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The Charlottetown Herald

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J. McISAAC, R. E. MORAN, J. M. SULLIVAN.

Calendar for July, 1893

MOON'S CHANGES.

Last Quarter, 6th day, 5h. 42 3m. p. m., N
New Moon, 13th day, 5h. 35 6m. a. m., S. E.
First Quarter, 20th day, 1h. 50.0m. p. m. E
Full Moon, 28th day, 3h. 57.4m. p. m. N E

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

A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS.

Save all cancelled postage stamps of every kind and cut them off so as to leave a margin. Send to Rev. P. M. Revel, Bordentown, New Jersey, U. S. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammon Mission.

mar 15,1893—1yr.

To the Public.

JAMES MACLEOD & SON

[Late of the Firm of McLeod & McKenzie]

Gentl'men's Tailors & Outfitters,

Have leased the Shop in the

Cameron Block, Victoria Row,

Lately occupied by Mr. Horace Hazzard

And will open with Large and Select stock of the most Stylish and Fashionable Goods in

Scotch, English & Canadian Tweeds & Worsteds.

The public are guaranteed to receive in the future the same satisfaction that the members of the new Firm have always given in the past.

James McLeod & Son,

ap5 Cameron Block

DR. DORSEY,

Physician and Surgeon,

Graduate of the Medical Department of University of the City of New York, late Member of the Resident Staff of Bellevue Hospital and the New York Lying-in Hospital, New York City

OFFICE, NORTH SIDE OF QUEEN SQUARE,

OPPOSITE POST OFFICE.

RESIDENCE—Near corner King and Queen Streets, Charlottetown

May 10—3m.

Farm for Sale.

50 Acres of Land on Monaghan Road, Lot 36.

THE undersigned offers for sale that farm of 50 acres, fronting on the east side of the Monaghan Road, Lot 36, lying between the farms of John McKenzie and Patrick McCarron, and formerly owned by Thomas Dennis.

There are about thirty acres clear. A good title and immediate possession given. For full particulars apply at the office of

DAVIES & HASZARD, Solicitors, &c., Charlottetown

June 14.—tf

JAMES H. REDDIN,

BARRISTER-AT-LAW

Solicitor, Notary Public, &c.,

Office: Cameron Block,

(Head of Stairway,)

Charlottetown, - P. E. Island

Collections carefully attended to. Money to loan at lowest rate of interest.

Aug. 13, 1890.—1y.

W. A. WEEKS & CO

Wholesale & Retail Dry Goods

Is now looked up to by people all over the Island as the cheapest store in Charlottetown. They keep only the best goods and if you want anything in Black and Colored Dress Goods, Mantles, Millinery, Gents Furnishings, you can save money by buying your Dry Goods at

W. A. WEEKS & CO.,

WHOLESALE & RETAIL.

Bargains for Everybody

—AT—

JAMES PATON & CO'S.

BARGAINS IN DRESS GOODS.

All-wool Dress Goods 8c., 10c., 13c., and 20c. per yard.

See their TRIMMED HATS—50c., 95c., $1.25 & $2.00

BARGAINS IN

CARPETS

Bargains in Ready-made Clothing—Boys Suits from 40 cents up. Men's Suits from $2.75 up. Inspection freely invited. Come and see us.

JAMES PATON & CO.,

169 V...

King's Evil

is another name for SCROFULA, and yields to

SCOTT'S EMULSION

Of Pure Norwegian Cod Liver Oil and Hypophosphites.

Impoverished and impure blood is always effectively restored to vigorous condition by this wonderful remedy. Cures Coughs, Colds and all Wasting Diseases. Almost as palatable as Milk.

Prepared only by Scott & Bowne, Belleville.

Local and Social News

Minard's Liniment for Rheumatism.

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

A woman often speaks of her own children as "the whole tribe," but she gets mad if any one else refers to them in that way.

Minard's Liniment, Lumberman's Friend.

PARENTS MUST HAVE REST.

A President of one of our Colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now. We use Scott's Emulsion and it quickly removes pulmonary troubles."

