

JUSTICE FOR ACADIA.

THE TRUTH ABOUT A CRUELLY MALIGNED PEOPLE.

WALTER LECKY REVIEWS A BOOK THAT SHOWS HOW THIS NOBLE RACE WAS PERSECUTED—FACTS TO THE CREDIT OF THE ACADIANS THAT HAVE BEEN BROUGHT TO LIGHT.

The poet Longfellow, in "Evangeline," has made the sufferings of the Acadians known to the great mass of English readers. Much of the sympathy that he evoked was stirred by the historian Parkman, who refers to the poet's work in these glibly lines: "New England humanitarianism melting into sentimentality at a tale of woe."

To these historians the poet's work was a bit of false sentiment, founded on a "lying legend." The true Acadians were of the ordinary French type; they were quarrelsome, mischievous, and well-deserved their deportation. So spoke Parkman, and that in a style that won him thousands of believing readers. Not a few scholars, however, dissented from his views, knowing well that this historian, in other writings, suppressed facts, aiming at the writing rather than truth. Like Froude, his only thought has been a series of finely worded pictures; to this all else was subordinate. His death has been unfortunate, as at the time of his passing an historical work dealing with the Acadians had been about completed, a work written from documents, calm, impartial, convincing, demolishing completely his case and leaving a stain on his memory that no amount of explanations can wash. The Acadians of the poet are again rehabilitated and the lovers of "Evangeline" assured that there is more truth than fiction in Longfellow's sympathetic tale. The poet is the historian, the historian a writer of fiction.

The book which has made these things possible is entitled "Acadia—Missing Links of a Lost Chapter in American History," and is published by the Home Book Company, of New York city. The author is an Acadian. He tells us: "That which for others was only a matter of curiosity, became for me an intense attraction, urging me to undertake researches and meditations that seem to have disheartened those who have hitherto approached the question."

These researches and meditations were bent in one direction. Was it possible that a whole colony of peaceful, thrifty agriculturists could be banished by the English Crown for not taking the oath of allegiance, unless it were stipulated that they should not bear arms against the French?

"Most of my readers," writes the author, "I am sure will readily admit that this book is quite a revelation, that it solves a problem over which the world has been puzzling for more than a century." His claim is just; his book solves the puzzle by showing that the English Home Government had nothing to do with barbarous deportation of his forefathers, saddle the right horse with the blame in the person of Governor Lawrence, convicts Akins, the compiler of the volume of Archives of Nova Scotia, as a falsifier and unmitigated literary scoundrel, whose compilation was concocted for the sole purpose of blackening the Acadians and justifying the villainy of Governor Lawrence. Nor does Parkman go free. He is brought face to face with his systematic attempts, unmistakable and continually renewed, to falsify history.

"I have thought," writes Mr. Richard, "that silence became a fault, and that the finger of scorn must be laid on these dishonest practices, and on those who perpetrated them with malice prepense." That Mr. Richard is justified in using this strong language is but too palpably shown in the course of his narrative.

On the motion of the Honorable Joseph Howe, the Legislative Assembly of Nova Scotia, April 30, 1857, adopted the following resolution: "That His Excellency the Governor be respectfully requested to cause the ancient records and documents illustrative of the history and progress of society in this province, to be examined, preserved and arranged, either for reference or publication, as the Legislature may hereafter determine."

In the following year the Lieutenant-Governor was authorized by the Assembly to procure from the State Paper Office, in England, copies of any despatches or documents that may be found necessary to complete our files.

In 1869, by another vote of the House, he was empowered to procure from the Government of Canada, copies of such papers in the Archives of Quebec as related to the early history of Acadia.

Thomas B. Akins was entrusted with this task. His instructions were clear and to the point, viz., to examine and arrange, either for reference or publication, the ancient record and documents illustrative of the history and progress of society in this Province. There is no question here of selecting what the compiler thought fit, and ignoring that which might destroy his case. Strange as it may seem, this compiler, contrary to all instructions, had a case to defend. Instead of being a faithful, impartial compiler, he became the bitter partisan, defending the deportation of the Acadians, omitting "all or nearly all the explanations that might be favorable to them, and systematically excluding all that was unfavorable to the Governor."

