

REV. DR. CONATY

Installed in Office at the Catholic University at Washington.

AN IMPOSING CEREMONIAL.

The Eloquent Deliverance of Cardinal Gibbons.

The New Rector's Inaugural Address Marked by a Spirit of Religious Fervor.

The installment of Dr. Conaty in his new and important office as Rector of the Catholic University of Washington, took place last week with ceremonies due to the occasion. These, witnessed by the highest authorities of the Church in America, are said to have been impressive, though simple.

The proceedings were twofold—consisting, first, of a religious service of peculiar solemnity, and secondly, of the academic inauguration. A High Mass of the Holy Ghost was celebrated by the Very Rev. Dr. P. J. Garrigan, with the Rev. Fathers Alward and McKenna as deacons. The new Rector then made his profession of faith, which was received by Dr. Garrigan, who, with the Divinity Faculty, afterwards entertained the visiting prelates and priests at dinner. An untoward incident—the illness of his father—had meanwhile called away Dr. Conaty to the Arlington Hotel, Mr. Conaty, who had come to Washington from Taunton, Mass., to be present at the installation of his distinguished son, was overcome with fatigue and had to remain in his room all day. The academic ceremonies in McMahon Hall in the afternoon were of appropriate distinction. Among those present were: Senator and Mrs. Carter, Senator and Mrs. Roach, Senator Smith, the Hon. D. L. Murphy, commissioner of pensions; the wives of the Brazilian and Mexican ministers, Senor Andrade, the Venezuelan minister, and Senora Andrade, the Marquis and Marquise De Chambour, Miss Fair and Miss Gallet of New York, General Thomas O. Vincent, United States Army; Bishop Hurst of the Methodist University and representatives of the local and nearby educational institutions.

A large delegation from New York, Brooklyn, Worcester, Springfield and other places was also present. Among its members were: Major John Byrne of New York, Major John D. Kelley of Brooklyn, John McGuire, surveyor of the port of New York; the Rev. Father Lavelle, rector of the New York Cathedral; General Lloyd Bryce, the Rev. R. S. Conaty, of Springfield, a brother of Dr. Conaty; Miss K. C. Conaty, his sister, and several priests from Massachusetts. Mr. Patrick Conaty, the venerable father of the new rector, who accompanied the party to Washington, was unable to attend on account of fatigue.

DISTINGUISHED PRELATES PRESENT.
On the platform with Dr. Conaty were a number of distinguished Catholic clergymen, including Cardinal Gibbons, Archbishop Ryan of Philadelphia, Archbishop Elder of Cincinnati, Bishop Elect Prendergast of Philadelphia, Mgr. Martindale, the papal delegate; Bishop Donahue of Wheeling, Bishop Bowen of Springfield, the Right Rev. John Farley, auxiliary bishop of New York; Mgr. Griffin of Worcester, Mgr. McMahon of the Catholic University; Mgr. Magrains of Boston.

All were arrayed in their robes of office. The faculties of the divinity and lay branches of the university appeared in their cassocks and gowns and the divinity and lay students were also attired in their appropriate dress, the former in cassocks and barettes, the latter in gowns and trencher caps. Most of the lay students wore capes and ribbons of the papal colors, gold and white, with which the McMahon Hall was tastefully decorated.

The proceedings began at 4 o'clock. The pontifical brief of appointment was read by Professor Daniel W. Shea, secretary of the university senate.

POPE LEO TO CARDINAL GIBBONS.

Cardinal Gibbons then read the letter from Pope Leo, as follows:

"To our beloved son, James Cardinal Gibbons, Archbishop of Baltimore: Beloved son: Health and Apostolic Benediction. It is with pleasure that we have received letter which you sent us from the meeting held in Washington to designate another president of the university, evincing, as it does, your eager desire to provide for the welfare of the great seat of learning.

"Yielding to your request, we have considered the names of three candidates, whom you have proposed as worthy to discharge the office of rector. Of these we have deemed fit to choose, and by your authority, we do hereby approve the first on the list, namely Thomas J. Conaty, heretofore parish priest in Worcester, and President of the Summer School.

