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A Catholic Bishop's Views.

DISASTERS CAUSED THROUGH DRUNKENNE88.

Bishop Gilmour's Address Before the National Temperance Union.

Reverened Fathers and gentlemen of the National Temperance Union, I take much pleasure in bidding yeu welcome to our fair dity by the Lake. To us it is more than a joy that you have chosen Cieveland as the place yea meet to discuss the Cause of Temperance and forward the work of the secieties you

represent. In a month from this we will have also smonget us the German Verein and with it s meeting of a Catholic Congress. Cleveland has just cause to rejoice in these two events. One to forward the interests of faith and charity; the other to advocate the cause of virtue. It is certainly not saying too much, that both are worthy the highest efforts of Christian men.

Lust of wealth and lust of pleasure are the to no time, nor place. They are part of the bistory of life,—individual and general. When this that Quebec is in a state of chronic bank. When Adam gave away to appetite and Noe runtov." planted his vine, they but gave way to a law of nature, which in itself had no moral guilt. Guilt came from disobsdience and an over

indulgence of a legitimate use. The use of wine in itself is not a sin, not are we here either to preach untenable doctrine, or to exaggerate evil. The use of God's gifts is not sin, nor is man bound to abstain from what is lieft. Hence we do not appear before you to preach the doctrine that the use of wine is sin, or that stimulant is forbidden, but we are here to proclaim distinotly and clearly, "Intemperance is a sin, and drunkenness is a crime." It requires no learned philosophy nor far traveled experience to teach the evils of intemperance. They are written on our door posts, in the family and in the individual; society groans under its evils ; our prisons are filled with it ; our homes are deselated by it; our young corrupted, our old debased; women enslaved and man ruined; intellect, health, and hope destroyed; hell filled, God belittled, man lest, Christ crucified and the devil rejoiced by drink. When Father Mathew appealed to the world he had passion to contend with, but he had reason to back him. No reasoning man discusses or denies the evils of liquor. At best he but palliates them, and seeks to shade himself in the folds of its use, admitting the abuse. It is much in argument to have the principle of wrong admitted; much more if the wrong is pushed home to the individual. Here at least is the vantage ground of the cause of Temperance. The world admits its position, yields assent to its reasoning; but to its acceptance opposes pas-sion. Here is where the struggle begins. Reason,—passion,—struggling for the mastery,—till it is difficult to tell which wins, or will win. Of this we are sure, many fall, go down to the grave; down into hell.

There is a wide spread notion that so long

as a man confines his drinking to himself soclety has no right to interfere with him, Abstractly this may be conceded, but as a concrete fact, does any man confine the evil scandal the right to prohibit.

Society has the right to protect itself against scandal and open, or even secret cor-ruption. Evil has no rights; good alone has rights. The advantage of association such as yours is, that unity gives strongth and direction, and keeps living the fact that drink is an avil, and society has a right to protect itself against it.

Though the moans in general proposed to check the evil of intemperance is moral persussion, yet it is not either out of place, nor illegal to resort to legitimate laws and even to severe and determined law to repress evil. Society has as good a right to protect itself against moral evil as it bas against physical, and no one denies the latter. Society has a right to defend itself against intemperance, and to repress with stern hand the evils that

pathy with the assumption that nationality has a right to offend public sentiment simply because foreign custom somewhere telerates evil. Evil is evil; good is good. Drunkenness and Sanday desscration are evil, let them

the Christian Sunday be desecrated and decency and order disturbed.

I think it the duty and the right of temperance to speak firmly to intemperance and bid evil to cover. I believe in restraining by firm law the abuse of drink and regulating by the direction of the state of the sta

has a right to be begotten without the taint protected against the curse of whicky and its

Concomitants,
Personal liberty has no right to assail innecence, or in crime shield itself against repression. Liberty is not license, nor is license wrong; but intemperance is not only wrong, it is a crime, and against crime is law made. Law is made for the protection of innocence and the punishment of crime. I think the temperance cause is too timid. It is well to use persuasion but I believe also in force to

I say therefore, gentlemen of the National Temperance Union, you are justified in seeking by wise law to restrain intemperance and to restrain the use of liquor. Your are also justified in seeking to regulate its sale both asto time and place. The Sunday is a day of rest it is God's day, when man and beast and stranger are commanded to wast and by a sunday when they pass of worship, it is always with a friendly greeting or nod of recognition. In Laval university, both in law and medical faculties, Protestant lawyers and doctors have and stranger are commanded to wast and by as to time and place. The Sunday is a day of rest it is God's day; when man and beast and stranger are commanded to rest, and by religious service men are to worship God and in well-doing sanotify the day.

