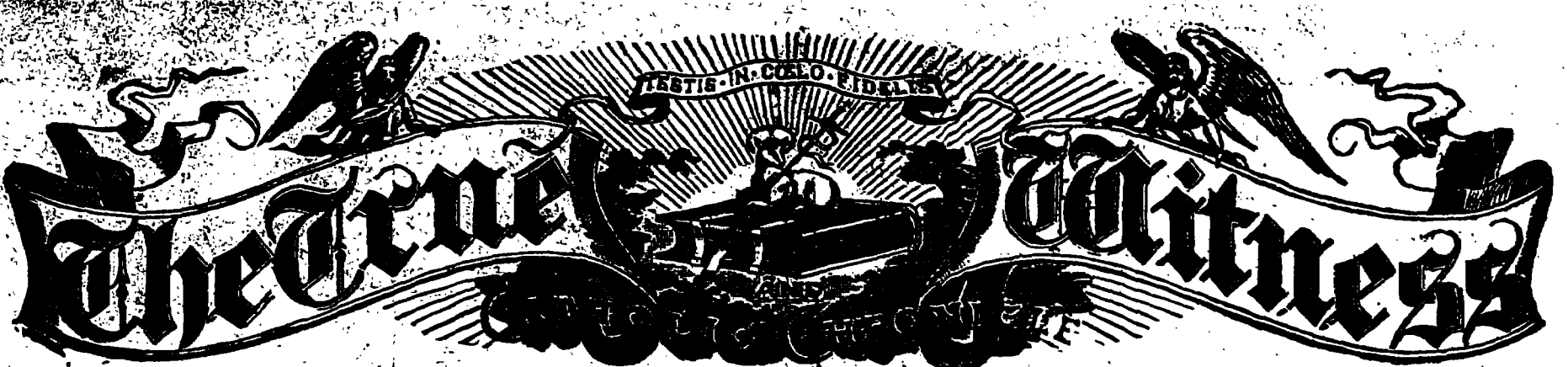


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MONTREAL, WEDNESDAY, AUGUST 18, 1897.

PRICE FIVE CENTS.

ARCHBISHOP BRUCHELI

Issues His First Pastoral Letter.

Sympathetic References Made to His Predecessor—Wise Counsel to the Faithful in Many Matters.

The first episcopal mandement issued by His Grace Mgr. Paul Bruchesi was read yesterday morning in all the Roman Catholic Churches and communities in the archdiocese. The document, which was, as usual, addressed to the regular and secular clergy, to the religious communities and to all the faithful, began as follows: "It is with all our heart that we address you this greeting, as did St. Paul in writing to the faithful of Philippi or of Ephesus. Jesus Christ is our hope; in Him we confide, and by Him we wish to see you happy and blessed. The august ceremony of last Sunday at the Cathedral was for us an opportunity to publicly express our sentiments, our hopes and our desires; but we do not belong alone to the few thousand who were able to find a place around the archiepiscopal throne, but we belong to the diocese as a whole. It behooves us, therefore, to open our heart to all, and we do so today with the greatest confidence and the most tender affection. On the 30th of December, 1896, the Montreal Church was plunged in the deepest mourning, as it has been, in the person of the most illustrious and most revered Edouard Charles Fabre, the third of its bishops and its first archbishop. After attaining the eminent virtues of the dead prelate, the mandement proceeds to say that he had expressly forbidden all eulogy around his tomb; but the tears, the regrets of all his people, the homage rendered to his venerated remains by the episcopacy, the clergy, the citizens, and by our separated brethren themselves

