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Murray River, Murray Harbor North, Murray Harbor South, New Perth, r Bridge Valleyfield, Orwell, Vernon River Bridge, Brush Wharf, tague, Eldon,

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Watches sold to

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RETAIL,

ost complete assortments & Soft Felt Hats ever hows we keep the largest Childrens Ready made

BROS., EAP MEN,

G-1892

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best assortment of oods ever shown on

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TREET.

The Charlottetown Herald.

NEW SERIES — CHARLOTTETOWN PRINCE EDWARD ISLAND WEDNESDAY JUNE 8 1892 — VOL. XXI NO 31

The Charlottetown Herald —IS PUBLISHED— **Every Wednesday** —BY— **Jas. McIsaac, Editor & Proprietor** FROM THE "HERALD" OFFICE, CONNOLLY'S BUILDING, *Queen Street, Charlottetown, P. E. I.*

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The Charlottetown Hospital.

UNDER the management of the Sisters of Charity, visited daily by a staff of skilfull physicians, supplied with all the conveniences for the treatment of special cases, private rooms at moderate charges for private patients. For admission and other particulars apply to the Lady Superior or to any member of the medical staff.

March 12, 1890.—tf.

Its A-booming.

WOODILL'S GERMAN BAKING POWDER

Liebig COMPANY'S EXTRACT OF BEEF FOR TWENTY-FIVE YEARS THE STANDARD FOR PURITY, FLAVOR AND WHOLESOMENESS.

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North British and Mercantile FIRE AND LIFE INSURANCE COMPANY! —OF— EDINBURG AND LONDON.

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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 thirty years.

FRED. W. HYNDMAN. Agent.

Old Merchants Bank of P. E. I., Water St., Ch'town, Jan. 21, 1892.—1y

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received up to noon of Wednesday, 8th June, 1892, for the undermentioned articles, or any of them, to be delivered to the Indian Superintendent on Lennox Island, in such quantities and at such times after the 1st July, 1892, as they may be required by him:—Flour, Tea, Sugar, Factory Cotton, Print, Moccasins, Lumber, Shingles, Nails, &c. Samples of such of the above mentioned articles as are transmissable by post should accompany each tender.

The lowest or any tender not necessarily accepted. Any newspaper inserting this advertisement without authority from this Department through the Queen's Printer, will forfeit payment for the same.

L. VANKOUGHNET, Deputy of the Superintendent General of Indian Affairs. Department of Indian Affairs, Ottawa, 16th May, 1892. may 25, 31

NOTICE.

ESTATE S. H. BROWN & CO., Stanley Bridge.

ALL persons indebted to the above estate, by note of hand, Book account or otherwise, are required to make immediate payment to HUGH B. McKAY, Clerk of County Court at Clifton, who is duly authorized to grant receipts for same.

BENJAMIN ROGERS, Assignee

nov. 3—tf

Willing Captives —ARE— Made Happy Daily, at the Tailoring Establishment.

THE united testimony of our delighted customers serve our purpose in advertising our Handsome Suits, which, to see, is to be fascinated, but to wear is to be intoxicated with pleasure and delight at the comfort experienced—fitting everywhere—binding nowhere. This high standard has only been attained through years of unceasing toil, but now our well-earned laurels are happily appreciated by a long suffering public. Come and be made happy like the.

McLeod & McKenzie.

LONDON HOUSE!

SPRING CLOTHING

10 Cases Mens and Boys Clothing now opened.

BOYS TWEED SUITS, BOYS BLUE SERGE SUITS, BOYS KILT SUITS, BOYS HOMESPUN SUITS

WE CAN FIT ALL SIZES FROM THREE YEARS UP.

MENS WORSTED SUITS, MENS TWEED SUITS, MENS SERGE SUITS

OUR PRICES WILL BE FOUND THE LOWEST.

HARRIS & STEWART LONDON HOUSE.

PERKINS & STERNS.

New Millinery and Mantles.

Our display is first-class, new styles and cheap.

NEW DRESS GOODS! NEW DRESS GOODS!

For the Newest Goods and right good value do not pass us by.

PRINTS, SATEENS & MUSLINS.

We have an elegant variety of these goods, and ask you to look at them whether you want to buy them or not. We give patterns.

Large stock of hosiery, Corsets and Gloves.

PERKINS & STERNS

St. Bonaventure's College, ST. JOHN'S, NEWFOUNDLAND, Under the Care of the Irish Christian Brothers.

