

CATHOLIC SUMMER SCHOOL.

THE SEMI-ANNUAL MEETING OF THE TRUSTEES.

WHAT WAS DONE AT THE RECENT MEETING OF THE TRUSTEES IN NEW YORK CITY.

The trustees of the Catholic Summer School of America held their semi-annual meeting at the Catholic Club, New York city, Thursday, January 30. The president, Rev. Dr. Conaty, presided. He expresses himself as much pleased with the work done and at the prospect for the future of the school. The day previous, January 29, the executive committee met and discussed the plans, examined all reports and made estimates for the next session. The report of this committee was the basis for the action of the trustees at their regular meeting. According to the plan suggested by the president, Rev. Dr. Conaty, and approved by the board, at the August meeting, the bonds of the association were called in and redeemed by the aid of a mortgage loan of \$30,000, obtained from the Continental Trust Company of New York. The Improvement Company, which had issued the bonds by means of which the beautiful administration building of the school was erected, was dissolved, and the property transferred again to the association. All outstanding debts were paid, and a cash balance of nearly \$5,000 placed to the credit of the summer school. On the strength of this balance, three cottages were ordered to be built, and now add beauty to the scene. These cottages combined have 26 rooms, and are commodious and elegant, one having ten rooms and the other two eight rooms each. As the next session will be held at Cliff Haven, as the summer school property is called, it is absolutely necessary that the association erect four or five more cottages, which, with those already built, and the reading circle cottages of Boston, Philadelphia, Buffalo, New York and Ottawa, as well as private cottages, will accommodate at least three hundred students. Besides that, an auditorium, or lecture hall, and a dining hall, or restaurant, must be erected, sewers must be extended to the cottages and roads and sidewalks established, as well as the docks extended in order to meet the passing summers.

A careful estimate placed the necessary appropriation to be called for at \$20,000, and the board voted that amount if the treasury would warrant the outlay. The association has two main sources of revenue for that purpose, the cottage sites already purchased and unpaid for and the honorary life and associate membership. All cottage sites sold heretofore must go to form a sinking fund for the redemption of the mortgage. According to the reports made, 210 names are on the membership rolls, with an unpaid balance of about \$8,000. It is proposed to reach about 200 more of our Catholic men and women interested in the cause of general higher education among the people, and thus add \$20,000 to our working fund for improvements. The need of a hotel on or near our grounds, supplying the wants of many at medium prices, seems to be met by a proposition of one of our trustees, to organize a company outside the board and build such a hotel. This matter is under careful consideration at the present time. If negotiations succeed, matters will be much simplified and expense saved the school trustees. The town of Plattsburgh, last week, granted a franchise for an electric railway, and our board granted their request for land within our lines on which to extend the line to the Hotel Champlain, just beyond our property. The town also voted to extend its water mains and electric light plant to all the buildings erected by the school. This will show how the material work of the school is progressing. The board of studies reported for the intellectual part of the session, and a very excellent programme of studies was outlined and approved. The session of 1896 will begin Sunday, July 12, and continue until Sunday, August 16, thus lasting five weeks, one week less than last year, and embracing 75 lectures, 5 dogmatic sermons, 5 moral instructions and conferences on Sunday school and reading circle work. The lectures will be given every morning except Saturday and Sunday, and every evening except Friday, Saturday and Sunday.

The following is the course of foreign lectures: "Crises in American History," five lectures, by Rev. C. C. Currier, of Baltimore, Md.; "Sacred Scripture," five lectures, by Rev. H. J. Dinsler, of Overbrook Seminary, Philadelphia; "Ecclesiastical History," 5 lectures, by Rev. James F. Loughlin, D.D., Philadelphia; five lectures, on "Philosophy," by Rev. James A. Doonan, S.J., Boston College; five lectures on "Empirical Psychology," by Rev. Dr. Pace, dean of the Catholic University of Washington. "The Philosophy of Literature" will be treated in five lectures by Conde Patten, LL. D., of St. Louis. Prof. Chas. G. Hebermann, of the College of the University of New York city, will give five lectures on "The Beginnings of German Literature." Rev. H. J. Henry of Overbrook Seminary will continue in five lectures his "History of English Literature." Rev. Francis Howard of Jackson, O., will give five lectures on "Political Economy." The evening lectures, many of which will be illustrated, will be as follows: Four lectures on "Christian Archaeology," by Rev. Dr. Driscoll, P. S. S. Grand Seminary, Montreal; five lectures on "Physical Science," by Rev. T. J. A. Freeman, S. J., Woodstock College, Md.; four lectures on the "Evolution of the Essay," by Col. Richard Malcolm Johnston of Baltimore, Md.; four lectures by Sydney Wolcott, Esq., of Newport, R. I., on "Shakespearean Interpretation," two lectures by Rev. P. O'Callaghan, C. S. P., New York city, on "Certain Phases of New England Literature," one by Hon. Judge Curran of Montreal, on "Sir John Thompson." Other single lectures on biographical subjects, art and music, are under consideration. A course of five dramatic sermons on "The First Truths of Religion" will be given Sunday mornings, and also a course of instructions for Sunday evenings. It will be seen from this outline that the work of the coming session is but a continuation of

