

## ENGLISH DRINKING HABITS.

## THE NEW STYLE OF PUBLIC HOUSE.

EFFECTS OF THE INTRODUCTION OF THE AMERICAN BAR—EVIDENCE BEFORE THE COMMISSION ON LICENSING—"PERPENDICULAR DRINKING"—THE NEW SYSTEM DETRIMENTAL TO THE SOCIAL HABITS OF THE PEOPLE.

[Correspondence of the New York Post.]

From the point of view of American readers the most interesting feature so far in the proceedings of the Royal Commission on Licensing Laws is the evidence as to the adoption of American drinking bars in the large towns and cities of England. All the evidence is against the change in the structural form in English public houses. The change has been going on at an increasing rate during the last twelve or fifteen years. Now-a-days whenever a public house is rebuilt, the internal divisions disappear, and instead of the commercial room, the smoke room, the bar parlor, the tap room, and the snug, the rooms always found in the better class English public houses of the old style, the whole of the ground floor in the new building is given up to a long bar at which drinks are served at a high counter as in a Broadway saloon. It is admitted in England that this new style of public house is copied from America. It is none the less intensely disliked by the licensing magistrates and the police. It might have been thought that the substitution of a bar for three or four rooms would save the police trouble and make it easier for them to see what is going on inside public houses. To some extent the change does make the work of observation easier; but on the other hand there has been a general agreement among the witnesses who have testified before the Royal Commission, that the barsystem is conducive to excessive drinking, and as a consequence, the police have more trouble than formerly with people who are drunk. In England drinking at bars is called "perpendicular drinking" in distinction from the old fashion of serving guests seated at tables. The long bar is in high favor with the liquor trade, especially with great brewing concerns which own hundreds of public houses.

Before the Royal Commission, however, neither the magistrates nor the police superintendents would say a good word for the bar. It is the despair of the magistrates in industrial cities such as Birmingham and Newcastle; and from London there was also emphatic testimony as to the detrimental character of the change the drinking bar is working on the social habits of the people. The really social side of the English public house seems to be disappearing with the disappearance of the old structural plan, and tipping for tipping's sake is taking its place. In Newcastle and Birmingham the magistrates have long been hostile to the change from the old-fashioned public house to the modern drinking bar, but under the existing licensing laws they have absolutely no power to interfere, and whenever an old house is rebuilt the drinking bar makes its appearance.

During the last ten years there has been an enormous amount of rebuilding in the retail liquor trade, not only in London but all over the country. This is due to the enhanced value of public house licenses; and this enhanced value arises from the fact that although population has been steadily increasing in all the commercial and industrial centres, the magistrates for twenty years past have been holding their hands as regards the granting of new licenses. When the era of free trade in beer, which commenced when the Duke of Wellington was Premier, came to an end, in 1869, the number of beer houses and public houses in most places was out of all proportion to the needs of the population. In many of the old towns and cities almost every other house in the principal streets was a beer shop. Thirty years ago, when anybody who paid a rent of £15 a year could sell beer, these houses were of little value and the good-will of one of them was not worth £5. When, however, in 1869, the system was changed and these beer houses were left in possession of their privileges. From that time to this their licenses have been going up in value until they have become worth more than the freeholds of the houses to which they are attached. These licenses can be transferred from hand to hand, and thousands of them, which in 1869 were not worth more than the government stamps on them, are now worth from £500 to £2,000 or £3,000, according to the town or neighborhood in which the houses are situated.

This enhanced value is due to the general policy of the magistrates in withholding new licenses; to the increase of population and also to the intense competition for the monopoly of these houses on the part of the brewing companies. It is doubtful whether, except to the fortunate holders of licenses, the policy of the magistrates is productive of much good. As the old public houses have passed from private owners to brewing companies, the houses have been enlarged, and most of them are now doing two or three times the trade they did in the days when a license for a beer house could be had for the asking from the collectors of inland revenue. The magistrates who have given evidence before the commission mostly agree that there are still too many public houses, and the police take the same view. In spite of the fact that all licenses are granted from year to year, and that, except in the case of the old beer houses which hold their privileges under the act of 1869, it is possible for the magistrates to close a public house which they are convinced meets no public need, nearly all the official witnesses examined so far before the commission have insisted that whenever a public house is closed for the public good compensation should be paid the owners out of public funds. This is a point on which the more radical licensing reformers in the House of Commons take issue. In 1888, when the Salisbury Government was pushing through Parlia-

ment the bill establishing County Councils, clauses were introduced under which the County Councils would have had power to close unnecessary public houses provided compensation was paid to the owners. The radical licensing law reformers opposed this provision and their opposition led to the abandonment of a measure which would have made drastic alterations in the English licensing laws. The representatives of this group of reformers on the Royal Commission still hold their own ground on this question of compensation, and may be relied upon to put their view forward when the Commission makes its report.