CONSTITUTED A EULOGY

a thousand times more eloquent than the most elaborate addresses. He went down to the grave loved and regretted by all who had known him, and he took his place beside his two predecessors, great pontiffs, who were themselves the glory of our race, the intrepid defenders of the truth, and whose memory will remain a blessing amongst us, as that of Plessis and of Montmorency-Laval. The mourning of the diocese was long; it lasted six months and there were six months of prayer and ardent supplication to the Holy Spirit for the one who was to come, whom no one knew, but who had, however, from all eternity, been marked as the fourth pastor of the Church of Ville-Marie. The Holy See completed its work; it listened to the counsels and the recommendations of the Episcopacy, and weighed all in the presence of God. Considerations purely human count for nothing in an election which concerns, before everything else, the salvation of souls and the welfare of the Divine society founded by Jesus Christ. As in the olden time, Peter, before giving a new brother to the Apostles, so the Sovereign Pontiff prays, and with his august counsellors he asks "God, who knows all hearts, to indicate the man of his choice." Could God fail to give an attentive hearing to the desires of his representative here below? Inspired from on high, the Pope, in virtue of the supreme power which has been communicated to him, gives a leader to the Church and to the diocese. He alone has this right, and any election made by another would be null and sacrilegious. He is the source of all jurisdiction; those whom he constitutes pastors are, in consequence,

DOCILE TO HIS COMMANDS,

and when he has spoken his choice is ratified in Heaven. Therefore, O very brethren, it is upon us that the choice of our glorious Pontiff, Leo XIII., has fallen. He has taken us in our poverty and misery, and assigned us a place amongst the leaders of Israel. God witnesses that we neither desired nor sought this honor. How could we, who do not understand so well the responsibilities of such a dignity and the heavy burden which it imposes. To desire the honor would be a crime, but to shrink from the burden would be an act of cowardice. The Lord called us and we came; He commanded us and we obeyed. The glorious crown placed upon our head will become, perhaps, a crown of thorns, such as He wished to wear Himself. We accept and adore in advance His very holy will, remembering that the crown of thorns was his diadem at the hour when he redeemed the world on the Cross.

When God appeared unto Moses in the burning bush to tell him He wished to make him the liberator of his people, Moses being afraid, and, feeling his weakness, replied: "Who am I that I should go unto Pharaoh and to bring the children of Israel out of the land of Egypt?" The Lord reassured him in speaking the word we find on His divine lips each time He has confided to one of His servants a mission, the greatness of which alarms, but which He desires to guarantee success. "I will be with thee." He is, indeed, all powerful, and nothing can prevail against Him. He acts with power and sweetness, and holds in His mastery and fatherly hand the will of mortals, who direct them in

THE MYSTERIOUS RECEPT

for their lives will in order to attain His ends. He is the word, always triumphant

and man is but His instrument. But Moses replied: "If I am asked in whose name do I come, what will I say?" "I am He who is," replied the Lord, "and you will speak thus to the children of Israel: 'He who is, sent me to you' (Quid est misit me ad vos.) We likewise, my dear brethren, have spoken to God the same language as did Moses, and God responds to us as He did to His servant of old: 'He who is, sent us to you.' It is almost the same language used by the Apostle in presenting himself to his disciples, and you will permit us to repeat the words of so glorious a patron. 'Paul, Apostle of Jesus Christ, by order of God, our Saviour.' (Paulus Apostolus, Jesu Christi secundum imperium Dei salvatoris nostri.) You have already learned, our very dear brethren, but we love to repeat the memorable circumstances under which this order from Heaven was manifested to us. It was during the month dedicated to the Sacred Heart of Jesus that the Sovereign Pontiff decided upon his choice. The apostolic letters bear the date of the feast of the Sacred Heart and the news of the choice reached us the same day, the 25th of June, in the city of Quebec, so dear to our hearts, just as we were celebrating the Mass in the sanctuary of the Dawn, in the city of the Incarnation and of the first fruit, at a privileged altar, in the country in honor of the Sacred Heart. Could we not see in this a special sign of God's goodness to us, a promise of His protection, and an invitation to place all our confidence in His divine heart? We, therefore, immediately consecrated ourselves to Him as well as the people whose father and pastor we were about to become. We promised to work for and to make known, to love, and to further glorify the faith that claims our piety. When the venerable dean of the episcopacy in our ecclesiastical province, Mgr. the Bishop of St. Hyacinthe, sent us, by his worthy chancellor, the pontifical brief which Rome had sent him, we desired to