further development of last session's courses. Encouraging reports come from all sides, attesting greater interest than before in the summer school work.

The honorary life membership list is most gratifying, as it contains the names of our most distinguished ecclesiastics and laymen: Cardinal Satolli, Archbishop Corrigan, Williams and Ryan, Bishop Burke of Albany, Beaven, Gabriels, Harkins, Healy, Byrne, of Nashville, and Farley, Vicars General Mooney of New York and Byrne of Boston, a large number of distinguished priests; while among the Catholic laymen are found United States Senators Smith of New Jersey, Carter of Montana, Chief Justice Daly of New York, and Hon. Judge O'Brien of New York, Hon. M. W. O'Brien of Detroit, Dominion Senator O'Brien of Montreal, Hon. Hugh Ryan of Toronto, and many others. Our reading circles throughout the country are the great sources of our student members, and our unlagging supporters, Boston, Philadelphia, New York, Rochester and Buffalo, are the centres of our strength, and when their reading circles cottages group around our summer school community buildings, we may well be proud of the ambition of our Catholic people and their devotion to the cause of higher education. A united school opens at New Orleans, Feb. 13, and a second summer school continues at Madison the coming summer, so that all through the country the movement advances. The question is often asked if the school attendance is restricted to Catholics. The school is for all who seek for truth and are anxious to know what the leaders of Catholic thought have to say upon the questions of the hour. Everyone is welcome, and nothing will please more than to have non-Catholics attend any or all the lectures, and present such questions as may be suggested by the studies. Our sessions have always been attended by many non-Catholics, some Jewish rabbis being among the most interested students.—Worcester Daily Spy.

A PERTINENT ARTICLE.

The Latin Language in the Catholic Liturgy.

Almost all Protestants who give any thought to the Catholic Church agree in one objection to it, and that is the use of the Latin language in the liturgy. Most of us have had non-Catholic friends tell us of a chance visit made to a Catholic church and of the favorable impression received from the devoutness of the worshippers, but of being, after all, repelled by the inability to understand "what it was all about," because of its being in a language that they could not understand. That is the non-Catholic difficulty. It certainly must be a serious one. As every Catholic knows, there is nothing so beautiful, so appealing to the highest sentiments of the soul, and at the same time so consonant with human reason, as the Catholic service of worship and praise of Almighty God. Even viewed merely as literature, and on its purely aesthetic side, there is nothing that has flowed from the pen, next after the Bible, the inspired Word of God, that is so supremely beautiful, sublime, and in all respects so completely satisfactory to the soul desirous of rising from earth to heaven, as this Catholic liturgy. There is no non-Catholic, could he but understand it, but would sincerely admire it, and many thousands of them, perhaps, would by means of this admiration be led further on to reconciliation with the visible Church of Christ, from which they have been separated through no fault of their own. On the other hand, Catholics to the manner born have what might almost be called a sort of selfish enjoyment of the situation. They have always been accustomed to the use in the sanctuary of this language, now dead, but once the living tongue of the Eternal City of Rome and of her legions and colonists throughout the Roman Empire, that once embraced all the civilized world. But now, in view of the Holy Father's invitation to Christian reunion, it is worth while and very interesting to consider this use of Latin in its advantages. It must be acknowledged that one great advantage is its convenience for the clergy. A priest is always at home and prepared to exercise his ministry wherever the Latin rite is in force. It is well understood, of course, that there are many Catholic communities fully in communion with the Holy See, where the Latin rite does not and never did prevail; where the language of the liturgy is Greek, or Slavonian, or Arabic, or Coptic, and so on. And then it is convenient for the laity. The emigrant, or the tourist, who is a Catholic of the Latin rite is at home in church in almost any city of the world where he may find himself. Still it remains true that when the Catholic emigrant or tourist wishes to go to confession he must find a priest who understands his vernacular. Then it has been often said that the widespread use of the Latin helps to impress the sense of the universality or Catholicity of the Church. One of the greatest of the advantages of the use of Latin has often been declared to rest in the fact that as Latin is a dead language, with immutably fixed meanings to all its terms, there is less danger of the perversion of the truths that are contained in the liturgy; and some writers have gone so far as to assert that Latin was expressly chosen because it was a dead language and therefore fixed in the meanings of its words. Every well-informed Catholic knows that the use of Latin is an accident and not an essential of the Catholic liturgy. That does not say that it is not important, and under certain circumstances, even necessary. But it certainly is true that at the time when the Latin language was adopted for the liturgy of a portion of the Catholic Church, that of Italy, Spain and Northern and Western Europe, it was adopted not because it was a dead language, but because it was the living language best understood by the largest number of persons who could read and write, and that at a time when the common popular languages had not received any literary form whatever and had been reduced to a condition that would permit them to be expressed in writing. It was simply impossible at that time to find any other language than Latin, even had it been desired, in which the wor-

