The Charlottetown Herald.

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The Charlottetown Herald

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Every Wednesday

—BY—

Jas. McIsaac, Editor & Proprietor

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☞ Correspondence should be addressed to

THE EDITOR OR O THE "HERALD."

Calendar for December, 1891.

MOON'S CHANGES.

New Moon, 1st day, 7 hr., 32.5m.a.m.S.E.
First Quarter, 8th day, 1 hr., 0.8m., p.m. E.
Full Moon, 15th day, 8hr., 40.4m.,a.m.,N.W
Third Qtr., 22rd day, 1h., 26.6m., a.m., N.E.
New Moon, 30th day, 11h, 7.4m., p.m., N.

D M	Day of Week	Sun rises	Sun sets	The Moon. Rises	The Moon. Sets	High Water Ch'town
		h m	h m	morn	aft'n	after'n
1	Tues	7 28	4 10	7 34	4 23	11 24
2	Wed	29	10	8 42	5 3	morn
3	Thur	30	9	9 44	5 53	0 6
4	Fri	32	9	10 40	6 42	0 53
5	Sat	33	9	11 34	8 2	1 33
6	Sun	34	9	11 59	9 16	2 23
7	Mon	35	9	aft 27	10 33	3 18
8	Tues	36	8	0 50	11 50	4 15
9	Wed	37	8	1 11	morn	5 43
10	Thur	38	8	1 32	1 7	6 57
11	Fri	39	8	1 51	2 25	8 0
12	Sat	40	8	2 16	3 44	8 51
13	Sun	40	8	2 44	5 5	9 40
14	Mon	41	8	3 21	6 27	10 26
15	Tues	42	8	4 9	7 46	11 9
16	Wed	43	9	5 7	8 58	11 53
17	Thur	43	9	6 18	10 0	aft'n 23
18	Fri	44	9	7 22	10 35	1 15
19	Sat	45	10	8 34	11 15	1 55
20	Sun	45	10	9 40	11 42	2 25
21	Mon	46	11	10 45	af 2	3 21
22	Tues	46	11	11 39	0 21	4 16
23	Wed	47	12	morn	0 38	5 18
24	Thur	47	12	0 53	0 52	6 18
25	Fri	48	13	1 55	1 10	7 29
26	Sat	48	13	3 0	1 30	8 13
27	Sun	48	14	4 7	1 53	9 0
28	Mon	49	14	5 16	2 21	9 44
29	Tues	49	16	6 25	2 58	10 29
30	Wed	49	16	7 40	3 36	11 11
31	Thur	7 49	7 17	8 39	4 54	11 56

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY!

—OF—

EDINBURGH AND LONDON.

ESTABLISHED 1809.

Total Assets, 1886, - - $50,376,064.

TRANSACTS every description of Fire and Life Business 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 twenty-two years.

FRED. W. HYNDMAN.
Agent.

Old Merchants Bank of P. D. I., Water St., Ch'town, Jan. 21, 1891. 1y

VALUABLE REAL ESTATE FOR SALE.

THE Farm, formerly owned by Mr. Peter McBourke, at Mill View, in Queen's County, consisting of about

315 Acres of Land,

With the Dwelling House, Barns, Cloth, Carding and Saw Mills thereon. This property is situated in a fine farming settlement, convenient to Churches, Schools, &c. It will be sold *en bloc*, or in lots to suit purchasers.

For terms and particulars apply to C. B. MacNeill, Solicitor, Charlottetown
July 23, 1890.—tf

NERVE BEANS

BURDOCK

Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sore.

BLOOD

CURES
DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES

BITTERS

CHEAPEST YET!

PERKINS & STERNS

are now showing the contents of over

100 Cases and Bales

—OF—

Fall and Winter Dry Goods,

All of which will be sold at the lowest prices. Everything New, Good and Cheap, and worthy the inspection of every buyer.

McLeod & McKenzie

Star Tailoring Establishment.

