

A. My dear Sir, the system of utility is not complete. It is wholly destitute of principles of obligation for a foundation, and though its positive precepts are good, they are not original, but borrowed from Christianity. The system of Christian moral philosophy is complete. In that system, the individual comes first and not society. Because in reality, individual men exist with their duties and rights antecedent to society. Individual men, prior to all social considerations, are creatures of God, and are obliged to worship and fear Him; because He is the Creator and they the creatures. Thus man has before all, duties to God, namely, to love, fear and worship Him and to obtain His glory in every way possible for him to do so. Since they are obliged to fulfill those duties, they have the right to fulfill them, and hence they have the right to all the means necessary to fulfill them. It follows that man has the duty and right to perfect his intellect by knowledge. For, in order to serve God, he must know Him, and he can know God, except by revelation, only through His creatures, by means of his intellect. For this is necessary existence, properly, and bodily perfection, and perfection of the will by virtue. But material perfection though to a great extent indispensable for intellectual perfection is secondary to it. To the perfection of soul and body, man has a natural impulse. Hence flow the mutual rights of individuals: each individual requires of right all his fellow-men to respect him in the performance of his duties to God, and he, in turn, must respect the performance of the same duties in his fellow-men.

For the better and easier performance of those duties are formed the family and the Church, which have the special moral training and direction of man, and the state, which looks after the material perfection which is necessary in man to ensure his moral and intellectual perfection. From this flow the mutual duties of the individual and societies. Man will finally accomplish his duties and his perfection by arriving at the intuition of God, the beatific vision of the Divine Essence in the next world. The attainment of God is the reward of virtue; and the loss of God is the principal punishment of vice.

There is a system, feebly exposed indeed, but which you cannot call incomplete, God, its beginning and its terminus, and the attainment of that terminus by man involves his perfection.

This is the system of virtue and the only system which can give rise to, continue and prosecute virtue. See man following his end and obtaining the glory of God, see him humbling his pride, see him filled with sorrow for his errors, see him striving to maintain the superiority of the spirit over the body, and behold the beautiful virtues of Religion, Humility, Repentance and Mortification, which you utilitarians drive from your moral system, either ridiculing and destroying them altogether, or replacing them by a sort of pharisaical self-sufficiency which makes ourselves our only end, and our pleasures our only justification. No mention of religion, no mention of God, the base and the capital of the column of science, who being taken away, nothing remains but a half-moral arbitrary set of precepts called, forsooth, a system. I leave you, sir, to consider these two systems and to choose between them.

NEWS FROM IRELAND.

Dublin. How the Irish air acclimatizes foreign blood is strikingly exemplified in the names of the candidates for the Council of the Arran-quay (Dublin) Ward. Mr. Lamass is of French descent. His opponent, Mr. Altman, is a German by birth. Both stood prominently forward on the National platform, advocating the extension of popular power.

It is always gratifying to us to record the success of our countrymen abroad, and we have met with distinction in announcing the elevation to the judicial Bench of Newfoundland of the Hon. Joseph J. Little, Q. C., Member of Parliament for St. John's. The gentleman has been for many years a practising barrister in the colony, and has been President of the Irish Society there. He is a brother of ex-Judge Little and Dr. P. C. Little, of Amiens-street, Dublin. It is noteworthy that this promotion is not a reward for the betrayal of popular rights or principles. The appointment, like all others made in the Province, is the gift of the Colonial Government to one who had been for many years the high-minded, trustworthy, and persevering leader of the National and Catholic party, who form the great majority of the people.

Wexford. On March 24th, Mr. William Redmond, M. P., took the oath and led a deputation of the Borough of Wexford, amid the cheering of the Irish Party. Mr. Redmond was led to the Speaker's table by Mr. Parnell and Mr. John E. Redmond. In the Ennis-cothy Union, Robert Power has come in a winner, and the old Tory back-stopper, Humphrey Rynhart, will be absent from the board-room during the coming year, having been beaten by the Nationalist candidate for Ferns and Kiliboro. The polling stood as follows:—Murphy, 134; Rynhart, 95. The Nationalists have been equally successful in Ballymore and the Harrow District, Donovan, the Nationalist candidate, having polled 144 votes against Finlay's (Conservative) 85.

