The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCTOBER 23, 1895. Vol. XXIV. No. 43

Calendar for October, 1895.

MOON'S CHANGES.

Full Moon, 3rd day, 6h 34.9m., p. m.
Last Quarter, 11th day, 10h. 21 7m. a. m.
New Moon, 18th day, 1h. 57.5m. a. m.
First Quarter, 25th day, 6h. 51.5m, a. m.

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

Short ☞ & Penmanship.

FOR A SHORT TIME ONLY the undersigned will give to those taking up his shorthand course by mail (costing only $6 in advance, including text book, etc.) a free course in Penmanship by mail according to the "Muscular Movement" by means of which a rapid and beautiful hand-writing can be acquired. Fee refunded in 3 month's time, if progress is not satisfactory. Write to

W. H. CROSKILL,
Stenographer, Charlottetown.
June 4th, 1894—tf

ÆNEAS A. MACDONALD,

BARRISTER AND ATTORNEY-AT-LAW,

Agent for Credit Froncier Franco-Canadien,

Office, Great George St.

Near Bank Nova Scotia, Charlottetown

Nov 9, 1892—1y

John T Mellish, M. A., LL. B

Barrister & Attorney-at-Law,

NOTARY PUBLIC, &c.

CHARLOTTETOWN, P. E. ISLAND

OFFICE—London House Building.

Collecting, Conveyancing, and all kinds of Legal Business promply attended to. Investments made on best security. Money to loan. mar1—2e.

Our Grandmothers

As far back as can be remembered, used E. B. Eddy's Matches. Like the pioneers these are identified with the early history of Canada.

A good thing always has imitations—beware of them.

Business Flourishing.

WE HAVE HAD A

SPLENDID SUMMER TRADE

And we are feeling good over it, But we have some Goods left that we will sell very cheap. Good chance to get the

BEST CHEAP SUITS,

Hats, Underclothing.

Everything in our line in **SUMMER GOODS** marked down fine.

John MacLeod & Co.,

MERCHANT TAILORS.

Charlottetown, August 7, 1895.

NOTICE TO PAY.

ALL persons indebted to the subscriber for years 1893-94 and '95 are asked to pay their accounts in full before the first day of November next. All accounts remaining unpaid after that date will be placed in Attorney's hands for collection

J. B. McDONALD & CO.
Ch'town, Sept. 16, 1895.

North British and Mercantile

FIRE AND LIFE

INSURANCE COMPANY

—OF—

EDINBURGH AND LONDON

ESTABLISHED 1809.

Total Assets, 1891, - - $60,032,727.

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.
Watson's Building, Queen Street,
Charlottetown, P. E. I.
Jan. 21, 1893.—1y

JAMES H. REDDIN,

BARRISTER-AT-LAW

NOTARY PUBLIC, &c.

CAMERON BLOCK,

CHARLOTTETOWN.

☞Special attention given to Collections

MONEY TO LOAN.

Dominion Coal Company, Ltd.

The undersigned having been appointed sole selling Agents in the Province of Prince Edward Island for the above Company's mines in Cape Breton, are now prepared to issue orders for Round, Slack and Run of Mines, and will keep a stock of each kind of Coal on hand to supply customers at lowest prices.

PEAKE BROS. & CO.,
Selling Agent.
Ch'town, May30—tf

DR LOW'S WORM SYRUP
DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

Hood's Cured After Others Failed

Scrofula in the Neck—Bunches All Gone Now.

Sangerville, Maine.

"C. I. Hood & Co., Lowell, Mass.:
"Gentlemen:—I feel that I cannot say enough in favor of Hood's Sarsaparilla. For five years I have been troubled with scrofula in my neck and throat. Several kinds of medicines which I tried did not do me any good, and when I commenced to take Hood's Sarsaparilla there were large bunches on my neck so sore that I could

Hood's Sarsaparilla Cures

not bear the slightest touch. When I had taken one bottle of this medicine, the soreness had gone, and before I had finished the second the bunches had entirely disappeared." BLANCHE ATWOOD, Sangerville, Maine.