The manufacture of aluminium by an electrolytic process is to be gone into quite extensively at Forges, France.

LOCAL OPTION.

This term should be applied to the choice every intelligent person has between Burdock Blood Bitters, the natural and certain remedy for dyspepsia, biliousness, constipation, headache, and bad blood, and the various imitations offered by unscrupulous parties as being "just as good" There is nothing else as good as B. B B. It is an honest medicine.

ANOTHER RECORD MADE.

For nearly forty years Dr. Fowler's Extract of Wild Strawberry has been the leading and surest cure for cholera, colic, diarrhœa, dysentery and all summer complaints. It is a record to be proud of.

If an "at home" means an evening reception, an after call is necessary; if it is simply a tea, no call is necessary.

Minard's Liniment is the Best.

HAVE YOU HEADACHE?

Headache, which is usually a symptom of stomach trouble, constipation or liver complaint can be speedily cured by B. B. B (Burdock Blood Bitters) because this medicine acts upon and regulates the stomach, liver, bowels and blood.

Minard's Liniment is used by Physicians

In 1891 the number of bushels of apples imported into England was 3,147,373, of the value of £1,033,997.

I was cured of Bronchitis and Asthma by MINARD'S LINIMENT.

MRS. A LIVINGSTONE.
Lot 5, P. E. I.

I was cured of a severe attack of rheumatism by MINARD'S LINIMENT.

JOHN SNYDER.
Maitland Bay.

I was cured of a severely sprained leg by MINARD'S LINIMENT.

JOSHUA WYSNACHT.
Bridgewater.

The best dressed man in the house of representatives is Henry H. Bingham of Pennsylvania.

A CHILD SAVED.

My little boy was taken very bad with diarrhœa, he was very delicate and got so low we had no hope of his life, but a lady friend recommended Dr. Fowler's Extract of Wild Strawberry, and although he could only bear a few drops at a time he got well. It saved my child.

MRS WM. STEWART,
Campbellville, Ont.

GENTLEMEN,—I was thoroughly cured of indigestion by using only three bottles of B. B. B., and truthfully recommend it to all suffering from the same malady.

MRS. DAVIDSON,
Winnipeg, Man.

IT SAVED HIS LIFE.

Most men are attracted to their mental equals; most women to their mental superiors.

GENTLEMEN, I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my life when I was about six months old. We have used it in our family when required ever since, and it never fails to cure all summer complaints. I am now fourteen years of age.

FRANCIS WALSH,
Dalkeith, Ont.

The tall standard piano lamp is declared out of fashion.

COLD IN THE HEAD.

A simple cold in the head neglected is the fruitful source of Catarrh with all its attendant evils of bad breath, sick stomach, headache, deafness, impure blood, etc. Hawkers Catarrh Cure is a perfect and positive cure for Cold in the head, Catarrh, Influenza, etc. Price only 25 Cents. Sold everywhere. Highly recommended by all who have used it.

A leech has three jaws, which form a triangle.

NEW YORK,

Mr. George Edgett, writing from New York for half a dozen bottles of Hawker's Nerve and Stomach Tonic, said he had tried one bottle and it was just what he wanted to tone up his nervous system and build him up. It had been recommended to him by a friend in New York. If you are run down, weak or nervous, try this valuable restorative Tonic, it will build you up.

Speak distinctly, but soft'y and slowly.

Canton, Mass., has a big-hearted wealthy man in the person of a Mr. Angasus Hemenway, who has invited all the public school teachers of that town, 26 in number, to take a ten days trip to the World's Fair at his expense.

Eliza Wynkoop, of Watessing, N. J., is in love with three young men, all of whom want to marry her. To settle the question as to who shall have her without a contest with gloves, she has set a hen with three eggs and marked each with the name of one of her suitors. The egg which hatches first is the one she will marry. The hatching is awaited with interest by all concerned.

WHY I AM A CATHOLIC.

SERMON PREACHED BY REV. FATHER ELLIOTT, THE PAULIST ORATOR, IN ST. PATRICK'S CHURCH, MONTREAL, ON THE 9TH INST.