ship of the true God could be carried on so as to be in harmony with the teaching of the Catholic Church. Latin was the language of the law of the Roman empire in those countries, and Greek of the countries further East, and the liturgy, according to locality, took the one language or the other. That, of course, is the historical explanation of the use of Latin.

Of course arguments founded on the convenience of the clergy, or the sentiments of emigrants or tourists can count for little when seriously considered. The liturgy as the form of the public worship of God is for the people at large, the people of any given place; and the salvation of their souls; and not the comfort of mere strangers, is chiefly to be had in view. The whole subject is in these days full of real interest when one regards the hope of winning the American people to a reconciliation with the Catholic Church.—Catholic Standard.

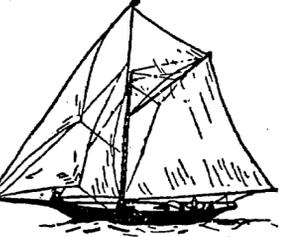
ARE GENIUSES SANE?

SOME ARE AND SOME ARE NOT—THE DIVIDING LINE IS SOMETIMES NOT DISCRETE.

The term genius has long enjoyed a wide latitude of application, and it becomes necessary, before the men of great gifts can be properly studied or their characteristics rightly defined, to divide them into primary classes; first the normal or regenerate, and second, the abnormal or degenerate, men of genius, writes Dr. Warren L. Babcock in the Journal of Nervous and Mental Diseases. The normal man of genius can be dismissed in few words. He is now the highest type of our present state of evolution and civilization; he is the talented man of our colleges and universities, the leader of his profession, and the director of all movements of progress. By force of industry and tact he has acquired those resources of mind which characterize, in large measure, the greater geniuses. A superficial comparison would reflect him as a copy in miniature of his degenerate cousin, but a deeper study would establish a wide divergence, both mental and physical. Well developed qualities of originality, attention and abstraction are strangers to his mentality; his heritage bespeaks a normal ancestry, and his symmetry of contour a healthy organism. The work of the mediocre or even the talented man fades away in the march of ages and sinks into obscurity. A generation or two suffices to obliterate his labors from the history of mankind, and though not having lived in vain, he lived for his time and generation only. But the discoveries of really great men never leave us; their works live on, and their fame proves immortal.

Passing on presently to the degenerate or abnormal genius, Dr. Babcock proceeds to characterize him as follows:

You have all noticed the odd boy of the family, the doubtful character; the precocious prodigy; the black sheep of the flock. For example, let us take a respectable farmer's family of four or five children. The parents are healthy, sober, poor but respectable people. The children, with one exception, resemble one or the other parent. Their mental endowments do not exceed mediocrity. But this odd boy—this variation from the family likeness—is the one who interests us. He differs from the others greatly, and is wilful, perverse, moody, impulsive and perhaps frail and sickly. Marked precocity is his only redeeming characteristic. The ordinary pleasures of childhood which interests his brothers and sisters have no charm for him. He plays alone or wanders off in the fields, seeking solitude in the privacy of nature. He is such a strange boy. His parents do not understand him, and his associates look upon him with awe. As he reaches the adolescent period, he becomes dissatisfied and restless, reluctantly gaining his parents' consent to leave home, or, failing in that, runs away and turns his face toward some nearby large city. Here his interesting career commences, and, if followed up,



FAIR SAILING

through life for the person who keeps in health. With a torpid liver and the impure blood that follows it, you are an easy prey to all sorts of ailments. That "used-up" feeling is the first warning that your liver isn't doing its work.