N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal.

DR FOWLER'S EXT. OF WILD STRAWBERRY
CURES
COLIC
CHOLERA
CHOLERA-MORBUS
DIARRHOEA
DYSENTERY
AND ALL
SUMMER COMPLAINTS OF CHILDREN OR ADULTS
PRICE 35 CTS
BEWARE OF IMITATIONS

BUY YOUR

Drugs & Medicines

—FROM—

HUGHES

THE PEOPLE'S DRUGGIST.

He can select remedies for you in a great many cases. Hughes prepares the best

Remedies for Horses & Cattle.

Advice free. It will pay you to deal with Hughes, at the

Apothecaries Hall,

Charlottetown, P. E. I
sept 5--3m

Grateful—Comforting.

Epps's Cocoa

BREAKFAST—SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in packets by Grocers, labelled thus:

JAMES EPPS & Co., Ltd., Homœopathic Chemists, London, England.

SINGERS

Public speakers, actors, auctioneers, teachers, preachers, and all who are liable to over-tax and irritate the vocal organs, find in **Ayer's Cherry Pectoral** a safe, certain, and speedy relief. It soothes the larynx, allays inflammation, strengthens the voice, and for whooping cough, croup, sore throat, and the sudden colds to which children are exposed, this preparation is without equal.

William H. Quartly, Auctioneer, Minlaton, Australia, writes: "In my profession of an auctioneer, any affection of the voice or throat is a serious matter; but, at each attack, I have been

BENEFITED BY

a few doses of Ayer's Cherry Pectoral. This remedy, with ordinary care, has worked such magical effect that I have suffered very little inconvenience."

"Having thoroughly tested the properties of Ayer's Cherry Pectoral as a remedy for bronchitis and throat affections, I am heartily glad to testify to the intrinsic merits of this preparation."—T. J. Macmurray, Author and Lecturer, Ripley, Ohio.

"Ayer's Cherry Pectoral has cleared and strengthened my voice, so that I am able to speak with very much more ease and comfort than before."—(Rev.) C. N. Nichols, Pastor of Baptist Church, N. Tisbury, Mass.

Ayer's Cherry Pectoral

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price, $1; 6 bottles, $5.

From the Mother Country.

(Interesting items gleaned from exchanges.)

ENGLAND.

The Right Rev. Dr. Mostyn, Vicar-Apostolic of Wales, has issued his first pastoral. The pastoral is published both in English and in Welsh. His Lordship in the closing portion of the letter says: When we look at the past history of our countrymen, who at one time peopled nearly the whole of England, we find much to be proud of, much to console and encourage us in the work which has been entrusted to us. We see how, in the early days of Christianity, they accepted the Gospel of Jesus Christ, and with what care and fidelity they obeyed His commands. Even in the second century, as narrated by Venerable Bede in the first book of his History, (chap. iv), we learn that, "Whilst Eleutherius, a holy man, presided over the Roman Church, Lucius, King of the Britons, sent a letter to him, entreating that, by his command, he might be made a Christian. He soon obtained his pious request, and the Britons preserved the Faith, which they had received, uncorrupted and entire, in peace and tranquility until the time of the Emperor Diocletian" (compare "Anglo-Saxon Chronicles" and "Book of Llandaff"). At the beginning of the third century we have evidence that the Church was flourishing in this island. Turtullian, writing in Africa, speaks of "parts of the territory of the Britons inaccessible to the Roman arms but subdued to Christ" (Adv. Jud. VII). Again, in the fourth century, we find St. John Chrysostom and St. Jerome, when arguing about the unity of the Church in Britain as a striking example of this unity. History tells us that about the year 400 after Christ the Romans withdrew from Britain, whose inhabitants, being unable to repel the attacks of the northern tribes, were compelled to ask the assistance of the Saxons. But these aliens soon turned on the Britons themselves and drove them out of the country, the majority taking refuge in Wales and Brittany, in France. In spite of being driven from their country, they still preserved their ancient Faith—in Brittany even to the present day, and in Wales for many centuries after their defeat by the Saxons. It was long after the troublesome times of the sixteenth century, after many years of persecution, that the Welsh being deprived of priests, gave up the faith of their forefathers. For the Church of England, although by law established in their midst, had never succeeded in gaining the affections of the Welsh people. Many are the saints of whom the Welsh may proudly boast amongst whom we might mention St. Dubritius (Dryfrig), first Bishop of Llandaff, St. Teilo, his disciple, and St. David, the glorious patron of our country, not forgetting St. Winefride, the Virgin Martyr of Holywell. Many indeed are the British martyrs who have shed their blood for Christ, especially St. Alban, the protomartyr of Britain, and SS. Julius and Aaron, of whom Giraldus Cambrensis remarks that after Alban and Amphibalus, they were honored as the proto-martyrs of Britain. But while we are justly proud that our countrymen received the Faith so early in the Christian era, and adhered to it for so many centuries—while we love to boast of these our saints and martyrs, let us not forget that we must stand true to the same Faith and walk steadfastly in the footsteps of these beloved servants of God. We pray God to bless you, and we exhort you in the words of the Apostle: "Watch ye stand fast in the Faith, do manfully, and be strengthened. Let all your actions be done in charity." (1 Cor. XVI. 13.)

