

SHOULD EDUCATION BE MADE COMPULSORY.

DEBATE OF THE CATHOLIC CLUB.

On Monday night the most successful of entertainments was given by the Catholic Club, in the basement of St. Mary's College. The cream of the English-speaking Catholics of Montreal was present, amongst others being James O'Brien, Esq., Mrs. Sadler, Mr. and Mrs. M. P. Ryan, Mrs. Quinn and Miss O'Brien, Alderman and Mrs. Donovan, Dr. Hingston, Edward Murphy, &c.

Dr. GURIN, President of the Club, acted as Chairman, and the debaters were Messrs. J. C. Fleming, Professor McKay, Edward Guerin, B. O. L., J. D. Purcell, B. O. L. Dr. Guerin explained what the subject matter of debate was, and after a few words of commendatory and congratulatory remarks to the splendid audience present, introduced the leader in the affirmative. Mr. Fleming after requesting the audience, who were also the arbiters, to judge the question on its merits and not on irrelevant issues, which might be should not be introduced, said that it was fortunate the subject was one requiring no definition; the words compulsory education were plain enough. He for his part believed education should be made compulsory. If education was good, every one should partake of its advantages, for it was a fact that the illiterate man was handicapped in the struggle through life.

What the good man did of his own free will and accord in the way of educating his children, the bad and negligent man should be compelled to do. It was the rankness of nonsense to talk of interfering with the liberty of the subject, the thing was done every day. The subject was compelled to appear decently dressed on late and local occasions, the subject was compelled to pay taxes for school as for other purposes. Just fancy interfering with the liberty of a boy of eight or nine years of age. Just fancy a parent having to say to a boy, "Is it your wish, my boy, you should learn to read Butler's Catechism?" When he (the speaker) was a little boy he entertained a decided disinclination to wash his face. Those having him in charge told him if he remained dirty for any lengthened period carrots and parsnips and other useful vegetables would grow upon it, and he said "let them grow." But his protest was unheeded, and his face was washed in spite of him, though his spirit rose in revolt against the tyranny. Looking now calmly back on that remote period, he could forgive the tyrants, for he took a different view of matters, and he thought parents had a right to force their children to go to school as well as to have their faces washed. But he asked again if parents refused or neglected to send their children to school, should they not be compelled, and if the church had not the power to compel was it not better the State should than that the power should not exist? Take two boys. Let them even be born equal, physically and mentally; let one of them be allowed to remain in ignorance, and the other be sent to college; then bring them together at 20, and behold what a vast, what a mighty difference there was between them! It was said by some great man that in every block of marble a beautiful statue was contained which only required the genius of the sculptor to bring it forth. Education was the sculptor in so far as living man was concerned. Were it not for education the world would be savage, and compulsory had to be used for educational purposes. Were it not for the science developed by education we would never have heard of the pyramids of Egypt, though, perhaps, that would be no great loss; of Socrates, of Plato, of other great men whose names and achievements illuminated the pages of history. America would never have been discovered, and perhaps the present audience would not exist. He believed, then, that education should be compulsory, for without it man would be savage and grossly imperfect.

and consequently the onus of proof will rest with the affirmative. It will not be denied that we are bound by the ties of Christianity and by both the natural and revealed laws of God, to educate children in the knowledge and love of Him and His commandments. Christianity has bestowed upon the world these gifts, from which its nobler and higher civilization is derived. These are: the true knowledge and conception of God, a perfect human example, and a perfect law of duty towards God and man. On these three bases then, all civilization, law, government, legislation, morality, public, domestic and personal are founded. In fact, this subject can only be stated adequately by saying that Christianity is the perfection of man. Now, it is from this equally certain that Christianity alone preserves the reason and the will of man from lapsing into the state of perversion and immorality which prevailed in the world before Christianity came into it. Now, if there be a truth in human history it is this, that the moral regeneration of mankind; and the perpetuity of that moral regeneration in the world, is the work of Christianity; and that the principle in which it originates is also the principle of its preservation. The reason of this is self-evident. Christianity alone can form the inward life of man; philosophy could not either shape or sustain it, and legislation could not so much as touch it. From this I maintain, then, that philosophy, legislation, literature and intellectual cultivation from the science of universities, down to the reading and writing of poor schools, will not, and cannot form the inward part of man, and therefore cannot educate man. It will leave the heart, the conscience, and the will morally where it found them. The reason or the intelligence I admit, may be sharpened and enlarged by such auxiliaries, but the moral nature with its powers, passions and motives, I contend, will neither be elevated nor subdued. In a word, then, Christianity is the sole educator of mankind; that, because the Christian Church alone has received the commission to educate and the means and powers whereby to educate. The words: "Go ye therefore and teach," laid upon the Christian Church the obligation to educate, and conveyed to it both the intellectual and moral power whereby to fulfil that obligation.

