

THE CEREMONIAL

OF HOLY WEEK FULLY EXPLAINED

By the Rev. Father Carrier, C. S. C., at St. Anthony's Church—A Masterly Exposition.

On Palm Sunday evening the Rev. Father Carrier, of St. Laurent College, preached upon the lessons of Holy Week. Having introduced his discourse by an eloquent passage on the greatness of the events commemorated and the need of human submission to the great mysteries before us, he continued: It is not my intention, this evening, to enter into a discussion of subjects of a dogmatic nature; but simply to explain to you, in a familiar way, the significance of the highly impressive and beautifully instructive ceremonies of the Holy Week. Yet you will not find it amiss, I am sure, that I should have thought proper to introduce the subject as I have done; that is, by a short discussion on the nature and necessity of mysteries, and a corresponding obligatory faith in them. In the delineation of my subject, you do not expect, I am sure, that I shall express very striking original ideas; and certainly no hypothetical opinion of any kind. The facts that I will adduce are found mostly in the great repository of Ecclesiastical Science, which is opened to all scholars. However I beg leave to state here that much of the purely didactic and descriptive portion of my lecture is the product of my own thoughts; and as the rest has, in a degree, undergone the process of mental elaboration, and, as such, it is entirely and truly original. In the exposition and unfolding of the subject, we will follow, if you please, the order as marked in the office-book for the Holy Week. And, first, let us speak of Palm Sunday (this very Sunday) and explain its beautiful symbols. The last Sunday of Lent—the Sunday preceding Easter—has received in various countries, and at different periods of time, diverse names: We call it, in English, Palm Sunday, which is a literal translation of the German Palm-Sonntag. The expressions in French, "Dimanche des Rameaux"; in Italian, "Domenica dei Palmi"; in Spanish, "Domingo de Ramos," are all directly derived from the Latin, "Dominica in Palmis," and very closely from the Greek, "Καθημέρια τῆς εὐαγγελίας," which literally means the feast of the carrying of branches. You see that all these different expressions signify the same thing, namely, the Sunday of palms or of branches, which appellation the feast has obtained from the circumstance recorded in the holy Gospels of the

TRUMPET ENTRACE of Our Blessed Redeemer into the city: that was to be, a very few days later, the theatre of His cruel Passion and ignominious Death, when the Jerusalemians, proclaiming and acknowledging Him King, cut boughs from off the trees and strewed them in the way: "Celebant ramos deioribus, et stercoribus in via" (Matthew xxi., v. 8.) St. John says that they were branches of palmito trees: Ramos palmitum (chap. xii.). That they were such—namely, palm branches—is further proved from the fact that the Israelites used to carry in their hands branches of palm on all their high festivals, especially on the Feast of the Tabernacles. And there is this additional similarity, that on that feast, as well as on this occasion, the multitude sang repeatedly: "Hosanna, Hosanna," which, as Dom Calmet relates, was a form of gladsome salutation or of welcome; and which means literally, in Hebrew: "Save, we pray." On the Feast of the Tabernacles, the Jews, in crying out Hosanna, Hosanna, called on Jehovah for blessings and happy omens for the ensuing year. And, on this present occasion, the same people, by very same words of exclamation, requested the "Son of David," that is, the Messiah, to bless them and enrich them with heavenly gifts. Another proof that the branches strewed before our Lord were such; that is, palm branches, is sufficiently indicated by the well-known historical fact that the space between Bethpage to Jerusalem—a distance of hardly two miles (exactly 9000 feet)—was well planted with palm and olive trees. Indeed, the little village of Bethpage, through which our Lord passed on his way to Jerusalem, stood at the foot of Mount Olivet, or of Olives. It is quite likely that some of the Jews cut branches of olive trees also, as expressing in their eyes an ennobling and beautiful symbol, scarcely inferior to that of the palm. Then, let us see, for a little while, what is the speculative signification of both trees: The palm has, from the remotest antiquity, constantly been used as a

