

Continued from 3rd Page.

THE CLOISTER.

Lecture by Monsignor Capel.

In the same kind of way we priests gave up our liberty in part by the act which we performed. But you remark, "All this, that the nun differs from us inasmuch as she gives up once and for all the whole of her freedom, and therefore you would say to me she becomes a slave. Hence, my assertion. Don't confound the external freedom, the liberty which belongs to us publicly, with the internal liberty which constitutes true and real freedom. Are you free, ladies and gentlemen, when you learn to live? Are you free by being godes? Are you free by permitting yourselves to be enticed by the law of God? You answer me: "Certainly not." He is a slave who gives himself to drink. He is a slave who gives himself to falsehood. He is a slave who gives himself to a wicked life. An authority better than mine, an authority which all of us bow, declares clearly and pointedly that the man who does these things becomes the servant, the slave of sin itself. You notice at once the words of the nun's freedom consists. She says: "Well, as I look over the whole of the world I see there is more struggle in family, more struggle in daily life for wealth than there is for anything else. I will throw aside the cares of how I am to procure my bread and butter, of how I am to get the clothing I am to put on or the home I am to live in. I shall harbor nothing in my heart that will leave me reason to think of these things." But you say the pagan philosopher of old did precisely the same thing. True. He went to Greece and by its waters he said, "Now I am free from my care. I can give myself up to the study of philosophy." Well, at the outset she says to herself, "I have before me one of the most terrible struggles before I can subject myself to authority. I want the strength to be able to do it." It is the word of God that the sun shall shine on the morrow, and that it shall set on the morrow. This is according to the law of nature, and she says it is by the same law of nature that these things are, and from that law she passes to what may be called the law of the family. Where is that law strongest? She says it is where wife is subject to husband and the children to the parents. Thus she is able to measure the height, the depth and the length of affection in the family. Looking at things on a larger scale, she asks: "What nations are the strongest? Those where authority is respected willingly and feelingly. And so she concludes that strength in the whole, in the part, in the individual is to be found in the subjection of the will. "Therefore," she says, "as once I will subject myself to those in authority, and I will be as he was—I will render obedience, as he did, even to those who apparently have no authority over me." She goes one step farther and asks:

WHAT IS REGARDED AS THE MOST GLORIOUS THING IN THAT CHRISTIAN RELIGION?

Christ teaches me to be poor in spirit, and to use the world as though I use it not. But there is one specific thing that distinguishes Him above all other persons and which separated Him from all other mankind. "Yes," she says, "Jesus Christ was certainly priest and prophet, but He came in the garb of one who was surrounded with virginity. They said He was a perverter of the public mind; but there was one thing, one accusation which His life never permitted them to make. They never could say a word against his purity, that virginity, that wondrous modesty of life." She puts that fact beside another. The greatest of bulwarks of earth was certainly the Blessed Virgin. There was no offence that ever given to another on the earth. The priests participated in the marvelous power of the sacrifice with Him, but they never participated with Him in this. Mary was not merely mother; she was the Virgin Mother. Jesus had virginity settled down in Him, and He stood in that sacred light before the world; and no idle tongue or detracting speech could take it from Him. But the very forerunner of Christ was of the same character. He that preached the coming of the Lord, he who was surrounded with this blessed gift of virginity was the one favored apostle specially selected as the one pointed out, as particularly loved of Christ—the virgin apostle, St. John. "So then," she says, "I too will cast my lot in with St. John the Baptist, with Mary mother, and I will try to seal once and forever this gift and will offer it to Christ and try to be worthy of the name that my Saxon forefathers gave of 'the Bride of God Almighty.'" Such, ladies and gentlemen, is the influence which gives to the nun such extreme power. My next point is, are people allowed rashly to enter into a state of this kind? The young are ever ready with their warm hearts to spring forward and test other conditions of life than they have already experienced, young men especially. Under such circumstances are those who have such tastes and such ideas urged forward to accomplish them, that they may be, as some say, so imprisoned? Here, ladies and gentlemen, allow me to pass for a moment to something that you may think rather ridiculous in connection with this important question. When a young woman proposes to enter this state some will say: "Well, she is not a very goodlooking girl, you know." Then another says: "Perhaps she's got a good deal of money, and Father Bob and so has an eye on her." That's the same kind of an idea as sometimes obtains among our Protestant friends, and Catholics are not together free from them. [Laughter.] There is, you know, among some a disposition to throw cold upon the thoughts and actions of others. It is a mean disposition, if you will, but it is there. So when a young woman proposes to enter a convent there is one reason of this kind or another put forward for it. Either she is not good looking, or she is sordid in her home, or she wants to seek her fortune. Now, ladies and gentlemen, I will explain it to you. When there is the first intimation of her desire to seek what we call a vocation, we probably peep peep the whole matter. We smile at the child and say at once, "You have grown very fond of such and such a sister. Wait now and live a little while longer in the world and go with your parents to the theatres and to balls and amusements. Do your religious duties as usual. Never permit the pleasures of the world to interfere with them. Go regularly to the sacrifice of the Mass, and undertake every day to devote one part of it for your spiritual reading. Do this for six months perhaps, and then you may talk of this again to me." The time passes on, and the same person returns, and the same questions are asked, and the priest takes every care, perhaps during six months, or it may be one or two years or more, to test her sincerity of purpose. At last he feels that there is something in her mind that is stronger than usual. Perhaps the sacred call is there, and he says to the girl, "Go to some community and there in the name of Almighty God take the first step and make your trial." Now