We always keep on hand a large and varied assortment of the best cloths to be procured in the market. At present we have a large stock of the best Summer Goods and warrant that we can please all our customers. Of our abilities as cutters and fitters we shall say nothing; our work speaks for us We invite you to call and examine our workmanship, and be convinced that we can cut a suit of clothes in a style to please the most fastidious.

McLEOD &, McKENZIE,
QUEEN STREFT

Mark Wright AND Co

(LIMITED,)

—ARE GIVING—

GREAT BARGAINS

—IN—

FURNITURE.

Prince Edward Island Railway.

1891-92 WINTER ARRANGEMENT. 1891-92

On and after Tuesday, December 1st, 1891, Trains will run as follows:—

TRAINS FOR THE WEST.

STATIONS.	No. 1.	No. 3.
	A. M.	
Charlottetown ....dp	7 15	1 50
Royalty Junction....	7 34	2 12
North Wiltshire....	8 17	3 05
Hunter River....	8 30	3 20
Bradalbane....	9 00	3 57
Emerald Junction....	9 09	4 07
Freetown....	9 24	4 22
Kensington....	9 46	4 45
Summerside ....ar	10 20	5 20
Summerside ....dp	P. M. 12 40	
Miscouche....	1 00	
Wellington....	1 27	
Port Hill....	2 10	
O'Leary....	3 30	
Bloomfield....	3 55	
Alberton....	4 35	
Tignish....ar	5 25	

TRAINS FROM THE WEST.

STATIONS.	No. 2.	No. 4.
	P. M.	A. M.
Tignish....dp	6 00	6 30
Alberton....	6 55	7 05
Bloomfield....	7 04	7 22
O'Leary....	8 00	7 43
Port Hill....	9 20	7 53
Wellington....	10 03	8 30
Miscouche....	10 29	8 45
Summerside ....ar	10 50	9 37
Summerside ....dp	11 35	10 00
Kensington....	P. M. 12 05	
Freetown....	12 23	
Emerald Junction....	12 36	
Bradalbane....	12 45	
Hunter River....	1 15	
North Wiltshire....	1 29	
Royalty Junction....	2 12	
Charlottetown....ar	2 30	

STATIONS.	No. 5.
	P. M.
Emerald Junction..dp	4 10
Cape Traverse....ar	5 00

STATIONS.	No. 6.
	A. M.
Cape Traverse....dp	6 30
Emerald Junc....ar	7 20

TRAINS FOR THE EAST.

STATIONS	No 7.	No. 11
	P. M.	A. M.
Charlottetown ....dp	2 30	6 10
Royalty Junction....	2 50	6 30
Bedford....	3 22	7 02
Mount Stewart Junc. ar	3 55	7 33
Mount Stewart Junc. dp	4 10	
Cardigan....	5 22	
Georgetown....	5 45	
	No. 9.	No. 10
	P. M.	A. M.
Mount Junc ....dp	4 05	7 40
Morell....	4 42	8 17
St. Peter's....	5 12	8 46
Bear River....	5 7	9 22
Souris....ar	6 40	10 10

TRAINS FROM THE EAST.

STATIONS.	No. 8.	No. 12
	A. M.	P. M.
Georgetown....dp	7 10	
Cardigan....	7 35	
Mount Stewart Junc. ar	8 50	
Mount Stewart Junc. dp	9 05	2 45 ar 3 17
Bedford....	9 37	dp 3 23
Royalty Junction....	10 10	3 55
Charlottetown....ar	10 30	4 15
	No. 10	
	A. M.	P. M.
Souris....dp	6 20	12 10
Bear River....	7 03	12 49
St. Peter's....	7 48	1 35
Morell....	8 17	2 04
Mount Stewart Junction..ar	8 55	2 40

Trains are run by Eastern Standard Time.
Trains Nos. 11 & 12 will be discontinued after December 31st, 1891.

