The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPTEMBER 9, 1896. Vol. XXV. No. 37

Calendar for Sept., 1896.

MOON'S CHANGES.

New Moon, 7th day, 9h. 30.8m. a. m.
First Quarter, 13th day, 11h. 57 1m. p. m.
Full Moon, 21st day, 6h. 37.0m., p. m.
Last Quarter, 29th day, 9h. 44.0m. p. m.

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

X - - X

DON'T MISS THIS

Watch Sale!

On account of a change at the factory, the price of the

ROCKFORD WATCHES

—WILL BE—

20 per cent off Regular Price this Month.

I have now had the agency of these Watches for ten years, and can conscientiously recommend them for durability and fine time keeping.

A special discount will also be given on all watches till after Exhibition.

Terms Cash

E W TAYLOR,

CAMERON BLOCK.

X - - X

JAMES H. REDDIN,

BARRISTER-AT-LAW

NOTARY PUBLIC, &c.

CAMERON BLOCK,

CHARLOTTETOWN.

Special attention given to Collections

MONEY TO LOAN.

Boots & Shoes

REMEMBER THE

OLD RELIABLE SHOE STORE

when you want a pair of Shoes. Our Prices are the lowest in town.

A. E. McEACHEN,

THE SHOE MAN,

Queen Street.

Mortgage Sale.

TO be sold by Public Auction on TUESDAY, the twenty-ninth day of September, A. D., 1896, at the hour of twelve o'clock, noon, in front of the Law Courts Building, in Charlottetown, under and by virtue of a power of sale contained in an Indenture of Mortgage, bearing date the seventh day of December, A. D. 1869, and made between Martin Smith of Johnston's River, Lot or Township Number Thirty-five, in Queen's County, in Prince Edward Island, farmer James Smith father of the said Martin Smith, of the same place, farmer, and Ann Smith, wife of the said James Smith, of the one part, and Credit Foncier Franco-Canadien of the other part.

All that piece or parcel of land situate lying and being on Township number Thirty-five, aforesaid, bounded and described as follows, that is to say:—Commencing on the old division line of townships Numbers Thirty-five and Forty-eight at the division line between the lands of John A. S. McDonald and the heirs of the late Donald McDonald; thence eastwardly along the last mentioned line thirty-two chains and thirty links; thence north twenty-three chains; thence westwardly by a line parallel to the division line of the said John A S. McDonald's and Donald McDonald's lands to the first mentioned line; thence southwardly along the line to the place of commencement, containing seventy-three acres of land, a little more or less, being thus described in a deed from the Commissioner of Public Lands to the said James Smith, bearing date the twenty-second day of October, A. D. 1865, save and excepting therefrom twenty-three acres of land released from the said mortgage and sold to and now in the possession of Kenneth Macdonald.

If the said property is not sold at the time and place aforesaid, the same will thereafter be sold by private sale.

For further particulars apply at the office of Æneas A. Macdonald, Solicitor, Charlottetown.

Dated this twenty-fifth day of August, A. D., 1896.

CREDIT FONCIER FRANCO-CANADIEN, Mortgagees.

Aug 26, '96—3i

LAND FOR SALE.

At St. George's, Grand River, Lot 54, fifty-five acres of prime land, conveniently situated within two miles of church, school, mills and cheese factory. Apply to

JOHN MACSWAIN, Bishop St.

Aug. 12th—1896. Ch'town.

McMillan & Hornsby.

Books, Stationery and Fancy Goods,

School Books, and School Supplies of all Kinds.

BEST ASSORTMENT OF

INKS, PENS, SCRIBBLERS, FOOLSCAP, SLATES, ETC.,

IN CHARLOTTETOWN.

PRICES AWAY DOWN.

PICTURE FRAMING

At Short Notice.

Don't Forget the Place,

McMILLAN & HORNSBY,

Queen Street, Charlottetown.

Millmen's Hardware.

Rotary Saws, Belts. Lace Leather, Swages, and all Mill Tools and Oils.

Farmers Hardware.

Axes, Shovels, Nails and all small Hardware.

Sporting Hardware.

Gunpowder, Shot, Caps, &c., &c.

Painters Hardware.