After a very able, eloquent and logical argument, Mr. McKay concluded as follows: "Is the State then empowered to dictate to you the clothes you may wear, the food you shall eat, the opinions you shall entertain, the faith you shall hold, the woman you may marry? Are you now ready to allow the rights of fathers and mothers over the training and formation of their offspring, to be taken from them by a Platonic Republic, or by a Parisian Commune? Are you ready to deny God, destroy society, and send everything to the devil? How can you say nobody will try to do any of these things? What is it that restrains them from doing it now? Two things, ladies and gentlemen, first the lingering effects of a recognition of the Divine law, for which law the affirmative side now propose to substitute the will of the State; second, that fact that the doctrine has not yet been declared that there is no individual liberty. But once admit, as my learned friends would have you, the exclusive and absolute authority of the State in all things, or in anything which violates the liberty of conscience, and you not only sever every bond which holds society together, but you bring down upon us political anarchy, social chaos, and universal ruin.

Mr. E. GURIN next spoke in the affirmative. He said:—The desire for education is an instinct which is natural to man, and was implanted in our being by a higher Power. In all ages man's impulse to increase his own knowledge has shown itself, and if we go back to the very dawn of man's existence, we find that Terrestrial Paradise was forfeited on account of the grasping desire of our first parents to attain the summit of knowledge by one bound. Montesquieu says that the love of learning is eternal, that it lasts as long as the man himself, it is a passion which lives when all others are extinct. Education is necessary for the material and spiritual success of the individual and the nation, no matter what a man's avocation may be, he will find himself handicapped in the race of life unless he has been blessed with an education suitable to his position in life. As the State is the dispenser of all good things secular in this world, it is only right that the State should make every man enjoy what nature and the necessities of his own life require. In other words education should be made compulsory. The last speaker spoke very eloquently, and the deep research he displayed coupled with his familiarity with educational subjects must have made an impression, but I venture to say that the impression made was not conviction, but confusion. We are not discussing the respective rights of Church and State, nor the rights of the State in any simple proposition: "Should education be compulsory?" His only arguments were: 1st. Because the State cannot teach irreligion. 2nd. Because the State cannot teach anything. 3rd. Because the State cannot teach anything.

He denies what we never affirmed; we admit all his arguments, because they prove exactly against us. To use an argument exactly parallel the leader of the negative might just as well say: Because a father cannot teach his son anything, therefore he is not obliged to have his son educated. We do not claim that the State should be our school master, but that the State should supply us with school masters and the facilities for education, such as school rooms, taxes, &c. In the interest of the nation children in tender age, ought to be prevented from working in factories, and provision should be made as is done in England for their education. The compulsion we advocate is not cruelty; it is merely compelling parents to do their duty, to do what the law of God and of nature requires of them. Every thing that is right and good is worthy material for legislation, and, therefore, some provision should be made to enforce education, which everyone admits to be necessary for the well-being of the nation.

Mr. JOHN D. PURCELL sustained the negative side of the question, as follows:—Mr. Chairman, Ladies and Gentlemen.—The manner in which our friends on the affirmative have shirked the issue this evening must, in this debate at least, constitute a strong argument in favor of the negative side of this question. That they should have let it to the negative to define what compulsory education is as generally understood, and as it is now in force in Germany and elsewhere, was certainly peculiar; but that they should have claimed that because the Catholic Church has ever been the true friend of education, that, therefore, the Catholic Church has ever been in favor of compulsory education was indeed refreshingly novel. The moral obligation of the parent to educate his child is undeniable, but moral obligation does not mean compulsion, for compulsion

