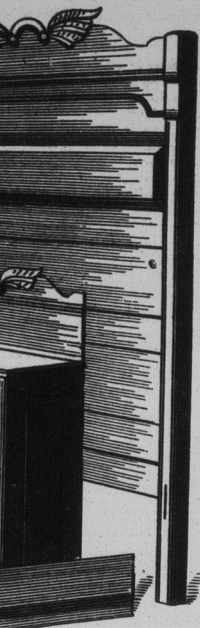


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IN EVERY GRADE.

HOLY WEEK IN PERU.

The Solemn and Impressive Manner in Which the People Observe It.

In no other part of the world is the Roman Catholic religion so firmly established as the religion of the State, as it is in South America. From the Isthmus of Panama to Cape Horn, every country of the continent recognizes the Catholic religion alone, and supports its bishops and other clergy by direct contributions from the revenue raised by taxation.

In most of these countries, however, the exercise of other religions is permitted more or less. But Peru is not one of the countries where the law tolerates other religions at all. In fact it positively forbids the practice of any other religion than that of the State. Yet even there the laws are not rigorously enforced.

There are so few persons of any other than the Roman Catholic faith in Peru that the laws would not, at the worst, carry any great hardship. Out of a population of nearly three million the number of Protestants is barely five thousand; and all the dissenters from the State religion are only about one in a hundred of the population.

Under such circumstances it may well be supposed that the observance of all the feasts and fasts of the church is very general, and that the transaction of business, the success of popular entertainments, and other matters of that sort, depend upon the church calendar far more than they do in most other countries of the globe. This is the fact. How completely the church law can prevail in a community may hardly anywhere else be seen so fully illustrated as in the capital of a South American country during one of the special seasons of the church year.

An excellent example is afforded by the observance of Holy Week in Lima and Callao, of which I have been an interested spectator.

At noon on Thursday preceding Good Friday a stillness creeps over the two cities. Railroad trains move stealthily along without the sound of a whistle or the ringing of a bell. No carriages, carts nor beasts of burden are to be seen upon the streets. No loud talking nor turmoil is permitted, nor even playing upon musical instruments within the houses. The flags are at half mast, while the yards of the men-of-war are braced so as to form an inclined cross.

At night, to heighten the solemn effect, Lima is but dimly lighted, and the long, dusky avenues and streets bring out in resplendent relief the blaze of radiance from the churches. The deserted houses are closed, and the people, dressed in mourning, form an endless procession moving in and out of the places of worship.

During a residence in Lima I visited the churches on Holy Thursday night. In one of them, before us in the foreground, were fifteen or twenty monks in white cassocks and robes, seated in a square. Some had open books before them; some were venerable, and others, not a substitute of comeliness, appeared to enjoy the luxury of being seen as well as of seeing.

By their side was a choir of singers, chanting to the accompaniment of a worn piano. Beyond and all about us the waves of light flowing from thousands of wax candles wrapped the massive pillars in wreaths of brightness, and flooded the high domes and arches with a glory almost equal to that of midday.

All up the long flight of stairs within the chancel were lines of stately figures, winding in and out between innumerable bouquets of rare flowers. Higher up, the radiance became dazzling in the form of a large cross, and still higher flashed of splendour crowned the high altar, reflected and again reflected by the gold and silver ornamentation until the whole looked like a quivering sea of sunshine.

This effulgence brought into relief a startling picture. Within the chancel was set a long table, loaded with delicacies, and decorated with Peruvian flags. Around it were seated thirteen life-sized images representing the Saviour and His disciples at the Last Supper. The figures were dressed in magnificent and richly embroidered robes, which were thrown over the back of the chairs for further display.

Each of these images had a blazing star at the back of the head, except one; that one evidently represented Judas.

We moved away from the chancel down the broad aisles. At every step was a shrine, draped with white linen and lace, within which an image of the Virgin Mary, dressed in laces and silks loaded with embroidery, looked with eyes that could not see upon the devotees kneeling before her whispering their prayers.

Then we gazed upon a figure of Christ bearing His cross, bowed with the weight of it into a kneeling posture, and dressed in a tunic of blue silk. A gilt chain, hanging from the neck, supported what seemed to be a large tassel. Mothers with their babes stepped before it, laid the tassel on the hand of the image, crossed themselves with the sacred emblem, and then made the sign of the cross upon their little ones.

On either side of the aisles, separated from them by open screen work, were many chapels, which were also brilliantly illuminated, and decorated with paintings, images, bouquets of flowers, gold fish and hundreds of gilded objects of which we could not perceive the significance. Among them were draperies, wrought with silver and gold, hanging in graceful folds from altars and shrines, the whole having the appearance of a sumptuously ornamented bazaar.

