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Eat them yourself. Don't let the bugs do it. Kill the bugs. Kill them to stay killed. Several things that sell will do it.

PARIS GREEN is one of them, but for there are others—but this is the most popular, and will do the work, if it is fresh and strong.

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DRUGGISTS AND BOOKSELLERS.

DURHAM CHRONICLE

W. IRWIN, Editor and Proprietor.

DURHAM, AUGUST 14TH, 1902.

THAT RELIGIOUS TANGLE.

B. Reviews Reader's Letter of July 10th.

(Continued from last week.)

Reader asks, "What fruit did Presbyterianism produce in its short triumph in England?" He vouchsafes the answer. "About 60 sects were rapidly organized," but unfortunately the answer is not the right one. A few lines before, he says that the "triumph" lasted 20 years. The superficial knowledge of history which such statements now is astonishing. It is reckless to mutilate facts in this way for the purpose of making a point. If he read usworth, or Hetherington or even Larendon he would not blunder so. At first with regard to the duration of the "triumph." On October 13, 1647, the Long Parliament established the Presbyterian Church in England experimentally, "until the end of the next session of Parliament, which was to be a year after that date? But before that date the Parliament had become subservient to the power of the Army under Cromwell. Presbyteries and synods were soon superseded by his committee of Triers, while the Presbyterian ministers were ejected in mass by Charles II in 1662. So much for Reader's "20 years." I cannot, at the utmost stretch of charity imagine that Reader unknowingly confounded Presbyterianism with the Independency of Cromwell and the Commonwealth. He must know that the Independents were as bitterly opposed to the Presbyterians as were the Anglicans themselves, hence, to class the two as one was not altogether in the interests of truth. His answer as to the "fruit" of Presbyterianism is equally wide of the mark. It is only necessary to know the real duration of the so-called "triumph," to refute utterly, as impossible, Reader's answer. Any of the sects were in existence before this triumph of Puritanism. None of them in all probability antedated even the Church of England "as by law established." Reader must go deeper into history to get at the truth. Then the human mind is fettered in richness for any considerable time and it breaks in upon it, the invariable tendency is to go to extremes. The rights of liberty are so great that it is natural for the released soul to go to excess. This is true in religion, politics, science, etc. When therefore Reader tries to blame Presbyterianism the rise or organization of so many sects or of any sect, he fails to see that the tendency is but the natural pound from the thralldom of the man and Anglican churches which the renaissance brought about both the continent and in England. The people were glad of their liberty and sometimes allowed their liberty to degenerate into the wildest excesses. Moderate spirits stayed near the moorings but those of intense ardor drifted into opinions then regarded as heretical. What are sects heresies but, as Guizot truly says, the fruit of individual opinions? It need not be denied that these sects and heresies have contributed very largely to the life and activity which have induced the noblest developments of intelligence and mind.

the Reformed Church of England high itself a creature of the statute of the first of Elizabeth, as Sir James Kinosh says, may be said to be a relic of this liberty, their enlightened individual opinion and in this respect truly a sect as any other body. Her might as well argue that the of so many sects and heresies—more than sixty be it remarked—in the first centuries of the Christian era a result of some defect in the religion or of Christ and his disciples as to blame Presbyterianism

for so many sects in England during the years following the Reformation. Let him read the "Drug Chest" of Epiphianus in which he will find some eighty heresies described and confuted. If the book were not written by a Bishop, Episcopacy would in all probability, be one of the heresies exposed. This "Drug Chest" might keep Reader in palatable medicine for some time. Rather he it said that Presbyterianism partaking still of the nature of its Founders—the Apostles—broke the shackles which bound the English people and set them free from Ecclesiastical bondage, just as the Christian religion set the believers in the early centuries free from heathen darkness. The two cases are analogous if not parallel and are very suggestive of the liberalizing effect of the Presbyterian System.

Again the quotation from Edwards does not place the responsibility for the rise or organization of these sects upon the Presbyterians, though Reader probably thought an innocent public would make that inference. Edwards blames the "Existing Rulers" for not suppressing the Sectaries as well as the Papists Prelates, etc. That is all. In that blame we can all join, though not in its spirit. In those days of intolerance, all parties, Anglican and Presbyterian, Protestant and Catholic alike, would sternly repress all opposing opinions and parties.