Yeur resolutions, the entgrowth of your deliberations, will in a measure have their influence in the cause in which you are engaged. They will be a cry on the house-top in the cause of virtue, and, without exagger-ation, will sound the note of the intemperance

gives strongth to the cause you advocate.

and act. Let your mutual exchange of the home of the loud-monthed apostics of thought be carried back to the accieties you represent, thus giving unity of thought and unity of action in the cry for sobriety which yeu make.

Again, I bid you welcome to Cieveland, and I'pray Ged to forward the cause of temperance, to direct your deliberations, to bless you collectively and individually.

THE OTHER SIDE OF IT.

The Cause of the Poverty of Quebec.

Mr. John P. Sutton Prophesies a Brilliant Future for the French-Canadian Prevince-A Bit of Canadian Politics.

To the Editor of The State Journal:

Lincoln, Neb., Aug. 29 - The Journal is, generally speaking, well posted on the left the people. The government by its and in every one that we entered he knew all leading questions of the day, at home and policy of opening up the country about the inmates, and aware one looked to abroad, and courteous in its treatment of all debatable subjects. An exception only proves the general rule, and certainly the fellowing editorial paragraph in your issue of to-day is a "wild and woolly" exception ed to your generally well founded intelligence. The paragraph reads:

"The province of Quebec, already deeply in debt, is making fresh loans at the rate of about \$3,000,000 a year. Money is hard to get from the peasants, and the church and achool system of the province is a mill stone tied to the neck of the administration. There are 7,500 ecclesisatics that must be maintain-

I won't dispute the financial embarrassment of the pravince of Quebec, but your conclusions about the church and school system, and the extraordinary yarn about the 7,500 ecclesiastics maintained by the government, prove positively that semebody has been fooling you in a most extravagant manner. My dear sir, there is not a priest in the province of Quebec that receives a solitary nickel from the government, unless he performs some service for the public, and for which he is entitled to a stipend. In this he stands on the same platform with the Protes-

tant clergymen. The Catholic clergy of the province of Quebec are not paid by the state. They are supported by tithes, in accordance with the treaty by which the British ectains 1 Canada. The language, the laws, the religion and the institutions of the French were to be left as they were before the conquest; and on every public celebration, the French Canadian never forgets to hold aloft a banner bearing the inscription "Notre laugue, Nos lois et nos institutions." (" Our language, nos loss ou nos institutions.") The religious and temporal affairs of the Cathelics of Quebeo pertain to themselves and no Protestant, directly or indirectly, con-tributes a cent to the revenues of the Catholics by reason of any law forcing him to do so. The French Catholio farmers, in obedience to their own laws, laws jealcusty

olergy, and the tithes constitute a lien on the arm up to the time it may pass into Protestant hands, when the tithe ceases to be obligatory on the non-Catholic proprietor. The tithe in Quebec is a small affair, it is paid willingly and rarely exacted by legal means. Living men remember when the Episcopalian and in their fall, heart, hope, trath, justice; minister went, with English troops at his all that is bright, beautiful, joyous, go down, back, to the house of the Irish Catholic farmer and demanded payment for services never rendered, and too often, when the farmer relused to submit to injustice, he was shot dead at his own door in the name of British law. Even now armed bodies of nolice and soldiery are massed in parts of of his drinking solely to himself? Simply no walls to force Methodists, Baptists and Conman is alone in the world, and whenever gregationalists to pay tithes to Episconalism there is association there is scandal, and with | ministers, whose services they will not have and whose dootrines are not acceptable to them. You don't find any such injustice in the Catholic province of Quebec. The salary of an assistant priest in a Quebec parish is