One point in the licensing laws to which the commission is directing some attention concerns the "bona fide traveller." So far as my experience goes, the "bona fide traveller" has no existence in America. He has long been a prominent character in English life. He has been with us ever since public houses were closed on Sundays. They are only partly closed on that day—that is to say, it is always possible to get drunk in England on Sundays except during those hours in the morning and evening when people are supposed to be in attendance on the services of the Established Church. Then, all over the country, public houses are closed to all except bona fide travellers; and according to the ruling of the courts, any one is a bona fide traveller who has journeyed three miles from the place where he slept the previous night. Thus when a visitor to London who is staying at a boarding house in the neighborhood of Bedford Square rides or walks out to Hamstead or Highgate, or over the water to Lambeth or Clapham, he is in law a bona fide traveller, and can demand to be served with drink at the first public house beyond the three-mile mark from his lodgings. About London, in fact about all the large English cities, there are scores of public houses which take more money on Sunday than on any other two days in the week, and most of it from the bona fide traveller. The doors of these houses are closed during the hours of church service, but the landlord or a trusted barman stands behind the door, and as new-comers satisfy the guardian that he is a bona fide traveller, he passes through to the bar and can remain there all day, if he is so disposed. It has long been known that the bona fide traveller is the biggest humbug of the English licensing code. He has grown a bigger humbug than ever with the era of the bicycle, and he is one of the first personages who will have to be dealt with whenever the Sunday closing laws are overhauled. Either public houses must be open all day on Sunday or an end must be made by law to the bona fide traveller, for he practically keeps the houses open all Sunday, and busier during church hours than at any other time of the day. There is a sort of distinction in being received at a public house as a bona fide traveller which among some people gives a zest and popularity to Sunday drinking.

The representatives of the trade on the Royal Commission have been searching in their questions regarding clubs. The publican everywhere is hostile to workmen's clubs. If a workman has money to spend on beer, the publican's idea is that it should find its way into the till of a licensed house. Of recent years much of this money has been diverted from the publican's till into the exchequer of cheap clubs. In view of the change in the character of English public houses, this diversion from the bar to the club need not be a cause for wonder. But the publicans will not see that there is a good reason for the existence of these clubs, and their representatives on the Royal Commission are anxious that all clubs should be under police surveillance, and in short put in the same position before the law as licensed public houses.

## SIR CHARLES GAVAN DUFFY

Proposed as Chairman of the Coming Convention

The London Universe, in speaking of the means by which a reconciliation can be reached among the present warring factions, says:—

A grand opportunity will be afforded to bring about union on this occasion and draw up a platform on which Irishmen all the world over might agree. The only requisite necessary is that all should be given to constitutional methods. Since the unhappy split in 1891 there has been no convention representing shades of opinion in different quarters of the globe—an advantage which, it is hoped, the next parliament of Irishmen will enjoy. Its decisions must have great weight with the Irish race, and a lasting influence on the Irish movements to come. Every recognized body of Irishmen having sympathies with Home Rule have a right to be represented by delegates, and clergymen of all denominations are equally entitled to attend. Nationalists with positions conferred by the votes of their fellow-citizens are supposed to have like privileges, and also members of the existing Parliamentary party—in fact, they have been invited to take part in the arrangements for the meeting. If there could be a thorough union on any Irishman for Chairman, Mr. Dillon says he would freely relinquish whatever claims he may be presumed to possess and yield obedience to him for the general good.

If this be true, as the New York Sun asserts it is, a great point has been gained. That individual aims and personal ambitions should be put aside for the sake of the country is what we have been asking without remission since this estrangement between Irishmen first arose. To effect the reconciliation which is desired there should be a suppression of all thoughts of self. Some man of known experience and straightforward sentiments, if possible outside the ranks of the present leaders, should be selected. Sir Gavan Duffy would be the ideal chairman, with his singular tact and influence, if he would only consent, which we are sure he would for the interest of Ireland, did his health at all permit; but there must be no shifting or playing at cross purposes, or we will never get to the journey's end. Confound Healyites, Redmonites, Dillonites, MacCarthyites, and the rest! What are they all but the nicknames of factions to which no honest man would care to have his name