Death. On March 23d, the remains of the late Very Rev. Canon Whittle, P. P., Dunlavin, were consigned to their final resting-place in the parish church, Dunlavin. From early morn troops of the parishioners poured in from the remote districts of the parish, anxious to testify by their presence their affection for their great pastor and to join in the prayers of the Church for the welfare of his immortal soul. The day itself, dark and dreary, added to the universal gloom, while the church was draped in black, evidencing the deepest mourning. Canon Whittle was born in Dunlavin, in the year 1818, and was at his death about 66 years old.

King's County. On March 18th, Mr. Pollock's hounds met at the Knock, some six miles from Birr. There was a very large muster of sportsmen also a good sprinkling of ladies. The hounds got into cover at an early hour, and were fortunate in finding a fox, who led them at a rattling pace down hill to Ballinlough wood, where he

turned short, and then made for the cover. Up to this time everything went well, but the gathering of the peasantry on the surrounding hills gave indication of a little trouble. The fox led the hounds in full cry towards the Knock, and had passed over the lands of Michael Molloy when he, accompanied by his sons and some others, took their stand on the bounds, and would allow no horseman to pass. One of the latter is said to have addressed the Molloys in a threatening manner, but without effect, as Molloy persisted in his determination to allow no hunting over his land. At this time it was snowing heavily, and the weather was bitterly cold, so that having failed to induce Molloy to allow them to pass, and seeing the attitude of a crowd who had congregated, the master considered it advisable to draw off the hounds.

Louth. Low Sunday, the 26th of April, 1884, will be a memorable day in the history of Drogheda. On that day the magnificent new Catholic Church that has arisen as if by magic in St. Mary's parish, in this town, is to be opened. It is stated that several detectives have recently been summoned to London from Cork for the purpose of watching the movements of dynamites in England.

Monaghan. Lord Spencer and his associates insist on having the last penny of the police tax which is to pay for Halliday's protection. If the Government are determined to bring this tax out of the people's pockets, then the people on their side appear to be equally firm in their resolve that they will not pay it voluntarily. Consequently, on March 25th, the Killavullen police, under command of Sergeant Griffin, made another lot of seizures for non-payment of the Police tax in the district. The cattle were seized from the following:—Patrick Stackwell, one heifer; J. Roche, one cow; Edmund Roche, two heifers; Harry Lane, one heifer; William Moloney, a heifer; and John Connors, a heifer. Six policemen were engaged in the seizures, during the progress of which they were hooted and jeered at by a large crowd who had assembled. The various animals were removed by their escort to Carrigacunna pound, where they will remain until put up for auction by the now famous Sergeant Griffin.

It is again stated that Dr. O'Callaghan, O. S. D., of St. Clement's, Rome, would be named Coadjutor Bishop to the Most Rev. Dr. Delaney, with right of succession in the diocese.

Kerry. Seven men were arrested at Killarney, on March 23rd, under the Crimes Act. They were marching in military order along the road near the police barracks at Mulgrave, when the police called out and arrested them. They included Robert Tagney, three of his brothers, together with two men named Sullivan and Geoffrey O'Donoghue. They were conveyed into Killarney, where, on examination, next day, the ground on which the charge was made, was proved insufficient for a conviction, although the case was stringently dealt with, and occupied considerable time. Mr. G. O'Donoghue is a son of the O'Donoghues.

Limerick. The Limerick National League have called on their Corporation to stand firm in resisting the tax for Clifford Lloyd's gens'armes, and it is satisfactory to observe public opinion supporting the Council against the odious impost.

At a National League meeting held on Sunday, March 23rd, at Manistee county, Limerick, at which the Rev. John Conway, C. C., presided; a resolution was adopted condemning the treatment a Protestant tenant received from his landlord, Mr. Synan, M. P., and calling Mr. Parnell's attention to the circumstance.

Clare. The Bishop has made the following changes amongst the clergy of the Diocese of Killaloe:—The Rev. T. O'Meara, C. C., Kilsrush, has been transferred to Kilmear, as P. P., to replace the Rev. P. Conway, P. P., transferred to Doonass, in room of the late Father McMahon, P. P.

