

CATHOLIC NEWS.

Archbishop Lynch has received fifty applications for the children asked by Cardinal Manning to be provided with homes in Canada.

Anyone who got a glimpse of the Queen's Park this afternoon would have come to the conclusion that Paradise had been let out for noon. It was fairly thick with little children belonging to the separate schools, who, picnicking there, were taking out a full afternoon's fun. There they were running, shouting, jumping, singing, laughing, crying with joy, and all under the kind care of the Brothers and Sisters of the church. Here and there a little cripple sat apart, but not alone, for many a kind heart approached to say an encouraging word, or to give him his share of the fruit that was lying about everywhere. They were so happy that one could hardly believe that trouble could sit on their faces. They never hushed the music of their voices nor their eyes, only for a brief period, when the Sisters of Charity entered the grounds, leading about 400 little waifs of orphans. How their eyes sparkled when they saw the fruit and all the good things to eat, and how grateful they were when more fortunate children came forward to lend them their lacrosse sticks and balls. More than one full heart lent tears to eyes already full as the little ones went by. Three thousand children were on the ground under the charge of the board of school trustees, among whom were Vicar-Gen. Rooney, chairman, Very Rev. James Laurent, Rev. J. J. McCann, Fathers Conroy and Bergin. Mr. Matthew O'Connor, secretary and treasurer, and Mr. Burns, were present. The schools of St. Michael's, Bond street, St. Patrick's, St. Mary's, St. Paul's, St. Peter's and St. Vincent's were all distinguished by a badge. Refreshments were provided by the Board, but several gentlemen made liberal presents of fruit, and some brought their own lunch. All appeared to be highly satisfied with the picnic. The Archbishop visited the grounds in the afternoon and appeared to be delighted at the sight of so many youthful members of his flock. —Toronto World.

Is it possible that in some instances the great dislike manifested against the Church is heightened by a secret and most unwelcome suspicion that after all with her is the truth? Charles Dickens was greatly opposed to the Church. We find the most ample evidence of this in some of his writings, and Harriet Martineau has left it upon record that he refused to insert an article she had written in a periodical edited by him for the sole reason that a Jesuit Father was spoken approvingly of by it. Yet it is quite clear that sometimes in some degree there entered into Dickens' mind the suspicion to which we have referred. We claim that such is proved by a certain dream he related concerning himself. He dreamt, he says, that his sister Mary who was dead appeared to him in the form of a Madonna. "But answer me one other question," I said in an agony of entreaty lest it should leave me. "Whither is the true religion?" As it passed a moment without replying, I said—"good God, in such an agony of haste lest it should go away!" "You think, as I do, that the form of religion does not so greatly matter, if we try to do good?" I said, observing that it still hesitated and was moved with the greatest compassion for me, "perhaps the Roman Catholic is the best? perhaps it makes one think of God often and believe in Him more steadily?" "For you," said the spirit, full of such heavenly tenderness for me that I felt as if my heart would break, for you it is the best! Then I awoke, with the tears running down my face, and myself in exactly the condition of my dream. It was just dawn." There may be those who will conclude that a Divine warning was thus vouchsafed to the famous author alluded to; this, however, we leave as an open question. Our own conclusion is that Dickens had in some manner or another attained to a deeper insight into the Catholic Faith than might be gathered from his works or his life, and that it had impressed him more than, perhaps, he dared acknowledge, even to himself. —New Zealand Tablet.

