Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion Block, Richmond Street. J. Forrestall, Pres. Wm. Corcoran, Recording Secretary.

C. M. B. A.

A New Constitution.

CONTINUED.

Executive Committee.

The executive shall be composed of the President, trustees, secretary, treasurer and legal adviser.

Their powers and duties shall be as follows:

1. To exercise all executive and judicial powers of the council during the recess thereof except to alter or amend the constitution and except as to the disposal of the reserve fund;
2. To determine the form of the official seal of councils and branches;
3. To revise all forms prepared by the committee on laws;
4. To approve of all bonds except their own;
5. To hear and determine all charges except such as are preferred against any member of the executive;
6. To suspend and dissolve councils and branches upon proper cause;
7. To fill all vacancies in elective offices except the Presidency;
8. To appoint official organs for the association;
9. To suspend or remove officers for neglect of duty, incompetency or violation of the constitution after due trial.

Marshal.

The marshal shall have charge of the hall during meetings, the custody of all banners, etc., assist the President in preserving order, announce members and their qualifications, and on order of the President conduct all members to their proper seats and perform such other duties as are appropriate to his office.

Guard.

The guard shall attend the entrance to the chamber during sessions; receive credentials and cards, transfer the same to the marshal, and allow no person to enter or retire unless by permission of the first vice-president.

Deputies.

Supreme Grand and district deputies, who must in all cases be chancellors or wardens, shall be appointed by the President within one month after his installation. They shall represent the President within the limits assigned to them and see that the work of the association is uniformly carried out, and shall perform such other duties as the appointed President or the executive committee may from time to time direct. They shall from time to time report to the President the condition of the association under their jurisdiction. They may examine all books or papers of any council or Branch in their immediate jurisdiction, and their commands in regard to the manner of keeping the same must be obeyed under pain of suspension of the council or Branch transgressing their orders; and when requested by a council or Branch, or ordered by the council, instruct them in the work of the association.

Deputies shall receive from the recorder all charters for new Branches within and under their jurisdiction, and with the assistance of such chancellors or wardens as they may select for institution of such new Branches, deliver the charter and install the officers. They shall when officially visiting Branches in their district be provided with their commission of office, to be delivered to them by the President on appointment. They shall deliver to their successors all property in their possession. All reasonable and necessary expenses of the deputies shall be paid by the council. They shall direct all members of suspended or dissolved Branches to what Branch they are to attach themselves and shall notify said Branch of said direction.

Supreme deputies may be appointed in districts where no Branches exist. After the organization of five Branches in any state the President shall select some warden or chancellor to act as deputy therein, and in no instance shall there be more than five Branches instituted in any district without the appointment of a deputy. The Supreme Deputy shall audit the report of the Grand Council, finance committee, and examine the papers, books and vouchers connected therewith, and shall report to the Supreme Council and executive as to the correctness thereof.

Salaries and Allowances.

The council shall pay its elective officers and representatives at the rate of five dollars per day during their actual attendance at regular or special sessions thereof in lieu of mileage or allowance for travelling expenses.

Elective officers doing work between sessions by order of the President and council and the executive committee when in session shall be paid at the rate of three dollars per day and actual travelling expenses.

Deputies when officially instituting or visiting Branches or otherwise performing official duties shall have their actual and necessary expenses paid them by the council.

The recorder, treasurer and legal adviser shall respectively receive as salary such sums as shall be voted them at the regular sessions, payable quarterly in arrear.

The executive may make an additional allowance for necessary clerical assistance, stationary, postage, office rent, etc.; but no such allowance shall in any year exceed the amount actually disbursed for such proposes during the year preceding, the same in every case to be previously verified by the affidavit of the official to whom such allowance is made.

Bonds.

The following officers shall furnish satisfactory bonds with two sufficient sureties for the faithful performance of their respective duties.

1. All deputies.
2. All trustees.
3. All recorders and secretaries.
4. All treasurers.
5. The custodians of the reserve fund.
6. The legal adviser.
7. The President.
8. The executive committee.

All bonds shall be made to the Supreme Council of the Catholic Mutual Benefit Associaton or to such persons or body as the legal adviser shall direct and shall be subject to the approval of the executive committee, except the bonds of the members of such committee, which shall be approved by the committee on laws. In no case shall the sureties be officers, and all bonds may at any time be increased by the President and board of trustees. All official bonds shall be deposited with the person or body designated by the Supreme and Grand Presidents, and shall not be withdrawn therefrom except upon the order of a majority of them. All bonds, no matter in whose name they are taken, shall be regarded as held in trust for the said Supreme Council.

Vacancies.

