

Ireland.

From the German of Ferdinand Freiligrath, by Mary Howitt.

The following vigorous poem, from the muse of Freiligrath, is just as applicable to the Ireland of to-day as to the Ireland of the year in which it was written.

The boat swings to a rusty chain; The sail, the oar of use no longer; The fisher's boy died yesterday; And now the father laments with hunger, Pale Ireland's fish is Ireland's fish, It gives him food and raiment; A tattered garb, an empty dish: These are the miser's fisher's payment.

A pastoral sound is on the wind, With kine the roads are thronged;—oh pity A ragged peasant crawls behind, And drives them to a sea-port city— Pale Ireland's herds the landlord claims— That food which Paddy's soul doth prize— That which would nerve his children's frames.

The landlord's export trade requireth, To him the cattle are a fount Of joy and luxury never ceasing; And each horned head augments the amount Which swells for him the horn of plenty. In Paris and in London towns glitter, His gold makes gaming-tables glitter, The while his Irish poor lie down And die, like flies, in winter weather.

Hallo! hallo! 't is the chase is up! Paddy rush in, there is no dummer! 'T is vain, for there is no hope. The same goes with the landlord's steamer! For Ireland's game is landlord's game, The landlord is a large encroacher!— God speed the poor, the wretched claim; He is too feeble for a poacher!

The landlord cares for fox and hound. Their worth a peasant's wit surpasses!— Instead of draining marsh swamps!— He leaves the soil a drear morass— He leaves the soil a drear morass— He leaves the soil a drear morass; He leaves it to the water-hen, The rabbit, and the screeching crow.

Yes! 'neath the curse of Heaven, or waste And wilderness four million acres!— To you corrupt, outward, debased, No Irish man's house is a slumber-breaker!

Oh! Irish land is landlord's land! And therefore by the water's side The famished mothers weeping stand, And beg for food that wall of sorrow. Faint as a dying man's last sigh, Come over my graves, my heart strings tearing.

The cry of woe, the hunger cry, The death-cry of poor, weeping Erin. Erin! she kneels in stricken grief, Pale, agonized, with wild hair flying, And weeps the shamrock's withered leaf Upon her children's heads of woe. She kneels beside the sea, the streams, And by her mother's hills, foundations— Her, more than Byron's, bosoms— The title, "Noble of Nations."

SHOCKING FACTS.

The Opium Dens of New York.

The Rooms of the Catholic Young Men's Association of Transfiguration Parish, New York, are at No. 20 Mott street, in the very heart of the Chinese colony. The Church of the Transfiguration is on the opposite side of the street. Last Monday night week the association held its monthly meeting and adopted the following resolution:

Resolved, That a special committee of five members of this association be appointed to wait on the police authorities of the city and the Presidents of Societies for the Prevention of Crime and for the Prevention of Cruelty to Children and ask their help in their efforts to remove one of the most revolting evils that has existed in the city of New York.

The President, Mr. William H. Smith, said that while one of the priests of the Church of the Transfiguration was walking through Mott street on the previous night he was struck and grossly insulted by an abandoned girl from one of the Chinese dens. He called attention to the wholesale ruin of young girls by Chinamen in that neighborhood, of which the members of the association were well aware, and declared that there was scarcely a home between the association room and Chatham square that was not either an opium den or a house of ill-fame.

FATHER BARRY'S EXPOSURE OF THE INIQUITY. Father Barry, the honorary President, made an elaborate speech in which he said every citizen ought to give his assistance in exterminating the evil which was undermining the morals and destroying the virtue of the community. "It is an unsupportable idea," he exclaimed, "that these pagan barbarians can carry out their horrible orgies right among us, corrupt our children and convert our peaceable neighborhood into a hotbed of crime and delinquency. They are destroying the daughter of the respectable parent by an organized system. We will call to our aid all the power of the existing authorities and rout out the evil at once. We will say nothing now of those who we know must aid and abet these dens of iniquity, for if they might frustrate our purpose. But if the authorities fail to move, and if those whom we believe to be the supporters of these crimes do not help us do their duty, we will investigate from the bottom to the top, and we will give their names to the world."

The committee appointed in accordance with the resolution are John A. O'Brien, Thomas H. Morse, Michael Frazer, Patrick H. McDonnell and Patrick Callahan. One of the members of the association said, after the meeting, that he went to Police Captain Petty, who he went to the street station, and informed him that scores of young girls were being decoyed into the Chinese opium shops and there ruined. He said that Captain Petty used profane language, and threatened to lock him up if he did not leave the station at once.