RECEIVE ON BENDED KNEE,

at the foot of the altar of the Sacred Heart: in our cathedral, this precious document which seemed to come to us from God. We wished to give in our arms the first place to the Sacred Heart; and in order to show you that in this we put all our hopes, we have taken as our device these words of David: 'In Domino Confido.' "In God I trust." Great and many, our dear brethren, are the duties of a bishop, and high the holiness that you have the right to expect of him. The apostle expressed in a single word all that he should be, in his immortal epistle to Timothy: "It is necessary that we bishops shall be irreprehensible." (Oporet ergo episcopum irreprehensibilem esse.) Oh, who will give us to realize the precept of St. Paul. Aid us, my dear brethren, in your present prayers. Jesus Christ is our model as well as our master. May we always remember His divine example and imitate His virtues. He went about doing good. He preached the whole truth to men. He was the friend of the poor and the afflicted. He returned good for evil, and His happiness was in forgiving sin. There is a famous saying in Catholic tradition, well known to all, "Sacerdos alter Christus" (the priest is another Christ). Yes, indeed, it is the bishop who inherits more than others the august power of the Saviour, and it is consequently more incumbent upon him to reproduce His virtues.

IN MIDST OF DIFFICULT TIMES.

It is everywhere repeated, our very dear brethren, that we are in the midst of difficult times, and those especially who command realize this, and are saddened by the fact. Has not the faith diminished in many souls, and have not principles become relaxed? Have not the notions as to the rights of the Church and the duties of the faithful been obscured under the influence of passion? Has not the preoccupation of material interests unfortunately divided hearts that were made to be united? Have there not arisen regrettable misunderstandings between the people and the clergy, which have caused clergy and people to suffer alike? There is a remedy for these wrongs; there is a balm for the cure of all our wounds, and we bring it to you; it is the charity of Jesus Christ. Yes, a new and beneficent era will open for our country, if we know how to forget our differences. Let us be guided by the Supreme Pastor of the Church and its legitimate leaders, and unite us in that divine charity, the effects of which has been so marvelously described by St. Paul. Yes, our dear brethren, do all things in charity. This is our prayer for you, as it was the prayer of the Apostle for his well-beloved. Let your charity go on increasing, for there is the source of all good and the gage of all happiness.

O, dear church of Montreal, what alliances we have contracted with thee. Thou the daughter of Rome and of France, so beautiful in the past, so glorious for religious works, so renowned from one end of America to the other for thy priests, thy missionaries and thy virgins. Thou, called by God to such high destinies, it is for thee alone that we are going to live hereafter; to thee our unchangeable devotion; to thee our thoughts, our ardor, our work, our strongest and most tender love. We have implored, our very dear brethren, the aid of your prayers. We will say now that

WE COUNT UPON YOUR ASSISTANCE

to carry on the great task which God has committed to our care. We count upon your zeal, your spirit of sacrifice and generosity; venerated priests, dear collaborators, pious brothers of all religious orders, fervent and devoted nuns, whose

life is given to charity and to contemplation; we count on you fathers and mothers of our Christian families, writers, journalists and legislators, directors of our schools and professors of our universities; all we have in the hope that you will give us your hand and consider it a duty by your acts and your example to participate in our apostolate.

1. "We continue until further orders the faculties and powers which we have recognized and accorded to as capitular vicar. 2. Until further ordered we renew and confirm the ordinances, statutes and rules of discipline at present in vogue in the diocese. 3. The prayer commanded, de Spiritu Sancto, will be replaced at Mass by the prayer Pro Papa.

"The present mandement will be read in all the churches where public service is held, and in all religious communities the first Sunday after its reception.

"Given at Montreal, under our sign and seal and the counter-sign of our chancellor, August 10th, 1897.

(Signed) "PAUL, Arch. of Montreal.
"By mandement of Mgr. Alfred Archambault, canon, chancellor."

Religious News Items.

Rev. John T. McNally, D.D., of Summerside, P.E.I., arrived home on Saturday from Rome, where he has been prosecuting his ecclesiastical studies for the past six years.

Those who boast of Catholic growth in this country may look with amazement at the new St. Patrick's Cathedral just completed at Melbourne, Australia. It cost only \$5,000,000.