J. UNSWORTH,
Superintendent.

Railway Office, Ch'town, Dec., 2, 1891.—tf

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

Royal Baking Powder

ABSOLUTELY PURE

Local and Special News.

Fret not your life away, because your hair is gray, while young as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

Minard's Liniment cures Diptheria.

All disorders caused by a bilious state of the system can be cured by using Carter's Little Liver Pills. No pain, griping or discomfort attending their use. Try them.

Minard's Liniment cures Colds, &c.

Derangement of the liver, with constipation, injures the complexion, induces pimples, sallow skin. Remove the cause by using Carter's Little Liver Pills. One a dose. Try them.

Minard's Liniment cures Dandruff.

There are many forms of nervous debility in men that yield to the use of Carter's Iron Pills. Those who are troubled with nervous weakness, night sweats, etc., should try them.

Minard's Liniment for Sale everywhere.

A SENSIBLE STATEMENT.—Sirs,—Having used your Burdock Blood Bitters successfully for some time past, I must state that for my complaint of biliousness and acid stomach I have never found an equal, and I continued to use it and recommend it to my friends and neighbors.

W. Sutton,
St. Thomas, Ont.

The old-fashioned pedagogue may not have fancied a gossip, but he liked very much to have a gad-about.

FAMILIAR FAMILY FRIENDS.—The family store of medicine should contain a bottle of Hagyard's Yellow Oil. Mrs. Hannah Hutchins, of Rossway, N. S., says: "We have used Hagyard's Yellow Oil in our family for six years, for coughs, colds, burns sore throat, croup, etc., and find it so good we cannot do without it".

The man that goes to church with squeaky shoes goes to the right place. His soul needs attention.

FAILING FAST—Dear Sirs—My mother was failing very fast after three months' suffering from dropsy, being swollen from head to foot, but afteer she had used one bottle of your Burdock Blood Bitters it was removed, and she tet quite well. We think there is no better medicine, and are true friends to B. B. B.

Miss Lavinia Taylor,
177 Jamieson Av. Parkdale,
Toronto, Ont.

A friend is a man who points out the silver lining in your clouds to avoid lending you an umbrella.

Just why so many people suffer yain when a remedy of known and certain effect like Hagyard's Yellow Oil may be had at every drug store, is not very clear. This peerless pain soothing remedy is a prompt and pleasant cure for sore throat, croup cold, rheumatism, lame back, etc. Price 25 cents.

"Always think before you speak." "It wouldn't do," replied Willie Washington. "My friends would think I am deaf and dumb."

DYSPEHSIA.—This disease may be traced to a variety of causes such as constipation, liver troubles, improper food, etc. There is one cure—Burdock Blood Bitters—which may be thoroughly relied on to effect apermnt cure. It has cured obstinate cases of 25 years, standing.

Chicago now feeds her guests on mule beaf and her horspitality is unbridled.

WINTER SPORTS.—The gay winter season exposes many to attacks of colds, coughs, hoarseness, tightness of the chest, asthma, bronchitis, etc., which require a reliable remedy like Hagyard's Pectoral Balsam for their relief and and cure. Known as reliable for over thirty years. The best cough cure.

ALL OVER THE DOMINION

Lachlin McNiel' Mabou, C. B.—Rheumatism.

J. D. Doutilier, French Village, N.S. Diphtheria.

J. F. Cunningham, Cape Island, N. S.—Croup

Cha Plummer, Yarmouth, N. S.—Loss of vnice

R. W. Harrison, Glamis, Ont.—Lame Arm.

T. W. Payne, Bathurst, N. B.—Horse

C. A. Garcon, Rose Blanche, Nfld. General use.

They testify to the benefits derived from MINARD'S LINIMENT. Write and ask them.

Some men give a train of thought too light a load for smoothe running.

K. D. C. The Dyspeptic's Life. Why? Because it makes life worth living. A free sample package mailed to any address. K. D. C. Company, New Glasgow, N. S.

