

and then see to my nag, that he fares well at the meal tub.

"He, that agon," he resumed, as the innkeeper approached with the wine, "comes to cheer the traveller's heart, like a blink of the sun in January—give thee health and grace, honest Goodniff."

"Ay, ay, honest Goodniff forsooth! thy tone is changed somewhat of the earnestness."

"In vino veritas, master tapster, as Roger Ascham said when Fairfax proclaimed the queen's divinity over a bumper of Burgundy. But haste thee, haste thee, friend; don't thou doublet and stoppers, and hie thee to the stable."

Southron, by whom name the innkeeper received the traveller, soon divested himself of his cloak and boots, unbuckled his small sword, and sat down before the cheerful fire, seemingly well pleased with his quarters.

"Thou shouldst teach thy tongue better manners, or it may make thee a greater fool than thy friends take thee for."

"Grace and patience!" ejaculated Goodniff. "I think thou, most circumpect keeper of Ashley Park, that I have kept the Whitehorse of Wimbledon for nearly twenty years, and not yet learnt to measure my speech, as I do my ale, to suit my customers?"

"I know not," replied Southron, "how thou pleasest thy customers; but I know thou wouldst pleasure me more if Evesham was further removed from the top of thy memory."

"Altho' I was not to hear thee speak so glibly of Evesham tales and pastimes as thou'rt wont to do," observed Southron tartly, "thou shouldst teach thy tongue better manners, or it may make thee a greater fool than thy friends take thee for."

"For things one sake, I say, beware thy tongue, or it may lose thee thy windpipe."

"I have just told thee," observed Oliver, "that would be as chance willed it; but methinks I could find a way of requiting him for his pains."

"As how?"

"By finding him an axe instead of a halter and gallows; the former being more honorable, and best befitting his high deserts."

"Goodniff, thou'rt in a serious misadventure," observed Southron, suddenly changing his tone, when he found his companion was not to be won by intimidation.

"I have just told thee," observed Oliver, "that would be as chance willed it; but methinks I could find a way of requiting him for his pains."

"Well, well, a truce with this foolery; I have other work on hand to-night, and would fain ask thy counsel and aid, mayhap," said Southron, cautionally.

"And thou'lt promise?"

"I am just telling thee," observed Oliver, "that would be as chance willed it; but methinks I could find a way of requiting him for his pains."

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MGR. CAPEL ON TRUE CULTURE

The Relation of Education to Crime Traced by a Master Hand.

New York, Oct. 22.—There was a large audience at St. Paul's Church, in 17th street near Lexington avenue, last night, to hear Mr. Capel lecture on the subject of "True Culture."

"The whole discussion," said the lecturer, "turns upon this single fact: 'Does all end with death?' If so, we might say, as the Apostle Paul has observed, 'Let us eat and drink for to-morrow we die.' But I will take the view that life is but a stepping-stone to a greater existence to that which is never to end, then must the character of our education be of another kind. I take it for granted that the audience is fairly Christian; but yet I will deal with the double question, I will deal with the secular part; and then with that which is required in Christian education. There should be a physical, intellectual and moral training. Education in its true sense must cover the whole field. If the intellect alone is cultured and the will neglected, education only becomes a power for indulging the will. There must be education of both head and heart. If not, man, instead of being educated becomes a deformity, and his intellect is spoiled or dwarfed. So far as the thorough education of both body and intellect is concerned, we are at one with the secularists. We advocate the full development of both, and join hands with the secular party in this respect; but we are not unmindful of the fact that the body is to be subject to the spirit.

"The body, however, must be brought into subjection and treated with a certain amount of severity in order to make it subservient in carrying out the intellectual work we have to do. When memory and imagination have developed themselves, then comes out the power of thinking. You can tell a child of five or six years the strangest stories, and it will bubble over in the delights of its imagination to listen to the most amazing exaggerations; but if you present a problem in arithmetic or algebra to its mind, it becomes trisomic. Facts must be gradually presented to the memory and imagination, so that the child may be enabled to see and observe and think for itself. Everything should be done to enrich its vocabulary and draw out its descriptive powers and to give promptitude to its faculty of memory, but there is an obligation upon the Christian to do more. We are made not merely for this world, but for the next."

Mr. Capel went on in a very eloquent style to argue that our knowledge of futurity through our belief in revelation amounts to a positive certainty; that people can be just as certain of a future state as they are about any country in Asia or Africa of whose existence they have only been informed by credible narrators; and that our education for the present state of existence was of small account when compared with that which we should receive for the future state regarding which the Church furnishes such positive evidence.