I am a Catholic because the church is the divinely appointed means to attain the union of my soul with God, a union imperatively demanded by my reason as well as by the express will of my Creator.

Men join the Catholic Church from the most diverse and sometimes seemingly contradictory reasons. One class is drawn to her by her beauty, attracted by the sweetness of her music and the eloquence of her ritual; some, like Overbeck, paint themselves into Catholicity, or build themselves into her spiritual temple like Pugin. St. Peter's, at Rome, has made many converts. Multitudes are made Catholics by studying history, some by scientific study of nature; multitudes again, by the plain words of Scripture. Not a few are attracted by Catholic charity. 'Why do you want to be baptized?' inquired a chaplain in a Catholic hospital of a dying tramp who had asked for baptism. 'Because I want to die in the same religion as that woman with the big white bonnet that's been nursing me.' I once met a sailor who, though he could not read and write, had argued himself into the Church and had been a fervent convert for several years. "What made you a Catholic?" I asked him. 'Oh, sailing all about the world," was the answer—a sailor's way of acquiring the idea of the universal. I once received a hard-headed old Yankee into the Church who affirmed that he had been converted by reading the Boston Pilot. Some come in the penance, driven by the sense of guilt into refuges, like La Trappe. I know men who have joined the Church from consciousness of innocence, revolting from the Protestant doctrine of total depravity; the innocence of childhood is happy in the Catholic Church.

Meantime not a few philosophers become Catholics, like Brownson and Ward. Father Hecker once told me that the study of social problems started him from religious skepticism towards Catholic faith. Frederick Lucas affirmed that he became a Catholic because he was a logical Quaker. Donoso Cortez came back from infidelity because the church was the bulwark of conservative political institutions. Frederick Ozanam, on the other hand, took a firmer grip on Catholicity because he was a republican. Pope Leo begins one of his encyclicals with the words, "Liberty is God's greatest gift to man." His letter to the Brazilian bishops on the abolition of slavery reads like a very radical document.

In fact all roads leads to Rome, if one travels through the world in search of light, or joy, or brotherhood, and all roads lead away to Rome if traveled for isolation or for contention. The centripetal force of intellectual and moral humanity is Catholic, and the centrifugal force is Protestant, as the names imply.

But how are all these minds and moods made one in the Catholic Church? How can each of these say 'I am a Catholic" and all mean the same thing? Because all subscribe to the sentence with which I began. The vital essence of Catholicity is the elevation of the rational creature to union with God, through the meditation of the Son of God. This takes place by the power of the Holy Spirit, who superadds to the religion man received from his Maker in the act of creation another religion—one that makes him a participator in the divine nature, and which transforms him from a creature into a child of God. This is the essence of Christianity in its relation to man; this is Catholicity at the last analysis. It is the long-forward all the different spirits I spoke of at the outset. It is this essential religious element which makes them all one when in the Church. All are reaching out for that something more of life which nature craves and which it cannot give. This tendency of man toward God is the universality, the Catholicity of religion, which clothes itself in song, in architecture, in painting; which formulates the philosopher's arguments and organizes the philantrophist's sympathy. Those who long for restraint find it divine in Catholic discipline. Those who crave for more liberty on entering the Church may say with the Psalmist, "I have run in the way of thy commandments when Thou didst enlarge my heart." Some are weary of the world, and the Church is their refuge because it is the bosom of their Father. Some would use the world more safely and more fully for the divine love, and they find in the Church a safeguard of well ordered liberty. "You cannot have God for your father unless you have the Church for your mother," was a saying in the early Church.