Tipperary. On March 25th, the Sub-Sheriff, accompanied by District Inspectors Brown (Dundrum), and Jones (Cashel), and about forty constables, proceeded to the lands of Cloughleigh, on the estate of Captain Creagh, and evicted a large number of tenants for non-payment of rent. These lands were recently taken by the Land Corporation, in the Land Court, Dublin, by tender, and with the assent of the creditors.

Tipperary has signified its opinion of the Rossmore-sympathising magistrates by a placard, extensively posted throughout the county, giving a list of the magistrates who have proved their sympathy with the magistrates in Belfast, by signing the address in favor of Lord Rossmore.

Waterford. The coercion law is spreading its protecting wings over the ill-used Irish farmer. Mr. Patrick Kelly, Secretary of the Tramore Branch of the National League, was on March 24th, summoned to appear and answer for his wickedness in having intimidated certain farmers into joining the body which he represents. The Crown, regarding the case as one lacking gravity, suggested that the court might be satisfied with binding Mr. Kelly to keep the peace, on his promise not again offending against the Act passed for the benevolent protection of rack-rented tenants. But the court begged leave to differ from the Crown. It would uphold the majesty of the law by a fortnight's imprisonment. The defending solicitor, Mr. Strange, asked that the sentence should be increased to a month. That concession, however, would give the right of appeal, and the Bench was inexorably determined to punish without giving any Superior Court an opportunity of cancelling the sentence.

Down. Practical patriotism is in no instance so commendable as when it steps in to shield the weak against the strong. An example of this is the "Castwellan Fund," which is being subscribed for McKenny, a tenant evicted by Lord Annesley, from a farm in the improvement of which Mr. McKenny expended the sum of £600. The Catholic clergy of East Ulster appear to render substantial aid in the matter. Great sympathy is generally felt for this latest victim of landlord power, and it is hoped that the fund will be such as to convince the greedy and vindictive gentry of Ul-

ster that the people have now come to appreciate the sufferings of a brother in distress.

Fermanagh. The Catholics of Fermanagh have taken steps to recommend three local gentlemen for the Commission of the Peace. Similar action is being taken in other localities in Ulster. Whether the Lord Lieutenants of the Ulster counties will co-operate with the people is not yet known. In any case the people of the province are just going to test the veracity of Mr. Trevelyan. Little wonder that great interest is evinced in the matter of the Ulster magistracy, when we reflect that in such a county as Tyrone, out of a total of over one hundred and forty magistrates only five are Catholics.

Roscommon. Mr. William Tully, auctioneer, Roscommon, attended at Cloonculane, near Tusk, on March 18th, for the purpose of setting up by public auction, the farm known as Mr. John Conway and his brother-in-law, Mr. Andrew Morohan, were evicted in late December, by their landlord, Mr. Plunkett, of Dublin. Placards announcing the sale were extensively posted throughout the parish, but nobody attended to take the evicted farm. Mr. Conway had a portion of the farm set in crops during the past few years. The auctioneer said he never stood in such a place, and was surprised at not getting one bid.

SPEECH OF THE HOLY FATHER.

The following is the allocution pronounced by His Holiness the Pope at the Consistory on Monday week last.