maintained by them, pay tithes to their

about \$160 a year, with very plain if aubstantial board. It is moderate enough in all consolence.
Some of the religious corporations are wealthy, but their wealth has arsen from the increased value of the lands originally bestowed upon them, and to which they are justly entitled, unless we take it for granted, with some socalists and and anarchist writers, that all property is robbery. The revenues so acquired are not spent in forms of wild extravagance, characteristic of those who in our days have accumulated immense fertunes by means that don't always bear the light of investigation. The religious institutions of Quebec spend their wealth in the interest of I have no sympathy with the assumption that whisky is above legislation, or that bear is above law; nor have I the slightest symbol. It may seem to you very strange, but aged. It may seem to you very strange, but it is none the less true, that the literature of Ontario cannot begin to compare with that of Quebec, whilein the arts and sciences French Quebec far excells the British province of Ou-

tario. Every stranger will notice in Montreal and Quebec an elegance and refinement not discoverable in the cities of Ontario. The old ceme from where they may.

Bocause the Puritan went too far in his Sabbath observence that is no reason that province has all the distinguishing character. istics of l'ancien regime, courteous, dignified and brave, and these are the qualifications, not only of the French, but of the Irish, Scotch and English families long settled in

Quebec.

You are inaccurate in your ideas of educaby wise direction its legitimate use. I be-lieve in Sunday closing and in high licenee, and a bold face to the insolence of whiskey. is Catholic; the public school system, if Society has a right to defend itself against adapted there, would practically be subject the evil of intemperance. The unborn child to Oathelic influences; therfore, in justice to has a right to be begotten without the taint the feelings of the Protestant minority, each of orime in his blood: the wife has a right to be protected against the brutality of drunkenness, and society has a right to be plied exactly in accordance with the wishes of the Catholic and Protestant tax-payers.

In all government grants in aid of education, the Protestant minority receives not only its pro-rata share, but even more than its actual numbers call for. There is a minister of public instruction and a Catholic and independence. Men are free only as far as ter of public instruction and a Catholic and God makes them free. No man is free to do Protestant board of school commissioners, and the machinery of education works along as smoothly as possible so far as religious differences are concerned. The separate school system of Quebec creates no dividing line pativeen the various denominations. The boys grow up together, play in the same olubs, mingle in business professions, spend

been professors. Bigotry can never exist where there is a spirit of fair play in connection with religious differences, and if there is a place in the world where a majority of one faith has a delicate consideration for the differing minority, it is certainly the Province of Quebec. John Peupart and his son, and Henri Joly, Prench Protestants, have fer years worthily represented exclusively Oathoyou represent and the wise conservatism that its districts in the Quebec Parliament. Time gives strongth to the cause you advocate. and again the cities of Montresl and Quebec, Lat your deliberations so firm and aggres. With their overwhelming Catholic populations sometimes elve-wisely, not feelishly-but firm in word have elected Protestant mayors. In Ontario, fancy work.

the home of the loud-mouthed apostics of

Protestant majority. Facts are lacts.

The church and the educational system have as much to do with the financial troubles of Quebec as Wiggin's prophecies with the future state of the weather. Reasons could be found elsewhere which, if not cer-rect, are at least more plausible. Quebec has been moving in the line of progress. A country hitherte depending for inter-communication upon the frozen anew roads of winter, is now being opened up by railroads. The province is very large, nearly three times larger than Nabraska, its population of about 1,500,000 is comparatively sparse. Up to reutilize its incomparable water power by ea-

of almost unexplored mountains. The present taxation in the province is extremely light in the country districts, and correspondingly heavy in the towns. The resources of Canada are mainly drawn from the customs tariff, but as the French Canadian farmer, while kind and hospitable, makes what he wears and grows, I may say, what he eats, drinks and smokes, he contributes very little to the government coffers. When Jean Baptiste settles in the town he boomes very industrious, and as extravagant as industrious; he dresses well, and black eyed Marie Louise and Marie Phliomene are equally infatus:ed with a desire of appearing in fashionable attire. Hence he hears more than his allotted share in supporting the state. With more diversified industries, more evenly distributed taxation, and the development of the natural and artificial resources of the province, I look for a brilliant future for Quebec. The French Canadians are a hard-working people. They have, when opportunity has been given them, shown extraordinary aptitude for the finer grades of mechanism, they are artistic and musical in tastes. Like their Breton and Norman ancestors, they are excellent sallors, and also have that hereditary respect for law which obtains for them a litigious rather than a quarrelsome character. Having in their veins the mingled blood of the Gaul and the Viking, it is but natural they should possess the qualifications of good soldiers. In a word, the French-Canadian race is an interesting one. It has, like every other race, its vices and its virtues; but it has elements that deserve appreciation. As natives of this continent, they are an American race, and we should study them as they are, and not as they are described by intolerant Orange bigote who can see nothing good beyond their viciously asinine association. The facts I have given you relative to the conditions of the church and school question are familiar to me, as I was a resident of the province of Quebec for sixteen years. I have described the French Canadian people as they appeared to me, who without any particular partiality for them have certainly no prejudice against them. I write in the interest of truth, celieving that the subject of my letter would be interesting to your intelligent and fair minded readers JOHN P. SUTTON.

