NEWS FROM IRELAND.

Dublin.

Sir Robert Hamilton's final removal from Dublin Castle was accomplished, to the joy of the Tories and the indignation of the Nationalists, who saw in him a Home Ruler at heart, and the only man friendly to their interests among all who had been sent to govern them. The preferment, as the Government choose to call it, which was conferred on Hamilton shows the determination of his opponents to remove him thoroughly from Ireland. He is to be Governor of Tasmania, which is just around on the other side of the earth, and as far from Ireland as possible. He will get a salary of $25 000 a year, and the climate is delightful. When the history of the intrigue against Hamilton is brought to light, it will, there is every reason to believe, be found that his opposition to the newly resolved upon policy of exasperation finally decided Sir Michael Hicks-Beach to yield to the Cabal, where of Lord Ashbourne is the head, and get rid of him. Hamilton had no sympathy with the Irish people or their national aspirations, when he first set foot in Dublin years ago. He became converted by the force of circumstances and the irresistible logic of facts. A similar metamorphosis has, it is well known, been witnessed in the case of General Buller, who went to Kerry a martial, saturated with anti-Irish prejudices, and who now, if not exactly a Nationalist, has shown his sympathy with the people in various practical ways.

Wicklow.

The Queen has subscribed £50 towards the fund being raised to recoup the Arklow fishermen for the loss of their boats during the recent storm. That is an improvement on the usual gift of an Indian shawl to a wealthy bridesmaid.

Wexford.

The Rev. Canon Robert Sinnott, P. P., Ballyoughter, died on November 13, at the parochial residence, of apoplexy. Father Sinnott was born at the Island, in the parish of Litter in 1829, and was therefore in the 57 year of his age. He was educated at St. Peter's College, Wexford, and afterwards went to Paris, where he completed his studies, and was ordained in 1856. Canon Sinnott was a most exemplary priest, and throughout his missionary career was known as a most zealous and devoted minister of religion, to the advancement of which he brought all his energies. The first curacy to which Father Sinnott was appointed was that of Gorey, where his unostentatious demeanor endeared him to the flock committed to his charge. He was afterwards transferred as curate to the more important parish of Wexford, and here he remained for several years. As spiritual director of the Women's Confraternity of the Holy family he studied energetically to promote the spiritual interests of its members. In 1875 he was appointed to the pastoral charge of Ballyoughter.

Kildare.

Earl Cloncurry's scandalous abuse of his legal privilege in closing the Ardclough quarries is not to go entirely unpunished. The farming members of the Celbridge Poor Law Board have resolved to prohibit him from hunting over their lands in consequence of his disgracefully arbitrary act. They have no objection to the sport, they positively state, but they have a strong objection to letting Cloncurry enjoy it at their expense. They are willing enough to allow others to follow the hounds over their lands, but the destroyer of Ardclough is more obnoxious to them than the foxes he might wish to chase, so they will curtail him of one of his enjoyments. That is satisfactory as far as it goes. Persons who hunt human beings from their means of livelihood ought not to be offered the additional pleasure of hunting lower animals. One kind of hunting should furnish them with sufficient excitement.

Mr. Thomas Cathrew is persecuting Mrs. Reilly, of Ballyline. Mrs. Reilly and her husband were unable by their combined efforts to pay for their land nearly twice the sum that the Government valued it at. The landlord evicted them. Poor sickly Mrs. Reilly was put back by kind neighbors in her home. Charitable people subscribed the wherewithal to save her from being starved. The landlord had her literally cooped up as in a prison. For going to Mass on Sunday, he prosecuted her because she had "trespassed" on a footway through his land. He set men to watch the neighbors as they brought her food, with a view to prosecute them as trespassers also. The husband, under the effect of the manifold trials inflicted upon him, became ill too, and his wife nobly changed places with him, giving him the shelter of the house, whilst she went abroad to earn something for their support. Cathrew, with his procession of bailiffs, was upon the scene on November 11th, and once more turned the unfortunate people out of their home. Some of the noble spirits about the vicinity assisted the landlord in his work.

Longford.