In each of the churches of Lima, on that Thursday night, lay an image of Jesus in death, with contorted features, the hands and feet stained red, and the body arrayed in the most costly apparel of softly-tinted satin, delicately traced with embroidery. Men, women and children knelt around the exposed hands and feet, kissing them with earnest devotion. At a later hour, clouds of incense floating, amid the lights, from the swinging censers, softened their brightness with a haze of blue.

In the great cathedral on the plaza—the cathedral which is Pizarro's place of sepulture—only a few of the chapels were lighted, and the long, gloomy nave and aisles, with their labyrinth of columns and arches full of shadows, filled us with an almost superstitious awe. What a change it was to find ourselves on the streets once again, amid the silence and pure air, with the heavens above us, a network of flashing beauty!

During Good Friday the same ominous silence brooded over everything. The

churches were open for service, and occasionally religious processions moved through the streets. The civil authorities worked in harmony with the ecclesiastical.

On Saturday morning, at 9 o'clock, "La Gloria" was celebrated. Suddenly the houses shook with the reverberation of cannon. Bands of music filled the streets with their loud triumphant strains. Firecrackers hissed in every direction, accompanied by the explosion of rockets and pistol shots, and mules and horses, with carts and carriages, as by magic crowded the thoroughfares. The flags in the harbor flew to the mastheads, and the world was in commotion again, and ready for a renewal of the gaiety.

The spell was broken, and the people, held in check for more than forty hours, gave themselves up to reaction.

On Easter Sunday the theatres and bull-rings were thrown open, and masquerade balls and all other forms of amusement attracted the pleasure-loving inhabitants. Maria Louisa Welmore, in *Youth's Companion*.

Used His Initials to Advantage.

One day when Thomas Cratty, the Chicago lawyer, was a young man he received an invitation to a swell ball. In the lower left hand corner of the invitation were the letters "R. S. V. P." and they were too much for Cratty. He puzzled over them for a while and then went to a friend.

"What does 'R. S. V. P.' stand for," he asked.

"Respondes s'il vous plait," replied the friend.

"Responds silver plate!" exclaimed Cratty. "What does that mean? I have I as in the capital of a South American country during one of the special seasons of the church year."

"No," it means "Respond if you please." The hostess wants an answer."

"All right. I'll send one."

Cratty went out and bought some cream colored note paper and then penned his regrets. They read:

"Mr. Cratty regrets his inability to accept Mrs. Blank's invitation."

"T. H. N. C."

Of course the hostess was puzzled. She couldn't make the head or tail out of T. H. N. C., and so submitted the strange missive to her husband. He promptly gave it up, but resolved to secure an explanation. He met Cratty and asked him about it.

"Oh, I like to be in style," said Cratty. "Proper thing to put letters down in the corner."

"But don't they mean anything?"

"Of course they do. T. H. N. C. Tom has no clothes."—Chicago Tribune.

Serious Objection.

The Scotch are often accused of a disposition to do all things in the way to which they have been accustomed regardless of changing circumstances. The story is told of a Scotchman, who had been employed nearly all his life in the building of railways in the Highlands of Scotland, came to the United States in his later years, and settled in a new section on the plains of the far west.

Soon after his arrival a project came up in his new home for the construction of a railroad through the district, and the Scotchman was applied to, as a man of experience in such matters.

"Hoot, mon!" said he to the spokesman of the scheme; "ye canna build a railway across this kentry!"

"Why not, Mr. Ferguson?"

"Why not?" he repeated, with an air of settling the whole matter. "Why not? And dinna ye see the kentry's as flat as a flure, and ye have nae place whatever to run your tunnels through?"—Ex.

Girls and Pets to Match.

A tall, lithe, graceful girl walking down Connecticut avenue at a lively, but still graceful gait, with a swing of foot that spoke most eloquently of finely developed flexors and extensors, followed by a thin Italian greyhound, prompted the Camera to a soliloquial reflection on the fact that one never sees a fat girl with a greyhound. Slender girls galore walk with the thinly built animals, but stout girls associate only with pugs and poodles or the hairy little terriers. Perhaps it is for aesthetic reasons or to prevent such remarks as "a streak of fat and a streak of lean."—Washington Critic.

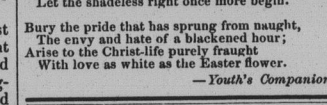
Resurrection.

Through the length of the year the grave must take, "Tis the Easter earth that can only give; Then bury the meager self, and wake To life that the nobler self may live.