"Both the learning and zeal for the advancement of religion, which characterize this distinguished man, whom you, by your joint suffrages, recommend

ed, inspire us with the well grounded hope that his efforts will not be without abundant fruits in watching over the interests of the university and in enhancing its lustre.

"How dear to our heart is the matter cannot but be well known to you, for you are aware how unyielding was our solicitude in founding this institution, that we might deservedly reckon it among those works which in the interest of religion and science, we have, out of our loving affection, undertaken for the furtherance of the glory of your country, and which we have, with God's help, been able to bring to a happy issue.

"Meanwhile as an earnest of heavenly grace, and as an evidence of our spirit of good will, we most lovingly, in the Lord, impart to you, our beloved son, the new president of the university and to all its faculty, the apostolic benediction.

"Given at Rome, at St. Peter's, on the 23rd day of November, 1896, the nineteenth year of our pontificate. (Signed) "LEO, P. P. XIII."

CARDINAL GIBBONS.

Next followed an address by Cardinal Gibbons. The remarks of the Cardinal were largely devoted to eulogistic references to Pope Leo and Bishop Keane he called "the two founders of the university."

Dr. Garrigan, the vice-rector, was also heartily praised. Referring to Dr. Conaty, the Cardinal congratulated him on his appointment, referred to the high esteem in which he was held by men of high station at Worcester and in Massachusetts making particular reference to Senator Hoar, the Governor of Massachusetts, and the Mayor of Worcester. Then, turning to Dr. Conaty, he said:

"May your administration be a blessing to religion and education. Let the watchword of the Catholic University be revelation and science, religion and patriotism, God and our country. If I had the privilege of modifying the Constitution of the United States I would not expunge or alter a single line, or a single word of that immortal instrument.

"The Constitution is admirably adapted to the growth and expansion of the Catholic religion, and the Catholic religion is admirably adapted to the genius of the Constitution. They fit together like two links in the same chain."

The university, said the cardinal, did not have to look to the government in order to shape its action. The only restriction on it was the limits to its own purse.

"Here, thank God," he added, "our government holds over us the arm of its protection without interfering with our Christian liberties as expounders of the divine law."

In conclusion his Eminence made a plea that these connected with the university be vindicators, not only of religion and science, but also of "the civil and political institutions of our beloved country."

VICE-RECTOR REV. P. J. GARRIGAN.

The Cardinal's references to Bishop Keane and Dr. Conaty were applauded. Then the Very Rev. Philip J. Garrigan, vice-rector of the university, presented to Dr. Conaty the book of constitutions and the university seal.

DR. CONATY'S INAUGURAL.

Dr. Conaty was applauded loudly when he arose to deliver his inaugural discourse. He was applauded frequently and evidently made an excellent impression. He said:

"Your Eminence—Called as I have been from the busy life of parochial duties, I dare not presume to speak for the great university over which the supreme pontiff has dignified to appoint me to preside. I have tried to learn my duties and my responsibilities. I have no plans nor thoughts of plans.

"I desire, first of all, to study the genius and purposes of so vast an institution and then strive to guide it to the line of its aims and objects under the direction of our hierarchy and in the spirit of the Pontiff, whose heart breathes forth such love for the higher education, and for its already transcendent results in this country which has always claimed his admiration and deep interest.

"I am the servant of the university idea, by which its mission and its labors are to be determined, and my most earnest endeavors and my unflagging activity will be entirely devoted toward its fullest realization as the crowning work of Christian education among us, that it may be the glory of the church, the pride of the episcopate and the honor of our glorious republic.

