

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

SCOTLAND

SILVER JUBILEE OF THE SCOTISH HIERARCHY.

An event of national importance to Scottish Catholics last week was the auspicious celebration of the silver jubilee of their restored Hierarchy. The chief of a widespread series of thanksgiving services in honor of the welcome event took place in St. Mary's Cathedral, Edinburgh, on Thursday, March 5th. This great service gathered on Thursday to the Scottish capital the entire Hierarchy and the leading clergy of the six dioceses which that Hierarchy represents, viz., St. Andrews and Edinburgh, Glasgow, Dunkeld, Aberdeen, Galloway and Argyll and the Isles. Archbishop Maguire of Glasgow, though unfortunately detained and unable to join in the church service, arrived in the capital later on in the day, and, besides participating in a quiet part of the jubilee proceedings, attended the Bishops' meeting. At 11.30 a.m., the appointed hour of service, a large and fashionable congregation, eager with expectancy, had assembled to witness what was destined to prove one of the most brilliant and picturesque Catholic pageants which the old Cathedral Church of St. Mary has ever held within its venerable walls.

To many it seemed like the reproductive realization of some historic "pre-Reformation" picture, as at the appointed hour the subdued trumpet tones from the balcony and the boom of the grand organ pealing forth Mendelssohn's "March of the Priests" announced that the archiepiscopal procession had left the sacristy.

First came the acolyte cross-bearer, with his comrades, arrayed in spotless surplices and scarlet cassocks and skullcaps, looking not unlike little Cardinals in cameo, and bearing torches in their white-gloved hands. Next came a large contingent of the young ladies of the parish, gowned gorgeously in white, and bearing aloft a number of beautiful banners of devotional design. There were followed by the girls of the Academy and Tork Lane Schools, also dressed in white, with wreath and veil, and carrying flowers in their hands. After them came the boys' Guild of St. Andrew, wearing white gloves, red sashes, and silver St. Andrew cross badges, and bearing aloft the religious standards of their guild. Next came a large retinue of altar-boys, whose rear was brought up by the thurifer, swinging his censer, and immediately followed a long and stately procession of priests in cassock, surplice, and biretta, and finally came the Bishops in the following order, after being preceded by the Canons of the Eastern and other dioceses; Bishop Macfarlane of Dunkeld and Bishop Turner of Galloway; Bishop Chisholm of Aberdeen and Bishop Smith of Argyll and the Isles, the rear of the archiepiscopal procession being completed by the venerable and revered figure of the beloved Metropolitan Archbishop, James Augustine Smith, D.D., attended by train-bearers, and blessing the kneeling congregation as he went along, crozier in hand. The Master of the Ceremonies was the Very Rev. Canon Donleavy.

ENGLAND BISHOP OF EMMAUS.

A Rome correspondent writes as follows concerning the Bishop of Emmaus, which is now the title of Mgr. Stanley. He has already won three episcopal titles, yet he has been Bishop-elect for less than three weeks. The title accorded in the Brief of Nomination has been put aside for a fitter second, finally this for a fitter third, and in taking up his work in Westminster Mgr. Stanley will be renewing a long line of pleasant memories. There are the fresh ones left of the lately deceased Mgr. Patterson, and the rather exceptional action of the Holy See in allowing the quick resumption of a title that has just gone into abeyance will be grateful to English Catholics. There are other English and local memories of the title which are now almost a century old. The Holy Father has directly designated Cardinal Gotti as the consecrating prelate. The Secretary of State consecrates Bishops going on diplomatic errands; the highest consecrator for missionary Bishops is the Prefect of Propaganda. The new Prefect's consecrations have been few. I remember only that of Mgr. Drury, of Babylon, which took place in the autumn. The Cardinal blessed the Abbot of New Narsia in January. So the ceremony at San Gregorio will be more attractive than ever. The Brief appoints Mgr. Stanley as Auxiliary to Cardinal Vaughan, not to the diocese of Westminster. "Who will be the consecrators?" I asked Mgr. Stanley at one of the two receptions given to greet the English deputation. He had barely time to protest against the name, substitute that of "assistants" for it, and mention the provision of the Brief that one Bishop could consecrate, when a movement of the guests divided us. The fact that had

