The Legend of a Duchess. The Duchess sat by the latticed pane, And watched the world as it passed below A Christmas world in its garb of snow— And ner look was full of a fine disdain.

She counted her presents one by one:
The Duke's great pear! with its ruby set,
The Empress's splendld coronet,
And a hundred more ere the tale was done.

Yet her heart was full of a miner strain:
She longed for the skies of a southern land.
For light and beauty on every hand,
And the Christmas bells of her native Spain.

She felt the breath of that warmer air, And saw the cathedral, old and gray, Where on festive days she was wont to With a lace mantilla upon her hair.

A quiver crept to her haughty mouth, her breast heaved under the diamon clasp: Though she had more than a Queen could She pined mid the ice for the South! the

At length there entered a dainty page;
A casket be bore from some mighty lord.
Which should baye hidden a Peri's hoar
Of tressures held from another age.

She lifted the lid in a listless way.

Then her face was filled with a sudde light.
For there lay the roses red and white.
Which had bloomed in Spain but the other

Fairer she seemed than ever before, Dancing that night at the Emperor's ball But, as for her jewels, she scorned them Her only gems were the flowers she wore. -Beba Gregory Prelat.

INTERESTING MISCELLANY.

"Rev. Matthew J. Russell, S. J., who efficiated at the marriage of Sir Chas. Russell's daughter the other day," says the Glasgow Catholic Observer, "is a brother of the great lawyer, and curiously like him in appearance. He was born in Armagh, in 1838, and comes of a family distinguished for scholars and theologians. Father Russell is the head of the Jesuit Order in Ireland, and resides at its head-consters in Upper Garding street, Dublin. quarters in Upper Gardiner street, Dublin.
As editor of the Irish Monthly, he has done
a great deal in fostering the Catholic intellect of Ireland, and there is scarcely a single Catholic writer of any eminence in the Green Isle who has not contributed to the Green late who has not contributed to his magazine. He is well known as a religious poet and as the possessor of a graceful prose style. Many of the leading I dish poets and poetesses of the day first appeared in the Irish Monthly, and received strong encouragement from him. Sir Charles Russell was not born in county Down, as has always been stated, but, like his brother, in that portion of Newry which lies in Armsgh."

REASONS OF ONE CONVERT.

Baron Schmidt, whose death was announced a few weeks ago, was once asked why he joined the Catholic Church. His answer is: "Because I have come to recognize the Catholic Church to be the recognize the Catholic Church to be the mother of truth and art. Amongst Catholics I have always found liberality of mind, spirit, hour, wealth of fancy, solidity and fuliness of thought. In the Protestant bureaucracy with which I had to deal before my conversion I found only stiffaces and inslpidity. Was it any wonder, then, when I felt so attracted by Catholicism that I should at length openly embrace it?"

"FAITH WITHOUT WORKS IS DEAD." The Roman Catholic Courch has been The Roman Catholic Courte has been charged with putting too much stress upon good works, and not enough upon fatth. I charge Protestantism with putting not enough stress upon good works as connected with salvation. Good works

SYMPATHY WITH SUFFERING. Unless there be some sympathy with suffering there will be nothing done for its relief, and the ties of human brother. od will be quickly sundered. If it is a blessing that we are unable to feel the full force of another's sorrow, it is no less blessing that we have the capacity of feeling a part of it. And this capacity usually needs development rather than restraint. For a few who may grieve unwarrantably for their fancied insensiollity there are multitudes who are sadly deficient in sympathy and never grieve at all about it. It should never be forgotten that all social bappiness, all mutual benefactions and all true benevolence are founded on the presence of sympathy. Were it not for this, we should be miser able and misery giving egotists.

DRAWING AN INFERENCE.