necessarily supposes the use of physical force. The moral obligation of man to adore the Creator is also undeniable, but certainly no person will pretend that compulsion of physical force or State interference can be introduced to make him adore the Creator. The moral obligation in both cases is identical. Therefore, as a result of this distinction the argument of our opponents must fall to the ground. My colleague has clearly proven by the divine law and by the natural law that the right to educate is the exclusive property of the parent, and that, therefore, the State has no right to make education compulsory. But supposing, for the sake of argument, that the State had this right, even then it would not be expedient for the State to exercise that right. If in the interest of society it were found necessary to make education compulsory, it should be because it will have the effect of improving the morals and intelligence of the young in order that they may become law-abiding men, and will be citizens fulfilling their duties to society, that as Christians they may be the better prepared themselves for eternity. Now compulsory education means education directed and conducted by the State, and the State in those countries where the compulsory system has been introduced having no jurisdiction in matters of religion, has excluded all religious teaching from its schools, and has thereby deprived itself of the principal, in fact the only, means of improving the morals of the young. Therefore the State in this compulsory system has relinquished all claim to the requisite functions of true education. But the State claims that the result of compulsory education will be to make the people better citizens and more law-abiding men. Has the compulsory system, where in force and the common school system in force in the United States, which is analogous to the compulsory system, inasmuch as it excludes all religious teaching from its schools had this effect? The speaker then went on to show that it had not, because mere instruction tended exclusively to the development of the mind and neglected the moral faculties. He then went on to show that in the United States the school system from first embracing only elementary education had gradually assumed control of higher education. Now higher education is so intimately connected with religion that one cannot be separated from the other. But the State cannot teach religion, therefore it cannot teach higher education. But the State will teach higher education all the same, and teaching it without religious direction or any kind, the result will be that the pupils issuing from such State schools will probably be atheists and infidels. From all this then its follows that even if the State had the right to make education compulsory, it would not be expedient for the State to exercise that right since its doing so would be an evil to society. The speaker then cited several authorities from the common law showing that the right to educate belonged exclusively to the parent, and concluded by observing that inasmuch as the negative had the support of the Divine, natural and common laws it should obtain a verdict in its favor.

Closing remarks by the Moderator.—Ladies and Gentlemen:—My first pleasing duty is to thank you very sincerely for the kind encouragement you have given the Catholic Club by your large attendance at our literary entertainments. You have now seen specimens of the various exercises which the Club is accustomed to give in its ordinary weekly meetings. I think you will join with me in congratulating our worthy and active President and our able and eloquent orator of the evening in having brought the public entertainments of the year to a very successful ending. You have shown by your unanimous vote what you think of the question debated. You have pronounced in favor of the negative. You hold that education should not be compulsory, and you are right. You have admitted by your approbation and applause that the speakers have done very well, and here again you are right. Each side argued eloquently and ably, but both could not win; the affirmative loses; their failure is not their fault, but the fault of the side they undertook to defend. As it was tersely put by the first speaker on the negative the State cannot teach at all, therefore cannot make education compulsory; the State cannot, the Church will not. The reason the State cannot is this: The State, as such, has no soul and no heart; education must have both. To continue and complete the beautiful illustration of the first speaker on the affirmative the State can make a statue out of the marble slab; education should make a man. Only the spirit of God can breathe life into the statue and make it stand upon its feet as a living soul. If education should be made compulsory, the church alone could compel. But the church knows the head is to be educated, and the head cannot be compelled. Kind encouragement is the only compulsion the church will ever consent to use. The true and good are to be made attractive; compulsion cannot do this, therefore it kills the good and the true, and considers only the convenient. Honest work should get hearty approval. Compulsion only gives "results" and pay. Those thoughts, my friends, simply interpret your vote and explain your presence. Your vote says education should not be compulsory; your presence says education should be always kind. This educating influence of your kind encouragement has had its effect on the Catholic Club. Continue in the future what you have well begun, and I promise you the literary, scientific and oratorical education of the Club will soon be socially perfect.

"TWENTY-FOUR YEARS' EXPERIENCE" says an eminent physician, convinces me that the only way to cure nervous exhaustion and weakness of the sexual organs, is to repair the waste by giving brain and nerve foods, and of all the remedies compounded, Mack's Magnetic Medicine is the best. See advertisement in another column.

RICHMOND ITEMS. Among the many landmarks of Richmond's pioneer life who have recently been removed to death, few more better known, and none more universally respected than Mr. Louis Desaulniers, Sr. who breathed his last on Thursday, the 8th instant, at the age of seventy-two. His funeral, which took place on Saturday, was attended by the St. Patrick's and St. Jean Baptiste Societies with regalia draped in mourning. At the church the body was received by the Rev. Louis Desaulniers, of Lennoxville, son of the deceased, and solemn High Mass was celebrated by the Rev. Mr. Gascon, also brother-in-law of the deceased gentleman. Mr. Desaulniers had been a resident of this vicinity for nearly fifty years. By his sterling honesty of character, amiable disposition and unpretending virtue he won the esteem of all who knew him. He leaves a wife and numerous family who have the sympathy of the entire community in their bereavement.—R. I. P.