All offices shall be declared vacant if the holder thereof leaves limits without permission or absent himself from four successive meetings. Vacancies may also occur where the holder thereof wilfully neglects to perform the duties thereof, or violates any of the provisions of the constitution. To declare a vacancy in such case charges must be preferred, tried and proved in the manner prescribed by the constitution. All officers against whom charges are preferred must vacate his office if he has been convicted by the first proper tribunal hearing the charges whether he appeals from such conviction or not. All acts done during the term of his vacation by the holder of such office shall be effectual and valid to all interests and purposes. In the event of the final tribunal reversing the first conviction such officer shall be forthwith reinstated into all the rights and privileges of such office and the temporary incumbent shall not be entitled to any rank or privileges by virtue of having filled such office under such circumstances.

All vacancies, except Presidencies, existing in councils between sessions shall be filled by the Executive Committee.

Vacancies existing in branches except the Presidency and First Vice-Presidency, shall be filled by election.

TO BE CONTINUED.

Resolution of Condolence.

At a regular meeting of St. Gregory's Branch, No 90, Picton, held in their hall on Tuesday evening March 1, the following resolution of condolence was moved by J. R. Mulligan, seconded by the senior Chancellor, P. H. McCarron, and unanimously adopted:

That whereas it has pleased Almighty God to remove from this terrestial sphere Louis Hugh Redmond, son of Joseph Redmond, Esq., and whereas Brother Redmond has been identified in connection with this Branch since its formation here some four years ago and was looked upon as one of its most indefatigable workers, be it therefore

Resolved that the members of this Branch, while humbly submitting to the will of Divine Providence, who has thought it best to call to Himself Brother Redmond, do hereby tender our heartfelt sympathy to the bereaved family of our late Bro. whose sad demise has cast such a pallor of gloom over this branch; and we fervently pray that Almighty God, through the merits of His divine Son, will grant the afflicted family strength to bear with Christian fortitude the great loss they have recently sustained. We would humbly remind the sorrowing ones in the words of that beautiful hymn which was so admirably rendered at the Requiem services on the day of the funeral, that earth has no sorrow that Heaven cannot heal. Be it further

Resolved, That the charter of this branch be draped for a period of three months, as a tribute of respect to our late beloved brother, and that these resolutions be inscribed in the minute book of this branch and published in our official organ, the CATHOLIC RECORD, of London. Yours fraternally,

J. R. MULLIGAN, Rec. Sec.

St. Mary's Branch, No. 54, Montreal.

Branch 54, C. M. B. A., has at last come to the front in the way of entertainments, having given on Tuesday, 23rd February, at their hall, 59 Panet street, one of the most successful entertainments ever held in the east end.

The President, Mr. Jas. Coleman, in a few opening remarks explained that the entertainment was organized as a sort of social reunion of the members, their families and friends in order that they might become more intimately acquainted with each other and thus participate to a greater extent in all the benefits conferred by a membership in the association; after which followed a lengthy programme consisting of songs, music, dancing, recitations and dialogues, interspersed with choice selections by the City Band who kindly volunteered their services for the evening.

The young ladies and gentlemen who took part in the different pieces displayed an amount of talent that was a genuine surprise to the audience, who showed their appreciation by numerous and hearty encores.

Not the least interesting item on the programme, however, was a very able address delivered by Grand Chancellor T. J. Finn, who in his usual lucid style gave a brief resume of the association from the date of its organization, showing the great amount of good it has done both morally, socially and financially.

In speaking of the association from a financial point of view he showed the amount of money paid to beneficiaries of deceased members in Montreal alone during the eight years of it existence here, which seemed a surprise to many and will no doubt have the effect of bringing many new members into the ranks of the association.

The members of Branch 54 have certainly reason to feel proud of the success of their first entertainment, and judging from the amount of talent amongst its members and friends there is no reason why a social reunion should not be something to look forward too at least once a year.

Fraternally yours,

JAMES MCDEVITT,
Rec. Sec. Branch 54.

Kintail, March 1, 1892.

At the regular meeting of Branch 82, C. M. B. A., Kingsbridge, held on Feb. 29, the following resolutions were unanimously adopted:

Moved by Bro. Jno. Long, seconded by Bro. M. Whitty, that

Whereas it has pleased Almighty God in His infinite wisdom to visit by death the family of our esteemed Bro., Thomas Stiles and remove therefrom a dearly beloved father,

Resolved that the members of this Branch tender to Bro. Stiles and family their sincere sympathy in their sad affliction, and that a copy of this resolution be given our worthy brother and spread on our minutes and published in the CATHOLIC RECORD and Huron *Signal*.

M. WHITTY, Rec. Sec.

Election of Officers.

St. Clement's Branch.

Pres. John G Weber, first vice-pres. Ambrose Eshaugh, second vice-pres. August Herzog, rec. sec. Jos. P Stumpf, asst. sec. Peter B Greyerbiehl, fin. sec. John Boegel, treas. Will Leyes, mar. Jac. S Meyer, guard J K Meyes, trustees John G Weber, Jos. P Stumpf and J L Kroetsch, rep. to grand council Rev. J J Gehl, alt. N S Ball.