CATHOLIC INDIAN MISSION WORK.

How it has fome into Good Piay on Two Recent Occasions.

wherever they have established achools or churches upon Government reservations.

Under the legislation of last winter President Harrison appointed three Commissioners to visit the Chippewas of Minnesota and procure their consent to gather upon two reservations, one at White Earth and the other at Red Lake, selling to the Covernment the abandoned reservations and such portions also of the two retained as should not be required for allotments in sever alty. Among the Commissioners selected was the Rt. Rev. Martin Marty, the Roman Catho-ing Bishop of Dakota. That the choice of Bishop Marty was judicious is apparent, since Min-nesota is one of the regions in which the Catholic Church has taken pains to extend its missions among the red man; and, as a fact, these Chippewa negotiations, which have been dragging along for several years, have at last been successful, and there is now practically no doubt that the surplus land at Red Lake will be

secured by the Government.

Again, in the recent Sioux negotiations the canvass at Standing Rock was evidently to determine the success or failure of the errand of the Commissioners. When they arrived there they found the outlook most unpromising. The famous chief, Sithing Bull, John Grass, and Gall had arrayed their followers almost as a unit against the scheme of purchase. The visit of last year's Commission to this agency had secured, after a month's labor, only twenty-two favorable votes. Threats were made to kill any Indian who should sign. The first cheering indications came from the converted Indians of the Roman Catholic Mission at Standing Rock. The priest took ground in favor of the plan of the Commissioners, and his Sioux converts affixed their signatures to the agreement in spite of threats and ridicule. Afterward came the break of John Grass, and that of Gall, and then success was assured.

success was assured.

There is a bureau of Catholic Indiau Missions which takes general charge of religious and educational work among the red men. This year's annual meeting, presided over by Bishop Marby, showed that the bureau had contracts with the Government amounting to \$344,545 during the current year alone for the education of Indian children. The Government, besides maintaining its own schools on the reservations maintaining its own solutions on the reservations and elsewhere, pays large sums for the right to place children in the religious schools established by the various Protestant denominations and by the Catholic Church. This it can do at a cost per head less than that of its own day schools and boarding rehools, because the religious institutions have their contributions to rely ous institutions have their contributions to rely upon, and can afford to take Government pupils at a low rate. The Catholic schools alone num-ber fifty four, and no fewer than thirty-eight ber fifty four, and no fewer than thirty-eight of them are boarding schools, having an attendance of 2,787 pupils. These pupils receive board and clothing, as well as tuition, and the Government gives from \$100 to \$150 a year for each pupil, according to the location of the school and other circumstances. The day schools add 550 pupils, making 3,437, in all. The contracts for the coming year contemplate the education of many more children, and the receipt of \$431,930 from the Government. The Board having charge of Indian missions consists of Cardinal Gibbons, Archbishop Alemany, and Bishops Marty, Brondel, and Healy.

The election of Bishop Marty for the Government's successful work among the Chippewas and the conduct of the Catholic Sioux at Standing Rock are well worthy of notice.—Washing-

ing Rock are well worthy of notice.—Washing-ton Cor. New York Sun.

"Why is a small boy like a woman?" said a certain man to his troublesome wife. No response. "Because he will make a man grown," said the conundrumist.

What Creates Patience and Restrains Crime —Moral Bussiem or Balfourism?