Paints and Oils, and all kinds of Gold Leaf, Bronze, and Campbell's Stock of Brushes.

House Keepers Hardware.

Jewel Stoves and Everything wanted in the kitchen

All the public admit that our prices are below all others.

To save money you must trade with us.

R. B. NORTON & CO.

City Hardware Store, Charlottetown.

FREE INSTRUCTION IN PENMANSHIP

Will be given to those taking my mail course in SHORTHAND, during the next three months only.

One Year's Instruction at a Small Cost.

I want every school teacher and young man and woman throughout P E. Island to learn shorthand and improve their handwriting. Success guaranteed. Send a 3c. stamp for circulars, specimens of writing and shorthand and testimonials as to teacher and art.

W. H. CROSSKILL, Stenographer.

Charlottetown, June 24, 1896.

Nerves

REGULATE and CONTROL

the Brain
the Stomach
the Heart
the Lungs
the Muscles
the Intestines
the Liver
and Kidneys.

WEAK NERVES ARE MADE STRONG

BY

HAWKER'S

Nerve and Stomach

TONIC.

It gives new strength and vigor to Nerves, Brain, Stomach, and Blood, and all weakened organs.

All Druggists sell it. 50c. a Bottle. Six for $2.50. Sold only by Hawker Medicine Co. Ltd. St. John, N.B.

Parochial Fair!

A large Parochial Fair will be held in the spacious halls of

St. Joseph's Convent,

—ON—

September, 14, 15, 16, 17, 18,

In aid of the new Cathedral.

Tea Tables, Refreshment and Ice Cream tables will be provided with all the delicacies of the season. The oyster booth, always so well patronized, will merit to be more so this year, as the very best oysters will be got for the occasion.

Very attractive will be the Fancy Tables, Housekeepers' Table and Vanity Table, with articles both useful and ornamental. There will also be a flower table with an abundance of natural flowers, in pots and boquets. A new feature will be the display of Indian curiosities and disposed of by two of the tribe dressed in Indian costume.

A concert will take place in the course of the first even'ng.

Positively no children admitted after 6 o'c'ck, p. m.

Band in attendance every night.

Tea tickets 25c. Admission 10. Children half price.

BY ORDER OF COMMITTEE

Aug. 19, '96—4i.

conditions

In some conditions the gain from the use of Scott's Emulsion of cod-liver oil is rapid. For this reason we put up a 50c. size, which is enough for an ordinary cough or cold or useful as a trial for babies and children.

In other conditions gain must be slow, sometimes almost imperceptible, health can't be built up in a day. For this Scott's Emulsion must be taken as nourishment, food rather than medicine, food prepared for tired and weak digestions.

Scott & Bowne, Chemists, 50c. and $1.00

YOU AND YOUR GRANDFATHER

Are removed from each other by a span of many years. He travelled in a slow going stage-coach while you take the lightening express or the electric car. When he was sick he was treated by old fashioned methods and given old fashioned medicines, but you demand modern ideas in medicine as well as in everything else. Hood's Sarsaparilla is the medicine of today. It is prepared by modern methods and to its preparation are brought the skill and knowledge of modern science. Hood's Sarsaparilla acts promptly upon the blood and by making pure, rich blood it cures disease and establishes good health.

Local and Special News.

Sick headache and constipation are promptly cured by Burdock Pills. Easy to take, sure in effect.

HIDDEN FOES.

Among the many foes to human health and happiness, Dyspepsia and Constipation are twin enemies greatly to be feared. With B. B. B. to drive them out of the system, however, no danger need be anticipated, as every dose brings the sufferer a long step further on the road to perfect health and strength, and a permanent cure always results.

Keep Minard's Liniment in the house.

A Member of the Ontario Board of Health Says:

"I have prescribed Scott's Emulsion in Consumption and even when their digestive powers were weak it has been followed by good results." H. P. YEOMANS, A. M., M. D.

For cholera morbus, cholera infantum, cramps, colic, diarrhœa, dysentery and summer complaint Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favorite for nearly fifty years.

Norway Pine Syrup cures coughs, colds, and all throat and lung troubles. Price 25 and 50c.

A CRYING EVIL.