affixed? They may all be good men and true, but there is a word greater than all or any of them, and that is Ireland—the fatherland to which none has special claim, which is monopolized by no individual, but should be the property of all alike and the goal to which their urgings should strive. Tolerant and perseverant should be the principles ever kept in mind. With earnestness the struggle should not be impossible. It is not hopeless. The reforms already gained should teach us the value of going forward stubbornly to our purpose, not hanging on the march or loitering because some grow faint-hearted. There must be infirmity of will in every cause, but that should not dismay us. It is only what it is to be expected. But the resolute will hold to their motto, and success will be theirs in the long run. Not all may survive to gaze on the promised land of fruit and honey.

## INNOCENT BLUNDERS.

An Interesting Review of Their Effects.

"It is worse than a crime, it is a blunder." De Tallyrand's notorious Machiavellianism sounds more immoral than it is, writes "Memor" in the London Tablet. In reality it is not so much the substitution of the intellectual for the moral criterion as the simple declaration of the incontestable natural pre-eminence that strength must ever have over weakness, and thus interpreted it becomes the equivalent of La Rochefoucauld's less known and more cautious aphorism: "Weakness is more opposed to virtue than vice." The conception and perpetration of a crime almost always imply the possession of a moral strength that, had it but flowed in other channels, might have attained heroism, if not sanctity. But a blunder is a concretion of weakness, of incompetence, of deficiency; it is the failure of the means, as well of the failure of the end; it is an unsuccessful rebellion of the unfit in the empire of the triumphant fit. A blunder per se has no moral status: it is like the ghost of Tomlinson in Rudyard Kipling's poem, neither good enough for heaven nor bad enough for hell. It has no rank as a sin, and therefore, though entailing much penance, it admits of no satisfaction. It is only an offense against tact (using the word in its most comprehensive significance), and tact has, most unhappily, no rank as a virtue, being merely that imperceptible oil upon the wheels which enables the chariot of vice, no less than that of virtue, to roll smoothly along to a pre-selected goal. It was probably some such reflections as these that led to Emerson's exclamation: "God may forgive sins, but awkwardness has no forgiveness in heaven or on earth." Nor in itself does it need forgiveness, par excellence without infringing one iota of the moral law. Yet who can estimate the amount of destruction and misery for which it may be responsible—who can number the sprites of evil and mischief that may figure among the enormous progeny of an innocent blunder? It is a large part of the innate sadness of things—the "lachryme rerum"—that the lawful should so frequently be harmful.

Distressing to the last degree, though happily rare in the least uncivilized sections of our advanced civilization, is the physical awkwardness which loses control of its limbs, or forgets where they are when it enters a friend's drawing-room, and announces its arrival with the crash of falling china and a shower of the debris of much cherished bric-a-brac. But terribly common amongst us and far more destructive, though less noisily evident, is the moral awkwardness which flounders in serene unconsciousness among its friend's susceptibilities, beliefs, aspirations and aims, or thrusts itself with only too conscious importance in the midst of their misfortunes, their misunderstandings, their endeavors or their achievements—jarring, grating, crushing, demolishing—all unwittingly tearing open scarce-healed wounds, reviving smouldering grievances and kindling fresh ones, creating discords which prevent the note of perfect fellowship from ever again ringing true—snapping the fragile springs of administration by clumsy handling of their delicate mechanism, entangling complications beyond possibility of unravelment by rampant officiousness amongst their intricacies, soiling forever the purity of a cherished ideal by kicking up the dust of common-place satire or the mud of common-place burlesque.

Conscious that your discourse is the life of the conversation and engrossed with the force of your arguments and their well-turned phraseology, you bring them home to your hearers by a firm rap of your fist on the table beside you. The gesture is harmless enough in itself and probably achieves its purpose of rousing the attention of your somewhat somnolent audience. But it does more. The vibration shivers a delicate china vase which in your self-absorption you had not noticed and mars its transparent beauty forever. And the chance, unreflecting word, the phrase in a letter imperfectly pondered, the racy narrative wilfully persisted in, the ruthless formation into words of what silence alone can express—the ill-timed consolation, the unsolicited advice, the superfluous criticism—do all the more deadly damage because their results are rarely immediate or tangible and only become apparent when they have reached proportions at which no reparative efforts can overtake or arrest their development.