A powerful independent testimeny as to the cause (says a centemperary) which operate fer the reduction of crime in Ireland under the Balfour regime, and the undercurrent of moral influence which engenders patiance in the breasts of the oppressed tenantry, reaches us from Oxford. A sen of Mr. G. Birkback Hill, a young medical man who has been travelling through Denegal, writes a most interesting account to his parents of what he ing industry, the lumber trade. Its want of communication internally, and externally McF.dden is the real moral force in r, the utilize its incommarable water and absorbreal peliceman of Derrybeg. He has put dewn all the illicit stills and made the peastablishing manufactures. Agriculture in an ante temperate. There is ne crime in the unfavorable climate and under a backward district. His influence seems unbounded. system was becoming the only resource There are about a thousand cabine in the parish, policy of opening up the country about the inmates, and every one looked to may have gone beyond their means, but I have not a shadow of a doubt that were the province of Quebec annexed to the United States, a vast treasure of mineral by a bit of Irish humour to raise a laugh. wealth would be developed in its dark ranges For most of them there was help also in money. He gave away 35t. while we were out, and half-a-dozen at least were relieved at his house in the evening. Every expenditure was at once noted down in a book. He begged that I would give nothing; he alone knows the needs and the condition of each family, and can give the relief without harm.

SIMPLE PIETY OF THE PEOPLE

is another very noticeable thing. Over each sick man he was asked to pray, those around standing bareheaded and bent in reverence. At one cabin the moment we entered an old man blinded with ophthalmia, which is very common, fell on his knees on the mud floor and begged for a prayer to be said over him. At another, which had been threatened with eviction, we found a peor follow dying. He had come home from America to die in the old country. He was laid on a bed made for him on the mud floor in front of the peat fire, and lay moaning there with his friends stand ing round him. Father M'Fadden stayed to administer the rites of the Church, and the peasants gathered all around the but, and stood grouped outside with their heads bent, listening to the low voice of the priest. They have no belief in the parish doctor; they throw away his medicines if they do not like the look of them, or show them to the father and ask his opinion of them. An enthusiastic dector backed by some money might do s

very great deal here. We visited the National School. Only seventeen children were there, and a year or two back the register showed an attendance of about ninety. The falling off is the effect of Father M'Fadden's imprisonment. They were writing on slates-three ragged little rows of fair, curly heads, with bright, won-dering faces and such odd bits of clother. Poople have sent all sorts of trash over here -taby shoes and socks, bibs, shirt fronts, ol 1 ties—and everything has been distributed and made use of as far as possible on their little bodies. The stockings of the district, when there are any, come down over the foot, but leave the sole bare for walking on. The peaeants are now quite quiet and

PATIENT OVER THE EVICTIONS.

They know they have only a year or two onger to wait for a fair hearing, and Father McFadden has complete control over them. Those who are evicted are simply taken into the other cables. In one of these no less than three families were living together. We came on a little bay called Curran's Port, and the father was making inquiries of all the old peasants as to its history. It seems old Cur sad was the first settler, and that he paid £1 Two examples have just been furnished of the practical influence exerted over the red men of the West by the Roman Catholic missionaries and the configuration of the control of the contr divided, and instead of the first lessee sub-letting what he originally rented the landlord fixes him to the sore or two which he has She saw nothing of the cutter. The Adele is actually cultivated, and exacts rent from each of the new settlers himself. Mr. T. W. Russell has stated that this land was bought by Mr. Ulphert with the rental in its present condition, but these things have been done and not one of the old men could remember themselves, nor had they heard their fathers or grandfathers speak of, any other landlord than an Olphert. It was of these cabins of which Mr. Olphert gave evidence, speaking of their god and prosperous condition. They are by fare

> THE WORST CABINS I HAVE SEEN. Those about Derrybeg are much better, and here almost every family showed signs of ill nutrition to a greater or less extent. The few sheep they have, which have been spoken of as a sign of their wealth, are the leanest, or a sign of their weather, are all relibered out of the black moor, and are sold to the dealer for anything they will fetch. We spent six or seven hours driving round to cabin after cabin, and everywhere the people welcomed Father M'Fadden with simple delight and affection. Did we pass a cabin, trying to hurry on, cut ran the people after us, and there was no peace till we came. Everywhere there was a welcome and a shake of the hand for me. Father M'Fadden is worth coming miles to see; he is a sort of General Gordon. He told me he was most anxious for some "young bloods," as he called them, to come over in the autumn te watch the trial. I went home to tea with Father M'Fadden, and was taken all round the chapel and house, and shown exactly