That is the time to take Dr. Pierce's Golden Medical Discovery. As an appetizing, restorative tonic, to repel disease and build up the needed flesh and strength, there's nothing to equal it. It rouses every organ into healthful action, purifies and enriches the blood, braces up the whole system, and restores health and vigor.

DYSPEPSIA, CHRONIC DIARRHEA.

MISS SARAH GIBSON, of Saco, Bradford Co., Penn., writes: "I cannot speak too highly of your Family Medicine. For years I suffered with stomach trouble; it became so very bad I could not eat the slightest food without terrible distress. I began taking your medicines, as you advised, and now can eat almost anything I want. I have taken about one dozen bottles of Dr. Pierce's Golden Medical Discovery. I also suffered for three years with chronic diarrhea; could get no help till I began the use of Dr. Pierce's Compound Extract of Smart-Weed; one-half dozen bottles cured me. I have also taken Dr. Pierce's Favorite Prescription for female weakness with good results."



MISS GIBSON.

Providence had permitted that the first letter which left Ars on Sunday should be mis-sent, and in consequence it reached Claudius' home at Saint Maurice only on Tuesday—at the same time the second one sent on Monday. Had the letter

is found to attain one of four terminations. First, and most prominent in the order of frequency, is an early death. Second, he may help swell the criminal ranks. Third, he may become mentally deranged and ultimately find his way into an hospital for insane. Fourth, and least frequently, he startles the world by an invention or discovery in science, or by an original composition of great merit in art, music or literature. He is then styled a genius.

A WONDERFUL CURE.

Effects of the Intercession of the Cure of Ars.

The Brothers of the Holy Family have been teaching in Ars since 1849. Brought thither by M. Vianney himself to look after the elementary education of the children of the parish, they yielded to the earnest solicitation of the people and established a boarding school. Of late years this school has developed to an extent that would warrant its being called, on this side of the Atlantic, a college. The wondrous favor which the intercession of the Venerable Cure of Ars—furnishes an undeniable proof that its saintly founder still continues in his celestial home to watch affectionately over the interests of the school.

Claudius Odeon is a boy of thirteen, son of a stone cutter of St. Maurice-de-Rotherens, Savoy. Having already spent a year at the Ars boarding school he re-entered, after the summer holidays, on the 2nd of last October. At that period he had every appearance of enjoying the robust health and vigor of the typical mountain youth.

Toward the end of October, however, he began to suffer from pains in the stomach. At first it was thought that the boy had merely a slight indisposition which would yield readily to a few days care; but, as his suffering increased, the Brother Director became alarmed, and on the 20th of October took Claudius to see a physician in Villefranche. Decided by the insidious progress of the disease, the doctor pronounced it a case of constipation, and prescribed sulphate of magnesia. From the readiness with which the physician diagnosed the case, and the relief afforded by his remedy, it was natural to conclude that the diagnosis was correct, and that Claudius was practically cured. The illusion, however, was brief. On the afternoon of the 25th, while the boy was accompanying a number of his companions on a short promenade, his sufferings recommenced, and, on returning to the school with much difficulty, he went to bed. During the whole night (the last he spent in the common dormitory) and all the next morning his pains grew hourly more violent, nor could they be assuaged by any treatment which the Brothers could propose. Pity, as well as prudence, impelled the Director to pay another visit to Villefranche, and accordingly he again took his pupil to the town.

Instead of returning to the doctor first consulted, he went this time to Dr. H., formerly internal physician of the Lyons hospitals. The sick boy underwent a thorough examination, and the result was that the doctor recognized the presence of appendicitis. The case appeared so clear that he did not hesitate to consign his diagnosis to writing while making out his prescription.

The preoccupied air of the physician and the critical care with which he prolonged his investigations, furnished the Brother's hopes of learning that the case was not really serious. Had he entertained such hopes, they would at any rate have been dispelled a few moments later, when Dr. H., taking him aside, said: "Watch this boy with the greatest attention. I hope to be able to arrest the disease; but if the suffering has not ceased in eight days, it will be necessary to perform an operation. Notify his parents at once."