When there is a question of a Governor or any man that had relations with the Acadians, Mr. Akins in his notes accompanying the document is to use the author's words, "save and eulogistic with regard to them." Documents of the highest importance, documents of paramount importance to the history of Acadia, have been purposely ignored. They would have destroyed the pet theory of the compiler; so, with an impudence not uncommon in our days, they were coolly allowed to remain in their archives. Is it any wonder that De Maistre characterized modern history as "a grand conspiracy against truth?" Be it known that on this compilation Mr. Parkman erected his fancy superstructure and dubbed it history. To quote Mr. Richard in writing of all those who have recently written of the Acadians: "They begin where he finishes; they omit what he has omitted; they skip what he has skipped." Yet this is the history that passes current in our school-books, called for in our public libraries, diluted and dished up in our magazines; that which supplies illustrations to not a few of our so-called orators, falsehood in a fair garment has strutted over the land. Shall it be said by the truth of Mr. Richard's remarkable volume? Ultimately it must, but will it in this age of superficial readers and little writers? One of the Parkman charges that has been in general use, in regard to the machinations of the Catholic clergy, is ruthlessly disposed of by the calm, convincing documentary proof of this author. The theory of Parkman that one swallow means a summer, if that swallow happens to be a priest, may do in fiction, but it is not history. The trick of taking some unimportant person and emphasizing his remarks, as if they represented a great deal more than the individual opinion, so well understood and so often employed by Mr. Parkman, cannot lure Mr. Richard. Parkman's eloquent picture of the cunning, intrigues, craftiness of the Acadian clergy, in the hands of Mr. Richard assumes its true worth. It is not history, a mere bit of Mr. Parkman's highly wrought imagination, weaving lurid tales that would be sure to catch New England readers. Mr. Parkman in his trade was crafty. He knew how to win the gallery gods. Perhaps the best idea the reader may have of his curious way of writing history is found in the fact that an essentially important manuscript on Acadia, written by the Rev. Andrew Brown, now in the British Museum, but copied for the Nova Scotia Historical Society and undoubtedly known to him, is completely ignored. There was a reason for this, and that reason every fair-minded reader must admit was to whitewash Governor Lawrence, while blackening the Acadians. He was following the trail of the first culprit, Thomas B. Akins. The MSS. of the Rev. Mr. Brown, a thoroughly impartial writer and keen observer was too flattering to the unhappy Acadians to be used by Mr. Parkman. One of the Rev. Mr. Brown's witnesses, Moses De Les Darniers, "who played so wretched a part during the deportation," bears this testimony to the Acadians: "The Acadians were the most innocent and virtuous people I have ever known or read of in any history. They lived in a state of perfect equality, without distinction of rank in society. Very little ambition or avarice was to be seen among them; they anticipated each other's wants with kindly liberality; they demanded no interest for loans of money or other property. They were humane and hospitable to strangers, and very liberal toward those who embraced their religion. They were very remarkable for their inviolable purity of morals. I do not remember a single instance of illegitimate birth among them. Really, if there ever was a people that recalled the golden age, as described in history, that people was the old-time Acadians."

Another witness adduced by the Rev. Mr. Brown is Captain Brook Watson, "who had commanded the detachment sent to Bay Verte to carry off the inhabitants and burn their houses, and, on another occasion, had had command of a flotilla of several vessels transporting the Acadians from Halifax to Boston." Such a witness cannot be accused of partiality towards the Acadians. I quote his testimony: "They were an honest, hard-working, sober and virtuous people; rarely did quarrels arise among them. Young men were not encouraged to marry unless the young girl could weave a piece of cloth, and the young man make a pair of wheels. These accomplish-

ments were deemed essential for their marriage settlement, and they hardly needed anything else, for every time there was a wedding the whole village contributed to set up the newly-married couple. They built a house for them, and cleared enough land for their immediate needs; they gave them live stock and poultry; and nature, seconded by their own labor, soon put them in a position to help others. I have never heard of marital infidelity among them. Their long cold winters were spent in the pleasures of joyous hospitality. As they had plenty of firewood, their houses were always comfortable. Rustic songs and dancing were their principal amusement."