SCENE OF THE DEATH OF INSPECTOR MARTIN. The house stands in a small courtyard behind the chapel; a flight of narrow steps leads up from the chapel to the deor in which is a door leading on to the moor, used only by the father and the few people who live on that side of the townland. When Mass was over the congregation all left by the front or main entrance. After all the great show of power the people are only all the

MORE UNITED AND PATIENTLY DETERMINED than before. They quite understand the situation, and are ready to keep quiet and to be evided or not for the next two or three years. The landlords have not got a penny more of rent for it, and it is not likely that any more evictions will be attempted in Darrybag for some time to come. Father M'Fadden has new so much political work to do that he needs two curates.

GOVERNMENT LAND IN DAKOTA. Millions of acres of free government land in the Mouse River, Turtle Mountain and Devils Lake regions of Dakota, near the great markets of St. Paul, Minneapolis and Duluth. Secure a home in Dakota. For further information, maps, rates, &c., apply to F. I. Whitney, G. P. & T. A., St. P., M. & M. Ry., St. Paul, Minn.

Phrenology teaches that fullness under the eyes denotes language. Observation beaches that black and blue marks under the eye denote bad language.

Sometimes women who do fancy work on the you can get a horse at a bargain, drive lancy work.

Trades de la como

A WOMAN'S AWFUL SUIGIDE.

Over Niagara's Brink in Sight of Scores of Spectators.

NIAGARA FALLS, Ont., September 5.-An unknown women jumped into the Niagara river and passed over the Falls, shortly befere neen to-day. The woman, who was dressed nearly in dark clothes, was of light complexion, and had suburn hair, apparently about 25 years of age, was seen walking carelessly toward the Niagara river, a short distance above Prespect Point. Seen after reaching the river she was seen by visitors near the falls to tose her hat and parasol lightly into the river. A mement aftewards she glanced hurriedly around and then dellberately leaped into the Niagara rapide. The water caught her up like a straw and he her rapidly towards the American falls, head first, her arms swinging in the air,

OVER THE BRINK.

As she approached the brink of the falls her face was turned for a moment towards Prospect Point, not 20 feet away, where a number of horrified spectators stood spellbound unable to render the slightest assistance had they so desired. She was evident-ly up to this time in full possession of her mind and uninjured. Just as she was passing over the falls one arm raised apparently ia an endeavor to make a motion. Her eyes were wide open, the face wore a calmexpression and a smile on her lips was quite discern able. One moment of awful suspense and the body was borne from view by the rushing cataract.

WAS SHE MRS. LAWRENCE! The captain of the Maid of the Mist shortly afterwards saw the body iloating in still water between the American falls and the Canadian free park, but before his boat could reach it the body disappeared from sight. Enquiry around the falls elicited few facts that could be relied on. She was reported to have been stopping at the Spencer house, where, it is claimed, she registered her name as Mrs. Lawrence, of Brooklyn, N.Y. There seems to be a lack of evidence required to make a substantial connection between the lady registered as Mrs. Lawrence and the suicide of

this morning.
Up to a late hour this evening the body not again been seen and no new facts elicited that would tond to throw any light on the case or disclose who the unfortunate woman was or her reason for committing the

THE RUSH MISSED THESE.

Three Victoria Sealers Arrive With Full Catches Without Molestation.

VICTORIA, B. C., September 6 -The seal ing schoosers are coming in now in a big bunch, and the owners are beginning to look pleasant sga'n, as they are made aware of the arrival of their ships. Good catcher, too, seem to be the order of the day in every instance. The men made the most of their opportunity, and are now awaiting big pay for the work performed. At eight colock this morning two scalers were reported in the offing, and glasses soon made the people aware that one was the Penclope, erroneously reported seized, and the other the Viva. Half an hour afterward the schooner Adela hove in sight, and at ten o'clock all three with all flags flying were wharved and surrounded by large crowds of oldizens.

The Penelone, owned by Mozzie moss, owner of the Black Diamond, Captein Folger with twelve Japanese, five hunters and a white mate, reports an uneventful trip. Throughout they saw nothing of the cutter Rush. They spoke to several schooners and made a catch of 1,800 skips, with two live

The Viva, Captain Baker, and a white

owned in Japar.