THIS COLLEGE affords, at moderate expense excellent advantages to students. The healthiness of its situation, the equipment of the Schools, and the general furnishing of the establishment, leave nothing to be desired for the comfort and improvement of the pupils.

THREE COURSES.

Preparatory, Commercial & Matriculation. [London University.]

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Day Pupils, $12, $15, etc., per annum, according to class. Boarders—$160 per annum.

Prospectuses and further particulars on application to

J. L. SLATTERY.

FURNITURE.

THE CHEAPEST YET.

Call and Inspect and get Bargains at Auction Prices for Cash

THE CHEAPEST PLACE ON P. E. ISLAND.

DRAWING ROOM PARLOR SUITES, best value.

BEDROOM SUITES at low prices,

All kinds of UPHOLSTERED GOODS at Bargains,

PICTURE FRAMING, 125 varieties, very cheap and nobby

LOOKING GLASSES,

The latest in WINDOW BLINDS, and all kinds of WINDOW FURNITURE and Fixings at cost.

No trouble to show goods. Can suit all tastes at NEWSON'S FURNITURE WAREROOMS, opposite the Post Office.

JOHN NEWSON.

Charlottetown, Feb. 20, 1889.

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

Royal Baking Powder ABSOLUTELY PURE

Local and Special News.

Minard's Liniment is the Best.

Cats do not stop growing until they are a year old.

Is your food like lead on your stomach? Take K. D. C. It acts like magic on the stomach, and is guaranteed to cure every form of indigestion or dyspepsia.

Do you know that K. D. C. will relieve and cure your indigestion more quickly and effectually than any other remedy on the market. Try K. D. C.

HEALTH DEPARTMENT.

More than 20,000 persons visited Shakespeare's birthplace last year.

A GOOD SUGGESTION.—By constipation is meant irregular action of the bowels, often called costiveness, and commonly caused by dyspepsia, neglect, excess in eating or drinking, etc. It is serious complaint and not to be neglected under any circumstance, as it leads to impure blood, headache, debility, fevers, etc. A unformly successful remedy is Burdock Blood Bitters, which, is faithfully tried, never fails to effect a prompt and lasting cure even in the worst cases. The following extract from a letter from Mr Jas M. Carson, Banff, N. W. T., will speak for itself:—"I have been troubled with constipation and general debility and was induced to use your B. B. B. through seeing your advertisement. I now take great pleasure in recommending it to all my friends, as it completely cured me."

At the age of 16 a girl never likes or dislikes anyone. She either adores them or despise them.

THE BYE-ELECTIONS, have passed by and we can now consider the best protection against disease. There is unrestricted reciprocity of sentiments between all people in Canada is pronouncing Burdock Blood Bitters the very best blood purifier, dyspepsia and headache remedy, and general tonic renovating medicine before the public.

Almost every may know of some good reason why his wife should stay at home.

SANDWICH.—SIRS,—For five years I suffered from lumbago and could not get any relief until I used Hagyard's Yellow Oil, and must say I find no better remedy for it.

John Desherdan, Sandwich, Ont.

When a boy gives anything away it is a sign that he doesn't want it.

THE DREADED LA GRIPPE Following this scourage of humaniiy come a train of evils in the shape of obstinate colds, coughs lung troubles etc. There is no remedy so prompt, and at the same time effectual and pleasant, as Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites, which is the latest and best combination of anti-consumptive remedies. Price 50c. and $1 00 per bottle.

Every woman would be jealous of her husband if she could read his thoughts.

C. C. RICHARDS & Co.

Gents,—I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINIMENT freely and in 48 hours could use my leg again as well as ever.

JOSHUA WYNAUGHT. Bridgewater, N. S

That string on your finger means "Bring home a bottle of MINARD'S LINIMENT."

Minard's Liniment for Rheumatism.

Minard's Liniment, Lumberman's Friend.

Minard's Liniment is used by Physicians.

K. D. C. restores the stomach to healthy action.

The nip of a poisonous snake is but a slight remove from being more dangerous than the poison of Scrofula in the blood. Ayer's Sarsapailla purifies the vital fluid, expells all poisonous substance, and supplies the elements of life, health, and strength.

Some men will do you a favor and then bore you an hour talking about it.

If you desire a beautiful complexion, absolutely free from pimples and blotches, purify your blood by the use of Ayer's Sarsaparilla. Remove the cause of these disfigurements and the skin will take care of itself. Be sure you get Ayer's Sarsaparilla.