On November 15th, a force of police, numbering twenty-five men, under the command of District Inspector Flower, of Ballymahon and a magistrate, went to the parish of Newtowncashel, distant about ten miles from Longford, to evict ten families on the estate of Lord Annaly. The Sub Sheriff, Mr. Thomas Gill, C. E., was accompanied by the landlord's bailiff, and also a bailiff named Curran. Immediately on the appearance of the police the chapel bells were rung, and a large crowd assembled, who commenced to throw stones and mud at the police, despite the fact that the latter had fixed bayonets to force their way. The crowd became so excited that the clergymen of the parish were appealed to by the Constabulary, and succeeded in allaying the tumult very considerably. But every effort to advance was met with a stern resistance by the people, who cheered, groaned, and cursed the bailiffs and the police as exterminators of the people. Curran received a blow of a stone on the head which severely cut him, and the uniforms of the Constabulary were covered with mud. After several ineffectual efforts the police and sheriff had to retire, no eviction being accomplished.

Cork.

Over two hundred tenants on the Ponsonby estate met on November 14th at Killeagh to consider there position with regard to their landlord. They have been offered 20 per cent. and 10 per cent. off non-judicial and judicial rents respectively, and they demand abatements of 35 and 25 per cent. One of the tenants was moved to the chair, and Messrs. W. J. Lane, M. P., and Dr. Tanner, M. P., attended. The tenants decided to place their rents, less 35 per cent, in the hands of a trustee, and to act up to the principles laid down in the plan of campaign.

Kerry.

Mr. Blennerhassett has offered his Kerry tenantry to sell them the interest in their holdings at seventeen year's purchase. The tenants have offered to buy at thirteen year's purchase, which Mr. Blennerhasset declined to accept. Negociations have not yet been closed, however.

A new candidate for eviction notoriety has started up in Kerry, and one, too, whose unenviable fame threatens to overshadow even that of Lords Kenmare and Ormsithwaite. This is the Hon. Rowland Winn, a relative of Lord Headley, who has on foot a project for evicting no less than 70 poor families, counting 500 persons, who eke out a miserable existence on the barren swamps called the "property" of this magnate, near Glenbeigh, South Kerry. Public attention has been prominently attracted to the contemplated perpetration of this heartless atrocity by the monster demonstration held in the locality, on Monday, Nov. 15th, over which the pastor of Glenbeigh, Rev. Thomas Quitter presided, and at which contingents from Tralee, Killarney, and Cahirciveen—distant 20 to 25 miles—attended. Among the speakers were two of Kerry's members, Messrs. J. D. Sheehan and D. Harrington, and also that eloquent and steadfast friend of the Irish cause and people, the Protestant Rector of Great Cressingham, Norfolk, Rev. Henry Stuart Fagan. The observations of the rev. chairman threw a ghastly light on the condition in which the people marked out for landlord vengeance are placed by the natural sterility of their holdings, unfavorable harvests, and the utterly unjustifiable system of rack-renting practised upon them. He declared, "in the most solemn and public manner," that not 7 out of the 70 families to be cast on the roadside, could comply with the condition on which Mr. Judge Curran would, it appears, give time for the settlement of arrears—viz, the payment of a year's rent, and further declared that he would not again send around the "begging-box" to enable such of his parishioners as are not able to make rack-rents out of the land to pay them out of charitable funds. The district in which those evictions are threatened has hitherto been peaceable and entirely free from agrarian disturbances.

Evictions are being carried out speedily day after day, in the neighborhood of Listowel. The bailiffs and the sub-Sheriff, Thomas Goodman, protected by a large escort of policemen, evicted Denis Foran, of Hunglasha. When the police and bailiffs visited this farm for the purpose of seizing cattle in satisfaction of the rent due they were unsuccessful, as they only succeeded in carrying off an old horse, the rests of the cattle being driven on to another farm. On the same occasion, the bailiffs and police were assaulted by an indignant and excited crowd of Foran's neighbors and sympathizers. The extent of the holding is 60 acres, the yearly rent of which was £30, and the valuation £16 5s., landlord being Mr. George Leslie Kitson, and others, of 2 Waterloo-place, Dublin. Foran owed five years's rent, amounting to £150. He has a wife and ten children. Before the depression set in Foran was what was considered a comfortable and well-to-do farmer.

Limerick.

The Earl of Dunraven has offered his tenantry abatements in rent varying from 15 to 25 per cent, but the tenants demand 30 per cent., and threaten that if it is not granted they will follow the plan recommended by *United Ireland*.

