent right which, conscientiously and prudently used, can operate only for the good of their charge; yet leaders in the Church are found appealing to the masses and the popular prejudices of those who are supposed to need correction and direction. Whatever view we may take of the principle of a government by the people, it must still be maintained that all authority comes from God; and this a fortiori in the Church, where the form of authority, once identified with its elected representative, is in no wise dependent on the will or favor of its subject. It is this constant appeal to the judgment of the American people, which, however flattering to our national self-love, is at the same time wholly inconsistent with the divine plan of governing the Church; it is such appeal without necessity which in reality weakens the basis of authority. The fourth and final signal of danger to all true religion is the freedom with which we allow ourselves occasionally to identify Protestantism, such as it is, with the only true religion of Christ. No intelligent Catholic can misunderstand the charity that helps the non-Catholic, of whatever faith he may be, in his temporal needs; none can justly find fault with the attempts made by Catholic missionaries to enlighten Protestantism regarding the true faith and approved practice of the Catholic Church. But when we withdraw the barriers of doctrinal difference, make common cause in sacred things under the plea of being broad minded and liberal, we are sowing cockle in our own field. Truth is as hard as death. It will not be minimized; it will not accommodate itself to the tastes and prejudices of men; it stands to demand any sacrifice from its adherents rather than to permit the yielding of an iota—and this without any diminution of charity. Such are the forms in which error lays itself round about us, finds entrance into our schools, assemblies, churches, literature all tinged and dyed with the notions of liberty and independence and the novelty of unequalled progress. Though it is natural that we should glory in our progress, it must not be forgotten that temporal prosperity is the least congenial atmosphere for the growth of a sturdy faith.—American Ecclesiastical Review.

Christian life in a small village called Oberbachem, not far from the city of Bonn in Prussia, was very pleasantly described in a lecture which the Abbe Treub gave to the Catholic student's club of the Luxembourg not long ago. The Abbe had been travelling through Rhineland Prussia, making a special study of the religious life in small towns and villages. He says that the German parish priest is very comfortably off and his rectory is so many in the small communes in France. The curate receives a great many visitors every day. His relations with the civil powers are perfectly cordial, though, of course, no one has any illusions as to the true value of their apparent friendliness. The German government favors the clergy, because it fears the progress of socialism, against which the Catholic Church is the only reliable bulwark. The schoolmaster is also the friend of the priest, who has the right to visit the schools, and to see to it that the teachers are all that they should be. The priest is the father of all the parish; the children run to embrace him, the peas-

ants all shake hands with him. He is a member of every association in the village, at the sessions of the agricultural syndicates he is always to be seen; in the great pilgrimages that last several days he mingles with the people, sits upon the grass, and shares his luncheon with his flock. The influence of a wide-awake priest in these rural communities is simply enormous. The faith of the German peasant is very lively and absolutely simple. There are no private devotions. Usually there is only one confraternity in each village. Every one frequents the sacraments. In one parish of 750 souls every one makes his Easter Communion. There was but one freethinker, who showed his hostility by keeping his grocery store open during Mass. Religious education holds a high place in the schools. The Abbe thinks that the Christian character of the Rhine country is due to the courageous attitude of the higher clergy, who recoiled neither, before lines nor imprisonment, during the terrible struggles of the Kulturkampf.—S. H. Revue.

**Newtown Cross Notes.**  
Mad digging on the Orwell has commenced.  
A debating society is about to open out in this place.  
The many friends of Mr. John Morrissey are glad to welcome him back again. Mr. M. was a patient under medical treatment of the eye at the City Hospital.  
Our school is progressing rapidly under the able tuition of Mr. John McKenna, who is a painstaking teacher and is bringing his scholars to the front. It is pleasing to note that four of Mr. McKenna's pupils are preparing for the P. W. C. examination in Charlottetown next summer, viz., George A. McPherson, John Power, Katie Power, Brinsley Coady.  
According to dates, a happy event is soon to take place, namely, the marriage of one of our fair daughters and one of Orwell Cove's fairest sons, and between one of our fair sons and Belfast's fair daughters. Success and congratulations to all true religion is the freedom with which we allow ourselves occasionally to identify Protestantism, such as it is, with the only true religion of Christ. No intelligent Catholic can misunderstand the charity that helps the non-Catholic, of whatever faith he may be, in his temporal needs; none can justly find fault with the attempts made by Catholic missionaries to enlighten Protestantism regarding the true faith and approved practice of the Catholic Church. But when we withdraw the barriers of doctrinal difference, make common cause in sacred things under the plea of being broad minded and liberal, we are sowing cockle in our own field. Truth is as hard as death. It will not be minimized; it will not accommodate itself to the tastes and prejudices of men; it stands to demand any sacrifice from its adherents rather than to permit the yielding of an iota—and this without any diminution of charity. Such are the forms in which error lays itself round about us, finds entrance into our schools, assemblies, churches, literature all tinged and dyed with the notions of liberty and independence and the novelty of unequalled progress. Though it is natural that we should glory in our progress, it must not be forgotten that temporal prosperity is the least congenial atmosphere for the growth of a sturdy faith.—American Ecclesiastical Review.

**ROYAL BAKING POWDER**  
Absolutely Pure.  
Celebrated for its great leavening strength and healthfulness. Amore's food against all ailments and all forms of indigestion common to the cheap brands. ROYAL BAKING POWDER CO., NEW YORK.

**Merit**  
Is what gives Hood's Sarsaparilla its great popularity, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla Peculiar to Itself.  
It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficent influence of Hood's Sarsaparilla.  
The One True Blood Purifier. \$1 per bottle. Hood's Pills take, easy to operate.

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