

ELMONT who, we are told, is a great deal of time and money, offered his eleven months' old baby to a saloon keeper for a drink. For the sake of our common humanity we hope the story is not founded on fact. Some of the papers, however, state that it is only too true. Many years ago we read a report in a paper that a notorious drunkard had sold the dead body of his father to a medical college for \$5.00. The possibility that one or other, or both of these stories, may be correct, tends to make one shudder. We all know by experience, however, that the depths to which some drunkards descend are very low indeed. Here is an object lesson for the young man who thinks he can take a drink and leave it alone.

"ALCOHOLISM and its Treatment" is the title of a very neat pamphlet, the author of which is Rev. C. J. Creamer, P. P., Trinidad, British West Indies. The good father says that as an act of thanksgiving to Almighty God for a great favor granted to him he has published this book. It will indeed be pleasing to Almighty God if the reading of its pages will be the means of promoting the cause of temperance, especially amongst those who contracted the terrible habit of indulging immoderately in alcoholic beverages. Father Creamer, as might be expected, deals with the subject in the same manner as the church authorities, avoiding all those extremes which are calculated to do harm to the cause of total abstinence. We trust the pamphlet will have a large circulation in those channels where there is work to be done in the good cause.

A significant piece of intelligence comes to us from Toronto. In the criminal court a young man, twenty-two years of age, was sentenced for three years in the penitentiary for forgery. Starting out with a number of bank cheques, and having stolen the "accepted" stamp, he raised money on forged cheques all over the country. The counsel for the prisoner pleaded for mercy because of the age of the criminal, and added that he was very clever at college and became a gold medalist. Just here all who wish Canada well will be inclined to think that collegiate training is poor capital stock unless it rests on a foundation of Christian principles.

AND NOW we have the new spelling book for the public schools. The outcome is not at all creditable to the promoters. It would appear as if these gentlemen were advanced "Jingoes." So painfully imperial are they that they wish to deprive us of the Canadian way of spelling English. The "our" must be used hereafter, in splendor, candor, etc. The great majority of people will continue to spell these words in the old way, leaving out the unnecessary u, and possibly many teachers will advise the children to follow the same practice. Those who have revised the spelling books are sadly in need of revision themselves.

THE RELIGIOUS CRISIS IN FRANCE.  
From America.  
The religious condition of the Church in France is a subject that, at the present moment, is much to the fore, in papers and magazines, both at home and abroad.  
As a natural result of the abolition of the "Concordat," the French clergy is living in a state of transition that has its drawbacks, but, judging from the standpoint of common sense, as well as from the higher platform of supernatural views and beliefs, we may safely say that the new state of things will be, in the end, fruitful in happy results.  
The act of the French Government in its break with Rome was unjustifiable, but, unconsciously and unwittingly, it thereby served the cause of religion. Being no longer paid by the State, the French priests ceased to be functionaries and became free men; this is surely an advantage under a government which is the avowed enemy of religion. Monsieur Clemenceau's open declarations leave no doubt in this respect; he has shocked even Protestants by his attitude of antagonism, not only towards the Catholic Church, but towards God Himself.  
But some years must necessarily elapse before the effect of this tremendous change are fully realized, even by those whom it most directly concerns. At the present moment, many elderly priests, whose lives have been fenced in by the "Concordat" and its prescriptions, are in the position of men whose limbs have been cramped by long confinement. No wonder that they find it difficult to adjust themselves to new conditions, where liberty is bought at the price of poverty.  
The French priests of the future must be, if they wish to do good and leave a lasting work, a race of missionaries. As a Paris curé, popular and successful, whose outlying parish is now rich in religious and social works, once observed: "We fail because we do not start our work here as we should do if we lived among the heathens."  
It may be that the clergy and religious orders, devoted and conscientious though they have shown themselves, trusted too much in the past to the outward aspect of things and assumed, naturally enough, that they were working on Catholic ground. They may have ignored or undervalued the gigantic forces that, for many years have been steadily undermining their action throughout the country and whose power is now at its climax.