Some days ago two bailiffs proceeded to the Abbeyfeale district for the purpose of seizing some cattle, the property of Mrs. Joy, at the instance of Mr. C. C. Harnett. The amount of the writ was £40, and the tenant offered £20, and promised a portion of the remainder but to no avail. The bailiffs, when they reached the farm, were met by Mrs. Joy, who, when she became aware of their object, made the stoutest resistance, collaring one of the bailiffs and, it appears, gave him a thrashing. The cattle were, however, ultimately driven into Abbeyfeale, to be sold there by public auction, where the bailiffs were hooted. It appears the cattle were not, however, sold, but that a settlement was come to between Mrs. Joy and Mr. Harnett.

Clare.

Mr. C. Mahon, Sub-Sheriff, recently put up for sale, at the County Courthouse, one cow and a calf, the property of Mary Halpin, widow, Magowna, in satisfaction for a half year's rent, amounting to £4 19s. 6d., due to the landlord Marcus Conyngham, Slane Castle, Meath. The occasion was made one of popular display. The cattle were bought in for the widow and carried back in triumphal procession.

A remarkable affair took place in Ennis, on Nov. 13. Nine head of cattle, five milch cows and five yearlings having been seized for rent, were placed in the gaol pound on the previous night, but in the morning it was found that the locks of the outer gates of the prison had been broken by a sledge hammer and the cattle stolen. The police have been informed that a man saw a party of forty or fifty men near the gaol at eleven o'clock at night.

Monaghan.

On Nov. 18, a great demonstration in support of the National movement was held in the townland of Dromond, Aughnamullen West, a district about six miles from Ballybay, in the county Monaghan. Men and women, accompanied by several bands, assembled from all parts of Monaghan and Cavan to take part in the demonstration, and many hundreds of people were present. Messrs. Cox, M. P., attended and delivered addresses, and additional interest was lent to the occasion by the fact that the meeting was held on the scene of an eviction, where a special police hut had been erected, though the district is in a perfectly peaceable condition.

MR. J. J. BAYNE, 52 Lake Avenue, Rochester, N. Y., will tell you if you write, enclosing stamp, that this wonderful story is true: "In 1882 I was taken to the Clifton Springs Sanitarium, in a most deplorable condition, with congestion of liver, constant cold hands and feet, rushing of blood to the head, purple spots on my face, and my skin was as yellow as a lemon. The slightest food could not be taken, without such distress and spasms that my screams could be heard a long distance. I had prolapsus very severely, profuse leucorrhœa, and uterine ulceration so that I could not wear a supporter. The doctors said that I had the worst case they ever saw. In two months I lost 40 pounds of flesh, and suffering all the time from intense headaches, and unable to obtain sleep, while cold, clammy sweats would break out over my body frequently. Under the operation of Warner's safe cure my skin cleared up and I began to gain flesh and was able to walk one full mile. My case created such an interest at the Sanitarium that Warner's safe cure has since been prescribed for its patient with good results. I never was so healthy in my life."

CONSUMPTION is often only an indirect result of deranged kidneys. "Over two years ago I became a confirmed invalid. My friends all thought I was far gone in Consumption. I was sure the time had well nigh come when I must leave my helpless little children motherless. With this dreadful fact staring me in the face, I resolved to try Warner's safe cure. My husband tried to dissuade me, thinking I was too far gone for anything to help me. But I took it, and in two weeks time I was like a new creature; and in four weeks I was able to resume my household duties"—at this writing I am perfectly well. MRS. E. J. WOLF, wife of Rev. Prof. T. Wolf, D. D., editor *Lutheran Quarterly*, Gettysburg, Pa. If you write her enclose a stamp, and she will tell you the story is true.

AN AMERICAN ADMIRAL'S WIDOW.

Messenger of the Sacred Heart.

The subject of this sketch, Margaret Bleecker Luce, was born at Albany, N. Y., June 29, 1819. She married Andrew Allen Harwood (Commodore in command of the Potomac flotilla during the late war; after retirement, known as, and, we believe, brevetted Admiral; he was received into the Church before his death, a few years since), at Washington, D. C, December 12, 1874, and died at Marion, Mass., March 26, 1886.

The following is copied from her Bible:

"Margaret Bleecker Harwood was baptized conditionally, in the rectory of the Holy Catholic Church of St. Lawrence, New Bedford, Mass., by the Rev. Father McMahon (now Bishop of Hartford, Conn,) and made her First Communion the week after, in the year 1878 (April or May); and was confirmed by Archbishop Gibbons the following winter in St. Matthew's Church, Washington, D. C."