I APPEAL TO EVERY MOTHER HERE

to-night who has a daughter to marry: Suppose when you returned home to-night that some gentleman with a hundred thousand pounds a year came in and said: "I wish you to entertain honorably the idea of my marrying your daughter." Do you think you would take six months to answer? [Laughter.] Do you think you would take counsel of some doctor or lawyer before you answered? Yes, you see, in this matter of entering a convent, it is one of careful observation on the part of the priest who has to exercise his judgment in it. But finally, though perhaps partly still in doubt, he says the words that authorize her to enter. But there is no hurry about it. For three months, generally speaking, she is received as a postulante, asking to be admitted. During that time she sees certain nuns, learns certain parts of the life that she will have to lead; and if her heart still dictates to her to enter the community, then for the first time the sisters may consent. But even then, before they can give her the veil they must write to the Bishop of the diocese, who now, as in the early days of the Church, performs the solemn work of Confirmation. He visits the postulante, comes with her alone where she is free from outside influence, and if he finds there is no obstacle to her entering the community, she may do so. But usually her novitiate extends over a period of two years, including the postulant's time. During the novitiate the Sister begins to know intimately the constitution of that religious Order, and grows familiar with the penances that have to be performed and the work to which the Sisters have to devote themselves, and if at the expiration of it she still determines to go on, she makes the examination, and if it is satisfactory, for the first time she makes that vow I first referred to, binding her to the principles laid down. Now, ladies and gentlemen, pardon me. I am not going to be curious, but I am not wrong in assuming that there are several married ladies and several gentlemen here. Now, how many of you are there who have had two years' experience of married life who can say, "I am willing to go on and be married for the rest of my life?" [Laughter.] So it is with the nun. She goes up and uses the words of the Psalmist, "I have chosen." She chooses, accepts, and then makes her vows. So far we see her in the position of being "caught." [Laughter.] Having been caught I have my next question to put. Married woman, do you repent of having married? I may say the same to the nun: Do you repent of having taken these vows? And where every precaution has been taken, how is it possible to do more? There may be those who have made their vows as priests or as nuns who have misgivings afterward. There are such in every situation in life. Do you care to sustain them, there will always be that sense of doubt with some. But there are the exceptions in all communities, and it is in the contemplation of such a life when I am dull and dispirited, that I can find a joy and a brightness to be found nowhere else in this world. With all love and respect for my sisters and without in the least making comparisons that are odious, I may say that of the one who was married, the one who died when young, and the nun, the nun takes the palm for that joy and peace which is in store for us and a foretaste of which is given to her in this life. If you have any doubt about this, you have nuns about here and you can see for yourselves. True, they have a perversion about them. You ring the bell and they keep you waiting till your patience is tested, and when you are in the parlor they say the Mother Superior will be in directly, and you do some more waiting. But if you are in the garb of a heretic they have a kind word for you. And if you are a good heretic they like you a great deal better. [Laughter.] But go and see them and you'll see what joy, what peace, what a noble character is theirs. Of course, there is that in their whole lives which is very trying to women, as it is said. They are deprived of the privilege of talking. [Laughter.] They have to hold their tongues. But they make up for their silence to men by talking to God Almighty. So far I have finished what I must call chapter one of my discourse, and if you will bear with me for ten minutes longer I will come to the end. We live in days when there is a great deal of talk of what are called women's rights, and perhaps there is also a great deal of men's wrongs, too. [Laughter.] Now you live in a country where you have a great deal of what we may call liberty, fraternity, equality. Therefore it may be a wonder to an American audience how these nuns manage to govern themselves. No person can establish a community without the permission of the bishop and the approval of the Holy See, that is by the Pope. From time to time the priest is appointed to visit these convents and see whether the rules are being carried out and that authority exercised according to those rules. That is the outside of it. Now, would the married woman whose husband is—I will say, very hard—wouldn't she like to have some in authority to see that she is not being ill treated. [Laughter.] Now, Holy Church takes cognizance of what is going on in these convents. I am told that there is a great movement in this country in favor of women having the vote. They want, perhaps, to elect a female president. [Laughter.] Well, that is the very thing they do in the convent. The nuns that have been in the order for a certain number of years are empowered to select by vote who is to be the superior. Such superior's office is held for three years, and in some communities even for a period of seven years. It is provided in some communities that the superior may be elected for two terms, but not for any more than that. Under such circumstances do you remark that she who is the superior to-day is limited in her idea of the exercise of authority by the knowledge that in three years she is to be returned to the ranks, and that some one else over whom she rules to-day will rule over her? Nay, more—the superior so elected is bound by the