THE WEDDING OF MALONEY AND SMITH. A BRUTAL EXHIBITION.—MALONEY'S VIBRAGE SPOILED.—"NEW FANCY" DISAPPOINTED WITH THE RESULT.—A PERJURIOUS CROWD OF BLACKLEGS.—SMITH'S FERRY, P.E., June 15.—The time and location of the Weeden-Maloney prize fight were kept so secret that little attention was directed to the movement of the winner, who made way in little groups to McKee's Book last evening, whence a steamer took about 200 aboard, and sailed down the river. At four o'clock this morning the boat touched the shore on the Ohio State line.

After considerable discussion the scene of the struggle was chosen in a large level meadow right on the State line. The ring was pitched and Weeden stripped at 5.25. He then made several bets on his own success. Fifteen minutes later Maloney appeared in the ring in costume. Weeden's seconds were Thomas and Evans; Maloney's, Lafferty and Bush. Thomas Brown was chosen referee. Maloney's weight was 132, Weeden's 128. The men shook hands and began the fight.

1st round.—The men walked up to the middle of the ring and commenced striking at each other without preliminary sparring; a few severe body blows were struck; Weeden went down. The first knock down was claimed for Maloney, but not allowed.

2nd. A terrible left hander from Weeden started the blood over his opponent's right eye; first blood stood for Weeden. Maloney returned the blow by a rap about the other's eye.

3rd. Arm slogging all over the ring occurred, winding up with a knock down by Weeden; first knock down for Weeden.

4th. Weeden stepped up to the scratch as lively as a cricket, but Maloney's movements were decidedly slow until he got out of his corner. He came up puffing considerably, and his left eye was getting worse, while his nose had begun to swell and bleed. The men countered some rapid and resounding body blows, and after a clinch Maloney went heavily to grass.

5th. The first incident was a drive at Maloney's already damaged optic, which closed it completely. This was followed by a rattle in his month that filled it with blood. Maloney retaliated with several blows on Weeden's ears, which did not seem to cause any inconvenience. Weeden fell underneath.

6th. A rap on Maloney's chest was paid back with a drive on his opponent's forehead which drew a little more blood. A clinch resulted in a fall over the ropes.

7th. The men hammered away at each other in short order, Maloney dealing blows mostly on Weeden's ear and getting his share of the force on his left eye and nose. Both organs were very dilapidated and the general expression of Maloney's face was woebegone in the extreme. This round was decidedly in favor of Weeden.

8th. Several rapid blows on chest were exchanged, Maloney got in a telling face with return, and a few heavy body blows were exchanged. Both rallied over.

9th. More heavy fighting, which ended after three minutes in both falling on the ropes, Weeden on the top.

10th. Maloney showed decided signs of weakness but led off with one of his favorite powerful cracks on Weeden's ear, knocking the latter to one side. Weeden recovered quickly and they rapidly exchanged resounding blows on the chest for the next few seconds; Weeden was thrown.

11th. Weeden came up laughing and bandying jokes with the spectators, while Maloney's appearance was lamentable, his face being much disfigured. Maloney kept his opponent off a few seconds while he struggled for breath, and then Weeden forced the fighting and they struck several wild blows until Weeden went down.

12th. Weeden got on three sounding clips in succession without return, two on the ear and one just above the belt. The combatants then exchanged visitations in the stomach and the round wound up with Weeden receiving a stinger in the face that cut up his forehead very noticeably.

13th. Maloney aimed a wicked one at the other's face but it was neatly stopped and the Irishman acknowledged a noser and two on the chest; the attempt to get his antagonist in chancery resulted in a locked fall.

14th. Maloney put in his left on Weeden's chest with terrible effect. This was followed by long range thumping. Maloney knocked the other clear off his feet. The next three rounds were all in Weeden's favor. His friends offered 2 to 1, with few takers. Maloney was evidently getting tired out, and his face losing all semblance of its original self.

In the 17th round Maloney's crowd claimed a foul, declaring that their man was struck below the belt. The referee decided otherwise amid great uproar.