The I. C. B. U.

Last evening the regular fortnightly meeting of St. Patrick's Branch, I. C. B. U., of this city, was held in their hall, King street west, and was fairly attended. Several matters of importance pertaining to the society were under discussion. The Auditing Committee presented a very encouraging report in regard to the working of the organization during the past year. They highly eulogized the retiring Treasurer, Brother Dean, for the honest, straightforward and business-like manner in which he performed the duties of his office. The next meeting will prove a very important one, and every member is requested to attend.

Hamilton, March 1, 1892.

FATHER LAMBERT AGAIN CASTIGATES INGERSOLL.

THE INFIDEL PUT THROUGH A SEVERE COURSE OF LOGIC.

WIT, SARCASM AND RIDICULE—INGERSOLL'S PROPOSITIONS EXAMINED WITH A LOGICAL MICROSCOPE—PERSECUTION IS NOT BECAUSE OF, BUT IN SPITE OF CHRISTIANITY—A RACY LETTER.

Buffalo Union and Times.

Really Father Lambert should be punished for cruelty to—Ingersoll. As if the drubbing he gave the doughty Colonel in his famous "Notes on Ingersoll" were not enough, here he goes at him again harder than ever. The following delightful letter was sent to the New York *Evening Telegram* and was published by that paper a few days ago:

Scottsville, N. Y., Feb. 27.

To the Editor of the Evening Telegram:

I avail myself of your suggestion to reply to some statements made by Mr. Ingersoll in his latest outbreak. He has been comparatively quiet about Christianity of late years, and some began to believe his monomania had subsided, that the symptoms had mitigated; but it is very evident they erred in their prognosis. Owing to his silence he had begun to fall away from public attention which constantly seeks new and fresh stimulants. He was settling down into that condition which has been aptly phased "innocuous desuetude," a condition not at all congenial to one whose thorax expands with applause. This may account for his late pyrotechnic display.

In his late utterances Mr. Ingersoll only treshes the old straw of his lectures on "The Mistakes of Moses," "The Gods," "Skulls and Ghosts." All these I have read, and in reading his last effort I recognize the old familiar faces of his sophisms, misstatements and tricks of speech—the same venerable chestnuts that in years gone by were wont to bring down the house. Unlike good whiskey, however, they have not improved with age.

DRIFTING OUT WITH THE TIDE.

The Colonel is growing old, like myself. The sun of our days is setting beyond the hills, and illumines only with cold, retreating rays the valley shadows that are closing in about us like a shroud. The tide of life's fitful fever is going out and we are drifting out with the tide. And then? A question to be asked.

In his old lectures Mr. Ingersoll exhausted all the ammunition in his anti-Christian armory and is now very naturally under the necessity of repeating himself. He is not to be blamed for this, and I do not mention it as a reproach. Few men, if any, can be original to the last. There is a limit to the most prolific imagination, and it has been observed of even the greatest writers that they wrote themselves out. Scott, Dickens, Thackeray, Hugo, the elder Dumas and others who lived beyond middle life began to repeat themselves toward the last, and it should not be expected that Ingersoll—equal in fiction to any of them—should prove an exception to the rule. It is excepting too much. We should take the best he can give us with thankfulness, and remember the old Irish fiddler who knew but two tunes. When requested to play he would ask, "which'll ye have?" With the doughty Colonel when attacking Christianity, it is a question of which'll ye have, Moses, Skulls, Gods, or Ghosts, or will an olla podrida of tidbits from all of them do? But, whichever he may grind out, there is always a monotonous sameness of grind that is suggestive of a perambulating crank organ.

A QUESTION OF ENDURANCE.

The only objection that one can reasonably urge to these repetitions is that they put one to the tiresome necessity of repeating the same refutations with the same music box regularity and then it becomes a question of who has the strongest lungs or most tireless pen. I shall, however, try to introduce some variations to break the monotony.

It is not difficult to meet Mr. Ingersoll's general arguments, his main, leading thought, but there is a subtle, crafty vein of sophism and implication running through them all which cannot be met by a reply to his main propositions. These shadowy, sinuous, winding, tortuous sophisms and implications, suggestive of the sardonic grin of a lurking Mephistopheles, must be met in some way. And the only possible way that seems to me is to separate his arguments into their component sentences, as the haymaker lifts sodden hay with his fork to let the sunlight and pure air purify, dry and shrivel it. His sentences thus separated and cleaned of their sophistry, we can look at them, see what they are worth, and value them accordingly.

This method I made use of on a former occasion in replying to Mr. Ingersoll's article on Judge Black. It is convenient and, I believe, fair all round. I shall not extenuate or set down in malice, but shall let Mr. Ingersoll speak for himself.