It has been officially announced by a circular, issued by the Rev. Lord Archbishop Douglas, that the pilgrimage about to be made to Lourdes will be undertaken "in reparation to the Immaculate Mother of God, and to implore her intercession with the Sacred Heart of her Son for the conversion of sinners, for the return of England and Scotland to the faith, and for France." It will be headed by Cardinal Manning, and the banner of St. George, the patron saint of England, will be borne by the Duke of Norfolk. The date of departure will probably be either the 8th or the 9th of September, and the route chosen will be that by Nephewen, Dieppe, Paris, and Bordeaux. It is arranged that the pilgrims shall break the journey for one night on the outward journey at Paris, and for the second night at Bordeaux; and they will reach Lourdes on the third day a little before three p. m. The time of stay at Lourdes, it appears, is limited by the railway company to forty-eight hours; and though negotiations are being carried on to have the time extended to sixty hours, the French railway company does not seem disposed to relax the rule. In any case, however, it is announced that the pilgrims will not leave Lourdes until Monday, the 13th, the preceding day being the Feast of the Holy Name of Mary, when the general Communion of the pilgrims will be held. The pilgrims are warned by Lord Archbishop Douglas that they will have to travel, not as on previous occasions, by a special train, but by an ordinary slow train. It may be added that the little town of Lourdes is situated in the department of the Hautes Pyrenees, on the banks of the river Gave, between the hills that terminate the Plain of Tarbes and the abrupt steps that commence the Grande Montagne. Lourdes has long been a sanctuary of devotion to the Blessed Virgin. In 1858 its name came into sudden note as the scene of a miraculous appearance of the Blessed Virgin at noonday to three peasant children who were gathering wood on the banks of the Gave, near the rocks of Massatielle. —London Universe, August 21.

Of great Mary, Mary, greatest of Marys, Most great of women, Queen of the angels, Mistress of the Heavens, Woman full and replete with the grace of the Holy Spirit, Blessed and most Blessed, Mother of eternal glory, Mother of the heavenly and earthly Church, Mother of love and indulgence, Mother of the ideal light, Hour of the sky, Sign of tranquility, Gate of Heaven, Golden Casket, Couch of love and Mercy, Temple of the Divinity, Beauty of Virgins, Mistress of the tribes, Fountain of the parterres, Cleansing of the sins, Washing of the souls, Mother of the orphans, Breast of the infants, Solace of the wretched, Star of the sea, Handmaid of God, Mother of Christ, Resort of the Lord, Graceful like the dove, Serene like the moon,

Resplendent like the sun, Destruction of Eve's disgrace, Regeneration of life, Beauty of women, Chief of the virgins, Enclosed garden, Closely locked fountain, Mother of God, Perpetual virgin, Holy Virgin, Prudent Virgin, Serene Virgin, Temple of the Living God, Royal throne of the Eternal King, Sanctuary of the Holy Spirit, Virgin of the root of Jesse, of Mount Lebanon, Cypress of Mount Sion, Crimzon rose of the land of Jacob, Blooming like the palm tree, Fruitful as the olive, Glorious son-bearer, Light of Nazareth, Glory of Jerusalem, Beauty of the world, Noblest boon of the Christian flock, Queen of life, Ladder of Heaven, bear the petition of the poor; spurn not the wounds and the groans of the miserable. Let our devotion and our sighs be carried through thee to the presence of the Creator, for we are not ourselves worthy of being heard because of our evil desires. O powerful Mistress of Heaven and Earth, dissolve our trespasses and our sins. Destroy our wickedness and corruptions. Raise the fallen, and debilitated, and the fettered. Loosen the condemned. Repair through thyself the transgressions of our immoralities and our vices. Bestow upon us through thyself the blossoms and ornaments of good actions and virtues. Appease for us the Judge by thy voice and thy supplications. Allow us not to be carried off from thee among the spoils of our enemies. Allow not our souls to be condemned, but take us thyself forever under thy protection. We beseech and pray thee further, O holy Mary, through thy great supplication from thy only Son, that is Jesus Christ, the Son of the Living God, that God may defend us from all straits and temptations. And obtain for us from the God of creation, that we may all receive from Him the forgiveness and remission of all our sins and trespasses; and that we may obtain from Him further, through thy supplication, the perpetual occupation of the heavenly kingdom, through the eternity of life, in the presence of the saints and the saintly virgins of the world; which may we deserve, may we occupy in *secula seculorum*. Amen. —Clare Examiner.