But it may be well to call Reader's attention to one thing which the British nation did receive from Presbyterianism for which even the Anglican Church and all British citizens should be profoundly thankful. This is directly traceable to the Presbyterian System so there can be no cavil about it. I cannot do better than give this in the words of the historian J. R. Green, Vol. III, p. 47: "In jealousy asserting the right of the General Assembly to meet every year and to discuss every question that met it, they (the Presbyterians of Scotland) were vindicated in the only possible fashion, the right of the nation to rule itself in a parliamentary way. In asserting the liberty of the pulpit they were for the first time in the history of Europe, recognizing the power of public opinion and fighting for freedom whether of thought or of speech. Strange to modern ears as their language may be, bigoted and narrow as their temper must often seem, it is well to remember the greatness of the debt we owe them. It was their stern resolve, their energy, their endurance that saved Scotland from civil and religious despotism, and that in saving the liberty of Scotland saved English liberty as well." And this from Fisher's History page 320:—"Wherever Calvinism spread—in England, Scotland, Holland or France—men learned to defend their rights against the tyranny of civil rulers. Moreover, the separation of Church from state was the first step in the development of religious freedom. * * In the Calvinistic system, laymen took a responsible part in the selection of the clergy and in the management of the affairs of the church. The privilege of governing themselves, which they enjoyed in the Christian Society, they would soon claim in the Commonwealth." After all, it does not seem that the Presbyterian system is such a desperate failure as Reader would have us believe. He surely views these things through the colored-glasses of his ecclesiastical prejudices. While we gladly acknowledge the many occasions on which the Anglican Church befriended English Liberty yet it is but simple truth to say that were it not for the "Great dissenting bodies" and the firm stand they took against the Divine Right principle of the Stuart Kings English liberty might still be struggling for its existence. Once more Green says:—"What James was stubbornly resolved on was the restoration of Episcopacy. He wished not only to bridle but to rule the church (the Presbyterian church in Scotland), and it was only through Bishops that he could effectually rule it." I do not wish by these quotations to detract one iota from the glory or greatness of the Anglican church but I do deprecate Reader's attempt to belittle a "system" which has done as much as or more for the cause of civil and religious liberty—for the cause of human freedom than any other system in existence—the Anglican church not excepted.

Another glaring example of Reader's inconsistency is seen in his reference to Lord Macaulay. In speaking of the speech "On the Dissenters' Chapel Bill," he admits that Macaulay "gives the facts." Of course, when the facts are on Reader's side, when he thinks they "make a point for him. But further on he calls the work of the same author "An old musty magazine article," etc. Mark the change. Why is it? Just because the facts are against him. This is a beautiful specimen of Reader's methods. He asserts "but assertion is not proof," that Macaulay "had not given thought to the subject." If so, it will be easy for him to disprove the facts—a task to which he had better apply himself at once and stop mere empty air-beating such as we are given here. It strikes me he will require "the rest of his natural life to overturn the conclusion of the brilliant imagination" of the gifted

historian. The following sentences from Fisher's history p. 89 indicate the methods adopted by men like Reader to sustain their theory: "The origin and development of the early British Church are involved in obscurity. But although history is silent here, the credulity of later generations has never wanted for legends to supply its place."
Yet one more example of Reader's illogical method. I must expose as in duty bound though I should prefer to be silent. I call it "illogical method" out of charity. Its proper name is a much stronger term. In his last paragraph he cites a passage from a book by the Westminster Assembly of Divines to prove Apostolical Succession of Bishops, such as he claims for his church. He means this or nothing. In the quotation, the Divines speak of a "Succession of a Ministry," continued from the Apostles. Immediately following is this remarkable sentence by Reader. "They assert that there has been a succession of Bishops in the Church," etc. They assert nothing of the kind. A "Succession of a ministry" and a "succession of Bishops" are two entirely different things and no one knows that better than Reader. In a succession of a ministry Presbyterians believe fully as strongly as do Anglicans in a succession of bishops and with much more reason and historical basis. It will not excuse Reader to fall back upon the interchangeableness of the words "Presbyter" and "Bishop" in the New Testament. The "Bishop" of the New Testament is not the Diocesan Bishop of his church and when Reader proves that they are the same he will succeed in "the hitherto unaccomplished feat of lifting himself by his own belt."
There is one further question that deserves a word or two. It is the "friendship of the Church of England for the Presbyterians." The friendship was a product of later growth. There was not much friendship shown during the reigns of James I and his Stuart successors. But I rather draw the veil of silence over that period and the untold sufferings Presbyterians were compelled to endure at the hands of the Church. At a later period also, the Methodists suffered from the same source but in a lesser degree. These things belong to a past age—an age when toleration was unknown—Presbyterians do not hold any grudge against the church for these sad days of bitter persecution. They revere and hold in honor the noble men—whether bishops or laymen—who are broad enough to sink minor external differences and co-operate with other Christian bodies in winning souls for Christ and his invisible Church. Let us be friends now. We can help each other. There is not much service to God or humanity in laying bare the weaknesses and frailties of Christians or Christian Institutions and we can profit better by mutually guarding each other's honor and exercising that noble charity that "shall cover a multitude of sins."