THE FIRST BLOW.

Now, Mr. Editor, after this short preface, I will introduce Mr. Ingersoll to your audience. Step forth, Colonel, and let us talk.

Ingersoll.—"If he (De Costa) by Christianity means kindness, candor, the spirit of investigation, observation, reason—in other words, if he aggregates what are called the virtues and calls them 'Christianity'—then there is no need to dispute."

Lambert.—Beg pardon; there will still be need for dispute or for better information. An aggregate of virtues do not and cannot constitute Christianity or any other religion, no more than an aggregate of virtues constitute a man, or an aggregate of different forces constitute a locomotive, or an aggregate of brick, wood and mortar constitute a house. Virtue is a force or a faculty of doing a thing with ease, arising from the doing of that thing many times, so many times as to acquire a habit of doing it. Kindness, candor, truthfulness and the other moral virtues are habits of mind growing out of a frequent repetition of acts of kindness, candor, truthfulness. A truthful man is one who has acquired the habit of telling the truth, and can do it without effort, so that even when speaking against Christianity he can tell it without danger of wrenching a muscle, fracturing a bone, or rupturing an artery. We may then define virtue as a habit of mind inclining a man, and making it easy for him to do good and act rightly. You can now see how these "habits of mind" may constitute a man good and religious, while they cannot constitute him a man, and why, taken altogether, they cannot constitute a religion or Christianity. Christianity teaches us all these virtues and exhorts us to practice them. That, together with the office of teaching revealed truth, is the mission of the Church of Christ, that Church which you are doing your best to discredit and dishonor. Virtue qualifies the man—it is a mode of his being. It is to him what the adjective is to the noun, and you need not to be told that all the adjectives in language cannot constitute a noun. So you will see now that this hypothetical case you put to Dr. De Costa is the pink and perfection of absurdity. You may now proceed.

RELIGION TEACHES TRUTH.

Ingersoll.—"Every religion teaches a code of morals plus something else."

Lambert.—Every religion first teaches truth or what it believes to be truth, for without this as a basis or foundation no code of morals can exist. For instance, religion must first teach existence of God before it can teach His will, law or revelation, as without the former the latter cannot be. From this first truth of philosophy, as well as of religion, arises the moral law; all morality, as the fruit of the tree, springs from its roots. Thus religion teaches, as a fundamental principle, the existence of a Supreme Being and that morality is founded on the relation between this infinite intelligence and finite intelligence, and that from this relation arises the duties, obligations, responsibilities and rights of man. These constitute the moral law or code. Without this Being there can be no moral code. I do not mean to say that those who deny the existence of this Being have no rule of conduct; but if they have a rule it is a borrowed one, a code not deduced from their own principles, but taken surreptiously from that fundamental principle of Christianity, the existence of the Being whom we call God, which they ostentatiously deny. To come back, you will observe that instead of every religion teaching a moral code plus something else, every religion begins with a fundamental truth, and then something else—the moral law. You simply invert the cone.

A CONFUSION OF IDEAS.

Ingersoll.—"Buddhism is a code of morals."

Lambert.—A moment ago you said, "Every religion teaches a code of morals." You now say the religion of Buddha is a code of morals. This confusion of utterances arises from a confusion of ideas. If your ideas are clear you certainly have the ability to put them into clear English. A code of morals is no more a religion than the Declaration of Independence is the Harrison administration, or the laws of the United States. Can you not get this distinction into your head? Buddhism is a religion which teaches certain doctrines on which it bases a certain code of morals. This distinction being evident, your whole argument based on your confusion of ideas, falls to the ground.

Ingersoll.—"So Christianity is a code of morals plus—"

Lambert.—Tut, tut, man; be reasonable. Don't repeat that blunder.

Ingersoll.—"Plus that the God of the Old Testament is the Creator of the universe."

THE GOD OF ALL.

Lambert—Christianity teaches, first, a truth—the existence of the supreme, infinite, eternal Being on whose existence, nature and relation to man it bases the Christian code of morals. You may call this Being the God of this, that or the other if you think it serves your purpose, but keep well in mind what Christianity teaches. This Being is the God of all that is, old or new, the Christian, the Jew and the Pagan. But what you really meant to insinuate was this: The God of Christians is the same God who, according to you, approved of all the murders, crimes and cruelties recorded in the Old Testament. According to you this God is a monster. But you must pardon me if I decline to accept your account of Him or your "idea" of Him. I once reviewed your statement on this subject and showed that you misquoted, misrepresented and tortured out of their natural and obvious sense, many texts of the Old Testament. I called that review "Notes on Ingersoll." You made no reply to it. When Mr. Palmer of the Nineteenth Century Club proposed to you to discuss Christianity before that club you expressed a willingness to do so, and asked who was to take the other side. He suggested my name and you declined, assigning as a reason that I was a Casuist. Mr. Palmer, I need not say, made that proposal to you without my knowledge or consent. If he had proposed to me an oral discussion with you I also should have declined, for the reason that I have more faith in the virtue of cold type. I make the above statement on the authority of Gen. George A. Sheridan. Gen Sheridan—unlike Moses and Judge Black—is not dead, and he has the advantage over them that he can speak for himself. Mentioning Gen. Sheridan reminds me to say that his lecture on "The Modern Pagan" is one of the best replies to Ingersollism that has been made. But to return—

NOT A CODE OF MORALS.