When a pretty girl discovers that she is pretty she looses her greatest charm.

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color, and beauty. It will please you.

"The flowers that bloom in the Spring" are not more vigorous than are those persons who purify their blood with Ayer's Sarsaparilla. The fabled Elixer Vitæ could scarcely impart greater vivacity to the countenance than this wonderful medicine.

IMPORTANT.

IN order to suit the dull times I am cutting down prices in all lines of goods now held in stock, and purpose in future to conduct my business on strictly cash principles and would here remind all persons whose accounts are overdue and unpaid that unless they are satisfactorily settled before the first day of July next they will be placed in court for collection, without further notice.

JAMES MORGAN, Southport.

April 13—91 coww pat& wat 91 eow.

The Obsequies of Senator Barbour.

Our American Catholic exchanges, contain lengthy references to the obsequies of United States Senator Barbour, which took place in the Senate Chamber at Washington on Monday May 16th. From their we make the following extracts:

Seldom anywhere, and never before in our National Capitol, has a more impressive scene been witnessed than that of the funeral ceremonies of the late Senator BARBOUR in the Senate Chamber of the United States. Senator BARBOUR had not formally become a member of the Church, but he was a catchumen and in intention a Catholic. Had his life been prolonged a little longer he would, there is every reason to believe, have been formally received into the Church. But in the fulness of seeming health and vigor, he was suddenly and unexpectedly called from time to eternity.

For the first time in the history of our Federal Congress have the funeral ceremonies of any one of its deceased members been conducted in the Senate Chamber or that of the House of Representatives according to the ritual of the Catholic Church. But in the case of Senator Barbour, and in the presence of the members of both Houses of Congress, members of the Cabinet (excepting the President of the United States, who, owing to his absence from Washington, could not be present), of the Judges of the Supreme Court, and of the Ministers of foreign countries, the office for the Dead was recited, and the prayers prescribed by the Church were offered up for the repose of the departed soul, along with all the other ceremonies and symbols employed in Catholic funeral services.

The Right Rev. Bishop Keane, Rector of the Catholic University and a warm friend of the deceased, delivered an eloquent sermon, taken as his text the words of St. Paul (1 Cor. v. 6):......... "Judge not before the time: until the Lord came, who both will bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall every man have praise from God."

From this truly instructive as well as eloquent discourse we select the following paragraphs, not only because of their impressiveness, but also because they lucidly explained the reason why the Church prays for the souls of those who though they die outside of the visible communion of the Church, yet there is reason to hope were united with the soul of the Church.

Referring to the Church, the Right Rev. Bishop said:

"She offers up that prayer for mercy not only for them, but in their name. She prays for all men, without limit or exception, with a charity as catholic as her name, as limitless as the charity of Christ. But she can pray in the name only of those who have associated themselves with her, who have become her members either in accomplished fact or in clearly declared intention and desire. She prays this day not only for Senator Barbour, but in his name, because for years past he had indentified his religious life entirely with her. She regards him as having been a catechumen, a candidate for baptism and for full membership in her communion, for such his words and acts plainly declared him to be. And from the earliest days of the Church's history we see with what special tenderness she regarded her catchumen. History has preserved to us the discourse by the great St. Ambrose over the Emperor Valentinian, who was cut off by an membership of the Church by receiving baptism.

"'Grieve not,' says the saint, 'because he died without the Sacrament of Baptism. Tell me, is there anything on our part like the will, the desire? That grace be desired, he asked for; who then will say that, having asked, he did not receive? Assuredly, because he asked the grace he received it. Pour fourth, then, O Eternal Father,' he continues, 'pour forth on this, Thy servant, the abundance of the mercy and the grace which he so desired. As Thou hast crowned Thy unbabtized martyrs with the baptism of their blood, so crown this, Thy servant, with the baptism of he desire. And ye, O brethren,' his exclaims to the people, 'unite your supplications with mine; offer for his soul the Holy Mysteries; with pious affection let us pray for his repose: by the offering of the heavenly sacraments let us follow his soul with spiritual help. I scatter not flowers on his tomb, but I pour upon his soul the sweet perfume of Christ. With this will I sanctify his remains; through this will I invoke on him all heavenly grace.'