struck his attention in the Brief tells badly against the plea alleged on behalf of Anglican Orders in the case of Barlow, namely, that if one of the consecrators had not Orders, the defect was supplied by another. I thought of Gregory the Great's answer to Augustine on the subject, which takes us back to the beginning of Saxon Christianity. "Augustine's sixth question: Whether a Bishop may be ordained without other Bishops being present, in case there be so great a distance between them that they cannot easily come together." "Gregory answers: As for the Church of England, in which you are as yet the only Bishop, you can not otherwise ordain a Bishop than in the absence of other Bishops; for when do any Bishops ever come from France that they may be present as witnesses to you in ordaining a Bishop? But you would have you, my brother, to ordain Bishops in such manner that when a new Bishop is to be ordained there be no difficulty, but that the other Bishops, whose presence is necessary, may easily come together. Thus when, by the help of God, Bishops shall be so constituted in places everywhere near to one another, no ordination of a Bishop is to be performed without assembling three or four Bishops. For, even in spiritual affairs, we may take example by the temporal, that they may be wisely and discreetly conducted. It is certain that when marriages are celebrated in the world, some married persons are assembled, that those who went before in the way of matrimony may also partake in the joy of the succeeding couple. Why, then, at this spiritual ordination, wherein, by means of the sacred ministry, man is joined to God, should not such persons be assembled as may either rejoice in the advancement of the new Bishop, or jointly pour forth their prayers to Almighty God for His preservation?" (Bede, "The Eccl. Hist. of the Eng. Nat.," Giles' trans., p. 51).

ENGLISH CATHOLICS AND THE ACCESSION OATH. By order of Cardinal Vaughan, a petition praying for the abolition of the King's Declaration Oath was placed for signature at the doors of all the Catholic churches of the Archdiocese of Westminster. A letter from His Eminence was also read, asking the faithful to sign it. The petition will be presented to the House of Lords by the Duke of Norfolk. The following is the text of the petition: "To the Right Hon. the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled: The humble petition of the undersigned Catholic subjects of His Majesty sheweth that the British Sovereign is by the Bill of Rights and the Act of Settlement called upon to make, at the commencement of his reign, a declaration which singles out for repudiation and condemnation certain religious doctrines held by one of the many denominations to which the subjects of the British Crown belong. He is not required to express his rejection of the doctrines of the Mohammedan, the Buddhist or the Brahmin, of the Calvinist or the Lutheran. This exceptional treatment; reserved for Catholics alone, is regarded by them as a direct attack upon doctrines of Revelation and upon the Faith of Christendom, and is deeply offensive to their religious convictions, while everyone admits that it is inconsistent with the legislation of modern times. In the time of William III. the Catholic religion was unlawful and proscribed. It is now sanctioned by law, and Catholics are entitled to equal civil rights with their Protestant fellow-subjects. Moreover, since the 17th century numerous territories have been added to the British Empire, in which there are millions of Catholics whose loyalty to the Crown has been proved in war as well as in peace, and has deserved a better return than a public outrage to their cherished belief. Having regard to the other provisions of the Bill of Rights and of the Act of Settlement, the declaration in question is wholly unnecessary for the purpose of securing the Protestant succession to the British Crown. Your Lordships' petitioners, therefore, pray your Right Honorable House to abrogate the declaration in question. And your Lordships' petitioners, as, in duty bound, will ever pray."