"Men often look upon intelligence as a kind of god upon earth," continued the speaker. "Statesmen say: 'Culture our people. Let them be familiar with all the knowledge they can obtain, and then we shall have a people free from crime and other misdeeds that hang over us.' Let me put a simple question to every man, woman and child. Do you know the commandments of God Almighty? Do you break them? You see then it is possible to have knowledge and not the power to do good duty. The worst crimes that have been committed during the last fifty years in England were by men who were not ignorant, but fairly educated. Some of them have been men of superior education, who have plotted for months and some time years, with the aid of knowledge and science, for the destruction of their fellow-creatures. When men fail morally, the greater want is to the will and not in the intellect."

The speaker then entered into a dissertation on the obliquity in judgment and public opinion which would uncharitably punish upon a boy for a petty theft, while, under the disguise of commercial transactions, wealthy merchants were permitted to commit all kinds of enormities in defrauding their neighbors. He continued: "We must not cast our stones at the poor. It will never do for us to stroke ourselves down with a feeling of self-satisfaction and say we are not as other men. In this talk about bane blood and a person being born refined, there is a great deal of nonsense. The child is born to falsehood, and has a tendency to make everything that gets hold of its own. It takes a great deal of training to make it (the child) understand the difference between men and truth. There is only one true educator. It is the mother. The woman who aspires to become a mother should be possessed of the most extraordinary qualities."

The speaker concluded by urging the necessity of the spiritual and moral education and the falseness of culture, which he advocated as the best for making "good citizens of this world as well as the next."

FATHER'S AWFUL CRIME

FOUR MURDERS AND A SUICIDE.

Newark, Ohio, Oct. 26.—The vicinity of Frye's Creek Valley, about one and a half miles north of Look Seventeen, was thrown into a fever of excitement yesterday by the news of a horrible and shocking tragedy committed there. Mr. J. Nolauba, a neighbor, had occasion to go to Albert Finzer's house yesterday to keep an engagement. He found all the doors locked and windows nailed down, all from the inside, and could see no one moving within the premises. Several neighbors were soon aroused by him, and then an entrance was forced by prying open a window.

The sight that met the gaze of those who first entered was appalling in the extreme. Five corpses were within the scope of vision. In a small cot on the east side of the room there lay two little girls, the oldest about 5 years of age, their brains beaten out with some blunt instrument; the dead body of Mrs. Finzer was found on a bed in the corner of the room, her throat cut from ear to ear. By her side lay the youngest babe, with its brains knocked out. On the north side of the room and near the cot where lay the two dead children were the lifeless remains of the father.

An empty gun barrel by his side and a broken lamp lying on the floor near him told the story of his tragic death. As the gun

barrel had no hammer or stock, he must have loaded it, and then held one end in the fire of the lamp till it exploded from the heat, with the other end in his mouth, as the load tore the side of his head away and stained the wall and window curtains with his blood. There is not the least doubt but that Finzer murdered his entire family, as the doors were locked and the windows were all nailed down from the inside. Finzer had been sick for some time and had been advised by his physician to quit work for a while. Brooding over his inability to work for the support of his family no doubt drove him insane and led him to commit the awful deed.

CHARLIE BOSS.

A LOVING FATHER WHO IS STILL SEARCHING FOR HIS BOY—ANOTHER DISAPPOINTMENT—A MOBERSE PREVENTED FROM SPEAKING BY LYONS.

St. Louis, Mo., Oct. 24.—Mr. Boss, father of the long lost Charlie, who left St. Louis for Philadelphia to-day, was called here by a sensational story from Edwardsville, a little town in Madison county, Ill., about fifteen miles from St. Louis.

About the 5th inst. one Price, a tailor at Alton, Ill., claiming to be a detective, reported to the town marshal of Bethel that he knew positively where the boy was secreted, and he induced the marshal to accompany him to the place, in Wood River township. When the houses which he pointed out as the hiding place of young Boss was reached he requested the marshal to remain quiet while he reconnoitered. Soon three shots were heard and Price came running from the rear of the house, claiming that the inmates had fired upon him and displaying a wound in the fleshy part of his thigh as evidence of his assertion. The physician who attended him in Edwardsville, however, declared that Price must have shot himself, as the wound was powder burned and three chambers of Price's revolver were empty. Prior to his communicating with the marshals Price had written to Mr. Boss, at Philadelphia, informing him of his alleged discovery.