One of the chief instruments of the unrelenting campaign carried on against religion is "la Ligue de l'enseignement" that appeals to the government teachers, men and women. Craftily and perseveringly the sympathies of these lay teachers. Even the village schoolmaster is a power in this country. He is appealed to, their interests and sense of importance, and it is an undoubted fact at the present moment that, barring a few exceptions, the schoolmasters and school mistresses in the towns and villages of France are M. Clemenceau's most dangerous auxiliaries. Both from a social and in a political point of view their influence is unlimited, and it is exercised on behalf of the government, from whom they expect promotion and a favor.

The adversaries of the Church, having laid their hands on the education of youth by the iniquitous suppression of the teaching orders, gained the gratitude and sympathy of the adult citizen by the encouragement bestowed on associations touching the material welfare of the masses: syndicates, savings banks, insurance companies, athletic clubs. These associations, that in themselves are excellent, have become, in many cases, a means of propagating anti-clerical and atheistical doctrines.

The true policy of the "children of light" is to make use of the means and methods successfully employed by the "children of the world;" hence the necessity for the twentieth century French priests to adjust themselves to the demands of the day if they wish to prevent their countrymen from drifting back to paganism.

Being no longer paid functionaries, they are free to identify themselves more closely with the interests, needs, aspirations, of the people among whom they live.  
That they have begun to do this was excellently shown by Count Albert de Mun, in a remarkable speech delivered last month in presence of the Archbishop and of the leading Catholics of Paris.  
The object of the assembly was to raise funds to provide for the new churches and chapels that are sorely wanted in the suburbs of Paris. If the population of France is, as recent statistics show, decreasing in an alarming manner, that of Paris, on the contrary, is increasing every year; in certain districts, where the soil is poor, La Creuzette, La Corneille, l'Ayeyron, for instance, villages are deserted, cottages are falling to pieces, the able-bodied men and women have but one idea; to seek their fortune in Paris. Many disappointments await them, but worse still, these simple-minded villagers, as a rule, are promptly influenced by the evil teaching of their new surroundings. They have not the spirit of resistance, the buoyant energy that makes the born and bred Parisian an angel on a demon, as the case may be, of the Man eloquently described the sordid "faubourgs" that surround the city of pleasure, the dreary streets and smoking factories, where "a people ignorant of God is born, lives and dies."

To this heathen people, in whose hands, owing to the constitution of France, lie the destinies of these mis-sionaries are doing good work. Their number is insufficient when we consider the size of certain industrial suburbs, where there are sixty, eighty or a hundred thousand inhabitants, but their courage and self-sacrifice are gaining ground daily.  
A typical example is that of a young priest, who was, last year, sent to evangelize a suburb called Les Malmaisons, which has nothing in common with La Malmaison, the Empress Josephine's well-known sylvan retreat. His story proves the truth of the saying we just quoted, that the twentieth century French priest must adopt the methods used by the missionaries among the heathen.  
At Les Malmaisons there was no church, and the young curé said Mass in a kind of shed adjoining his house. Every time he went into the street he was insulted and hissed; the people whom he went to see shut their doors in his face, and the mayor of the locality sent him word that he forbade him to wear his priest's dress. On the first Sunday after his arrival, four or five old women and a child made up the congregation; in a few brief words he told them why he had come to live among them and charged them to repeat his message to their friends.  
Since then a whole year has passed; the shed has been enlarged and is full of overflowing associations, religious and social, have been founded, of which the lonely young priest is the soul. His parishioners have realized that he has their temporal welfare at heart as well as their spiritual good, that he understands their difficulties and temptations and makes allowances for the rebellious feelings that are the outcome of suffering. Untrammeled by the action of the French clergy, the twentieth century priest must throw himself into the fray; the dignified isolation that was supposed to be his proper attitude is no longer up to date.

The Curé of Plaisance, l'Abbe Soulangue-Badin, is an example of the influence that an intelligent, active and enterprising pastor may exercise, if he adopts the right methods and keeps in touch with the people, among whom his lot is cast. At Plaisance, when he took possession of his post, ignorance and prejudice reigned supreme, and here, like at Les Malmaisons, the curé was hooted in the streets. Now he is the king of the "faubourg," of every useful and practical movement, of the friend of the people, interested in all that concerns them, and able to meet on the neutral ground of social work those whose religious antagonism keeps them away from the church. These are the pastors of the future: modern men, not as regards their doctrines, but in the ways and means that they must adopt if they wish to succeed.  
Let us add that the new state of things in France is likely to develop not only the slumbering initiative of the clergy, but also the good will of the laity. In the absence of religious schools, it becomes imperative that the children of the people should be thoroughly grounded in religious knowledge.