18th. Maloney seemed loth to leave his corner, while Weeden was as eager for the fray as at the beginning. The round, however, was in favor of Maloney, who put in two heavy blows on the body and a wicked drive on the forehead. Before Weeden could retaliate Maloney dropped under punishment, and another claim of foul by Maloney's backers was caused. The rest of the fight, though gamely contested by Maloney, was all in favor of Weeden, who hammered Maloney's body and face with every conceivable kind of heavy blows. At the end of the forty-first round some of Maloney's backers raised a yell of foul. The referee would not allow it, and the ring was taken possession of by an excited mob, and two or three impromptu fights took place inside the ropes.

Weeden said to Maloney: "Are you willing to call this a draw? I don't want to kill a man." Maloney accepted the suggestion and the fight was so decided. The time of the battle, which was acknowledged by all to be one of the hottest for years, was seventy minutes. With the exceptions of a bruised eye Weeden shows no marks of the ordeal, and it is believed would have been good for forty rounds more. Maloney is in a pitiable condition. His eyes are both nearly closed and his mouth badly swollen. The whole face is beaten black and blue and his wheezing early in the battle showed he was not in good condition, and if the fight continued he would probably have been knocked out of time after a few more rounds. He was slow leaving the corner nearly every time after the first dozen rounds, but it was from sheer weakness and not want of pluck. The spectators generally expressed regret that the fight ended so unsatisfactorily. During the row an unknown man drew a revolver which at the conclusion of the fight was discharged, prematurely wounding him in the thigh. At Smith's Ferry there were two rough and tumble fights between partisans of the pugilists. Pistols were flourished, but no shots.

THE NEW MINISTER OF THE INTERIOR. St. PETERSBURG, June 14.—Count Tolstol, the new Minister of the Interior, is said to be the incarnation of everything despotic and retrograde. He is disliked in St. Petersburg and abhorred in the provinces. The appointment cannot but deal another blow to the popularity of the Russian Government.

PREJUDICE KILLS. "Eleven years our daughter suffered on a bed of misery under the care of several of the best (and some of the worst) physicians, who gave her disease, various names but no relief, and now she is restored to us in good health by a simple, a Remedy as Hop Bitters, that we had looked at for two years, before using it. We earnestly hope and pray that no one else will let their sick suffer as we did, on account of prejudice against so good a medicine as the Hop-Bitters."—The Parents.—Telegram.

A RISE IN CANADIAN RAILWAY SHARES. LONDON, June 15.—A strong turn for the better has been made in Canadian railway securities. It would seem that proprietors and investors are beginning to appreciate the importance of the results of a practical union of the Grand Trunk and Great Western Railways, the formal endorsement of which has placed the fusion beyond doubt. The *Financialist* says in conjunction with this distinctly expressed verdict of investors, of the benefits to flow from a rise in freight rates it is considered as auguring most favorably for the future course of prices.

\$300,000 LOST AT POKER. FOUR AGES AND A KING FULL AGAINST A STRAIGHT FLUSH—THE HAND THAT COST MR. WEED OF NEWBURGH \$100,000—AFTERWARD LOSING \$450,000 AT FARE IN TRYING TO GET EVEN.

NEWBURGH, N. Y., June 14.—At the hearing to-day before Judge Joseph F. Bernard in Poughkeepsie, in the case of Dr. Monteville M. Hedges, who is charged jointly with Wm. F. Scott with conspiracy to cheat and defraud Francis P. Weed, the wealthy resident of this city, at the game of draw poker, some of the most astounding revelations were made concerning gambling. The parties interested in the suit, including Dr. Hedges, in the custody of Sheriff Odell, and the counsel engaged in the case, went by steamer this morning to Poughkeepsie. On the trip Mr. Weed, the victim, and Dr. Hedges were seen engaged in a friendly and confidential conversation. Mr. Weed was perceptibly agitated, and it was said that he was personally willing to settle the suit in some way to avoid further scandal. The prisoner was in good spirits, chatted freely with acquaintances, read the newspaper accounts of the charges, and briefly gave the reporter a forecast of the startling facts that subsequently came out in the testimony.