"You have been so long about the min-ister's hand, John, that I dare say you could preach a sermon yourself now," said could preach a sermon yourself now, a gentleman one day to a beadle of his ac-

"Oh, na, sir," replied John ; "I couldna preach a sermon." Then, after a brief pause, he remarked: "But perhaps I

pause, he remarked: "But perhaps I could draw an inference, though."
"Well, John," said the gentleman, humoring the quiet vanity of the beadle.
"What inference could you draw from this text—'A wild ass * * * snuffeth up the wind at her pleasure?" (Lamphich the wind at her pleasure'?" (Jeremiah

il., 24).
"Weel," replied John, "the only
natural like inference that I could draw frae it is just this—that she wad snuff a lang time afore she would fatten on it."

DISAPPOINTED.

There was a certain nobleman at the court of Louis XIV, of France who was known to be inordinately anxious for dis-tinction. One day the king asked him if he understood the Spanish language.

"No, sire," was the answer.
"That is unfortunate," said the king The nobleman at once conjectured that the king wished to make him embassador the king wished to make thin

t) Madrid. He secondingly employed a
t-acher and applied himself day and night
to the acquisition of the language.

At last, pale and exhausted, but with a

satisfied and expectant look upon his face, he came to the king with the announcement, " Sire, I can now speak Spanish.

expectation.
"I wish you joy," said the king; "now you can read 'Don Q i'x ste' in the original."

THE SCOTCH BEADLE. THE SCOTCH BEADLE.

Of course he was fond of his snuff, and made free with the "mull," as the Scot terms his snuff-hox, right and left. An old beadle himself tells of having got a sharp reproof from the pulpit because of his too devoted attention in this particular, "When the minister was presching."

his too devoted attention in this particu-lar. "When the minister was preaching," says he, "a neighbor asked a snug, and I gave him my box. The minister saw us and just leaned over the pulpit, looked straight in our faces, and said 'There are some of you more concerned about your noses than about you souls' salvation. After that I was very careful never to pass

After that I was very careful never to pass my box in church again."

No one was a better judge of whiskey than the old Scotch beadle, and many good stories are told of his weakness in connection with the "dram." "You have been drinking "gain, John," said the deacon to the beadle. "Why, John, you should really become a tectotaler." "D) you never the content of the passes that it is to produce the content of the passes that it is to produce the content of the passes that it is to produce the passes that the pass never tak' a drop yersel', sir ?" inquired
John. "I do; but, John, you must con sider the difference between your circum stances and mine." "Very true, eir," said John; "but do you know why said John, streets of Jerusalem were kept sae clean? The deacon confessed himself unable to answer this query. "Well, then," re-The deacon corresser "Well, then," re-marked John, "I'll tell you. It was just because everybody kept their sin door-stane swept"—which was a polite way of saying, "Mind your own business."

THE MOST HONEST PEOPLE IN THE

It might be rash, perhaps, to assert that among the criteria of a nation's civilization security of life and property deserves a prominent place, but it is cer-tainly quite safe to affirm that in no other European state, not even in Sweden and Norway, is life and property so secure as Finnish honest is proverbial. In trade

the Finns, as a rule, are not only scrupul ously honest but they are heroically, quix outly honest but they are heroically, quix outly honest but they are heroically, quix otically so. A tradesman will tell you the whole truth about his wares, even when he knows perfectly well that by doing so he loses a customer whom the partial truth, a slight suppressio vers, would have secured him. "This seems exactly the kind of apparatus I am looking for." I kind of apparatus I am looking for." I till he came to the petition: "Forgive us our trespasser, as we forgive them that trespass against us." The duke was atlent. months ago in reference to an article that months ago in reference to an article that cost about £15, "and I will buy it at once if, knowing what I want it for, you can honestly recommend me to take it."
"No, sir, I do not recommend you to take "No, sir, I do not recommend you to take it, nor have I anything in stock just now that would suit you." And I left the shop and purchased what I wauted elsewhere. "Here's your fare," I said to a peasant in the interior who had driven me for three hours through the woods on his drosky, handing him 4: "No, sir; that's double my fare," he replied, returning me half the money. And when I told him he might keep it for his honesty, he slightly nedded his thanks with the dig slightly nedded his thanks with the dig nity of one of rature's gentlemen, from which defiant pride and cringing obsequi

ousness were equally absent. THE SECRET OF HAPPINESS.