"Ever since the waves of sedition rose against the civil principality of the Roman Pontiff, to bring about its ruin and accomplish the usurpation of this city of Rome, we have endeavored by every means in our power to defend, as our predecessors Pius IX., of happy memory, did before us, the rights of the Apostolic See as it behooved us in accordance with the strict obligation we are under. With equal constancy we have taken up the defence of truth and justice whenever we have seen fresh attacks made in support of the new order of things, and on every occasion we have been careful to oppose all resistance possible to the violence we have for so long had to endure. Meanwhile, through the hidden purposes of Providence, this violent tempest does not cease. It is scarcely necessary to say this especially to you, venerable brothers, who know it from what is passing daily and from your own experience. Hesitating not in the execution of their designs, our enemies strain all efforts to establish themselves here and to strengthen the stability of their rule, omitting nothing which can give credibility to the justice of their right, and the immutability of their establishment in Rome. This is the aim, the consummate craftiness of their actions to win the events they bring about by prepared cases. They court popular favor at home, they solicit from abroad, and in short, employ all the artifices which seem to them serviceable for strengthening and preserving their power. But the more they strive to trample upon the rights of the Church and of the Roman Pontiffate, the more also we ought to be careful to restrain them. Wherefore in the midst of this venerable assembly we this day formally reprobate and condemn all that has been done to the detriment of the Apostolic See, and, at the same time, we demand that all its rights be for ever completely guaranteed. To this we are moved neither by ambition of power nor through greed of human things, as some with as much folly as impudence accuse us, but by the consciousness of our right, by the sanctity of the path we have taken, and by the example of our predecessors, even the greatest among them, for virtue and holiness, who combated with supreme fortitude and constancy for the preservation of their civil principality. That principality in fact, besides its legitimate origin and claims as varied as important, possesses a certain sacred character proper to it, which belongs to no other Government, inasmuch as it guarantees the sure and durable liberty of the Apostolic See in the exercise of its august and supreme Ministry, for every one knows the loss of the civil power of the Pontiffs has always been accompanied by a diminution of their liberty. Of this we ourselves, a fresh example, subject as we are to the various and uncertain contingencies dependent on the will of others. The most recent of these is the heavy stroke at the patrimony employed by this Apostolic See for the propagation of the Christian faith. It was a matter eminently and strictly connected with the spiritual ministry of the supreme Pontiff, and as such above human interference, and as the spread of Christianity and the eternal salvation of men. Well, even this noble work, which is the true munificence of the Pontiffs instituted and the generosity of Christian nations endowed, has found no grace before the violence of the present times, so that we have been constrained to take measures for its future safety. All this is tried, but we foresee still harder trials, and we are ready to bear them. We know, in fact, that our enemies have determined to fill the measures of outrage against the Roman Pontiff until from one difficulty to another he is driven to the last extremity.

Caution to Dairy-men. Ask for Wells, Richardson & Co's, Improved Butter Color, and take no other. Beware of all imitations, and of all other oil colors, for every other one is liable to become rancid and spoil the butter into which it is put. If you cannot get it write to us at Burlington, Vt., to know where and how to get it without extra expense. Thousands of tests have been made, and they always prove it the best.

A Run For The Doctor Is generally the first thing in case of an injury, but a doctor cannot always respond to the call. If you have Hagyard's Yellow Ointment at hand, you have a reliable remedy for all wounds, injuries and pain. It has saved lives when even doctors had abandoned hope. Keep it ready for use.

Perfect soundness of body and mind is possible only with pure blood. Leading medical authorities of all civilized countries endorse Ayer's Sarsaparilla as the best blood purifying medicine in existence. It vastly increases the working and productive powers of both hand and brain.

THE JESUITS IN NEW YORK.

In the annals of the Roman Catholic Church it is recorded that Father Isaac Jogues, a Jesuit, found his way to New Amsterdam in 1611, while Kieft was Governor, holding services for the only two Catholics found in the colony. It is further written that forty years after these Jesuit Fathers established the first Catholic mission in New York, building their oratory near Bowling Green. They were, however, driven away under penal statutes. Such was the imperiled beginning of a Church that now claims the spiritual care of 600,000 souls on Manhattan Island. Another Jesuit, Father Kohlman, was the first administrator of the new diocese of New York, laid the corner stone of old St. Patrick's Cathedral, and established an institution of learning on the site of the new Cathedral. In 1845 the Jesuits were invited by Bishop Hughes to the charge of St. John's College, Fordham, and one of their number, Father Larkin, was commissioned the following year to build a church and found a college for the Jesuits of this city. He started from Fordham with fifty cents in his pocket, his sole capital for the undertaking, and this dwindled to five cents before he reached his lodgings in New York. It is impossible even to glance at the stages of development, romantic and eventful as they were, until we reach the year 1850, when Father Ryan is found at the head of a flourishing college, the present site purchased, and the cornerstone of the first church laid. A stretch of about thirty years more and the work has so far outgrown its boundaries that a new and magnificent church arises, adjoining the first. This new edifice was dedicated last year.