There is no part of the history of Jesus but Mary has her part in it. There are those who profess to be His servants who think that her work was ended when she bore Him, and after that she had nothing to do but disappear and be forgotten. But we, O Lord, Thy children of the Catholic Church, do not think so of Thy Mother.—Cardinal Newman.

The selection of a successor to the late Archbishop Janensens of New Orleans, will likely be made at an early date. Three names have been selected to be sent to Rome, from which three the new Archbishop will be chosen. It is learned from a trustworthy source, says the Baltimore Sun, that the Bishops of the Province of New Orleans have agreed on these names:—Archbishop Keane, late pastor of the Catholic University; Bishop Macoe, of Covington, Ky.; Bishop Heslin, of Natchez, Miss.

In St. George's Church, Grand River East, P.E.I., on Sunday, September 19th, his Lordship Bishop McDonald will raise to the priesthood Rev. D. J. McKinnon, now in deacon's orders. Rev. Mr. McKinnon is a native of St. George's, being the son of Mr. F. X. McKinnon, of Wilrose. He finished his theological studies in St. Mary's Seminary, Baltimore, in 1896, and during the past year has followed a post graduate course in the Catholic University, Washington. He will be ordained for the archdiocese of San Francisco. After his ordination he will return to the University for another year.

Mary Rafferty, known in religion as Sister Mary Celestine, died about three o'clock Tuesday afternoon at St. Joseph's Convent, Titusville, Pa. Mother Celestine, as she was familiarly known to the citizens of Titusville, was one of the best known and most highly respected ladies of the city. She was born in the city of Pittsburg, Jan. 1, 1839, and was educated in the schools of that city. She entered the novitiate of the Sisters of Mercy in her early girlhood at the convent on Webster avenue, Pittsburg, and after three years' probation was professed by the Rt. Rev. Bishop O'Connor of the diocese of Pittsburg.

Countess Constance Mallmann and her daughter Marie have surrendered their vast estates to the Church and have entered the sisterhood of the Order of the Visitation. When they assume their veils as brides of the Order of the Visitation they will surrender their wealth and their magnificent estate at New Brighton, S.I., as a dowry to the Sisterhood. They will be received into the order by His Grace Archbishop Corrigan within the walls of the convent now in course of construction upon the estate. This building is of brick, with granite facings, and is of a severely monastic type of architecture. It is an additional gift from Mme. Mallmann to her chosen Sisterhood.

Father Alberic, the new abbot of the Trappist monastery at New Mellary, near Dubuque, Iowa, says the Vatican, is about fifty years old and was born in Ireland. His name in the world was Dennis Dunlen. He is a splendid specimen of the Irish race, standing six feet two inches and weighing more than two hundred pounds. An abbot is a bishop with jurisdiction confined to the monastic order. He wears the mitre, cope and pectoral cross of the bishop, but his cross is made of wood, not gold. The Trappists have but two communities in the United States, one being at Gettysburg, Ky., and one ten miles from Dubuque, and Father Alberic will be the first abbot of the order in this country. The order has three communities and two abbots in Canada.

There died at Tuticorin, India, on the 3rd June, in the 78th year of his age, the Rev. M. C. Coelho. The deceased was born and ordained in Goa, and joined the

diocese of Mysapore in 1852. Though at an early stage of his career he lost his sight, he continued nevertheless to discharge his sacred duties to the entire satisfaction of his superiors. The Catholicos of Tuticorin, among whom he labored for about 45 years, manifested their regard and esteem for his person by celebrating the golden jubilee of his ordination with all the pomp and circumstance peculiar to the East, only a fortnight previous to his death. His funeral was largely attended, the Very Rev. J. Meekilla Vicar Forane, of the Ecclesiastical District of the Fishery Coast of the Diocese of Mysapore, officiating, assisted by Fathers A. E. Coelho, a nephew of the deceased, Carter, S. J., J. W. Levant, Berthieu, S. J., etc.—R.P.