During the reign of Pius IX. thirty new dioceses were created in the United States. At the opening of this century there was but one diocese here; now there are sixty-one, besides seven vicariates-apostolic. The Catholic population is 6,143,222, ruled by 67 bishops and archbishops and 5,989 priests, who minister in 6,507 churches and chapels; 1,136 students were in theological seminaries last spring, 405,234 pupils in parochial schools. The Church has also 1,726 mission stations, besides its regular churches, 687 colleges, seminaries, and academies, 2,242 parochial schools, and 373 charitable institutions, all indicating hard work and plenty of it.

to be true to this aim, ambition, and duty, namely, Christian faith and In-fidel faith, the choice of free will. Christian faith is the belief in the personal, the only one, the true God of revelation. It is the food and discipline for the divine life of the soul, the sacraments ordained by Almighty God. It is the choice of the will answering and operating at the dictation of religious instinct, reason and common sense. Man wills to believe in the existence of God, the Creator, because it would be nonsense to will to believe otherwise—that the world had no creator. "Who ever heard of a motion without a mover," a gentleman asked the other night. "A watch without a designer and maker," inquired another. Who moves the world? The loyal, natural heart answers, God. And man wills to believe this, too, because one having authority comes teaching that God has revealed Himself to man through His speaking authority, the Church. Reason and common sense consent to this, for a God who had not spoken to man would be no God, no practical god; and having spoken, His word must be true and infallibly interpreted, or again, He be no God, no practical god; for He and His authority would teach error.

This Faith is the system of education and elevation of man, spiritually, morally, and physically, to the divine standard of moral life—the life of the God-man Jesus Christ. It is carried and spread throughout the civilized and uncivilized world by ministers regularly and divinely ordained to teach all nations and preach the gospel to every living creature. The A B C food are contained in the catechism, sacraments and the laws of the Church. Its foundations are divine authority, unity, order, system. Lastly, it produces a condition of life, pure in thought, word, and deed, whose hope and belief in immortality is as positive in the degree as the life's approach is near to the divine moral standard.

Infidel faith of which there is not much here, if I may judge the deeds of my companions by the words of God or goodness they have all uttered! is the extreme opposite to this, unbelief in the only one, the true God. This faith is the food and degradation of the animal, sensual life of the soul, trained by pride, passion and the lusts of the flesh. It is the choice of the will answering and operating against the dictate of religious instinct, reason and common sense, and is the miseducation of the animal standard of moral life—the life of the animal man. It is practiced by few; no one will teach it. Its foundations are moral chaos and corruptions of individual opinions, in which an A. B. C. can never be found.

THE INFIDEL CONVENTION.

How it was Captured by a Christian.

[From the Birmingham Daily Leader.] The convention of Free-thinkers in session at Hornellville, N. Y., from the 1st to the 5th inst., came to a close in a manner least expected by the great liberal lights who had traveled thousands of miles to ventilate their various theories of reform, progress, religion, science and so forth. An invitation had been extended through the New York press to the orthodox churches to select and send a representative to demolish infidelity. Not being able to agree, probably as to which was orthodox, the great opportunity was lost, and it looked as though the cause of Christianity would have to go by default. But at the last moment, as in the days of Knight-errantry, an unknown, clad in black armor, suddenly appeared on the scene, moving mysteriously among those who had already possessed themselves of the trophies of assured victory and the smiles of the strong-minded as well as the gentler ones. The stranger entered his claim for a bout under the incognito of a Christian Evangelist, and it was promptly and generously allowed. The news rapidly spread abroad, and at the appointed hour of 10 a. m., on Saturday, the self-appointed champion stepped upon the stage of the cavernous Opera House before a packed audience, placed his lance in rest, and then charged with such irresistible impetuosity that all went down before him. By universal acclaim he regained the neglected duty for Christianity, and sent his crest-fallen opponents home sadder but wiser Free Thinkers. His weapons were as follows:— "Truth is true to him who is true. I have attended these conferences, have heard a great deal of what seemed to me to be true, so true that had not my senses dispelled the illusion I might have thought myself in my own orthodox church. And much that seemed to me false, and some too violent to be honored with the title of free thought. But true or false, I feel that at best all I heard was but opinion and speculation; because no one spoke as with authority or the certainty that he said was true, except, perhaps, to himself.

My name is Christian, the world is my country, to do good my religion. (Tom Paine stolen from Jesus Christ.) "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in spirit, for they shall see God." (Robert G. Ingersoll stolen from Jesus Christ.) "I know not of what spirit I am; if I speak Truth, 'tis not I, Christ speaketh in me. In so far as his words are mine and I speak them, I shall infallibly speak Truth."