On their return to Ars, the patient was put to bed in the infirmary, and the physician's prescriptions were carried out. They produced little effect, the pains continuing all that (Saturday) night and all the next day. Sunday night, about eleven o'clock, Sunday suddenly began terrible spasms, which were to continue until Wednesday. The poor boy, his face all contracted with the intensity of the pain, put his hand to his side to ward off all contact, and exclaimed: "O my God how I suffer!" These spasms lasted two or three minutes, and after an intermission of five minutes, began again with the same acuteness.

The night of Monday and Tuesday had been a very anxious one for the sick boy; the spasms were continuous, and so violent that it was feared that he would hardly survive until morning. A few moments of comparative calm were taken advantage of on Tuesday morning to hear his confession.

Dr. H., in company with another physician, Dr. B., arrived at four on Tuesday afternoon. The condition of the patient was notably worse; the tumor had developed considerably. The medicine men saw at once how matters were, and as they had been prepared by an urgent appeal of the Brother Director, they had brought with them the instruments necessary for the operation, which it was plain should not be longer deferred. However, as the parents had not arrived, and the Brother shrank from the responsibility of having the operation performed, it was decided to defer it till the following day, particularly as the dusk was now gathering. The Brother had already written twice to the parents, and now sent them an urgent telegram. The cure wished to administer the last Sacraments, but it was out of the question to give Holy Viaticum. The boy's stomach would retain nothing.

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USE ONLY . . .

Finlayson's Linen Thread

. . . IT IS THE BEST.

reached Mr. Odeon on Monday, he would have been present on Tuesday at the consultation of the physicians, and at their request would have authorized the operation which the Venerable Cure of Ars had reserved for himself. Still no one suspected the designs of God. The doctors had said that without an operation death was inevitable; with an operation there was a chance of saving the boy's life; and both were of the opinion that delay added to the danger.

Notwithstanding the various remedies prescribed by the doctors the violent pains continued unremittently all Tuesday night. Wednesday morning the Brother Director set out for Villefranche to meet the parents, intending, if they consented, to bring back with him Drs. H. and B. and have the operation performed at once. Mr. Odeon arrived at half-past nine, and while he agreed to the operation, requested that it be postponed until the arrival of his wife, for whom he at once telegraphed.

About eleven o'clock Canon Ball, postulator of the Cause of M. Vianney, met the Brother Director.

"How is your patient?" he inquired. "Very poorly. I wish to apply a relic of the Venerable Cure. I was going to ask you for one."

Canon Ball immediately gave him a small bit of M. Vianney's cassock. The Brother returned to the infirmary and prepared, with all possible precautions, to place the relic on Claudius' side.

"No, no!" said the boy; "you will hurt me. Give it to me and I will put it on myself." And, taking the relic, he did so. The Brother then knelt down, and, with the boy's father and the patient himself, recited an "Our Father," a "Hail Mary," and the three repeated invocation, "Venerable Cure of Ars, pray for us!" The effect was instantaneous, although incomplete. The violent spasms ceased and returned no more. The boy no longer cried out and his tears no longer fell, but he still experienced a deadened pain, and occasionally his features were seen to contract.

Madame Odeon arrived about half-past twelve, and, although the case was far less dangerous than a few hours before she at once consented to the operation. Nothing remained but to send for the physicians. Before they could reach the infirmary, however, a change occurred. About one o'clock Mr. Odeon, who was sitting near the sick bed, heard a rumbling or gurgling noise proceeding from the side of the bed.

"What is that?" he asked anxiously, approaching his son.

"I don't know," replied the boy; "but I feel water running in my stomach just where the pain is."

Could it be that the much-dreaded rupture had taken place at the very time when the operation was to be undertaken? The father's doubt did not last long, for he soon saw the boy's countenance resume its natural expression, and his lips smile for the first time in days.

"I don't feel anything at all now!" said Claudius. And he has felt nothing at all in the way of pain or suffering ever since. The cure was complete and radical. It astounded the physicians, who would not believe it until they had revisited and examined the boy; but it merely confirmed the good Brothers of the Holy Family in their opinion that among the miracle workers of heaven, not the least potent is John Baptist Vianney, the Venerable Cure of Ars.—Ave Maria.

scrofula

Any doctor will tell you that Professor Hare, of Jefferson Medical College, Philadelphia, is one of the highest authorities in the world on the action of drugs. In his last work, speaking of the treatment of scrofula, he says:

"It is hardly necessary to state that cod-liver oil is the best remedy of all. The oil should be given in emulsion, so prepared as to be palatable."

