

FATHER TOM BURKE.

The Great Preacher Delivers a Fertile Sermon to a Large Audience in Liverpool—The Educational Question and the Expulsion of the French Jesuits

The Very Rev. Thomas N. Burke, O. P., preached on Sunday morning, October 17, at St. Francis Xavier Church, Salisbury street, Liverpool, in aid of the Catholic elementary schools of the district. The subject of his discourse was education. A matter of all-embracing importance at the present day. In his treatment of it he displayed to great advantage those qualities which have gained eminence for him as an orator and expositor of momentous topics. He was listened to by a large and attentive congregation. His sermon was grounded on the words of our Lord, "Remember unto Caesar the things that are Caesar's, and unto God the things that are God's." After explaining what was the object of the Jews when eliciting this answer from the Saviour, the Rev. preacher said:

The Son of God, the Incarnate Wisdom of the Father, had laid down the great eternal principle that man—Christian man—had his duties to Caesar as well as to God. By Caesar was meant the powers that governed us and legislated for us, the authority that ruled us, the world in which we lived, the society in which we moved and of which we formed a part. To all these we owed certain duties—the duty of obedience, of the observance of law, and of loyalty to our country and its rulers—a duty which sometimes obliged us under extreme circumstances to expose our lives and shed our blood in defence of that country. On the other hand the Son of God distinctly declared that our first duty was to God, who made us and gave us whatever made life sweet and pleasant; nay more, that the very tribute which we paid to Caesar should be paid to him, not through fear, but for conscience sake, and therefore from the principle of our free allegiance to God. This was the doctrine of the Catholic Church. It was something ignorantly—he hoped not maliciously—said that the Church preached disaffection to the State and disobedience to the law. But it was the Catholic Church that treated the virtues of loyalty and patriotism, and every other virtue that tended to make man an ornament to the society and country in which he lived. Let them search the history of the world and they would find that the virtue which existed to-day unto the resurrection and ornamentation of States derived their origin and salvation from the teachings of the Catholic Church.

There were, again, others who asserted that Caesar must get everything and God nothing. And the men who made this strange assertion were to-day in position and in power, and were able to make good their assertion by their acts. The consequence was that the Christian world was grieved and scandalized to see illustrious bodies of the State and best citizens of the State ignominiously cast forth and ejected, simply because they professed to be servants of God. Did they then were the first members of the State. Let them take, for instance, Catholic France. The best blood of that nation flowed in its veins as men consecrated to God, especially in the great society of St. Ignatius. In the hour of their country's danger they were in the front of the fight, and they faced death, in the most terrible form, that they might bring consolation and succor to the wounded and the dying. They were acknowledged to be the most enlightened and learned citizens in that land; yet to-day we heard the strange doctrine that there was to be no room or place for them, because they professed to be servants of God. No other crime was proved or even alleged against them. We were not told that they were preaching rebellion, because they were teaching the opposite virtue of loyalty. We were not told that they were immoral men; they were actually accused of inculcating too strongly the Christian virtues of purity and morality. They were accused of no crime nor of what any sane man would consider such, but simply of being consecrated to God, and on the principle that Caesar—this world—must get everything and God nothing. But the lessons of patience and heroic endurance unto death, and of unextinguishable love for mankind, those servants of God had learnt of Him who endured for us death upon the Cross, and who when His lips were quivering in the agony of death, prayed to His Father in Heaven for his murderers. The Jesuits and the other religious bodies took it as a matter of course to be persecuted like their Divine Master; but still they proclaimed with Him that whilst Caesar was to get his due—our loyalty and obedience—God was also to get what was due to Him—our love, our hearts, our souls. Upon the coin referred to in the Gospel of the day, Caesar's image was stamped, and therefore Christ said, "give it to him whose image is upon it." In like manner, upon the soul and heart of man was deeply engraved, not only by the hand of nature but by the higher hand of grace, the image of the Eternal, and therefore we must give the soul and being to Him to whose image it was made. And when our Lord laid down the principle that we have a two-fold allegiance—one to God, the other to our country—He did not set up conflicting claims. The Church must teach, as a portion of its doctrine, the necessity of paying tribute and allegiance to Caesar; and Caesar, in his turn, if he were wise, would defend the Church, and protect her and give her freedom. Although the hand of Caesar was from time to time heavy upon the Church, yet there was one great demand that both Church and State made with equal vehemence—the demand for education. They cried out that they could not live among an uneducated people. Education was the great want of the day. It was to further the cause of education that they had assembled that day.