WHAT FATHER BARRY SAYS. "The hand of every mother, father and brother ought to be raised against this terrible evil." The Rev. Father Barry, honorary President of the association, and one of the priests in the Church of the Transfiguration, said to an enquiring reporter, "I know as a priest of this parish that in the neighborhood of a hundred little girls

have been ruined in the Mott street opium dens within a year. The inquiry is so great that the organs of public opinion should keep silent no longer. Some of the girls are mere children, and they are nearly all of respectable parents, who seem to know nothing of what is going on. If any of the priests of the parish happen to be passing along the street when the little victims are coming out of their rendezvous the girls hang their heads guiltily and slink away. Is this right? Is it not shameful that these lecherous wretches are permitted to debauch the daughters of Christian men and women in the very heart of New York city? I don't care whether a man professes religion or not his checks must burn with indignation when he is confronted with these facts. "But, surely, this cannot go on without the knowledge of the girls' parents. Do they never complain to you?"

"Very seldom. The whole thing is conducted with the secrecy which characterizes and protects all the girls existing in Chinatown. But the priests of this parish and the young men of the association have watched it helplessly for over a year, and we will so watch it no longer, with God's help."

FACTS STATED. "I know many of the women who persuade young girls into these dens. The principal one is a pale-faced female with glittering black eyes, who is known to us. These women are of the very worst type, even of their class, but they seem to make acquaintance with the little girls who live in the tenement house districts. The girls are induced to visit the opium shops, partly through curiosity and partly through promises of large amounts of money, which they are told can be easily repaid if they are coaxed into trying a pipe or two of opium. A few repetitions of this are sufficient to make the girls victims to the opium habit, and then their self-respect, moral courage and will disappears. They then become regular habitues of the houses and ruin is the natural result. Pale, haggard and trembling after their drabbery, they hurry around the corners and into the alleys, afraid to face any one they know."

THE CHINESE DEN. "The Chinamen have become aggressive in their iniquity and sometimes they accost girls while I am talking to them. They have insulted not only the priests but their female relatives also, and it has come to pass that a respectable woman can scarcely walk along Mott or Pell streets without being insulted by a Mongolian. The members of the association are constantly making complaints and all our neighbors are in arms. Why, next door to the association's rooms the most horrible practices are carried on, and the people who live on the opposite side of the street are compelled to witness scenes from their windows which are a disgrace to our civilization. A few days ago our association rescued a young girl from one of the Chinese dens, but we had hard work to do it."

"When did this state of things begin?" "Over a year ago. When we first noticed it I went around getting signatures to a petition asking the Legislature to close the opium dens by law. At the union of all Catholic Young Men's Associations in this Archdiocese, which took place in Westchester, at the time, a committee was appointed to secure the passage of a law prohibiting opium shops. A week or two after the Legislature passed a law to that effect. This and the petition which I got up frightened the Chinamen and the evil was in some measure abated. Since then it has grown to gigantic proportions. I remember that once I accompanied several members of the association into the house next door and there saw a large number of young girls in the rooms. I cannot tell you for publication all I know, it is so horrible."

PROFITS OF THE OPIUM DEN. "You can see how profitable this iniquity is to the Chinamen who are responsible for it when some of them pay as much as \$30 and \$40 a month for a couple of rooms in a rickety house. The Chinaman who kept a gambling and opium den in the basement of a Mott Street house offered the woman who lived upstairs \$100 bonus to vacate her rooms. She expressed surprise that he could afford the money, and the Chinaman replied that he sometimes made as much as \$300 a day. There is a Chinaman on the same street who had the effrontery to offer \$500 to one of our members if he could secure the basement of the association's rooms for him. I am glad to say that the Moravian Brethren, who own a large amount of property in Mott Street, cleared out their Chinese den some time ago, and they will not admit these barbarians to their houses at any price."

"I have seen richly attired ladies, whose appearance indicated refinement, visit the opium shops regularly. A few months ago a woman who was dressed in very costly apparel and wore handsome jewels, staggered against me in Mott Street. She was stupefied with opium, and her face was very white. Sometimes several carriage loads of well dressed ladies and gentlemen, if I may so call them, drive into Mott Street. The occupants generally get out in front of the Church of the Transfiguration, and from there walk to the opium shops. You would be surprised to see the class of people who come here."