It is pathetic to note how often these little ones, mere babies in age, are called upon to confess their faith. The so-called neutral schools are hotbeds of religious prejudice and petty tyranny, where the boys and girls who practice their religion have to endure mocking words and scathing remarks. The priests, so not numerous enough to instruct their charges efficiently, and it is hopeless to believe that the over-worked, often ignorant parents, can supply their place and impart a knowledge that they do not possess. Hence, the importance of the "Catechismes," that of L'Oeuvre des Catechismes, that brings together men, women and young girls, on stated days several times a week, catechize the children of the suburbs and prepare them to receive the instructions that are given by the parish clergy. If the teaching of the latter is to produce good fruit, it must fall on ground prepared to receive it, and many of these "faubourgs" children are as ignorant as little savages. Quite a small boy, "This," he said, "is your God." "How can he be God," was the answer; "It does not move."

The voluntary "catechists" belong to all ranks of society; among them we know of young girls and women, apparently the gayest of the gay, but whose brilliant lives have a better side known to God alone.  
The "Cours des Catechismes" held its annual meeting the other day, when it was stated that 32,988 children, belonging chiefly to the poor suburbs of Paris, and educated at the government schools, are catechized by 3,381 devoted teachers. It would be idle to pretend that the present condition of religion in France is satisfactory, but it is equally true to consider only the dark sides of the picture. Two facts are certain; in the country villages religion is losing ground, and there all the rising generation is indifferent, if not hostile; in the large towns, in Paris especially, there is a decided reaction in favor of the faith that the Government wishes to stamp out. This reaction is not as yet a steady start; but, in the opinion of those best qualified to judge, the abolition of the Concordat has hastened, rather than impeded the movement.

BARBARA DE COURSON.  
A GREAT CELEBRATION AT GROSSE ISLE, QUEBEC  
On Sunday last in the presence of high dignitaries of the church as well as representatives of both the Federal and Provincial Governments and a concourse of seven thousand people, a monument was dedicated to the memory of the Irish immigrants who were stricken with typhus fever, and gave up their lives on the rocky shores of that secluded spot in the summer of 1847.

Speeches were delivered in three languages, and the Celtic Cross, whose graceful proportions stand on height visible to all who sail up or down the St. Lawrence, bears on its pedestal inscriptions in French, English and Gaelic, which tell the story of the ship fever of sixty years ago.  
A whole fleet of steamers was needed to bare the excursionists down from Quebec. Special trains began to arrive early in the morning from Montreal and Ottawa, and these with the Quebec contingent made a notable display as they sailed down to Grosse Isle, with the bands playing the national airs of Erin.  
The Hibernians were strongly represented, having all their officers present, and speeches by the members of their executive were of a nature to make the ceremony an uncommon one.  
Lieut.-Gov. Pelletier was present at the dedication and also the papal delegate.  
Solemn Mass was sung alongside the cemetery. The music was supplied by a mixed choir of male and female voices, in which were descendants of many immigrants who came to Canada since the great famine year.

A beautiful tribute to Irish attachment to the old faith of Catholicism was expressed by Archbishop de la Rivière, who said it was as honorable as the granite cross that was now raised in their memory.  
After the Mass, Rev. Father McGuire, provincial chaplain of the A. O. H., preached an appropriate sermon on the sufferings and resignation of the fever stricken victims. It was remarkable that Father McGuire, that hundred orphans left by Irish-Canadian families. Mgr. Sharetti, the papal delegate, unveiled monument, and delivered an address. At the moment the memorial stone was exposed the people and the uniformed Hibernians lined up and the band played "God Save Ireland."