The natural man, barbarian or civilized, is endowed with human form, religious instinct, creative power in a human sense, conscience, knowledge of right or wrong, memory, will, reason and language. These endowments constitute his naturally divine attributes. His true aim, ambition, and duty is to rise above the naturally divine to a higher supernatural state. He can only achieve this by true education, the development equally of the spiritual, moral, and physical natures; and thus alone can he be lifted up and lift up others to the practices and teachings of the religion of good contained in the texts adopted by Paine and Ingersoll. But every one is a witness to himself and the world, that inherent natural weakness disables us for maintaining the standard of moral life our own conscience prescribes, still more for advance to a higher without a guide and teacher. To teach implies authority; which alone can establish the standard to be attained; no can it be of man's authority. Human will can not dictate to human will. No free man will acknowledge another's authority in faith or morals. It must be divine; and that the whole world, barbarian and civilized, young and old, literate and illiterate, good and bad, may acquire and profit by it, the method of imparting it must be of universal adaptation; in simple terms, it must teach by an A. B. C. There are two opposing systems professing

to possess and study them, and the disposition to aid in extending their practical benefit to the suffering millions who can neither know or understand them, and who are better off without them, until at least they have learned the A. B. C. of the common sense Divine knowledge, the only precious and sure way of Divine faith. How many of the willing millions in this land can or ever will be competent ever to define even the meaning of the word Science? But its facts and applications perverted to the defence of Infidel faith may be made a dangerous agent in the descent of moral corruption below the animal standard of life. Divine Faith is natural, human, and divine. Infidel Faith is unnatural, inhuman, and animal. Scarcely had the sounds of this thrilling peroration died away when the profound impression produced found expression in a vote of thanks by acclamation of the convention. But before he had reached his seat up sprang a dozen to detain him with queries, "What kind of a Christian was Bishop Condo (or some such a name which your reporter lost) of the third century, who tortured and executed, (name lost) murdered him?" said one. "He was a premature Calvinist, not a Christian; a Christian ceases to be so when he abuses the practice and teachings of the church," answered the stranger. "What is the difference in the cases of Freeman the Adventist, who sacrificed his little girl's life under inspiration, and that of Abraham?" Answer: "The word of God says Abraham was inspired. The name of the immortal Freeman is not mentioned in that great book. Abraham was inspired and did not kill his child. Freeman was not inspired and did not kill his child, a slight difference, a case of spiritual epilepsy instead of inspiration." The watch-maker had something to work with, your God had nothing. How is that? sang out another. "Pagan philosophers two thousand years ago, as high above any intellect here as Barnum is above his baby elephant, taught that that something was but the shadow. The beautiful world is but drapery of the robe in which the invisible hath clothed Himself," came promptly back. "What did I understand you to say about the relation of science to religion?" from another. "That the A. B. C. of a sound moral life, the education of the heart and soul in the divine faith should precede all more intellectual development and instruction." Others prepared to continue the fire, but the considerate and polite president, Dr. T. L. Brown, of your city, interposed and shortly introduced the Reverend Parker Pillsbury. This gentleman read a long and carefully prepared address on Spiritualism, in which the Christian Church was assailed, and her course in reference to Galileo and others severely criticised. At the conclusion of the remarks the unknown arose, and referring to the work and purpose of the association, said that as he had got so far into it he might as well stick. In mild, but unmistakable terms he denied the statements of the speaker, suggested to his hearers that there were two sides to every question, and proposed that the association at once add to its plans, one providing for public oral discussions. He mentioned the life of Galileo as being a most important and appropriate subject for a beginning, and expressed his desire to advocate the cause of the Church. No answer was made to this, but another shower of questions seemed forthcoming, when some one demanded the name of the speaker. "My name is Egbert Frederick Cleave, I am a Catholic, and I stand ready to defend the Church against all charges, against any man in the United States." The victor then retired.

Some of the features of Taxation in England are peculiarly just and desirable. (An anecdote) you have to pay \$10, and if he dies without a will, you will then pay \$15 to get this \$500. The Government has on a \$50,000 legacy is \$1,000, and \$1,500 if there be no will, and if the legacy be \$1,000,000, then the Queen's fee is \$77,500, or without a will, more than \$100,000. If you study and become a barrister, the admission costs you \$250, or as much as you are likely to earn the first year. When you graduate in medicine you pay \$50. If you become a more notary public to administer oaths it costs you \$150. When you execute a lease to rent your house for anything above \$150 a year, you pay about seventy cents. If you want arms and crest on your carriage, you pay \$11, and if you get these arms "granted" to you, and in a measure fully recognized, you have to pay \$60 license. One carriage costs \$11 a year. Your dog costs \$1.25 a year. For a license to carry a gun you pay \$2.50. The tax for every male servant is \$2.