Ingersoll—"Christianity is a code of morals * * * plus certain ceremonies and superstitions."

Lambert—We have already seen that neither Christianity nor any other religion is a code of morals, nor can it be. Ceremonies are external signs or symbols indicative of the interior thought or belief, whether the belief be true or false. They symbolize what religion, true or false, believes to be true. Hence all ceremonies in the last analysis rest on truth, or on what one believes to be truth. They are, therefore, plus truth, not plus to a moral code, as you say. Be good enough to remember that a code of morals is not truth, but a sequence of truth. You may say that these are small matters; but many of your conclusions are the result of an aggregate of small errors injected ignorantly or otherwise into your main line of argument, and it is my task just now to show that all your arguments against Christianity are thoroughly salted and peppered with just such small matters. That is what makes it so tiresome to reply to you, when one of your paragraphs, crammed with sophism of speech and thought, requires a column to let light and air through it. So much for ceremonies, now for superstitions.

SUPERSTITION A USEFUL WORD.

"Superstition" is one of the most useful words in the Agnostic dictionary. It is hard to imagine how Infidels could get on without it. It is such an excellent argument, so handy to throw in to fill a vacuum or a hiatus. It generally comes in as a tail to Ingersoll's list of Christian delinquencies. It is the cracker on the end of the whip to round off a sentence with a snap. We have to say of superstition what we have said of ceremonies—that it cannot be plus to or predicted of a code of morals. Superstition in all its multifarious forms arises from a false belief or a false apprehension of a true belief. Hence its reference is to the true or the false and not to the good or the bad. Now Christianity teaches the truth. This proposition must stand until you disprove it, and do not forget that the *onus probandi* is on you. As Christianity teaches the truth it affords no basis for superstition to rest on. The individual Christian apprehends correctly the truth as taught by Christianity or he does not. If he does he is not superstitious, for he believes the truth as it is. If he does not apprehend the truth as taught by Christianity he may fall into superstitious errors, but in that case his superstitions must be attributed to himself, not to Christianity, which did not teach him his errors. The question then resolves itself into whether Christianity teaches truth or not. By truth I mean all truth of the moral order as contradistinguished from truths of the physical order. It won't do to say Christianity favors superstition and then pass on to argue as if the point was conceded. You must prove your statement and give us a bill of particulars. When you do so we will consider whether they are superstitious or not.

BEGINNING OF WISDOM.

Webster defines superstition as "an excessive reverence or fear of that which is unknown or mysterious." Do you pretend that Christianity teaches favors or winks at what is defined here? Excessive fear is the attribute of a coward, that cringing, slavish, craven fear which makes a soldier slink from the ranks of his brave fellows and sneak under cover, or that fear that makes a cur throw himself on his back at the sight of a threatening cane. Christianity frowns on that fear which prevents a man from doing his duty whether in the battle of brigades or the battle of life, and exalts moral courage as one of the noble attributes of man. But there is a fear that is noble and wise. It is that fear which the Scriptures tell us is the "beginning of wisdom." This is the fear of a brave man who dreads disgrace or fears death in an unworthy cause. The truly brave man is not he who fears no danger, but the man whose mind subdues the fear and braves the danger that nature shrinks from when duty calls. Marlborough once said on going into action: "This poor body trembles at what the mind within is about to do." Fortitude and sense of duty should go hand in hand with fear and regulate it, not destroy it. The fear of God which Christianity inspires is in no way inconsistent with the dignity of man. It is a rational and proper fear inseparable from that august reverence which a finite intelligence experiences in the presence of the Infinite Intelligence and on apprehending the relation in which it stands to Him. There is no superstition about this. Cringing, craven fear is not pleasing to the Supreme Being because it is an unworthy and false worship of Him, beneath the dignity of man, and is only found in those in whom brute nature prevails. The fear of hell is a rational fear and is no more destroying to the manly man than is the fear which would inspire you to step from the track to avoid an advancing locomotive.

WHAT CHRISTIANITY DOES.