IRELAND.

St. Patrick's Church, Belfast, was the scene of an impressive ceremony when the Right Rev. Henry Henry, D. D., was consecrated Bishop of Down and Connor in succession to the late Dr. M'Alister. The consecrating prelate was his Eminence Cardinal Logue. The assistant Bishops were the most Rev. Dr. Nulty, Bishop of Meath, and the Most Rev. Dr. M'Givern, Bishop of Dromore. The splendid church, which was tastefully decorated for the occasion, was filled to overflowing. Full two hundred clergymen occupied seats outside the sanctuary rails, many of them coming from distant parts of Ireland. The remaining parts of the church were occupied by the laity of Belfast, of which there was a most representative gathering. The ceremony was carried out with the impressive solemnity which always characterizes the consecration of a Bishop in the Catholic Church. Most Rev. Dr. Henry, Lord Bishop of Down and Connor, has appointed Very Rev. Daniel M'Cashin, Administrator of St. Malachy's Church, Belfast; and Very Rev. Robert Crickard, Administrator of St. Patrick's Church, Belfast, Vicars-Forane of Belfast and adjoining parishes. Rev. Thomas Callen, CC., Ballymacnabb, county Armagh, while petting a fine setter dog, was bitten by the animal, the dog sinking its teeth into him deeply. The sad news of the death of Professor W. G. Wood has reached Armagh, and was received with universal regret. Professor Wood was born in Armagh, where he spent the greater portion of his life, and where he and his family were highly respected. He was the eldest son of the late Mr Charles Wood, tenor in Armagh Cathedral. At the opening of the session 1895-96 of St. Munchine's Diocesan College, Limerick, the Lord Bishop, the Most Rev. Dr. O'Dwyer, raised the very important question of the necessity of a Catholic university for Ireland. He said we have heard it stated on many sides lately that the present Government will deal with the question of university education. For my part I sincerely hope that we shall not again be doomed to disappointment. Naturally, I look at this question first and before everything else as a Bishop, and seeing as I do on all sides a great intellectual activity, and at the same time a spread of irreligious and socialistic and generally dangerous principles, I desire that the best minds of the country should develop and be trained under the influence of religion and form the bulwark against unbelief and its attendant evils. Hence the mere rumour that we are near a settlement of this question has been to me an infinite satisfaction. And as far as I can see there is hardly any question open in Ireland which the present Government could approach with a greater prospect of reaching a successful issue. If only they will introduce a measure that is sound in principle and large enough, they may be assured beforehand of the sympathy and support of the Catholics of Ireland in carrying it through. We shall consider their proposals as farmers will consider their Land Bill—with an open mind and a sincere desire to settle the question. I cannot see from what side of the House of Commons opposition would arise to such a measure.