And the Christians, during the era of persecutions adopted it, also, as a sign of martyrdom. Now, the palm-branches strewed before our Saviour signify, 1st, the victory he was, on that day, winning over his mortal enemies; 2nd, the victory he had already won over death by raising Lazarus, a few days previous, to life again; and 3rdly, by anticipation, his greatest victory—the victory over Death itself, in His own person. But, however, the palm of Finas victory was to be obtained only after the palm of martyrdom; and the latter palm is also a palm of victory; for "to die for Christ—for God—is to conquer," was the constant and brave saying of the early Christians. "Ergo vincimus cum occidimur"; therefore, we conquer when we are killed, says Tertullian; and St. John in his Apocalypse, tells us that those who shall have vanquished the old enemy of mankind will stand before the throne of the Lamb holding palms in their hands; "portantes palmas in manibus eorum." The palm-tree symbolizes also immortality by its perennial duration, the permanency of its ever-green leaves, the durability of its undecaying wood, and its towering height. The olive tree is the emblem of peace. To prove that this symbol was so understood from the earliest ages of mankind, I have only to mention the fact that when the dove returned to the ark with a bough of an olive tree, "Noah understood thereby that the waters had ceased," i.e., that God had made peace with the earth. So, in this present in-

stance, the Jews signified by their action that he whom they were welcoming was in very deed the "Prince of Peace," the harbinger of universal peace over the entire house in general, and of Israel in particular. But I must hasten on; and not dwell too long on this rather abstruse, yet very interesting subject of religious symbolism. The festival of Palm Sunday is also called, though very rarely, the Flowery or Florid Easter. And it may not be amiss for me to state here, incidentally, a thing that many of you, no doubt, know; namely, that the name of Florida was given to the most southern state of the American Union because the eastern coast of said state was discovered by Spaniards.

ON PALM SUNDAY, which, in their language, they frequently call Pasqua florida. The reason of this appellation is because it was the general custom, until not very long ago, to carry in the procession enormous bunches of both natural and artificial flowers. Indeed, it is still the custom in Rome to form the palms of the Pope and of the Cardinals in the shape of beautiful pyramidal bouquets made of palm branches artistically intertwined with artificial flowers. This Sunday was also called the Sunday of the Candidates—"Domenica Competentium"—because it was on that day, in the first ages of the Church, that the catechumens came to ask of their bishop the grace of baptism, which was to be administered to them, if found worthy, on the following Saturday—that is, Holy Saturday. And as to prepare them for that great sacrament, it was the custom, on this occasion, to wash their heads, and on this account the day received likewise the name of "Domenica Capitiarium." Among the Greeks the day was called the "Sunday of Indulgences"—"He harte ton philonion"—because it was the well-established custom, in the East, for Emperors and Patriarchs to grant pardons, amnesties, or some other favors to their subjects.

In all well-appointed churches, there is a procession made on that day. And this procession represents the crowd of worshippers who went out of Jerusalem to meet Our Blessed Lord, and who accompanied him into the city for the purpose of crowning him King. This procession is certainly very ancient in both the Eastern and Western Churches. St. Isidore of Seville, who lived in the latter end of the sixth century, mentions it in his great work, entitled: "A Chronicle, from the Origin of the World to the year of the Lord 634." The observance of this ceremony was strictly enjoined, and so universally recognized that even anchorites and other monks used to assemble together and take a solemn procession on that day, and when the solemnity of the day was over, they all returned to their respective hermit cells to reconventualize to prepare themselves for the approaching

FEAST OF ESTER. The procession is set in motion by these words, sung by the Deacon: "Procedamus in pace." "Let us go forth in peace," to which the chorists in the choir answer: "In nomine Domini." "In the name of the Lord." This recalls the invitation which the children of the Hebrews made to one another, to go and meet the Saviour of Israel. During the procession, that portion of St. Matthew's Gospel which has relation to the preparation for Jesus' entrance into Jerusalem, and his progress thither, is sung in a sort of recitative form. On the return of the procession, the celebrant with his ministers, together with the rest of the people, stop at the closed door of the Church on the outside. Then two choir boys, standing within the church, close by the main door and facing the procession, sing these joyous words: "Gloria, huns, et honor, etc.," which may be rendered, in English, as follows: "Gloria, praise and honor be to Thee, O Christ, Redeemer and King; to Thee of Whom the little children celebrate Thy triumph by holy hosannas." The second and third stanzas of that beautiful hymn, which might be aptly called a song of welcome, run as follows: "Thou art the King of Israel, the noble Son of David, O Holy King, Thou comest in the name of the Lord. All the choirs of the angels of Heaven, all the men of earth, and all creatures, sing thy praises. The Hebrew people come with palms to meet Thee. Today we present to Thee, our prayers, our hymns, and our vows." After each verse, the clergy who are still outside repeat: "Gloria, huns, et honor, etc." When the two little singers have finished their sweet and touching address of welcome, the subdeacon knocks at the door of the church, which is at once opened, and a response with its versicle is immediately sung: "The Lord is about to enter the Holy City: the children of the Hebrews, proclaiming the resurrection into life, went with palm branches and cried out: Hosanna in the highest; which the people hearing went out to meet Jesus on the way, carrying palm-branches." In some ancient liturgies a very touching, as well as striking dialogue takes place at this stage of the procession. The celebrant himself