The Fathers of that community, the pastors of that church appealed to them to help the great work of educating the children of Liverpool. The object nearest and dearest to their hearts was that not a single child in that district might be left uneducated and untaught. They cried out for this as priests, as ministers of the Church; they said to the children of the Church: "Your first duty is to provide for the education; our first duty is to impress this upon you, and to labor every day of our lives for the accomplishment of this work. The Church cannot exist unless her children are educated." And the State also said, "We must educate." The reason why both Church and State cried out for education was a very simple one, namely, because a man without education, a man who had been entirely uneducated, was unfit for either human or divine society, unfit for this world and the world to come, and, except with respect to his external appearance, was unworthy of the name of man. He was ungovernable; and therefore the State said, "If you wish me to govern you, you must allow me to educate." Man was the connecting link between the two great orders of beings created by Almighty God—the entirely spiritual and

the entirely material; to him body and soul were united. The body was formed of the slime of the earth, and was merely animal in its appetites, passions, and desires. But in that body there was a soul that had come from the breath of God—a spirit like to God, and in God's image; man was, therefore, capable of knowledge, a being created for love, gifted with free will, dowered with grace and intended for eternity. And, as the body required to be fed in order that the child might live, so also the soul required its food in order that it might live; and this food was knowledge and Divine grace. Man was created to know, and if the soul was neglected it remained dwarfed in its infancy. The uneducated intellect had no idea of law, and consequently no idea of obedience to law; and hence when the passions grew apace, and called out for satisfaction on which was unlawful, the will of the uneducated man was polluted and its power destroyed. The uneducated man turned fiercely upon the society that neglected him; and they should never forget that they should have to maintain as a criminal the child whom they refused to instruct. If they did not send him to school he would find his own way to jail. It was this that led St. Thomas to say that we could trace all the moral evils of this world to the fountain head of ignorance. The greatest crime ever perpetrated since the world was created—the crucifixion of the Son of God—was attributed to ignorance; for our Lord, when he foresaw that crime, wept over Jerusalem tears of sorrow—not for the threatened destruction of the city, but the ignorance of her people. If the State gave only secular education, the preacher contended the State could not command obedience from the people, for where obedience had not been planted it would never be found. There might be non-Catholics who ignorantly believe the Catholic Church was opposed to education, and to them he would say the Catholic Church cannot exist without education. Every practice she insisted upon her children obeying presupposed them to be educated. But her idea of education was very different to that of the State. Whilst every symbol, or figure, or image in a Catholic schoolroom was placed there to lead the mind to holiness, not all the sciences would stem on passion or check one vicious habit, because secular knowledge affected the intellect and never touched the passions, they only half educated their youth. Without religion, the children would return from school despising even their parents, for they had not learnt the first principle that must guide them, "Honor thy father and thy mother." This was the essential difference between the views of the Church and those of the State, and the sons of St. Ignatius were exiled from France because in the Jesuit schools it had been attested that religious education was pre-eminent, and that the educational State establishment of France could not compete with them in their educational schools. Next to the priest in those times the schoolmaster was most hunted down. But in spite of persecution the sacred flame of learning had been kept burning. And yet how strange that in these times it should be difficult for the priest to get Irish parents in England to send their children to school. How was it that so many Irishmen were merely hewers of wood and drawers of water? The Irish were not a stupid race, emphatically they were not. Their disregard of public opinion, and their indulgence in drunkenness and every other vice, was caused by a neglect of education. He exhorted his hearers not to betray the souls of their children, by this neglect. The congregation might ask him what reward they would receive if they helped the Jesuit school. He would not speak of rewards in this world. If they gave a cup of cold water to the thirsty they should have a reward in the life to come; and all the promises made for feeding the hungry and clothing the naked, were as nothing as compared with the promise that those who instructed others to righteousness should shine as stars in the firmament for all eternity.