It is natural for a fellow who has in four horns of whiskey to think he is bright because he tumbles to things so easily.

K. D. C. has proved itself the Greatest Cure of the Age. Try it! Test it! Prove it for yourself and be convinced of its Great Merits?

The Object of the Church's Music.

That vocal music was employed in the divine services of the Church in the days of the Apostles, is evident from those words of St. Paul to the Ephesians: "Speaking of yourselves in psalms and spiritual canticles, singing and making melody in your hearts to the Lord." v. 19.

For the cultivation and preservation of Church music we are first of all indebted to St. Ambrose, Archbishop of Milan, who flourished in the fourth century, and later on to Pope, St. Gelasius I, but above all to the great Pope, St. Gregory. Calvin and many of the so called reformers abolished all church music, both vocal and instrumental. But as the soul of Protestantism, like that of Saul, was cold and melancholy, they soon found it necessary to introduce it again into their conventicles to give life and feeling to their devotions.

That music, both vocal and instrumental should be employed in the service of God, is both natural and reasonable; since man is composed of a body and soul. It is true that solid devotion has its home first in the heart: "The Kingdom of God," says Christ, "is within you." Yet nevertheless, as man is entirely created for God it is only just that he should praise Him with his lips as well as with his heart. Hence the prophet says: "My heart and flesh have exalteth in the Lord."

When the Church introduced sacred song and music into her services, she well knew their helps to devotion and piety. The first duty of every Christian to God is prayer. The sacred chants of the Church helps to make it more efficacious and opens a way for God to the soul. After grace nothing more forcibly moves the powers and effections of the soul than music. Nothing more clearly interprets its sorrows and joys.

"Music oh! how faint, how weak,
Language fades before thy spell,
Why should feeling ever speak,
When thou canst breath her soul, so well."

So it is with sacred music. It expands the thought, gives it a holy enthusiasm which renders its prayer, like the soul of the "cheerful giver," more acceptable to God. Was it not at the sound of the minstrels' harp that the hand of the Lord came "upon the prophet Eliseus to prophecy those things that were true?" (4 Kings, 3). As the songs of his native land cheers the exile and makes him think of home and friends, so does the songs and psalmody of God's Church inspire the Christian with the thoughts of heaven, his true home and country. "How I wept," says St. Augustine in his confessions when speaking of the sacred chants of the Church, "when I heard thy hymns and canticles, being greatly moved at the delightful harmony of thy Church."

The Church on earth should imitate the Church triumphant in heaven. What is the occupation of the blessed in heaven: it is not to sing forever the praises of God? "And they cried one to another, and said: 'Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory." (Is, c. 6). And again, St. John the Evangelist tells us that he saw the saints, when there was opened to him the vision of heaven, having golden harps and singing a new canticle. "Thou art worthy, O Lord to take the book and to open the seals thereof: because Thou wast slain, and have redeemed us to God, in Thy blood, out of every tribe, and tongue, and people, and nation." (Apos. v). Why should not we, then, who are the fellow-servants of the saints, sing on earth the praises of God, since we are destined to sing them forever in the kingdom of heaven? Does not the harp, though played by the waters of Babylon, recall the joys of Sion, though the minstrel be in a strange land?

It has been customary at all times for the children of God to return Him thanks by song and psalmody for the particular favors conferred upon them. When the Lord overthrew the hosts of Pharaoh in the waters of the Red Sea, Moses and the children of Israel sang this canticle: "Let us sing to the Lord, for he is gloriously magnified, the horse and the rider he hath thrown into the sea," Ex. xvii. When Judith slew Holofernes she called upon her people in a canticle to give glory to God, "because He is good, because His mercy endureth forever." In the New Testament we have the most magnificent of all the Scriptural canticles, called the Magnificat, or canticle of the Blessed Virgin Mary, in praise to God for the mighty things done for her. Thus she sang inspired by the Holy Ghost: "My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because He that is Almighty hath done great things for me, and holy is His name," etc. Luke I.