Is there any other way of explaining Catholicity except that it is a divine answer to the various forms of yearning for divine fruition? How otherwise explain a unity so imperative, and yet so elastic, a universality so wide and at the same time so centralized, a conservatism so stable and yet so plain, a liberty so radical and yet so safe? It would be an error to characterize this great religion otherwise than by its essential principle—the gift of the divine fatherhood to humanity; the elevation of the human to the divine through the mediatorship of God the Son and the indwelling of God the Holy Ghost. Catholicity may be adequately defined as the progress of man under a stimulant altogether divine, assisted by an external policy equally divine, toward a happiness far beyond nature's wildest dream, breaking through the outer wall of nature into the supernatural life of God and participating in the divine attributes. Catholicity gives the life of man a power of growth into union with God. The essential power in Christianity is the attraction

into a state of being so far above the natural that even his loftiest longings but vaguely indicate its dignity. This is the divine harmony of the musical convert, the divine beauty of the architect, the artist and the ritualist; the divine idea of authority and of order in his soul of the conservative convert; the divine first and final cause of the philosopher and scientist; the divine freedom of the radical. In each case the natural traits of the convert are the Creator's prologomena of the Mediator's work.

There is a void in every human soul which all creatures united would be unable to fill. God alone can fill it, for He is our beginning and our end. The possession of God fills up this void and makes us happy; the privation of God leaves us in this void, and is the cause of our wretchedness. The interior and exterior means at attaining to this possession of God, established by Jesus Christ, is the Catholic Church; it is the only means God has established for union with Himself, and it embraces all means which could possibly be successful. 'Thou hast made us for Thyself," exclaims St. Augustine, "and our hearts are unrestful till they find repose in Thee." The method of attaining that repose in God is called the Catholic Church, because it it the sum of every appliance of nature and grace calculate to effect the purpose. There is no form of beauty, no account of truth, no majesty of power imparted to man from on high which Catholicity has not the organic possession of by divine right, in order to effectuate the mediatorship of the Son of God upon the individual.

So much for Catholicity as an influence. As a society Catholicity is the organism employed by God to exert this influence and to furnish and apply the practical aids to the divine union. For this end the Church is the custodian of revealed truth, whether existent in the inspired writings or in the additional form of sound words handed down from the beginning. She is both the custodian and the interpreter of the communications of God to man which have been given the form of human speech. She is the official propagator of the Gospel. As a teaching body the Church is the organic perpetuation of the apostolic band of missionaries, having a divine power of teaching the truth as once revealed, and of dispensing supernatural aids to holy living. As a society the distinctive characteristic of Catholicity is the univeral doctorate of Christ and the supreme magistracy of His moral discipline. The divine virtues of faith in Christ's revelation, hope in His mercy and love for His incarnate divinity are the birthright of the members of the Catholic Church.

Of these virtues the unitive one by excellence is love, and in a normal condition of things it will shine above all other qualities as the conspicuous trait of Catholicity. In one age the necessities of the times drive men into seclusion, and in another bring out obedience as a protest against rebellion. The necessities of yet another age induce the practice of an extreme poverty both public and private. But when all said in favor of every virtue there ever remains these three—faith, hope and charity, and the greatest of these is charity. The Catholic doctrine is that charity is the soul and substance of all union with God, so that in true obedience there is more of love than conformity, in voluntary poverty more of love than detachment from riches and honors, in prayerful seclusion more of love of God and man than dread of the defilement of the world. Catholic authority, if its efforts are unitive, must be inspired by love; if corrective it must bruise and heal alternately. Catholic liberty is freedom to do good for the love of God and man. The life of every organism is love, and this is true supremely and absolutely of organic Christianity—Catholicity.

The elevating influence so often mentioned is neither a mere force nor an idea; it is a Person. It is Christ. It is the introduction of a new life, His life into humanity; not superimposed upon man or imputed to man, but infused into him by the power of the Holy Ghost. "I live, now not I, but Christ live in me." Christ has introduced a new species into humanity, known as the people of God—Christians; and his means of doing this is the Catholic Church. This new life is, in its consciousness, a new interior experience carrying the soul far above the highest flight of reason and transcending its powers. Yet reason and nature are fully assimilated to it, and it becomes and is in the highest degree personal. But this touch of the Deity is as organic as it is personal, for it is the love of kinship and is the undivided inheritance of all the children of God. "We know that we have passed from death to life because we love the brethren," says St. John.

Thus it is not Christians who make the Church, but Christians are made by Christ through the instrumentality of the Church. I have not time to take you over the long list of Scripture texts going to prove this as a fact in the original formation of Christendom.