PARENTAL RAGERNESS.

Mr. Boss at once came on to Edwardsville and consulted with J. H. Yeager, the prosecuting attorney of Madison county. That gentleman had learned from Price that he had derived his information from Charles Donnelly, a young man who was sentenced to one year in the Chester Penitentiary last Tuesday for a burglary. After a thorough investigation of the matter Donnelly was approached by both Mr. Boss and Mr. Yeager. He said that he did know where the boy was in charge of a negro family, but he would give no further information. He declared that he had simply told Price that he knew this, and Price was simply trying to gain glory for himself.

A BURGLAR'S REPUTATION.

When asked why he would not tell the whole truth to Mr. Yeager, he replied that the latter had prosecuted him bitterly and would grant him no stay or continuance. Mr. Yeager said he had his reputation to maintain, to which Donnelly retorted that he too had a reputation to maintain, and that he would keep his secret. Knowing that he was a Catholic, and believing that a priest would have more influence with him, the party enlisted the services of the Rev. Father James Smith, rector of St. Mary's Church, Edwardsville. The Rev. Father Smith told him that if he could give Mr. Boss any information and assistance that would not criminate himself or his friends he should do so. Donnelly replied that he could not give any information without criminating himself and "a whole family," and that his freedom for one year could not be weighed against the chance of sending a whole family to the Penitentiary.

A BURGLAR'S PROMISE.

All efforts with him—even the offer of a pardon—failed; but he said that as soon as he had served his time he would do all in his power to help Mr. Boss find his son. Mr. Boss said that he did not place much confidence in the story, as he had personally seen six or seven hundred boys, each of whom was alleged to be his son, and in each instance the story was a false one.

PITTSBURGH, Pa., Oct. 21.

A new clue had been found in the Charlie Boss case by a statement made by a gentleman here from Wyoming Territory, who says that Henry Mosher, a brother of the Mosher who admitted the kidnapping of Charlie, was lynched near Cheyenne five weeks since. Mosher begged that his life should be spared twenty-four hours, and said he would give the world information for which he had been seeking for years past. He admitted having had in custody a person held for ransom for more than a year, and said he had been driven to the Far West by the hot pursuit of the detectives. The time was not allowed him and he died with the secret. The crime for which Mosher was lynched was the killing of J. H. Wentz, a said the murderous assassin on Jim Knight.

McDERMOTT'S BLUNT DENIAL.

BROOKLYN, Oct. 24.—Under date of Oct. 9, Mr. James McDermott has written a letter from County Dublin, Ireland, in which he enters into an elaborate denial of the recent charges that had been made against him respecting his fidelity to the Irish cause. The document covers in detail many pages, and much of it is given in a review of the public accusations made against him by O'Donnovan Rossa. He denies that (McDermott) was taken to a Liverpool hotel in a closed cab by detectives, and says he was arrested on the Mercury on the 6th, and was driven direct to the Bridewell Prison. He also denies that he was in Canada, as alleged by Rossa, for the purpose of entrapping him there, and explains the reasons that induced him to visit Canada, and gives an account of the course of his visit there, and also of his motives in visiting the various cities in the Dominion, which he explains as considerable length. McDermott characterizes each of Boss's statements as a series of insidious lies, and brands him as a traitor to his cause.

FRANCO-AMERICANS IN THE UNITED STATES.

The following statistics were furnished to the Boston convention by Mr. Ed. F. Lamoureux:—At Fall River the French Canadian population numbers 12,000, there are 250 electors, 3 churches, 2 convents, 1 college, 1 orphan asylum, 1 lawyer, 6 constables, 30 grocers, 150 clerks, 1 newspaper, 10 doctors and 6 bakers. In Boston there are 4,000 Canadians, 3 doctors, 5 dentists, 500 laborers, 200 clerks, 800 children attending school, 150 electors, 1 newspaper, 1 church, 1 St. Jean Baptiste Society, 1 institute, grocers and 4 contractors. In the Salem Mass., the French Canadian population amounts to 2,000, of whom 400 are children over 14 years of age, 50 attend the Catholic schools, there are 40 traders, 45 shoemakers, 150 tanners, 700 in the cotton mills, 12 barbers, 4 gilders, 60 mechanics and 1 St. Jean Baptiste Society founded in 1882.