CANADA PACIFIC.

Names of the Members of the Syndicate—Their Contract and Their Prospects.

A despatch from Ottawa, dated Tuesday last, contains the following information. The arrangements with the Pacific Railway Syndicate having been concluded Parliament will meet in December to ratify the bargain. The House will adjourn over the Christmas holidays and meet again early in January. The arrangement is still a state secret, but the following particulars may be relied upon: One division of the syndicate is composed of Canadian capitalists, the chief among them being Mr. George Stephen, President of the Bank of Montreal; Mr. Angus, formerly manager of that institution and now general manager of the St. Paul and Pacific Railway; Hon. Jas. Cockran, the well known Quebec cattle breeder, and Mr. McIntyre, formerly a dry goods merchant in Montreal and now the controlling spirit of the Canadian Central Railway, which will be the Montreal branch of the Canadian Pacific Railway. These gentlemen are the principal subscribers, but it is probable that they represent others. For instance, it is understood that Messrs. Stephen and Angus represent the interest of Mr. Donald A. Smith, formerly chief factor of the Hudson's Bay Company and one of the wealthiest men in the Dominion. Two years ago Messrs. Smith and Stephen bought the St. Paul and Pacific Railway from the Dutch (Amsterdam) bondholders, and as it is the high road and gateway to Manitoba they have made enormous profits from the influx of emigrants and freight into that province. The English division is limited to Morton, Rose & Co., the agents of the Dominion Government in London. Sir John Rose, at one time Finance Minister of Canada, was a member of the firm for many years, but he withdrew from it some time ago, leaving his interest to his son. Mr. Greenfell is the senior partner of the firm. The American division is Morton, Bliss & Co., the New York branch of Morton, Rose & Co. The French division is composed of Reinach & Co., of Paris, and Frankfort and the Societe Generale. The syndicate will be a paid up capital of \$50,000,000. Of this sum the Societe Generale subscribes one half, £25,000,000 sterling; the Canadian capitalists one fourth, or \$12,500,000, and Morton, Rose & Co., with Morton, Bliss & Co., and Reinach & Co., the remaining fourth. A guarantee of \$1,000,000 will be deposited with the Government to be forfeited should the syndicate fail in its contract. The Government hand over to the syndicate the sections of the road already completed or in course of construction, the value of which, including the surveys, etc., is put down at \$30,000,000, and give them a cash subsidy of \$25,000,000 and a land grant of 25,000,000 acres. The land is valued at \$2 per acre, so that the gross subsidy with the completed sections represents the sum of \$105,000,000. The road is to be completed in ten years from Lake Nipissing, its eastern terminus, to Buzzard Inlet on the Pacific coast; but there is a special proviso that the prairie section

roughly speaking, 1,000 miles in length, from Manitoba to the Rocky Mountains, shall be finished, equipped and running within three years. The syndicate will control the completed sections, run them and be responsible for the running expenses until the completion of the road in 1891, when the Government will take possession. It is provided that the syndicate shall make no pooling traffic or other arrangements with American roads without the consent of the Government, subject to ratification by the Dominion Parliament. These are the main features of the scheme so far as the syndicate is concerned. Sir John Macdonald announced on his return from England that the road would be built from end to end without asking the Canadian people for a dollar, and this is how he proposes to do it: The Government will reserve 25,000,000 acres in blocks, alternating with those granted to the syndicate, and this land will be thrown upon the market as the prairie section of the road is building, at \$3 an acre, and it is believed the land will bring \$4 much more. This will give him \$50,000,000 a sum sufficient to pay the cash subsidy to the syndicate and to recoup the country for money already spent on the undertaking. It will be seen that the success of the whole scheme turns on the ability of the Government and the syndicate to dispose of the lands to settlers. This year the emigration to Manitoba and the North West was nearly 50 per cent. below Sir John Macdonald's estimate of last session; but the members of the syndicate say they will establish agencies in every corner of Great Britain, and that Reinach & Co. will look after the emigration from Germany. The portions of the road completed or in course of construction, which will be handed over to the syndicate, are as follows:

Fort William to Selkirk (main line).....	400
Selkirk to Pembina (branch).....	50
Selkirk towards the Red River (line).....	25
In British Columbia (main line).....	127
Total.....	602

Professor Macoun and other authorities estimate that there are at least 200,000,000 acres of good land in the North-West, so that after satisfying the land grant to the syndicate and their own reserves, the Government will still have 150,000,000 acres to dispose of. It is proposed to sell enough of this to enable the Government to construct branch roads running north from the main line, and to improve the navigation of the Saskatchewan and other rivers. There is no doubt that the syndicate arrangement will be ratified by Parliament. The Government have a majority of nearly 90 in a House of 206 members; and, moreover, many members of the Opposition approve of the bargain, since it rids the country of an enormous burden.

BRINSLEY SHERIDAN.

When Sheridan was in distress, in early life, one of his resources was that of writing for the fugitive publication of the day, in which he was materially assisted by his wife; and many years after his entrance into the sphere of politics he was heard to say that, "if he had stuck to the law, he believed he should have done as much as his friend, Tom Erskine; but (he continued) I had no time for such studies. Mrs. Sheridan and myself were often obliged to keep writing for our daily leg and shoulder of mutton; otherwise we should have no dinner." One of his friends, to whom he confessed this, wittily replied, "Then I perceive it was a joint concern." When the "School for Scandal" was performing at Drury Lane Theatre with uncommon applause the first season, Cumberland sat in the stage box, and was observed never to smile at any of the good things which the author had put into the mouths of the scenic personages. When the comedy was concluded he improperly remarked: "I am much surprised that the audience should laugh more immoderately at what could not make me smile." As there are social traitors in all circles, this sarcasm was conveyed to Sheridan, who very coolly observed that "Cumberland was truly ungrateful for not smiling at his comedy, as he had seen a tragedy of Cumberland's at Covent Garden Theatre but a fortnight before, and had laughed from the beginning to the end."

NOT A BEVERAGE.

"They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not lead down an already debilitated system, but build it up. One bottle contains more hope than is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them."—Rochester Evening Express on Hop Bitters.

MUCH SICKNESS, UNDOUBTEDLY with children, attributed to other causes, is occasioned by worms. BROWN'S VERMIFUGE COMFITS or Worm Lozenges, although effectual in destroying worms, can do no possible injury to the most delicate child. This valuable combination has been successfully used by physicians, and found to be absolutely sure in eradicating worms, so hurtful to children. Sold by all druggists; 25 cents a box.

AN EXCELLENT ARTICLE.—MRS. WINSLOW'S SOOTHING SYRUP is an excellent article for all diseases of children. It relieves the child from pain, regulates the stomach and bowels, by giving health to the child, comforts and rests the mother. During the process of teething its value is inestimable; cures wind colic and griping in the bowels.

FOR LIVER COMPLAINT, USE DR. HART'S ANTI-BILIOUS AND PURGATIVE PILLS. Purely Vegetable.

A UNIVERSAL REMEDY.—BROWN'S BRONCHICAL TROCHES for Coughs, Colds, and Bronchical Affections, stand first in public favor and confidence; this result has been acquired by a test of many years.

FOR INDIGESTION NOTHING IS BETTER THAN BROWN'S HOUSEHOLD PANACEA and family Liniment. It brings up the wind from the stomach, removes the terrible balling which is experienced by the sufferers, and strengthens the stomach, without implanting an appetite for strong drinks.

On account of the new measure law, which compels us to sell by the Imperial measure, the price of our Altar Wine will be \$1.80 per Imperial gallon, which is one-fifth larger than the old measure. The price remains the same, as 1-5 colonial gallons, at \$1.50, is equal to one Imperial gallon, at \$1.80. Court & Co., 245 Notre Dame street.

In Henry & Johnsons Arnica Oil Liniment we furnish you a large bottle for 50 cents.