After reading these remarkable tributes, from foes, to the virtues of the Acadians, we are in a position to judge the Parkman myth, and the contemptuous sneers of Goldwin Smith, whom Parkman begot. The reader, no longer placing confidence in Mr. Parkman, turns to Mr. Richard, to learn why such a colony should be deported from their homes, and that in a manner that beggars description. The author of "Acadia" does not mince matters; he answers this question, fully supported by documentary proof. In his answer he absolves the Home Government of having had anything to do, "either the resolving upon or the carrying out of this act of barbarity that has left upon the civilized world an impression of ineradicable and unassuageable pain." This act of barbarity was committed by Governor Lawrence, a man without pity, lust for gain. The sole cause for the deportation is, in Mr. Richard's book, for the first time laid bare. To enrich one miserable, low-bred man, made Governor by his brutality, a brave people were treated with less consideration than animals, driven penniless into exile, families broken, not a "lying legend," but a tale of woe that has no parallel in human history.

Space forbids me from dwelling on the saddest, most captivating part of the history of Acadia, wherein are traced the dreary wanderings and heart-rending sufferings, amid sceptical and harsh strangers, far from the dear fatherland. It must be read in Mr. Richard's own glowing, graceful, lucid style. That he has written a great book, a book that will bear re-reading and will live, no scholar who knows anything of the time he treats can doubt. The reading of this book, a work of love, emphasizes what after mature thought I had elsewhere written. Canadian history is a fascinating study. The few who have attempted were strangely unfit. Let it be said with emphasis that style, no matter how brilliant, unless it clothes facts, is not history. It may catch the ignorant and superficial for a time, but truth will ultimately right herself. A Froude pleases his passing generation. A Freeman, Greene, Stubbs, are landmarks for all time. Much of Canada's written history, pleasant as a novel, will not stand time's rough touch. It is built on ignorance of essential documents and prejudice pre-conceived. Time's rough touch cannot hurt Mr. Richard's great book; it is a landmark for all time. Its author is the Canadian Freeman, who has pulverized the American Froude.

Parkman, from the publication of Acadia, must be classed with Froude as a conscious romancer. Surely every intelligent Catholic should purchase this epoch-making book, which makes "Evangeline" doubly dear, and proves that Acadia, inspired by their religion, was a land of love. I should also suggest that copies be placed in public libraries, to cure the Parkman mania. There are a thousand things in this delightful volume that I fail would touch upon, but my space is limited, and the book is within the reach of all.—WALTER LECKY, in N. Y. Catholic News.

CARDINAL BONAPARTE DEAD.

Was the Head of the Elder Branch of the Bonaparte Family.

Rome, Nov. 19.—Cardinal Lucien Bonaparte died suddenly in this city to-day from syncope. Cardinal Lucien Bonaparte, Prince of Canino was the head of the older branch of the house of Bonaparte, a branch formed by the fusion of the two lines of descent from Joseph, King of Spain, elder brother of Napoleon I., and Lucien, Prince of Canino, second brother of the great Emperor. Prince Victor, the present dynastic head of the Bonapartes, represents only a younger branch of the house, being descended from Jerome, King of Westphalia, the fourth brother of Napoleon I.

The deceased cardinal was the son of Prince Charles Bonaparte, son of Lucien and nephew of the great Napoleon, who married the Princess Zenaide, his cousin, daughter of Joseph, King of Spain. It was by this marriage that the two lines of Lucien and Joseph were fused.