ST. JOHN'S INDUSTRIAL SCHOOL

The St. John's Industrial School at Blantyre, East Toronto, is an institution about which the Catholics of Ontario ought to have more knowledge than they at present possess. The knowledge of the work of this institution is chiefly confined to a few people in the city of Toronto, and yet there are in the institution boys from all parts of the Province. The school was organized under the authority of "The Industrial Schools Act" of Ontario, which gives power to a public or separate school board, to a philanthropic society or other citizens to build and equip an industrial school at their own expense, and if such buildings and equipment are found suitable any person may bring before a magistrate a child under the age of fourteen years who answers to any of the following descriptions, and the magistrate may in his own discretion commit such child to an industrial school. (a) Who is found begging or receiving alms; or being in any street or public place for the purpose of begging or receiving alms; (b) Who is found wandering, and not having any home or settled place of abode or proper guardianship, or not having any lawful occupation or business, or visible means of subsistence; (c) Who is found destitute, either being an orphan or having a surviving parent who is undergoing penal servitude or imprisonment; (d) Whose parent, step-parent or guardian represents to the judge or magistrate that he is unable to contain the child and that he desires the child to be sent to an Industrial School under this Act; (e) Who by reason of the neglect, drunkenness or other vices of the parents, is suffered to be growing up without salutary parental control and education, or in circumstances exposing him to lead an idle and dissolute life; (f) Who has been found guilty of petty crime and who, in the opinion of the judge or magistrate before whom he has been convicted, should be sent to an industrial school instead of to a gaol or reformatory; (g) Who (being a child between eight and fourteen years of age) has been expelled from school for vicious and immoral conduct. There are two industrial schools for boys in the Province—Victoria Industrial School at Mimico, to which the children of Protestant parents may be committed, and St. John's Industrial School at East Toronto, to which the children of Catholic parents may be committed. The latter institution, which has been in existence seven years, is carrying on a very good work. During that time 108 boys have been committed to the school, 47 of whom yet remain, and it is hoped permanent benefits have been derived by those who have passed through the school. Undoubtedly all the boys have been improved in education during the time of their stay at the school and must have benefited morally by the influence, training under whose charge the institution is.

A child's maintenance at an industrial school is paid for at the rate of two dollars per week by the municipality from which the child is committed. This is supplemented by ten cents per day from the Government, making in all \$2.70 per week. This seems to be a fair amount to pay for a boy's board, but it has to cover all the expense of his maintenance, board, clothes, school books, repairs to building, additions to equipment, etc. If it were not that the Toronto Separate School Board pay teachers' salaries, and that there is no rent to pay—the building and grounds having been purchased out of the archiepiscopal funds—the fees received for boys' maintenance would not be sufficient to meet all expenses. One obstacle that has stood in the way of the industrial schools being of as much benefit as they might be is that the municipality from which the child is committed has to pay so large a proportion of the cost of maintenance. In many districts local option, as represented by County and Township Councils, is strongly against placing upon municipalities the liability of \$104 per year for each incorrigible boy in the neighborhood. Naturally this has an influence on magistrates, and sometimes children under thirteen years of age are either committed to a reformatory, which is contrary to law, or are allowed to remain in their evil surroundings until old enough and had enough to be committed to a reformatory. At St. John's Industrial School the younger boys attend class every day and receive lessons the same as in an ordinary school. The older boys attend class for one-half of each day and for the other half receive some technical instruction. They are taught elementary branches of shoemaking, carpentering and tailoring, and also work in the large kitchen-garden in connection with the institution. The idea sought to be illustrated is, that a boy's habits and morals can be improved by giving him a share of education and by teaching him at least the rudiments of some useful occupation or trade, all this to be accompanied by religious instruction. Work is what is required by young people who are falling into bad habits. They must have something to occupy their minds and hold their attention. If that something is not innocent or useful it will be evil and the old adage about "Satan finding mischief for idle hands to do" is just a true to-day as ever. One very excellent feature of this institution is that the boys are not compelled to wear a distinctive uniform. A uniform, when worn by inmates of an institution such as this, has a degrading effect. It impresses upon visitors and upon the boys themselves the fact that their liberty is restricted; that they are prisoners. The boys have all sorts of games—baseball and football in the summer, and skating in the winter, also dominos, checkers, etc., and a small collection of books which serve for winter evenings. Brother Orbanus, who is Superintendent of the School, has had a long experience of teaching in the schools of Toronto and seems to thoroughly understand by nature. There are no high walls nor barred windows, no uniforms worn by the boys, no gaolers, and as far as appearances go this might be an ordinary boarding school with no more restrictions of the liberty of the inmates. It is not possible that all these boys turn out well, but while in the school they are surrounded by good influences and have good example, and they are being educated in manliness and self-respect and are acquiring a degree of self-confidence that must tend to make them better boys and better men of the future. Besides the industrial schools for boys there are two industrial schools for girls in Toronto, one Catholic and one Protestant. This work of the industrial schools is part of a general scheme for the assistance and improvement of the young people of our country, and what work of reform can be more encouraging? Men and women who have some years lived an evil life and are confirmed in habits of vice and crime are very difficult to reclaim, but the young children, whose condition in most cases is not at all their own fault, respond quickly to kind treatment and isolation from their former surroundings. W. O'CONNOR.