The Penelope reports that she spoke the Mary Eilen, British, and the Lily L., American. Both reported to her that Lieutenant Tuttle boarded them and asked to be allowed to search their holds. Permission being granted he examined the ships, coming first on several green kins on the top of the catch. Thrusting these uside with his hands he plunged further down and ploked out some old skins, declaring things satisfactory and old skins, declaring things estisfactory and altogether ignoring the fact of the green seals being on top. When he had finished the inspection he said: "You're all fixed; but be careful. The Bear will be down in a few weeks and she will be more particular. You had better watch yourselves." He then went

aboard the cutter.

This incident showed very plainly that either he and his men are sick of their business or have determined in future to make ne more soizures, standing by the result of what they have done already in this direction. There are only five more schooners to arrive here from Behring sea and then the season will be over.

Not one of the schooners captured has obeyed Lieut. Tuttle's orders, and all are safely anchored in Victoria harbor unloading their catches. Everybody in the province is waiting to see what will be the result of this year's action of the American government. Whatever the result will be there are many thousands of people in British Columbia auxious to see the matter thoroughly arranged before next winter.

The schooner Lilly, which arrived here

last night, reports she was boarded August 6 by the Rush and 333 sealskine were confiscated. She was ordered to Sitka, but no prize crew was put aboard her and she came here. She spoke the schooner Kate, which had 550 skins aboard. The Kate reported the Rush had ordered her out of Behring sea, but owing to a gale was unable to board

A seedy fellow-The gardener.

Something you will never find out-An inn. Where to go when short of money-Go to

Strange to say, the only way to kill the law is not to execute it. What to study when writing a sea song-The

mariner's compass. Where are the most expensive suits to be obtained? Of the lawyers.

A farmer at a circus is like one of his own products.—a specked tatur. Men and women are more frequently ruined

by brillancy than by duliness. When we have gold we are in fear, when we nave none we are in danger.

Most people promise according to their hopes and perform according to their fears. Knowledge is proud that it knows so much, and wisdom is humble that it knows no more.

Give work rather than alms to the poor. The former drives out indolence, the latter indusiry.— It s better to endure the hatred of the wicked.

than to lose one's soul through a connection fatal to virtue.—St. Anselm.

480 ACRES FREE, Dakota offers a free claim, a pre-emption and a homestead—in all, 480 sores—free to each settler. The St. Paul. Minneapelis & Manitoba Ry. reaches the Davil a Lake, the survie Mountain and Mouse River land districts. For further information, maps, rates, &c., apply to F. I. Whitney, G. P. & T. A., St. Paul. Minn.

It is just as important for a girl to make good bread as to paint a picture. In other words, as important to tickle the palate as to tickle the

Boarding-house people ought not to expect dressed beef in het weather.

When a man asks you for hoss pitality do not



A NATURAL REMEDY FOR

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INPRECEDENTED ATTRACTION



Louisiana State Lottery Company.

Incorporated by the Legislature for Educational and Charitable purposes, and its franchise made a part of the present State Constitution, in 1879, by an over-wholming popular vote.

Its MAMMOTH DRAWINGS take place Semi-Annually (June and December), and its GRAND SINGLE NUMBER DEAWINGS take place in each of the other (on months of the year, and are all drawn in public, at the Academy of Music, New Orleans, Ls.

FAMED FOR TWENTY YEARS For Integrity of its Drawings, and Prompt Payment of Prizes,

Attested as follows: "We do hereby certify that we supervise thearrangements for all the Monthly and Semi-Annual Drawings of the Louistana State Lottery Company, and in person manage and control the Drawings themselves, and that the same are conducted with honesty, fairness and in good faith loward all parties, and we authorize the Company to use this certificale, with fac-similes of our Agnatures attached, in its advertisements.

We the undersigned Banks and Bankers will pay all Prizes drain in The Louisiana State Lolleries which may be presented at our counters. B. M. WALMSLEY, Pres. Louisiana Nat'l Bh PIERBE LANAUX, Pres. State National Bank A. BALDWIN Pres. New Orleans Nat'l Bank CARL KOHN, Pres. Union National Bank.

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