

PHILADELPHIA'S CATHOLIC HIGH SCHOOL

The Story of Its Organization.

The Founder an Irish Catholic Merchant.

An Outline of the Establishment and Work.

[FROM DONAHOE'S MAGAZINE]

On May 27, 1828, there was born in Philadelphia a man who was destined to leave his mark on Catholic education in his native city. The story of his life is such as is common enough, in this land of opportunity and enterprise.

Thomas E. Cahill, the founder of the Roman Catholic High School, or as it is often called, the Cahill High School of Philadelphia, was the son of Thomas Cahill, a native of County Louth, Ireland, who came to America in 1817, and of Maria Elliott, daughter of one of the oldest colonial families of Delaware. His father was a railroad contractor, who suffered heavy reverses in his business, and, his mother having died young, Thomas left school to do his share towards the support of a large family. At the age of 17, he opened a little store on the Pine street wharf of the Schuylkill. Old people of the locality remember the motto that graced his shop door, "The nimble sixpence is better than the slow shilling." It was a motto that aptly epitomized the shrewdness and enterprise that crowned his career with grand results. Successful from the start, with the proceeds of his first venture, he embarked in the wood, coal and ice business, and later organized the Cold Spring Ice and Coal Company, of which he became the first president. In 1839 he effected a consolidation of the large ice firms of the city, which were incorporated under the name of the now famous Knickerbocker Ice Company, of which he was chosen president, retaining the position until his death, on August 9th, 1878.

REPUTATION OF THE

SHREW AND RESOURCEFUL BUSINESS MAN; but to a few who were allowed to look into his domestic life there was shown, underlying the strong personality and excited character that men admired, a deep religious basis. Nor was his religion of the nominal kind, so deplorably common nowadays. He was a man of conviction, and his life was a courageous expression of his belief. To him Catholicity was more than a word. Its practices, zealously followed, were the beacons of his career. By them he thought and wrought, and, true to their light, went from conquest to conquest, disproving the too often repeated assertion that strict morality and business success are antagonistic.

While yet a youth, Mr. Cahill tasted of the bitterness dealt out to Catholics in the City of Brotherly Love. He saw St. Michael's and St. Augustine's churches go down before the firebrand of the infamous "native American" rioters of 1844, and resolved to do his share in the amelioration of his co-religionists. He felt that only by education could they be

RAISED TO THE PLANE OF EQUALITY

with their non-Catholic fellows, and to supply them, in Philadelphia, with such an education, became the dream of his heart and the inspiration of his success. While driving one day, not many years before his death, with the Right Rev. Ignatius F. Horstmann, D.D., Bishop of Cleveland, then Chancellor of the archdiocese of Philadelphia, he revealed his purpose. During their conversation, the Chancellor had twitted him about his apparently insatiable desire for money. "I'm glad you said that," answered Mr. Cahill. "I do want to make money and much of it, but I don't want it for myself. I have all I need, but I have had a thought in my mind, and to carry it out, I want as much money as God will bless me with through my labors and the brains He has given me."

That thought took shape, when, by his will, executed five years before his death, after various bequests to his family and relatives, and to various charities, he directed that a sum of money, not exceeding one-half of the residue of his estate, should be used in the purchase of a lot of ground, and the erection thereon of a building suitable for a school. He also directed that upon the completion of the building the other half should be invested and the income therefrom appropriated forever to the maintenance and support of

A SCHOOL FOR THE FREE EDUCATION

of boys over the age of eleven years, living in the city of Philadelphia. The education was to be in such courses and studies, other than purely ecclesiastical in their nature, as would best qualify such boys for the ordinary pursuits of life; but preference in all cases as to admission to the school should be given to the graduates of the parochial schools attached to the Roman Catholic churches of the city. By the terms of the will the Archbishop of Philadelphia was, ex officio, to be president of the school, acting with a corporation formed of those named by him as trustees to carry out the objects of the will. All of this was ratified by Mrs. Sophia Cahill, widow of the dead philanthropist, and the Board of Trustees at once set about to give the High School a local habitation and a name.