Every crying evil should be promply removed. Sick headache is a crying evil affecting thousands of Canadians, which can easily be removed by the use of Burdock Blood Bitters, the best known stomach, liver and bowel regulator and cure for sick headache from whatever cause arising.

Ask for Minard's and take no other.

BABY NEARLY DIED.

SIRS,—My baby was very bad with summer complaint, and I thought he would die, until I tried Dr. Fowler's Extract of Wild Strawberry. With the first dose I noticed a change for the better, and now he is cured, and fat and healthy.

MRS. A. NORMANDIN, London, Ont.

I was cured of a severe cold by MINARD'S LINIMENT.
Oxford, N. S. R. F. Hewson.

I was cured of a terrible sprain by MINARD'S LINIMENT.
Yarmouth, N. S. Fred Coulson.

Y. A. A. C.

I was cured of Black Erysipelas by MINARD'S LINIMENT.
Inglesville. J. W. Ruggles.

To act on the liver, and cleanse the bowels, no other medicine equals Ayer's Cathartic Pills.

Minard's Liniment is used by physicians.

A BOON TO HUMANITY.

Wherever there are sickly people with weak hearts and derang'd nerves Milburn's Heart and Nerve Pills will be found an effectual medicine. They restore enfeebled enervated, exhausted, devitalized, or overworked men and women to perfect constitutional power. Weak and pale girls and women soon regain vigorous health.

Only the sufferer knows the misery of dyspepsia, but Hood's Sarsaparilla cures the most stubborn cases of this disease.

To remove worms of all kinds from children or adults Dr. Low's Worm Syrup is a safe and sure remedy.

Ayer's Sarsaparilla will cure your catarrh, and remove that sickening odor of the breath.

The best cough cure is Hayyard's Pectoral Balsam. It heals the lungs and cures coughs and colds.

ARE YOU TIRED

All the time? This condition is a sure indication that your blood is not rich and nourishing as it ought to be and as it must be if you take a few bottles of the great blood purifier, Hood's Sarsaparilla. Thousands write that Hood's Sarsaparilla has cured them of that tired feeling by giving them rich, red blood.

Hood's Pills act easily and promptly on the liver and bowels. Cure sick headache.

No one in ordinary health need become bald or gray, if he will follow sensible treatment. We advise cleanliness of the scalp, and the use of Hall's Hair Renewer.

THE DINNER BELL.

The dinner bell has no charms for a dyspeptic or bilious person. To enjoy your food, avoid dyspepsia and have healthy action of the liver, use Laxa-Liver Pills, small, sure, never gripe. One pill after a too hearty meal removes all ill-effects They cure indigestion and give good appetite.

Items of Interest to Catholic Readers.

(Sacred Heart Review.)