There is strong temptation to dwell at this point and consider somewhat particularly the unique and admirable structure, which is unqualifiedly Roman-Basilican in its architecture—and Jesuit predilections lean strongly in this aesthetic direction—while it frankly challenges the claims and pretensions of Gothic art as an expression of religious reverence and symbolism. But its commanding facade in native blue granite must be passed by with its sumptuous and exhilarating interior, its clustered polished columns, its rare and admirable frescoes by Lan-precht, in the finest spirit and execution of Munich work as to composition, drawing and color treatment, constituting as they do a very gallery of impressive religious art; the long perspective of stately saints; the costly altars with their costly sculptures and adornments, showing that here, better than elsewhere on this side the Atlantic, the student considers the fascinations and genius of the school of re-structured art, this church so finely represents. In fact, there are two churches—the lower, or crypt church, and the upper, or church proper. They have about the same area. In these large churches, Masses succeed in alternation on Sundays, beginning at 5 A. M., and closing with the Grand High Mass at 11. During that time ten Masses are said, and, commonly, 12,000 worshippers have come and gone. Solidities, societies, compine, vespers, conferences, lectures and other duties crowd the remainder of the day until late evening. Every week-day six Masses are said at the high altar in the lower church, and every one of the twenty-five Jesuit Fathers, who constitute the Society, say Mass each day either in the College chapel or at some one of the seventeen altars of the two churches. The pastoral work of the church is under the care of six of the Fathers, who are re-inforced by sermons, lectures, and conferences from others who fill the various professorships in the College under the direction of the Rector. These Fathers have besides the missionary work and chaplaincies for the Catholics in all the city institutions and charities on Blackwell's, Hart's and Randall's Islands. Yet another ministers at the Tombs, and stands by the gibbet of every condemned Catholic. The College is regularly incorporated, gives the Bachelor's and Master's degrees, and between three and four hundred pupils are in the various classes. The Rector has absolute control of both college and church, and indeed of every thing, person, and interest within the jurisdiction of the Society. Every office of service and labor is filled by a lay brother—janitors, sextons, attendants, mechanics—for there is a tailor, a shoe maker, and a gas-fitter in residence—cooks, domestics, and lay brothers. There is no pretense or affectation of reserve or secretiveness or furtiveness about the establishment.

Among the twenty-five fathers, not one person in a hundred could point out the Rector, a retiring, half-shy gentleman, who seems to observe nothing and to be lost mostly in his own reflections. One would not suspect that quiet, determined manipulator of shades, object-glasses, and other apparatus for the illustration of scientific lectures, to be the sole, central will and personality. Yet no one seems governed or constrained, and no one is seen bounding or directing. There is something strangely automatic and impersonal in the general movement. There is cheerfulness and frankness in disclosure. There is no hint of asceticism, gruesome or repulsive. There is clear time to laugh, and refreshment is not an empty word. But the pace and spirit of work is wonderful, and the place fairly hums under its multiplied and incessant activities. Anomalies and paradoxes bewilder the observer. These men are strong, positive characters. All are completely and deliberately educated. Most of them clearly have known conditions of independence, leisure, culture and refinement. There are no sordid visages, no misanthropes nor social eccentrics here. Many have brought generous fortunes and incomes, free gifts to the Society. All have brought absolute self-abnegation, and laid aside all will, choice and self-seeking. Not one of them has proprietary right in anything, even his wardrobe. One asks and receives permission to go to the barber. Nothing is fixed or rooted.

The Society holds every soul of them ready to start anywhere and do any lawful bidding at the motion of the Provincial. No man dreams of the probability or possibility of personal gain or advancement. There are bare floors and sparseness everywhere. The furnishings and appointments of a Father's room, aside from a handful of books, would hardly bring ten dollars at auction. Yet there