"In very many words like these, all glowing with faith and charity, all laden with the sweetness of Christian hope, did the great Father of the Church utter the feeling of his soul toward his beloved catechumen. And well we know that this was no prompting of human respect, no sacrifice of Christian principle to the dignity of the dead emperor. For it was that same Ambrose who met the Emperor Theodosius at the church door and drove him from the consecrated threshold and from the communion of the faithful, because the blood of the people of Thessalonica was on his hands. No, it was a duty which the great Bishop knew that he owed to the catechumen whom death had so suddenly snatched away.—*Catholic Standard.*

The grandest sight ever beheld in this country since Columbus landed here in 1492 was the solemn pontifical obsequies of Senator Barbour in the senate chamber in Washington, last Monday. The smoke of the thurible ascended into the dome of the Capital and curled under the nostrils of the Goddess of Liberty; and she seemed to put on a sweeter smile as she scented the sweet odor of the incense, and felt the thrill of the blessing of that old Church whose sovereign act of Christain occupation of these shores is heralded on the splendid bronze doors below. The genius of American Liberty knelt to receive the benediction of a religion every tendril of whose heart moved in sympathy with her own. Columbia for the first time joined in a worship which has given inspiration to patriotism, a divine principle and warrant to states—manship in all the world.—*Western Watchman.*

On Excommunication.

THE ONE EXCOMMUNICATED "BECOMES IN THE EYES OF THE CHURCH AS A HEATHEN AND PUBLICAN."

The word "excommunication" has been on the lips of many lately, but we fear that not all have clearly understood what the term means. We have met with Catholics even, whose notions on the subject are dim and hazy, and we may therefore be doing them and others a service, if we state as briefly and as clearly as we can, the salient points of the teaching of theology on this subject.

The Church, as all the world knows, is a body corporate, enacts laws for its maintenance and welfare. To enforce these laws, sanctions are required, and among the sanctions employed for this purpose by those who are responsible for the government of the Church, are included what are technically called "censures." A censure may be defined as a spiritual penalty, imposed for the correction and amendment of offenders, by which a baptised person, who has committed a crime and is contumacious, is deprived by ecclesiastical authority of the use of certain spirtual advantages. A censure therefore presupposes not only guilt but obstinacy, and, moreover, affects only those who by baptism have become subjects of the Church. The Crime which is visited with such a grave penalty, must evidently be itself grave. Common sense tells us that punishment must not be disproportionate to the offence; rather, [illegible] fit the crime." [illegible] theologians assert that to incur a censure, the crime must be a mortal sin, either of its own nature, or on account of the probability of dangerous consequences, such as scandal or schism, or again because those in authority may have an important end in view in dealing thus severely with a particular matter, and their wishes under the circumstances must be respected. Further the crime must be external. Internal crimes belong to the *forum internum* or the tribunal of penance, whereas the *forum externum* takes congnizance of public acts only. Lastly, the crime must be not merely plotted, premeditated, or designed, but must have been carried out into execution,—in a word, it must be an accomplished fact.

A further restriction to the imposition of a censure exists in the fact that the authority in whose hands such power is vested, is required to give the delinquent due warning. Canon Law indeed requires a triple warning, or at least one, which it must be expressly stated, is meant to take the place of three. In case the censure is incurred by a delinquent on the commission of an act *ipso facto*, the law already promulgated is considered a standing and sufficient warning, though even in this case the culprit commonly receives a personal warning, that he may have the opportunity of defending himself, if he chooses.

Censures are divided into *excommunications, suspensions* and *interdicts.* We are dealing with the first of these only, and with that special form of it, in which the offender has been excommunicated publicly and by name. Excommunication then is an ecclesiastical censure by which a subject is cut off from the communion of the Church and deprived of the benefits of fellowship. He becomes, in the eyes of the Church, as a heathen and a publican: "If he will not hear the Church, let him be to thee as the heathen and publican." (Mat. xviii, 17) But what is meant precisely by being cut off from the Church? To answer this question, we must destinguish between those who belong to the *soul* and those who belong to the *body* of the Church. The aggregate of all those who are living on the earth at any particular moment in the state of grace belong to the *soul*; the aggregate of those who are in external and visible union with the Sovereign Pontiff belong to the *body*. Those consequently who are in the *soul* of the Church may not be in the *body*, and those, conversely, who are in the *body* may not be in the *soul*. For all mortal sins exclude also from the *body*. It may, perhaps, seem strange to say that an excommunicated persons may still belong to the *soul* of the Church. It is a very exceptional case, we admit, but we have only to bear in mind that ecclesiastical judges are human, as *humanum est errare*, pronounced a sentence which is unjust, either because the person who is supposed to have committed the crime, did not commit it, or because he is suppose to be contumacious, while as a matter of fact he may have been disposed to make amends for his fault and have sought reconciliation in the Sacrament of Penance. It may also happen that the excommunicated person may have repented after the imposition of the penalty, but has been unable as yet to obtain the relaxation of the censure.

