THE DAILY EXAMINER.

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NEW SERIES — CHARLOTTETOWN, P. E. ISLAND, SATURDAY, FEBRUARY 23, 1895. — VOL 34.—NO. 199

ALENDAR FOR FEBRUARY, 1895

First Quar 2nd day, 8h 3.6m, p. m.
Full Moon, 9th day, 1h 10.5m p. m.
Last Quar 16th day, 8h 56 3m. a. m.
New Moon, 24th day, 0h. 3.12m. a. m.

	Day of Week.	Sun rises	Sun sets	High water
		h m	h m	morn
1	Friday	7 29	4 59	2 43
2	Saturday	28	5 0	3 37
3	Sunday	26	2	4 50
4	Monday	25	3	6 22
5	Tuesday	24	5	7 46
6	Wednesday	23	6	8 52
7	Thursday	21	8	9 53
8	Friday	20	9	10 35
9	Saturday	18	10	11 15
10	Sunday	17	12	11 58
11	Monday	16	14	atr'n49
12	Tuesday	14	15	1 12
13	Wednesday	12	17	1 52
14	Thursday	11	19	2 38
15	Friday	9	20	3 39
16	Saturday	7	22	4 52
17	Sunday	6	23	6 16
18	Monday	4	24	7 30
19	Tuesday	2	26	8 28
20	Wednesday	1	27	9 13
21	Thursday	6 59	29	9 53
22	Friday	57	30	10 26
23	Saturday	56	32	10 56
24	Sunday	54	33	11 26
25	Monday	52	34	11 55
26	Tuesday	50	36	morn
27	Wednesday	48	38	0 24
28	Thursday	6 46	5 39	0 56

THE DAILY EXAMINER

THE LEADING DAILY NEWSPAPER OF P. E. ISLAND,

Issued every afternoon, from the office of the EXAMINER PUBLISHING COMPANY, in the London House Building, Queen Street.

RATES OF SUBSCRIPTION.
(IN ADVANCE)

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SIX MONTHS	2.00
THREE MONTHS	1.00
ONE MONTH	0.35

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R K Brace, Cor. Euston and Hillsboro St.
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s issued every Friday morning from the publishers' office. It is made up of matter which has appeared in the Daily editions, and is a first-class weekly newspaper—interesting and full of the latest news.

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THE FASHIONABLE TAILOR.
feb14

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MANUFACTURER OF
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CHARLOTTETOWN, P. E. ISLAND.

All orders promptly attended to.
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Any Color
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Direction Book and 40 samples of colored cloth, free.
WELLS & RICHARDSON Co., Montreal, P.Q.

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Take no other.

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KNOWN all over the World for its purity and beautiful lathering and cleansing properties.

Has been reduced in price and now sells at 6c. Per Twin-Bar

For every twelve "Sunlight" wrappers sent to the Canadian Head Office, 43 Scott Street, Toronto, Lever Bros., Ltd., will send post paid a useful paper bound book, 160 pages.

dy 6i wy 1i—feb20

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Of Cheap Sounding Advertisements, and

BUY YOUR COAL

at the OLD RELIABLE, where you can get what you want at the right price, as my many hundreds of customers, who have constantly been supplied by me for the last FOURTEEN YEARS, will bear testimony.

I am not confined to the production of ONE SYNDICATE, but draw my supplies from SIX DIFFERENT COMPANIES.

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Charlottetown, February 12, 1895.

G. A. DIXON & CO.,

THE SWELL TAILORS.

JUST OPENED UP,

2 Large Cases Tweeds,

VERY NOBBY GOODS.

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Charlottetown, Feb. 15, 1895—dy — Successors to C. Robertson.

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And Everything in the Grocery Line is Cheap

—AT—

McKENNA'S CHEAP GROCERY STORE

QUEEN STREET, CORNER OF DORCHESTER.

Charlottetown, November 29, 1894—dy & wy 3m

CHRISTIANITY AND AGNOSTICISM.

Lectures Delivered by the Rev. James Simpson, at St Peter's Cathedral, Charlottetown, P. E. I.