Before the dawn of the Easter sun Hide deep in the mould the dearest sin, The life or the wrong begin; Let the shadesless right once more begin.

Bury the pride that has sprung from naught, The envy and hate of a blackened heart; Arise to the Christ-life purely fraught With love as white as the Easter flower.

—Youth's Companion.



WEDDING RINGS

A SPLENDID ASSORTMENT FOR BIRTHDAY, FRIENDSHIP, ENGAGEMENT AND WEDDING GIFTS,

at most reasonable prices, can be found at

W. TREMAINE GARD'S, JEWELLER,

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102d Year.

Collegiate School, Windsor, N. S.

TRINITY TERM BEGINS APRIL 5. Circulars on application.

REV. ARNOLDUS MILLER, M. A., Head Master.

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ADVERTISE IN PROGRESS



500,000 WOMEN USE THEM!

A FASHION WHICH HAD ITS ORIGIN IN A NECESSITY.

Which Has Made Endurable for Half a Million Women and Brought Happiness to Many Homes.

A society editor estimates that there are over half a million women in the United States and Canada who are using Mrs. Harriet Hubbard Ayer's Recamier Preparations, and for the benefit of our lady readers we give a brief description of these preparations. What they will do for those who use them, and how many there are of them.

The Recamier preparations are as follows: Recamier Cream, Recamier Balm, Recamier Lotion, Recamier Powder and Recamier Soap.

Recamier Cream (which is made both with and without glycerine) will remove tan and sunburn, pimples, blackheads, red spots or blotches, and all these imperfections of the skin which to a dainty woman are constant sources of misery and mortification, and to a man's imagination the outward signs of uncleanness. The cream is not a cosmetic, but simply an emollient, to be applied at night and washed off in the morning.

Mme. Patti writes:—I must repeat once more my belief that there never has been anything equal in merit to the Recamier Preparations, my skin is so immensely improved by their use. It has grown so smooth and fair that I need not dread old age while these magic inventions of yours exist.

Recamier Balm is a beautifier pure and simple. It is not a whitewash, it is not a varnish liquid which marks you "kalsomined" as distinctly, even at several yards distance, as though the letters were branded across your brow. It is absolutely imperceptible, except in the delicate freshness and youthfulness which it imparts to the skin. Unlike most liquids, Recamier Balm is exceedingly beneficial to the complexion, and would restore its texture and color even though it were used at night and removed in the morning, as the Cream should be.

Recamier Lotion, which has in it a proportion of the Almond meal so much talked of, called, through its wonderful success in removing freckles and moths patches, "Moth and Freckle Lotion," is perhaps the most marvelous in its results of any of the articles known as "Recamiers." It will remove Freckles and Moth Patches, is soothing and efficacious in any irritation of the cuticle, and is the most delightful of washes for removing the dust from the face after an hour spent in the streets or travelling. It is a most desirable substitute for the Cologne and Waters which many ladies use for want of something better.

Recamier Powder is in three shades—white, flesh and cream. It is the finest powder ever manufactured; the bolting cloth from which it is sifted is made of such finely woven silk that no other powder, French or American, will go through. It is guaranteed free from bismuth, lead or arsenic, and should be used as well in the nursery, as for the toilet of older persons. It is a delightful powder for gentlemen after shaving, and has the great advantage of staying on, and will not make the face shine.

Recamier Soap is a perfectly pure soap, containing the healing ingredients found in the Recamier Cream and Lotion. Mme. Patti since the introduction of Recamier has discarded all others. She says: "Recamier Soap is perfect. I thought other soaps good, but I had never tried the Recamier. I shall never use any other. It far surpasses all toilet soaps."

The Recamier Toilet Preparations are positively free from all injurious ingredients, and contain neither lead, bismuth, nor arsenic, as attested to after a searching analysis by such eminent scientists as

HENRY A. MOTT, Ph. D., LL. D.,

Member of the London, Paris, Berlin and American Chemical Societies.

THOS. B. STILLMAN, M. Sc., Ph. D.,

Professor of Chemistry of the Stevens Institute of Technology.

PETER T. AUSTEN, Ph. D., F. C. S.,

Professor of General and Applied Chemistry, Rutgers College and New Jersey State Scientific School.

If your druggist does not keep the Recamier Preparations, refuse substitutes. Let him order for you, or order yourself from either of the Canadian offices of the Recamier Manufacturing Company, 374 and 376 St. Paul street, Montreal, and 50 Wellington street E. Toronto. For sale in Canada at our regular New York prices: Recamier Cream, \$1.50; Recamier Balm, \$1.50; Recamier Moth and Freckle Lotion, \$1.50; Recamier Soap, scented, 50c., unscented, 25c.; Recamier Powder, large boxes, \$1.00; small boxes, 50c.