The court opened at 9 a.m. The room was crowded with spectators, including most of the Dutchess County lawyers, who had first learned of the case from the New York morning newspapers, and Fred Boatwick, the cashier of the Stissing National Bank of Pine Plains, who took the \$100,000 note of Mr. Weed's to collect for ten per cent. of its face value, and on Saturday last returned \$8,500 of the proceeds thus obtained. Mr. Weed, who is 55 years old and small in stature, appeared in a dark grey suit, and wore a small light straw hat with a black band. He has gray hair and gray Burnside whiskers, and when he referred to his notes for dates and amounts, used eye glasses. Cashier Boatwick is a stylish young man, with jet black hair and heavy curled moustache. He wore a navy blue suit, with white straw hat and a blue polka-dotted scarf with large oval scarf pin in the centre of it. He gave his evidence clearly and distinctly, and seemed to have great compassion on the reporters, to whom he often turned to see whether they had kept up to the evidence given, particularly that of Mr. Weed. The Doctor is considerably bronzed by attending to the Western races, in which his four trotters are entered. It is not true, he says, that he has been arrested near Newburgh watching the proceedings. He was first informed of the intended prosecution by receiving a telegram on Thursday last at Detroit. He came East at once, arriving in New York on Friday night, and in Newburgh on Monday night, getting off the train six miles below and coming on by wagon, to avoid any unnecessary display of himself.

The developments made by the testimony caused a great sensation in the court room, as no hint had been given until this morning on the boat that other games had been played besides the poker game in which Mr. Weed lost \$150,000, which involved the enormous sum of \$450,000. Mr. Weed testified that within a week from the time he lost the \$150,000 at the poker game in July, 1881, Scott approached him and offered to give him a chance to get square, and thus persuaded him to play a game of faro in Dr. Hedges's laboratory. Weed said that the betting ran very high and that before he concluded the game Scott had won from him the sum of \$450,000. Before the game was started Mr. Weed said it was understood that, if he won \$150,000 he was not to receive any money, but that it was to go as an offset to the \$150,000 he lost in the poker game. The examination also brought out the fact that Weed was in debt to Scott for \$1,200 which Scott had previously won at still another poker game. These three amounts foot up \$601,200, which Mr. Weed owed Scott, and which, if paid, would wipe out his entire fortune. His friends, however, alleged to-day that the \$450,000 faro game was a bare-faced "put up job" for the sole purpose of pressing the victim to settle in full the \$150,000 lost at poker. That there was collusion to cheat and defraud, as charged in the complaint, most of those who heard the testimony showed that when the first \$50,000 note was paid at the Stissing Bank Dr. Hedges and Scott both opened accounts there, and that the Doctor directed the cashier to credit him (Hedges) with \$23,525 and give him a draft drawn to Scott's order for \$22,500, the cashier retaining \$5,000 for himself.

Among the games that were enumerated by Mr. Weed as having been played by the parties implicated in these proceedings, and others were draw-poker, pin pool, casino and faro. He said that some of these games were played at his own office, where he had a set of "chips" for a time, as well as in the laboratory connected with the dental office of Dr. Hedges.

Holloway's Ointment and Pills.—Safely and Scarcely.—When the severities of winter have yielded to the genial spring, invalids should make a determined effort to regain their lost health, when through confinement indoors, want of appetite and disturbed sleep, the entire system has been weakened, and the spirits have been broken down, Holloway's remedies are equal to the occasion. The Ointment rubbed over the regions of the stomach and liver; aided by the internal administration of his Pills, will rectify the digestion, regulate the bile and purify the blood—three sanitary actions which will speedily confer renewed vigor, brace up the falling nerves, confirm the flaccid muscles, and restore to the ailing cheerfulness, that great charm of existence.

Advertisement for Lydia E. Pinkham's Vegetable Compound. Includes an illustration of a woman's face and text: "WOMAN CAN HEALTH OF WOMAN IS THE HOPE OF THE RACE".

Advertisement for Kidney-Wort. Text: "IS A SURE CURE for all diseases of the Kidneys and LIVER".

Advertisement for Arnica & Oil Liniment. Text: "FOR MAN AND BEAST THE BEST EXTERNAL REMEDY FOR RHEUMATISM, NEURALGIA, CRAMPS, Sprains, Bruises, Burns and Scalds, Sciatica, Backache, Frosted Feet & Ears and all other Pains and Aches".

Advertisement for Magnetic Medicine. Text: "MAGNETIC MEDICINE. BEFORE BRAIN & NERVE FOOD, AFTER".

Advertisement for Nymph's Cure. Text: "NYPH'S CURE FOR ALL THE WORST FORMS OF PILES, 2104 in all the worst cases of LEPROSY, SORICULA, HEMORRHOIDS, CANCER, ERYSIMA, GLEET, DYSPEPSIA, CATARRH and all diseases of the skin and blood. \$1 a bottle. Sold everywhere. See Nymph's Cure in the Nymph's Cure, Boston and Montreal. In case of failure, dealers please refund the money and charge it back to me."