VIII. MODERN THEORIES CONCERNING THE RESURRECTION.

Last Sunday I brought before you the evidence we have for believing in the truth of the Resurrection of Jesus Christ, and it was briefly this: "Even if we were to give up the gospel narrative altogether as the product of a later age we still have St. Paul's epistles to the Romans, the Corinthians, and the Galatians, which are of unchallenged authenticity, since no reputable authority anywhere can be cited in favor of bringing any of these down to a later date than twenty-eight years after the death of Christ. In all these epistles the literal facts of the Resurrection are either taken for granted or emphatically affirmed. And in one of them the apostle asserts that Christ was seen after His resurrection not only by all the apostles but by 'above 500 brethren at once, of whom the greater part remain unto this present.' We must therefore accept the evidence of St. Paul at least so far as this: that belief in Christ's Resurrection was universal in the Christian church, while the majority of His followers and Jewish contemporaries were alive and able to expose the fraud and delusion if it were possible.

The question before us is now reduced to a very definite issue. There are only two alternatives that are possible ones. Either the Resurrection was a fact, as the disciples of Christ declared, or the belief in it must be founded on some species of delusion. I say that the alternatives are only two, because the leaders of the most advanced infidelity have long since abandoned the idea that the Apostles intended to deceive their readers, or to practice a pious fraud. "History," says Baur, a German Rationalist, "must hold to the assertion that to the faith of the disciples the Resurrection of Jesus Christ was a fact certain and indisputable. It is in this faith only that Christianity found a ground solid enough to erect upon it the superstructure of its whole historic development." And Strauss, another of the same school, declares that "the historian must acknowledge that the disciples firmly believed that Jesus had risen;" and he refers to St. Paul's statement in these words, "The fact that the Apostle Paul heard from the mouth of Peter, of James, and of others besides, that Jesus had appeared to them, and that they all, and the 500 brethren also, were absolutely convinced that they had seen Jesus living after he had died, is one which we will not call in question." Many such quotations as these could be given to show that the theory of imposture or pious fraud as an explanation of the Apostolic testimony to the Resurrection need no longer be reckoned with, since it has been altogether abandoned by intelligent skeptics.

"Happily the second alternative, that the belief in the Resurrection was owing to some delusion of the followers of Jesus, is resolvable into two suppositions, and two only. The first of these is the one more generally propounded by unbelievers: that one or more of the disciples in the height of their enthusiasm and credulity saw visions of Jesus after His crucifixion and mistook them for a resurrection, and on the strength of this they induced others to believe it. The second supposition is that Jesus did not really die from the effects of His crucifixion — that He recovered from His wounds, and that His credulous followers mistook this recovery for a resurrection." These two suggested explanations are called respectively the vision theory, and the swoon or resuscitation theory. We will consider them in order.