Bishop Fink, of the Leavenworth, Kansas, diocese, has commenced Sunday picnics from the pulpit. It has been the custom of the united Irish societies of the two Kansas cities to give an annual picnic, but until this year the affair has never been fixed for Sunday. About a month ago, however, when final arrangements were made, the societies selected Sunday, August 15, as the date for the picnic. The Bishop objects to a picnic on Sunday because, he says, it is a violation of the laws of the Church and a desecration of the day. He refuses to say just what action he will take with those who may disobey his command, but it seems certain that he will do something.

The Priests' Eucharistic League will meet at Notre Dame University, Notre Dame, Indiana, this week. It is the second annual convention and four hundred priests will assist. The object of the association, as its name indicates, is to promote the devotion to the Blessed Sacrament by the clergy and people. The Protector of the League in this country is Bishop Moes, of Covington, Ky., and the Director General, Rev. Bede Mater, of St. Meinrad, Ind. The diocesan director of the archdiocese of Milwaukee is Rev. Joseph Rinner, of St. Francis Seminary, of the diocese of La Crosse, Rev. K. Beyer, of La Crosse; of the diocese of Green Bay, Rev. F. Vaillant, Green Bay.

GUELPH SEPARATE SCHOOLS.

ENTRANCE EXAMINATION RESULTS.

To the Editor of THE TRUE WITNESS:
DEAR SIR,—Will you kindly give space in your valuable paper to the following. As separate school education is a live topic it will, no doubt, be of interest to your readers:

Twenty pupils of the Guelph separate schools wrote at the recent entrance examinations, all of whom passed, viz.:—Frank Hughes 757, Joseph Birmingham 624, Charles Day 598, Charles Backus 590, Stanislaus Doran 489, Michael Weeks 588, Milton Griffin 583, William Hillman 571, Francis Heag 555, Geo. Wagner 553, Mary Lynch 537, Edward Foster 534, Catherine Tibon 530, Bolla Brothman, 527, Mary Gibson 525, Margaret Fitzpatrick 515, Hugh Heagy 508, Edward Koonch 478, Austin Kennedy 468, Fred Becker 457.

Number of marks required to pass, 422. Average number of marks obtained by separate school pupils, 530; average of public school pupils at the same examination, 490. Seven of the first 15 places were obtained by separate school pupils. In proportion to our school population, we were only entitled to two. If competition is the true test of merit, then the Catholic people of Guelph have every reason to be satisfied with the work of their schools. The splendid results obtained by our pupils is due to the perfect teaching methods of the Ladies of Loretto, and the zeal and constant oversight of Rev. Father Kenny, S. J., local superintendent. Another reason, not to be overlooked, is the attendance; the per centage of average to total attendance for the past year was 76 per cent, a result which was beaten by only one other of all the schools in the province. Our schools are well equipped, bright and clean, and every thing necessary to help the teachers is cheerfully supplied by the Board of Trustees.

F. NIXON,
Secretary Sep. School Board.

THE CATHOLIC ORDER OF FORESTERS.

Arrangements have been made for the State of Wisconsin annual convention of the Catholic Order of Foresters. It will last two days, commencing on August 31st, and Green Bay has been selected as the scene of the gathering. There are 6,764 members of the order in Wisconsin alone, supporting eighty five courts. Illinois is the banner State in respect of membership, with Wisconsin second. Following is the membership of the order by states and provinces:

	No. of Courts	Members	Gain
Illinois.....	209	17,297	199
Indiana.....	15	720	19
Iowa.....	27	1,375	59
Michigan.....	22	1,474	30
Minnesota.....	78	4,156	269
New Hampshire.....	2	1,806	17
Ohio.....	17	1,384	6
Vermont.....	41	2,627	27
Wisconsin.....	85	6,764	163
Ontario.....	62	4,222	81
Quebec.....	128	9,404	75
Total Aug. 1, '97	716	51,220	945
Total July 1, '97	704	50,284	

Mrs. Honeymoon.—Oh, what a tall mountain, Henry! Can't I have a donkey to help me up? Mr. Honeymoon.—Lean on me, darling.

CARDINAL NEWMAN.

Andrey de Vera's Estimate of the Character of the Great Prince of the Church.