CONSTITUTION OF THE HOLY SEE,

hence by the Pope himself, just as truly as your President is bound by the Constitution of your United States. So it is that that Superior is never permitted to exercise any authority beyond the limits that the law prescribes. If she should she would at once be called to order, and in almost all communities there are what are called two relatives, who are empowered at once to notify her if she has violated the law, and to bring her community into subjection. And every single religious has the right to communicate directly with the bishop of the diocese. And in the case of a community to which she belongs having a Mother-General—that is, a Superior over many houses—every one has the right of individual communication with her. You see what wondrous precaution is taken to assure them their liberty, which they have nevertheless pledged to give up in the Order. Lastly, every community has before it a definite object, and hence we divide our communities into contemplative and active. There are some in the old countries which many of your travels must have brought in contact

with, where the sisters give themselves up to unceasing silence, broken only by the midnight prayer. When the world is in the midst of its pleasures and hearts are being drawn away by the sound of sweet music, these sisters are pleading for those who will not plead for themselves; they are praying that God in His mercy will give to them the blessing which they are unwilling to ask for themselves. These sisters retire to a short rest and rise again to renew their invocations. So, while the world is losing itself in idle pleasures, these handmaids of God Almighty, spouses of Christ, God's own brides, are singing the songs of praise that the world ought to have been singing, too. Thus, if we are indifferent to the fact that we ought to serve Him, it does sound idly to hear of people spending their time in this manner. Yet, let it be written against you that the Lord and Master of the world spent thirty years of His time in just such a way. He was pleading morning, noon and night for those who would not plead for themselves. In this, at least, the nun is like the Lord and Master whom she serves. She is indeed a benefactress of society. She is a priestess in her own order. She is there in the sight of God, pure and innocent. But we have these of another character; those who are gentle of birth, who have been blessed with wealth who have known no wrong and whose hearts are full of innocence, but who bravely look forth into a wicked world, see the fall of a sister woman and hear the words of the Master: "neither will I condemn thee." The poor fallen creature they take by the hand and bring to their home, and she that is displaced of the world feels the love of God himself coming to her through God's own bride [paraphrase]. Or it may be on the battlefield when the cannon rolls its thunder and shot on shot is crashing along, and brave men are falling all around, she comes in that terrible moment to render service to the wounded and soothe the suffering. Science will do what is necessary to assure a cure, if possible; but she is there to soothe and quiet when the fever is exciting, and to watch every hour, she the Sister of Charity. [Applause.] The sound of the cannon and the sights of the field bring no fear to her. She sees her wounded brother on the ground, and the Lord who has said that if we do one such a kindness we do it unto Him also has inspired her heart. She who has had tender nursing, and has been brought among the surroundings that wealth can give, is here to bind up the wounds and offer consolation that none other can. Is there a brother here who would not like to have such a sister as that? We are gathered here to-night for the benefit of an institution that is devoted to the alleviation of human suffering. Science will do all it can to drive back the enemy that is attacking poor humanity; but there are those in that hospital whom I have been speaking, those whose affection for father and mother has been absorbed in the love of the Father on High. They know that the burden they have undertaken to carry is indeed heavy, but they trust to the hearts of men for that help which they need. They are showing to you daily that they are striving to render to the suffering the service which is desired by the God we all adore. You are here for the purpose of aiding this noble institution; you have bought the tickets on which you were admitted for that purpose, but cannot you do more than that? Can you not deprive yourselves of something you can possibly do without—it may be a dinner—for such a cause? So then you will be able to say that you have given back something of what they who have devoted themselves to this great work have sacrificed, and that your part in that work may be done, not once but many times repeated.