"There should be but one interest for the friends of the university, and that the interest of the Catholic University of America. There should be but one object in all our efforts and that the thorough perfecting of Catholic education, according to the letter and the spirit of the decrees of our plenary council. The university is Catholic, and hence knows no nationality but that which intelligent faith engenders. The university is for the church in America, and hence is American in the very best sense of Americanism, having as its circle of its beneficent our American Catholic people, that it may ever stand as a Catholic and American institution, teaching to all men the blessings alike of our holy faith and of our political rights and privileges as citizens of the republic which is to us the home of our liberties and the goal of our political aspirations.

University is Catholic and American.

"It is, Catholic and American, that thus our Church and our country may be blessed by its work and enjoy the fruits of its ripe scholarship under the enlightened guidance of that Church to which Christ has promised the everlasting presence of the spirit of truth. My illustrious predecessor, the beloved, scholarly Bishop Keane, has given to the

world marked evidence of marvellous enthusiasm and unstinted disinterestedness, by means of which he has been enabled to place this University upon a plane of usefulness which is the wonder and admiration of all lovers of education.

Tribute to Keane.

"I realize the difficulty of succeeding to such earnestness and devotion, for it is not given to many men to imitate so noble a model. The country honored him with its confidence and support. The Church is proud of his magnificent labors, and the Supreme Pontiff has rewarded him with high marks of esteem, affection and distinction. The University owes him a debt of gratitude which can only be met by the best possible results in his efforts for the attainment of the high ideal which he set before it. I was proud to be numbered among his friends and admirers, and I am proud to bring into my work as his successor the strength of his continued friendship and loyalty.

"This University takes its place, and is alone in the position, as the complement and crown of Christian education in our country. Aiming at the revival of the glory of the golden age of education, it is destined in the providence of God to equal and surpass the best that is chronicled. That our country, with its boasted advance in general education, should have a Catholic University where all under-graduate studies should be set aside, is no little credit to the ambition of our episcopate for the higher education in the true sense of the word. It is the rival of no college or university, but the complement of them all, demanding as it does the work of college and university alike as an entrance condition. It completes and crowns the work of our best universities.

It and Clark University of Worcester are the two universities which claim to be and are the only purely post-graduate schools in this country. Clark is limited to certain branches of science, but the Catholic University goes beyond Clark in this that while it deals with post-graduate sciences, it has also its post-graduate divinity, technology and law, and in time will have its post-graduate courses in medicine. Alone, it stands upon the mountain top, in the capital of the nation, beckoning to all solaries of higher knowledge to come to its halls for the highest culture in all branches of intellectual endeavor, under the inspiration of the great Mother Church, to whom was given by the Saviour the commission to teach the world all truth, for all time.

This university stands as the Gift of Catholics to Wealth.

to the Christian education of the leaders of the people in all fields of life. It is the university of no class nor section, but your university, the university of the Catholic Church in these United States, where our American youth, lay and clerical, may find much of that which men have been hitherto obliged to seek after in European higher universities, and hence, as Dr. O. Stanley Hall, the learned president of Clark University, has said, it is pre-eminently the university of America.

The Church desires an educated clergy, fully equipped, intellectually and scientifically, as well as morally, for the great battle in our age of truth against error. She seeks for the complete education of her laymen, that in the professions, in literature, in business, they may be leaders and not followers, yet leaders strengthened and fortified by the knowledge of higher science, acquired in an atmosphere of faith and true religion. Hence, in this land, where instruction is the privilege of the many, where colleges and universities crowd one another, the Catholic Church has made the supreme effort of building a university above and beyond them all where the latest and deepest researches of science and the widest developments of Christian ethics are placed within the reach of the leaders of thought, in science and religion, proving to the world that between religion and science properly understood there can be no antagonism. Truth is one, as God is one, and truth is one, whether you seek for it in the moral or scientific order.