"Lo! I am with you always, even unto the consummation of the world" is a promise expounded and explained by our Saviour's numerous acts and teachings all tending to the establishment of His religion as an organic force. Without organism there is no vital force. When God became man He assumed a position of advantage which would be forfeited if His divine gift did not continue to exhibit forever a human as well as a divine aspect. "I am the light of the world," He said, the light, that is to say, not simply of men's souls or thoughts, but of the actual and living world of men. "I am the way, the truth and the life." Indeed any powerful religion must be life in a high degree of ex[illegible] activity. Christ's life, human [illegible] divine as it was by the incarna[illegible] must con[illegible]

as a distinct body of organized men, chose the first officers, invested them with prerogatives, established external forms of intercommunion and laid down rules of discipline, instituted an external order of worship and a series of sacred forms or sacraments which are his chosen external means for conveying the divine life to our souls. The Church of Christ is the perpetuation of the son of God in the universal distribution of its benefits. As men are constituted with bodily organisms acting as the instruments of a spiritual soul, the perpetuation and distribution of Christ's gifts are made efficacious by an external organism of men and things informed as a body with the spirit of Christ. The Church embraces all nature, interprets its every voice and unites all with divine harmony, offering to God an integral worship not unworthy of he mediator of a regenerate race and universe. The German monk, Henry Suso, was once asked what his thoughts were when he sang "Sursum Corda," "Lift Up Your Hearts," in the preface of the Mass. "My heart," he answered, "is stirred and set on fire with the contemplation of my entire being, my whole soul, my body, my forces and my powers, and round about me are gathered all the creatures with which the all powerful God has peopled the heavens, the earth and the elements; the angels of heaven, the beasts of the forest, the fishes in the water, the plants of the earth, the sands of the sea, the atoms floating in the sunshine, the flakes of snow, the drops of rain and the pearls of dew. I think how all creatures, even to the most remote extremities of the world, obey God and contribute what they can to that mysterious harmony which without ceasing goes up to praise and bless the Creator. I then fancy myself in the midst of this concert as a choir master; I devote all my faculties to beat time; with the most energetic movements of my heart I invite them to sing most joyously with me 'Sursum Corda.' 'Lift up your hearts. We have lifted them up to the Lord; let us give hanks a thousand times to the Lord our God!'"

The voice of nature is the voice of divine praise. In unregenerate nature it is inarticulate, but in regenerate nature as interpreted by the Catholic Church in her sacramental system, it is plainer than any lesson of life or death. In baptism God moves over the face of the waters, whose melody greets Him and thanks Him for restored innocence. In confession the voice of man accuses himself with the divine sorrow of Christ, and the voice of man absolves with the divine authority of the same Christ, and in each case it is the harmony of the voices of the dying Saviour and the penitent thief on Calvary. In communion the devout soul sings the wedding canticle of the supper of the Lamb.

The denial of the sacramental system is not simply the contradiction of revealed truth, not simply the abandonment and denial of the uses of nature for the communication of divine life. It is more even than this; it is the affirmation that nature is so depraved that even under the spell of divine love it is dumb and futile.

The action of grace upon nature is not that of the amputation of a gangrened limb, but the inoculation of a healing lymph. The whole order of nature and all creatures in the world have been made to receive of divine grace and to assist in expelling from our hearts whatever is contrary to God. The sacramental system, with its accompanying ceremonialites, is the consecration of nature to its legitimate end; the union of man with God in supernatural life. "I have come that they may have life and may have it more abundantly."

To sum up. The human soul is by nature admirably adapted to the divine union, after which for soul and body it ceaselessly longs. "Every creature *** groaneth, waiting for the adoption of the sons of God, the redemption of our body." This master passion of the human heart was gratified by Jesus Christ, organic union with whom is in what the apostle calls His body, the Catholic Church. This raises reason to secure supremacy over appetite, enlightens it with clear knowledge of its eternal destiny and bestows a power of loving both God and man altogether superhuman. That our humanity since Christ's time has been far more than equal to itself in a moral point of view is undeniable, an elevation which the experience of individuals and the history of nations associates inseparably with Catholicity.