With regard to the effects of excommunication, we need only mention a few; several of those set forth in standard theological works no longer obtain practice, and have fallen into desuetude. In the first place, he who has been publicly excommunicated and by name derives no benefit from the *common* sufferages of the Church,—that is to say, from prayers offered by the public ministers of the Church or by private individuals on behalf of the faithful in general. The doctrine of the communion of saints teaches that the members of the Church triumphant, the Church suffering and the Church militant are all members of one great family, subjects of one great King, that all the members of the Church militant have a share in the good works of the rest, as far as this is possible. All good works done in the state of grace have a threefold profit. They merit an increase of sanctifying grace and an increase of eternal glory, they remit part of whole of the temporal punishment due to sin, and they have an intercessory value by which they obtain blessings, natural and supernatural, from God. Now the members of the Church militant all participate in the intercessory effects of the good works of the other members of the Church. The excommunicated, however, has no share in the se and in particular, cannot gain an indulgence. Secondly, he is forbidden the reception of the sacrments and attendance at divine service till he has been released from the excommunication. Thirdly, he cannot be buried in consecrated ground. No Catholic, therefore, can fail to see that excommunicanion is a penalty that carries with it terrible consequences. To incur a social stigma and to be outcasted from society is a sad calamity, but sadder far must it be for a Catholic—a sorrow's very very crown of sorrow—to be placed under the ban of an excommunication, and be thus sent out from the Church God's Paradise on earth, to wander an exile among heathen and publicans.—*Bombay Catholic Examiner.*

A Flavor of Romance.

Bishop McDonnell is receiving many congratulations on his elevation, especially from the secular press in Brooklyn and its neighborhood. His piety, ability and personal high qualities have long been recognized and the people of Brooklyn particularly manifest their [illegible] the high honors just conferred upon him. The Brooklyn Times alludes to the flavor of romance about the name of the new prelate that seems, as the paper remarks, almost archaic in these matter-of-fact *fin de siecle* days:

Among the tribes of the Scottish Highlands there was none that clung more firmly to the ancient faith of Rome or fought more bravely for the lost cause of the Stuarts than the McDonnells of Glengarry. And the name of Brooklyn's new Catholic Bishop, Charles Edward, which was the name of the young chevalier to whom a thousand Jacobite poets have done honor, shows how long the traditions of the clan have survived even after the race was broken and scattered and the children of the mountain warriors became tradesmen and artisans in the cities of the new world. "Prince Charlie" still lives in the affections of the grandchildren and the great-grandchildren of the men who went down in the wreck of Drummossie, and Brooklyn's Bishop in his name bears testimony to the tenacity of the survival of the Jacobite tradition.

The congratulations and good wishes extended to Bishop McDonnell come as effusively from Protestants as from Catholics—*Catholic Columbian.*

His Grace Archbishop Murphy, of Tasmania, has left for the Eternal City. It is now more than ten years since the Archbishop visited Rome. On that occasion, when parting from his Holiness after a long and effectionate interview, the Holy Father said: "Monsignor, adieu. I suppose this will be the last occasion on which we shall meet in this world." But the lapse of years has made no change. The Holy Father is still well, and still ruling the Church with that statesmanlike and far-seeing prudence which distinguished Leo XII. from the inception of his reign. The Archbishop is, too, thank God, with us, and with strength unimpaired, though mang winters past the allotted span have passed over him, with a heart as full of gentleness and buoyant hope as when nearly sixty years ago he tore himself from home and friends and unselfishly devoted his life and labors to the service of his Master under the burning sun of India. The prayers and best wishes of both his priests and people will be with their beloved Archbishop during his travels.—*Catholic Review*

Kate Field says that in England nobody but a ro[illegible] a genius can wear any other [illegible] than a stovepipe, and that [illegible] to explain why Alfred Tennyson sticks so resolutely to his soft slouch hat. The stovepipe is put on the heads of youthful Britons of very tener years, notably on those of the Eton boys, who sometimes wear it even on the cricket field when engaged in winning those battles that are preparatory for further Waterloos, as the Iron duke said they were.

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff, and scalp sores.