If the Jew then who lived under the law of Moses praised Jehovah by song and psalmody for the many favors conferred upon him and his fathers, why not the Christians living under the law of Christ do as much? Nay, do more; for no work, no favor done in behalf of sinful man can ever equal the Incarnation of Jesus Christ by which grace and salvation were brought to mankind, the jurisdiction and sanctification of one soul by the grace of Jesus Christ acquired by His Blood, is a greater work than the creation of ten thousand worlds. Why then should not music and song be employed in the divine service of God to extol His praises and His mercies forever? If David played and sang before the Ark, why should not the Christian chant his song of praise before Jesus Christ who continually offers Himself upon our altars as a victim of propitiation for our sins?

If in the temple of Solomon, where there was nothing sacred except the Ark, there were singers and musicians to praise the Lord, why should not those also be found in the Christian church where resides the Man-God Jesus Christ? Let us chant His praises with reverence and love, for His mercies endureth for ever "to those who fear Him."

While we chant the praises of the Lord below our lives should over be in harmony with those pious feelings and sentiments which they are calculated to inspire. Little will it profit us to sing the praises of our God and Saviour if our lives are in contradiction to His teachings. The prophet fortells the evil fate of all those who do so. "The harp and the lyre, and the timbrel, and the pipe and the wine are in your feasts; and the work of the Lord you regard not. Therefore hath hell enlarged her soul and opened her mouth without any bounds and their strong ones and their high and glorious ones shall go down to it."—Is. v.

Wales and the Church.

WHY WELSH CATHOLICS ARE FEW AND FAR BETWEEN.

[Mr. Farren, a well-known convert of North Wales, sends an interesting contribution to the question of the Catholic Church in Wales, which has, or is being, fully discussed by another Welsh Catholic in our columns. We rejoice to find that this subject is occupying considerable attention, for we believe that when the condition of Wales as to the Church besomes well known they will not fail to create a determination to take up her re-conversion.]

"Welsh" Catholics are few and far between, and will continue to be few in number—and why?

There are, of course, many missions; but the congregations are principally composed of Irish and English who have emigrated to Wales, and I say emigrated, because although the English and Welsh have lived in the closest connection for hundreds of years, they are just as much strangers to each other in thought, language and ideas as any foreign nations would be, and this in spite of railways, telegraphs, numerous excursions, the hundreds of residents, and many thousands of tourists annually visiting Wales. And this state of things must and will of necessity continue for many years yet, for the simple reason that the English do not speak Welsh, do not care to understand it, and, therefore, cannot possibly understand the people and nation of Wales, and until Catholic authorities can clearly grasp the fact "that to touch the heart and mind of a Welshman he must be addressed in his own language," all attempts at proselytism must of necessity utterly fail.

Hundreds of pounds may be spent in missions. The most eloquent speakers may be sent all over the country, yet every effort will be wholly lost. Let us investigate this matter a little closely. English people pride themselves on their "John Bullism," their dogged adherence to their own manners and customs, and look with lofty contempt upon all who differ from them in any way. (See foreign papers.)

But to confine the inquiry to Wales. An Englishman carefully searches out all the corns a Welshman has, and the proceeds to stamp on them by way of gaining his friendship; To a Welshman his language is, in a manner, his very existence; it is soft, sweet, beautiful harmonious. The Englishman calls it hard, hideous, "crack jaw," a mere composition of consonants, and so on, quite ignoring, or rather utterly indifferent to, the fact that he is metaphorically tearing the heart strings of a Welshman.

So the two nations will continue to associate, but never assimilate, the English looking with self-pride, self-satisfaction mixed with a little contempt on the Welsh, and these latter replying with equal pride, not unmixed with anger or even hatred. Nor is Welsh the barbarous unpronounceable jargon we unhesitatingly call it; or is it the beautiful expressive language the natives claim it to be?