The trustees not only paid all the legacies named in the will, but pur-

chased a lot at the corner of Broad and Vine streets, one of the finest locations in the city, and erected the building out of the income alone of the estate, so that the original estate remains intact, with the increased value of the school's location. The cost of the lot and building, which is generally considered to be

THE BEST AND MOST IMPOSING OF ITS KIND in the United States, was about \$230,000, while the yearly income of interest from the money invested for its endowment amounts at the present time to about \$30,000.

Begun in 1884, its solemn dedication, on September 5, 1890, by Archbishop Ryan, in the presence of a distinguished audience, representative of every walk in Church and state, marked an epoch in the history of Catholic education in America. The exercises were memorable by reason of the Archbishop's eloquent and pertinent exposition of the attitude of the Catholic Church towards Christian education.

"This institution," he said, "is not to be antagonistic to any other institution of popular education in this city. There ought to be a certain brotherhood of sentiment in all educational institutions. All have one common enemy to fight, and that is ignorance. If Catholics are not satisfied with the public schools, it is not because those institutions are devoted to education, but because they do not go far enough in the grand mission of educating or calling out the powers of the soul. In their mission to the intellect and memory we are with them, and only separate from them with regret, on the confines of another and higher region to which they decline to ascend. It seems to us that education to be complete ought to take man in his entirety, by recognizing the tremendous will and heart powers, which, even more than intellect and memory united, affect his destiny for time and eternity. This department of education was always recognized and its exclusion is a modern experiment which we regret. I am fully conscious how deeply wedded the majority of the American people are to the system of education which excludes religious teaching from our public schools; but I also have an abiding faith in what has been happily called the sober second thought of the people. That thought has led the nations to believe firmly that the old Church is right on the subject of matrimonial divorces, and the same thought will lead the same people to believe that she is right in opposing the divorce of education from religion, right in teaching religious restraint on the passions of the rising generation, and teaching it daily. Time, patient reasoning, and institutions like this High School, will yet perfect the sober second thought and make it a profound conviction."

Located on what is commonly considered one of the world's finest boulevards, overshadowed by the superb municipal buildings, and surrounded by such architectural monuments as the Masonic Temple, the Broad street terminal of the Pennsylvania Railroad, the Old Fellows' Temple, the Academy of the Fine Arts, Hahnemann Medical College and Hospital, the Cahill School is an imposing figure in an imposing site. Its tower of white marble, capped by the revolving dome of its astronomical observatory, takes the eye in a vista broken by many spires and pinnacles. Of the modern adaptation of the Gothic style of architecture, it has a frontage on Broad street, of 140 feet, and a depth on Vine street, of 115 feet. The main

SUPERSTRUCTURE, OF WHITE MARBLE,

is raised on a foundation of granite. It is three stories in height, with a tower 150 feet high, in which is located the observatory. Internally it would delight the heart of even so finical a critic as the late Matthew Arnold, whose strictures on the sombre interiors of the English public schools are so well known. Light and grace are its chief characteristics. The first floor contains 18 large class rooms and a library. A massive iron stairway, 14 feet wide, runs from the main entrance through the building. On the third story is the lecture room, 80 by 50 feet, a drawing room, finely equipped with Parisian casts and models, and abate with light, and the gymnasium. The second floor is divided into 15 class rooms. The basement is given up to the manual training and physical departments, the laboratory being especially fine. The building is lighted by 650 incandescent lamps, and heated by steam. It is equipped with commodious fire escapes, of modern improvements. Polished oak, wrought iron and brass, cypress wood and stained glass add to the artistic effect internally. It has ample accommodation for about 500 students, of which maximum limit there are now 485 enrolled on the books.

SINCE ITS OPENING THE HIGH SCHOOL

has been under the able direction of Rev. Nevin F. Fisher, a man whose wide scholastic attainments and progressive educational theories discount his comparative youth. With him is associated a corps of 15 professors, and 10 assistant instructors, all with heart and soul in their work, and drawn from all quarters of the country, ability and experience being their chief recommendations.