CATHOLIC NEWS.

The new Apostolic Delegate has taken up his residence with the Renedictin Fathers at St. Patrick's presbytery, Quebec, and has commenced an active presentation of the work connected with his mission. All the Bishops of the Province, and several private citizens have been summoned to give evidence. After getting through in Quebec, he comes to Montreal. He paid his respects to the Marquis de Lorze and Princess Louise on Wednesday, and yesterday he held a reception at Laval University for the professors, and on Monday he holds a public reception.

What a contrast is afforded between the wealth and luxury of the Establishment and the poverty of the Bishops of the Catholic Church in Great Britain! A striking example of this apostolic poverty is afforded by the inventory, which has just been returned, of the personal estate of the late Most Rev. Dr. Straff, Archbishop of St. Andrew's and Edinburgh. His estate amounted to no more than £11, from which are deducted debts and funeral expenses amounting to £13, leaving £28 as the sum chargeable with duty. The late Archbishop was very charitable to the poor. There are no more zealous and hard-working men than our Catholic Bishops, and few with so little worldly wealth.

That the imagination of the interesting individual whom the London dailies call "Our Roman Correspondent" is in no danger of losing his wonted fertility was proved the other day, on the occasion of the election of Father Anderley to the Vicar-Generality of the Society of Jesus. The election, we were asked to believe, was conducted amidst a scene of uproar, heated contests arising out of the claims put forward by the representatives of the rival interests of Italy, Germany and France. Father Anderley, we were also assured, was a German—a circumstance which was calculated to excite the hostility of the French Fathers. As a matter of fact, Father Anderley received fifty-two out of seventy votes at the outset, the remainder being scattered votes; and the Rev. Father, instead of being a German, is a Swiss. We may add that the following Assaillants—i.e., permanent councilors of the General—were elected for the several languages in which business has to be transacted:—Italian, Father Cirruga; Spanish, Father De La Torre; French, Father Blanchard; German, Father Gaspar Hovel; (until now Rector of Ditlem Hall); English, Father Keller, (an American).

THE PAPAL DELEGATE.

His Voyage—his Views—his Intentions. QUEBEC, Oct. 23.—After the rush and the roar of the viceregal reception, when the special train for Ottawa had left the Palais station, I repaired to the quiet precincts of the Episcopal Palace to have an interview with the Papal Delegate, who received so imposing a reception yesterday. When I asked for the private young parlor informed me that he was not residing there, and further vouchsafed the statement that he was not an obligate but a vicar apostolic. When I suggested that his true title was "COMMENSAL APOSTOLIC,"

the youth blantly assented, and I afterwards discovered that I had hit upon the true name. With a friend from Laval, I then repaired to St. Patrick's Church, where I was told that Monsigneur had taken up his abode, as being a Christian monk, and therefore, a conventional religion, he preferred to put up with members of a regular order, like the Renedictinists of St. Patrick's. Upon sending in my card I was shown into a little parlor and a moment after Monsigneur made his appearance, receiving us very graciously and with much ease. He bears the leading Flemish traits, fair hair, light eyes and florid complexion. His is of medium height, well knit, broad shouldered, and not more than 55 years of age. He wears a black skull cap, black coat and

GOLDEN CRAN AND CROSS.

Although not a bishop, he will rank the whole episcopate during his official residence in Canada, and at yesterday's inauguration wore the mitre. Being questioned as to how he possessed the most honorable accolade before leaving Rome, and from the little he had seen they were fully confirmed. The people seemed to him to preserve the manners of old pre-revolutionary France, and to resemble many parts of his own Belgium. He has been residing in his Eternal City since previous to 1858, though, upon personal questioning, he has kept track of everything going on in his own country. He had naturally no information to give us as to

HIS MISSION.

having only just arrived, but he looks like a man that is going to judge for himself, especially as he is invested with full powers. He is cool and self-possessed, though very cautious. His eye is keen and observant. He speaks no English, and his French, though scholarly, is affected by the Flemish burr. He said that his voyage from Antwerp to New York, lasting thirteen days, had been pleasant enough, although one of his two secretaries suffered very much. Being asked whether he would soon visit Montreal, he said that he had booked for New York for that city, where he had intended to spend last Sunday, but, having got into the wrong cars at Troy, he had come considerably out of his way, and then pushed on direct to Quebec, passing through Montreal on Saturday night. He expected, however, to visit our city very soon. Having thanked his excellency for the interview, I went away with the impression that the Count of Rome had made choice of an excellent man to decide the vexed questions that are now dividing the ecclesiastical Province of Quebec.