SCOTLAND.

On the 25th ult., the annual convention of the Highland Land League was held in Inverness, under the presidency of Mr. J. G. Mackay, County Councilor. Mr. P. A. McHugh, M. P., said the fight of the Irishmen and the Highlanders was the same. It was a fight for the land of their fathers, which God had intended for their use, but of which they had been wrongfully plundered by force and fraud (cheers). There was only one possible solution of the land question, whether in Ireland or in the Highlands of Scotland, and that was the restoration of the land of Ireland to the people of Ireland, and the Highlands to the Highlanders (cheers). A resolution suggested a petition should be presented to Parliament praying for an amendment of the Crofter's Act and other land reforms. In his (Mr. McHugh's) opinion petitions on such questions to the present Government would be quite futile. The crofters would be better advised to leave petitions alone and go on with their agitation. If it was found necessary to send gunboats and redcoats to collect rents in the Highlands and Islands that fact would excite much more attention than any number of petitions to Parliament. He was happy to recognize that two distinguished countrymen of his—Messrs. Michael Davitt (cheers) and John Ferguson, of Glasgow (cheers) had actively cooperated in the establishment and working of the Highland League.

Rome and England.

At the recent annual conference of the Catholic Truth Society of England, the Rev. Luke Rivington, M. A., read the following paper: The gist of the Pope's Letter to the English people I take to be this: The people of England are disunited in religious matters, and yet we ought all to be as one. There is a centre of unity divinely constituted; England was torn from this centre in the sixteenth century, and our fellow-countrymen now fail to see that this centre is of divine appointment. We have to use every endeavor to bring this truth home to the minds of our religious fellow-countrymen. We have, above all, to pray for this blessed result. But prayer cannot stand alone; it must issue in every kind of endeavor for this desired end. Among the instruments which are to be used there is one on which I am to invite your discussion, viz, the Press. I have no call to discuss the question as to whether the press should be utilized, when possible, in the interests of the Church. The Holy Father has elsewhere settled that question, and even if His Holiness had not done so, it would have been settled by common sense. The press is one of the great powers of the day, and as such should, of course, be enlisted on behalf of Catholic truth. It is not the greatest power; the quiet, unnoticed word of the Church in building up souls in the life of God is greater far; and I am convinced that even long years of toil in archives, or even in the old tomes of the Fathers, bringing to light the real facts as to the life of the primitive Church, or other periods of her history, is equally needed. But the press has a power of its own and a devilitry of its own; it has a charm and a grace, too, which is all its own. These, therefore, must be used in the service of truth. And we have this undeniable fact before us: The press, taken as a whole, is willing to allow our case to be placed before the public, where common fairness demands that the other side be heard. And there has, in consequence, of late been a great deal of correspondence on Catholic matters going on in the newspapers all over England. False statements have been corrected, misconceptions cleared away, or at least the attempt to clear them away has been made, and people have learned that Catholics are not the unreasoning persons that they have sometimes been thought. But a world of work has yet to be done in this direction. What an opening for the enterprise of any man or woman who has a little leisure and a little power of expression. But if our work is to command success their are certain conditions under which it must be done.

I put first civility and courtesy. In correcting a mis-statement or exposing an historical inaccuracy, there is no use in indulging in shrieks of horror at your opponent's ignorance or seeming bad faith. State the facts and let them do their work. This is sometimes the hardest thing in the world to do. It implies self-restraint; and you are burning to avenge an insult poured upon the sacred cause. It involves a sense of your own liability to error, and you are heavily loaded with facts that are sure and certain. But whatever the difficulty, civility and courtesy are simply indispensable to the work before us. I know of one place where a long correspondence had been zealously conducted by a Catholic living at a distance, who had at last given way to the temptation of simply having a fling. The result was deplorable. The arguments had begun to tell with some, but the opponent would not give in, and hence the outburst of incivility, which led to the curtain being drawn and the correspondence closed at a great disadvantage. We must always remember that our object is not, or need not be to bring the opponent to his knees, but to exhibit our case in such light that onlookers may be drawn to the truth. Your opponent is one, your readers are many. Write for those who are open to conviction, and with severe self-restraint state the facts that have been suppressed or misrepresented, and leave the matter there. Do not always put the ermine on to your own shoulders, but place your readers in the flattering position of judges. They like it and may be won.