Of them, at least one, Professor J. Liberty Tadd, of the manual training department, is a man of national fame, who is now engaged on a series of papers on manual training, and technology, and the only American exhibitor, who, in his particular work, obtained an award and medal at the World's Fair. Professor Charles H. McCarthy, too, teacher of history, bids fair to achieve distinction in letters, many who are qualified to speak, pointing, sub rosa, to his as yet unpublished researches on the feudal system. Thus equipped, the high school is fairly under way in the work of higher Catholic education, which promises to yield a rich harvest, and accomplish untold good, moral and material, in Philadelphia. For with the high school, we

have the means at hand, to quote the late George Derling Wolfe, LL. D., editor of the Catholic Standard, "for a complete, homogeneous system of common school education for our people, that shall fit their children for any

HONORABLE CAREER IN LIFE,"

the organization opening out to our youth, through the various courses at our Catholic colleges, a way for the highest technical scholarships at the Catholic University of Washington, when that great institution shall have organized its professional and scientific curricula. As desired in Mr. Cahill's will the students are mainly drawn from the 50 odd parochial schools attached to the different churches in the city and suburbs. These schools were carefully regarded in 1891, by a competent committee, that their work might tend to and find a fitting complement in the high school curriculum. Entrance is by competitive examination, the boys, who have completed the lower studies, and have the highest competitive averages, being admitted each year to the extent of the current vacancies. The healthy stimulus thus given to the lower schools by these prospective scholarships, is of incalculable service, and has operated advantageously towards raising the standard of the work done in the preparatory schools. The curriculum has been shaped along eminently practical lines. Indeed it is, as far as human wisdom can make it, with room for improvement suggested by future pedagogic development, the concrete expression of Mr. Cahill's wish, that the education given at the school should be "in such courses, other than purely ecclesiastical in their nature, as would best qualify for the ordinary pursuits of life."

THE GRADUATING CURRICULUM,

which covers five years, includes courses of English, Latin, German in the last three years, mathematics, natural science (physical geography, zoology, physiology, mineralogy, geology, and electricity, chemistry and physics taught experimentally in the laboratory), history, manual training, gymnastics, and Christian Doctrine. For those electing it there is a shorter course of three years, including a full commercial education, as an equipment for business life. The Christian Doctrine studies are especially exhaustive, embracing Evidences of Religion, Logic, Moral Philosophy and ecclesiastical topics—a superficial review, it is true, but still enough to indicate the thorough policy of the school.

Manual and technical training, the *n* factor in education, has been duly recognized, and in this the Cahill High School is, to-day, to the credit of the director, he (to the credit of the United States, whether among public, private, or sectarian institutions.

Most of the older schools give a mechanical training in this, based on a repertoire of antiquated rules. The High School goes to the root of the subject psychologically, inculcating the maxim of Michael Angelo, that "a man must carry his measuring tools in his eye, not in his hand." Hence the pupil is taught, from the beginning,

TO USE HIS MENTAL FACILITIES.

The triple education of the eye, the hand, and the judgment, is carried on simultaneously, and individual developments encouraged.

To this end the boys are given a sound theoretical training in design, the principles of which are later applied in clay, wood, and in the mechanical and architectural arts. The result is a body of artistic workmen, not mere automatons, working by rote and the artificial aid of instruments, and it is not surprising that, inspired by such principles, the Cahill School's work, which was included in the exhibit of the Catholic School Department, was crowned with a medal and award at Chicago, the only American school, it is officially stated, to be so honored.

The idea underlying this success is set forth by Professor Tadd, as Director of the Public Industrial Art School of Philadelphia, in his recent annual report to the Municipal Board of Education:—"Regard for the individuality of the pupil is the thing to be constantly kept in view; to give additional power and facility to his hand, arm, eye, and brain. Give him the power to think and create anew; see that his eye is trained, his hand made dexterous, and his brain quickened, and you may trust him to learn with ease the art of handling machines or instruments of precision. He will handle and use them the better that his whole organization has been trained."