FATHER BARRY CORROBORATED. The reporter talked with a number of respectable residents of the neighborhood, who corroborated everything said by the priest. Some of the incidents described were horrible beyond description. One gentleman said that there were policemen who made a good deal of money by acting as guides for visitors to Chinatown. The reporter saw at least a score of pale-faced and neatly-dressed girls going in and coming out of the different opium shops which were indicated to him.

"Now," said the guide when the tour was finished, "there should be fathers and mothers enough in New York to stamp out this curse of curses."

COMMENTS OF THE PRESS. The police of the precinct in which the Chinese quarter in Mott Street is embraced, were premature in denying the statements of Father Barry as to the illegal practices resorted to in some of the Chinese dens. The commitment of a Chinaman in default of \$500 bail yesterday on charge of keeping an opium joint, and the arrest of two girls for frequenting such places, prove that in this case at least the police were not as well informed as they ought to have

been and as they generally are.—New York World, Friday, Apr. 11. When Father Barry's society unearthed the special cruelty to children being practiced in the opium dens, the leisurely president of the Society for the Prevention of Something, came down and offered his services. What a convenient thing it is for this president to have people like Father Barry to point out just where there is cruelty outside of the theatres.—New York Morning Journal.

THE SOURCE OF HOODLUMISM.

"You write of happy homes," says a correspondent. "How can the hundreds of poor families in crowded cities have cheerful, Catholic homes?" A family need not be rich to have a cheerful and happy home. Luxurious furniture and gorgeous appointments are secondary to contentment and cheerfulness. This is plainly not the general opinion. People despairing of attaining riches do not make the best of what they have. The streets after dark are filled with crowds of boys and girls, eager to be anywhere except at home.

Home is a place for eating and sleeping. Nothing more. The father and mother may complain that their children will not stay with them, but they seldom give the real cause, though they may know it. They have never attempted to make home cheerful. There is the daily paper, but no good books. Parents and children meet; no common topic, except fault finding. There is no family reading, no family devotions, no trace of the sacred family life.

The boys dance on the street-corners and learn all the evil of life. Their fathers are as strangers to them. The girls get out, if they can, if they can not, they are sullen and disappointed. When the boys or the girls go wrong, the afflicted parents wonder why a cure has fallen upon them. They recall the fact that their children were not allowed to be scantily fed or clad—that they were brought up like other people's children. They forget that something more was required. A child must be well fed, clothed and sent to school, yet grow up a monster of wickedness. A parent is his child's keeper. On him, under God, depends the future of the child for time and eternity. He can not avoid his responsibility; his first duty is to make home Christian and cheerful.

Boys and girls condemned to worry through listless, miserable evenings, varied only by impatient words, naturally long for the excitement of the street. The father may go out himself; the mother, thinking that anything is good enough for the folk at home, may pursue some dreary and untidy domestic task which begets all sense of rest and comfort. They sit on their shelves with entertaining good books. Read them aloud and talk about them. If the children wish to dance, let them sing or dance at home. Let there at all seasons of the year be a short period when the whole family may join in prayer and meditation. The sacred fire in the heart of the family must be kept glowing by religion. It must be fed by good example. A father setting a good example, counselling his children with confidence, listening to them with patience, one of the most beautiful things in life. When we find such a one, let us reverence him. Like a martyr, he is the seed of the Church.

No man can kindle the sacred fire of family love among us. It has almost died out. Men and women beat their breast in church, while their homes are the homes of pagans and their children on the road to Hoodlumism. A father or mother need not be very learned or very pious to make home Christian and cheerful. He need be more consistently useful than most fathers and mothers. He may throw food and raiment to their children, send them to school, make strangers of them, and, when they become hard and seared, they wonder why God has afflicted them.

How many families approach the Sacrament of the altar together? How many assist at Mass at the same time? There is a certain sham-please spirit rampant and cause each member of the family to put on an icy mask when the other approaches him.

The boy soon learns to believe that he knows more than his father, because his father is silent on subjects of vital importance to the youth, and also it is a fallacy of the time that the youth inherit the experience of their elders. He picks up things on the street-corners and at school which his father ought properly to teach him. He is pushed out of the family and left to grope along as best he can. It is the habit of fathers to imitate the animals and to leave the care of their children exclusively to the mother.