The typical Catholic is one who has accepted the Universal Church as the custodian of Christ's revelation to men; he has assimilated that revelation till it is actually his own, and has become as personal to him as if made for himself alone; he advocates it by word and exemplifies it by deed, firstly according to the guidance of the Holy Spirit which dwells within him, and secondly according to the suggestions of Providence, made known by his environment of age and country.

The Catholic of our day will be distinguished by fidelity to conscience, and he will know his conscience to be enlightened by the readiness with which its admonitions are adjusted to the behests of lawful authority in the external order and to the inspirations of grace within.

I have given the reason why I am a Catholic, not as a man formed by a study of the past, or by a particular method of spiritual training, nor as an adherent of a particular devotional school in the Church, nor as a member of a religious community. I have spoken simply as a Catholic, belonging to a religion in the highest possible sense rational, and which unites me to God in soul and body; and as a man of to-day looking to the dictates of conscience for guidance and adhering to Christ, who is of yesterday, to-day and the same forever.

the term. Life to experts on man

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

Royal Baking Powder

ABSOLUTELY PURE

TO ILLUMINATE THE BODY.

AN INCANDESCENT LAMP THAT WILL HELP A MEDICAL DIAGNOSIS.

N. Y. World.

At a recent meeting of the section of the New York Academy of Medicine Dr. Wendell C. Phillips, Madison avenue, lectured on the use of the electric incandescent light in medical diagnosis. One of the experiments he performed was to show that a small incandescent light placed in the mouth would illuminate the face from the interior and make it possible to see the blood vessels and bundles of muscles in the face.

To a reporter Dr. Phillips gave a detailed account of the instruments with which he performed the experiments. Medical science has employed the incandescent light in the diagnosis of certain diseases several years. Voltolini, a German scientist, was probably the discoverer. Eight years ago, when Dr. George F. Shrady was attending Gen. Grant he had constructed several little incandescent lamps about the size of a lead pencil, which he used in examining his patient's throat. Since that time Dr. Shrady and nearly all the prominent physicians in the city have used a modified form of the incandescent lamp for examination in throat, stomach and kidney troubles. Dr. Phillip's appliances are of the most modern design, and some of the improvements are his own invention.

The most important of the instruments, and the one liable to be used most, is the transluminator. It is a small incandescent light, scarcely larger than a pea, attached to a rubber handle and connected to an electric battery by wires. A second glass globe surrounds the lamp, the space between the two globes being filled with water to absorb the heat of the carbon filament. The lamp gives a light equal to four candle power.

Dr. Phillips darkened the room, placed the lamp in his mouth so that his closed lips rested upon the rubber socket and turned on the current. The result was as if a strong light had been placed behind a thin canvas upon which was painted a man's face. The light shone through the cheeks, rendering every vein perceptible. By moving the lamp about the interior of the mouth every part of the face could be illuminated. The light would creep up as far as the eyebrows, and by resting the lamp against the gums the outlines of the teeth in the gums were plainly visible.

"The value of the lamp," said Dr. Phillips, "lies in the fact that it can be used to examine any portion of the body that is accessible.

In cases of toothache or catarrh the lamp lamp will light up the gums and nasal passages so that the trouble can be located. By attaching the lamp to a small rubber tube it can be lowered into the stomach, the current turned on and the examination made from the exterior. Of course you could not see every part of the stomach, but if there were a tumor on one side you could locate it on account of the shadows thrown. The lamp can also be inserted into the bladder at the end of a small catheter, rendering an examination possible from the exterior."

Dr. Phillips has a number of lamps of smaller power. One is for exploring the cavaties of the eye and another which can be placed in the ear. The trouble experienced so far in the experiments is that the heat generated by the lamps becomes painful after a few minutes. For this reason there must be frequent interruptions in the examinations to allow the lamp to cool.

PLURAL VOTING IN BELGIUM.

A SUCCINCT DESCRIPTION OF ITS SCOPE AND EFFECT—A MEASURE OF TRANSITION.

Literary Digest.