In the beginning of her conversion she felt keenly the pain and distress her entering the Catholic Church caused her family and friends, whose prejudice against doctrines they did not understand prevented their comprehending her change of belief. Naturally of a very affectionate disposition, she shrank from giving pain to those she loved, and struggled long against her convictions. Finally, after she had obtained by prayer the necessary courage and strength to overcome this almost insurmountable obstacle of human affection, how nobly and generously she responded to this precious grace, those who had the privilege of knowing her can readily testify. Her strong unwavering faith was the admiration of Catholic and Protestant alike. Her humility always impressed those who talked with her, and her charity for the poor knew no bounds.

A touching incident of her strong faith, and her love for the poor is related by one who loved and admired her beautiful character. On the way to Benediction one Sunday afternoon, Mrs. Harwood and her friend were accosted by a disreputable-looking tramp, begging for a few pennies. Mrs. Harwood turned to the ill-looking man and said with that sweet courtesy of manner so natural to her: "Certainly, my friend, certainly," and promptly gave the alms with such apparent pleasure that the beggar added to the usual "God bless you, ma'am"—"May the Mother of God intercede for you," for which she thanked him very earnestly. Then turning to her friend, she said: "Ah, that is what I like to hear; that shows he belongs to the real Church." Her friend, so as not to disedify, explained why she gave nothing to the man that the clergy did not think it advisable to give alms generally in the street, for so many of these beggars are impostors and make very bad use of what they receive. "Oh!" exclaimed Mrs. Harwood, "I deem it a privilege if on my way to Church I meet one of God's poor to whom I may give an alms, and I always put whatever change I have in my purse for that purpose before I leave home." Such faith was really marvellous; for it took all the faith one could bring to bear on the case to recognize in this repulsive-looking man one of God's poor. Judging from appearances, he looked much more like one of Satan's emissaries, but this good woman's faith enabled her to look beyond the outward seeming.

A Presbyterian, hearing of this edifying incident, exclaimed: "What beautiful faith!" and has never since been able to refuse an alms. Once when walking with friends, he tried to turn a deaf ear to an appeal; but, impelled by an irresistable force, he had to turn back and answer the appeal. Mrs Harwood, to whom this good man was at the time a stranger, ever afterwards called him "her friend of the poor," and promised him a daily Hail Mary. She was very gratified that he spoke of her as his "Hail Mary friend," and later adroitly induced him to say the Angelic Salutation by obtaining from him a promise to repeat each day the 28th verse of the 1st chapter of St. Luke.

No other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as Ayer's Sarsaparilla. It is the best combination of vegetable blood purifiers, with the Iodine of Potassium and iron, ever offered to the public.

Mrs. Harwood's Godmother said of her: "Nothing could daunt her fervent zeal and devotion. She had the most devout soul I ever met, and more than one can trace his conversion to her help." She led many back to the Church, who had strayed away from it. She taught and looked after neglected children, and by her practical piety and devotion she endeared herself to the Catholic community wherever she lived. The poor and unfortunate were her *favorite friends*. When Mrs. Harwood was contemplating "coming over to Rome," at the earnest solicitation of some of her friends she consulted a Ritualist minister. But she said at the time: "I knew it would be no use for me to see him, for he knows no more than I do." At the interview the Ritualist told her that "the devil had got hold of her!"

"Is it not poetical," writes an earnest convert who knew and loved Mrs. Harwood, "that some of the very men who were of this Ritualistic set, have since been ordained priests of our Holy Catholic Church?"

When she entered the Church she knew very few Catholics; and eager to learn everything about the pious practices and the miracles of which she had heard, she often entered into conversations with persons she met on her way to Mass, seeking information of them on the subjects in which she was interested. One winter morning, as she was hurrying out to an early Mass, she saw in the grey dawn a figure ahead of her. When she came near enough she recognized a Catholic at once by the large book with a gilt cross which she carried. Anxious to know something about the miracles of Lourdes, she said: "My good woman, can you tell me anything about the Water of Lourdes?"

"Oh! it cured me, ma'am," was the answer. Then the poor servant, for such she was, told me of the dreadful trouble she had had with her eyes, which had been entirely cured by Lourdes water.