The Popular Science Monthly for August is out with an article in its "Editor's Table" which deserves to be published in pamphlet form and sent broadcast to the clergy and to all interested in the religious training of the children of our day. It is entitled "The Devil in the Public Schools," and repeats the newspaper story of some months ago to the effect that a child in a certain public school had seen the devil, during the noon recess, coming into the building. A panic arose, and a crowd gathered round the place; in this crowd were many women who had children in the school, and who became "perfectly frantic.". Finally the police appeared, but even then it was with difficulty that order was restored. The children are reported to have been frightening one another with stories about devils and ghosts, and so had paved the way for the outbreak. What we have now to consider is the editor's judgment upon the case, and the startling remedy which he suggests for any like danger in the future. He writes that the "devil-superstition is no quite so extinct in the community as most of us perhaps have been in the habit of believing." And he thinks the teachers might do well to look out for this in some degree. He speaks of the "conventional horns and tails," and says it is not probable that any important theological doctrine could be upset if children were told that a devil capable of donning these, and starting forth on errands of destruction, is really "a negligible quantity." "There ought," he says, "to be some way of talking even to very young children, which would tend to take their thoughts off ghostly mysteries of all kinds, and concentrate them on what is beautiful and interesting and healthful in the world around them." But what does this new reformer propose to us? Having disposed in this summary manner of the Bible, the Church, tradition, and the common experience of the human race, where does he turn? To Nature. Informing us, on his *ipse dixit*, that all fear of the devil is a kind of devil worship, he says that the true corrective to this worship is—"the study of Nature (with a capital) and of the powers inherent in Nature." And he presumes to assert, in this era of murder, suicide, divorce, flagrant dishonesty, and nameless crime, of vile literature and early child-knowledge of awful sin,—that "it should not be difficult to make children feel that there is really no scope left for the devil in the world as we know it to-day." Now mark what follows. It is of grave importance. "If their parents or Sunday-school teachers tell them that the devil goes about like a roaring lion seeking whom he may devour, the more wholesome teaching which we are advocating may be so far antagonized. No effort should, however, be spared in the public schools to put the thoughts of the children on a natural and rational basis, and thus as far as possible to secure for them immunity against hurtful and degrading superstitions." The italics are our own. We have quoted at length, because we feel the necessity of using no other words than the writer's in order to show precisely the idea in his mind, clothed in his very language. He proceeds to say that the incident "should be taken to heart by teachers generally, as showing the importance of knowing what thoughts are really engaging the minds of their pupils. And he closes his extraordinary promulgation on school discipline by the declaration that "the devil has had his day—he had a good thousand years of human history pretty much to himself,—and there is really no impropriety in trying to keep him out of the schools of modern New York." This article occupies less space than one page, and its very brevity brings out into more forceful prominence the startling revelations that it has made,—in all probability unwittingly and unintentionally,—of a terrible tendency in all school teaching that is left without the guidance of revealed truth and infallible religious authority. Here is one of our well-known, scientific magazines denying the words of the Bible, the book that teachers are nevertheless obliged to read in Boston public schools, so that hitherto (whatever upheavals may follow on this firebrand article) Massachusetts' children, if not New York children, certainly ran the risk of hearing from their day-school teachers, as well as their Sunday-school teachers and parents, that there is a very serious authority for believing in the existence of a devil. But what are the school teachers to learn from all this? The importance of knowing what thoughts are really engaging the minds of their pupils. Most unconsciously to himself, of course, the editor is adding his testimony to the supreme importance of confession, an importance which is indeed most seriously and practically realized by the advocates of the religious training of children in Catholic schools. It is important,—no true Catholic will deny it,—to know what thoughts are engaging our children's minds, but we prefer to entrust this matter to those who are trained for the purpose, as we would entrust the care of their health to skilled physicians rather than to quack doctors. This article makes the matter of Christian education more than ever serious for Catholic parents, who really believe that the soul is of more importance than the body, and that there is a constant fight going on between the powers of light and the powers of darkness for the eternal possession of their children's immortal souls.

The same magazine has two articles applicable in some measure to that which we have just noticed,—one on spirit writing, the other on nervous diseases, particularly hysteria. To the Catholic they simply go to prove the existence in the universe of an evil power, a something that is certainly not "beautiful' or "wholesome;" and yet, if there be no devil, where shall we class these things? The children of to-day must meet them, do what you will with "Nature, and the powers inherent in Nature." With complete disregard of what the enormous number of Catholics believe, the writer states that "belief in the devil . . . has faded quite away," and declares it a duty incumbent on all people enlightened by science "to combat everything which tends to nourish the inclination of the people towards mysticism.

HISTORY OF THE WARFARE OF SCIENCE

In a review of Dr. Andrew White's late book under the above title, we are told that there is one point upon which this author has laabored particularly to be fair, and that is, not to lay "the whole reproach of obstructing and persecuting science upon the Roman Catholic Church." To quote the reviewer exactly: "He makes it plain that science, so to speak, had to be persecuted by any body of men who were in the toils of such a theology as that which the early Christian Church formed for itself and bequeathed to later ages; and he shows how the several Protestant Churches, just in so far, and so long as, they held to that theology, were no less hostile to rising science than the old Church had been. It would almost seem as if, within the last generation, the Catholic Church had more frankly made its peace with the methods and conclusions of science than the several Protestant churches have done, certainly the most recent examples of opposition to science which are quoted in these volumes are drawn from the proceedings and utterances of Protestant authorities, not of Catholic ones." There is no real opposition between the "old Church" and true science. The real opposition is between those men who believe in "Nature and the forces inherent in Nature," and those men who believe in God Almighty, the Creator of heaven and earth. They that are of the Spirit will mind the things of the Spirit, and they know there is something nobler than science, and something truer than what is seen. Dr. White describes a conflict between "the observation of nature and of facts generally and an utterly unreasoning adherence to things said; that is, "a struggle of data against dicta." A man who moves in the realm of the Spirit stands on a different vantage ground from the modern scientists; with him it is not "the natural law in the spiritual life," but "the spiritual law in the natural life." If Dr. White would patiently study and honestly grasp this thought, his books might become more worthy of credence than we can at present call them.