FIRE IN ST. JOSEPH'S ORPHANAGE, WINNIPEG.

Winnipeg, March 26.—The children and sisters in the St. Joseph's Orphanage had a narrow escape from cremation and suffocation at 1 o'clock this morning, when fire broke out in the children's playroom. This caused damage to the extent of several hundred dollars. All the children were removed from the building in safety.

DOMESTIC READING.

They are never alone who are accompanied by noble thoughts. Angelico of Fiescole, whenever he was at work on the head of Christ, painted on bended knee. The man who is weakened in well-doing by the ingratitude of others is serving God on a salary basis. A certain Bishop was once asked: "What is the simplest way to Heaven?" He replied: "Turn at once to the right and go straight on." Vulgar minds will always pay a higher respect to wealth than talent; for wealth, although it be a far less efficient source of power than talent, happens to be far more intelligible. Look not mournfully into the past—it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear and with a manly heart. It is hard to personate and act a part for long, for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other. Beware of confiding in distant prospects of happiness lest they be suddenly intercepted by the most trivial present vexation. A leaf in the foreground is large enough to conceal a forest on the far horizon. The Lord knows how to make stepping stones for us of our defects, even; it is what He lets them be for. He remembers in the making that we are but dust; the dust of earth, that He chose to make something a little lower than the angels out of. Always there is seed being sown silently and unseen, and everywhere there come sweet flowers without our foresight or labor. We reap what we sow, but nature has to veer over and above that justice, and gives us shade, and blossom, and fruit that spring from no planting of ours. Moments of profound faith do not come once for all; they vary with the degree and habit of obedience. There is a plant that blossoms once in a hundred years. Like it, the soul blossoms only now and then in a space of years; but these moments are the glory and the heavenly glimpses of our purest humanity. An Ideal Friend.—Give me for my friend one who will unite heart and hand with me, who will throw himself into my cause and interest, who will take part when I am attacked, who will be sure beforehand that I am in the right, and if he is critical, as he may have cause to be, towards a being of sin and imperfection, will be so from very love and loyalty, and a wish that others should love me as heartily as he. "A LITTLE COLD, YOU KNOW" will become a great danger if it be allowed to reach down from the lungs to the throat. Nip the peril in the bud with Allen's Lung Balsam, a sure remedy containing no opium. Woman—How much for children's pictures? Photographer—Ten shillings a dozen, madam. Woman—Why—er—yes; but I've only got nine.

OBITUARY

MRS. PATRICK FLEMING.