REPORT.

To the Archbishop and Bishops of the Province of Quebec on the Progress and Organization of the Prefecture Apostolic of the Gulf of St. Lawrence:—

My Lords,—You erected the Prefecture of the Gulf of St. Lawrence and entrusted me with its organization. Already you have been of great help to me, and I am in justice bound to give you an account of the progress of this organization.

Last fall, I took under my care the Parish of the Port aux Esquimaux (800 communicants) and the missions of Batchoman (80 communicants), 18 miles distant, with a priest who acted at the same time as Vicar-Prefect and Vicar. At Natasquan was stationed a priest to attend 240 miles of the inhabited coast. At Magpie another missionary had to attend 120 miles of the coast and Anticosti. At St. Elude de Bathelme was stationed a priest to visit Mr. Girouard's lumber yards and 120 miles of the coast, besides two venerable Oblate Fathers most experienced in the great North Missions. Finally, a few missions of the west part were under the care of a priest from the Olchicoutal diocese. These stations had been attended since 1867 by missionaries

from Bimoussi—true heroes of devotedness and martyrs to duty. Chapels were numerous enough, but in a very poor state. Schools were kept up with the greatest of difficulty and notwithstanding the efforts of Bishop Lavigne and the personal sacrifices of his missionaries, need had closed the greater part of them. I visited, last winter, the 300 miles that separates me from Bimoussi to the west, and, this summer, all the inhabited coast of Anticosti, as well as most of the coast of the west. It was then I became acquainted with the horror of my predecessors, slighting at the same time over the stations that very soon wear its mission and prevent him from reaping very abundant fruits from his labor. A scattered population in extreme poverty has been likewise insurmountable obstacles to evangelism and schooling. Of my missionaries, so few in number, only one belongs to the Prefecture, the others have been but me. Rome promised me that the Congregation of the Faith would come to my help, and I am of opinion, My Lords, it had been decided between you I should get a sufficient amount to meet the most pressing wants.

To continue the mission among the Neepawa and Esquimaux, it would have cost me \$200.00; this was quite above my means; therefore, this summer no missionary has been sent to the 50 Neepawa families, nor to the 250 Esquimaux families. Quebec, always so generous and ever inexhaustible, furnishes me this year with two priests, thus allowing me to place one at Anticosti, while another will attend 160 miles of the inhabited coast in the eastern part of the Prefecture. Another priest is sent me from Olchicoutal to learn the Montagnais language with the Fathers at Bathelme. Father Arnaud, O.M.V., gave the yearly missions this summer to the Montagnais from Maskanaro to Bothamites.

Fishing is the only and quite insufficient resource of the population. In this respect there is no hope for the future. Last year was a year of dreadful sufferings; several schools had necessarily to be closed. This year I made an appeal to the religious and patriotic devotedness of Canadian school teachers; I have been understood and listened to. I can now open three schools closed through poverty, and establish three new ones. These school teachers come for a mere nominal salary. Books and school requisites are wanting. A great part of what we need has been bought with the former missionaries' money. I have likewise completed the teachers' salaries, or at least to be responsible for them, besides see that each missionary has what is strictly necessary, and their expenses is very high. Thus it cost \$50 to go round Anticosti, \$120 for the mission in the eastern part and \$170 for my trip last winter. That I might have priests belonging to the Prefecture, I took to my own house, last fall, two pupils, well educated and giving marks of a clerical vocation. I had to board them, clothe them, and give them all they required. They entered, this fall, Quebec Seminary, where one of them gets his board gratis. I had also to board and pay a Vice-Prefect. This fall I am taking two more pupils. Finally I had to buy a large quantity of church requisites absolutely necessary besides what was given me. Also a large quantity of books and classical necessaries.

This fall I will have seven secular priests and two religious attending the missions of the Prefecture, and four pupils in the seminary. Twelve schools are open. Next year four Sisters of Charity from Quebec will be charge of our school number one. I will have to buy and prepare a building for them. I rely upon God, first of all, and then upon powerful and generous protectors to build, without much expense of our own, an institute and a convent at Point aux Esquimaux.

This short report shows to Your Lordships to what use we put the alms you gave us last year. Religion and education, and consequently the citizenship, helped on the progress obtained through heritable selfishness on our part of our part.