The devotion and recollection of Catholics in church, impressed her deeply when she first became a Catholic. With this earnest desire of learning everything relating to religion, she would talk to persons near her in church; and she used to tell how sweetly and courteously a poor woman taught her a lesson of respect in the presence of the Blessed Sacrament. While in Springfield, she one morning arrived at church some time before Mass began, and as soon as her eyes became accustomed to the dim light, she discovered kneeling near her a poor woman, evidently on her way to her day's work, but stopping first to hear Mass. Mrs. Harwood began at once seeking religious information. Her questions were at first very politely answered; then the woman, turning to her with all the grace and courtesy of a courtier, said: "When we are in the House of God, we only speak to Him."

"But," said Mrs. Harwood when relating the incident, "the good woman could not be other than polite and courteous, for had she not learned her manners there at the Court of the King of kings?"

Her step daughter speaking of her says: "Her lovely disposition and Christian graces were apparent to every one who met her. She was a zealot by nature, thoroughly enjoying the good, and apparently and avowedly a rarely happy person. I think it was her happiness of disposition that made her so acceptable to all classes of people. When she married my father, our sad home became immediately bright and gay. In all our wanderings, in small places and large cities, she was the chosen member of the family, the favorite of all."

In her Bible is the following note in pencil: "Dec. 30, 1883—I am now convinced that I was and am under the special patronage of the Blessed Apostles SS. Peter and Paul. This thought has struck me to day with greater force than ever." She had a tender love for the Blessed Virgin, and great confidence in her intercession. She lived always in the presence of God, performing all her actions in and through the Sacred Heart of Jesus, and always signed herself in her letter, "Yours in the Sacred Hearts of Jesus and Mary." Her delight was to spend all the time she possibly could, without neglecting any duty, in the presence of the Blessed Sacrament.

Her conversation was most edifying and instructive, resulting from her power of gathering beautiful lessons from nature, from souls, from everything about her. Her zeal for souls was such that it was a perfect delight for her to hear of conversions. It was in the practice of that charity for the poor, for which she was so remarkable, that she caught the severe cold which caused her death. She seemed "one of those beautiful souls of which we only here below see the promise, whose entire realization takes place in the other world." Yet it may well be said of her that this world was the better that she lived; for no one was ever brought in contact with her without being the better for it. She has left an example which can not fail to influence deeply the lives of those who enjoyed the great privilege of knowing her. The mantle of her zeal seems to have fallen on one of her god-children at Marion, who through her teaching and example earnestly endeavors to carry on, to the extent of his ability, all the good works in which she was interested. Her obituary card most appropriately sums up the only end and aim of all her actions, and her heart's most earnest desires. Surrounding the figure of the Sacred Heart are the words—*This is the place of her rest forever.* Underneath is the following verse:

O sweetest Jesus, bring me home to Thee;
Free me, O dearest God, from all but Thee,
And break all chains that keep me back from Thee:
Call me, O thrilling Love, I follow Thee;
Thou art my All and I love naught but Thee.

M. McM.

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FOR WOMEN.

DR. WM. E. JEWETT, Adrian, Mich., says: "I have found it particularly useful in the nervous disorders of women."

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My Little Girl,

and must say that she never took anything that helped her so much. I think her eyes never looked so well, as now, since they were affected, and her general health is improving every day. She has taken but half a bottle." A. J. Simpson, 147 East Merrimack st., Lowell, Mass., writes: "My weak eyes were made strong by using Ayer's Sarsaparilla." C. E. Upton, Nashua, N. H., writes: "For a number of years I have been troubled with a humor in my eyes, and was unable to obtain any relief, until I commenced using

Ayer's Sarsaparilla

saparilla. I believe it to be the best of blood purifiers."

For a Number of Years,

I was cured of both diseases by using six bottles of Ayer's Sarsaparilla." M. G. Traine, Duxbury, Mass., writes: "I have found Ayer's Sarsaparilla an efficacious remedy for bilious troubles and Dyspepsia." Henry Cobb, 41 Russell st., Charlestown, Mass., writes: "I was completely cured of Dyspepsia, by the use of Ayer's Sarsaparilla." Wm. Lee, Joppa, Md., writes: "I have tried Ayer's Sarsaparilla, and it has done me so much good that I shall always regard it as the best of blood purifiers." Eminent physicians prescribe Ayer's Sarsaparilla in all cases requiring a powerful alterative treatment.

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SECOND SUNDAY IN ADVENT.

"Behold I send My angel before Thy face, who shall prepare Thy way before Thee."—Gospel of the day.