"Aiming first at the higher education of the clergy, by the generous gift of a Catholic lady, Mary Gwendolyn Caldwell, the cathedral hall of divinity was built, where learned professors from the most distinguished schools of Europe and America train the young priests in the highest walks of ecclesiastical learning. We all recall with sincerest pleasure the noble words of the learned Bishop of Peoria, Dr. Spalding, at the opening of the university, which he said:—

"That which the Catholic priests most need after virtue is the best cultivation of mind which issues in comprehensiveness of view, in exactness of perception, in the clear discernment of the relation of truths and of the limitations of scientific knowledge, in fairness and flexibility of thought, in grace of expression, in candor and reasonableness, the intellectual culture which brings the mind into form, goes to the control of its faculties, creates the habit of attention and develops the firmness of grasp. In what ever direction we turn our thoughts arguments rush in to show the pressing need for us of a centre of life, of light such a Catholic University would be, to which all eyes would turn for guidance and instruction, seeking light and self-confidence from men in whom intellectual power is not separated from moral purpose."

"Let us remember that, in their circular to the country, the Board of Directors appealed to a University 'which will be the intellectual centre, not of the Catholics of this or that nationality, but of all the Catholics of the United States, whatever their origin or language may be, whose professors tend to harmonize and unite the many elements of which the church in America is composed.'"

"When the plans for the training of the clergy were completed, the thoughts of the episcopate were directed to the laity, and through the liberality of a noble-hearted Catholic priest, Mgr. McMahon, this work was made possible. The McMahon School of Philosophy, a magnificent monument of devotion to the education of our Catholic laymen, began its work side by side with the school of divinity. Here laymen, as well as clerics, professional, literary and scientific students, witness the researches

of deepest and broadest culture, and are perfected in the most advanced grades of thought and action.

"Primarily established for the education of Catholics, the McMahon School of Philosophy opens its doors to all earnest seekers after knowledge, no matter what their color or religious beliefs, provided they be graduates of college or university. In its classes today are prominent non-Catholics, some of whom are colored, who as students seek for the culture which Catholic scientists and teachers are prepared to give.

Idea of the University.

"This, then, is the university as we realize its idea. It proclaims to all men that there are no heights reached, no results attained, no facts demonstrated, no researches made, that will not find in the Catholic church blessing and encouragement. There is no secret in nature which can offer danger to truth. There is no investigation which cannot be made to lead to the strengthening of faith. The church has always blessed true science, and blesses it every day. It welcomes it as an aid to the better understanding of the great truth of God, as her efforts for schools where the highest culture may be obtained give ample evidence. The world affects intellectually and our age passes as an intellectual age. Unfortunately for intellect, it is often defiled at the expense of revelation which is travestied as the degradation of intellect.

"The Christian student of man knows that there is only one satisfaction for intellect, and that is in the full enjoyment of the power of the eternal word just as the happiness of heart is in the enjoyment of God. There is a deep and loud cry for light, and out of the depths of the abyss into which infidelity and atheism have plunged mind and heart comes the almost despairing demand for truth such as the vagaries of reason have not given. There is a turning toward the manger of Bethlehem, whence arose the light of the world, light for intellect and light for heart, and the church to which was given the guardian ship of truth has proclaimed this truth for high unto 2000 years, but its word has fallen upon many ears that were deaf, and its light shone on eyes that would not see. Deceived by those claiming to be friends, modern thought is at last realizing that the word of Christ is the only truth, and that his word has not ceased to be uttered to all men seeking refreshment and light. It is beginning to realize the depth of the blasphemy that God is not in nature, and that nature does not lead to God.

Becomes Catholic Scientist to Sell Knowledge.

"In such scenes it becomes the Catholic scientist to stand in the world of science, and, like the Irish monks of old, in the market places, to be ready to sell wisdom to all who seek to buy. As a learned professor of this university has nobly said: 'It is better to have a homestead on the domain of science and dispute the wicket field than to dispute the title to those who already claim the field.' Bacon of Verulam, one of the lights of natural science, has written that a little learning removes from God, but much learning attracts men toward Him. The deep and serious study of nature will lead men to find God, who displays himself in his works.' Like Kepler, one of the fathers of modern astronomy, and a pious Catholic, 'one may thank God for the pleasure experienced in contemplation of the work of his hands.' We are not only in the civilization of our age, but we are called to aid in shaping it according to the true ideals. In knowledge, in arts and science, in all forms of thought, the university has a formative part, becomes an informing spirit.