A little experience will convince any one we are writing of Catholics—who make money, who devote all their energies to doing it, generally grow up worthless. The Catholic colleges receive every year large groups of these unfortunates, sent to school to be kept out of the way. They drift from school to school, becoming gradually more useless. They are orphans in all but in name. The root of the evil of Hoodlumism and indifference is the lack of family life. Make cheerful, Christian homes—the may be poor enough—and thousands of Catholic boys and girls will not be in training in the streets to be the fathers and mothers of thieves and arabs. Christianity gave us the home in all its tenderness and sanctity. We must cherish it for the sake of the Church and the faith of our children.—New York Freeman's Journal.

Cancers and Other Tumors

are treated with unusual success by World's Dispensary Medical Association, Buffalo, N. Y. Send stamp for pamphlet.

A Remarkable Fact.

It is a remarkable fact that W. A. Edgers, of Franklin, who was so long one with liver and kidney complaint that his life was despaired of, was cured with four bottles of Burdock Blood Bitters. At one time he lay a fortnight without an operation of the bowels.

MUSCLE AND MIRTH.

SPORTS AT OTTAWA COLLEGE.

Saturday was a busy day at Ottawa College. The gala day for the annual sports, inaugurated some years ago, was celebrated, and of its occurrence is to the students what the Fourth of July is to the Americans, or Dominion Day to the Canadians, the excitement manifested was not a little. In fact, after the question of the approaching examinations, the topic of the gala day has for the past two weeks or more been the leading subject of recreation, conversation, and certainly was a more enjoyable one since the question of examinations is generally fraught with fear, or certainly at least causes peculiar chills and thrills to run through the "I-don't-want-to-study" student. His Excellency the Governor-General had kindly consented to be a patron of the Bishop of Ottawa, and many other distinguished persons. This added a zest to the efforts of the athletes, and during the past week an acute observer could see a would-be athlete off in a corner feeling the height and hardness of his muscle, or another practising jumping, etc., and the advertised St. Jacob's oil, was the one to suppose, at a premium lately in the College for sundry lame backs, bruised shoulders, or strained muscles. The prize list also, through the unvaried exertions of Rev. Fathers Gillet and Forget, respectively prefects of the senior and junior departments, was very complete, and of itself worked up a high degree of excitement.

The weather of Thursday and Friday had been so agreeable that many expected that Saturday would be adverse to the joyous celebration of the day, but the weather prophets predicted otherwise, and for once their predictions were true, as the elements were very favourable the whole day with the exception of a slight wind which tended to raise the dust a little.

The day's sport did not begin until about 9 o'clock as the students waited for the presence of His Lordship, the Bishop of Ottawa, who at that time came on the grounds accompanied by Rev. Dr. Tabaret, Father Laporte, of Detroit, Mich., Father Proudhomme, and the professors of the college. Some prominent citizens were in attendance the greater part of the day. The opening event was a baseball game between two picked clubs, one under Capt. Morris and the other under Capt. Guillet. Capt. Morris' team won the game by a score of three to one. Valois and Guillet formed the battery for one club and Dunn and Morris for the other. His Lordship expressing a desire of seeing the 100 yards dash, this event was next called, and brought the following flyers of the cinder path to the starting-line: G. Riley, an old favorite; J. Riley and P. Cunningham, a new man. G. Riley easily fulfilled the expectations his friends reposed in him, and won handsomely in 11 1/2 seconds, the track being slow and unfavourable for fast time. The handball match was well contested, Valois team winning the game. In throwing the heavy weight, M. Guillet took first prize, being very closely followed by M. Millett, a new man, who showed up remarkably well in the day's sports.

The most exciting race of the day was the quarter mile, for which J. McCarthy, P. Cunningham, and M. Guillet entered. For a time a pretty race ensued between McCarthy and Cunningham, but the Prescott man finally drew ahead, and captured a first rate race. The man with the head that you read about, caused no end of amusement. Each one could fire three balls at that head, but the peculiar knack of being just where the ball was not, and then would stand grinning at you like the monkey at a circus. The target practice brought forth some embryo Carvers, and good shooting was made. The competition drill was the event of the day. Each four, anxious for the prize, went through the different military exercises with great precision and elastic movement, each one receiving a fair share of applause. Captain Anmond was judge, and awarded the prize to the four, Joseph O. Carroll, J. O'Hara, G. Wallace and T. Hennessy.

In the junior department there were many choice sports. The 100 yards dash was the principal attraction, for which McGoy and Wallace were the mainstays, and both won their respective races. The 200 yards dash was also a feature, and was won by Wallace, who showed up remarkably well in the day's sports.