He was born in Rome, on November 15, 1829, and ordained as a priest in his 25th year. He was a great favorite of the late Pope Pius IX., whom he served as privy chamberlain for many years, and by whom he was made a cardinal priest on March 13, 1868. Three years before his elevation to the cardinalate he received from his imperial cousin, Napoleon III., the title of prince of the family of the Emperor of the French.

The cardinal's death causes the headship of the family to pass to Prince Napoleon Charles Grezorio Jacques Philippe Bonaparte, the cardinal's younger brother and third son of the Prince of Canino.

THE FRUIT OF CATHOLIC ORGANIZATION.

A profitable lesson as to the benefits derived from Catholic organization may be drawn from the results of the Catholic Parliamentary party in Bavaria. A dozen years ago the nomination of a practical Catholic as a member of the Committee of the Crown of Bavaria was regarded as out of the question. Minister Lutz, at that time all-powerful, availing of an article of the Bavarian Constitution in accordance with which the Councilors are not subject to election but nominated directly by the Crown, secured the election of a majority who were hostile to Catholic interests, and upon whose allegiance to himself he could count under all circumstances. But the Catholic party was strong in the Cham-

ber and not disposed to tolerate such treatment. They raised energetic protests, and what was still better, they showed that the voting power they wielded enabled them to be awkward to the government on critical occasions. The old government tactics were then altered. Catholic feeling was respected; and Baron Hertling, Baron Ow, and, more recently, Herr Soden-Fremen, Catholics and men of merit, were named as members of the Council of the Crown. The little Kulturkampf may, therefore, be said to have ended. The history of the struggle teaches once more the moral that when Catholics possess considerable voting strength, they can, if they put it wisely, render permanent persecution or injustice an impossibility.

ARCHBISHOP CLEARY

AGAIN DENIES THAT HE POSSESSES A NEWSPAPER ORGAN.

CHARGED HIM WITH MAKING A DECLARATION ON THE SEPARATE SCHOOL QUESTION, WHICH APPEARED IN THE "FREEMAN."

The following letter, by Archbishop Cleary, appeared in the Kingston News of last Wednesday:—

To the Editor of the News:—

DEAR SIR.—In the Whig, of yesterday, appears the subjoined extract, from the Orange Sentinel, promulgated with the remark that, "The Sentinel is edited by Mr. Clarke, and its opinions, therefore, on current questions, are particularly significant."

The Dominion Government is banking on the solid support of the Roman Catholic Church in carrying out its policy of coercion in Manitoba. That the Government's expectation will not be realized in this particular, is made manifest by the warm approval given by Archbishop Cleary's organ to Mr. Laurier's proposal, to appoint a commission, for the purpose of making enquiry into the facts before action is taken by the Federal authorities. This deliverance, from Kingston, makes it clear that the Government, which, by its unwise course, has alienated Protestant friends, will find the Roman Catholic vote, on which it has been relying to make up the loss, at the critical moment slipping over to the leader of the Opposition. If the Ministry goes on in its present course, therefore, it will lose old and tried friends, and the new support, on which it is now leaning, will prove a broken reed. The men in power at Ottawa have, so far, refused to do right for right's sake. Will they now cease to do wrong when the declaration of Archbishop Cleary is a plain warning that continued wrong-doing will not bring them the political profit they are counting on? The Ministry had better, even yet, decide to stand pander with Rome, and resolve to stop by the true friends, who have been its firm support in the past.

No newspaper in Kingston or Canada is my organ in any sense of the word. Whenever I am required, by a sense of duty, to communicate my mind to the public I do it in my own name, openly, and without disguise. The paper, which the Orange Sentinel has been pleased to style, "Archbishop Cleary's organ," is doubtless the Canadian Freeman, published in this city; and the editor of the Sentinel ought to be well aware that it is not my organ, and that I do not control or in anywise influence its political utterances. It was Mr. W. R. Meredith who first invented the story of my responsibility for the opinions of the Freeman, and announced it to a large meeting of his followers in London, the week before Christmas. In the year 1889, when opening his second campaign against separate schools, I called upon him publicly to verify his story, and his explanation was that he only hazarded a conjecture. He did not venture to repeat it after my repudiation. But the host of newspapers that worked with him throughout that fatal campaign, continued to repeat his figment in the hope of thereby weakening my position in defence of the civil and religious liberties of my faithful Catholic people, and their indisputable right under divine and civil law, and the constitution of this Dominion, to rear their children Christians.