At a collection made at a charity fair lately held in an American city a lady offered the plate to a rich man, to contribute something. "I have nothing," was the curt reply. "Then take something, sir," said the lady; "you know I am begging for the poor."

THE AMERICAN JOURNALIST.

For the mass of people to-day, the journalist, or, more familiarly, the newspaper man, and his life have the same fascination that the actor and his life possess. There is some analogy between the two; for the cause of the fascination is the same. It is in the self-revelation which they both exhibit; the one by showing the public what it is, or ought to be; the other telling the public what it does or ought to do, and both acting as teachers. The analogy is continued in that they both work at night and both in a measure impersonal; the one always appearing before the public in a character not his own; the other rarely appearing personally before the public at all.

In saying this, the Greeleys, Raymonds and Dimes are not meant, so far as it relates to journalists, but we refer to the typical average journalist, the man whose work is or has been done in all parts of his paper. He is the man about whom the least is known, and he is the man, under one name or another, attaches the "constant reader" to the paper, by his judgment as to what the "constant reader" wants to read. As a type of the American journalist of to-day, we take the one who in theatrical parlance would be called the "general utility man," though the journalist of general utility man ranks higher and is more useful and valuable than his theatrical brother, and commands higher pay. Our average American journalist of to-day may be taken to be from twenty-five to thirty years of age, and perhaps he is rather thin and round shouldered. He is well and quietly dressed, though his hat is apt to be more recently bought than his coat, or his trousers will be newer than his boots, which may have their heels unblackened, since he probably blacks them himself. He is apt to have a clean shaven face, except a Mephistophelian mustache, and his face has a noticeable pallor peculiar to those who work at night. He is most noticeable for his eyes, which are apt to have a peculiar dilatation, which also comes from being more used to the light of a lamp than of the sun. In a crowd the experienced and observing newspaper man can pick out his fellow in nine cases out of ten by these peculiarities, and especially by the peculiar roving eye, which has been taught to take in everything at a glance, while apparently half closed and seeing nothing, as its owner walks through a street with unusually rapid walk; for our journalist is always a rapid walker. In his personal habits he is obliged to be correct, or sink out of sight. No man of irregular habits can stand the strain of writing and thinking clearly from late at night until early in the morning, and our average American journalist of to-day does not drink as he used to, although, like many other brain-workers, he is often subject to a periodical spree of a day or two. He does, however, generally smoke like a furnace, and the more furiously as the night goes on. A newspaper office late at night is no place for a disciple of Trask. Profanity is his besetting sin, but this he most often practices when he discovers, too late to change it, that through oversight he has used a singular for a plural, or has omitted the conclusion of an elaborate premise, and that his writing has gone before a hundred thousand readers, more or less, in a mangled form. In education he is now-a-days more often than not, a college graduate. A great New York daily once canvassed its staff—at a time when a certain Harvard boat crew captain, who, by the way, is now a reporter on a newspaper, put an insult upon reporters by classing them with loafers—for the purpose of seeing how many college graduates were connected with it, and it was discovered that from compositor to local correspondent, there were sixty-five bachelors of arts, graduates of universities, from Harvard and Beaver College to Heidelberg, Upsala and Moscow. A college education, apart from its merely refining influence, our journalist finds of most value to him from the ability that he has gained of putting his finger upon a fact so to speak, as in his knowledge of historical parallels, which enables him to make deductions by analogy. This, of course, is apart from the special value of special studies to a journalist, and refers simply to the general utility of a college education; for so far as general writing and editorial style go, the college-bred novice in a newspaper office soon finds that he will have to unlearn much that he has been taught. So far as his journalistic education goes, the broader it is the better. It is apt, however, to be like a very broad river—shallow, running rapidly, with a deep pool here and a sand bar there, but all making to one end. His reading is the reverse of Quintilian's advice, to read *multum sed non multa*. His chief merits are readiness, adaptability and abstraction. He must be, and generally is, ready, if necessary, to write a leading editorial, which shall be compressed, and compensative, upon the causes of the downfall of the Polish Empire, at half past two in the morning, and at the same time listen to the merits of the "boss Amazon Troupe," as they are laid down by its advance agent, who puffs vile tobacco smoke and smells of lager beer. He must stand ready to write a half column "obituary" of General Ignatieff, though he may never have heard of him before, and must be ready to cut the half column short without apparent abruptness, in order to help the night editor in padding an important telegram from the seat of war in the Southwest. In memory, he must be able to carry in his head anything that has been in the paper within a week, so that old news may not be reinserted, and he must remember what has recently been said or written on any given subject within a given time. He must also be a consummate actor, able to act as if he knew nothing of a subject, while he knows all, in order to get the person to tell what he knows. In the art of putting leading questions he must be at least as expert as an ordinary criminal lawyer. In conversation he must be able to hold his own on the subject which his listener is most conversant with, and this he very often does by very rapid "cram," especially for an important interview. He has the cant terms of art at his finger ends, and knows chiroscuro from morbidness, and an etching from an engraving. Of foreign languages he has enough smattering to utilize French and German newspapers, and perhaps can struggle through with an Italian publication. The theatrical jargon he is perhaps more familiar with than with art or religion, and he can give an intelligent idea of the construction and motive of a play. Strange to say, sentiment and sympathy play a large part in this worldly-wise gentleman's character, and tears will be seen sooner in his eyes at a pathetic piece of acting than in those of the persons around him, and it is this sentiment and sympathy which enables him to put himself in rapport with a person whom he wishes to interview, and so he is enabled to draw the unhappy victim. His sense of honor is higher than he is generally given credit for. Fidelity to his paper is a sacred thing to him; wild horses may tear him asunder before he will reveal office secrets. So far as the public is concerned his sense of honor is peculiar, and he generally justifies a breach