It is natural in a man to avoid danger, and he should always do so unless duty requires him to brave it. While Christianity teaches a wholesome fear of eternal punishment, it does not offer it as the best mode of obedience to God, or of an honest and virtuous life. It teaches that love is the prime motive of human action, while fear is secondary and subsidiary. Our Lord has said, "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole strength, and thy neighbor as thyself." And St Paul says, "All the law is fulfilled in one sentence; Love thy neighbor as thyself." Texts of this intention are scattered all through the Scriptures, but your intellectual strabismus will not permit you to see them. This is the love which inculcates as the first, truest and noblest motive to avoid evil, to do good. And the fear which the same religion presents to us as a motive to do good and avoid evil is that fear which the child has of the father it loves—the fear to offend, the fear to lose his love and break that golden chain that binds their hearts in mutual affection. But enough of this at present. I have made this digression, suggested by Webster's definition of superstition, because you are constantly representing Christianity as inculcating a slavish, cringing, craven fear, and that Our Father who is in Heaven smiles on this base, degrading objection as Moloch smiles on flowing blood and palpitating flesh.

Ingersoll—"No one objects to the morality of Christianity."

Lambert—There is a suspicious frankness about this and, though ostentatiously generous, there is a hook to it. It is always well to suspect excessively pious pretensions and excessive frankness, for a hypocrite may lurk under either. It is the very frankness of the confidence man that disarms his victims.

CONCLUDED NEXT WEEK.

A SARATOGA CO. SENSATION.

Helpless for Years and Excluded From Hospitals as Incurable—The Remarkable Experience of Charles Quant as Investigated by an Albany (N. Y.) Journal Reporter—A Story of Surpassing Interest.

Albany, N. Y. Journal, March 4.

Saratoga, March 4.—For some time past there have been reports here and elsewhere in Saratoga county of a most remarkable cure of a most severe case of locomotor ataxia, or creeping paralysis, simply by the use of a popular remedy known as "Pink Pills for Pale People," prepared and put up by the Dr. Williams' Medicine Company, Morristown, N. Y., and Brockville, Ont. The story was to the effect that Mr. Chas. A. Quant, of Galway, who for the last six or eight years has been a great sufferer from creeping paralysis and its attendant ills, and who had become utterly powerless of all self-help, had, by the use of a few boxes of the Pink Pills for Pale People, been so fully restored to health as to be able to walk about the street without the aid of crutches. The fame of this wonderful cure was so great that the *Evening Journal* reporter thought it worth his while to go to Galway to call on Mr. Quant, to learn from his lips, and from the observation and testimony of his neighbors, if his alleged cure was a fact or only an unfounded rumor. And so he drove to Galway and spent a day and a night there in visiting Mr. Quant, getting his story and interviewing his neighbors and fellow-townsmen. It may be proper to say that Galway is a pretty little village of about 400 people, delightfully located near the centre of the town of Galway, in Saratoga county, and about 17 miles from Saratoga Springs. Upon inquiry, the residence of Mr. Charles A. Quant was easily found, for everybody seemed to know him, speak well of him and to be overflowing with surprise and satisfaction at his wonderful cure and restoration to the activities of enterprising citizenship, for Mr. Quant was born in Galway and had spent most of his life there. Mr. Quant was found at his pretty home, on a pleasant street nearly opposite the academy. In response to a knock at the door it was opened by a man who, in reply to an inquiry if Mr. Quant lived there and was at home, said: "I am Mr. Quant. Will you come in?" After a little general and preliminary conversation, and after he had been apprised of the object for which the *Journal* reporter had called upon him, he, at request, told the story of himself and of his sickness and terrible sufferings, and of the ineffectual treatment he had had, and of his final cure by the use of Dr. Williams' Pink Pills for Pale People, and cheerfully gave assent to its use for publication. He said: "My name is Charles A. Quant. I am 37 years old. I was born in the village of Galway, and, excepting while travelling on business and a little while in Amsterdam, have spent my whole life here. My wife is a native of Ontario. Up to about eight years ago I had never been sick and was then in perfect health. I was fully six feet tall, weighed 180 pounds and was very strong. For 12 years I was a traveling salesman for a piano and organ company and had to do, or at least did do, a great deal of heavy lifting, got my meals very irregularly and slept in enough 'spare beds' in country houses to freeze any ordinary man to death, or at least give him the rheumatism. About eight years ago I began to feel distress in my stomach and consulted several doctors about it. They all said it was dyspepsia, and for dyspepsia I was treated by various doctors in different places, and took all the patent medicines I could hear of that claimed to be a cure for dyspepsia. But I continued to grow gradually worse for four years. Then I began to have pain in my back and legs and became conscious that my legs were getting weak and my step unsteady, and then I staggered when I walked. Having received no benefit from the use of patent medicines, and feeling that I was constantly growing worse, I then, upon advice, began the use of electric belts, pads and all the many different kinds of electric applicances I could hear of, and spent hundreds of dollars for them, but they did me no good. (Hear Mr. Quant showed the *Journal* reporter an electric suited underwear for which he paid $125). In the fall of 1888 the doctors advised a change of climate, so I went to Atlanta, Ga., and acted as agent for the Estey Organ Company. While there I took a thorough electric treatment, but it only seemed to aggravate my disease, and the only relief I could get from the sharp and distressing pains was to take morphine. The pain was so intense at times that it seemed as though I could not stand it, and I almost longed for death as the only certain relief. In September of 1888 my legs gave out entirely and my left eye was drawn to one side, so that I had double sight and was dizzy. My trouble so affected my whole nervous system that I had to give up business. Then I returned to New York and went to the Roosevelt hospital, where for four months I was treated by specialists and they pronounced my case locomotor ataxia, and incurable. After I had been under treatment by Prof. Starr and Dr. Ware for four months, they told me they had done all they could for me. Then I went to the New York hospital on Fifteen street, where, upon examination, they said I was incurable and would not take me in. At the Presbyterian hospital they examined me and told me the same thing. In March, 1890, I was taken to St. Peter's hospital in Albany, where Prof. H. H. Hun frankly told my wife my case was hopeless; that he could do nothing for me and that she had better take me back home and save my money. But I wanted to make a trial of Prof. Hun's famous skill and I remained under his treatment for nine weeks, but secured no benefit. All this time I had been growing worse. I had become entirely paralyzed from my waist down and had partly lost control of my hands. The pain was terrible; my legs felt as though they were freezing and my stomach would not retain food, and I fell away to 120 pounds. In the Albany hospital they put 17 big burns on my back one day with red hot irons and after a few days they put 14 more burns on and treated me with electricity, but I got worse rather than better; and upon advice of the doctor, who said there was no hope for me, I was brought home, where it was thought that death would soon come to relieve me of my sufferings. Last September, while in this helpless and suffering condition, a friend of mine in Hamilton, Ont., called my attention to the statement of one John Marshall, whose case had been similar to my own, and who had been cured by the use of Dr. Williams' Pink Pills for Pale People.