is no friction or visible weariness. They seem like a "forlorn hope" of an army who, having burned the bridges and left their impediments at the rear, push on cheerily to the close with the foe at the front. Yet private relations discover the fine individualities, rare tastes, exquisite accomplishments, kind wisdom, gentle humor, kindly charity among them. These men have lost everything, as men put it, yet insist on seeming to have everything. They seem, to the common observer, riveted in hopeless bondage, yet there is the buoyancy and freedom of the upper air in their speech and behavior. There is no cringing nor sheer servility. They walk, talk and act like men who have entered into a transcendent freedom. It seems not impertinent to consider as well as to observe these twenty-five men who appear to have got rid of all will. Yet might it not be that each man's will, in the surrender was enriched and augmented to the twenty-fifth power, as the mathematician would put it; and that a body or corpus with twenty-five vigorous, enlightened wills stranded and annealed as one, grow into greater potency; so that each man in casting his own will into the treasury found himself enriched in a joint proprietorship of twenty-five other wills? At any rate these Fathers believe and act as if they had found the golden secret of life in this absolute devotion to an ideal which offends and repels every pre-disposition of man and society. Poverty, chastity, obedience, are galling, insufferable shackles to the average life. Yet these men gather about them lovingly and proudly the insignia of their bonds as if they were better than coronation robes. It may be there is some hint here concerning the mystery of "the Society" as a social force, when only 10,000 men, under these bonds, find themselves pitted against the world.

Neophytes and candidates are received as early as seventeen. Two years are passed in the novitiate—a period of searching, chastening and meditation; and at this door every candidate must knock, high or low, rich or poor; and successful priests, Bishops and Cardinals even, have forsaken powers and dignities and passed through the novitiate into the "Society." These past novices then become scholastics, and wear the habit of the Order. They give two years to rhetoric, three more to philosophy or metaphysics, logic, etc., and then five years must be given to teaching. After this four years more are devoted to theology, and then, and not till then, is the brother presented for priest's orders—fourteen years after he is admitted to the novitiate. These conditions of course change when men enter the novitiate from the secular priesthood. But the Jesuit is as yet but a fledgeling. After having ministered a proper time in Holy Orders, he must serve what is called his "tertianship," which means that he descends to the novitiate again and passes a year in its humiliations and sharp discipline. After this remodeling in the crucible the brother becomes wholly affiliated with the Society, and is known as a professed brother. The practical policy of the Society seems to be spiritualized common sense. The Society chooses, winnows, makes its men, and then takes care that each one is set to do that which he can best do.

Figures Won't Lie. The figures showing the enormous yearly sales of Kidney-Wort, demonstrate its value as a medicine beyond dispute. It is a purely vegetable compound of certain roots, leaves and berries known to have special value in Kidney troubles. Combined with these are remedies acting directly on the Liver and Bowels. It is because of this combined action that Kidney-Wort has proved such an unequalled remedy in all diseases of these organs.

Danger Signals. Reader, if you are troubled with pain, weakness, weariness and a dragging feeling in the small of the back, with thick, high colored, slimy urine, then you have alarming signals of danger, and should resort to Burdock Blood Bitters, the grand kidney regulator and blood and liver cleansing tonic.

A Handy Surgeon. As a dressing for all manner of flesh wounds there is nothing better than Hagyard's Yellow Oil. It cleanses, allays pain, subdues inflammation and heals without a scar or stiffness of the parts injured. It is equally valuable as a pain remedy for internal use.

Henry Clement, Almonte, writes: "For a long time I was troubled with chronic rheumatism, at times wholly disabled; I tried anything and everything recommended, but failed to get any benefit, until a gentleman who was cured of rheumatism by Dr. Thomas' Electric Oil, told me about it. I began using it both internally and externally, and before two bottles were used I was radically cured. We find it a household medicine, and for cough, burns, cuts and bruises, it has no equal."

Don't Be Giddy. Many people are troubled with giddiness or dizziness, which is generally a sign of disordered digestion or unequal circulation. Burdock Blood Bitters restores the digestive powers, promotes a healthy circulation of the vital fluids, allays nervous irritation, thus curing headache and giddiness. Ayer's Cathartic Pills are suited to every age. Being sugar-coated, they are easy to take, and though mild and pleasant in action, are thorough and searching in effect. Their efficacy in all disorders of the stomach and bowels is certified to by eminent physicians, prominent clergymen, and many of our best citizens.

The Proper Channel. For the escape from the system of impurities which would, if they remained, poison the blood, it is objected that it may be disencumbered with Northrop & Lyman's Vegetable Biscovy and Dyspeptic Cure, a remedy which regulates the system, invigorates digestion, and is pure as well as effective. It cures all diseases arising from Impure Blood. Sold by Harkness & Co., druggists, Dundas St.