Paul Laffitte, writing in a Paris journal has this to say about the new Belgian voting system:

It has been said, that the electoral system adopted by the Belgian Parliament is complicated and of difficult application. For my part, I see in it neither complication nor difficulty. The system can be summed up in a few words. Every Belgian at the age of twenty-five years, and who has been domiciled in one commune for twelve months, is an elector. He is entitled to one vote in his quality of citizen, be he rich or poor, ignorant or lettered. If he is married, or a widower with children, he is entitled to a second vote as the head of a family, provided he pays a direct tax of five francs. If he is the proprietor of real estate of the value of 2000 francs, or the owner of Government stock, or [illegible] Constitution grants him a third vote, in his quality of proprietor. There remains the qualification of capacity; if the elector possesses certain university diplomas, or, if he holds certain offices which will be determined by the electoral law, he has a right to vote on these accounts. This would be the fourth; but the Chamber feared to make the balance incline too much to one side, and, therefore, provided that no single elector, even though he had all the qualifications of age, family, fortune, and capacity shall have more than three votes. It will be observed that there is nothing complicated in this system. As to the application of the system, it is so simple that a child can understand it. The electoral card will show how many votes the elector is entitled to, and he will put in the ballot-box that number of ballots.

It has been said that the plural vote is a compromise; it is also a measure of transition. Universal suffrage is one of the demands of democracy. A little sooner or later, all western Europe will become acquainted with government by majorities. You can strive to enlighten universal suffrage above all to organize it; but in the fact that every citizen who is obliged to pay taxes has a right to vote, must be seen an essential condition of a Democratic State. Must you for that reason, desire universal suffrage introduced everywhere to-morrow, by chance or by force? I do not think so. In Belgium the plural vote will be, during a period of more or less length, an excellent political school. Even England, extending the right of suffrage by successive steps, will reach complete electoral reform without a shock. In twenty or thirty years—perhaps sooner—universal suffrage will exist in England and Belgium; but finding customs and minds prepared for it, the risks it has to run elsewhere will be avoided

I confess that as a citizen of France, a country where a half dozen revolutions have been caused solely by the stubborness of the governors and the turbulance of the governed, I admire the Belgian Government and people. It seems to me that this little country—little on the map—sets a great sample.

Considered Premature.

He was a very absent-minded young man, and had been in the habit of bringing her confectioneries when he called. After he had departed the other night she opened the package, and found three soiled handkerchiefs, a pair of socks, a 'Gen. Warren" collar, and a note asking to have them washed and ironed by to-morrow night. The candies were left at the laundry. The girl says she never did care for him.

Destitution in Gaspe.

QUEBEC, July 19.—A terrible state of affairs is reported from some of the agricultural districts of Gaspe, where for nearly a month not a drop of rain has fallen. In the meantime the heat averages not less than from 80 to 90 degrees, and the grain and hay, as well as the grass in the pastures is burnt up. In shaded spots, where up to the present the crops have escaped this fate, they are being devoured by armies of grasshoppers. To make matters worse, not a single codfish has yet been caught and, judging by the present indication, it is unlikely there will be more than [illegible]

False teeth are now made from paper, and are said to wear well and last a lifetime.

Cholera threatens Dyspeptics. K. D. C. cures Dyspeptics and makes them cholera-proof. Try it while cholera threatens.

The first bricks made in this country were manufactured by the Virginia settlers in 1612.

Physicians in cholera districts state that where there is no indigestion there will be no cholera. K D C will cure your indigestion and make you cholera-proof.

Diamond cutters in Holland have succeeded in cutting stones so small that it takes 1,500 of them to weigh a karat.

Do you realize the importance of a healthy stomach, now that cholera threatens? K D C acts as a cholera preservative by restoring the stomach to healthy action.

In Mexico there is not one wagon factory. Every man makes his own, or gets it from a neighbor or another country.

There is a little town named Markneukirchen in Saxony, where nearly every inhabitant is engaged in the manufacture of violins.

Lagrand[illegible], of Barton county Mo., wh[illegible] height, has whiskers [illegible]