St. John the Baptist, to whose sanctity our Lord Himself gave witness, was, as you all know, the forerunner of the Messias. To him was assigned the great work of making ready "the way" which the Saviour would walk, of opening the road and keeping it clear for the coming of the Son of God.

Our Lord would establish the kingdom of God. St. John would prepare the place for His building. The reign of Christ would be a reign over the souls of men; they would be the subjects of the King; He would possess them and enrich them as His own whom He would bring into His kingdom.

We, dear brethren, are the kingdom of Christ. He would have the soul of each of us and reign there as a king on His throne; He would have undisputed sway over all the faculties of our spiritual nature, if we would prepare the way for Him. To possess Jesus, as He would have us possess Him, is a joy than which there is no greater; it is the realizing the end God had in view when He created us—namely, that we should be closely united to Him.

But that this high destiny may be our portion, that the King may be enthroned in our hearts, we must make ready for His coming, and the means that we should use in our preparation for Him is outlined by the angel who went before His face, having the very mission of making ready the way.

A knowledge of the doctrine of St. John the Baptist, and the practice of his teachings, will insure for us the happiness of a true reception of the King.

What, then, was the doctrine of St. John the Baptist?

"Do penance," says he, "for the kingdom of God is at hand."

Here lies the secret of our future success. Without penance it is impossible to be closely united with God. Without it our souls cannot become the kingdom of God. All are bound by this law; it is universal. There is no true service of God without mortification.

Not simply is it a matter where only perfection and great sanctity are concerned; more than that: salvation itself depends upon mortification, upon the curbing of our lower nature.

Self-restraint is a necessity with man if he would save his soul. He cannot let his passions run riot; he cannot abandon himself to the many desires that his animal nature begets. He must rise superior to those groveling things. He must leave the plain and seek the heights where he can breathe purer air. He can do this only by effort by foregoing seeming and even real pleasures, because he is called to "go higher."

This doctrine of the necessity and the excellence of self-restraint is often little regarded in this age. Men seem to have a dread of entering into conflict with themselves, and look upon mortification as a sort of cruelty. Well, perhaps it is cruelty, but such cruelty as men do not hesitate to inflict for the sake of attaining the objects of worldly ambition. Men are willing to suffer a great deal for the sake of enriching themselves in money, or honor, or power, yet they turn away from the thought of any self sacrifice when it is question of benefit to the soul. The life about them engrosses them: they are filled with false ambition, and their true destiny and highest dignity—that they are called to be saints—are overlooked.

"It is now the hour for us to rise from sleep." We have been long enough time-servers. Let us do something for eternity.

IN RE BOURGET COLLEGE.

Editor of Catholic Record.

In your issue of September 11th there appeared an article in refute of a former one written by some miscreant under pseudonym of "Amicus." In the article of September 11th a certain person was strongly hinted at as being the author of the letter written by "Amicus" in the following broad, allusive manner: "How can an *imbecile* living far away on the Bay of Quinte know how affairs are managed at Bourget College." I am the only student, with the exception of my two brothers and a very small boy, who has ever attended the institution above mentioned any farther west than Prescott, therefore it is easy to reason whom the javelin was hurled at. I say now publicly what I have already said in a letter to the reverend director of that institution, viz., that I did not write the article and that I demand in the name of my wounded honor, an apology before the matter comes to a climax of ill feeling. It can be perceived at a glance that it was either a hasty misjudgment, or that the party was ignorant of the fact that the name of the miscreant who originally wrote the article could be procured by applying to the editor, without having gone to the extreme of uncharitably raising a hostile feeling in the mind of a well-wishing friend.

J. N. D.

Strictly True

In every respect and attested by the testimony of thousands that Putnam's Painless Corn Extractor is a sure and painless cure for corns. The claim that it is just as good made by those endeavoring to palm off imitations for the genuine only proves the superiority of "Putnam's." Use only Putnam's Painless Corn Extractor. Sure, safe, painless.

A Seasonable Hint.

For an obstinate harrassing cough there is no better remedy than Hagyard's Pectoral Balsam, which cures all throat, bronchial and lung diseases. It is pleasant to take and effectual for young or old.

Miss Mary Campbell, Elm, writes: "After taking four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I feel as if I were a new person. I had been troubled with Dyspepsia for a number of years, and tried many remedies, but of no avail, until I used the celebrated Dyspeptic Cure." For all impurities of the Blood, Sick Headache, Liver and Kidney Complaints, Costiveness, etc., it is the best medicine known.