At the monument site, Mr. J. C. Foy, national director for Canada, presided. He introduced a long list of speakers. Speeches were given by the following: Mr. Matthew Cummings, national president A. O. H.; Sir Charles Fitzpatrick, chief justice supreme court of Canada; Rev. Father John D. Kennedy, national director A. O. H.; Hon. Chas. Murphy, secretary of state; Rev. Father Hanley, C. S. S. R., rector of St. Patrick's, C. Church, Quebec, and county chaplain A. O. H.; Hon. L. A. Taschereau, minister of public works and labor, Province of Quebec; Major Edward T. McCrystal, national director A. O. H. (the last two gentlemen speaking in French and English respectively).  
The speakers each referred to the year 1847, when nearly two hundred thousand Irish immigrants infected with typhus were brought in the country. These people, they said, were destitute, and did not know which way to turn to obtain aid. They were sent from one end of Canada to the other, and 20,000 of them died almost as soon as they landed.  
At the time the fever and poverty-stricken immigrants were brought to Canada, the Irish landlords were clearing their estates of the tenants, and the latter were brought to Quebec and St. John, N. B. The Canadian people were exposed to a great deal of danger, and the Imperial Government was blamed. The immigrants themselves were on every hand treated with the utmost sympathy and kindness.  
When the immigrants were sent out, Canada was not even consulted by the

colonial secretary and announced that the Imperial Government intended spending \$300,000 in sending out families who would be employed as laborers on the farms, and to provide them with log houses with small lots of land sufficient for a garden. The attorney-general objected to the scheme, and it fell through.  
When the potato crop failed in Ireland with the result that there was a famine, the landlords were ready with a fleet of 200 vessels, but no finances. Many of the immigrants who dying in this country, made affidavits to the effect that they were refused relief from the Government famine fund until they had surrendered their lands, and when these affidavits were sent back to Ireland, the truth was admitted. When the immigrants were sent out their passage was paid and a bonus of ten shillings was given each adult.  
On the arrival in Canada great sympathy was shown them, and many Canadians even lost their lives in nursing the sick.

Since that time the Irish in Canada have been planning a fitting monument to the immigrants, and the unveiling today is the result.  
We are pleased to be able to print in full the following speech delivered on the occasion by that eloquent and sterling Irishman, Hon. Chas. F. Murphy, Secretary of State:  
Monuments are as old as the race, and as varied in form and purpose as the persons and events they have been designed to commemorate. The Celtic Cross, which has been dedicated here today, is so distinctively Irish in form, and is designed to commemorate an event of such tragic interest to the Irish Catholic people of Canada that, as their representative in the Government of the Dominion, I considered it a paramount duty to assist at this ceremony by word and presence paying my tribute to the memory of those Irishmen and Irishwomen whose ashes are commingled with the dust of this island.  
This occasion is at once pathetic and historic. Pathetic because it is impossible to take part in these proceedings without recalling one of the saddest chapters in the history of that land whose people have stamped her as the Shroud of Nations. Historic because it not only bridges the span of years that separates us from the horrors of 1847 and 1848, but because, at the same time, it marks a new stage in the forward march of our race.

As the committee in charge of today's programme has assigned to other gentlemen the task of dealing with the details of the great Irish famine, I shall make only a brief reference to the subject and that merely for the purpose of giving continuity to my remarks.  
While it is conceded that the immediate cause of the famine was the failure of the potato crop, competent authorities are far from admitting that the ensuing spread of disease and death among the Irish people was due solely to the blight that fell upon their chief staple of food. In a lecture delivered in New York on March 20th, 1847, Archbishop Hughes said:  
"I fear there is blasphemy in charging on the Almighty the results of the blight. The famine in Ireland, like the cholera in India, has been for many years indigenous. As long as it was confined to a few cases, . . . the public administration of the statutes was excusable inasmuch as the facts did not come under their notice."  
"But in the present instance it has attracted the attention of the world, and they call it God's famine. Yet the soil has produced the usual tribute for the support of those for whom it is cultivated. But political economy, finding Ireland too poor to buy the products of its own labour, exported that harvest to a better market, and left the people to die of famine or live by alms."