COLONIZATION.

ANNUAL MEETING OF THE OTTAWA COLONIZATION SOCIETY.

A large and influential meeting took place at the Canadian Institute last night with the object of further discussing the scheme of colonizing the valley of the Ottawa, the Bishop of Ottawa in the chair. On the platform were Rev. Father Labelle, Mr. Tasse, M. P., Mayor St. Jean, Dr. Duhamel, Mr. Murray Mitchell, Mons. Rivier and several missionaries and priests of the diocese of Ottawa. His Lordship Bishop Duhamel called the meeting to order, and after stating the objects of the society, he called upon Fr. Labelle to address the audience. Father Labelle said it gave him great pleasure to meet the assembly before him. He thanked the Bishop for the kind remarks made by him, but he wished simply to pose as a soldier or servant of the Ottawa Valley Colonization Society, and as such would always with all the energy he was capable of, assist the society to give all the information in their power to attract immigrants to the magnificent regions around them. That this region had as many, if not more, attractions than any other section of the Dominion. The rev. gentleman gave them a glowing picture of the future of this section, particularly that of the western section of Quebec Province. Alluding to the immediate prospects of the construction of the Gatineau Valley Railway and the St. Jerome line, he said they would open to the world a magnificent domain, which in a few years he felt sure would be studded with farms and all the blessings which

attend a healthy and prosperous settlement.

After alluding to the immense influx of settlers there for those of the old world, he said they would feel sure that the future of the settlement would increase in numbers and power, and in eloquent terms appealed to the meeting and Ottawa in particular, to rally to the aid of the society. Father Labelle was frequently and loudly applauded. Mayor St. Jean was then called upon. He said he recognized the great claims of the society upon the city of Ottawa and its people. It was, in his opinion, a matter of great importance that the Capital should be maintained at Ottawa for all future time, and to prevent Winnipeg at some future time to claim it for herself, it was our duty to assist in building up the country around us and to the north as far as James' Bay. The Mayor, in very well chosen remarks, pointed out how necessary money was for the carrying out of great public enterprises and this was no exception. He trusted all true Canadians would assist in the laudable endeavors of Father Labelle and the gentlemen associated.

Mr. Joseph Tasse, M. P., was quite in accord with the objects of the society, and was well pleased with the results of the past year in its interests. He suggested various modes of increasing both the numbers of the membership and also increasing its funds. Mr. Tasse said that the society should seek to obtain a share of the incoming Irish element, who at all times and in all countries made such excellent citizens, and who invariably in this country followed close upon the pioneer French Canadian. He hoped that the French now in the States would soon return to Canadian soil, which he felt assured was now offering new fields on all sides for enterprise and colonization. He referred to the amounts of money that had been voted in the Common Council for colonization purposes, and approved of the resolutions in favour of the Gatineau Valley and Montreal and Western Railways, and said that these sums were voted indirectly to the very districts they wished to populate. He had recently heard from Mr. Murray Mitchell, the managing director of the Gatineau line, that the work of construction would probably go on in a few weeks, and he was glad to convey the news. He said that Mr. Mitchell had, by his explanations and writings in the press and pamphlets, made known to the world the wonderful resources of the great region to the north of Ottawa, which now was attracting such attention on account of its great and varied wealth. (Applause.) He predicted for that country and Province a glorious future, and that unquestionably this section of Quebec would increase in power, wealth and political importance. The speaker was loudly applauded on concluding his remarks.

Dr. Duhamel, M. P., for the County of Ottawa, was very warmly received. He gave an interesting account of the many attractions to be found in his county for the colonist, and showed by his close proximity to markets the very many advantages in favour of his county over those said to exist in the North West. He was fully in accord with the objects of the society.

The Secretary and Treasurer then read their reports, which were received and adopted. The balance sheet, after paying all expenses of the year, amounted to \$205. The election of directors was then proceeded with, and the proceedings brought to a close.—Ottawa Citizen, May 21st.

A ROYAL VISIT.

THEIR EXCELLENCIES AT THE RIDEAU STREET CONVENT.