I. The Vision Theory. It is claimed that the disciples were deceived by their overheated and highly-wrought imaginations. It was a moment of great excitement. The minds of the apostles were full of eager expectation. Jesus had spoken to them of His Resurrection. Their yearning hearts are filled with a fervent and uncontrollable desire. Reason for a time has lost its balance. Enthusiasm reigns supreme. The intensity of their faith breaks the barrier of the grave—they see what they expect to see. Mary Magdalene, who seems to have been the first witness of the so-called Resurrection, being of an enthusiastic temperament (of this by the way there is no evidence) and laboring under mental disease (another assumption) fancied that she saw Jesus the morning of the third day when she went to the sepulchre. It is further claimed that the disciples were so excited by this story repeated to them by the Magdalene, that they also fell victims to the same delusion, and fancied they too saw Him risen from the dead. Then these visions spread, almost like an epidemic, among the followers of Jesus, who being credulous persons, accepted them as realities, and so, to quote the words of the author of Robert Elsmere, "in the days and weeks that followed, the devout and passionate fancy of a few mourning Galileans begat the exquisite fable of the Resurrection, and (this is the wonderful part) became so firmly persuaded of it that they devoted their lives to the preaching of this extraordinary occurrence, and built upon it the splendid structure of the Christian Church, which has filled the ages with miracles of beneficent activity." As this explanation, improbable as it is, appears to have a great fascination for those who are impressed with the moral grandeur and beauty of the life of Jesus, and yet who do not accept Christianity it demands very careful and exact investigation. Let us then confront this theory with some of the facts of the case. Dr. Carpenter, the eminent English physiologist, (himself an unbeliever) has pointed out the fact that "according to well established principles of mental philosophy three mental states are necessary to enable even the most enthusiastic and credulous persons to mistake subjective impressions for external realities. These are prepossession, fixed idea and expectancy." But there is not only no evidence of the existence of these states in the disciples, there is distinct and abundant evidence of the existence of an opposite condition of mind. If we take the historical narrative of the event as it appears in the gospels (and remember our opponents admit that the writers had no intention to deceive but related what they believed to be the plain and simple facts) it is certain that the state of mind of the followers of Jesus on the evening of the crucifixion must have been one of utterly blasted hopes and expectations. Their master to whom they had united themselves in the belief that He was the Christ the King of Israel, had breathed his last on the cross, and instead of assuming a kingdom His enemies had terminated His existence in agony and shame, His remains had even been consigned to the tomb, and they, His companions, had fled lest they should share His fate. Their cause was gone. What one quality was there in these men to account for the story of the Resurrection? Despondent and out of heart, in fear of their lives, sorrow-stricken with a sense of an irreparable loss, without hope or expectation of brighter days, they were the last men in the world to conceive or imagine anything so unlikely as a rising from the dead. Even the holy women who clung to Jesus with passionate devotion in the hours of His bitterest humiliation, had no such thoughts. They lingered at the sepulchre weeping and bewailing, but without hope, without any thought of seeing Him again, They came back very early on the Sunday morning, not with any idea of a Resurrection but to embalm the body of Him they loved. There was absolutely no material for a vision, no ground in which such an idea could take root. Before we can see a vision we must be strongly impressed with an idea, and be fully persuaded that the idea will be realized. A vision comes from within, and unless the state of mind is such as to produce it, we cannot possibly conceive it taking place. It is easy to draw a beautiful and poetic picture of the Galilean peasants, fully impressed with the idea that Jesus would rise from the dead, and eagerly expecting such an event to happen, and then to argue that the vision theory is a very natural and rational explanation of what is called "the beautiful fable of the Resurrection." But then you see the picture drawn is not in accord with the facts of the case, and the conclusion based upon it falls to the ground. To my mind this is sufficient to dispose of the vision theory, but there is still more to be said against it.

II. This vision spoke to those to whom it appeared—held long conversations with them—walked with them in broad daylight—gave them extended instructions as to the propagation of the Gospel and the constitution of His Church. Is this consistent with what we know of other instances of mental hallucination? Surely if these Galilean fishermen, under the influence of enthusiasm and credulity, and affected by morbid mental conditions, could evolve in their disordered fancy the programme of the mightiest social and moral and religious organism the world has ever known, it is time to proclaim that mental hallucinations are to be sought after as the fruitful sources of wisdom, and the morbid mind is to be looked to as the parent of the most beneficent plans for the well-being of mankind."