In this article which calls for sympathetic consideration because of the sweet and gentle tone in which it is written, Dr. Hanford Henderson speaks of the old faiths, or at least certain aspects of them, that are "dead," and then asserts that there is a new faith no less inspiring and no less revered. "Modern faith believes in the essential sanity of the human spirit." How simplified matters would become between faith and science did all religious systems agree to range themselves under the leadership of the old Church. Then her voice would be distinctly heard, proclaiming that man's nature was first created in a state of grace, noble, unfallen, and that no scientific truth can fail to find sympathy in the Church. But she will not and can not let herself be led by science blindly, because she knows that "things done by God come out of infinite depths." We can hardly read such an article as Dr. Henderson's without an earnest prayer that so beautiful a soul as his may see the perfect light and the fullness of truth The conclusion reached by his article is this: "1. That the object of modern education is the fullness and intregity of living; is the most complete unfolding and perfecting of the human spirit; is the development of the more evolved out of the less involved self. 2 That the method by which this object is to be obtained is psychological. Its foundations must be laid deep in the emotional life of childhood, in the desires and feeling. . . . 3: That the proper agents for carrying out this method and gaining this end are the best men and women that society has produced, the flower of the race, men and women of large experience and broad culture, in whom the pulse of life beats quick and high. . . . . who have caught sight of the vision of complete life, and who would make this vision prevails." Upon this article, its errors and its strange, vague gropings after truth, an answering essay might be written. But one thing we Catholics may safely say, that we do want for the education of our children the best men and women, although our ideas of the fullness of life may be a very different one from that spoken of in the article. The fullness of all true life must, above all, include the life Spirit, the supernatural, above Nature, in communion with Nature's God who is Life.

We would like to put here one close question: Suppose a public school teacher, a devout episcopalian, brought face to face with the principles laid down in this *Popular Science Monthly*. She has been taught by her catechism that in Baptism her sponsors renounced for her the world, the flesh, and the devil; she has heard frequently in church, and read in the Bible, that the devil not only goeth about as a raging lion, but may assume the form of an angel of light. She has been taught to believe in God Almighty, Creator of heaven and earth. Will she begin now, on a scientist's assertion, to tell her school children the devil is a superstition and the Bible a fable; will she herself turn to a new faith, and hail Nature as the fullness of life? Should not such articles as these waken our non-Catholic brethren to think of the *old* Church, and ask themselves if they can afford to stand apart from her much longer on a battleground where our children's salvation is at stake?

A Visit to the Shrine of St. Anne.

Rev. Thomas Melish, one of the most noted Protestant ministers of Cincinatti, gives his impressions of a late visit he paid to the shrine of St. Anne, near Quebec, in the Times-Strr:—