Dundas, Ont., March 24.—Mrs. Mary, widow of the late Patrick Fleming, died on Thursday, March 19th, after a lingering illness, borne with patience, cheerfulness and resignation. With her mother, three brothers and two sisters, she immigrated to Ancaster during the terrible famine year of 1847. She was born in the parish of Killain, Co. Mayo, adjacent to a district that had been hallowed by the foot-prints of St. Patrick. Croagh Patrick, a promontory where he spent an entire Lent, in the most rigorous fasting and prayer, and where he besought God, in tears and agony, to preserve the Irish in the fullness of the faith, and to give into His custody their fate at the Judgment Day, was situated a short distance from her home. She seemed to have imbibed from the very atmosphere, an undying attachment to the faith which Patrick preached. All the old devotions to the Virgin, St. Joseph and the Blessed Virgin and Souls in Purgatory, she practised all her life. During the early days, subsequent to her arrival, her faith was assailed and bitterly maligned. By her modest, retiring and unostentatious demeanor, she disarmed prejudice, elicited the admiration and won the affection of even her non-Catholic neighbors. Many of her most ardent friends were found amongst Protestants. She was a faithful wife, a loving mother, a charitable neighbor, a wise counsellor, and a devout Catholic. She labored to impart a sound, healthy and virile Christianity to all her children. Their secular education was by no means neglected, for she educated one son for the priesthood, two for medical doctors, and the others were not overlooked. Many were the sacrifices which she, ably assisted by her late husband, endured, in order that the social and spiritual condition of her children might be promoted. She was passionately attached to her home, which she adorned by the practise of all the Christian virtues. She threw around the home an aroma of love, the memory of which will be cherished from generation to generation. Although many of her children were long separated from her, they ever retained an ardent attachment to the old home which sheltered them in the days of their childhood. With the help of God, the children will never cease to practise the lessons of Christian piety they learned from her lips, but more especially from her life. She is survived by nine children, three of whom reside near Guelph, one in Galt, one in Ancaster, one in the homestead, one in Boston, and two in Lawrence, Mass. We earnestly ask the prayers of your many readers for the happy repose of her soul. We also wish to extend to our numerous friends our sincere gratitude for the heartfelt sympathy extended to us in our sad bereavement. Yours respectfully, J. M. FLEMING, O.S.A., Lawrence, Mass.

PATRICK SMALL, ADJALA.

Patrick Small, probably the best known man in Adjala for years, died on Wednesday night of last week at his residence on the 8th line of that township, a short distance from St. James' Church. Since retiring from the reeveship a few years ago he had been keeping one of the few remaining rural hotels. His death was due to chronic ailment of the stomach. The late Mr. Small was 68 years of age and was the father of eight children, three sons and five daughters, all of whom are living. One of the daughters is Mrs. Casserly of Adjala, and the remaining members of the family are at home. Peter Small, the well-known Toronto citizen, and Dan Small, also of Toronto, are brothers of the deceased. The late Mr. Small was a typical Irishman, bright, witty and hospitable, and fully enjoyed the confidence of the people of Adjala. He was successively councillor, deputy reeve and reeve of the township and retired voluntarily from the latter office after an occupancy of 12 years. In politics he was a staunch and uncompromising Reformer. The funeral took place to St. James' Church Cemetery on Saturday morning and was probably the largest ever seen in Adjala. Men and women of every class and creed attended to pay the last tribute of respect to one who in life had ever enjoyed their confidence and had always a pleasant and kindly greeting. High Mass was sung by Rev. Father Kilcuss, who at the close of the service made a few brief eulogistic remarks on one who had during a long period occupied a large space in the public mind of Adjala. Peace to the spirit of Patrick Small!

GEO. CURTIN, ENNISMORE.

On St. Patrick's Day there passed away in the township of Ennismore, George Curtin, a young man of exemplary character and of a kind and loving disposition. The deceased was a universal favorite throughout the township, and his death at the early age of twenty years, has cast a gloom over the community. He was the second eldest son of Mr. Timothy Curtin, and leaves besides his father and mother, two brothers and a sister to mourn his demise. The deceased was ill only a few months, but he bore his sufferings with Christian fortitude, and died fortified by the rites of the

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OTTAWA AND THE U. I. L.