In conclusion let me assure Reader and all the other readers of the Chronicle that my sole desire in these letters is not to take or gain any unfair advantage in debate or to diminish in any sense the influence or authority of this or that church, but solely to defend so far as in me lies the Presbyterian system of Church policy which I believe to be the best against the unfair aspersions cast upon it by my friend and protagonist, Reader. By all means let him quote Hooker and Chillingworth but let him not forget to give Hooker's teaching that "there may be a very great and sufficient reason to allow ordination without a bishop," and Chillingworth's liberal spirit when he says "I am fully assured that God does not and, therefore that men ought not, to require any more than this—to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it." It would be well also to enquire of Stillington, Lightfoot, of Dean Stanley, of Whatley and of others, all Anglicans, who are not second even to Hooker and Chillingworth in their scholarship and ability and who are far above both in the knowledge which modern scholarships and research have thrown upon the questions under discussion.
Thanking you again, Mr. Editor for space,
I am faithfully yours,
A. B.

FLESHERTON

Notwithstanding a down pour of rain, there was a fairly good attendance at the Owen Sound District Meeting held in the Methodist church here on Tuesday of last week. The following ministers and laymen were present: From Brooke, Rev. E. W. Hewitt; Charsworth, Rev. J. Powers; Holland Centre, Rev. J. J. Ferguson; Markdale, Rev. W. A. Rodwell, Mr. R. W. Eunis; Euphrasia, Rev. W. N. Chantler; Eugenia, Rev. T. R. White, Mr. Baker; Flesherton, Rev. J. S. I. Wilson, Mr. W. Clayton; Dundalk, Rev. N. Welwood, Mr. Gallagher; Corbetton, Rev. T. G. McAteer. Owen Sound, Woodford, Walter's Falls and Pricenville were not represented as delegates. Revs. Welwood, Rodwell, Chantler and

Ferguson being new men on the District, joined their brethren for the first time in business relative thereto. In the absence of Rev. Dr. Langford, Chairman of the District, Rev. N. Welwood was appointed to preside, and Rev. J. Powers discharged the duties of Secretary. Routine business included attention to the usual assessments and Missionary meetings. The latter was left with the pastors for local arrangements. A grant to Brookholm Mission was recommended. A resolution was adopted, recommending Euphrasia circuit to take no steps towards building a parsonage this Conference year, and a committee was appointed to look over the District and make recommendations to the District Meeting in May next re arrangement of the field. A resolution was also adopted conveying the sympathy of the meeting to Rev. Mr. Chantler, recently bereft of his seven-year-old son, and to Rev. Dr. Langford, of Owen Sound, who had been called to the North-west to see his son who was dangerously ill. The meeting was closed with the benediction by Rev. Mr. Rodwell.

An interesting bit of news concerning a former well known young townsman of this place was given in the Warton Echo of last week as follows: "Miss Agnes Thomas, only daughter of Mr. and Mrs. W. G. Thomas, and Mr. Peter Y. Henderson were united in holy bonds of matrimony at Owen Sound last Friday evening. The ceremony was performed by Rev. R. J. McAlpine, pastor of Knox Church. The wedding was a quiet one, and came as a pleasant surprise to the young couple's host of friends in town, with whom The Echo joins in congratulating Mr. and Mrs. Henderson, and extending best wishes for a long and happy life."

Saturday last—Coronation Day—was not observed here as a public holiday, but numerous flags and Union Jacks were displayed as a token of loyalty to our King. Long may he live and reign.
At a full meeting of the Quarterly Board in the Methodist Church on Wednesday evening of last week a resolution was unanimously adopted, granting an increase of \$50 to the pastor's salary, which restores the circuit to its former giving, \$800, to the minister. That Rev. Mr. Wilson is doing successful work and is being appreciated by his people, is here in evidence.
A number of the Y. M. P. B. A. members here went to Dundalk on Sabbath evening last to attend service with their brethren there.
Mr. Charles Richardson and W. English are on a ten days' outing up the Georgian Bay with a Yachting party. Dr. E. K. Richardson, of Toronto, is one of the company.
Mr. T. Clayton, Mrs. Fred Hickling and Miss Chapman have returned invigorated for their holiday of a few weeks abroad.