III. But suppose it is claimed that the Gospel narrative cannot be accepted as evidence here, since it is only rsasonable to expect the writers to be biassed in their accounts in order to make the Resurrection appear as unlooked for as possible; We have still those never disputed first four epistles of St. Paul to fall back upon for our argument. And Agnostics must surely lament that they are bound to acknowledge their authenticity. "In one of these letters (the first to the Corinthians, cap. xv) as I pointed out last Sunday, the writer tells us that the risen Christ was seen on two occasions by all the Apostles, and again by 500 brethren at once. Is this within the limits of the wildest imagination—that eleven persons should at the same moment fancy that they saw the same person, and that He spoke to them, and spoke the same words? And that they all imagined that He ate and drank with them on purpose to convince them of the reality of His appearance—that it was not a phantom they saw, but their well beloved Master Himself? Even this does not represent the full extent of the demand upon our credulity which this hyphothesis makes. For it asks us to suppose that in broad daylight five hundred persons had simultaneously the same hallucination. Who is credulous enough to believe such an explanation of the admitted fact that these persons believed they saw and conversed with and ate with and listened to, the same Jesus whom they had known and loved before His crucifixion! "Is it possible for a crowd of people to be deceived in exactly the same way by their imagination, if there were no objective reality in the appearance? If, for instance, some one who had lately died in this town were to appear suddenly in this church now and speak to us all, with the same tone of voice we knew so well—allow us to speak to him and question him. If he came close to us and pressed our hands in his and submitted to be touched and handled by us, it would be quite impossible for us to regard such an appearance as a delusion. Now this was precisely the way in which Jesus appeared to His disciples. Among these five hundred brethren there must have been many like St. Thomas, of a skeptical turn of mind, who would not believe without the evidence of their senses, and yet they were all convinced, and retained their belief unto the end."

IV. "But if all these objections could be met, or ignored there is still another which interposes an insuperable barrier to the acceptance of the theory of visions as an explanation of the Resurrection. It is this: Upon that hypothesis what became of the body of Jesus? Remember the state of the case. St. Paul's undisputed testimony (not to refer to any other) establishes the fact that the supposed resurrection took place on the third day after the crucifixion. If, then, the body did not rise, but remained in the custody of the disciples, the story of its resurrection would quickly have been dissipated by the inexorable fact of the existence of the dead body. If, under the circumstances, they had continued to preach the Resurrection, they would plainly have been guilty of a wilful and deliberate imposture, a supposition which has been abandoned, as I have shown, by almost all intelligent and educated skeptics. If, on the other hand, the body was in the custody of the Romans or the Jews, why was it not produced to confound the deluded disciples who were turning the world upside down preaching that Jesus had risen from the dead? Only a few weeks elapsed between the crucifixion and the day of Pentecost, when all Jerusalem was in uproar over this new doctrine of Jesus and the Resurrection. Now it was of the greatest importance to the Jews to confute the teachers of this sect of the Nazarenes, and had they produced the body of Jesus they would have completely overwhelmed them. For then they would have been found false witnesses to God in testifying that Jesus was risen, or else all men would have pitied or despised them as deluded dreamers, and so they would have lost all credit with the people and the new sect would have been strangled at its birth. Argument, authority, imprisonment, scourging, would all alike have been unnecessary to crush these poor fanatics who were doing such mischief to the cherished customs and institutions of the nation. By simply exhibiting the dead body in public their aim would have been reached. There would have been an end of Christianity there and then, and once for all! But this they did not do, because they could not do it.

Thus neither friends nor enemies could produce the body. What, then, is the rational conclusion? The body had disappeared, because Jesus had indeed risen from the dead. The disciples were not deluded by the phantom of an excited brain. Those numerous appearances were realities, and the Christian Church was not founded on the hallucination of an hysterical woman who communicated her enthusiasm to the rest of the disciples. The mightiest moral agency the world has ever seen did not spring from a delusion, a chance trick of the senses. The courage and the faith, the rugged strength and the patient endurance that conquered the world, were not born of the phantoms of disordered brains. The practical sense, the well poised judgment, the lucidity of thought, the invulnerable dialectics of the author of the epistles to the Romans and the Corinthians did not flow from a mind so morbid in its action as to be unable to distinguish fact from fancy. So much for the vision theory. Surely a person requires less credulity to believe the fact of the Resurrection than he does to accept this as an explanation of the positive assertions of the apostles." (McKim.