and sings—Principes, aperite portas vestras, etc. Princes, open your gates, open wide ye eternal portals, and the King of glory shall enter. Then the two little chorists enquire in Latin, singing: "Quis est iste Rex gloriae?" "Who is this King of glory?" The dialogue having been repeated three times, the doors are finally thrown open, and the procession enters into the church. Now, what does all this mean? Listen!—The Church—the material Church, I mean—is the image of the Heavenly Jerusalem, towards which we are all journeying during the days of our mortal pilgrimage. It is also more directly, but less strikingly, the terrestrial Jerusalem, through the gates of which our dear Lord desired with a longing desire to pass. The celebrant priest represents Jesus Christ, the deacon and subdeacon, the faithful Apostles; the rest of the clergy, the disciples; the people who follow in the rear, the Jerusalemians or the faithful. The choir-children, who are inside the church, represent the citizens who had remained within the walls of the city. The people who went forth to meet our Lord represent also the elect of God; and those who remained in the city, the angels of heaven. You see, then, that there is a twofold picture or symbolical grouping

in this scene. One of them recalls the actual entrance of the Saviour into the earthly city of Jerusalem, before His ignominious death on the cross; and the other symbolizes the entrance of the same Blessed Saviour, after his glorious Resurrection from the dead, and the consummation of His great design for the redemption of man, into the celestial Jerusalem, accompanied by a multitude of happy captives whom he has ransomed, and met by an innumerable army of angels who, in profound adoration, welcome that "King of glory"—their King—into His everlasting Kingdom. The Mass of the day is then celebrated. There is, however, nothing in it which distinguishes it from ordinary Sunday masses, except the singing of the Passion of our Lord according to St. Matthew. The execution of this beautiful piece of musical composition:

IS TRULY GRAND and impressive when suitable voices can be found for the intelligent and artistic rendition of its several distinctive parts. There are, as you no doubt know, four parts in it; and all the four very different in composition and expression from one another, but all most admirably suited to the sense that the words convey. It is a kind of dramatic acting, a sort of opera or rather oratorio, in which appear, as the dramatic personae, 1st, the historian; that is, the Evangelist, who is a tenor, and who acts his part in a high and even manner; 2nd, the servant, the ancilla, so-called, who is a counter-tenor, and whose notes are rather high and somewhat grating; 3rd, Jesus, who is a deep and solemn bass, whose notes are slow, long and all within the two lower bars, or staves; and 4th, the populace, whose notes are high, full, boisterous and passionate. To say that the immortal Palestrina is the author of, or it not the author, at least and certainly the reviser of this truly sublime piece of musical composition is, at the same time, to assert its excellence. At the very service is sung one of the purest and most correct in a grammatical, or classical sense, as well as most touching, hymns of the Catholic Liturgy, named, the "Vexilla Regis prociat." "The standards of the Immortal King are unfurled," etc. At the stanza: "O Rex, Ave spes unica!"—"O Cross, our only hope, we salute and adore thee!" all kneel on their knees, as do the reverential homage to that precious wood on which our Blessed Redeemer shed all His blood, save to the very last drop, for the redemption of us all, poor fallen and helpless creatures. This elegant piece of versification was composed by Fortunatus, Bishop of Poitiers, in France, in the year 645, on the occasion of the solemn reception of a large portion of the true Cross, donated to his Cathedral by the Empress Justin II, at the instance of St. Radegonde. Such, indeed, is the practical perfection of that beautiful hymn that it has won for it, under the name of "The Christian Hymn." It is certainly worthy of the best epoch of the Augustan age, although written in that much slandered century, the seventh of the Christian era. Palm Sunday is, then, the first day of that most eventful and memorable week—a week which also has revived several names. It is, however, generally called