It is evident from these facts that we are more than ever in want of your protection and your effective concours, My Lords. Should it be God and to you, we have been able to organize something last year, but the most serious task has yet to be performed. You cannot, therefore, abandon us. Let there be a generous and patriotic heart but must sympathize with ours?

Remain of your Lordships the most humble and grateful son in Jesus Christ, F. X. Bossa, Prefect Apostolic. Quebec, 1st October, 1883.

The Rev. Joseph Charrette, cure of Orsango, N. Y., has been transferred to Troy, N. Y., and will enter upon his duties about the middle of next month.

His Lordship Monsigneur Faure has recently made the following appointments:—Thomas M. O'Brien, Minor orders—Anthony Lavigne, Sub-deacons—Arthur Morin, Pierre Demers and Wilfred Mathien, Priest—M. Lemerand, of Charlebourg.

The Courier de Canada says: "The Rev. N. T. Robert is the eleventh cure at Kamouraski. The first was Philippe Ragot, born in Quebec in 1738, died in 1817, he is not certain if there was a cure or not; from 1713 to 1738 the cure was Mr. F. Auclair, who was born at Charlebourg in 1720 and died in Quebec in 1778, he was thirty years cure in Kamouraski. In 1618 Rev. Mr. Auguste Plate succeeded in the position and in his turn was replaced by Rev. A. Trudeau, from 1717 to 1747 he died in 1800, when Rev. Alexis Pinet, a native of St. Jean, died Orleans, assumed charge. In 1816, when the latter died, he was succeeded by Rev. Mr. N. Provencier, of Nicolet. Rev. Mr. Jacques Vanit, of this city, took charge in 1777, his assistant being Mr. P. Dolongue. Mr. Vanit's successor, in 1814, was that poor Curé who filled the position for nine years. In 1832 Rev. Mr. Hebert became cure at Kamouraski, thus making thirty-one years since he first assumed the care of the parishioners of Kamouraski. He is in his 73d year.

THE NEW PRESIDENT OF THE SENATE.

Mr. Miller, the new President of the Senate, is a Catholic, Irishman from Nova Scotia; he is 54 years of age, and was admitted to the Bar in 1840 at Halifax. From 1837 he was a member of the Legislative Assembly, and he has been a senator since the latter date. Mr. Miller is the sixth president of the Senate, the first being as follows:—Hon. Mr. Cauchon from 1807 to 1853; Hon. F. J. O. Chauveau from 1853 to 1874; Hon. David Christie from 1874 to 1878; Hon. D. Wilmot from 1878 to 1880; Hon. D. M. Macpherson from 1880 to 1883.

CANADIAN MORMONS.

L'Espresso says that recent statistics show that in 1882 two hundred and forty-five French Canadian embraced Mormonism, becoming fervent members of that sect. And if you add former numbers to believe that any of its patriots would so debase themselves.

Dr. W. Armstrong, Toronto, writes:—"I have been using Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for Chronic Bronchitis with the best results. I believe it is the best Emulsion in the market. Having tested the different kinds, I unhesitatingly give it the preference when prescribing for my Consumptive patients, or for Throat and Lung affections.

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PROVINCE OF QUEBEC, DISTRICT OF MONTEAL. In the Superior Court of the Province of Quebec, District of Montreal, in the presence of the Honorable the Judges of the Superior Court, a case on appeal from the judgment of the Superior Court, in the case of Adolphe Goldstein, Plaintiff, against the said Adolphe Goldstein, Defendant. An action to separate the said Adolphe Goldstein, Plaintiff, from the said Adolphe Goldstein, Defendant, and to give judgment for the said Adolphe Goldstein, Plaintiff, against the said Adolphe Goldstein, Defendant. The said Adolphe Goldstein, Plaintiff, claims that he is the legitimate husband of the said Adolphe Goldstein, Defendant, and that she is his legitimate wife. The said Adolphe Goldstein, Defendant, claims that she is the legitimate wife of the said Adolphe Goldstein, Plaintiff, and that he is her legitimate husband. The said Adolphe Goldstein, Plaintiff, claims that the said Adolphe Goldstein, Defendant, has committed adultery with another man, and that she is entitled to be separated from him. The said Adolphe Goldstein, Defendant, claims that she is innocent of adultery, and that she is entitled to remain married to the said Adolphe Goldstein, Plaintiff.

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