Some of the Distinguishing Features of His Work Graphically Portrayed.

Andrey de Vera, in his "Recollections," in the Ave Maris, gives the following estimate of Cardinal Newman:—To men who were acquainted with Newman only through his books it was rather as a mind than as a man that he presented himself; but the converse was the case with those who enjoyed his intimacy. To them his great attraction lay in what belonged to his personal being—the strange force of which often made itself felt almost at once, so entirely free was he from conventionalities. Amid the society of those with whom he was not in sympathy, it is true, the shyness of his nature bred a sort of isolation; but, notwithstanding, with that reserve there was mixed a frankness. You might be left with a restricted knowledge, but not with an erroneous impression.

What men felt most in him was his extreme, though not his self-consciousness, personality. It was a very human personality—one that imposed on him a large share of human responsibilities, and perhaps, by necessary consequence, of severe cares and anxieties. He had "his," it is true, a strong sense of humor; but in all serious matters seriousness was his nature, and nothing ever came to him lightly; although he possessed, notwithstanding, a strength that raised him up under its weight. Science and stillness but kindled more the interior fire, and a narrow limit increased their force. His nature—one

"built on a soaring, sublimated base, that stirred and lifted him to heights." That was more likely to be strangled than kept down by pressure of any sort. He had vibrant impulses, and moods which in his "Apologia" he calls "force"; and those were strong into activity in him as in Edmund Burke, by the sight of oppression or injustice. But his temper was serene that abounded in sympathy.

HE WAS FULL OF VENERATION.

It was thus that, as he tells us, the lightest word of his bishop in his English days was a conclusive challenge to his obedience; that when someone pointed out Mr. Keble to him for the first time, he looked on that good and gracious man with awe; and "when Mr. Keble took his hand he seemed sinking into the ground." He tells us also that the "Christian Year" had largely helped to teach him two great truths, to which he had always clung closely; and that he had ever considered the day on which Mr. Keble preached the assize sermon in the university pulpit as the start of the religious movement in 1833. In others also he greatly valued veneration; and thought that, even when astray, it was still a thing entitled to sympathy. He told me that Mr. Keble possessed that quality in an extreme and even an unfortunate degree; that it had always been directed especially to his father; and that the thought that in becoming a Roman Catholic he would place a gulf of separation between him and his father, must have rendered it difficult for him seriously even to ask himself the question whether such a step had become a duty. With Dr. Pusey—"Dear Pusey," he almost always called him—the obstacle to conversation was, he thought, of another sort. He remarked to me that, with many great gifts, intellectual as well as spiritual, Dr. Pusey had this peculiarity,

"HE NEVER KNEW WHEN HE BURNED."

the allusion being to a sport among children, when they have hidden something away and encourage the blindfold searcher by exclaiming, as he gropes his way nearer and nearer to it, "Warm," "Hot," "You burn." Dr. Pusey, he said, might see a doctrine by clear insight, yet take no cognizance of another proximity to it—indeed, presupposed by it. "For years," he added, "many thought Pusey on the brink of Rome. He was never near it." Thus, strange as it seems, the two old friends co-operated even in separation; they stood at two ends of the same bridge, and the one at the Anglican end of it passed the wayfarer on toward the Roman end, though he always strove to hold him back when half way across.

NEWMAN'S INTENSE PERSONALITY.

The intense personality of Newman is curiously illustrated by a remark made by Mr. Woolner, the sculptor, when he contemplated the plaster cast which he had made of Newman's bust as placed at last in his studio when finished. He turned to a friend and said: "Those marble busts around us represent some of the most eminent men of our time, and I used to look on them with pride. Something seems the matter with them now. When I turn from Newman's head to theirs, they look like vegetables." What he was struck by was the intense personality of Newman's face—a still intensity.

NEWMAN'S HUMILITY

was not more marked in his relations with Mr. Keble than in his relations with Dr. Pusey. In the early years of the high church movement (to which he contributed more than all its other supporters put together) he had no desire to be its head; and was ever pushing Dr.