THE HOLY WEEK, the Great Week. (In Latin, Hebdomada majora; in French, la semaine-sainte or grande-semaine; in German, Charwoche; in Greek, hebdomada megas; in Italian and Spanish, semana santa.) You see that in all these languages the qualifications given to the week are those of holy or great. Great and holy indeed, is it, by the combined facts of an awful tragedy, the immortal consequences of that tragedy, and the adorable victim in that tragedy. In some countries, the week is called "the week of Pardons" or "the Week of Passion," or "Pond Week;" the former appellation is used to denote the great and wonderful mercies which Our Divine Saviour has shown towards mankind; and the latter on account of the sufferings He endured during said week. The Greeks call it, indifferently, the Week of Indulgences, the Week of Sorrow, the Days of the Cross, the Days of Torments. Our Blessed Saviour, after His triumphant entry into Jerusalem, spent the few days, four in all, preceding His apprehension, in instructing His disciples and the multitude of His followers. His first act was to go to the Temple, the only temple that then existed on the face of the earth where the true God was adored, finding therein sellers and buyers and money-changers trafficking. He cast them out of it, saying: (quoting the words of Isaiah, chap. lv., v. 7.) "My house is the house of prayer; but you have made it a den of thieves." By this last clause of our Lord's sentence we may reasonably infer that these merchants were not dealing fairly in their bargains, or else they would not have been called thieves. But let this be what it may, it is certain that this summary treatment of Jesus towards these merchants brought up on Him their mortal enmity and bitter resentment; and we may well presume that these same men—thieves, as Jesus calls them—were not less active than were the Pharisees and Levites in instigating the rabble against our Lord; nor less loud than they in heaping of reproaches and taunts on Him, and in condemning Him. When our Saviour had driven those men out of the Temple, he came to Him talking the blind, and the dumb, and the lame, and He healed them. We next find Him in Bethania; but soon returning to the city, hungry, He saw a sturdy get-together, He cursed it, and it withered away to earth. We are—as of us—as it were, left, faintly in the

OR HIND OF THE LORD. We be to us, if notwithstanding an excellent soil, the result of a good and solid Christian education, and a good training, and watering (the constant flow of God's heavenly graces), we remain like that fig-tree of the gospel that stood by the wayside, sterile, bearing leaves, indeed, but no fruit! He again went into the temple, and put the chief priests and the ancients of the people, who had come to him, as he was preaching, into a new dilemma. Then, he told them the striking parable of the Master of the Vineyard and the Husbandmen. On another occasion of the same week he confuted the Sadducees by showing them which is the first commandment; and puzzled the Pharisees by quoting a verse of the 104th Psalm.

Again, we find him denouncing the heretics of his time—the Scribes, Pharisees, Sadducees, Herodians, etc., for their hypocrisy, ambition, intellectual blindness and materialistic tendencies. Finally, he foretold the complete destruction of the Temple, and the last judgment. When Jesus had accomplished all those marks, he said to his disciples: "You know that in two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified." (Matthew xxvi., v. 2.) This must, therefore, have been said on Tuesday, two days before the eating of the Paschal Lamb. On the morning of the first day of the Azyines, the disciples came to Jesus, enquiring of him whom he desired they should prepare for him and then the Pasch. This being settled, and at once done, Jesus sat down in the evening of Thursday with his faithful followers, in order to partake of the unbleven bread, and so fulfil one of the principal requirements of the Mass—Law, during the celebration of the great Feast of the Pasch. The word pasch, in Hebrew—from the verb pasach—means literally a jump (Latin, saltus), a "passing over," because the feast of that name was established in memory of the passage of the extramitting angel through the Kingdom of Ramses III, the then pharaoh of Egypt, on the night that preceded the going out of that country of the children of Israel, sparing—literally jumping or skipping over—the houses of such of the Israelites who had sprinkled their doors with the blood of a lamb—a male yearling, as they had been previously ordered to do. In the 13th chap. of the Book of Exodus, etc., he found a full account of how the paschal lamb was to be killed, prepared and eaten. Suffice it for me to say here, that one of the most important observances on that occasion was to abstain from eating any leavened bread, not only on that day, but, likewise, during the seven days following the immolation of the lamb.