"The Catholic Church has been the civilizing influence of the world for twenty centuries. She leads civilization in the nineteenth as in the tenth and the first. She is the guardian of social order, the teacher of true morality, the protector of womanhood, the custodian of family rights, the enemy of anarchy, the defender of authority, the one to whom alone was said: 'Go teach all nations, I am with you.' She changed pagan Rome into Christian Rome, she civilized the barbarians and made of them the Christian nations of Europe. She preserved learning, guarding the culture of thought of Greece and Rome, she Christianized pagan philosophy and gave to the world the schoolmen and the universities. Her Augustine, her Leo X., her Thomas Aquinas, were giants of human thought and worthy children of her sanctuary. Stone on stone in all the great schools of the world for the ages of knowledge were laid by her monks and scholars. A learned Jesuit has said: 'Greek and Latin were the instruments of the thought and the vehicle of the knowledge of the ancient world, and the Church seized upon and made its own of them; by appropriating them, it immortalized them; by immortalizing them it saved the ideas with which they were impregnated, the notions which they contained.'

University the Teacher of Teachers.

"In such work stands our university as the great teacher of teachers, to open the ways that lead to the highest knowledge and to shape the minds and lives of the leaders of the people, to study the history of men in all ages, to compare the results of all science, to sift all investigations, to find the facts of human endeavor in every field of knowledge, to show to the world the beauty and the magnificence of the great truth of God, its duty is to place the Catholic Church before the lovers of science as the handmaid of knowledge, the guardian of truth, bringing to man all the blessings of invention and discovery, reconciling truth with all the researches of science and proving to all men that the Catholic Church has the only complete answer to the cravings of the human intellect and heart.

"Every Catholic should be proud of such a university, where truth as it was delivered by Christ to the world is delivered to man, where error will find no friendship and wrong no palliation. It appeals to the Catholics who seek culture and assures them of the culture which truth brings. It appeals to Catholics of wealth and bids them aid in its maintenance and development as the greatest object of our purest and truest pride. It bids them emulate the noble

deeds of the noble men and women who have placed their treasures at the feet of truth, to aid it in the evangelizing of the world of science and knowledge. It appeals to our colleges and universities as an incentive to their best work, and as a field for their graduates whose ambition is the best in the attainment of all knowledge. 'Deus lux mea' is its noble motto, and under that inspiration the university must and will succeed. May God ever be its light, illumining it in its paths of study, enlightening its professors, guiding its students.

"May the success of the days of old in the universities of the Church come to our University, and may unity and true Christian charity guide it in its divine mission, as the intellectual leader of our age, to bring all lovers of truth within its influence. To make men love the Church which brings such gifts to men. Our Catholic American University, may it prosper, and add laurel on laurel to its wreath of glory and renown, that it may realize the ideals of the great Leo and the fondest hopes of our episcopate, our clergy and our people, and be the pride of our glorious Republic."

After the exercises Dr. Conaty held a reception in the rotunda of McMahon Hall. Among the congratulatory telegrams he received was this one from Bishop Keane, dated Rome: "Cordial greetings prosit."

Every dollar counts, every subscription helps to run the paper.

LOSS OF THE "NAHUM CHAPIN"

WRECKED ON LONG ISLAND'S SHORE.

THE CAPTAIN AND CREW PERISH WITHIN HAILING DISTANCE OF THE LIFE SAVERS ON SHORE.