Flower Seeds!

JUST RECEIVED—A large and full variety of

FLOWER SEEDS,

suitable for this climate.

GARDEN SEEDS

of all kinds,

AMERICAN AND CANADIAN,

will be on sale in a few days.

Many special kinds this season.

R. D. MCARTHUR,

MEDICAL HALL,

Opposite King Square.

JUST RECEIVED.

Clinical Thermometers;

Hypodermic Syringes;

Hot Water Bottles;

Household Syringes;

Fountain Syringes;

—AT—

Parker Bros'.

MARKET SQUARE.

French Clocks.

3 CASES

RECEIVED TOO LATE FOR

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Will Offer This Month at a Large

Discount.

FERGUSON & PAGE,

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JAMES S. MAY & SON,

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DOMVILLE BUILDING,

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Stock always complete in the latest designs suitable for first-class trade.

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DYES for DYE

Nothing but Water

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UNIVERSAL SATISFACTION

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PADDOCK'S

BOUQUET COLOGNE.

SAMPLE BOTTLES,

ONLY 25c.

LARGE SIZE, 75c.

Suburban Property for Sale.

THE HOUSE AND PROPERTY in the Parish of Rothesay, formerly occupied by HENRY TREV, is offered for sale. Within two miles of Rothesay station, less than half a mile from the railway, with a splendid right of way to the Knapesbee, about 200 yards distant, this property offers exceptional advantages to any person desiring to purchase a suburban residence. The house, which is quite new, well finished and roomy, is with a four acre lot which yields from three to four tons of hay, and is situated with apple, plum and cherry trees. There is also a small pasturage lot of about 10 acres. Beside these advantages the residence is pleasantly situated near the corner of the road leading to the river and the highway. There is an excellent well on the premises.

Price \$1200. Further particulars, as to terms, etc., can be obtained from EDWARD S. CARTER, Progress office.

CAFE ROYAL,

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Corner King and Prince Wm. Streets

MEALS SERVED AT ALL HOURS.

DINNER A SPECIALTY

Pool Room in Connection.

WILLIAM CLARK.

New DRY GOODS STORE,

EAST END CITY,

WATERLOO, NEAR UNION.

Great Reduction of Prices During Dec.,

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SPECIAL DRESS MATERIALS:

ULSTERINGS, TWEEDS, COATINGS,

Wool Goods, Cloth Jackets, Waterproofs, etc.

T. PATTON & CO.

DR. J. D. MAHER,

DENTAL ROOMS,

City Building, Main Street, North End.

Gas, Ether, Chloroform and Cocaine administered.

Equity Sale.

There will be sold at Public Auction, at Chubb's corner (so called), on the corner of Prince William and Prince streets, in the City of Saint John, on SATURDAY, the twenty-first day of June next, at the hour of Twelve o'clock, noon, pursuant to a Decree of the Supreme Court in Equity made on Monday, the Twentieth day of January, A. D. 1890, in a cause therein pending, wherein Henry Anthony is plaintiff, and Robert McArdle and Mary McArdle his wife, and Joseph Dalzell, William Anthony and John Anthony, as Trustees of the Temperance Association known as the Bay View Lodge, No. 54, of the Independent Order of Good Templars, and the Sisters of Charity of the Diocese of Saint John, New Brunswick, are defendants; and by amendment wherein Henry Anthony, plaintiff, and Robert McArdle and Mary McArdle his wife, and the Sisters of Charity of the Diocese of Saint John, New Brunswick, defendants, with the approbation of the undersigned, a referee in equity, the hereinafter mentioned LOT OF LAND, described in the said order as:

"ALL that certain piece or parcel of Land, situated, lying and being at Red Head, so called, Parish of Simonds, in the County of St. John aforesaid, bounded and described as follows, to wit: "Beginning at a birch stake, on the northern side of a public road leading westerly from the main road from St. John to Miramichi, the said road being laid out along the southern side of the boundary line between Lots (8) eight and nine (9) of the grant to Richard Walker and others, and the birch stake, being on the eastern side of a tract of land reserved for a public landing, going thence along the northern side of the aforesaid road north seventy-five degrees east (N 75° E) by the magnet of the year 1785; crossing the Miramichi road and continuing along the division line between Lots (8) and nine (9) the western extremity of a tract of land conveyed by Thomas McQuire and Catherine his wife, to Robert McArdle on the 27th day of December, 1866; thence by the