THOMAS JEFFERSON'S COMMONSENSE VIEWS ON THE SUBSECT OPENLY EXPRESSED

Thomas Jefferson once wrote the following excellent little piece of advice: "Har-mony in the married state is the first thing as connected with salvation. Good works will never save a man, but if a man have mot good works he has no real faith and no genuine religion. There are those who depend upon the fact that they are all right inside, while their conduct is wrong outside. Their religion, for the most part, is made up of talk—vizorous talk, fluent talk, perpetual talk. They will entertain you by the hour in telling you how good they are. They come up to such a higher life that they have no patience with ordinary Christians in the plain discharge of their duties.—Talmage produce alienation, yet every one has his pouch into which all these little oppositions are put, and while this is filling the ellenation is insensibly going on, and when filled it is complete. It would pozzie either to say why, because no one difference of opinion has been marked enough to produce a serious effect by itself. But he or she finds his or her affections wearted out by a constant stream of little checks

and obstacles. Other sources of discontent, very common indeed, are the little cross purposes of husband and wife in common conversa tion-a disposition in eltner to criticise and question whatever the other says; a desire to always demonstrate and make blum feel himself in the wrong, especially in sympathy. Nothing is so goading on the part of either. Much better, therefore, if our companion views a thing in a light different from what we do, to leave him in quiet possession of his view. What is the use of rectifying him if the thing be unimportant? and, if important, let it pass for the present and wait for a softer moment and more conciliatory occasion of revising the subject together.
It is wonderful how many persons are rendered unhappy by inattention to these simple rules of prudence."

ON THE TRACK.

So many remarkable stories are told illustrating presence of mind, says the Youth's Companion, that a story may be welcome which tells of the opposite quality-not mere forgetfulness or heedseness, which is dignified with the name of absent mindedness, but the faculty of being left, in some emergency, apparently without any micd at all.

At a recent international fair or industrial exhibition in Buffalo there was shown a new sort of an engine which went around and around on a circular track

level with the ground.

As the crowd stood hemming in the track, gazing at the queer locomotive, a very stout woman, who was eating peanuts from a paper bag, became frightened by a rearing horse near by and stepped upon the track directly in front of the The engineer blew his moving engine. The engineer blew his whistle and this scared the woman so bidly that her discretion was really fright.

With a scream she ran frantically along the track in front of the approaching engine, still clinging to the beg of peanuts, and swinging it in the sirso violently that dog, who is an expert in his way.

"D) you understand it well enough to onverce intelligently with a Spanlard?"
"Yes, sire," the man replied, in egger
and the effort to run made her a singular expectation; but she was in target of her life. spectacle; but she was in terror of her life, and travelled round the track at a goodly

The crowd became wildly excited. men shouted. "Hooray! booray!" men "Go it! You'll git thar first!"

"Stop your engine! You'll run over her!" shouted an elderly gentleman, way. ing his umbrella at the engineer as the machine went part him.
"No danger; I can't catch her at the rate she's going!" the engineer shouted

Women screamed, boys chaered, and Women screamed, boys chaered, and dogs barked, and all the time the engineer kept blowing his whistle. Meanwhile the stout woman had made three wild trips entirely around the track. Then, in her desperation, her absent mind came back, and it occurred to her to also of the and it occurred to her to step off the track. She did so, and the engine went

As she came off, red in the face and out of breath, she still grasped her paper bag firmly. But the peanuts were all gone.