II. We will now turn to the swoon or resuscitation theory—i. e. Jesus did not really die, but was taken down from the cross in a swoon, that He subsequently recovered and lived in profound retirement ever afterwards, and that His followers mistook this for a resurrection. This theory was regarded as exploded until recently revived by Prof. Huxley in some articles written in the Nineteenth Century Magazine. I have no desire to sneer at Prof. Huxley's learning, I am quite prepared to acknowledge him as one of the intellectual giants of the age; but we all know that the most learned of men do take up fads and theories which are, to say the least, illogical and unreasonable. The only wonder is that they cannot see their defects themselves. Let us examine this one. "Jesus had been subjected for hours to extreme physical torture (the agony of crucifixion is too well attested to allow us to doubt this, even if we are not prepared to accept the Gospel narrative of the agony in the garden—the arrest—the trials—the buffeting and the scourging). After hanging a long time upon the cross He swooned away. The collapse was so great that the spectators thought Him dead. Then He was taken down and buried, and gradually by virtue of the soothing spices, and through contact with the cool stone of the sepulchre, He revived. For thirty-six hours he remains within the tomb without food or drink, waiting an opportunity to escape. At the end of that time the Roman soldiers fortunately go to sleep at their post (a thing in itself incredible) and in some way (which, however, is unexplained) the stone is removed from the door, and then Jesus creeps forth, exhausted by loss blood. His long fast, His terrible prostration, and dragging His poor, worn, emaciated form,—with his wounds still bleeding and unhealed—to where His disciples are assembled, and presents Himself to them as the conqueror of Death—the Lord of Life and Glory. What is there here to inspire hope and triumph, or to turn the sorrow of Good Friday into the joy of Easter? His disciples might have met Him with tears of pity and compassion, and ministered to Him in His sore distress, with loving and tender sympathy, but could that sight have filled their minds with the Christian idea of the Resurrection? Was there anything to suggest the thought of Life through death, or to give birth to the rapture of St. Paul, "Death is swallowed up in victory"? The Rationalist Strauss is too clear eyed to accept such a monstrous improbability. He exclaims, "A man half dead, dragging himself in languor and exhaustion out of his tomb, with wounds requiring careful and continuous medical treatment—could he in such a state have produced upon the minds of the disciples the impression that he was the victor over death and the grave—the Giver of Life? . . . Such a return to life could only have served to weaken the impressions which Jesus had in His former life made upon their minds, . . . and could never have turned their sorrow into enthusiasm and intensified their admiration into adoration." (Strauss, quoted by Godet, Lectures in defense of Christianity).

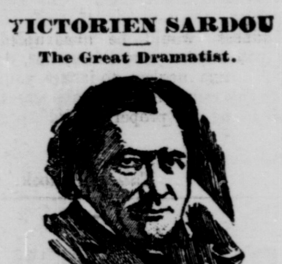
Again, if this theory were true, Christianity becomes the greatest and most shameful imposture which has ever victimized the world. We cannot hold this explanation and save the character of Jesus. Even if we can imagine the disciples being deceived, at any rate the chief actor in the scene knew that there was no resurrection. Here there was no possibility of a delusion. If the disciples were mistaken Jesus must have known it, and allowed them to believe a lie. But even those who deny the Resurrection agree with the believer in exalting the human character of Jesus as the grandest and noblest of the sons of men, and yet, strange to say they would have us accept a theory which shatters that character to the dust, and degrades the Hero of humanity to the rank of the world's adventurers and deceivers. Such a burlesque of history is incredible."

But further, if Jesus recovered at all, His body must have passed from the custody of His enemies into that of His friends. Our only knowledge that such was the fact is derived from the Gospels. To do so was contrary to the Roman custom. If, therefore, the testimony of the Gospels is accepted for this fact, it must be valid for a great deal more. To accept this solitary statement and to reject all their others is absurd. And once more. In this case, what became of the body of Jesus eventually? Did He die like other men? If so how are we to account for the joyful trustfulness of His disciples in His triumph over death? "Christ being raised from the dead dieth no more," was their triumphant confidence.