The same view was expressed by Michael Davitt. In his book "The Fall of Feudalism in Ireland," Davitt said: "There is probably no chapter in the whole record of human suffering and wrong so full of shame—measureless, unadulterated, sickening shame—as that which tells us of (it is estimated) a million of people—including, presumably, two hundred thousand adult men, lying down to die in a land out of which forty-five millions of worth of food was being exported, and in one year alone, for rent and making no effort, combined or otherwise, to assert even the animal's right to existence—the right to live by the necessities of its nature."  
Opinions might be multiplied in support of those held by Archbishop Hughes and Michael Davitt, but it seems to me that no useful purpose could be served by multiplying them as our business here to day is less to inquire into the cause of the famine than to deal with that phase of it which in 1847 and 1848 was rudely brought home to the people of Canada by the sudden influx of nearly one hundred thousand Irishmen and Irishwomen whom it drove to our shores. A more pertinent inquiry would be: What was the British Government doing to alleviate Irish distress? Both A. M. Sullivan in "New Ireland" and T. P. O'Connor in "The Parnell Movement" have supplied the answer. Let me give it in the words of Mr. Sullivan. Speaking of Governmental action, he said:

"Relief works were set on foot, the modes decided on were draining and roadmaking. The results were in every sense deplorable failures. The wretched people were by this time too wasted and emaciated to work. They tottered at daybreak to the roll-call, vainly tried to wheel the barrow of the pick, but fainting on the way side to rise no more."  
Legislation having failed to supply the place of food, Mr. Sullivan thus refers to the remedy which was next applied:  
"Later on, relief took the form of soup kitchens, but as apoplexy was the price demanded for the miserable dole they offered, few of the people meddled with them. Those compelled by hunger to resort to the soup kitchens were known as 'soupers.' Since then the term 'soup' has always reminded one of bitter reproach in Ireland. Thus, had the unfortunate people changed

their religion they would have been fed and housed."  
And then in one brief paragraph the author lifts the curtain upon the tragedy that was to be enacted in Canada.  
"The people forced by famine flocked to leave their country—they crowded on board the ships—all sailing vessels. A tolerably quick passage occupied from six to eight weeks, while passages of ten or twelve weeks, and even a longer time were not considered at all extraordinary. The people were infected with fever when they embarked. The vessels literally reeked with pestilence. Thus the people went on the ocean, wafted by the four winds of heaven."  
The climax of the tragedy is, perhaps, best told by Maguire in his "Irish in America."  
"On the 8th of May, 1847, the Ursula from Cork with several hundred immigrants on board, a large proportion of them sick and dying of the ship fever, was put into quarantine at Grosse Isle. This was the first of the plague-stricken ships from Ireland which that year sailed up the St. Lawrence, but before the first week in June as many as 84 ships of various tonnage were driven in by an easterly wind; and of that enormous number of vessels there was not one free from the taint of malignant typhus, the offspring of famine, and of the foul ship-holds."

"The authorities were taken by surprise, owing to the sudden arrival of the plague-stricken fleet, and, save sheds that remained since 1832, there was no accommodation of any kind on the island. These sheds were rapidly filled with the miserable people, the sick and dying, and along their walls lay groups of half naked men, women and children in the same condition—sick and dying. Hundreds were literally flung on the beach, left to the mud and stone to crawl on the dry land how they could. Many . . . gasped out their last breath on that fatal shore, not able to drag themselves from the slime in which they lay. Death was doing its work everywhere—in the sheds, around the sheds, where the victims lay in hundreds under the canopy of heaven, and in the poisonous holds of the plague ships, all of which were declared to be, and treated as, hospitals."

Few descriptions could be more affecting than Maguire's summary of the deaths and burials at Grosse Isle:  
"Upon the barren Isle as many as 10,000 of the Irish race were consigned to the grave pit. By some the estimate is made much higher, and 12,000 is given as the actual number. A silder nearer the actual number, it is estimated that the mortality was nearly at its height. According to the death roll, there were buried, between the 16th and 30th of June, 487 Irish immigrants whose names could not be ascertained. In July 941 were thrown into nameless graves; and in August 918 were entered in the register under the comprehensive description 'unknown.' There were interred, from the 10th of June to the closing of the quarantine for that year 2,905 of a Christian people, whose names could not be discovered amidst that fatal confusion and carnage of that fatal summer. In the following year 2,000 additional victims were entered in the register, without name or trace of any kind to tell who they were or whence they had come. Thus 5,900 out of the total number of victims were simply described as 'unknown.'"