Another point which I think of importance is this. The field on which so many controversies are conducted just now is that of history. Not infrequenly, people write to a third person for information, and on receiving it, not merely retail (which is all right), but imbellish it. Now these improvements, always in favor of your thesis, are pure imagination; and it will never do to draw on our imagination in serious controversy. We must be accurate, not by haphazard, but by conscious deliberation. It is better to let the matter go by default, than prop up our position by anything of which we are not quite certain. Again, it is not, surely, always necessary actually to give the answer to a misapprehension. It is sometimes sufficient to indicate where the answer may be found. Recommend a book, pointing out, if necessary, chapter and page where the answer is to be found. It may be said that people cannot get at a book, but they can buy a paper. This is true. I should not recommend any controversy in newspapers, if it were not true. At the same time, there are subjects which cannot be satisfactorily dealt with in a letter to a newspaper. As old Horace warns us, you try to be brief and you become obscure, yet you are compelled to be brief. But if you recommend a book where the subject is well dealt with, any one who is in earnest will endeavor to get at the book, unless it is an old one and only to be found in such libraries as the British Museum. But now that the Catholic Truth Society exists, this is seldom the case in the kind of controversy that is carried on in a newspaper. Of course, in such a controversy as that which took place in the Times on Anglican Orders last winter, the case is different, but that would naturally be left to experienced hands, and I am not writing this paper for such. Let me strongly recommend those who feel drawn to engage in newspaper controversy to make a study of the several volumes of the Catholic Truth Society. It is often too late to get them up when the need of using them arises. You must know where to turn for the particular point. They should go through the mill of your own mind if they are to be effective. I am not, however, recommending those who have a distaste for controversy to compel themselves to enter upon such a course of reading; they may have other and more important work to do.

But besides newspaper correspondence, there are newspaper reports. I believe there is a wide field for work here. Even if a verbatim report is allowed insertion, there is room for vigilance. Reporters nowadays are wonderfully accurate in many cases, but less so in reporting Catholic than other matters. For they do not often understand Catholic terminology, nor the trend of an argument in the Catholic direction. Consequently little important words go astray and the whole of an argument is spoilt. If whenever there is a Catholic affair being transacted in public, some one were on the alert to get a view of the proof-sheet, a good deal of unfortunate misunderstanding might be avoided. Fancy my astonishment on seeing one morning that I had told an audience that at the time of the "Reformation" there was placed in the middle of every church a Communion table one hundred and thirty yards long. Many of my old friends must have thought that since I became a Catholic I had become demented. I really said that the Communion-table was placed in the middle of the churches for one hundred and thirty years. On Sunday last the Bristol press, at least one important paper, made Cardinal Vaughan say from the pulpit, when speaking of our Blessed Lady and our Divine Lord, that "the Mother and Child were even together"—exactly what Protestants are always accusing Catholics of saying. Of course His Eminence did not make Our Lady, a creature, equal to her Divine Son, the Creator—he said that "the Mother and Child were ever together." Occasional slips like this do not matter, But I have noticed a great many of late. It seems to point to the advisability of those who have the arrangement of Catholic matters in any particular place paying special personal attention to the exactness of the reports that find their way into the local papers.