EPPE'S COCOA—GRATEFUL AND COMFORTING. —"By a thorough knowledge of the natural laws which govern the operations of digestion and assimilation, and by a careful application of the fine properties of well selected cocoa, Mr. Eppe has provided our breakfast tables with a deliciously flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal ailment by carrying ourself well fortified with pure blood and a properly nourished frame." —Civil Service Gazette. Sold only in packets labelled—JAMES EPPE & CO. Homeopathic Chemists London, England.

I'll be shot if I do, as the nobleman remarked, when he refused to live on his Irish estate. —"This is a pretty pickle," as the Philist said when he found himself wheeling a barrow of salt in the mine of Siberia. —"Sweetness is light," as Mr. Mathew Arnold cried when he put his peary teeth through the penny puff. —"There's a chiel among us taking notes," as the banker told the detective whom he sent to look after his clerks.

Throat affections and bronchial diseases are relieved immediately by the use of Downs' Elixir. 4-4

A man carrying a bottle full of something, halted a pedestrian and said: "I found this bottle and I wish you'd tell me what's in it." The other took it, removed the cork and sniffed in a full breath, staggered against a wall, choking and gasping, and it was a full minute before he blurted out: "Why, you idiot, that's hartshorn." "Well, I'm perfectly willing to take your word for it without extra insults," observed the invalid in an injured voice, and took his bottle and walked off.

On account of the new measure law, which compels us to sell by the Imperial measure, the price of our Altar Wine will be \$1.80 per Imperial gallon, which is one-fifth larger than the old measure. The price remains the same, as 1 1/5 colonial gallons, at \$1.50, is equal to one Imperial gallon, at \$1.80. Courv & Co., 245 Notre Dame street. 60917-G

Tourists just returned from Iceland report that beautiful weather was experienced both to the north and south of Iceland, and the hay crops look much better than they have been for a number of years. Several of the tourists made the ascent of Mount Heela.

NEW ADVERTISEMENTS. Educational. COLLEGE OF OTTAWA (CHARTERED). DIRECTED BY THE Oblate Fathers of Mary Immaculate. ITS COURSE OF STUDIES AND METHOD of Teaching, which have won many high encomiums; its numerous staff of competent and experienced Professors; the manifold means adopted to insure the health and comfort of its inmates; the great attractions of nature and art, and other refining influences of the Capital, to which there is ready communication on all sides by rail and water, at cheap rates—these, and other advantages set forth in its PROSPECTUS, recom-mend this Institution in a special manner to parents and students. FEEs: Board and Tuition, etc., per term of 7 or 8 months: Commercial Course..... \$37.50 Classical Course..... 75.00 For full particulars send for the Prospectus. VERY REV. J. H. TABARET, D.D., O.M.I., 2-D President.

Q. M. O. & O. RAILWAY DOMINION EXHIBITION AT MONTREAL. The Q. M. O. & O. Railway will issue First Class Return Tickets from all Stations on the Line to Montreal and vice versa at Single Fare. Tickets available from the 14th to 25th September inclusive. L. A. SENECAI, General Superintendent.

INFORMATION WANTED. INFORMATION WANTED OF MICHAEL McLAUGHLIN, whose wife's name is sufficient, his brother Lawrence, and his sister Mary. He left Ireland thirty-eight years ago for Kansas. His native place is Knox, Parish of Killarney, County Mayo, Ireland. Heard he lived near Montreal as a farmer. I will give one hundred dollars for information of him living or dead. Address: JOHN McLAUGHLIN, 111 George street, Toronto, Ont. 3-5

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Legal Notices. NOTICE IS HEREBY GIVEN, that application will be made to the Parliament of Canada, at its next session, for an Act to Incorporate "The Wrecking and Salvage Company of Canada." Montreal, 1st September, 1880. HAYTON & NICOLS, Solicitors for Applicants.