Miss Mary Neil left last week to holiday for a month with friends in Osprey and Collingwood.
Miss Annie Richardson left for Owen Sound on Saturday to be the guest of Mrs. Priest for ten days at Balmy Beach.
Mrs. and Miss Scott, of Mt. Forest, are visiting the former's sister, Mrs. John Sheppard.
Mrs. Guild, of Montrose, Mich., is spending a week with her brother and sister-in-law, Dr. and Mrs. Christoe.

Miss Martin, of Cleveland, was the guest of Mrs. VanDusen from Saturday till Monday evening.
Dr. and Mrs. Fred Murray, of Toronto, visited from Friday till Monday with relatives here.
Miss Wilson, of Brighton, arrives on Wednesday to spend a fortnight with her brother, Rev. Wilson, at the parsonage, after which she will accompany her father to Winnipeg to attend General Conference.

Rev. W. and Mr. Jos. Dinwoody, of California, are visiting their sister, Mrs. A. Wickens.
Messrs. W. Thompson and George Quigley, of Dobbinton, paid the former's brother-in-law, Mr. W. Barnhouse, a short visit last week.
Mrs. Hebson, of Markham, is visiting her sister, Mrs. Andy Wilson.
Mrs. H. C. Radley and children, of Toronto, are visiting Mrs. R.'s mother, Mrs. Jos. Radley.

Miss Annie Howard has returned to the city after a lengthy visit with her mother.
Mr. Thorp Wright, of Toronto Junction, called on a number of old friends here on Friday last.
Mr. Jas. Sullivan is recovering nicely from his injuries.
Miss Wilcock has succeeded Miss Hamilton at the cashier's desk in Boyd, Hickling & Co.'s office.

Farm For Sale.
GOOD 100 ACRE FARM, TOWN. Ship of Egremont, near Holstein, comfortable dwelling, good bank barn, orchard, convenient to school, post office and Railway Station. Apply.
MRS. H. ADAMS, Holstein P. O.

\$10 Reward.
LOST—WEDNESDAY, JULY 30, between Durham and Orchard, a purse containing between fifty and sixty dollars, the return half of a railway ticket from Guelph and other papers. Finder will receive the above reward on returning it to the owner.
E. A. ROWE, Baker, Durham, Ont. Aug. 5th, 1902.—tf.

TEA. TEA. TEA.

THE HISTORY OF TEA.



THE HISTORY OF TEA.

The history of tea repeats itself. In olden times the druggist used to sell tea—used to sell the best and only tea. The modern up-to-date druggist (that's us) also sell the best tea.

Our Japan and Indian Tea has been specially selected for particular people. We are as careful about it as we are about our drugs. You will agree with us when you taste it. It is put up in 1-lb. packages and sells for 25c a package.

A full Line of Fresh Groceries Always in Stock.

H. PARKER DRUGGIST, DURHAM. P. S.—RAPE SEED ON HAND.

Great Summer Shoe Sale.

THESE ARE THE BEST VALUES we have ever offered. The shoes are new—not store worn. Every pair is comfortable, durable and attractive. The prices are very special. Read this list carefully over:

Children's Wear in fine Dongola Strap Slippers and Buttoned Boots, reg. 70c and 80c, going for 50c. Sizes 5, 6, 7, 8, 9 and 10.
Misses' Wear in fine Dongola Oxfords, Strap Slippers, Buttoned and Laced Boots, reg. \$1.25 and \$1.40, going for 80c and \$1.00.
Women's Wear in fine Dongola Oxfords, Strap Slippers, Buttoned and Laced Boots, reg. \$1.35, \$1.65, \$2.00, \$2.50, for \$1.00, \$1.25, \$1.65, \$1.75.
Boys' wear in Solid Leather Wearing Shoes and fine Dongola Laced, reg. \$1.25, \$1.50, \$1.75, for 90c, \$1.25, \$1.40.
Men's Wear in fine Dongola Oxfords, Gaiter and Laced, and Box Calt, reg. \$1.60, \$2.25, \$2.50, \$3.00, for \$1.25, \$1.75, \$2.00, \$2.50.

