THE STORY OF IRELAND.

Elequently told by Dr. Nunan of Guelph-A Notable Lecture.

lat the St. Patrick's Day gathering in Guelph an eloquent address was de-livered by Dr. Nunan, president of the St. Patrick's Society, from which we make the following extracts;—

St. Patrick's Society, from which we make the following extracts;—
For upwords of lifteen centuries the Irish nation has held sacred the day on which our glorious Apostle and Patron Saint received from God the ineffable reward of his apostolic life and labors. In the loved island of his choice, throughout the world-wide British Empire, and far beyond it, from the Orient to the Golden Gate of San Francisco, the Argentine Republic beneath the southern cross, to our own fair and free Canada, millions of the Irish race are united in revering the memory of St. Patrick with grateful and joyous hearts that God has vouchsafed them grace and fortitude to keep intact the sacred squths of the Christian faith which Patrick planted so deeply in the heart of the Irish nation, that in the darkest slay of adversity, as well as in the sunshine of prosperity, the nation has remained true and faithful.

The Milesian or Gaelie dynasty, which which tealand from Meley and

mained true and faithful.

The Milesian or Gaelic dynasty, which ruled Ireland from Heber and Hermon, is no of the Milesius, King of Spain, the first kings, to Roderick GConnor, the longest which history records, is illustrious for many great warriors and legislators. The English genealogist, Forman, in his genealogy of the late lamented Queen Wictoria, says that the greatest antiquity the Issue of Hanover cancelaim is through the Kings of Greland. Many of these were great legislators, like Ollay Fodhia, who Issunded Tara and its Parliament, the most ancient Many of these were great legislators, like Ollay Foddia, who leunded Tara and its Parkament, the most ancient in Europe, and who, long before Solon and Lycurgus flourished in ancient Greece, gave Ireland a code of laws superior to those of the famous legislators. Corme Ulfada in the third century of the Christian era, who, besides improving the laws, has written treatises so remarkable for wisdom and the spirit of humanity and justice that it is thought he was a Christian. In remote Paga, times Ireland had her orders of chivalry, the Red Branch Knights, with their Jamous heroes. Cuchulin and Fergus MoRoy, and the Cianna Moi:ni, the Kisnna Eirin and their commander Flose, the son of Coumhal, famed yet in fireside legend as well as in historic narrafion, and in the sublime verse of his bon plain, compared by the Saottlah Professor, Bleir to Homer. The memory of these is green, among the Scotch, as in Ireland.

The military genusses the nation has been illustrated down the nates by

The military genius of the nation has The military geniuses, the nationhas been illustrated down the ages by kings like Owen More, Conn, of the hundred battles, Niall of the Hostages, Brian Boru, Art McMorogh and Hugb O'D. O'Neill, Sarafield, Wellington, and in our own duy by Roberts, O'Cleary, French, and Kelly-Kenny, by MacMakon in France, Sheridan and Mengher in the United States.

From Amergin, the historian, and poet brother of Heber and Heremon, Irelands first Kings to Ossian, and from Ossian to Tom Moore, Ireland can phow a long lineual poets eminent in a temple of fame.

In Pagan times there were schools and colleges for music and poetry. Law, medicine and literature were also cultivated. The oldest treatise on grammar extant is any country is one written on Ireland's ancient@aclic language at the beginning of the Christingers.

lie language at the beginning of the Christian era.

But it is on the day that St. Patrick appeared before the Ardrigh, or kigh king, chieftains, and assembled itnide at the Panliament of Iara, that the most glorious period of Irish history begins. If its majestic mich, bunning cloquence, and above all the innate force and beauty of the divine doctrine he announced, with that divine authority Christ had given him. through His church, so impressed that learned assembly that many were converted and among them the Chief Bard Dubtach, who said, "in Inture my hark shall resound only to the praise of Christ, the true God, the God of Patrick." I asophaire, the king and the parliament gave full freedom to continue the good work so anypicitusly begun. He did this so effectually that the whole island soon embraced with all the arder of the Celtic heart, the salutary dectrines of the Christian fuffith, and the may entered on ulife of Christian perfection that Patrick consecrated and ordained a hierarchy and clergy sufficiently numerous to attend to the spiritual life of the naand clergy sufficiently numerous to attend to the spiritual life of the nation. The good work flourished until one third of the adult population were devoted to the service of religion for engaged in the pursuit of learning.

engaged in the pursait of learning. Christian schools and colleges were founded. Armagh, Bangor, Lismore, Mungret and Clon-Mar-Noice became so fomous as seats of learning and sanctity, they attracted students in such numbers fasen Great Britain and the countries of Europe that histary tells us many as 7,000 students intended a single college. One third of the students quarters in Armagh was occupied by Anglo-Saxon students, Beard duition and books were re-

1

quatine and his companions and the lish missionaries.