The Convent of Notre Dame du Sacre Cœur, Rideau street, whose fame as an educational establishment is widely spread, and which includes within its walls representatives of the most distant States of the Union and Provinces of the Dominion, recently received intimation that it was to be honored by a visit from Royalty. Although the time left to prepare was short, the accomplished faculty and pupils left nothing undone which would enable them to tender a most fitting reception to the daughter of our beloved Queen. The spacious hall was transformed into a fairy-like resort, festoons of bright evergreens intermingling charmingly with a large and beautiful variety of flowers. A collection of handsome notices, scrolls, etc., the work of left fingers, decorated the walls and added to the fascinating but ennobling.

Promptly at 3:30 o'clock this afternoon the Vice-Royal equipage drew up at the portals of the establishment, and a few moments later His Excellency the Governor-General and His Royal wife were escorted into the reception hall by the Lady Superior and Community, and the leaders of a grand overture. The performers were: Pianos, Misses Ryan, V. St. Jean, Minnie O'Connell, Katie McAloon and Jennie Andair; harp, Misses Annie Hagan, A. Benoit, A. McGreevy and M. Nagle. The music was executed with characteristic of the clever young instrumentalists, and showed to advantage, in a large measure, the attention paid by the faculty towards imparting, among other branches, a thorough course of instruction in the delightful art of music. A poetical address of welcome in the language of La Belle France, was next delivered in a fitting manner by the Misses Taschereau, Lapierre, St. Jean and Laperriere. After the rendition of vocal music in excellent style, the most pleasing portion of the programme was reached. Seven young ladies, typical of so many different flowers, advanced, led by their Queen (Miss Burns), and paid homage to the fair Princess. Each flower expressed, in graceful language, the sentiments which animated its guished visitors, and the close, the distinguished offerings of all, in the shape of an exquisite bouquet, formed by the Queen, were presented to Her Royal Highness by Miss Daisy Carroll, of Boston.

Miss Carroll, who, although of most promising pupils of Notre Dame, performed her rôle with gracefulness and presence worthy of her older companions.

LOUIS VEUILLOT.

Boston Pilot's Paris Letter.

One of the dreams of Louis Veillot's manhood was that Napoleon III. should play a part in the politico-religious sphere of the nineteenth century similar to that filled by Charlemagne in the ninth century. "He (Napoleon) seemed to seek a consecration, a support in God. If he had been frank, if he had had more determination, more elevation, what a part he might have played in this world," says Veillot. With regard to the Legitimist policy of the Uniers, the great journalist said: "Why do you wish to make a Legitimist of me, I who am absolutely of the people, the son of an absolutely of the Catholic before all else, above every other consideration. God first, the Emperor afterwards." Because Napoleon III. abandoned religion, he attacked him. When the Uniers was suppressed he sought to see the Emperor, but was refused; he found religion attacked in high places and was powerless to defend it. In describing his feelings at that time, he said: "Picture to yourself a man in an iron cage and, in front of him, in an iron reach, his mother and his child, who have been brought to him. There they are outraged, beaten, killed. See the man, how he grasps the bar of his cage, powerless and maddened. He rolls on the ground with cries of rage and convulsions. Well, I have suffered the tortures of this man, and I will never forget it!"

HAYVILLE, OHIO, FEB. 11, 1880.

I am very glad to say I have tried Hop Bitters, and never took anything that did me as much good. I only took two bottles and I would not take \$100 for the good they did me. I recommended them to my patients, and got the best results from their use. C. B. MERRICK, M. D. Ayer's Sarsaparilla is a highly concentrated blood-purifying tonic, and other blood-purifying tonics, combined with iodide of Potassium and Iron. Its control over scrofulous diseases is unequalled by any other medicine. One of Many. Mr. R. W. Carmichael, Chemist and Druggist of Belleville, writes as follows:—"Your Burdock Blood Bitters have a steady here and surrounding country, and all attest to its virtues with unqualified satisfaction." Mr. R. A. Harrison, Chemist and Druggist, Dunville, Ont., writes: "I can with confidence recommend Northrop & Lyman's Vegetable Discovery and Dyspepsia Cure for Dyspepsia, Impure Blood, Pimples on the Face, Biliousness and Constipation—such cases having come under my personal observation." Sold by Harkness & Co., Druggists, Dundas St. Mr. Abraham Gibbs, Vaughan, writes: "I have been troubled with Asthma since I was ten years of age, and have taken hundreds of bottles of different kinds of medicine, with no relief. I saw the advertisement of Northrop & Lyman's Sarsaparilla, and determined to try it. I have taken one bottle, and it has given me more relief than anything I have ever tried before, and I have great pleasure in recommending it to those similarly afflicted."