The lecture here ended, and after the applause subsided, the audience dispersed.

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THE CHINESE TROOPS.

WHAT THE MILITARY PISTOL CAN STAND COMPARED WITH THE FRENCH SOLDIER. The Chinese troops are by no means unprepared for the difficulties of a long campaign in Tonquin. The Chinaman, who has spread all over the countries adjacent to his own during the last few years, works joyfully from the first thing in the morning to the last thing at night, never stopping except for an hour or so to eat, and as carelessness of the hot sun as though it did not exist. He will carry a tea, raw wood, chop bamboo, load or unlead ship, undertake, indeed, all the heaviest work imaginable in the presence of the country themselves is also most unobscured. This, no doubt, is the reason that the Chinese soldier is fast edging out all the other inhabitants of the lands that border upon the Gulf of Tonkin. While they are overwhelmed by the heat he is happy to carry coal, rice, stone ballast. All he requires is regular pay; the state of the thermometer is a secondary consideration. In order, however, to labor in this fashion he does not clothe himself very elaborately. A single rag round his waist completes his toilet, unless occasionally he may wear a huge sun hat, which gives him the appearance, at a distance, of a walking mushroom. But for all practical purposes it may be said that the linen strip is his whole and sole clothing. When night comes and the labors of the day are over he will unwind the pigtail, which during the working hours has been twisted round his head, and after taking his bath—the Chinese soldier loves immersion in a stream, no matter how dirty the water may be—he may array himself in a linen shirt, white pantaloons and perhaps a broad sleeved coat, but the huge mushroom hat on one side of his head, and jauntily go off in search of employment. But all day long he is clad in about two yards of cotton "goods," and is therewith exceedingly contented. His brother of the army is not so very differently accoutred. In the north of China, during the cold weather, he wears certainly a great deal of clothing, and his comfortable jacket and very serviceable boots have been made the basis for many a foolish caricature. But in tropical countries and in the great heat the Chinese soldier wears a light and airy uniform, which consists solely of a cap, a thin linen jacket and a gansy pair of pants. He knows that with more clothing he even, capable as he is of braving the sun, would be at a serious disadvantage; and, having the knowledge, he goes

to war clad suitably for the climate he has to encounter.

A COMPARISON.