"A person does not need to cross the Atlantic to come into thoroughly European cities. Montreal and Quebec remind one much of Paris, and the French language you hear on every side and the French signs at every turn complete the illusion. I have been surprised to see the splendid improvements in churches and public buildings in Toronto, Montreal and Quebec since my last visit to Canada twenty years ago. The churches, especially, are elegant. I think Europe has no finer church than Notre Dame, Montreal, while St. Peter's Cathedral, in its vastness, reminds one of St. Peter's at Rome, of which it is a copy in reduced size. During my stay here in Quebec, St. Anne's day of the Roman calendar occurred, and the anniversary is always made a great occasion at St. Anne de Beaupre, twenty-two miles from Quebec. A pilgrimage occurrs here every year from every part of the Dominion. Hearing wonderful things of the miraculous cures effected on these occasions, I determined to be a pilgrim. I found St. Anne's a really splendid church, its walls and pillars of varegiated marble, its walls adorned with fine paintings and statuary, its grand altar a lofty creation of white marble, loaded with flowers, and perhaps twenty-five or thirty side chapels and altars. But the most impressive picture of all was pyramids of crutches, some of adults and some of children. These were all evidently worn by use and had evidently been left in the church by people who had been healed of infirmities. As far as I could see, by a visit of only one day, the cures were not effected by any manipulations or personal work of the priests but occurred during the continuance of the religious services. These have continued now for about a week and end today. They are very fervent and the whole atmosphere of the place seems to be full of electricity or magnetism. Services are kept up every day, beginning with early Mass at 5 o'clock and continuing through the day. The church was full at every service and the Father who preached was very fervent and eloquent. Most of the sermons are in French, as the pilgrims are chiefly French-Canadians. I heard one earnest sermon in French. It was extremely extempore, without notes, by a young priest. At the close he offered a fervent extempore prayer, wholly addressed to St. Anne. He began 'O, *Bonne Sainte Anne*,' (O good St. Anne) and throughout it addressed her with earnest ejaculations. 'O *Bonne Sainte Anne*, pray for us,' was frequently repeated. One can not but be impressed by the simple and fervent faith of all participating. It would be well if we, who claim a better apprehension of religious truths, could equal them in faith and fervency."

A Protestant Opinion of Newman.

Mr. R. H. Hutton, one of the leading English men of letters of the present day, author of an exquisite sketch of Sir Walter Scott, wrote the following letter to the chairman of the recent gathering at the unveiling of Cardinal Newman's monument:

"My Dear Duke of Norfolk:—I greatly regret that I cannot be with you tomorrow at the unveiling of statute to Cardinal Newman, for it seems to me that we who do not belong to your Church have gained not less—perhaps even more—from Newman's character, life, and writgins, than you with whom he was at home. Perhaps we had more to learn from him which you had inherited from your forefathers. I cannot forget how highly the late Dr. Dale of Birmingham, an accomplished man, but a Protestant of Protestants, in a letter which I greatly reproach myself for having lost, estimated his writings, and especially their genius and power, in spite of the great chasm which separated him from Cardinal Newman's conclusions. If it were only for the singular literary charm of his writings, Cardinal Newman ought to be even dearer to literary Englishmen than Jeremy Taylor or Bishop South. Where can we find an irony so keen and yet so delicate, a humor at rare intervals so full of genuine glee, a passion so serene, a power of description so full of atmospheric brilliancy, an earnestness so persuasive, because so simple and genuine, and a pathos so tender and profound? Even to those who differ widely from his creed, his twelve volumes of sermons, his exquisite story of a martyrdom of the third century, his vivid description of one side of Oxford life in 'Loss and Gain,' his fine 'Verses on Various Occasions,' which are but too few, and his memorable 'Dream of Gerontius,' which so many of us will recall on our own death-beds, will always be amongst their most delightful memories, and that not for the subtlety of their language or the singular lustre and distinction of their style. But when we think of what Dr. Newman has taught us, that religion begins in humanity, grows with every act of fidelity, and shows itself with a sort of candor which brings the most opposite creeds into the closest possible relationship with each other, so that misunderstanding is almost more difficult than the frank avowal of unreasoning prejudice, I think we may say that we Protestants have learned from him a great lesson. This, at least, is true: that his long life of winning austerity, the tender glow of his piety, and the fundamental steadfastness of a nature strangely sympathetic have rendered it impossible for any one who really knows his writings ever again to speak of the faith of his Church with anything like the almost stolid contempt, so common amongst us 60 years ago. To some extent surely he has helped Roman Catholics to understand—perhaps to love—Protestants. To a very great exent he has helped Protestant to understand and love, not only the thinkers, but the popular mind of his own great Church."

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

Royal Baking Powder

ABSOLUTELY PURE

Much in Little

Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole medicine chest, always ready, always efficient, always satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. 25c. The only Pills to take with Hood's Sarsaparilla.

Hood's Pills

MARK WRIGHT & CO.—COFFINS, CASKETS, AND ALL FUNERAL GOODS.