FORGIVE US AS WE FORGIVE. In the Middle Ages, when the great lords at d knights were always at war with lords and knights were always at war with each other, one of them recoived to revenge himself upon a neighbor who had offended him. It chanced that the very evening when he made this resolution he heard that his enemy was to pass near his castle with only a few men with him. It was a good opportunity to take his revenge, and he determined not to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who endeavored in vain to pursuade him to give it up. The good man said a great deal to the duke about the sin of what he manufact to do he to make the said a great deal to the duke about the sin of what he manufact to do he to make the said a great deal to the duke about the sin of what he manufact to do he to make the said a great deal to the duke about the sin of what he manufact to do he to make the said a great deal to the duke about the sin of what he manufact to do he to make the said a great do he said a grea

"My lord, since I cannot persuade you to give up this plan of yours, will you at least come with me to the chapel that we may pray together before you go?"

The duke assented, and the chaplain and

was going to do, but in vain. At length, seeing that all his words had no effect, he

The duke assented, and the enspiral and he knelt together in prayer. Then the mercy loving Christian said to the hasty and revergeful warrior knight:

"Will you repeat after me, sentence by sentance, the prayer which our Lord Jesus Carlet Himself taught to His disciple?"

stlent. "My lord duke you are silent," said the cnaplain. "Will you be so good as to continue to repeat the words after me, if you dare to do so?." Forgive us our that trespasses as ue forgive trespass against us." them that

"I cannot," replied the duke.
"Well, God cannot forgive you, for He has said so. He Himself has given us this prayer. Therefore you must either give up your revenge or give up saying this prayer; for to ask God to pardon as you pardon others is to ask Him to take vengeance on all your sins. Go now, my lord, an i meet your victim. God will meet you at the great day of jadgment.

Theiron will of the duke was completely

"No," said he, "I will finish my praye My God, my Father, pardon me; forgive me, as I desire to forgive him who has offended me; lead me not into temptation, but deliv r me from evil."

"Amen," said the chaplain.

"Amen," repeated the duke, who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself.

OUR BOYS AND GIRLS.

A SONG OF SNOW TIME. Sing a song of snow-time, now it's passing Million little fleecy flakes falling from the sky; There will be a gay time for the chicadees.

Boys are in the school-house, drawing on their slates Pictures of the coasting place, and thinking of their skates; Girls are nodding knowingly, smilingly about. Thinking of a gay time when the school is

Three o'clock, four o'clock-bang! goes the bell,
Get your hats and coats and wraps, hurry
off pell mell;
Bring along the coasters all, if you want
up to the hill-top, jump and slide and run.

Steady now! Ready now! Each in his place. Here we go, there we go, down on a race! Sing a song of snow.time, when the flakes fall, Coast-time, skate-time, best time of all!

A SAINT'S AMIABILITY. St. Francis de Sales was so humble a saint that it is impossible to tell any anecdote of him without illustrating the sweetness of his character, which was gentleness itself. He was especially kind to his servants, so much so that he obeyed his valet about the hour of going to bed, eating and dressing, and he would hurry through his work at night so that his ser-

vant might go to rest.
One morning the caint awoke very carly, and forebore to awake his man, who was exceedingly angry when he go up and found his master dressed and at

work. The valet remonstrated.
"I am old enough to dress myself, am I not?" asked the holy Bishop. "You might have called me!" answered

the servant.

"Oh, you were sleeping so sweetly I had not the heart!" replied the saint.

The Bishop of Belley had an idea that St. Francis' familiarity with his inferiors ould make them despise him, and re

marked so to him on one occasion.

"Coarse familiarity might," answered
St. Francis; "but love will win love in return, and respect always follows love.' Then he went on to say that although our servant must be directed, because they were for the purpose of helping us, yet we must never forget that they were God's children and our brothers.

TRUE STORY OF A DOG. People living up town in the neighbor-good of Sixth and Oxford streets, Philadelphia, often see droves of sheep driven through the streets. One man with his droves has for an assistant only a shephord

man is fond of stopping at saloons and tells the dog by a wave of his hand to mind the sheep while he is absent.