There is something desperately irrevocable and persistent about a blunder. When once you have called it into existence it becomes endowed with independent life and breeds with astonishing rapidity. It is possessed of exceptional power of resistance, as also of wonderful creative force, and seems a sort of miraculous entity independent of all the conditions of space or time. You cannot shake it off, you cannot catch it up. You may think you have left it behind you forever, when lo! you suddenly meet it or one of its consequences gibbering at you from some unexpected turning in your path. The cracked china will always be cracked, however carefully it is mended, the chord of discord, once struck, lives on in perpetual reversion.

The really aggravating thing about the generality of blunders is that, when

not originating in the most irritating thoughtlessness, they are almost always inspired by the most deliberately excellent motives—that is, the very best possible motives consistent with the mental and moral conformation of their author. They are the cul-de-sac of all those good intentions that have missed the right turning and, too feebly to continue to their goal, have broken down by the way and turned into a side alley to rest. If hell be, as an old saying assures us, paved with good intentions altogether unfulfilled, the limbo of blunderland is peopled with the pale grotesque ghosts of those abortive good intentions which were but partially or imperfectly carried out. And this is the secret of their irresistible power of irritation. If the blunderer meant to blunder, he would not really be half so exasperating, because he would have achieved the end he set before him. But as it is, he meant to do one thing and he did another, and there is an impotence about the performance that is maddening and makes us fifty times angrier because it disarms our resentment as good Christians, since charity, if it judges at all, is required to look to the motive and not the result.

The culmination of disaster is reached when the excellence of motive that first originated the blunder condenses into the quiescence of mental conscientiousness that prompts its rectification. While blunders feed on remembrance, they are electrified into herculean vigor by explanation. And in this point it must reluctantly be admitted that the non-Teutonic foreigner, whom as good Anglo-Saxons we instinctively dislike, manages his blunders a great deal better than we do, although he has less practice. When the average Teuton makes a blunder, in nine cases out of ten he does not see it; and this is a consummation most devoutly to be wished. For when he does see it, he immediately sets about giving it a final touch of completion, which then and there erects it into enduring permanence, by endeavoring to explain it, to "put matters all right again," as the blunderer himself would define the fatally synthetic attempt which once and for all puts matters irrevocably wrong. It is then that the situation becomes desperate. The only possible way to treat a blunder once committed is to leave it alone, to ignore it absolutely; and there is just the chance (though admittedly a faint one, for blunders are, as we have said, endowed with enormous vitality) that under this treatment it may die of inanition.

When the Latin, the Greek, the Slav, or even the Celt, blunders he is instantly aware of it—it is borne in upon him mysteriously—and simultaneously with the consciousness of what he has done comes the infallible instinct to annihilate it with non-recognition. He does not perpetrate it by attempting to deny it, even where denial is possible. He simply suffocates it with the thickest veil of silence and an impenetrable nullity of demeanor concerning it, under which he has reason to hope that its restless activity will be paralyzed into quietude, and through which the sharpest shafts of memory will be unable to give it sustenance. In other words, he "cuts" his blunder—"cuts it dead"—thereby rendering it unknowable to his friends. Not so the Saxon. He places his blunder (when he has discovered it) well before him, before its victim, their mutual friends, enemies and acquaintance, and, if the magnitude of the case allows, before the nation, and then he ponderously proceeds to "clear it up," i. e. to enlarge upon it with an elaboration of explanatory excuse, together with lengthy exposition of the excellent reasons he has for making it, till the unfortunate blunder, which, left to itself, might have faded in the perspective of distance till it was lost in the great unknown, is effectively chiseled into a conspicuous monument to its author's diplomacy.

If we examine into the nature of most blunders we shall almost always find that the break-down in the fulfilment of the good intentions that originated them—in other words, the discrepancy between the motive and the result—is due to one of two deficiencies or perhaps both—lack of sympathy or lack of self-control. Tact might be defined as sympathy and self-control brought to a focus, using both factors in their widest significance. Sympathy—feeling with—means correct intuition of the conscious mental and emotional states of another. Instinctive perception (one could almost say co-perception) of his interior moral atmosphere in its actual influence upon himself, and its possible influence upon others. Self-control, the strength of the strong if it means anything, means so keeping ourselves in hand that we become not only submissive, but flexible under the coercive guidance of our will and responsive to its faintest commands, whether of stimulation or restraint. Thus, while sympathy enables us to detect the peculiar need of a given situation, or individual, self-control enables us to meet that need with corresponding self-adjustment. And the cultivation of the latter quality, which is essentially voluntary, leads to the acquirement of the former. For although sympathy, in its finest manifestations, appears to be a natural endowment, and consists in exercising the specific function of those delicate moral antennae that form part of the natural equipment with which some favored beings are born into this world and which by their power of insensible touch—and fore-touch—reveal to their possessor the intangibilities of the human life around him, yet in those who are not so gifted the habit of self-mastery patiently persisted in tends, by restraining the obstruction of our own personal characteristics into others, to eliminate one most important element of misconception and thus to clear our vision for keener and truer insight.

