

ple cares and thoughts; is it known nothing revolution and have rung in I and his comely of the suffer-remedies sufferings, in my strange sense at at the cruci- which I had ceal. Even in great problems drove away mother died, throw a ray of which I could not God sent you, e said, "that is God gave me she repeated, with health and care for others?" and as if to sil- he could speak and a lady man of distin- bring M. de y brother," the ed d'Antignac pleasure on his hand, adding you are back in at," the other the transaction airs, you see melodious, and ce, as he looked tenance which so full of affect- regarding pleasure toward he was. She some curiosity; the Vicome de had heard lent of him. was claimed by turned toward her had said: "has been long or to me than to mine answered. it; I have been -she and now "—she e extended. me and have a d'Antig- cannot let my wished to mon- ir, smiling. uisite smile—so at it struck the had fallen on same moment finement of her large, soft little as the ad- ce to take ne extended. flowers and the do not let it be rain." w that I always she answered, the head in ac- vicome's bow as at with Helene y now," said the motives of conscientious conviction, to participate in, or derive benefit from, the system of education as now carried on under the Public School Act of 1890, and amendments thereto. "2. That the heavy pecuniary sacrifices with which Catholics throughout the Province have been burdened in consequence of said law for the last four years, even through the financial stringency of the present time, must remove any doubt as to the earnestness of their feelings, and convince your Government of the gravity of their grievances. "3. That without sharing your petitioners' religious convictions that the taxation of Catholics for schools acceptable only to Protestants, is most oppressive and unfair, your Government must feel that they can no longer in their own conscientiously carry out that system, the result of which is unjust and oppressive. "4. Therefore, your petitioners, as free-born British subjects, do enter their firm and solemn protest against this unfair treatment at your hands and do respectfully and earnestly pray that your Government take into their serious consideration the grievance of the Catholics of this province, and do pass such legislation as may be necessary to remedy such grievances to their full extent, and to assure to the said population the full respect of their rights and conscientious feelings, the use of their school taxes, of their legitimate share of the public money voted for educational purposes in this province. And your petitioners, as in duty bound, will ever pray."

JAPANESE CATHOLICS.
A Protestant Clergyman on the Wonderful Success of Our Missionaries.— A Tragic Story of Success, Overthrow and Resurrection.
 (By Rev. George W. Knox, Englewood, N. J., in the New York Independent.)
 The present Emperor of Japan came to the throne in 1867, and that year 4,000 native Christians were torn from their homes and distributed as criminals throughout the Empire. They had been "discovered" near Nagasaki, and were representatives of the Roman Catholics who had received the faith from their fathers and had kept it inviolate. The Emperor for six years followed the persecuting policy of the Shoguns, but in 1873 religious liberty was tacitly allowed, and the exiles went home again.
 Two incidents were related to me by one of the officials present at the banishment—incidents illustrative of the three centuries of persecution.
 Men and women were bound and passed from hand to hand across the gangplank of the boat which waited to carry them away, handled and counted and shipped like bales of merchandise. One woman, thrown amidst, fell into the water, and her hand waved farewell in the sign of the cross as she sank, never to rise again.
 The other concerned a woman, too, a mother with her infant at her breast. The officials determined to force her to recant, and failed. At last they took her infant, placed it beyond her reach, and there let it wait its hungry cry two days and nights, with promises all the time of full forgiveness to the mother and the restitution of her babe if she would recant. Recant she would not, and at last her torturers gave in, their cruel ingenuity exhausted.
 My friend, a fair-minded man, who knew nothing of the faith, thought a religion which inspired such strength of purpose worthy of his study, and formed a resolution then which bore fruit long years after to himself and many others.
 His representatives, these two, of the heroic remnant who defied the worst a ruthless Eastern tyranny could do, and in patience waited, teaching their children the same faith and patience, and these theirs again, until at last, after so many generations, a new era brought peace and safety.
A MIRACLE AMONG MISSIONS.
 The history of the Roman Catholic Church in Japan is one of the miracles of missions, a story of great success, of tragic failure and of resurrection from the dead.
 Xavier landed in Japan in 1549, was welcomed, successful and laid the foundations in his brief three years. With him and after him came other Portuguese Jesuits; men of learning, breeding, devotion, adroit and fitted to win victory. The time and circumstances favored them.
 Japan was in feudal anarchy, the Emperor powerless, the Shogun almost as feeble, the nobles at war with one another and the Shogun. Kioto was in ruins, and there were devastation and suffering everywhere. Buddhism was at the lowest, without religious influence, sect arrayed against sect. No central Government and no religious earnestness opposed the missionaries. They worked in comparative obscurity for ten years, and grew strong almost before their presence had been known. They adapted themselves with rare skill to their circumstances, were magnificent where splendor availed and poor and humble where this seemed the better way.
 Commerce was their efficient ally, the Portuguese merchants refusing barter to barons who refused the missionaries and favoring those who proved compliant. And these petty princes desired the lucrative foreign trade. So the missionaries gained strong protectors, and even sincere converts among the nobles, and the converts were more zealous than their teachers. Some of the nobles destroyed the temples in their dominions, drove out the priests and converted their subjects by decree.
 After some years Nobunaga established something like central authority again. He hated the Buddhists and favored the Christians for a time, was thought almost persuaded to be a Christian himself, had not the conditions, prohibiting polygamy and the like, been so severe. But Nobunaga soon went to his father (1566), and Hideyoshi ruled in his stead, continuing the work of centralization his predecessor had begun. Hideyoshi was not openly unfriendly for a time. One of his greatest generals was a Christian and several of his strongest nobles. But he was resentful, changeful, morose, and began the persecution of the priests when he was at last firmly in power and occasion given by missionary defiance of his law.
HUNDREDS OF THOUSANDS CONVERTED.
 Six Franciscans, and three Jesuits with them, who also scorned deliverance, were taken, condemned, led as a spectacle hundreds of miles, gaining converts en route by their patience and humility, and were executed in Nagasaki, thus obtained the crown they coveted. That was in 1593. Then the persecution stopped. The little cloud had passed but it was the precursor of future storms. At the end of the century there were more than half a million Christians in the West and South. Nobunaga died, after a while, and after wars with the adherents of his son, Ieyasu took the empire to himself and gave Japan such a government, so strong and masterful, as it had not known for centuries. By and by, when there was peace, and no one dared oppose, he persecuted the Church—he and his des-