In this case Mr. Marshall, who is a prominent member of the Royal Templars of Temperance, had, after four years treatment by the most eminent Canadian physicians, been pronounced incurable, and was paid the $1,000 total disability claim allowed by the order in such cases. Some months after Mr. Marshall began a course of treatment with Dr. Williams' Pink Pills, and after taking some 15 boxes was fully restored to health.

I thought I would try them and my wife sent for two boxes of the pills and I took them according to the directions given on the wrapper on each box. For the first few days the cold baths were pretty severe, as I was so very weak, but I continued to follow instructions as to taking the pills and treatment, and even before I had used up the two boxes of pills I began to feel beneficial effects from them. My pains were not so bad; I felt warmer; my head felt better; my food began to relish and agree with me; I could straighten up; the feeling began to come back into my limbs; I began to be able to get about on crutches; my eye came back again as good as ever, and now, after the use of eight boxes of the pills—at a cost of only $4.00—see!—I can with the help of a cane only, walk all about the house and yard, can saw wood, and on pleasant days I walk down town. My stomach trouble is gone; I have gained 10 pounds; I feel like a new man, and when the spring opens I expect to be able to renew my organ and piano agency. I cannot speak in too high terms of Dr. Williams' Pink Pills for Pale People, as I know they saved my life after all the doctors had given me up as incurable."

Other citizens of Galway, seeing the wonderful cure of Mr. Quant by the Pink Pills for Pale People, are using them. Frederick Sexton, a sufferer from rheumatism, said he was finding great benefit from their use, and Mr. Schultz, who had suffered from chronic dysentery for years, said he had taken two boxes of the pills and was already cured.

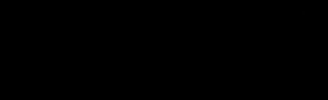
A number of the more prominent citizens of Galway, as Rev. C. E. Herbert, of the Presbyterian Church; Prof. James E. Kelly, principal of the academy; John P. and Harvey Crouch, and Frank and Edward Willard, merchants, and many others to whom Mr. Quant and his so remarkable cure by the use of Dr. Williams' Pink Pills for Pale People, are well known, were pleased to have the opportunity of bearing testimony to the high character of Mr. Quant, and of verifying the story of his recovery from the terrible affliction from which he had laid for so long a time been a sufferer.

Truly, the duty of the physician is not to save life, but to heal disease.

The remarkable result from the use of Dr. Williams' Pink Pills in the case of Mr. Quant, induced the reporter to make further inquiries concerning them, and he ascertained that they are not a patent medicine in the sense in which that term is generally used, but a highly scientific preparation, the result of years of study and careful experiment. They have no rival as a blood builder and nerve restorer and have met with unparalleled success in the treatment of such diseases as paralysis, rheumatism, sciatica, St. Vitus' dance, palpitation of the heart, that tired feeling which affects so many, and all diseases depending upon a watery condition of the blood or shattered nerves.