## OPENING OF THE ART CLASSES.

The advanced art classes of the Art Association, for the session of 1896-7, will commence on October 14th, under the direction of Mr. William Brymner, R.C.A., and will close on May 14th. The course is, as far as possible, that adopted in the French studios, and assumes the fact that until one step is well taken, it is useless to proceed to the next. The

session will extend over two terms, the first being from October 14th to February 1st, and the second from February 3rd to May 14th. Two Association scholarships will be offered for competition at the end of the session, each entitling the winner to two years' free tuition. The water color classes will commence on September 14th under the direction of Mr. C. E. Moss, and will continue until the end of October.

## That Tired Feeling

Makes you seem "all broken up," without life, ambition, energy or appetite. It is often the forerunner of serious illness, or the accompaniment of nervous troubles. It is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is therefore apparent to every one, and the good it will do you is equally beyond question. Remember

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## THE SILVER PRODUCT.

An Interesting Comparison.

WASHINGTON, Aug. 19.—Director of the Mint Preston furnishes figures showing that the twenty-one principal countries of the world coined in 1895 \$113,672,200 in silver. From this amount \$13,603,200 was recoinage, leaving the new bullion coined \$100,069,000.

The country coining the largest amount of silver in 1895 was Mexico, with a coinage of \$24,832,350, followed closely by Japan, with a coinage of \$23,883,500; next comes China, with \$23,251,340; Spain, \$7,009,500; Great Britain, \$5,821,151; United States, \$5,098,000; Austria-Hungary, \$5,299,000; Peru, \$4,073,000; Russia, \$3,554,000; Ecuador, \$2,500,000; Germany, \$1,826,000.

The silver coinage executed by Great Britain during the year for her colonies was: For Canada, \$1,158,630; for Hong Kong, \$2,200,000; for Straits Settlements, \$450,500; a total of \$3,809,130. France coined for Indo-China \$9,002,000 in silver and for Morocco \$354,600.

## CHINESE COINAGE LARGE.

These figures are misleading with respect to the coinage of China. In 1895 there were imported into the port of Shanghai alone 44,000,000 ounces of silver. There was a total of not less than 65,000,000 ounces of silver absorbed by China. Chinese coinage is in no small degree of a private character in the form of "sycee" or "shoe money," bearing the stamp of the leading Hong. It is clear, therefore, that Chinese silver coinage should be placed at least three times as high as the mint figures, or \$25,000,000 in round numbers, even then a small absorption for a nation of 400,000,000 people. The net silver coinage of the world should be placed then at not less than \$116,000,000.

The world's product of silver during the calendar year 1895 is estimated to have been \$226,000,000 coinage value; the amount of new bullion used in the coinage, so far as reported, was \$100,000,000, and from reports received from twelve countries the amount used in the industrial arts was \$42,000,000, while the exports to the East amounted to \$37,500,000, making the total disposition of the world's silver product for 1895 \$179,500,000, which would leave \$46,500,000 for coinage and use in the arts by the countries from which no reports have been received.

## ABENAKIS SPRINGS.

List of guests registered at the Abenakis House, Abenakis Springs, Que., August 19th: Miss Rena Hansen, Mrs. Hansen, Master Fred. Hansen, J. G. Thom, J. J. Hatcher, Geo. M. McIntyre, A. Cooper, Mrs. Cooper, Sydney S. Oppenheimer, I. Robert Jacobs, A. Patterson, Mrs. J. K. Gilman, James G. Shearer, Mrs. J. S. Shearer, Miss J. Shearer, George W. Shearer, T. Desmond, Mrs. Desmond, Miss M. Hanks, Jas. McGill, Geo. C. J. Traquair, Miss Huston, F. Huston, Mrs. Huston, Miss Cecile Pelland, J. H. Paul Sauvier, Mrs. Sauvier, C. F. Beauchemin, W. A. McDonald, A. D. McDonald, Mrs. Leonard, Miss M. Leonard, J. K. Gilman, Montreal. Miss E. Simpson, Miss E. H. Simpson, Wm. Hayes, Richmond. Harold McLaren, Miss C. Nolan, Mrs. T. H. Henderson, Huntingdon. H. Samuel, Sherbrooke. Mrs. L. K. Drew, Mrs. E. R. Johnson, Mogog. G. D. Brodie, Burlington, Vt. E. F. Adams, Coaticook. Miss Angie Sullivan, Miss Nora E. Desmond, San Jose, Cal. Nap. Bibeau, St. Francois du Lac. A. G. Charland, Annie Laperriere, Pierreville. W. C. Girard, Farnham. Geo. E. Beauchemin, Mrs. Beauchemin, J. A. Chenevier, Sorel. P. H. Garneau, Quebec. E. W. Bartley, Three Rivers. Mrs. A. Farlinger, Morrisburg, Ont.