History, the most authentic, thus particage the ancient Gael devoted to the service of God and man. the service of Jos and man, and the service of Jos and India. The service is a glory incomparably greater than that of the greatest conqueror. These were the days when Europe proclaimed Erin "Insula Sanctorum et Doctorum,", 'Insula Sanctorum et Doctorum,"
'The Island of Saints and Sages."

For three or four centuries Ireland was regarded as the leading intellec-tual nation of Europe, and many of the learned men of to-day say that they ove the missionaries of Ireland an incalculable debt, and whatever is best in philosophy can be traced to

One of our poets, referring to this period, says;—
"Iwas the garden of Christendom

tended with care, Every flow'ret of Eden grew peaceful-

ly there; When the fire of the spoiler in Lombardy blazed,

And the moselemin's shout in the desert was raised.

And, dight over the wreck of the fear-stricken world, The standard of hell to the winds was unfruied,

Faith, bleeding, wetired to the land of the west, nd, with Science, her handmaid, sought shelter and rest.

With a warm burst of welcome, that shelter was given.

Her breast opened wide to the envoy
of Heaven;

In the depths of our gless were her secrets adored. And our mountains shone out in the

light of the Lord."
Having described the Danish wars, the decturer said;—

the decturer inid;—
The Norman king of England, Henry II, came to Ireland on a triendly mission, and was trusted by some of the Irish provicinal kings and chiefs. He violated his peaceful profession soon after; and, let me say here that the hugdo-Saxons, while they ruled England, dived on the most amicable terms with the Celts of Ireland. One Saxon prince, browever, did make a hostile prince, however, did make a hostile descent on the Irish coast, and fore off some plunder. But the Anglodescent on the Irish coast, and hore off some plunder. But the Anglo-Saxon bishops cried shame on him for spilling Christian blood, and that was the end of it, showing that it is possible for Uclt and Saxon to be peaceful meighbors, as daily experience demonstrates in Canada.

·Baving obtained a .foothold in Ire-Riving obtained a foothold in Ire-land, soon after began those confisca-tions, wars, and cruel-laws, which con-tinued by his successors, finally, after a brave and stubborn resistance of nearly 800 years, left the Gaelic race in the land that was theirs for up-wards of 2,000 years, without the right to hold property or any office whatever. hatever.

These wrust flaws amade it a felony

These wruel laws made it a felony to teach or to be taught or to go sbroad to acquire learning.
At last there appeared through the gloom to worthy representative of the ancient Melesian race, a descendant, off her ancient kings, a man of great intellect of sympathics broad as the himan race, a chatter of war and bloodshed asid syranny, a true love off order, of Ireland, and of all her sens, a man symbose cloquence rang throughout the civilized world, the greatest tribune the world ever saw, the champion of freedom and liberator of Ireland—Daniel O'Connell.

Since his time the Irish nation has smade advances at home, under improved degislation, and also in foreign countries.

There is so little orime in Ireland that the presentation of white gloves to the judges is of common occurrence. Her mative stongue is at last permit-Mer mative trongue is at last permit-ted to be taught in the rational schools, thanks to the effort; of the Gaelic League—the neilifluous and expressive tongue of Erin, the tongue in which Patrick, preached, which was nearly exting nebed by hostile legis-lation, and, it must be confessed, by native neglect. The Gaelic League, composed of Urishmen of all shades of religious fielief and opinion, and of all political parties, was infused new life into the nation, and appeared at the critical time to save a language to

into the nation, and appeared at the critical time to save a language to important to philosom, that in Germany no linguist considers bimself equipped without a knowledge of it. The old devotion to learning was nobly exemplified a few years ago by a society of Irish workingmen in the United States. They subscribed \$50,000 to endow a chair of Gaelic in the university at Washington. Harvard and Cernell since have established

professorships of Celtic. In the various religious denomina-tions, Frish falent and eloquence are fully represented. In the Vatican fully represented. In the Vatican Council, field during the Pontificate of Pius IX. there were essembled from all the nations of the earth 700 archbishops, hishops and theologians. One hundred of this learned and venerable body were Irish by birth or descent. This fact is too cloquent in itself to

need commont.