endants persecuted it unto death. **BUDDHIST INTRIGUE AND MISREPRESENTATION.**
 The feudal lords, who had protected the Christians, were dead, or had forsaken the faith, or, worse still, had fought on the losing side against Ieyasu, and there was no one to understand him. He was patron of the Buddhists, and persecuted in their name and made them strong again. Never was religion more cruel than Buddhism in Japan. Sect has persecuted sect, and once, at least, the Buddha's law of gentleness to animals, especially dogs, was addressed to animals, filled with sufferers. Buddhist hatred and intrigue were the chief causes of the extirpation of the Catholics.
 It is not proved, nor likely, that the Jesuits plotted against the sovereignty of Japan. Their enemies slandered them, especially the Dutch, and invented false "documentary proof" and let it fall into the hands of the Japanese. And most Japanese believe the story until this day, although the best authorities, native and foreign, wholly discredit it. "This was not the reason why foreigners were expelled," wrote Arai Hakuseki, almost two hundred years ago.
PERSECUTION AGAIN COMMENCED.
 In 1614 the Christians numbered a million or more, and the persecution once more began, sixty priests being banished and nine churches destroyed. Thenceforth persecution followed persecution for sixty years. More than two hundred priests were killed. They dared all things, refused to go home, were concealed by their converts, only to be found out by spies, tempted by the large rewards. The native Christians were annihilated; friend was hired to betray friend, and at a larger price, child was brought to inform on parent, and parent on child. Every barbarity was employed to compel the Christians to recant, with forgiveness and reward for acceptance of the Buddhist faith.
 The persecution stopped only when all Christians had been destroyed, as was supposed, and for two hundred and fifty years the anti-Christian decrees remained.
 In 1637 some peasants, who had found the feudal exaction of their lord intolerable, rebelled. Some of the rebels were Christians, and the others were induced to fight beneath the banner of the Cross. They seized a castle and made such determined resistance that the Shogun had to interfere, and they were conquered and massacred only after months of resistance. Their baron lost his title as punishment for his tyranny.
 In 1638 a decree stated that no Christian had been discovered for years, and urged fresh zeal, with higher prices paid informers. But there are records of no further discoveries. In 1711 the rewards to informers were again increased, but again without effect. During these years foreign missionaries had sought Japan from time to time, only to suffer death. Three recanted, repeated the Buddhist formula and were given wives and pensions.
 We have a Japanese account of one of these missionaries who sought to renew the work, one who did not recant. The account is by the philosopher statesman, Arai Hakuseki, and the priest was a Jesuit, the Abbe Sidotti.
 Sidotti insisted, in 1709, upon being left alone on the shore by a boat's crew, and as it pulled away he disappeared from the knowledge of his Church, until after a century and a half Arai's narrative gave an authentic account of his life and death. To Arai Sidotti appeared worthy neither of imprisonment nor death, but "a very brave man, whose retentive memory held vast stores of information, sincere, earnest, sober, self-denying, ready to appreciate goodness however slight in others, and with the meekness of a sage. Born where that odious religion prevails, he is not to be blamed that at the order of a superior he left an aged mother and a brother well advanced in years and came hither at the risk of life, enduring the perils and distresses which overtook him for these six years past. I cannot but wonder at his firm resolution. To put him to death is like shedding innocent blood, and does not accord with the conduct of the Sages. Nor will he recant to save his life. As he has come in violation of our laws, instruct him in their severity and send him away again."
 Surely any missionary might well esteem such testimony. But the doctrine seemed irrational:
 "If Deus be self-existent, why not heaven and earth? If human Governments may pardon criminals, why not Deus? Why needs he become incarnate for man's sins? As for the resurrection, heaven and hell, man's fall, images, baptism, rosaries, and the like—these are derived from Buddhism, which was widely spread before Christ was born in a land not so very far from India."
 But Sidotti was kept in prison, and there converted the man and woman who served him. On their baptism they were removed and confined, and the Abbe's imprisonment made more rigorous. He died soon after.
BEGINNING THE WORK ANEW.
 Then comes a long blank, until the persecution in 1807. In 1800 Roman Catholic missionaries went to Nagasaki, and in 1865 found traces of a Christian community, which was persecuted as one of the first acts of the present Government.
 Since 1873 the Roman Catholic missionaries have carried on their work throughout Japan chiefly by schools and hospitals and in private without attracting much attention. Their con-