As these two hopelessly impossible theories—the vision theory and the swoon theory—are the only alternatives to the Resurrection of Jesus Christ having been an actual occurrence, it follows that it is as firmly established as any fact in history. As such it forms an adequate account of the origin of the Church and the power with which Christianity has acted upon mankind. It frees us also from the terrible alternative, that if the Resurrection is a fiction the most beneficent influence ever brought to bear on man is an unreality, and that the holiest and best have during eighteen centuries been bowing before One who has been sleeping the sleep of unconsciousness—who can neither sympathize with them nor accept their love If all the sacrifice which during this long period of time has been offered to Him, has been offered to a shadow, full well may we join the preacher who had wearied himself in the pursuit of unrealities in exclaiming: "Vanity of vanities, all is vanity!"

VICTORIEN SARDOU

The Great Dramatist.



The mobile features of this great man are seen above. Sardou is the great wizard of the stage, clothing his characters in flesh and blood, and making them live. He makes, not mummies, but men and women, as witness the realistic portrayals of Bernhardt,—chiefly the master's thought. When body and brain are weary with work, anything that will drive away the blues must possess a great value, It is the verdict of Sardou that "Vin Mariani," the great tonic-stimulant, possesses this subtle power. This is what the great man says: "'Vin Mariani' is perfect, gives health, drives away the blues, and is of such excellent quality that whoever tastes it might almost desire to be forever debilitated and depressed, thus to have a pretext to drink it." Celebrated men and women, the world over, have spoken similarly of the stimulating, nourishing effects of "Vin Mariani" upon body and brain. A preparation from pure grapes and carefully selected coca leaves, "Vin Mariani" is more tonic than quinine, and yet it never constipates. For the convalescent it is invaluable; for all enfeebled people, it has a magic restorative property. Send your name to Lawrence A. Wilson & Co., Montreal, the Canadian Agents, and you will receive an album containing the portraits of a large number of celebrated people, who have used "Vin Mariani" with wonderful results, and who speak highly of it.

EFFECT OF THE FRENCH TREATY. WINES AT HALF PRICE.

The Bordeaux Claret Company, established at Montreal in view of the French Treaty, are now offering the Canadian connoisseur beautiful wines at $3.00 and $4.00 per case of 12 large quart bottles. These are equal to any $5.00 and $8.00 wines sold on their label. Every swell hotel and club are now handling them, and they are recommended by the best physicians as being perfectly pure and highly adapted for invalids' use. Address, Bordeaux Claret Company, 30 Hospital Street, Montreal.

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 heavy 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.

Scores of Quaker families in Southern Pennsylvania have preserved the marriage certificates of their ancestors for many generations, signed, as is the Quaker custom, by all the guests at the ceremony.

Mrs. Pancake (suspiciously)—Why are you hanging around my back window so

Tramp—Ma'am, those apple pies are as purty as pictures, an' I'd like to be the frame o' one o' them.—Harper's Bazar.

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Weary Nights of Suffering.

NERVOUSNESS AND SLEEPLESSNESS THE CAUSE.

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Modern civilization and life is marred and saddened owing to the great prevalence of nervousness, sleeplessness, irritability depression of spirits and nervous headache.

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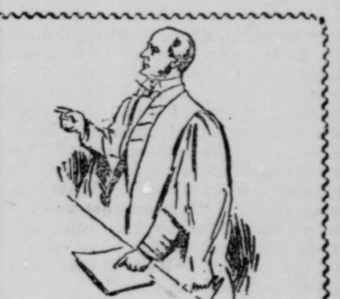

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Think Of It. In use for more than Eighty Years, and still leads. Generation after Generation have used and blessed it. Every Traveler should have a bottle in his satchel.

Every Sufferer From Rheumatism, Sciatica, Neuralgia, Nervous Headache, Diphtheria, Coughs, Catarrh, Bronchitis, Asthma, Cholera-Morbus, Diarrhoea, Lameness, Soreness in Body or Limbs, Stiff Joints or Strains, will find in this old Anodyne relief and speedy cure.

Every Mother Should have Johnson's Anodyne Liniment in the house for Croup, Colds, Sore Throat, Tonsilitis, Colic, Cuts, Bruises, Cramps and Pains liable to occur in any family without notice. Delays may cost a life. Relieves all Summer Complaints like magic. Price, 35 cts. post-paid; 6 bottles, $2. Express paid. I. S. Johnson & Co., Boston, Mass.