Recently a gentleman living near the saloon timed the sheepherd; he was in the house thirty-five minutes. The dog marshaled the sheep close together right at the corner, near where the master entered the door, and then lay down to rest, but was on the alert for any movement among the sheep. He kept them packed closely toon the alert for any movement among the sheep. He kept them packed closely together, and if one moved out of the line he rose and with a few barks soon had the sheep back in place. He would run around the flock to see that it was right, and then lie down again, only to years. and then lie down again, only to receat the watch when another moved. He had

street from curb to curb, but he would not allow them to get on the pavement. At last a wagon came along; the driver wanted to turn up the street, and, not being able to go through the group of sheep, stopped. The dog saw the diemus, stepped out and soon had the sheep arranged in file on one side of the street, leaving plenty of room for the horses and wagon to pass. Nobody told the dog that — he knew. After it was all done the master came out of the saloon and gave the dog a pat on the head and a piece of pretzel by way of reward.

them in such a group that they filled the

REALISTIC PASSION SCENES. Herman Jacobs, a carpenter of Bur z'au, Prussia, has been credited with constructng a wonderful piece of mechanism reprepenting in several successive scenes the Passion of the Saviour All the actors in Passion of the Saviour. All the actors in the grand and impressive drama are carved from wood, and are each about six inches in height. The machinery runs by clock work, and enac's the various parts three times at each winding. The panorama first unfolded is a beautiful garden, with the figure of Jesus kneeling in prayer under one of the trees, figures of the three leeping apostles being plainly discernable n the distance.

As the machinery warms up, the wheel and the figures move rapidly, quickly un-folding the last scenes in the earthly career of Jesus. The last supper, the betrayal, the remotseful look which comes over the face of Judas when he first realizes the extent of his crime, the examination of Jesus before Usiphas, the dialogue between Pilate and the Jews—all flit be fore the gaze in a manner so astonishing lifelike and real as to make one almo believe himself at Calvary. After the sentence has been pronounced a figure of

The cross is mechanically erected, while the little figures busy themselves in binding the figure to be nailed upon it. Lai. ders are run up the arms of the cross, a little figure slips quietly over the rungs, then there is a sound of hammers as two figures hold the one that is being natled to the cross by the figures on the ladders.

At last, when all is thought to be fin-

ished, a figure on horseback slides across the platform, draws his sword, and thrusts into the side of the figure on the cross The last scene represents Jesus in the sepulchre with angels guarding the re-

mains. Mr. Adame, in his "Letters on Silesia," rays: "It is the most remarkable piece of mechanism I have ever seen. The traitor's liss, the scourging, the nalling to the cross, the sponge of vinegar, and every seeming pain inflicted occasion feelings which cannot be felt at many description." which cannot be felt at mere description

Two in a Family.

Single instances of a cure are plentiful, but when they come in pairs they begin to show the universal good. Mr. Julius Sharnak, 97 Burling St., Chicago, Ill., U S. A., January, 1890, says: "My wife and father-in-law suffered for years with neuralgia, but they were entirely cured by St. Jacobs Otl." Families should not be without it out it

of three physicians, but did not get any relief. A friend sent me a bottle of North-rop & Lyman's Vegetab'e Discovery, and the benefit I have received from it is far beyond my expectation. I feel better now than I have done for years."

A Great Blessing.

BIRS — I have taken three bottles of Burdock Blood Bitters and find it a good medicine for constipation and poor appetite. I will continue taking it as it is a great blessing and I feel a great change in my health sines taking it.

MRS, J. V. GREEN,

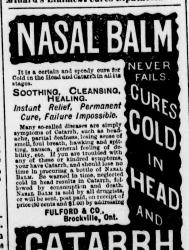
5 Nydenham Street.

5 Sydenham Street, Toronto, Ont.

C. C. JACOBS, Buffalo, an employee of the U. S. Express Co., says: — Dr. Thomas EQUECTRIC OIL cured him of a bad case of MOLECTRIC OIL CUTED him of a bad case of piles of 8 years standing, having tried almost every known remedy, "besides two Buffalo Physicians" without relief; but the Oil oured him; he thinks it cannot be recommended to highly.