When some stateman will, it is to When some stateman will, it is to be thoped, arise in Britain to emulate the great Teladstone and restore to Ireland her native parliament of which, one hundred years ago, fraud and bribery deprived her, he will do a work that will redound to the honer, glory and stability of the unpixe, and Ireland, enjoying the same free-dom as our own great Dominion of Canada, will advance in national prosperity to a greater degree even than she did during the 100 short eighteen years' existence of Gractan's parliathe students' quarters in Armagh was coowied by Anglo-Saxon students.

Board, duition and books were required, even clothing was bestowed without charge. This is a free system of education of which no other country can boast. But the Christian zeal of the generous Irish nation was not satisfied with this. Missionaries went forth to Izeland, to Scotland and Eugland, to the countries of the tondinent, even to Italy, who converted the Pagan antions and who repaired the ravages which the artions of the more hand made in Christian Europe.

To mention a few of these illustrinous names, St. Columbille, the aposite of tamed ions off the west soast of the Picts in Scotland, and founder of famed ions off the west soast of the Fance, St. Columbanus and this companions in France and Iombardy, St. Cataldus in Italy, St. Gall in Switzerland, and St. Vigilius in Austria. To this day they are honoral and the various countries blessed by their labors and Christian example. According to the earliest Anglo-Saxon ferrodeles, Frish missionaries converted two thirds of England, the remaining third, except Kent, being converting to the combined labour of St. Australian of St. Australian example.

BACK O'WHIDDY.

f. D. Sullivan in the All Ireland Ro-

Off from Bantary pier we start, Sailing—or it may be rowing— faile and lasses, light of heart, On to fair Glengariffe going; On to fair Glengariffe going;
Oh, the harbor's smooth enough,
But some heads get q-eerly giddy
Once we dip in waters rough
Round the point and back o'Whiddy.
Then there's chaffing, back o'
(Whiddy,
Joking, laughing, back o'Whiddy,
Fearful tales
Of sharks and whales
And huge sea serpents, back o'
Whiddy.

Whiddy,

ave've cause for tender cares (Thanks, oh thanks, sweet rolling ocean)!

And we hear dolightful pray'rs And we hear doughtful pray is
Uttered with intense emotion;
Sometimes, too, when waves and wind
Would fary the temper of a "middy,"
Language of another kind
Is freely spoken back o' Whiddy;
But that's no haim—when back o'

It

mat that's no tarim—when back of Whiddy,

has a charm—when back of Whiddy—
Ab deast I know
Ljudged it so Long, dong ago,-when back o' Whiddy,

Sing the beauties of Glandore They deserve much celebration; Say good things of Baltimore say good things of Baltimore—
A safe retreat, a pleasant station;
Praise what bays and creeks there be
From Mizen Head to Ringaskiddy,
But after all, the trip for me
Ir that which takes me back o'

Whiddy. Oh, the long waves, back o' Whiddyl Oh, the strong waves, back o' Whiddyl

Oh, the tjoys
That—girls and boys—
e know when boating back o' We know with Whiddy:

AN IMMIGRANT BANSHEE.

We have the honor of knowing "Dea-We have the monor of knowing "Dea-con" Cameron, the respected editor of the London (Ont.) Advertiser. He is a man who is incapable of minleading his readers. He has ipenned with his own nast the following article in his own and the following article in his paper, and the Register republishes it for what it is worth; with this sole remark, that in these days of fast Atlantic passages, it is not surprising to their that no lirish banshee can find time to personally attend to members of a family separated by the

members of a ramily separated by see long swell of the ocean.

It is seldom, indeed, observes Mr. Cr-rerom, in thic skeptical, muterial istic age, that one meres an apparent-ly solid and hard-heared man of busiay solid and marganese man as solid and more willing the admit not only a belief in the superuntural things, but his own actual experiences with "apirits from the vasty deep." I met such a man in Toronto last week, and in the presence of three listeners he such a man in Toronto last week, and, in the presence of three listeners he told of his family banshee and the warnings it had given to him and other members of his family. It was a chance reference to his father that espend the subject.

"My father dropped dead in his office last summer;" said the business man. "I dreamed of it the night because. I was a the boot coming from

man. "Marcamed of it the might be-fore. I was on the boat coming from Montreal, and had heard nothing from my father, so that it was not sugges-tion that induced my dream. I dreamed that someone came to re-and told me 'that he was dead. (The next day at noon we touched Port flore, and the first man I saw on the dock was our old family friend, Col. dl—, who told me that my father had dropped dead the previous day. However, I knew before my dream that something was going to happen, for I heard the banshee."