Up to date the Ottawa branch of the United Irish League has collected \$1,029 for the cause in Ireland, including \$89 paid as membership fees. Those who have contributed are: Hon. Charles Fitzpatrick, Hon. W. C. Edwards, \$100 each. Hon. R. W. Scott, \$50. Dr. A. Freeland, D'Arcy Scott, Rev. Father Whelan, George Goodwin and Chevalier John Heney, \$25 each. J. A. J. McKenna, Hon. F. R. Latchford, and Charles McCool, M. P., \$20 each. M. F. Walsh, Rev. Father Sloan, P. O'Reilly, W. J. Baskerville, J. C. O'Keefe, J. J. Lyons, James Bennett, John Gorman, Frank McDougall, R. Tobin, N. A. Belcourt, R. J. Devlin, A. Warnock, Hon. James Sutherland, P. D. Ross, Aid. S. Rosenthal, \$10 each. Charles Guertin, William Kehoe, J. F. Hanrahan, T. Smith, H. B. McGivern, J. Lawson, P. McEvoy, J. P. McMull, M. J. O'Neill, J. Lorne MacDougall, Rev. Father Devine, Rev. Father W. Murphy, Rev. Father Emery, Rev. Father Ryan, Captain Murphy, Edward O'Reilly, John Lowry, P. Kane, J. Rainboth, W. H. McAuliffe, Dr. O'Brien, M. J. Gorman, J. J. O'Connor, Rev. Father O'Boyle, F. X. St. Jacques, James Cox, T. L. Claffy, Frank O'Reilly, J. J. McGee, T. Nolan, Dr. Coulter, Edward Devlin, J. J. McNulty, R. Gorman, M. J. Whitty, R. Slattery, E. P. Stanton, John P. Dunne, J. Murphy, Mr. McGuire (Pembroke), J. J. Heney, Wm. Ryan, Hon. Dr. Sullivan, Dr. A. S. McDermott, Henry Aylen, F. Owens, M. Kavanagh, F. A. White, \$5 each. Three friends, J. D. Grace, \$3. C. J. Wiggins, P. Hinnigan, William Dawson, John E. O'Meara, H. M. McGlory, John Bingham, E. P. Gleeson, D. Martin, A. Hunter, P. Baskerville, P. M. Draper, E. Williams, John McLaughlin, A. Lang, John Carten, L. O'Hanley, F. Kavanagh, J. C. Enright, Charles Higgerty, J. S. Martin, R. Ryan, T. W. McDermott, Denis McCarthy, \$2 each. F. McDonogal, James McGuire, A. Blue, C. A. McGrath, E. P. Connelly, J. J. Lally, M. J. Mahon, T. E. Browne, Mr. Rielly, M. Kane, J. Devlin, Hon. John Costigan, George E. Crowe, S. Cross, P. B. Connell, M. Connelly, P. S. Dódd, William Dunningan, M. J. Dodd, R. Devlin, Dr. Freeland, M. J. Fagan, T. Kealy, P. D. Doran, John Mahony, W. E. Broene, J. McCusker, J. Barry, P. Lyons, J. F. Lyons, L. O'Donnell, W. J. Teaffe, M. Ryan, William Walsh, Thomas Fleming, Aid. Sanderson, P. O'Connor, Harry Craigan, William Ahearn, Jas. Flynn, H. Grace, J. T. Grimes, J. Hanlon, J. Heney, A. Hunter, A. P. Hinds, F. B. Hayes, J. Kilgallen, J. T. Lanigan, J. Levy William Lynott, P. Lyons, Jas. Lyons, Dr. Troy, Senator McHugh, D. McC. Renihaf, James McGuren, J. J. McNulty, D. Martin, Jas. Murphy, Thomas Murphy, Mr. Mungovan, M. J. O'Connor, M. O'Reilly, J. O'Connor, M. O'Connell, M. H. O'Connor, M. J. O'Neil, J. L. P. O'Hanly, M. J. O'Hanly, M. J. O'Farrell, J. J. C. Meara, L. O'Donnell, A. J. Tobin, John Casey, H. Craig, Jas. Bergin, W. G. Teaffe, G. O'Gorman, W. D. O'Brien, A. Pelton, Dr. M. Powers, William Ryan, J. W. Starr, J. B. Sullivan, Senator Sullivan, M. F. Smith, D'Arcy Scott, R. Tobin, \$1 each. Collected by J. B. Sullivan and previously acknowledged, \$25. Collected by Jas. Bennett and Dr. Freeland, previously acknowledged, \$20. Collected by P. Mungovan and previously acknowledged \$18.

THEY ARE NOT VIOLENT IN ACTION

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Moritz Gottlieb Saphir

as he rounded a corner in Munich, ran into a stranger. "Brute!" cried the stranger. Saphir bowed low, and said: "Charmed to know you. My name is Saphir."