## APPEASED THE GODS.

"Our house-cleaning went off without any grumbling this year." "How did that happen?" "Why, I put some dimes and quarters in the pockets of my old vests and then told my wife that I had lost a \$10 bill."—Chicago Record.

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## QUEBEC CROPS.

FARMERS HAVE MUCH TO BE THANKFUL FOR.

QUEBEC, August 23.—Reports received from the counties in this section of the country indicate that the harvest will, with continued good weather, be a fair one. Indications are for an excellent crop of oats in 29 counties; a good crop in 17 counties, and a less than average crop in one county. Peas are reported as very good in 13 counties; good in 21; less than an average in 7, and a failure in one. Hay is not a good crop, as only 3 counties report it as very good, and 7 good, while 24 return it as less than an average crop, 7 as poor and six as almost a total failure. Barley is a splendid crop; 13 counties report it as very good; 20 as good; 4 as poor, and only 3 as very poor. Buckwheat is returned as being good in 9 counties; good in 23; poor in 8, and bad in 2. Potatoes are a great crop; 30 counties say that the yield is splendid, in 17 it is good, and in one county the crop is poor and in another bad. Fruit is a splendid crop in 22 counties; good in 19 counties; poor in 5, and very poor in 2 counties.

## LONGEVITY OF ANIMALS.

The following curious facts regarding the longevity of animals are worthy of note: Rabbits and guinea pigs live 7 years; squirrels and hares, 8; cats, 9 or 10; dogs, 10 or 12; foxes, 14 to 16; cattle, 15 to 18; bears and wolves, 20; the rhinoceros, 25; the ass and the horse, 25 to 30; the lion, 30 to 40 (a lion in the London Zoological Gardens reached the age of 70 years); the camel, 40. The length of life of the elephant is uncertain; according to Aristotle, Bulfu and Cuvier, it lives two centuries; some authors say even four or five. After his victory over Porus, Alexander consecrated to the sun an elephant that had fought for the Indian monarch and gave it the name of Ajax; then, having attached an inscription to it, set it at liberty; the animal was found 350 years later. The ancients attributed to the stag a fabulous length of life, but Aristotle observes that what is reported on this subject has no good foundation. . . . Bulfu says that the stag takes 5 or 6 years to attain full growth and should live seven times this period, that is, 35 or 40 years.

## STOCK GAMBLING.

The new law of Germany under which all the stock exchanges of that country must do business henceforward is going to make it rather hard for enterprising stock brokers to ply their trade there. Under the law it is made a penal offence to induce others to enter upon speculations with the object of gain by profiting from their inexperience. False statements in prospectuses, made for the purpose of selling stocks, are also penal, and the giving of deceptive advice or false information for the purpose of inducing speculation is forbidden under heavy penalties.

## If?

If you want to preserve apples, don't cause a break in the skin. The germs of decay thrive rapidly there. So the germs of consumption find good soil for work when the lining of the throat and lungs is bruised, made raw, or injured by colds and coughs. Scott's Emulsion, with hypophosphites, will heal inflamed mucus membranes. The time to take it is before serious damage has been done. A 50-cent bottle is enough for an ordinary cold.

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The Richelieu and Ontario Navigation Co.'s steamer "Berthier" leaves Bonaventure, Quebec, for Montreal every TUESDAY and FRIDAY at 10 a. m. for Abenakis Springs, connecting at Sorel with steamer "Sorel," arriving at the Springs at 7 p. m. Parties coming to Abenakis, or Berthier, steamer can connect with steamer "Sorel" by rail at Sorel by rail or boat, can connect with steamer "Sorel" for the Springs on Tuesday and Friday, at 5 p. m., and on Saturdays at 2 p. m. Send for Circulars. Rates reasonable.

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