"The 'banshee!" ejaculated one of the party, evidently unfamiliar with Irish sport, tore. told me that he was dead. The next

The bansact? Espaciated on the sparty, evidently unfamiliar with Irish spirit, lore.

"Yes," replied the business man.

"Ours is an old Irish family, and, we have a sbanshee. I have heard it many times and each time the death of a relative has followed. I heard it eight years ago when my mother fied. I sattup in bed wide-awake, as I'am now, with every nerve quivering, and heard it in the hall outside my, door. It was a piercing scream, dying away into a weerd, desolate wail. My mother was in perfect health at the time but sho died two days later.

"There was one skept.e in the family, who scoffed at the idea of the banshee. He was related to our house on his mother's side, his 14ther being a Fremahman. He was a clergyman, with all the elergyman's contempt for belief in superstition. Spite of all be but hear told of the banshee's exist.

helief in superstition. Spite of all he had been told of the banshee's existence, he had laughed at it, and declared he would be convinced when he heard it thimself. One morning, when visiting some of our people, he told them he believed in the banshee, for he had heard at the previous hight, and he knew when next he heard it he would be beyond the power of ever speaking to them ageria. Several days after, in the evening, half a dozen members of the household were gathered together, when the banshee's belief in our eratition. Spite of all by memoers of the household were gathered togetheir, when the banshee's shriek rang out above the house. They turned to the elergyman, and he was lying back in his chair, white and stricken. He did not speak again, and died in two hours.

As the speaker ceased, one of the party quoted Mamlet.—
"There are more things in Heaven and earth, Horatio,
Than are dreamt of in our plates-

opay. And that expressed very well the thought that was in the mind of each one of us. bohv."

KENSIT SPOILED THE CEREMONY London, April 17 .- The scene in Bow London, April 17.—The scene in Bow Church to-day during the consecra-tion of Right Rev. A. F. W. Ingram as Hishop of London, resembled a po-litical unceting. Mr. John Kensit, the anti-Ritualist, offered an expected protest against the appointment. He enoke for some time in a loud, voice. His remarks caused an extraordinary

His remarks caused an extraordinary appear, and he was greeted with cheers, hisses and shouts of "Order!"
"Shame!" "No Popery!"
Mr. Kensit accused Dr. Ingram of being unfaithful to all his promises when he was conscorated Bishop of Stepney, adding that he had helped law-breakers and had encouraged clargymen who, in defience of the rubsies, elevated the host, offered masses

and practiced confession. He con-oluded with saying that he was pre-pared to appear in the courts and prove that Dr. Ingram was an unfit person to hold the position of a fishop of the Protestant Church, owing to his uncouragement of these dlegal Roman practises.

The friends and opponents of Mr. Kensit became so uproarious that the Vicar-General tried to clear the church. the horomanistic properties the church when the church was the church when the church was church. Ir. Ingram appealed to his friends to lasten quietly. Eventual-ly the Vicar-General overruled the ob-ections, and the elevation of Dr. In-gram was confirmed.
Disorderly scenes and hustling re-curred outside the church, and finally Mr. Wens t was essented home by a

ore of policemen, and followed by a howling mob.

PRIESTS HEROISM AT A FATAL

FIGES TERES.

FIRE.

An admirable exhibition of bravery and deverton to duty in the Live of grave direct was furnished at a fire in Smith street, Brooklyn, 1 few days in Smith street, Hookiya, 1 Icw mays ago by Rev. Fainer Kchoc, of the Church of St. Mary Star of the Sea, who gave a splendid illustration of the self sucrificing sputt which distinguishes the Catholic presthood. tings shes the Cathoic prestnood.
The priest does not wait for a call to
the scene of danger. He is on the spot
almost as noon as he snows there are
druman lives in jeopardy and human
souls in probable need of his ministra-

Such was the case when at A o'clock in the morning the fare alarm sounded in the vicinity of St. Mary's Church, Court and Luqueer streets. A man in the vicinity of St. Mary's Church, Court and Luqueer streets. A mar named Moore, who proved hunself a hero also, was the first on the scene and succeeded in rescuing some of the immetes of the burning building. Father Kehoe was not long behind him and began at once to help in the Work of resoue. Soon after his arrival a man named Corr jumped from a third-story window with Michael Lennon, sixty years old. The mangled bodies lay side by side on the pavement, and kneeling beside the helpless forms the priest administered the last rites of the Church, while the awe-stricken, the Church, while the awe-stricken, crowd of 200 men sault reverently and with uncovered hears until the priest lead finished.