COMES TO LIGHT AGAIN.

We have heard nothing of that exploded fabrication in recent years. But now, since the skirmishing, preparatory to the war of parties in the Federal election commenced, that forgotten story has been revived, and is bandied about as an important adjunct of political strategy. Within the last ten days it was set forth in the columns of a French paper in one of the cities of Quebec province, and commented upon in terms similar to those of the Orange Sentinel. As in duty bound, I published a contradiction of it in that same city. Now that the Orange Sentinel, whose love and admiration for the hierarchy, and in particular for the Archbishop of Kingston, is known to everybody, has thought fit to reproduce the oft-condemned fabrication, and to attach to it a mighty political importance, sufficient to make the Government of the day tremble in its shoes, should it dare to respect the constitution and the judgment of the highest court in the empire, by giving redress to the oppressed Catholic minority of Manitoba, I once again and most emphatically declare that story to be absolutely false.

The admirable facility of the editor of the Orange Sentinel to bound over the fences of truth and decency, is apparent in the concluding passage of the extract from that journal, viz.:—"The men in power at Ottawa have so far refused to do right for right's sake. Will they now cease to do wrong when the declaration of Archbishop Cleary is a plain warning that continued wrong-doing will not bring them the political profit they are counting on?"

MAKES HIM THE EDITOR NOW.

A while ago, it was boldly stated that a certain paper is Archbishop Cleary's organ. Now, something bolder is required to meet the political requirement; and,

Are You Nervous? Horsford's Acid Phosphate Quiets the nerves and induces sleep.

so, the sentences printed by the editor of the Freeman are "Archbishop Cleary's declaration," conveying a plain warning to the Government of the Dominion that they must refuse, to the persecuted Catholics of Manitoba, the redress of grievances which the constitution has charged them to redress, and Her Majesty's Privy Council has decided to be grievances, demanding immediate redress. Had I the misfortune to publish a "declaration" such as this, insubstantial and in spirit, I would regard myself as having forfeited my character for justice, and honesty, and true manliness; I would be unworthy of honor among my fellow-citizens; I would be justly chargeable with disloyalty to the Queen and the Constitution, my conduct would be treacherous to my faithful Catholic people, who repose unbounded confidence in me as the guardian of their religious liberties, and unflinching defender of the sacred principles of liberty of conscience to all parents, whether Catholic or Protestant, to rear and educate their children in the religion of their own belief in the family home, in the school house, in the church and everywhere; in fine, and worst of all, I would be a traitor to Our Lord Jesus Christ by impious betrayal of his rights in the children of redemption which I have sworn to maintain and defend.

LETTER FROM DR. CONATY.

THE REV. PRESIDENT OF THE SUMMER SCHOOL REJOICES

OVER THE PROSPECT OF AN ELECTRIC RAILWAY FOR PLATTSBURGH, AS IT WILL PROVIDE TRANSPORTATION FOR STUDENTS AND THUS ENCOURAGE ATTENDANCE AT THE SCHOOL.

We are pleased to lay before our readers the following letter from Rev. Dr. Conaty, President of the Catholic Summer School, to the Plattsburgh Daily Press, regarding the proposed electric railway:—

WORCESTER, Mass., Nov. 20, 1895.