Trade supplied by W. R. Watson Charlottetown.

NEWS NOTES.

Almost all the Turkish taxes are farmed out, and the resulting corruption is very great.

The total net imports into Germany of wheat in 1894 were 4,055,000 quarters, against 3,225,000 last year.

The exports of rye from the United States during 1894 were only 8,674 bushels, against 773,796 in 1893.

A despatch from Shanghai to the Pall Mall Gazette says it is asserted England and Russia have offered to mediate between China and Japan.

The steamer Newfoundland has sailed for the sealing fishery from Halifax. She took for St. John's Nfld., several thousand dollars in money and provisions for the relief of the destitute, all raised within a week.

Ireland's acreage under crops including meadow and clover was last year placed at 4,938,000 acres. Of this 717,000 acres were in potatoes and 1,255,000 in oats, this forming the large farm crop. The average yield of oats per acre last year was approximately 55 bushels or much the same as the year before and compared with 48½ bushels during the period 1883-92. The average of potatoes for a series of years is 135 bushels per acre.

Although it is difficult to get at the facts, there seems no doubt that Cardinal Vaughan, who is still at Rome, has fallen under the displeasure of the Pope. The more common explanation is that he ventured strenuously to urge against Leo's favorite idea of beginning an active propaganda to reconvert England wholesale, and insisted that this was not only futile, but would imperil the chance of the individual conversions which he hoped to make. But it is also said that the real difficulty turns on Cardinal Vaughan's proceeding with plans for a magnificent costly cathedral in London without consulting the Vatican. The Pope is said to have recalled to him Cardinal Manning's famous condition, precedent to such a structure, and to have asked him if it were now happily true that there were no Catholic poor in London.

Mr. J. Alcide Chaussé
Montreal, P. Q.

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Whenever Given a Fair Trial Hood's Proves Its Merit.

The following letter is from Mr. J. Alcide Chaussé, architect and surveyor, No. 153 Shaw Street, Montreal, Canada:

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen:—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 152 pounds, but since

HOOD'S Sarsaparilla CURES

I began to take Hood's Sarsaparilla it has increased to 163. I think Hood's Sarsaparilla is a marvellous medicine and am very much pleased with it." J. ALCIDE CHAUSSE.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Coughing.

For all the ailments of Throat and Lungs there is no cure so quick and permanent as Scott's Emulsion of Cod-liver Oil. It is palatable, easy on the most delicate stomach and effective

Scott's Emulsion

stimulates the appetite, aids the digestion of other foods, cures Coughs and Colds, Sore Throat, Bronchitis, and gives vital strength besides. It has no equal as nourishment for Babies and Children who do not thrive, and overcomes **Any Condition of Wasting.**

Send for pamphlet on Scott's Emulsion. Free.
Scott & Bowne, Belleville. All Druggists. 50c. & $1.

PRUSSIAN OIL is just the stuff for Toothache!

Don't groan and moan with Headache! Use PRUSSIAN OIL.

Don't swear! Cure your Corns with PRUSSIAN OIL!

He—Is marriage a failure, my dear?
She—No! Not when they keep PRUSSIAN OIL in the house as we do, Duckey.

Use PRUSSIAN OIL for Bronchitis and Colds. It is grand!
"For this relief, much thanks."—Shakespeare.

Don't mention it, Mr. Shakespeare, PRUSSIAN OIL will always give you relief. Try it again.

Stop that limping gait! How? Use PRUSSIAN OIL. wy & sat—feb1

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Inland Steam Navigation Co.

The Annual General Meeting of the Shareholders of the Inland Steam Navigation Company will be held in the Room in Queen's Buildings, King Street, (now occupied by the Harbor Light), on SATURDAY, the 2nd of March next, at 3 o'clock, p. m.

L. C. OWEN,
Secretary.

Charlottetown, Feb. 14, 1895.