THESE BARGAINS will surpass all previous efforts in the way of bargain-giving. Buy Footwear here and save money.

Ordered Work and Repairing our Specialty.

PEEL, THE SHOE MAN DURHAM. CASH SYSTEM HERE.

Moving.

BEFORE another issue of the CHRONICLE we expect to be in our new building, next door to H. W. Mockler's Dry Goods Store. We will then have a much better and more up-to-date shop to accommodate the public. We invite all our old customers and many new ones to give us a call at our new stand.

T. J. JORDAN

We've just added a new line of cleaning machinery. Suction from rolls. Steamer for steaming the wheat, and are now prepared to furnish a fine grade of flour. Give us a trial and be convinced.

Breakfast Food . . .

We've also got our new Chopper in first class running order, and have a large quantity of Chopped Corn, Wheat, etc. on hand. Give our Breakfast a trial. It's good.

R. McGOWAN.

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Our No. 3 Open Back Binder is a Leader in the Market.
We also carry a full line of Mowers, Rakes, Champion Seed Drills, Disc Harrows, Cultivators, in short everything a farmer needs on the farm or in the house. The Standard Sewing Machine carries with it a five-year guarantee. Everybody knows the McLaughlin Buggies and Cutters, the Gray Buggies of Chatham, and the Armstrong Buggies of Guelph. We have them all, give us a call. Don't forget we have the National Cream Separator and Famous Threshers made by White & Son.

D. Campbell, - Durham, Ont.

Owen Sound

DEFEATED FOR THE SECOND BOYS IN BLUE AND W.

Over one thousand people last to take a glimpse at the team from the County T. at the earlier part of the too fast to be placed into fry as that of the Durham club (according to the report of one of the papers of We of course attribute of that sporting editor's winded utterances of the figure who takes the credit of the Owen Sound team when the referee's whistle nouncing that time was ham had won by 5 to 2, the one-horse team of played better lacrosse its merits.

The referee, W. Keating, ville, blew his whistle and the teams lined up in the arena, the boys in blue and white set Owen Sound played cross-e, their combats coupled with physics swept down on the boys before our boys really and from a neat shot of McKinnon, the outside first blood for the 4 1/2 minutes. The remainder first quarter was mark and exceedingly beautiful when a pass from the Munro struck the net. Time 6 1/2 minutes. The score for the Owen Sound 1. Durham

At the start of the season both teams went in to Sound having their working perfectly as a ham. After several minutes close checking McKinnon the trick for Owen Sound minutes. Neither sides ing the remainder of the Owen Sound 2. Durham With a score of 2 they them in the face of the er, Dr. Mahan's Colts were game with a determina the ball travelling up a field. Shot after shot Thompson, the Owen keeper, and him call thank for not having against them, as time saved their flags. But stop them all, and after playing Allie McIntyre Time 1 1/2 minutes of the third quarter. Owen Durham 2.

The fourth and last ing started found both blood in the eyes. The ishers from the County of victory; the unass boys in blue and white do or die. After a play McCartee, the st had received several hat the hands of the big s men from that burg w town should shoulder stick against, scored. The ball being faced a showed to the evident of the Owen Sound te porters as well as their that the Owen Sound slow for their class, at keep pace with the never tiring, sure shot the boys in blue. Dug a rush and the nets. Time 1 minute. Again at it. Owen Sound monstrous score was registered against, sou playing most of their in order to overcome vincible defence of Colts. But their w—they simply fell prey—sure shot, which after of those stalwart defe ed. Time 11 minutes minutes to play. Dur lead of 3 goals, and d clined to rub a def decided to take a res short practice no mo done. This ended the game. Owen Sound

Jack Ramsay is a gramp down. The biggest blow that ever into town. He took his dark horse o pensk. But when the game was over couldn't speak.
Well, Mr. Ramsay, you to come and sit, and give you a few play lacrosse and win Now, Lorne, do ye play. We have done satisfaction.
Jim Lambert, of brought over some Riers, and at the s look at the tree to s for the Shortorns th lows in green and wh
Just think, we ha Sound two games ov ardent wish of all is only get another c Please, Lorne, just feating the on Fr
Did you see Dr. Mc dog, "Captain," ju had done the trick?
Dave Winkler was at the beginning quarter by having The Owen Sounders How many men check McCartee? then they couldn't d