Dr. Williams' Pink Pills are also a specific for troubles peculiar to females. They build up the blood and restore the glow of health to pale or sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

On further inquiry the writer found that these pills are manufactured by The Dr. Williams' Medicine Co., Brockville, Ont., and Morristown, N. Y., and are sold in boxes, (never in bulk by the hundred) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either addresses. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies, or medical treatment.



An Infallible Remedy. VII.

BUCYRUS, O., March 18, '89.

I was told of your medicine by *Father Kleekamp*. I used it for epilepsy, with which I was troubled for 26 years. I felt the effect of the medicine the first week; my nerves were quieted. I have not had *a trace of the disease* since September of last year, when I commenced with the medicine, and I can go to work fearlessly. I therefore recommend Pastor Koenig's Nerve Tonic to all afflicted similarly, as an infallible remedy, and testify to the above with my signature.

HERMANN SCHUEBLI.

EARLING, Ia., May 14, '89.

I was troubled with nervous headache for a long time, especially on Sundays after service. Two bottles had the desired effect. Have full confidence that it is all its name implies, a "Nerve Tonic."

REV. FATHER J. B. HUMMERT.

FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at $1 per Bottle. 6 for $5

Large Size, $1.75. 6 Bottles for $9.

Agent, W. E. Saunders & Co., Druggist, London, Ontario.

C. C. RICHARDS & CO.

Gentlemen,—In driving over the mountains I took a severe cold which settled in my back and kidneys, causing me many sleepless nights of pain. The first application of MINARD'S LINIMENT so relieved me that I fell into a deep sleep and complete recovery shortly followed.

Annapolis. JOHN S. MCLEOD.

Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

Palatable as Milk. AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville. Salmon Wrapper; at all Druggists, 50c. and $1.00.

MARKET REPORTS.

London, March 10.—GRAIN (per central)—Red winter, 1.48 to 1.51; white, 1.48 to 1.51; spring 1.48 to 1.51; corn, 55; rye, 80 to 85; barley, malt, 90 to 1.00; barley, feed, 85; oats, 31 to 34; peas, 95 to 1.00; beans, bush., 90 to 1.00; buckwheat, 90 to 95.

PRODUCE—Eggs, fresh, dozen, 16; eggs, basket, 15; eggs, packed, 15; eggs, store lots, 15; butter, best roll, 22 to 23; butter, large roll, 19 to 20; butter, crocks, 19 to 20; creamery, retail, 29 to 25; creamery, wholesale, 23 to 24; hay, ton, 11.00 to 12.25; flax seed, bush., 1.40 to 1.50; cheese, lb., wholesale, 11 to 11½; dry wood, 4.50 to 5.00; green wood, 4.50 to 5.00; soft wood, 2.75 to 3.00; honey, lb., 10 to 12; tallow, rough, 2 to 3; tallow, cake, 4 to 5; lard, 10 to 11; straw, load, 4.75 to 4.00; clover seed, bush., 6.00 to 6.25; alsike seed, bush., 6.00 to 7.00; Timothy, bush., 1.25 to 1.50.

VEGETABLES—Potatoes, per bag, 35 to 45; cabbages, per doz., 40 to 50; beets, per bag, 35 to 40; onions, per bag, 1.50 to 1.75; turnips, per bag, 30 to 35; carrots, per bag, 25 to 35; parsnips, per bag, 40 to 50.

POULTRY (dressed)—Fowls, per lb., 6 to 7; fowls, pr., 60 to 75; ducks, pr., 55 to 90; ducks, lb., 5 to 6; geese, each, 50 to 65; geese, lb., 4 to 5; turkeys, lb., 10 to 11; turkeys, each, 2.00; pea-fowls, each, 65 to 75.

LIVE STOCK—Milch cows, 35.00 to 45.00; live hogs, cwt., 4.60; pigs, pr., 2.50 to 5.00; fat beeves, 4.00 to 4.50; spring lambs, 3.50 to 4.00.

MEAT—Beef, by carcass, 4.50 to 6.00; mutton, per lb., 6 to 7; lamb, per lb., 8 to 8½; lamb, lb., (per quarter) 9 to 10; veal, per carcass, 5 to 6; pork, per cwt., 6.00 to 6.50; pork, per quarter, 7 to 8.

Toronto, March 10.—WHEAT—Spring, No. 2, 90 to 91c; No. 2, red, 93c to 94c; No. 1, hard, 1.05 to 1.06; No. 2, 1.00 to 1.01; No. 3, 92½ to 93c; barley, No. 1, 56c to 57c; No. 2, 51c to 52c; No. 3, extra, 49 to 51c; No. 3, 45c to 47c; peas, No. 2, 62 to 63c; oats, No. 2, 33 to 34; corn, 48 to 50c