The sculptor or painter who uses a measure, or trusts to an inch rule in making a portrait, has missed his vocation; his work will expose his ignorance. The child, when he draws his own design on the board, be it only a scroll, models it in clay, and finally carves it out of a block of wood, has something of his own, a part of himself; something evolved by the combined cunning of his hand, eye, and brain. It is no part

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of our purpose to teach handicrafts of any kind, but only to familiarize pupils to comprehend and perform those simple processes which underlie all artistic and mechanical operations; not to make them either mechanics or artists, but to put them on the right road leading to either of those goals."

"Here is an object lesson for some of our city Solons," said a Protestant gentleman of

LONG EXPERIENCE IN THE PUBLIC SCHOOLS, who has earned the right to speak, and from familiarity to contrast the machinery of the public and parochial schools. The Cahill School could not but be successful, proud of the present, confident of the future, for two reasons. One is that the Director is a born administrator and an accomplished scholar, fully imbued with the spirit of the times, and consumed with zeal for the responsible work entrusted to him. The other is that its development is not hampered by absurd red tape or the political selfishness of such a body of respectable old gentlemen as constitute the Board of Public Education."

So the Cahill High School stands to-day for the moral and social amelioration of the Catholic Church in Philadelphia. Materially it will perpetuate the memory of a munificent benefactor of his fellows; but his true monument will be the noble lives that have been made possible by his philanthropy.

*The Board of Trustees is made up as follows:— Most Rev. P. J. Ryan, D.D., LL.D., Archbishop of Philadelphia, President; Right Rev. William O'Hara, D.D., Bishop of Scranton; Very Rev. William Kieran, D.D., Col. Francis J. O'Reilly, Col. Ralph F. Cullinan, Hon. Thomas R. Elwick, Mr. James J. Gillis, Mr. Charles A. McManus, Mr. James F. Sullivan, Mr. Alfred J. Murphy.

THE CREMATION FAD.

Rev. T. A. Fitzgerald Contributes An Able Paper on the Subject.

In the current number of the Australasian Catholic Record, says the London Universe, Father T. A. Fitzgerald O.S.F., contributes an interesting paper on "Cremation." Having shown in that number that the advocates of cremation are diminishing in number, few remaining to uphold this "burning question" but foreign Freemasons, faddists and freethinkers, the worthy Franciscan proceeds to rebut the contention of the "flaming legion" that "a corpse is only a carcass." If, as St. Paul reminds us, our bodies are temples of the Holy Ghost, surely, even when the immortal spirit has winged its flight to another sphere, the human frame that had been dignified by its presence and even defiled by the indwelling spirit of God cannot be confounded with the carcass of an unreasoning brute. No, says St. Augustin, "the bodies of the dead belong to the providence of God," and Tobias was rewarded because he left his dinner to decently inter those bodies. The Catholic Church has ever

GUARDED WITH SCRUPULOUS CARE

the relics of the bodies of her saints, and the churchyard generally which Longfellow gloried in calling "God's acre" has always been regarded as holy earth not to be desecrated by violence or sacrilege. Pope Boniface VIII. in a decretal *Delectan de Fidei* excommunicated those who mutilated the bodies of the dead or violently possessed them selves of human bones, characterizing the practice as exceedingly detestable in the sight of God's majesty. The Church regards the body even when the soul has departed from it as "the temple of an immortal creation, which she honours and reverences as the work of God..... She consecrated that body in Baptism—and now that it has become useless, she lays it by with reverent ceremonial as a sacred thing." The argument of some who justify cremation on the plea that the body belongs no longer to human species is ably refuted by Father Fitzgerald. "The ghostly sight presented by a corpse in the crematorium has been, it is asserted, sufficient to cure not a few cremationists of their craze," and, having described that chamber of horrors, a writer, Porro, is quoted, saying: "I defy any mother who has carefully laid out the corpse of her little baby and arranged it lovingly in the little cot in its robes of white, and warmed the little face with farewell kisses—I defy her to assist at the crematory operation." It is not to be wondered at that "the handful of shapeless rubbish which cremation leaves arouses