SO STRONG WAS THIS COMMAND that any Israelite who violated it, that is, eating leavened bread, was to be punished with instant death. The word Azyines means, in Greek, not fermented, unleavened. It was during the night of that day that Jesus made the solemn and melancholy warning that one of his chosen twelve was to betray him. And as everyone of them was much troubled by that report, each inspired of his Master, "Is it I, Rabbi?" Judas, also, (the very one who was about to betray him) made bold to say likewise: "Rabbi, I am I, Domine?" to which Our Lord, by a special mark of generous frankness and admirable mercy, mildly answered him: "Tu dixisti." "Thou hast said it." While they were still sitting at supper, Jesus took bread and wine, blessed those natural elements, and gave them to His disciples, thereby instituting the most wonderful of the sacraments, the Sacrament of the love of a God to his faithless creature, the august Sacrament of the Holy Eucharist. It was concerning this ineffable and adorable Sacrament that Jesus said: "I am the bread of life. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever. And the bread which I will give is my flesh, which I will give for the life of the world. He that eateth my flesh and drinketh my blood hath life everlasting; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I abide in him. This is the bread that came down from heaven." (See chapter VI. of St. John's gospel, where these and many other very striking texts are found.)

How clear, how precise, how iterative all this is! Who can mistake the sense of these most plain, most obvious, and at the same time, most forcible words? Language, I assert, can not convey ideas in a clearer, simpler, and more direct manner. Let us again read over those words and arrange them, as we do so, in a strictly logical order:— 1st. Jesus is the Bread of life. 2nd. That Bread came down from heaven. 3rd. It is a living Bread. 4th. Men must eat of that living Bread to have life in them. 5th. That Bread is his flesh. 6th. That flesh is meat indeed for man. 7th. And that meat is the living Bread that came down from heaven—Jesus himself. You see, by this series of propositions, that the last one is formulated in about the same words as the first was; and contains, moreover, the substance of all the others, proving the wine to be perfectly logical. Admit the first proposition, and all the others must necessarily follow.

This doctrine, taken in its most natural and literal sense, is indeed a wonderful mystery—the very depth and height and breadth of the stupendous love of the Redeemer or His ransomed children, the very cornerstone and keystone of the Christian Religion; for it is evident that a sacrifice, a victim and a sacrament, a sustenance, and, indeed, existence, the very essence and fundamental basis of all forms of religion, in the human family. How, say you? Hear me. All can necessarily suppose an expiation; every expiation a sacrifice, every sacrifice a victim, every victim a sacrificator. Now, in our holy religion the sacrifice is the renewal at Mass, in an unbloody manner, of the bloody immolation of Calvary's Mount. The price of sacrifice is paid for, in our churches. The victim is Christ, Himself still. The sacrificator is the priest whom Christ commissioned to do this in commemoration of Him.

UNTIL THE END OF TIME. In the Jewish religion (which was essentially a religion of figures and types, prophecies and typifying the realities and occurrences of Christ's holy religion), the sacrifice was the immolation of calves, goats and other animals. The price of sacrifice was the altar of holocaust made of setim-wood, the victim was the animal without blemish, and the sacrificator was the Israelitic priest. But all this, however, has been abrogated and superseded by the law of Grace, when Jesus Christ, the minister of our Faith, has promulgated to the redeemed children of Adam.

The Catholic doctrine that holds that in the adorable Sacrament of the Blessed

Eucharist there are present, really and truly, under the appearances of material bread and wine, the body, the blood and the divinity of Our Lord Jesus Christ can be proved against dissenters by three reasons, each unanswerable, each irrefragable. Let us now consider them separately:—

1st. It behoves the wisdom and goodness of God to proclaim His laws or commands, particularly such laws or commands as bind under the highest penalty—the penalty of not possessing life everlasting—not only in the ordinary and obvious sense that words convey, but also in such a way as to be easily and correctly understood by the generality of mankind. For a still stronger reason is he bound by every one of His perfections to correct the judgment of such men to whom He would deign to speak if wrongly understood; or, worse still, if not understood at all. Suppose, for the sake of argument that Moses had misunderstood the application of one or more of the commandments he had received from Jehovah on Mount Sinai; is it not quite clear that the Divine Legislator would have been bound to correct him and to set him right? Most certainly; or else He would not have been infinitely good, nor wise, nor just. Now Christ was God; and, as such, he was necessitated, by his very divine nature, not to in his men into error; nor yet could he suffer his hearers