The three-masted schooner Nahum Chapin, Capt. Arey, of Rockland, Maine, from Baltimore, for Boston, with coal, was lost within three hundred yards of the shore, at Quogue, L.I., on the morning of January 21st, and her crew of nine men perished miserably within sight of hundreds of men and women, who could do nothing to help them. The vessel went ashore at 4 o'clock. For three hours she pounded up higher and higher upon the hard sandy beach. Then with a crash she went to pieces, and one by one the nine sailors on her, who could be plainly seen clinging to her rigging, were engulfed with the wreckage, and died within hailing distance of the life savers on shore. It was raining hard when the vessel came ashore. It was not exactly foggy, but the rain was thick and a sort of white mist enveloped the ocean and hid from view even the tops of the huge waves as they came tumbling in. A stiff gale was blowing from the northwest. The surf was unusually high and the waves beat in upon the beach with great fury. The storm was at its worst when the wreck occurred. The villagers say that it was

THE WORST STORM

that this part of Long Island has known in years. The pair is from the life-saving stations were on their beats, when from above the roar, came a faint cry, full of meaning to the practiced ear of the patrol, for it was the wailing of the toghorn that vessels carry. Then, through the darkness, the glare of a rocket was seen. Then, through the mist, the patrol saw a three-masted schooner, her sails in shreds, bearing in hard upon the beach, not 400 yards from shore. She struck the bar and then creened over on one side. The patrol gave the signal to the station to which he belonged, and in a few moments the life-saving crew, with their cannon and lifeboat, were on the scene. By the time they reached the spot nearest the vessel the alarm had reached the village and the townfolk gathered to watch the work of the crew, and to help, if possible, too. The life savers first built a fire on the beach, in order to let those on the ship know that they were about to send them a rope. By the light of the fire the crew of the vessel could be seen

CLINGING TO THE RIGGING.

A rope was then fired from the mortar. It struck the vessel, hung for a second across her yards, and then slipped away and fell into the sea. Another rope was fired. This time the men on the vessel managed to catch it, but could not make it fast to the vessel. This rope was lost, as was a third that was sent out a short time later. The men on the vessel could catch the ropes but they could not secure them. The storm was at its worst and the masts of the vessel were swinging to and fro, striking the surf at every dip. At daybreak she was within 350 yards of the shore and beating in further every minute. Nine men could be made out hanging in the rigging. Six of the men were clinging to the foremast rigging and three were on the jibboom. Several attempts were made to launch a boat, but the sea was so terrific that it was nothing but death to venture out into such a sea and the boats could not pass the first breaker. When 6 o'clock came it was seen that

THE VESSEL WAS DOOMED.

and that there was little hope for the men, who could now be plainly seen clinging to the rigging. The vessel was then 300 yards from shore and it could be plainly seen that she was rapidly breaking up. During the next hour the life savers did all in their power to get assistance out to the doomed men, but it was impossible, and finally a few minutes before 7 o'clock it was evident to all that the end was near at hand. The decks of the vessel were all under water, only the masts and jibboom's end, to which three of the men were clinging, could be seen. At a last a huge wave came along

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and when it had passed over the jibboom one man was missing. He was never seen again. The waves swept over the ship, and five minutes later another man was swept away, and but one man could be seen clinging to the spar. He held on to the last. The six men clinging to the rigging of the foremast had been safe up to this time, but the sea began to dash over them now and then. The vessel began to go to pieces rapidly. Great pieces of plank from the hull were swept in upon the beach. Then the masts began to whirl around. In a few minutes the mizen mast

CAME DOWN WITH A CRASH.

and a cry from the six persons in the rigging of the foremast told those on the beach that it was all over. In a few minutes great quantities of wreckage began to come ashore. At the last moment it was seen that two of those who were clinging to the rigging of the foremast were not men as had been supposed, but that one was a woman and the other a child. The wreckage that came ashore showed that the last schooner was the Nahum Chapin, a vessel of 500 tons burthen, and belonged to Rockland, Maine.

MALDEN, Mass., January 21.—Captain Arey, who, with his entire crew, lost his life in the wreck of the schooner Nahum Chapin, leaves a widow and four children, who reside in this city. As a great present at home, so that the woman and child who were seen clinging to the rigging of the foremast and were last swept into the sea, were not his wife and child. Captain Arey was 55 years old, and a native of Owl's Head, Maine.

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