PROVINCE OF QUEBEC. District of Montreal. In the Superior Court, Dame Marie Louise Viger, the City and District of Montreal, wife of Pacificque Moise Daigneau, trader, of the same place, and duly authorized a *ester en Justice*, Plaintiff, vs. The said Pacificque Moise Daigneau, Defendant. An action of separation as to property has been instituted in this cause, on the 25th day of August, 1880. LAREAU & LEBEUF, Attorneys for Plaintiff, 8-5 Montreal, 25th August, 1880.

PROVINCE OF QUEBEC, DISTRICT OF Montreal, Superior Court, No. 48. DAME HONORABLE GERTRUDE GAUDRY, wife of WILLIAM WISEMAN, Trader, of Montreal, said District, hereby gives notice that she has instituted against her said husband an action for separation as to property. JUDAH & BRANCAUD, Attorneys for Plaintiff, Montreal, 11th September, 1880. 815, 22, 23, 08, 18.

TO THE WHOLESALE TRADE. A young gentleman of large business experience, who leaves this city the latter part of the present month, for the Western States and thence to England, and who will visit the principal cities and towns in both countries, is desirous of taking commissions and executing business for Canadian houses. References furnished from leading houses here as to integrity, character and ability. Address BAWSON, this office.

Francis A. Quinn. John D. Purcell. QUINN & PURCELL, Advocates, Barristers, Solicitors, &c., &c. NO. 53 ST. JAMES STREET, MONTREAL. Special attention to Patent and Trade Mark Cases, Parliamentary Business, &c. HENRY J. KAVANAGH, B.C.L. ADVOCATE, 117 ST. FRANCOIS XAVIER STREET, Montreal. COYLE & LEBLANC, ADVOCATES, No 54 ST. JAMES STREET. Office hours from 9 a. m. to 5 p. m. D. A. O'SULLIVAN, LL.B., BARRISTER, ATTORNEY-AT-LAW, SOLICITOR IN CHANCERY, NOTARY PUBLIC, ETC., ETC. Offices: No 1 Masonic Hall, Toronto street, Toronto, Ont. DOHERTY & DOHERTY, ADVOCATES, &c. No. 50 St. James Street, Montreal. T. J. Doherty, B.C.L. C. J. Doherty, A.R., B.C.L. 57.11 Vinegars and Spirits. MICHAEL LEFEBVRE & CO. MANUFACTURERS OF PURE VINECARS —AND— Methvated Spirits. Nos. 39, 41 and 43 Bonsecours St. MONTREAL. 123 g mt ENVELOPES! ENVELOPES! Just opened a large consignment of Commercial Envelopes. Call for samples and see prices. Letter Copying Presses a Specialty. AKERMAN, FORTER & CO. Mercantile Stationers, Account Book Manufacturers, Engravers, Lithographers, etc., 256 and 258 St. James street, J.C. Sutherland's Old Stand.

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PROVINCE OF QUEBEC. District of Montreal. In the Superior Court, Dame Marie Louise Viger, the City and District of Montreal, wife of Pacificque Moise Daigneau, trader, of the same place, and duly authorized a *ester en Justice*, Plaintiff, vs. The said Pacificque Moise Daigneau, Defendant. An action of separation as to property has been instituted in this cause, on the 25th day of August, 1880. LAREAU & LEBEUF, Attorneys for Plaintiff, 8-5 Montreal, 25th August, 1880.

PROVINCE OF QUEBEC, DISTRICT OF Montreal, Superior Court, No. 48. DAME HONORABLE GERTRUDE GAUDRY, wife of WILLIAM WISEMAN, Trader, of Montreal, said District, hereby gives notice that she has instituted against her said husband an action for separation as to property. JUDAH & BRANCAUD, Attorneys for Plaintiff, Montreal, 11th September, 1880. 815, 22, 23, 08, 18.

TO THE WHOLESALE TRADE. A young gentleman of large business experience, who leaves this city the latter part of the present month, for the Western States and thence to England, and who will visit the principal cities and towns in both countries, is desirous of taking commissions and executing business for Canadian houses. References furnished from leading houses here as to integrity, character and ability. Address BAWSON, this office.

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