NO HOLY THOUGHTS OR FEELINGS OF AFFECTION,"

or that, through the deeply rooted antipathy of mankind, "the efforts of its advocates meet with only pitying sneers by a common-sense public." The decree of the Supreme Congregation of the Inquisition in Rome, dated 16th May, 1886, declares it unlawful to belong to societies whose object it is to advocate the practice of cremating men's bodies, and forbids all the faithful from providing in their wills for the cremation of their own or any other human bodies. His Holiness, in approving and confirming the decree, commended that it should be forwarded to the Bishops throughout the world that they might, as opportunity offered, take care that the faithful be instructed concerning "the detestable abuse of cremating human bodies, and with all their power deter therefrom the flock committed to their care." Though we have not heard of any case of cremation in our fair island home, it is possible that "some vain-glorious worshippers of the world's applause or ardent centric spinsters" may even here arrange by will for their cremation. Should such a case eventuate Catholics at least will know what is their bounden duty, and they will rejoice to know that their own mortal remains will be laid to rest in God's acre,

THE SURE FAITH THAT WE SHALL RISE AGAIN

At the great harvest, when the Archangel's blast shall winnow like a fan the chaff and grain.

PARENTS MUST HAVE REST.

A President of one of our Colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now: We use Scott's Emulsion and it quickly relieves pulmonary troubles."

CATHOLIC SOCIAL UNITY.

A Timely Deliverance by the Bishop of Providence, R. I.

UNIONS, CLUBS AND SOCIETIES

Should be Formed for More Frequent Intercourse of the Laity.

The Bishop of Providence, R. I., recently celebrated the tenth anniversary of his consecration. We take the following extracts from the report, published in the Providence Visitor, of the admirable address delivered by his Lordship on the occasion. He said, in part:—

Everything they knew was bright and full of promise now. What might they do to bring to fulfillment the hopes of the present? As a Catholic body they had, as the chairman of the meeting had remarked, those qualities which make for the best citizenship. The Church was a school for the inculcation of respect and reverence and obedience for the laws and the highest ideals of social life. Good Catholics were good citizens as a matter of course. But that they should bring their forces to bear more effectively it was necessary that they should have, as St. Paul put it in writing to the Philippians, "a mark" in view, towards which they should dress.

They were a great body in this community. He should put their numbers in spite of the larger computation of recent statisticians at the figure of 250,000. But that number, although made up of loyal and devoted Catholics, was also made up of various elements. They were aware that the Catholic body in this diocese was

COMPOSED OF VARIOUS NATIONALITIES

bound together by the common bond of religion only. But that was a strong bond of union, and he hoped that the future should see it grow into unity. There were perhaps some among them whom he went on, with a pleasant allusion to His Honor, the Mayor, who had heard of political platforms. If he were called upon to construct a platform for the Catholic body in this diocese for the next ten years, his first and strongest plank should be that of social unity. He could build on the union of faith and the union of discipline. These were assured. Their faith had gone abroad far and wide. Now he desired to see them come together as a Catholic body in distinctly Catholic unions and clubs and societies, where, meeting one another outside of the church, the laity might grow into the knowledge of their own strength and self-sufficiency.

He was not speaking for social exclusiveness, but surely the Catholic view of life was such that it included every department of human activity and brought it about that Catholics naturally ought to get on better with one another than with those who differed radically with them on the root questions of life and death. He hoped to see, therefore, this question taken up. It would be much to have Catholics meet from time to time, thus to learn who they were and what they were, to take up questions if questions were to be taken up, to diffuse the atmosphere of the

CATHOLIC LIFE MORE WIDELY

and to become a strong, cohesive and influential body. He desired to see the laity united and not disorganized. He desired to have the clergy and the laity brought together in some less formal way than that which cut off the faithful from their priests at the altar rail. The clergy could help the laity and the laity could help the clergy.

They were a great body. Let them exert their strength. Let them make their presence felt by their union, it mattered not whether their activity took the form of Catholic Truth Societies or confined itself to Catholic unions. There were eight cities in the diocese—five in Rhode Island and three in Massachusetts and four-fifths of their total number were to be found in them. If Warwick was made a city soon, it might raise the figure to ninety per cent. But he should be greatly gratified, if, in every city of the diocese, a union of this kind should be founded. There could be no doubt of its utility, and no doubt, either, that it would result in untold blessings for them all.