We claim the Earth.

We claim the earth is round, and we now its true. We also claim that Hagknow its true. We also claim that Hag-yard's Yellow Oil cures sprains, bruises burns, colds, croup, sore throat, rheuma tism, neura-gis, and all painful or inflam matory diseases, and we know this is true. Yellow Oil is a true family remedy for lameness or soreness in man or beast. Minard's Liniment cures Diphtheria.





SOMETHING TO THEM.

IF SOME DRAINING DISEASE
SAPS YOUR VITALITY IT IS YOUR
DUTY TO DO ALL YOU CAN TO GET
RID OF IT. YOU HAVE NOT DONE
THIS IF YOU GIVE UP TO YOUR DEPRESSION WHILE ANY POSSIBLE
PRESSION WHILE ANY POSSIBLE
PRES INTRODUCTION 21 YEARS AGO, AND IS INDORSED WITH SIGNED TESTIMONY BY THOSE WHOM IT HAS CURED. 200 PAGES OF TESTIMONY BESIDES A GUARTERLY REVIEW FULL OF IT. BOTH SENT ENTIRELY FREE OF CHARGE TO ANY ADDRESS. COMPOUND OXYGEN IS VITALIZED OZONE. IT IS CHARGED WITH ELECTRICITY, YOU INHALE IT. AT ONGE A GENIAL GLOW OF RETURNING STRENGTH PERVADES THE SYSTEM, AND AS A RESULT A CONDITION OF ROBUST VITALITY IS INDUCED THAT REMAINS WHEN THE INHALATION OF COMPOUND OXYGEN IS DISCONTINUED. THE BEST WAY TO SETTLE YOUR CONSUMPTION OR NEU-RALGIA, YOUR RHEUMATISM OR CATARRH, IS TO GET STRONG. COMPOUND OXYGEN MAKES YOU STRONG.

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ASSURANCE COMPANY.

J. E. BOWMAN, M. P., President. WILLIAM HENDRY, Manager. W. H. RIDDELL, Secretary. JOHN MARSHALL, ESQ., Director, London District.

The Financial Statement herewith exhibits several features which will be gratifying to our members and encouraging to intending assurers. Compared with 1889 the following progress is shown:

	1889.	1890.	Gair
	\$1,488,167	\$1.711.686	\$223
otal Assets	383,192	409,920	26,
Premium Income			
nterest "	65,708	79,938	14, 33,
Death Losses (actual)	104.175	65 522	33,
	42.361	48,719	6
Sarplus in hand	95,155	134,066	38
Ratio of Expense to Income	19 4	17 8	
The Later to Income for 1800 exceeded the	Death Lane	o for the year	by \$14

The Interest Income for 1890 exceeded the Death Losses for the year

C. E. GERMAN, GENERAL AGENT, LONDON.

OFFICE, 137 DUNDAS STREET. N. B.—Information freely given in reply to personal inquiry or letter. Corres-

Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest. CATARRH

DONALD KENNEDY of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no out it

R BOYS AND GIRLS.

A SONG OF SNOW TIME.

Ing of snow-time, now 10's passing ittle fleecy flakes falling from the ground is covered, and the hedge trees.

The doctors said my liver was hardened and enlarged. I was troubled with dizziness, pain in my shoulder, constipation, and gradually losing flesh all the time. I was under the care of three physicians, but did not get any time for the chiesdes.

The doctors said my through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps its omy a little sediment left on a nerve or in a gland; the Medical Discovery slides it researches. makes the weak spot. Perhaps its only gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Price \$1.50. Sold by every



Weights and Measures.

Weights and Measures.