verts are from the humblest walks in life, and the Church is composed, for the most part, of the communities near Nagasaki, the descendants of the converts made 300 years ago. There are one Archbishop, four Bishops, many foreign priests and nuns, and 46,082 adherents.
 So again the Roman Catholic Church prospers in Japan—not because its missions are allied with trade, or because feudal barons destroy temples and drive out Buddhist priests, but because these humble folk, without priest or book or sacrament or public assembly, endured in faith and were stronger in their ignorance and obscurity than the power and wisdom of the world.
 And the Japanese are thought easily carried away by every wind of doctrine and a fickle-minded folk!
 Englewood, N. J.

THE KIRKFIELD PICNIC.
 The Hon. J. J. Curran, Q. C. M. P., Solicitor-General of Canada, Present—A Large Gathering—Complimentary Addresses—A Happy Reply.
 Something like one thousand people gathered at the Kirkfield picnic Thursday week on the occasion of the holding of the Catholic church picnic, at which the Hon. Mr. Curran, of Montreal, had promised to attend and deliver an oration. Long before the hour appointed for the commencement of the festivities conveyances well filled with those living in the neighborhood began to arrive, and when the special G. T. R. train from Lindsay steamed in with five coaches full of people, Kirkfield had put on her holiday attire, and her ordinary population had swelled to more than double.
 The distinguished visitor, upon stepping off the train, with Father Sweeney and some Lindsay gentlemen, was greeted with all the manifestations of applause and respect due to his high position in the country.
 A few minutes after the dancing platform was cleared and the Hon. Mr. Curran was escorted to the platform by Father Sweeney. Dr. Wood was then voted into the chair, and he immediately called upon Mr. Mosgrove, the popular, efficient teacher at Kirkfield, to read an address to Mr. Curran, from the people. Mr. Mosgrove then stepped to the front of the platform and read the following:
 To the Honorable J. J. Curran, Solicitor-General of Canada.
 Sir,—The people assembled here to-day, residents for the most part of this remote and northern district of Ontario, extend to you on this happy occasion their hearty and affectionate welcome.
 We welcome you not only as a distinguished citizen of Canada, whose talents and merits have raised you to a position of the highest respect and responsibility in our nation, but also as a representative of Her Majesty's Government in this remote and progressive Dominion, and as a descendant of the land which most of us claim as the land of our fathers, an Irishman whose dignified position and eminent talents is a glory and gratification to every man of Irish sentiments in Canada.
 Your presence here to-day, sir, is for us a source of peculiar pleasure, for we have not often been honored with the presence of many public men of eminence. The people of this remote and northern district, among the good citizens of Canada. In no part of the Dominion have the sterling qualities of a sturdy race, and aiming at the better results in building up a prosperous country.
 The early settlers of this district found it a blank wilderness, given to forest, barren rock, and the river, wanting in modern aids for travel; and after years of stubborn and patient toil, bearing privations with the personal courage of a sturdy race, and aiming in the humbleness of their lot at an ideal worthy of the true builders of a nation—with these humble but worthy beginnings, they have built up an honorable progress, giving to their children education fitting to their several stations, observing the laws in the spirit of the citizen, and handling to their offspring traditions and aspirations of which the full realization is the highest commercial, intellectual and moral condition of our people.
 In industry and integrity, and in loyalty to our beloved queen and the institutions of our land, the pioneers of this remote and northern district are no less true to duty in Canada, a people dwelling in peace, harmony and good-will, united in those various ways which lead to the prosperity of our country, and wanting only a continuation of these benign conditions to happily result in a great and glorious nation.
 Let us thank you, sir, for having, at much to us, graciously graced this gathering with your presence to-day. The occasion will be full of pleasant recollections for us, and we hope that you will carry with you agreeable memories of your visit to Kirkfield.
 As Mr. Curran took his place to reply, he was received with loud and continued applause. His address, whether viewed as an oratorical effort or a patriotic utterance, was a thoroughly splendid performance, and would have proven as rich a treat to the citizens of the great commercial city of Montreal, where he resides, as it did to the residents of the less important village of Kirkfield, whither his kindness and good nature had brought him on this occasion. Solicitor-General Curran, whose coming forward was the signal for an outburst of applause, said:
 Mr. Chairman, Ladies and Gentlemen—I cannot sufficiently thank you for the kind words you have just addressed to me personally. I feel that I am welcome amongst you, and that your address is not a mere formal matter, but a generous expression of brotherly sentiment. However gratifying such an expression may be to a public man on personal grounds, the pleasure is enhanced by very many degrees when the reference to our common country are taken into consideration, when you manifest your happiness experienced here in your own Canadian home, when you give utterance to your devotion to the empire, of which we are proud to be respected and devoted subjects, and speak with tender affection of the liberty-giving institutions under which we live and prosper. Your

references to the early struggles of your fathers and mothers in what you are pleased to call the remote region, the trials and privations they underwent so manfully, and the happy results in this progressive section of Canada of the toils and brave enterprise of the pioneers of the land (cheers), all these things are cheering, but what gratifies most is the assurance you give that you are a harmonious community. Protestants and Catholics living side by side in peace and concord, laboring together, assisting one another and to use your words, seeking to build up upon a firm basis a new nationality worthy of the races from which we sprung. (Cheers.) This is a Catholic picnic in aid of the good works of my friend, Father Sweeney. But what do I see around me? Not, Mr. Chairman, a Protestant; your confere, Dr. McKay, M. P., also a Protestant; the gentleman who has read this address, a Protestant; the majority of this vast audience now listening with such manifest pleasure, also Protestant; and all this for the benefit of a struggling Catholic priest with a heavy load of debt upon his shoulders. Could any greater evidence of liberality and good citizenship and sure mark of future concord and progressiveness, be given in any country under the sun? (Cheers.) If we are united here in the bonds of Christian charity, politics do not divide us, because I see many of my political opponents present doing their best to forward the good cause we are all here to advance. (Hear, hear.) Froude, in concluding his life of Lord Beaconsfield, makes this reflection: "When the shadows lengthen and the sun is going down, earthly questions fade into tinsel and nothing is any longer beautiful to look back upon, but the disinterested actions, many or few, which are scattered over the chequered career. We must all feel the truth of that quotation, whatever our sphere or action." For myself, speaking as I have been at public gatherings for the past thirty years, the pleasantest of my recollections are those of acts I can look back upon as having been done, not in the political arena, but in that of the cause of Christian charity; and this day, with its pleasant memories, will long remain engraved upon my heart.
 The speaker then went on to dwell upon the past and present condition of our country; the reference in the address to the early pioneers gave him an opening to speak of the earliest settlers, the valiant soldiers, and patient, self-sacrificing missionaries, his beautiful language and fervid impressions creating enthusiasm amongst the audience. He gave a picture of Canada imbued with all the virtues of England and France, Scotland and Ireland, and won the hearty applause of his Irish friends when he said it was no wonder they loved the old land, for it had been established at Vancluse, in Australia, by Sir Thomas Hayes, whose beautiful grounds were infested with snakes and reptiles, that they could not exist upon Irish soil, for he had brought out a few barrels of the old sod and spread it around his residence and the snakes had quitted the place forever. (Great cheering.)
 Mr. Curran's appeal for union of hearts and hands was most eloquent. He spoke of men, calling themselves ministers of the people, who denounced their fellow-men from the altar before which they worshipped God according to their consciences. Imagine, he said, a statesman who had faithfully and earnestly served his Queen—who had been honored in the most prominent manner by Her Majesty, to whom she had confided the interests of the empire in the most important arbitration of modern times, who had received at her hands the honor of knighthood, and later still, who had been judged by her fit to enter as a Right Honorable member of her Privy Council of Great Britain and Ireland—being denounced by a reverend gentleman who had never made a sacrifice for nor rendered any services to his country on any occasion, as unfit for the Premiership of the Dominion because of his religion. He said such a statement was a disgrace to Canada and to Christianity. Mr. Curran closed his speech amidst great applause.
 Mr. Curran having resumed his seat, Mr. A. P. Devlin, County Crown Attorney, Lindsay, in a few very fitting remarks moved a vote of thanks, and Mr. Francis Reid seconded the motion. Mr. Curran then having briefly replied, the chairman took the occasion to express his accord with the sentiments the speaker of the day had uttered.
 Dr. McKay, M. P., followed in the same strain, making one of his usual happy speeches. He took occasion to welcome to the country so distinguished a gentleman from the Province of Que-