After a residence of 25 years in Wales, and after a protracted study of the language, I have come to the following convictions:

1. The language is all the natives claim it to be. It is soft, musical, poetical and *preeminently* a language of prayer and praise.

2. As a business language it is worse than useless, it would be a mere waste of time to learn it solely for business purposes.

But in this case we are dealing with sentiment and not business. I fancy I can see a smile of contemptuous doubt on the part of my countrymen when I dare to assert that the Welsh language is beautiful. But it takes years of education and practice (like a classical musical training) before the ear gets accustomed to the sound. No mere superficial knowledge of the language, and then, and then only, can one see the depth of attraction it has for a Welshman.

In what other country in the world do we hear of hundreds walking many miles, crossing mountains, rivers and streams—with perhaps no other means of locomotion—summer and winter alike—men, women and children, "solely" for the purpose of hearing a good Welsh preacher? In what other country would you find hundreds, nay even some thousands, attend on the opening of a new chapel when several well-known Welsh preachers were announced, and listen to eight or ten sermons daily, commencing early in the morning and finishing late at night.

If the language is not pretty and musical, why do even young children amuse themselves with singing part songs together in preference to join in the usual childish games? At any hour of the day in towns or country roads, or in villages, the voices of the people can be heard singing and chanting.

The Eisteddfodau or Literary Meetings are attended by at least twenty thousand people at a time, merely to hear their own language spoken and sung. Again, wherever the Welsh travel, there they take their language, in spite of the frightful drawback it must be from a business point of view Wherever there are five or six Welshmen congregated, there you will hear Welsh spoken and sung, whether they are on land or water, whether they are by themselves or surrounded by others.

The Church of England, utterly regardless of the outrage which they were comitting, secure in the possession of the country, nominated non-Welsh dioceses, and with what result? The Nonconformists sizes the opportunity and took such advantage of it that now they have become a power in the land, and threaten the old Established Church with ruin.

When the steed was stolen, then, when far to late, the Church of England woke up and began to repair the stable door, which has not even a lock thereon, If, then, the Catholic authorities want to make any impression in Wales, the only plan is:

1. To see that the people are provided with Welsh-speaking priests—men of themselves. They must be addressed in their own language—acquired language utterly useless—and therefore until Welshman, or men speaking Welsh from boyhood, undertake the priesthood, all efforts must fail.

2. In all papers and books care should be taken not to hold the language up to ridicule by printing rubbish and calling it Welsh; it raises a feeling of just anger, it is the very contemptuous feeling to which I have before referred.

It is no answer to say, oh, it is only a misrint, "put in a extra consonant, it will be sure to be all right," is more likely to be the true version of the case. Surely, in quotting only a few words of a foreign language (which Welsh really is to an Englishman) one half ought to be correct, but often were it not for a translation added, neither Englishman nor Welshman could possibly understand what was meant.

Now, in one article to which I can refer, the writer who signs himself a Welshman is made to say nonsense, and would give one an idea that he knew nothing about Welsh or Welsh people, which is very far from being the case; or, a Welshman would laugh heartily at the attempts of a 'Saison" to write on a subject of which he knew nothing, and the whole paper would be looked upon as a huge joke and a subject of sarcasm—equally foreign to the writer's intention. Just one example will illustrate what I mean: Croeshoeliad means "a crucifixion," Croesholiad means a "cross-examination;" the addition or ommission of the letter "e" being quite sufficient to render the paragraph ridiculous.

If, therefore, papers undertake to print Welsh, let it at all events be correct; do not let them publish a "jargon" and offendthe prejudices of a Nation by calling nonsense "Welsh." Many English papers offend in this careless way—far better let it alone.

One more point is very worthy of attention. Nearly the whole of the vast audiences constantly assembling in Wales are addressed by *Preachers* The people will go miles to listen to preachers, be their sermons one to two hours long, the longer the better; another proof that the language is the true language of prayer and praise.—*London Tablet.*

The Century for January.