Of the terrible visitation that peopled yonder graveyard little more may be traced. It left more than six hundred orphans "dependent on the compassion of the public; and nobly was the unconscious appeal of this multitude of French-Canadians," Mayhap the hearts of French Canada were stirred to a quicker pulse of pity by the memory of the deeds performed by the "Wild Geese" on Fontenoy and the battle-fields of Europe under the standard of the fleur-de-lis. Or it may have been that the warm-hearted French-Canadians, who had shed on French arms the blood of the Irish Brigade during its five years' service in Canada, and that their sympathies were quickened by the memories of Fort George, of Fort William Henry and Fort Duquesne; of Carillon, of Ticonderoga, of Sillery and St. Eustache. Whether or not the benefactors of these Irish children were influenced by such considerations is immaterial; the fact remains that out of their Christian charity the French-Canadians adopted the greater portion of the orphans of the Grosse Isle tragedy and by that act alone created an enduring bond between the French and the Irish in Canada.

Standing on this spot where so much heroism was displayed, and where the affliction which befell it forth would be incomprehensible if special mention were not made of the clergy, both Catholic and Protestant. As at all times of human suffering, the clergy were unflinching in their attentions to the fever victims, and many of them sealed their devotion with their lives. No shaft or column marks their last resting place; no plate or tablet tells the world of their noble self-sacrifice; but their names are revered wherever brave men are honored, and their memories are forever enshrined in the hearts of the Irish people—both in the Old Land and in the New.

The neglect of the graves of the clergy extended to the graves of the Irish exiles as well. At intervals attempts were made to remove this reproach from our race, but nothing practical was done until the suggestion of its president, Mr. Matthew Cummings, took in hand the erection of this monument whose unveiling and dedication we have witnessed today. By their action the Ancient Order of Hibernians have earned the gratitude of the Irish race, and their gift of this Celtic Cross deserves, in my judgment, to rank with their founding of the Chair of Gaelic Literature at the Catholic University at Washington. It was my privilege to obtain from the Government of which I am a member the necessary permission to erect this monument on this site, and I desire to thank both Mr. Cummings, and the National Director for Canada on the Board of the A. O. H., Mr. C. J. Foy, of Perth, Ontario, for having given me the

opportunity of associating myself with this patriotic movement. Not only myself, but the Canadian Government as well. Having performed my duty in that regard, it seems to me that another duty remains to be performed, and with its performance I would like to be associated. Thanks to the Ancient Order of Hibernians, the memory of the Irish exiles who perished here has been rescued from oblivion. But what of the clergy of all denominations who laid down their lives at humanity's call? Is there not a duty cast upon us, as Irish race to commemorate their heroic also, and thus furnish posterity with a record of human greatness and a noble example to emulate? Personally I feel that there is such a duty cast upon us; and in view of the success with which Mr. Cummings and Mr. Foy carried to completion all the arrangements for the erection of this Celtic Cross, I would suggest that they take charge of another movement, to erect a monument to the Catholic and Protestant clergy who died here in 1847 and 1848, and if they will undertake such a work I will ask the privilege of being allowed to contribute one hundred dollars to the monument fund.

When speaking at the St. Patrick Society dinner in Montreal on the 17th of March last, I announced that the Dominion Government had made a free grant of a site for this monument, and ventured to point out the national significance of the monument itself. I feel, Sir, that in conclusion I cannot do better than paraphrase the words I used on that occasion:  
"Primarily, this monument will commemorate the heroism of those who left their native land rather than abjure that which they prized more dearly than life itself. In the next place, it will commemorate the kindness of the French-Canadians, who soothed the dying hours of these Irish exiles, and later assumed the duties of parents towards their orphan children. But this monument, Sir, will serve another and a more important purpose. We are told that the Statue of Liberty standing in majestic watch and ward over New York harbour was designed to impress the incoming stranger that he is arriving in a land of freedom. At best, Sir, that Statue is an abstract symbol whose import is grasped by few individuals among the teeming thousands who enter New York harbour for the first time. Not so with this monument, and no sooner will he hear its story than his mind will receive an indelible impression that this is not only a land of freedom, but that it is a land of brotherly love—a land where the races live in harmony and where each vies with the other in promoting the great work of national unity."

"Less time than courage is required to make a saint,"—Olivant.

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