bec, and to deprecate the attempts frequently made to create religious dissensions.
 After some well-timed remarks from Father Sweeney, expressive of his gratitude for the efforts of all who had contributed to the picnic's success, stirring cheers were given for the Queen, Mr. Curran, and the two doctors, after which the proceedings broke up, all voting the affair a great success.
Testing His Honesty.
 Your druggist is honest if when you ask him for a bottle of Scott's Emulsion he gives you just what you ask for. He knows this is the best form in which to take Cod Liver Oil.

 Mr. J. W. Dykeman, St. George, New Brunswick.
After the Grip
No Strength, No Ambition
Hood's Sarsaparilla Cures Perfect Health.
 The following letter is from a well-known merchant tailor of St. George, N. B.:
 "C. L. Hood & Co., Lowell, Mass.:
 "Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory and I recommend this medicine to all who are afflicted with rheumatism or other ailments caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them."
 J. W. DYKEMAN, St. George, New Brunswick.
Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.
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 D. & J. WOODRUFF, No. 125 QUEEN'S AVE. Detectable vision, impaired hearing, nasal catarrh and troublesome throat. 25¢ tested glasses adjusted. Hours, 12 to 4.

WINNIPEG CATHOLICS.
 Winnipeg Sept. 11.—A thousand Catholics of Winnipeg and vicinity will march in a body to day to the Government buildings to lay before Premier Greenway and his Ministry the following petition: "We, the undersigned Catholics of the Province of Manitoba do respectfully represent.
 "1. That we are unable, from motives of conscientious conviction, to participate in, or derive benefit from, the system of education as now carried on under the Public School Act of 1890, and amendments thereto.
 "2. That the heavy pecuniary sacrifices with which Catholics throughout the Province have been burdened in consequence of said law for the last four years, even through the financial stringency of the present time, must remove any doubt as to the earnestness of their feelings, and convince your Government of the gravity of their grievances.
 "3. That without sharing your petitioners' religious convictions that the taxation of Catholics for schools acceptable only to Protestants, is most oppressive and unfair, your Government must feel that they can no longer in their own conscientiously carry out that system, the result of which is unjust and oppressive.
 "4. Therefore, your petitioners, as free-born British subjects, do enter their firm and solemn protest against this unfair treatment at your hands and do respectfully and earnestly pray that your Government take into their serious consideration the grievance of the Catholics of this province, and do pass such legislation as may be necessary to remedy such grievances to their full extent, and to assure to the said population the full respect of their rights and conscientious feelings, the use of their school taxes, of their legitimate share of the public money voted for educational purposes in this province. And your petitioners, as in duty bound, will ever pray."
 "For years," says Capt. C. Mueller, "I have relied more upon Ayer's Pills than anything else in the medicine chest, to regulate my bowels, and those of the ship's crew. These pills are not severe in their action, but do their work thoroughly."
 Pimples, boils and other humors of the blood are liable to break out in the warm weather. Prevent it by taking Hood's Sarsaparilla.
 Mrs. Northrop & Lyman Co. are the proprietors of DR. THOMAS' ELECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost "every ill that flesh is heir to" is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house.

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