Soon at . * 'this Eather Kehoe was

soon at. " this stather kence was seen rushing again into the burning building to energe a few seconds fatter with a firement, varrying the seemingly lifeless form of another victim amed Malone, who was nearly dead from suffocation. Malone was placed in an ambulance, and Father Keine

ed in an ambulance, and futner keines got in also, administering the rites of the Cleurch on the way to the hospital. An eye wisness of these stirring scenes who relates the foregoing and it. "The impression left upon me of the devotion and self-sacrifice of our Cadevotion and sensative the tholic elegy to duty will certainly be lasting. We doubt others who witnessed the conduct of the priest share the same feeling."

"REV. A. FASANOTTI. D. D."

The following communication from

The following communication from the secretary of the Catholic Truth Society of England appears in several Catholic Papears of England:—
"The Catholic," which, in spite of its mane, is a Dublin Protestant paper, asks, "Who is the Rev. A. Fasanotti, D.D.!" and proceeds to answer its own question by quoting from the Rev. James A. Sconnor, of "Carint's Mission," New York. This gentlemm edits a praper called "The Converted Catholic," in which he states that "the preater part of Dr. Fasanotti's priestly life has been passed in California and fur-Regland, where he was chapleful to the Duke of Norfolk, the preunier of the English vobility, and the doremost Catholic layman in the world." In Rome Dr. Fasanotti had a parish-assigned to him "that included in its area some of the great instibutions of the Church," he also took a prominent part in the highest circles of ecclesions and hunsel os a writer and editor of the "Acta Sanotae Sedis," the Pope's official eigen, The various duties must have kept him pretty busy, and it is no wonder he resigned them "to be sent to England on an important hirsion, and became a chaplain in the shousehold of the Duke of Nor-Jolk.

This being so, it seems strange that the Duke should write to me as fol-

This being so, it seems strange that the Duke should write to me as fol-.lowa:-

"In sussace to your letter of the 25th instant, I can only say that I cannot call to mind having ever heard of anymo of the name of Fasanotti."

It is equally wid that Mgr. Johnson should write from Archbashop's House, "I the not find any record here of a priest named Fasanott, except in our oash books. From them it appears that a priest of that name received on feoticinher 28, 1895, £2 from our poor money.

I and on April 1, 1896, £30 of poor money.

"The Christian" of January 31 says that Dr. Fasanott' "is creating a stir throughout the country (North America), and that "field may do wonderful things "breugh him in the future."

things "hrough him in the future." The above items of information may ticks to answer the question, "\
the Rev. A. Fasano'di, D. D."

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SCEPTICISM .- This is unhappily an sge of sketticism, but there is one point upon which persons acquainted with the subject agree, namely, that Dr. Thomas Eelectric Oil is a medicine which can be relied upon to ture a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is ap-C. J. MURPHY.

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A CELEBRATED POEM.

From the New Orleans Picayune.
The following little poem has gained celebrity, apart from its merits, which ure not small, from the fact that an incorrect and garbled version of it, under the title of "Parting," has from time to time appeared credited to Coventry Partuore, an English writer, who, it is proper 'o say, never claimed it. claimed it.

The nutbor was Mary Evelyn Moore, now Mrs. Davis, and it was first published over her name in the "Gaiaxy Magazine," in 1872, and appears duly credited in E. C. Stedman's "Library of thmerican Literature," Vol. XI., p. 342, New York, 1890. The poem twas written and first published over the author's name as follows;—COLINSEL.

COUNSEL.

By Mollie E. M. Davis.

If thou shouldst bid tay friend farewell,
But for one night though that farewell should be,
Press thou his hand in thine; how canst thou tell
How far from thee

Fath or caprice may lead his feet Ere that to-involve come? have been known Lightly to turn the corner of a street,

Mand days have grown. To months and months to lagging Before they looked in loving eyes

ngain,
Partine, at best, is underlaid with
teats—
With tears and pain.

Therefore, lest sudden death should come between

Or time or distance clasp with pressure true,
The palm of him who goeth forth.
Unseen,

Fate goeth, too! Yea, find thou always time to say Some earnest word betwice the idle talk. Lest with thee henceforth, night and

day. Regret should walk.

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An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Con sumption, Brouchitis, Catarrh, Asthma and all Throat and Lung affections; also a positive and radical curo for Nerovus Debility and all Nervous Cemplaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French, or English, with full directions for preparing and uping. Send by mail; be addressing, with stamp, naming this paper. W. A. NOYES.

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