The Frenchman who proposes to fight, on the other hand, is attired very much in the same way as at home. A good, thick blue uniform, with solid red trousers, and, of course, a strong, thick shirt, with hard leather boots, go to make up his costume. A Chinaman would faint in such a dress. Is it all surprising if the unaccustomed Frenchman feels the heat? Europeans generally in these climates recognize the fact that only the lightest clothing is at all bearable, and conform themselves to a couple of the thinnest possible garments, wear double helmets, carry sun umbrellas, and only go out into the sun when absolutely obliged, venturing upon no severe labors except in the morning and at night, and being particularly careful not to run any unnecessary risk from the climate. Even then the results of the heat are not pleasant to dwell upon, and a very few years see them obliged to return home to recruit their strength. If any proof of the difficulties which the French are about to meet were, however, wanting, one has only to visit his eye across to the northern end of Sumatra, where, in a much cooler because hillier country than in which the French are about to operate, the Dutch have year after year found themselves absolutely unable to make any headway against the Achinese. Shut up in a really very small tract of land, bounded by the sea, unable to obtain succor from any source, the Achin people have managed without much difficulty to hold back all the forces which the experienced Dutchmen have been able to bring against them. Thousands of Dutch bones written on the soil of Achin, thousands of Dutchmen have been buried from the effects of fever and exposure to the sun, but yet the Achinese are as free as ever. The French would have probably done well had they studied this problem before beginning their war in Tonquin.

MARWOOD, THE HANGMAN.

William Marwood was born in Gouley, near Horncastle, in 1820. He was always fond of reading, and passed for a learned man among the ignorant, who nicknamed him "Counsel." He is said to have been a Wesleyan preacher at one time, and liked to give his views about religion and many other matters about which he knew nothing. He once delivered a lecture on "The Times." The audience expected to hear some professional reminiscences, but he talked about religion and politics. "The wheel of time," he said, "is constantly carrying people off into eternity." "And so it is," shouted somebody. That stopped the lecture. During his professional career Marwood hanged more than a hundred persons. One of his neatest pieces of work was the execution of four sailors at the same time. He was in charge of the execution of the Phoenix Park murders. Of his numerous clients only four were women. He was proud of his "system," and insisted that his executions were painless. His last professional job, however, was very bunglingly done, and it is said that he was drunk at the time. He was rather a good-looking man, five feet eight inches tall, with dark eyes and a high forehead. In England the business of legal strangling is prosecuted more deftly in general than here, so that one blot on Marwood's part, which in America would have been considered a trifling percentage of errors, nearly ruined the reputation of a lifetime. Marwood and Calcraft, his predecessor, have acquired a celebrity greater than that of many statesmen or philosophers, or poets.

A REMARKABLE WOMAN DEAD.

Mrs. DONOHUE'S REMINISCENCES OF '98—HER RECOLLECTIONS OF EMMET. NEW YORK, Sept. 8.—Mrs. Margaret Donohue died at the residence of her son, John Donohue, at 207 East 74th st., on Wednesday, at the extraordinary age of 100 years and 8 months. Mrs. Donohue was one of 21 children, consisting of fourteen boys and seven girls, and was born in the County Longford, Ireland. Her father John Donohue was well known as an expert horseman, and rode many of the winners in the local races of his native place. Most of the brothers and sisters of this remarkable family are still living, although they are scattered over the world. A brother of Mrs. Donohue, who was the oldest in the family, still enjoys life in Canada at the age of one hundred and four years. The ages of the rest of the brothers and sisters still living range from eighty to ninety-eight years.

PARNELL'S DUBLIN SPEECH.

The Leader's Utterances Creating a Furore all over England—the Argentine Republic and the Parnell Fund—The Moments of the Last Session. (By cable from special Irish News Agency) LONDON, Sept. 8.—Mr. Parnell's speech at the Dublin meeting of the Irish National League was the great political event of the week. It has been subjected to the widest discussion by the English and Irish press. All admit that it was able and statesmanlike. It has produced an excellent effect in political circles and has paved the way to further important concessions. The Irish Tories are in a state of abject alarm; the Dublin correspondent of the Times, the notorious Parnell, states that the Government is seriously considering the expediency of granting a measure of local government, and warns the British public that any concession will only whet the Irish appetite for absolute Home Rule. This bitter Orangeman appeals to the Fenians to help to defeat Mr. Parnell's machinations. He must think the Fenians are easily gulled.

THE ARGENTINE REPUBLIC.