of confidence on the ground, that the importance of the news to the public overrides any private consideration; but in general his promise not to tell certain things is to be relied upon, especially when he is allowed to tell certain other things. In society he is perfectly at ease, though he has a fondness for society that is not "absolutely exclusive," the conventionalality of which he abhors. Politics is most often his delight. It pleases him to have members of Congress consult him, and to be hand and glove with "workers," about whose methods he often knows more than they do themselves, and he delights in puzzling and bewildering them when he has a chance. Money will not bribe him as a rule, but when hard up the temptation to say something that he does not fully believe, is often too strong. In conversation, not for business purposes, he is apt to be dull, and he never writes personal letters; because, in both cases, it is a waste of good copy. So far as his office work is concerned, he must be able to go through a hundred or more "exchanges," and cut the articles which will be of interest to his paper, and to boil them down or expand them by re-writing. Of perspective in treating of a subject he must have a good idea, especially of the importance of local news, and this knowledge of journalistic perspective is also one of the most valuable of his acquirements. He must be familiar with proof reading; know how many words go to a line in type from agate to brevier; how many lines make a "stick," and how many sticks make a column, so that he can literally write to order by the inch. He must be able to summarize the news, and to write head lines, which is one of the hardest knacks to acquire satisfactorily, simple as it may seem. Outside of the office he must be able to write in the baggage-car of a fast train, or on his hat, or anywhere that pencil and paper can be held and used, and his writing must be intelligent and picturesque in description, so far as possible. All these things our average American journalist must be able to do, and to do them under pressure, and the wonder is that his work is so finished as it is. He is able to do them all, though he does not do them all at the same time, and for this the much abused gentleman gets the enormous salary of thirty to forty dollars a week.

—The American Minister in London has laid before the Board of Trade a project for an international copyright treaty.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SERRAVALLE, 149 Powers Block, Rochester, N.Y.

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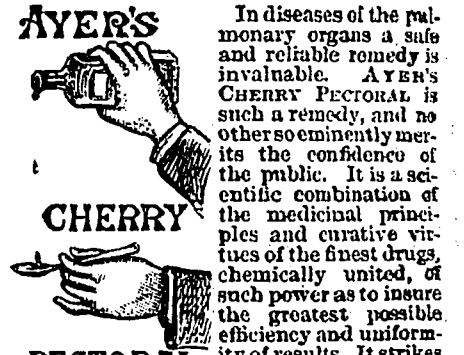
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