A PORTRAIT of Gounod, the celebrated French composer, forms the frontispiece of the January Century, and along with the portrait is a charming paper of reminiscence of the early life of the musician. His experience as a student of music in Rome and his later acquaintance with Mendelssohn are delightfully narrated. This paper by Gounod is one of a musical series which will make The Century especially attractive to lovers of music during the coming year.

The first of the series on "The Jews in New York," by the Rev. Dr. Wheatley, is given with numerous illustrations, and there also appears a brief article on "The Jewish Question" in general, treated from a very lofty point of view by an anonymous writer who uses the signature "Josephus."

The "feature" of this number is an article by Capt. E S Godfrey, one of General Custer's troop commanders on the massacre of Little Big Horn; "Custer's Last Battle." Capt. Godfrey advances a new and conclusive theory with regard to Gen. Custer's movements, which is based upon his own knowledge at the time, and also upon information derived directly from the chiefs who led the attack. Capt. Godfrey's article is followed by a critical review of the events of the campaign by Gen. James B, Fry.

Dr. J. M. Buckley, editor of "The Christian Advocate," prints a very full and interesting essay on the subject of "Witchcraft" in general, and the Salem witchcraft in particular, in which he makes the startling statement that "witchcraft is, at the present time, believed in by the majority of citizens of the United States."

Cole's "Old Masters" series is continued, with some fine examples of Andrea Del Sarto's work.

Turf Notes.

PROGRESS OF 2-YEAR-OLDS.

The evolution of the 2-year-old trotter is briefly shown in the following account, beginning with the first really prominent performance at that age:

In 1872 Dobie, blk. c., by Ericsson-Belle by Davy Crockett, trotted in 2.40¾.

September 12, 1877, So So, by George Wilkes-Little Ida, by Edwin Forrest, trotted in 2.38¼.

October 12, 1877, at Lexington, Ky., was a great day for 2-year-olds. First Orient, by Cayler-Miss Lassie, by Golddust, trotted in 2.38. Then So So trotted in 2.31½, and a little later the same afternoon in 2.31.

In 1880 Sweetheart, by Sultan-Minnehaha, by Bold Chief, trotted in 2.26½.

In 1880, later, Fred Crocker, by Electioneer-Melinche, by St. Clair, trotted in 2.25½.

October 22, 1881, Wildflower, by Electioneer-Mayflower, by St. Clair, trotted in 2.21.

October 19, 1888, Sunol, by Electioneer-Waxana, by Gen. Benton, trotted in 2.20½.

October 27, 1887, Sunol trotted in 2 18.

October 16, 1891, Arion, by Electioneer-Manette, by Nutwood, trotted in 2.14¾.

November 10, 1891, Arion trotted in 2.10¾.

ELECTIONEER'S GREAT LIST.

The 100 trotters got by Electioneer that have entered the 2.30 list are as follows, the figure after each name representing the age at which the record was made:

Sunol, 5	2.08¼	Clay, 5	2.29
Palo Alto, 9	2.08¼	Coral, 5	2.29
Arion, 2	2.10¾	Fay, 11	2.29
Advertiser, 3	2.16	Colma, 4	2.29½
Manzanita, 4	2.16	Conductor, 3	2.29½
Anteeo, 6	2.16¼	Fred Crocker, 2	2.25½
Ladywell, 5	2.16¾	Monterey, 5	2.25½
Amigo, 6	2.16¾	Stock R., 9	2.29½
Adair, 7	2.17¼	Bell Bird, 1	2.26½
Capitola El'ch, 4	2.17¼	Candidate, 6	2.29½
Lot Slocum, 6	2.17¼	Starlight, 2	2.26½
Norval, 7	2.17½	Blattie D., 3	2.26½
Electricity, 7	2.17¾	Mortimer, 4	2.27
Montrose, 3	2.18	Re-Election, 3	2.27
Bonita, 7	2.18¼	Emaline, 5	2.27
Sultana, 6	2.18¾	Hugo, 4	2.27
Bell Boy, 3	2.19¼	Delaney, 6	2.27
Hinda Rose, 3	2.19¼	Lengomer, 3	2.27
Antevolo, 4	2.19¾	Minot,	2.27
Albert W., 8	2.20	Whips, 8	2.27
Ansel, 7	2.20	Pedlar, 2	2.27
Del Mar, 4	2.20	Sequoia, 6	2.28
Azmoor, 7	2.20¼	Pousse, 6	2.28
Sphinx, 8	2.20¼	Tiny, 2	2.28
Express, 7	2.21	Ah There, 3	2.28
Wildflower, 2	2.21	Alma, 7	2.28
Elector, 8	2.21¼	Cable, 5	2.28
Cecilian, 2	2.22	Electric, 4	2.28
Junio, 7	2.22	Marin, 5	2.28
Truman, 3	2.22	Menemon, 7	2.28
Egotist, 5	2.22¼	Emma R., 4	2.28
Palo Alto Bell, 3	2.22¼	Ellenoer, 2	2.28
Fallis, 10	2.23	Ella, 4	2.28
Malden, 3	2.23	Vada, 4	2.28
Old Nick, 9	2.23	Grace Lee, 3	2.28½
Gert Russell, 5	2.23	Lucas C., 6	2.28½
May King, 5	2.23¼	Conquest, 6	2.28½
Gazette, 7	2.23¾	Elon, 5	2.28½
Gov Stanford, 4	2.23¾	Linnet, 3	2.29
Berzel, 14	2.24	Fowler Boy, 8	2.29
Carrie C., 4	2.24	Helene, 2	2.29
Rexford, 3	2.24	Miss Nanda, 5	2.29
Arbutus, 7	2.24¼	D Mantelith, 6	2.29½
Aral, 9	2.24¼	Legal Tent, 5	2.29½
Electrician, 6	2.24¾	Addie Lee II, 5	2.30
Marca, 9	2.24¾	Commotion, 5	2.30
Clifton Bell, 4	2.24¾	Electwood, 5	2.30
St. Bel, 14	2.24¾	G. Wilkes'ton, 7	2.30
Bellflower, 2	2.24¾	Stella, 8	2.30
Aldeane, 9	2.25	Wild May, 4	2.30

Besides the foregoing, Electioneer got one pacer, Peruvian Bitters, that has gone in 2.23¼.

The once famous trotter Blackwood died recently. He was the first three-year-old trotter to acquire a record of 2.31. Proteine, 2.18, was the fastest of his get.

The owner of the great yearling trotting colt, Athadon, 2 27, has published a challenge at Stockton, Cal., offering to trot either Free Frou, 2.25½, or Bell Bird, 2.26½, two heats in three for $1,000 a side.

J. Malcolm Forbes, the owner of Nancy Hanks, 2.09, wants to match her in a race with Sunol, 2.08¼, the receipts to go for charity. Robert Bonner says if Sunol is fit, and Marvin willing, he will except the challenge.

Eleven of the 26 trotters that have beaten 2.14 made their fastest records over kite-shaped tracks against time. Of the other 15 who made their best marks over regulation tracks, Pallas, 2.13¾, alone got his record in a race.

With Budd Doble Marvin thinks there is not as much advantage in the kite's form, as far as speed is concerned, as is popularly supposed. The oval tracks, dressed and placed as Marvin dressed and placed the Stockton mile and (Williams) the Independence track, must be productive of speed.

The 101—that is, including the solitary pacer—of Electioneer's get that have entered the 2.30 list are from about 450 sons and daughters which have sprung from his loins. Of this total, with the exception of about 12, all have been bred at Palo Alto. But for the fact that Senator Stanford has purposely refrained from putting many of this great sire's daughters into training, and has kept them entirely for breeding purposes, his wonderful record might have been greatly augmented.

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