TO MISUNDERSTAND HIM. So, when Our Blessed Saviour said: "Unless a man be born again, he cannot see the Kingdom of heaven;" Nicodemus, one of the princes of the Jews and a master in Israel, understood him in a natural sense, and exclaimed: "How can a man be born again when he is old?" Thereupon Jesus immediately corrects him by saying: "Unless a man be born again of water and the Holy Ghost, etc.—But when Our Divine Lord said: 'Unless you eat my flesh and drink my blood, you shall not have life in you,' the Jews, who heard him say so, wondered greatly, and said among themselves: 'How can this man give us his flesh to eat?' To this objection, Jesus merely reiterated the very words he had uttered before; and even corroborated it by adding this clause: 'For my flesh is meat indeed, and my blood is drink indeed.' Many of his disciples, hearing this, were scandalized or at least greatly puzzled, and said: 'This is saying hard; who can hear it?' They therefore, not believing what Jesus had said, departed, and walked no more with him. Jesus perceived this, and murmured: 'They are some of you that believe not.' He saw, certainly, that the faithless disciples, leaving the synagogue, were returning to the fatherly law, he said to them: 'Will you also go?' Now, I ask, was not Our Blessed Redeemer, by every dictate of justice and reason, to reprehend, or at least try to undeceive, those who were leaving him—his disciples, his particular flock? He thought that they did not rightly understand him? But they, and all others, understood him in the very sense he wanted them to understand him and, consequently, he had nothing else to say to them, nothing different from what he had said before. (CONTINUED ON THIRD PAGE.)

In Ten Minutes.—Why?

The London, Eng., Figaro says: "One of our oldest subscribers writes us, that having suffered for more than ten years from a stiff and painful knee, he was permanently cured in less than ten minutes after the first application of St. James' Oil, and asks how we account for this; is it not almost magical?" Answer: St. James' Oil was compounded to cure pain promptly and permanently.

OMAHA, Feb., March 28.—Envoy O'Kelly, of the Bennett faction, arrived yesterday and was informed by a delegation of representative Irish Americans that Omaha would not contribute to the election fund until the present difficulty was adjusted. "The Goal Reached." At last my genius is recognized!" exclaimed the artist, exultingly as he waved a letter aloft. "Oh, tell me about it," said the delighted little wife in reply. "This letter is from a prominent soap-firm, asking me to paint a picture to be used as an advertisement."—Epoch.

An editor who started a little paper five years ago is now a millionaire. Nothing is impossible where industry and economy are combined with good looks. He married a rich wife.—E.

Advertisement for 'The O.L. Emulsion' featuring 'Cod Liver Oil' and 'Hypophosphites of Lime and Soda'. It claims to be a cure for various ailments like Scrofulous and Wasting Diseases, Chronic Cough, Loss of Appetite, Mental and Nervous Prostration, and General Debility, etc. It is described as 'no other emulsion is so easy to take' and 'it does not separate nor spoil'. The price is 50c and \$1 per bottle.

Advertisement for WILLIAMS PIANOS. It states that the pianos are endorsed by the best authorities in the world, with 5000 in use in Montreal. The sole agents are WILLIS & CO., located at 1824 Notre Dame St., near McGill St. They also sell Knabe, Williams and Bell pianos, and bell and uxbridge organs. The text emphasizes their artistic manner and reasonable rates.

Advertisement for CANADIAN PACIFIC RAILWAY. It promotes 'GLOBE CIRCLING EXCURSIONS' and 'THE "EMPERESS OF JAPAN"', offering travel opportunities around the world. It mentions routes to Hong Kong, Japan, and other global destinations, with details on ticket prices and travel conditions.

Advertisement for DR. J. M. FERRIS, a dentist. He offers services for the preservation of natural teeth and artificial teeth, using the latest methods. He is located at 31 St. James Street.

Advertisement for THE MEDICAL HALL, located at St. James Street and Windsor Hotel. It promotes 'The Canadian Cough Emulsion', highlighting its effectiveness for various respiratory ailments and its pleasant taste.

Advertisement for W. H. D. YOUNG, L.D.S., D.D.S., a Surgeon-Dentist. He is located at 1694 NOTRE DAME STREET and offers dental services, including tooth extraction and artificial dentures.

Advertisement for DONALD KENNEDY of Roxbury, Mass., who promotes 'GERRY P. MONARY SYRUP'. He also advertises 'DONALD KENNEDY'S Self-Raising Flour', claiming it to be the best and only genuine flour available. The advertisement includes details about the product's benefits and where to purchase it.