The Argentine Republic sent this week a large subscription to the Parnell fund, through that patriotic dignitary of the Church, Monsignor Dillon, with a flattering letter promising future help. The Irish party gained a new triumph in the dismissal of John Byrne, Collector-General of Dublin, an inveterate enemy of the people.

AND THE CABLE SCHEME.

LONDON, Sept. 6.—After some doubtful and prolonged negotiations, a syndicate has agreed to finance a new cable company, and the cables are now being constructed at Henley-on-Thames. The company will be worked in connection with the land system of the Postal Telegraph Company of the United States. The new line promises to give the public a sixpenny per word rate.

A QUESTION OF EDUCATION.

The Oughnawaga Indians and gratuitous instruction—Sending Catholic boys and girls to non-Catholic schools—The Bradford College.

A correspondent sends us the following:—Lately an Indian from Oughnawaga, whose name it is better not to mention at present, announced with a great flourish of trumpet he sent him to college at Bradford, Ontario. He, however, took good care not to say that he placed him in that Protestant institution, because his education would be given to him gratis. It is well to know that there are some persons in that village who believe that because they are Indians they have a right to receive gratuitous instruction, and in consequence do not think it wrong to send their children to Protestant schools. They hold that the Roman Catholic clergy is bound to teach them for nothing. It is true that there are many who do not think that their children must be taught in Catholic institutions gratuitously. Last year there were five young men in Oughnawaga paying for their course of instruction in some of our colleges and their parents had enough common sense and modesty not to advertise the fact in the newspapers. There were also young ladies who paid their board in certain convents. But it is sad to have to state that last year there were also boys who boarded in the Model School at Bradford, which is under the care of a Protestant minister. The Catholic children sent there have to attend service on Sunday, and they are taught according to the Anglican creed. We cannot understand how it is that parents can be found blind enough to place their children in such institutions because the education given there is gratuitous. They forget that the religious principles taught in such institutions are false. There is no segregation in stating that the Bradford school does not deserve the confidence of the Indians of Oughnawaga. Why do the Protestant Mohawks of Ontario not take more advantage of this college, which was opened for their use than they do? Out of two or three hundred Mohawks who could receive instruction in this institution, we find that only about one hundred actually attend. How is it that the rev. superior, who is at the head of the establishment, does not endeavor to fill his classes from his co-religionists in Oka and St. Regis, instead of drawing on Oughnawaga village for students? He should know that this village is favored with an English Protestant school which has given good results as several of the children attending it regularly have shown that they possessed a fair knowledge of English. The above is suggestive and requires no special explanation with regard to the education being given gratuitously, which we question it is as well to know that the rev. gentlemen who are at the head of the Bradford school receive a subsidy from the Church of England. They also find a way of being reimbursed a portion of their expenses by making their pupils work the greater portion of the day on a model farm attached to the institution. Although abstinence and penitence do not form part of the Protestant religion, the pupils of this college are made to feel the effects of these obligations. They are given scanty nourishment. Perhaps this system may be followed for hygienic purposes, and to prevent the students attaining a miserable state of corpulence. In conclusion, it is pitiful to find parents who allow their children to be thus taken from them by persons who, while making a show of generosity, do not forget their pecuniary interests. They also pretend to a certain amount of liberalism or indifference in matters of religion, which inspire the youths under their care with false, narrow and prejudicial ideas, resulting in creating impressions in the mind of these boys altogether different from what they were previously taught. The Roman Catholic Church, whatever may be said to the contrary, is not opposed to the progress and enlightenment which is to be found among the Indians. These have a right to primary instruction, which they can receive for nothing in their village at Oughnawaga. But for any higher or classical education being given them gratuitously, it would be absurd to suppose that the Church is obliged to do so, especially as the past has proved its unsatisfactory results obtained by such gratuitous instruction, the late Chief Joseph Onaskeatut of Oka being an example among others of the uselessness of this generosity.



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Susan B. Rowse, noting that there are more than 1,000 women practicing medicine in England, assumes that they kill as large a proportion of their patients and receive as exorbitant fees for so doing as male practitioners.

Abner Eason, a lunatic, broke into the public school at Williamstown, N.C., yesterday, asserting he could kill 25 children, and fled with a mob but he was arrested.