Editors Daily Press:—

I was much pleased to see in The Press news about the electric road, so much desired and so much promised. The building of this road will give great encouragement to our Summer School people who are anxiously looking for the solution of the question of transportation. The settlement of all doubts about the school ought to help materially in the assurance of patronage to a line of electric, at least during the summer months. The three new cottages now in process of erection on our grounds ought to be strong evidence to the people that we intend to redeem our promise to have our next session at Cliff Haven. The very beginning of the cottage building will demand that the work be continued, and in the spring more cottages will be projected, so that we may be able to house at least three hundred on our own grounds during the next session. Boston, Philadelphia, New York, Syracuse and Buffalo reading circles are prepared to begin the work on their cottages, while other parties from New York and other centers are discussing similar plans. Several individuals have bought sites with the intention of building, so that it seems very probable that even more than the three hundred now cared for by our arrangements will be found demanding easy and rapid transit to Plattsburgh.

Of course this is only one element which promises success to the undertaking, but it is the element which comes under my immediate knowledge. Until the question of transportation is settled by an electric railway, our school will be hampered and the business which necessarily comes from such an assemblage will be more or less injured. I trust that your people will see that it is to their advantage, financially as well as intellectually and socially, to make our school attractive to the people who come from the great centers, and thus encourage more to come and spend a few weeks at the school. The interests of the school are bound up in the interests of the business men of Plattsburgh, and our success or failure means much to them.

From a purely business standpoint, entirely independent of our special aims and methods, the influx of a summer assemblage of intelligent men and women, offers serious ground for careful consideration of the ways and means necessary to make the stay of all pleasant among you.

The news that the work of building the electric road has begun will be as cheering to our people as the erection of our own buildings.

Yours respectfully,
THOMAS J. CONATY, Pres.

EUGENE FIELD.

His gentle spirit has flown, they say,
Into the House of God,
And three little mites in quaint array
Now lead him into the light of day
That's over the hills and far away—
Wynken, Blynken and Nod!

They guide him into the Land of Light,
Where hearts are ever true;
Oh! what a feeling of fond delight
As they show him there a wondrous sight
His own his Little Boy Blue!

—John T. Burke, in Boston Traveller.

"I am cured since taking Hood's Sarsaparilla," is what many thousands are saying. It gives renewed vitality and vigor.

Eminent Specialist: Yes, madam, your husband is suffering from temporary aberration, due to overwork. The form of his mania is quite common. Wife: Yes; he insists that he is a millionaire. Eminent Specialist: And wants to pay me £100 for my advice. We'll have to humor him, my dear.

A railway porter, living in Lancashire, was in the habit of frequently getting up in his sleep, and from his actions it was evident that the daily occupation was ever present. One night he jumped up hurriedly, ran down to the kitchen, vigorously opened the oven door, and cried out, "Change here for Bolton, Bury and Manchester."

Daughter: Mamma, if I must write to Mr. Bray about his extortionate bill, should I say "Dear Mr. Bray?" Mamma: Certainly, under the circumstances.

of the sentences printed by the editor of the Freeman are "Archbishop Cleary's declaration," conveying a plain warning to the Government of the Dominion that they must refuse, to the persecuted Catholics of Manitoba, the redress of grievances which the constitution has charged them to redress, and Her Majesty's Privy Council has decided to be grievances, demanding immediate redress. Had I the misfortune to publish a "declaration" such as this, insubstantial and in spirit, I would regard myself as having forfeited my character for justice, and honesty, and true manliness; I would be unworthy of honor among my fellow-citizens; I would be justly chargeable with disloyalty to the Queen and the Constitution, my conduct would be treacherous to my faithful Catholic people, who repose unbounded confidence in me as the guardian of their religious liberties, and unflinching defender of the sacred principles of liberty of conscience to all parents, whether Catholic or Protestant, to rear and educate their children in the religion of their own belief in the family home, in the school house, in the church and everywhere; in fine, and worst of all, I would be a traitor to Our Lord Jesus Christ by impious betrayal of his rights in the children of redemption which I have sworn to maintain and defend.

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Doctor What is good for cleansing the Scalp and Hair, I seem to have tried everything and am in despair

Why Mrs. R. the very best thing is PALMO-TAR SOAP

it is splendid for Washing the head it prevents dryness thus puts an end to Dandruff and freshens the hair nicely.

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