"What a sly animal the fox is, to be sure. I followed one for three hours, and when I finally shot it I found out it was a red dog."

DAVITT'S ARGUMENTS

CONVERT AN INFLUENTIAL JOURNAL TO THE HOME RULE CAUSE.

As a result of a letter written by Mr. Michael Davitt on the connection between the labor cause and home rule, the London Chronicle has espoused the Gladstonian policy. Mr. Davitt in his letter points out that behind the political aspect of the home rule question lies a material bread and butter side—a question affecting the interests and wellbeing of the working population of Ireland. "The depopulation of Ireland under landlord government," he says, "has benefited no home rulers nor the ruled. The theory that it would be of advantage to the industrial community is falsified by the fact that pauperism has doubled and that millions of Irishmen have been driven out by landlord rule.

For the most part they are employed in workshops in America, and the products of their labor are shutting out British manufactures from the American markets. Others have come to England, and have competed with British workmen, reducing the wage rate. Under a sympathetic government all these emigrants would have remained in Ireland, and would have produced food stuffs for England, taking English manufactures in exchange. On the other hand the landlords are practically excluded from parliamentary representation, and their property is saddled with £160,000,000 in mortgages and other burdens. Clearly landlord government is no triumph from them."

Mr. Davitt states in detail the demands of the Irish party. He says: "We are radical enough to believe that the rule of land monopoly is the underlying cause of impoverished Irish labor. It has taxed the farmer's industry and prevented him from paying better wages. It has driven field workers into the labor market in towns, and in the form of ground rents in town and city it pursues the interests of industry and gathers where it has not sown. We demand home rule to insure that protection of Irish industry which Lord Salisbury as a landlord seeks to obtain for British trade by taxing foreign products.

The protection trade requires is from the ground rent and royalty system, which imposes a burden of £150,000,060 yearly upon the kingdom's industry, crushing its productive power and enabling the foreigner to compete with success. Vested landlord interests are the real secret of Ulster's opposition to home rule. They have tempted Lord Salisbury and Mr. Balfour to justify the contingent of rebellion in Ulster in their appeal to the feeling of religious hatred in the hope of confusing the real issues by the prejudice and excitement of sectarian passion."

Commenting on the above the Chronicle says: "We see nothing to hinder the co-operation of the Unionists with the Gladstonians in the second and successful effort to bestow upon Ireland the priceless blessings of freedom."

Character Shown in Thumbs.

There is as much character in the thumbs of people as in their faces. A long first joint of the thumb indicates will power; a long second joint indicates strong logical or reasoning power; a wide, thick thumb indicates strong individuality while a broad nob at the end of the thumb is a sure indication of obstinacy. The thumb is the characteristic feature of the human hand, a characteristic in which it differs from the hand of the monkey, (and of all parts of the hand no one is so strongly individual or telltale as the thumb.—St. Louis Globe-Democrat.

How the Nick in the Lapel of the Coat Came Into Use.

The following ingenious explanation has been offered: When Napoleon I first felt the sway of ambition he tried to implicate General Moreau in Pichegru's conspiracy. Moreau had been Bonaparte's superior and was very popular, but under the circumstances, with the "man of mystery" in power, it was not safe to express publicly and sympathy with Moreau; so his admirers and supporters quietly agreed to nick their coat lapels to show their fellowship. The outlines of the coat form an M, like this, M. Moreau was exiled by Napoleon and lived in Morrisville, Pa., for some years.

How the Name "Shamrock" Originated.

Shamrakh is the Arabic word for "trefoil." The world may have been introduced by the Milesians, and it is also possible to furnisq an argument in support of the contention that one of the ten lost tribes of Israel settled in Ireland, which has been revived by the publication of a recent book.

The Arabs, when they wish to pronounce their most forcible malediction, say, "May thy soul know no more rest than the hat on the head of a European!" The hats of kings and emperors must have been specially in their minds when they framed this curse.

William Kinstone, an Englishman, kept his own accounts, shaved and dressed himself, saddled and bridled his horse, threw sledge hammers and did other seemingly impossible things with his toes.

TRUNKS, Trunks.—Just received one hundred and ten new trunks, prices from 75 cents to $9 00 each, everyone in want can be suited at J. B. Macdonald.

PRINTS 4½ cents a yard, Muslins 4 cents a yard and Ginghams at 6 cents a yard at J. B. Macdonald.

"Everything comes to him who waits," said the grocer as he dumped a shovelful of sand in the sugar-bin.