A Bad Case of Starvation. To starve the lungs by a lack of vital food contained in pure air. If the lungs are obstructed by colds, remove the accumulated phlegm with that safe and peculiar throat & lung remedy, Hagyard's Pectoral Balsam.

Cure for Malaria.

As there is a good deal of malaria fever about at present, the following item may be of some use: Now and then I ride uptown on the front platform of a street-car to smoke my cigar in comfort, and very often hear instructive things. The other day while engaged in this pleasing occupation, a young man, evidently a naval officer, jumped on the platform, and engaged in conversation with the driver. The driver was complaining of suffering from malaria and the young man, who, it turned out, was a navy surgeon-said, as he blew a whiff of smoke from his mouth: "Malaria, eh? Why, man alive, that is cured easily enough." "Oh, yes, I know," said the man of horses and brakes; "I have taken quinine until I am drenched with it, and it has done me no good." "Of course it hasn't. But when you take your 'swig' go to the nearest druggist and buy ten cents worth each of ground cloves, Peruvian bark, and cream tartar, mix them in a quart of gin and take a wine glassful four times a day. That mixture has knocked malaria out of every man in the Navy, and it will do the same for you."

Be Just and Fear Not. You must not yield to customs, but, like the anvil, endure all the blows until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. In the course of duty you are tired of the mistrust of friends, and of your loins and say in your heart: I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally, be just and fear not.

Vital Questions! Ask the most eminent physician "Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, child-like refreshing sleep always?" And they will tell you unhesitatingly "Some form of Hops!"

Ask any or all of the most eminent physicians: "What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, such as Bright's disease, diabetes, retention of urine, to retain urine, and all the diseases and ailments peculiar to Women?" And they will tell you explicitly and emphatically "Buchu!" Ask the same physicians: "What is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malarial fever, ague, etc.," and they will tell you: "Sandcrake! or Dandelion!" Hence, when these remedies are combined with others equally valuable, and compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is so varied in its operation that no disease or ill health can possibly exist or resist its power, and yet it is harmless for the most frail woman, weakest invalid or smallest child, and use it!

CHAPTER II. "Almost dead or nearly dying" For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe rheumatism, called consumption, have been cured. Women gone nearly crazy. From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women. "People drawn out of shape from excruciating pains of Rheumatism, and allaying all inflammation and chronic, or suffering from serofula. Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases. Na ture is heir to these remedies, and in fact almost all diseases which can be found in every neighborhood in the known world."

Why suffer from weak nerves, want of appetite, and general debility? Letting the loss of sleep and rest impoverish the system and thin the blood, when such a really meritorious remedy as Northrop & Lyman's Quinine Wine may be had at any drug store. This article is recommended by the highest members of the medical faculty in cases of indigestion, general debility, loss of appetite, and nervous affections of all kinds. It is especially beneficial to children and delicate females, and to business men, students, and those who have much brain work. We would say, Never be without it. It will strengthen you, keep your system in regular order, and enable you to successfully grapple with the work you have to do. It is pleasant to the taste, and contains nothing injurious to the most delicate constitution. Remember to ask for the Quinine Wine, prepared by Northrop & Lyman, Toronto, and we are

It Is Natural. It is natural for some people to be bilious, being often a result of peculiar bilious temperament, which with high living, too greasy food, indigestion from inactive liver, is the frequent cause. The remedy, above all others, is Burdock Blood Bitters, which is far better than any physic for inactive conditions of the bowels.

Consumption Cured. An old physician, retired from practice, having had placed in his hands by an East India mission, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Nerve Complaints. Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will give the formula, to all who desire it, gratis, in German, French or English, with full directions for preparing and using, sent by mail by address, with stamp, naming the paper, W. A. NORTROP, 150 Power's Block, Rochester, N. Y.

Mr. W. R. Lazier, Balififf & Co., Belleville, writes: "I find Dr. Thomas' Electric Oil the best medicine I have ever used in my stable. I have used it for bruises, contusions, wind puffs and cuts, and in every case it gave the best satisfaction. We use it as a household remedy for colds, burns, &c., and it is a perfect panacea. It will remove warts by paring them down and applying it occasionally."