

Maine Matters—Maine number 384 in Merrimack Mass; families 85; towns represented 41; trades and professions 26.

Not less than received of the death from heart disease of Capt. Isaac A. Fossett, of Penikese, Master of the bark Bristol, lying in port at Santos. He was a native of Maine, and was married, and had all who knew him. He leaves a wife and two children.

There are now 21 inmates at the Bangor jail, one of whom is a woman; this is exactly one half the number of prisoners at the corresponding date of 1873. The number of prisoners is increasing in Penobscot county; there were 82 less commitments to jail in 1880 than in 1879.

The fire at Dexter Friday night damaged the high school building five hundred dollars. Not insured. The fire broke out at 10 o'clock, and was extinguished at about six o'clock. The funeral will take place this afternoon.

The fire at Dexter Friday night damaged the high school building five hundred dollars. Not insured. The fire broke out at 10 o'clock, and was extinguished at about six o'clock. The funeral will take place this afternoon.

Maine Legislature.—The Maine Legislature is now in session at the State House in Augusta. The session is the 100th anniversary of the Maine Constitution. The session is the 100th anniversary of the Maine Constitution.

THE STATE CAPITAL.—The State Capital is now in session at the State House in Augusta. The session is the 100th anniversary of the Maine Constitution. The session is the 100th anniversary of the Maine Constitution.

THE STATE CAPITAL.—The State Capital is now in session at the State House in Augusta. The session is the 100th anniversary of the Maine Constitution. The session is the 100th anniversary of the Maine Constitution.

THE STATE CAPITAL.—The State Capital is now in session at the State House in Augusta. The session is the 100th anniversary of the Maine Constitution. The session is the 100th anniversary of the Maine Constitution.

THE STATE CAPITAL.—The State Capital is now in session at the State House in Augusta. The session is the 100th anniversary of the Maine Constitution. The session is the 100th anniversary of the Maine Constitution.

THE STATE CAPITAL.—The State Capital is now in session at the State House in Augusta. The session is the 100th anniversary of the Maine Constitution. The session is the 100th anniversary of the Maine Constitution.

REPUBLICAN JOURNAL.

BELFAST, THURSDAY, FEBRUARY 3, 1881.

PUBLISHED EVERY THURSDAY MORNING BY THE

REPUBLICAN JOURNAL PUBLISHING CO.

SUBSCRIPTION TERMS.—In advance, \$2.00 a year; within the year, \$2.50; at the expiration of the year, \$3.00.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

THE JOURNAL'S OFFICE.—No. 4, Tremont Temple, Boston.

time; the remainder to be provided either by State taxation or private subscription.

This, of course, is a mere outline of the plan suggested; those deeply interested in the subject will naturally look to the article itself for further particulars. Judge

Touge does not claim that the system he proposes is a perfect one, or even the best that could be adopted, although he is well qualified by his studies and observations to speak authoritatively.

Under this system the bulk of the national educational fund must go South, and Judge

Touge argues that it is right and proper that it should. The North having shared the profits of slavery he thinks "it is by no means just that the South should be compelled to bear alone the burden of

curing the evils which the nation fostered and grew fat upon." He is that it may, the evil sought to be cured just now is illiteracy, and it is sufficient for present purposes to say that where the

evil exists the remedy must be applied. If anything is done in this direction it will be done by the Republican party.

The Chicago platform says: "The work of popular education is one left to the care of the several States, but is the duty of the national government to aid that work to the extent of its constitutional authority." In his last message to

Congress President Hayes urges the necessity of encouraging free popular education; and we cannot better close this article than by presenting his exact words:

"It is not, however, to be forgotten that the best and surest ground for the primary rights of citizenship is to be found in that capacity for self-protection which can belong only to a people

which has been educated. The means at the command of the local and State authorities are, in many cases, inadequate to secure the necessary education to all who need it. This is especially true

where, before emancipation, the education of the colored people was almost entirely neglected. It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

It is the duty of the State to provide for the education of the colored people, and to see that the education of the colored people is not neglected.

Letter from Augusta.

[Special Correspondence of the Journal.]

AUGUSTA, Feb. 1, 1881.

The State Temperance convention held last night in this city, did not call together the stalwarts who

have been so long and so loudly clamoring for the presence of the Maine Temperance Convention.

We missed the faces of the venerable Rev. B. B. Randall and John S. Kimball and other veterans. As in all temperance

conventions, the light and the dark were present, and ineffectuals exhibited. For instance, one of the speakers sang the triumphs of the Maine

law, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in ten years ago, and more so." The "drift" of the convention was against the foolish attempt of a

few impracticables to last year to find a third party on the principles of prohibition, though it adopted

the principle of the National Temperance Convention, and almost the next speaker pointed to Augustus, Hallowell and Gardiner, remarking that "the

temperance cause is a failure, and that in