TRADERS, Manufacturers, and owners of Weights, Measures and Weighing Machines generally, are specially requested to read carefully the following instructions and act accordingly:—

1. The Weights and Measures Act provides for a regular blennial inspection of all Weight and Measures used for trade purposes, as well as for irregular inspection of the same, which may be made at any time when deemed necessary by the Inspector, and it also imposes a heavy benalty on any trader or other person who wilfully obstructs or in the performance of his duty under said act, or who refuses to produce the whole of his Weight and Measures for inspection of which the whole of his Weight and Measures for inspection when called upon to do so by an Inspecting Officer

2. Every trader, manufacturer and owner of Weights, Measures and Weighing Machines, when paying moneys to inspectors or Assistant Inspectors of Weights and Measures for verification fees, is entitled to and is specially requested to demand from the officer who makes the inspection, and chiefer who makes the property filled out and stamped, and also at same time to catefulity assertant whether or not the stamps altereduction and as a same time to catefulity assertant whether or not the stamps altereduction of the armonical and transped in which continues in mind that certificates are repetitly requested to keep them carefully for two years, and in order to secure their safe keeping it would be advisacle to placard them in their places of business in the manuer in which ordinary L cense certificates are done; for it must be distinctly understood that all traders who are unabl

verification fees.

E. MIALL,
Commissioner.
Department of Inland Revenue,
Ottawn, April 18th, 1889.

CEORGE C. DAVIS, DENTIST.
Office, Dundas Street, four doors east of Richmond. Vitalized air administers/ or the painless extraction of teeth.



CURES DYSPEPSIA. CURES DYSPEPSIA. BITTERS CURES DYSPEPSIA.

Mr. Neil McNeil, of Leith Ont., writes:

DEAR SIRS,—For years and
years I suffered from dyspepsis PROMOTES DIGESTION.

years I suffered from dyspepsi in its worst forms, and afte trying all means in my powe to no purpose I was persuade by friends to try B.B.s., whic I did, and after using 5 bottle I was completely cured. Burdock Cures CONSTIPATION BLOOD Cures CONSTIPATION BITTERS Cures CONSTIPATION

ACTS ON THE

Rapid Recovery. DEAR SIRS,—I have tried your B.B.B. with great success for constipation and pain in my head. The second does made me ever so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B.B. R.

B. B. B.
MISS F. WILLIAMS,
445 Bloor St., Toronto.



BOWELS.

Cures BILIOUSNESS. Cures BILIOUSNESS. Cures BILIOUSNESS.

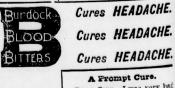
REGULATES THE

LIVER.

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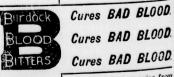
Sins,—I was troubled for freyears with Liver Complaint.
I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Desapensia. of Dyspepsia.

MARY A. E. DEACON,
Hawkstone, Ont.



REGULATES THE KIDNEYS.

A Prompt Cure. DEAR Sins,—I was very back with headache and pain in my back; my hands and fees swelled so I could do no work My sister-in-law advised me try B. B. With one bottle I felt so much better that got one more. I am now well and can work as well as ever. ANNIE BURGESS, Tilsonburg, Ont



PURIFIES THE BLOOD.

Bad Blood may arise from wrong action of the Stomach Liver, Kidneys and Bowels B. B. B., by regulating and toning these organs, remove the cause and makes new rich blood, removing all blood, removing all diseases from a pimple to scrofulous sore.

N. Y. Catholic Review. SHORT SERMONS FOR BUSY PEOPLE.

Preached in St Patrick's Cathedral, N. Y.

HOLY WEEK,

There is no doubt, dearly beloved, that every Catholic should spend the week of Christ's Passion in the quiet of devotion Christ's l'asson in the quiet of devotion It is not possible for every one, in a coun try which has few Christian holidays, to attend the solemn and beautiful ceremon tes in the churches. Many most go to the store, and the office, and the workshop a But there is no hindrance to usual But there is no hindrance to observing the sorrowful week in the depth of the heart. We can follow our Lord is spirit through the scenes of each day from the glory of Palm Sanday to the stience and gloom of Holy Saturday. If we can open our hearts and minds to the full in fluence of those scenes, the sight of the world will not disturb us, and the close of world will not disturb us, and the close world will not disture us, and the close of the week will find us shedding peniter tears over the Saviour's tomb. To he, in producing this happy result of grace recall to your minds how the great week came to be a Church institution.