But, above all things, there is the difficulty of obtaining good summaries or resumes of what is said by Catholics in public. It is quite an art to draw up a good resume. It consists not in stringing together detached sentences, and so loosing all the meaning, but in seizing the salient points of an argument and concentrating what has been said into a few well chosen words. This is not at all the same as an accurate verbatim report. It involves a knowledge of the subject, at least a real appreciation of what has been said. We suffer dreadfully as Catholics in this respect. And I mention it here because, unless we do emphasize the fields of work which are open to the intelligent Catholic, they are liable to be overlooked. It is impossible for speakers, or preachers, or teachers, to supply the resume themselves at all times. One who supplies it for them takes a most helpful part in the work of the Church. There are, I am persuaded, many ladies who, with all the new methods of education, could do much in the same line. They are often quicker to perceive the gist of an argument, and have a facility of expression which makes them very valuable allies in such matters. My great desire, however, in putting before you these few considerations, is not so much to insist on any idiosyncrasies of my own as to emphasize the great fact that a path is open to us at the present, such as never was before, for bringing before the public, in indirect, as well as direct ways the true character of the Church's teaching and discipline. We must put our shoulder to the wheel—do something—try to do it well—pull together. The thoughts concerning reunion that are filling the atmosphere of thought at this moment cannot but have the effect of drawing some to see that our Lord has appointed a centre of unity round which those who really desire unity, and not merely a spurious union, must gather if they would do their appointed work in their day. We must be prepared for discouraging throwbacks now and again. A good deal of this talk about reunion is, doubtless, due to that laxer view about dogmatic truth, that real indifference to the absolute character of truth, which is the bane of our day. But the subject is before the public, and it is for us to make due use of that fact.

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

Royal Baking Powder

ABSOLUTELY PURE

The Religious Situation in France.

As we announced last week, a consciousness of the gravity of the crisis, now not far distant, when action will have to be taken in regard to the new law by the Superiors of religious orders, is exercising a sobering effect upon many who at first were all for resistance. It seems to be now certain that the various Congregations will not follow the same line of conduct, but, following the advice of His Holiness the Pope, will decide to pay or refuse the new imposts according to the special interests involved in each case. The captain of a vessel or the governor of a town, who, in the moment of defeat fires his powder magazine, may be worthy of praise: but the Church in France is in no such extremity. Combined resistance might certainly bring about a crisis in her history when it would become a question of her existence or non-existence as at present constituted. It might involve the breaking of the Concordat, the suppression of the Budget of Public Worship, besides the other thousand and one consequences that follow on such eventualities. This is acutely realized. In this mood *Le Monde* of September 26 has a leading article in which its readers are counselled to await in calmness the decisions of the religious superiors, and then to set perseveringly to work on the electorate as the base of their operations. Much ignorance prevails among the electors, but upon a multitude of other points as well. The Catholics of France have been eighteen years under the domination of those who make a public profession of their Atheism and of their determination to undermine and destroy the influence of religion in the land. All this, therefore, is to be set before the electors—the composition and spirit of the dominant part, what they aim at and what they have already accomplished. The service of the press is to be more and more enlisted, and the adoption of the system of Conferences, which has done so much to give life and influence to the Socialistic party, is earnestly recommended. Candidates for the Chambers are to be questioned, as well as those who aspire to the humbler positions of the municipalities. Of course greater unity of action must at the same time be cultivated, so that, when one portion of the body thus formed is hurt, there may be almost an instinctive action of the other parts to protect it.—London Tablet.

It must make the bones of Bede and Alcuin rattle with righteous indignation to have the Protestant Bishop Coxe claim that his denomination is the same church as theirs. Why did he not also call it the church of Fisher and Campion, and the Church of the other blessed martyrs of England who were put to death by Henry VIII. and Elizabeth because they would not forsake the faith of their fathers for the new religion. The Church of Bede and Alcuin is the Church of Wiseman, Manning, Newman, Spencer, Dalgairns, Faber and Vaughan.—Catholic Review.

Baby was troubled with sores on head and legs. I tried "Palmo-Tar Soap." In a very short time the sores disappeared, skin became smooth and white, and the child got perfectly well.
MRS. HOLTEMAN, Crediton.

Only 25c. Big Cake.