Prayer into that position. And yet with his humility he united a strong belief in his own powers, and a conviction that God had imparted to him a high and special mission. That conviction must have been a great support to him during all the numerous trials of his long life. One of the severest of those trials came upon him toward its close. During his last two years the state of his eyes rendered it impossible for him to say Mass. Few of his many afflictions pained him so deeply. Nothing characterized Newman more than his unconquerable refinement. It would have been impossible for him to tolerate coarse society or coarse books, or manners seriously deficient in self respect and respect for others. There was also in him a tenderness marked by a gentleness of magical sweetness, but a sweetness that had in it nothing of softness. On the contrary, there was a decided severity in his face—that severity which enables a man alike to exact from others, and himself to render, whatever painful service or sacrifice justice may claim. With his early conviction that he had a mission, there had come to him the thought that deliverance is wrought not by the many, but by the few. In his "Apologia" he says: "I repeated to myself the words which have ever been dear to me from my school days: 'Erudite aliquid.' Now, too, Southern's beautiful poem of Phalaris—for which I had an immense liking—came forcibly to my mind." The saying, "Out of the strong came forth sweetness," was realized in Newman more than in any one else whom I have known.

ST. PATRICK'S LEAGUE.

The regular meeting of St. Patrick's League will be held on Friday evening, in Hibornia Hall, Notre Dame street. The meeting promises to be one of the largest held since the inauguration of the League, the special order of business to be considered being of vital interest to every Irish Catholic in the community.

LOCAL NOTES.

The proclamation issued by Mayor Wilson Smith, declaring Monday, August 23rd, a civic holiday, will afford an excellent opportunity to many to avail themselves of the excursion to the City of the Summer School at Plattsburg, which takes place on Saturday, August 21st. Tickets are good to return on all trains up to Monday, inclusive.

St. Anthony's C. Y. M. Society excursion and picnic to Surringham Park, in aid of the St. Vincent de Paul Society, which was to have taken place last Wednesday, the 11th, has been postponed until Monday, August 23rd, civic holiday.

In answer to many inquiries regarding the departure and arrival of trains going to the Catholic Summer School excursion on Saturday, August 21st, and returning Monday, 23rd, we desire to state that trains leave G. L. R. Depot at 7:20 a.m., 10 a.m., and 7 p.m.; returning on Saturday evening at 9:50, Sunday and Monday mornings at 8, Monday afternoon at 3, and Monday evening at 9:50.

Appearance is a great aid to success. You will be greatly aided in improving your appearance by visiting the popular hatters, Large & Co., St. Lawrence street, where one of the largest and choicest assortments of English and American soft and hard felt hats may be had, at prices to suit all purses.

As the autumn season approaches and the inclemency of the weather confines people more indoors, it is then that they enjoy most the comforts of a home. You can increase those comforts at a very little outlay by visiting Messrs. Remond, King & Patterson's Furnish'g establishment, 650 and 652 Craig street, where a choice selection of household furniture may be had at the least cost. The reputation this firm has established for honest goods and fair dealing is a guarantee to all intending purchasers.

THE WHIM OF A CROESUS.

The next best thing to being a millionaire oneself, it would seem, to be a millionaire's confidential clerk—that is, if one has the good fortune to fall in with such an easy-going employer as he whose strange will is just now being discussed among city men. It seems that this particular Croesus had adopted as a principle of life that his clerk, whoever that lucky individual might be, should step into his shoes when death, the great robber of the rich, came to put in his claim. A very few days before his decease he pasted with one clerk who had previously been entered in the will as legate of the immense bulk of his fortune. When death had already threatened the man of money he took on another gentleman to occupy his very desirable situation. After death it was discovered that the new comer's name had been stragglewise inserted in the will. This happy individual is now the possessor of a fortune which he could never, even in his wildest dreams, have hoped for, and the world of clerks will know him no more. Truly the whims of the very rich are amazing.—The Universe.

"Do you think that cycling is bad for the brain?" said the intellectual girl, with an expression of anxiety on her face. "On the contrary," said the eminent medical expert, as he glanced down at her feet, "I have noticed that cycling enlarges people's understandings."