As early as the third century we firmention of a more especial observance the last week of Lant. St. John Chryse m, who lived in the fourth century, or "The Great Week," not because of greater number of days, but because of great mysteries commemorated. It vales called "The Painful Week," both account of the sufferings of Christ wh were then recalled, and also because of fatigue consequent upon the celebrat of these holy mysteries. The Germ still call it Charwoche, the week of sorro From the fact that on Maunday Thurs public sinners were reconciled to Church this week was known as "Week of Indulgence," But it is a commonly called The Holy Week account of the holiness of the mysterial common in the common of the common of the holiness of the mysterial common of the common of In the early Church Holy Week was

In the early Church Holy week was thoughed by the increased severity of fast. St. Epiphanius tells us that a Christians observed a strict fast from M day morning to the dawn of Ea Many observed this severe fast for three and four days. The general pre-was to fast from all food from Mau Thursday to Easter morning. D Thursday to Easter morning. D these days the faithful passed night in the churches. St. John Chrysoster us that on Maundey Thursday after commemoration of the Last Supper remained a long time in prayer.
entire Friday night was spent in praboner of the Burisl of our Lord. S day night the faithful remained in c cassisting at the final preparation of at the Holy Sacrifice.
The Holy Week was distinguished

wise by an entire cassation from labor—an obligation imposed by the as well as the colesiastical law.
people, weakened by the long and a
Lenten fast, needed all their rem
strength for the celebrations of the offices and for prayer in commemorations of the offices and for prayer in commemorations of the sufferings of Christ. By an it decree, all law business and all players forbidden during the seven daying the seve ceding and the seven days for Easter. The only exception made the legal process necessary in emaing slaves. The Church obliged C

ing slaves. The Church obliged C masters to give their entire rest for during this fortnight.

In remembrance of the goodness in pardooling the sins of the work than princes during Holy Week sall prisoners except those who we dangerous to the community. Sommenting on this practice, Christian people to emulate this cof their rulers and to forgive one their private wrongs. We learn life or Charlemagne that Bishop right to exact of judges, for the nie of Unariemsgne that Bishop right to exact of judges, for the Jesus Carist, the release of priso their demand were refused the deny admission to the church to refusing. As late as the past cer Parliament of Paris on Tuesday Week used to go to the palace pr discharge all prisoners whose case o were not gui t capital offence. From the thought of the justice and merc during this holy sesson, these called the Reign of Christ. Fine during this Holy Week incre almegiving and other works of n In the ceremonies of the Holy Church keeps in view three ob Parsion of her Lord, the final p of converts for Baptism, and th or converts for Daptiem, and the interior of public sinners. Hence out the entire liturgy of this find the expression of the gr. Church at the death of he Everywhere are most touching to the Proton The Clave he for the Proton The Pr to the Passion. The Glory be to shushed on Passion Sunday ments are expressive of her most when on Maunday Thursday while she allows white to by press her joy that her Lord he memorial of Himself in the Bl ment. The crucifixes are velle the humiliation experience Saviour when forced to hide fro to escape untimely death.
of saints are likewise cover

they should not be seen when the Master is eclipsed. The art are exhausted in presently representation of the Lord's ing the week: for this he athedrals were built with bro immense sancturies ; at her al nificent groupings of minister though sombre vestments devised with the skill of a so fine sense of coloring of a me the music throughout is sold elve, harmonious ; in the char slon, dramatic; plaintive in tations during Teneb as; ne awe inspirited in the Misson reproachful in the Improper subdued sorrow of the proces Pange lingua and Vexilla Reg contrast the magnificent bu in the Exellet and the en Esster.

These splendid expression sorrow, we must not forget of great human hearts in spirit of God. The saint phets, human like oursel these glorious hymne and mournful or exultant psa hearts were so filled with G