STRUCK DEAD.

AWFUL END OF A PORTUGUESE MURDERER IN CALIFORNIA.

The recent murder of Bernardino Assouro, in the hills about twenty miles from Hollister, Cal., has resulted in a tragic sequel. The sheriff's investigation established Joe Pincado's guilt beyond doubt and the latter's arrest was the consequence. That same night Pincado was taken before District Attorney Huder, who began to cross-examine him. Pincado was an ignorant Portuguese and he soon made damaging admissions. Finally he rove from his chair and, pale as death, lifting his hands, he said solemnly: "May God strike me dead if I am guilty!"

Like an answer to his appeal Pincado's frame shook as from a spasm. He clutched the air for a moment and then sank down at the district attorney's feet, dead.—Catholic Citizen.

AMERICAN FORESTS.

THE SECRETARY OF AGRICULTURE PRESENTS A REPORT SHOWING THE SUPPLY OF WHITE PINE.

The secretary of agriculture at Washington has sent to the Senate a report by the chief of the Forestry division on the amounts of white pine and other coniferous timber standing and its consumption in the United States. The report states that while white pine will be cut in the United States for many de-

ces, the enormous amounts which have been cut annually cannot be had beyond the next five or six years, even with Canada to help out the deficiency.

It is said that since 1878 there had been cut in Michigan, Wisconsin and Minnesota 154,000,000 feet board measure and 83,000,000 feet board measure in the whole country the equivalent of 200,000,000 feet board measure in eighteen years.

The wood pulp industry now consumes 800,000,000 feet of pine, spruce and hemlock annually. The average annual consumption of the timber is 20,000,000 feet, and there is left standing in the northern states, it is estimated 100,000,000 feet coniferous growth, divided as follows:

Minnesota, 20,000,000,000; Wisconsin, 10,000,000,000; Michigan, 18,000,000,000; Pennsylvania, 10,000,000,000; New York, 15,000,000,000; and the remainder among other states.

There is standing in Canada 37,800,000,000 feet of white pine, and the annual consumption is 2,000,000,000.

TWENTY GREAT ESTATES.

The assessed valuation for real estate in this city for 1897 will be in the neighborhood of \$2,000,000,000—the figures have not yet been revised—and of this sum \$352,000,000, or 17.6 per cent., is represented by the holdings of a score of owners distributed in this way:—

William Waldorf Astor.....	\$110,000,000
John Jacob Astor.....	70,000,000
Robert and Ogden Goebel.....	35,000,000
Amos R. Enos.....	25,000,000
Arnold-Constable estates.....	12,000,000
D. B. Potter estate.....	11,000,000
Elbridge T. and Louise M. Gerry.....	10,000,000
Jacob Wendel.....	8,000,000
Alfred Corundy Clark estate	8,000,000
James McCreey.....	7,000,000
Wm. Rhinelander estate.....	7,000,000
Langdon estate.....	6,000,000
George Ehret.....	6,000,000
D. O. Mills.....	6,000,000
Solomon Loeb.....	6,000,000
Stokes estate.....	5,000,000
Furniss estate.....	5,000,000
Roosevelt estate.....	5,000,000
Matthew Wilks.....	5,000,000
D. Willis James.....	5,000,000

Total twenty holders.....\$352,000,000

It will be borne in mind, of course, that the totals given above are entirely exclusive of all personal property and of all real estate not included within the boundaries of the present city of New York.

"Mama" said an angel of four, "why is papa's hair so gray, and his face so young? She sent the child to bed." But let us answer the darling: "It's because your papa has not tried Luby's Parisian Hair Renewer, which removes dandruff, cleans the scalp and restores the hair to its pristine splendor." Sold by all chemists.

A JUDGE'S MISTAKE.

An amusing incident has occurred at the Fourth Civil Court at Paris. This court is once a week reserved for hearing divorce cases, which often amount to as many as 70 or 80. The work is consequently very heavy, and it frequently happens that the cases are somewhat hurriedly taken. The other day the President, owing to the rapidity with which he had worked, got rather confused, and instead of divorcing the couple before the Court divorced the opposing barristers.

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