He also says that the hypophosphites should be combined with the oil.

Scott's Emulsion of cod-liver oil, with hypophosphites, is precisely such a preparation.

ARRAIGNMENT OF FREE MASONRY BY PROTESTANTS.

The Christian Reform Convention, whose special object seems to be opposition to secret societies, held sessions in the Y.M.C.A. building at Columbus last week. The opening address was delivered by Bishop Haddock of Dublin, Ind., on "Secret Societies Opposed to God's Moral Government," showing the inconsistency of Christians in joining secret societies.

On Tuesday evening Edmond Romayne, past master of Keystone Lodge No. 639, Chicago, spoke on Free Ma only as opposed to the Proper Enforcement of Law. The speaker, from what he claimed to be knowledge gained by his membership in the order, gave verbatim the obligation and oath which every one who becomes a Mason is required to take. He claims the applicant was required to take the oath of secrecy before the secrets which he was supposed to hold in violation were exposed to him. In taking the oath, he declared the applicant is required to say that he deserved to have his throat cut, or his tongue pulled out

by the roots, if he violated his oath. He then referred at length to the alleged secrets of the order, and said that anyone could secure a book of the secret work in cipher by writing to a certain publishing house in New York. He said Freemasons could not be good American citizens, for the reason that their oath in the lodge must not be violated, even though the person perjures himself on the witness stand in a court of the country. He said there were only two crimes in which a Mason was not required by his oath to protect his brother Mason, and those were murder and treason. In view of this fact, he claimed, no Mason could be a good citizen.

The speaker claimed the first trouble he had with his lodge was because he refused to shield Daniel A. Cronin, a fellow-member, and a man charged with murder. For his stand in that case he was expelled from the lodge.

THREE POPULAR BLACKS.

They Belong to the Diamond Family.

THREE popular Blacks, well known in every city, town and village of Canada! They are known as Fast Black Diamond Dye for Wood, Fast Black Diamond Dye for Silk and Feathers, and Fast Black Diamond Dye for Cotton and Mixed Goods. The Blacks made by these dyes are fast to sun, soap and washing; they never crock, fade or run; they stand fast forever. If you desire to have rich and beautiful Blacks, dye only with Diamond Dye Blacks. Beware of imitations sold in so many places, as they always spoil your materials!

C. P. R. DECLARES A DIVIDEND

OF ONE AND ONE-HALF PER CENT. ON COMMON STOCK, AND 2 PER CENT. ON PREFERENCE.

At a meeting of the board of the Canadian Pacific Railway Company, held last week, the following statement of the business of the past year was submitted:

Gross earnings, \$18,941,036; working expenses, \$11,460,086; net earnings, \$7,480,950.

Add interest on deposits and loans, \$112,246. Add interest due from Duluth, South Shore & Atlantic Railway Co., on consolidated bonds held by the company against debenture stock issued, \$589,383; less advanced by the company \$148,716; making a total of \$8,033,863. Deduct fixed charges, including interest on land bonds and debenture stock issued against Duluth, South Shore & Atlantic consolidated bonds held by the company, \$6,659,478.

Surplus, \$1,374,385.

From this there has been charged off the half yearly dividend on preference stock, 2 per cent., paid October 1, 1895, \$128,480; leaving a surplus for year's operations, \$1,245,905, after paying October dividend on preference stock.

From this surplus the board declared a dividend of 2 per cent. on the preference stock for the half year, ended December 31, and of 1 1/2 per cent. on the common stock for the year 1895, both payable April 1.

TO RE-ENTER PARLIAMENT.

AN UNCONFIRMED STORY CONCERNING MR. GLADSTONE'S INTENTIONS.

NEW YORK, February 13.—The resident correspondent of the Sun, in London, sends the following special cablegram to his paper:—If there is any truth in the report which comes to me from a source which is entitled to respect and confidence, the world is about to witness a spectacle as dramatic, as sublime, as any event in political history. A close personal friend of Mr. Gladstone is responsible for the statement that the soul of the Grand Old Man has been so aroused by Lord Salisbury's final abandonment of the Armenians, that he has determined to embrace the first opportunity to re-enter Parliament, in order to raise his voice for the awakening of the national conscience.

DIED AGED A HUNDRED AND NINE

CORNWALL, February 12.—Mr. Etienne Chateleine, a pensioner of the war of 1812-13, died the other day at his home, near Curran, at the ripe old age of a hundred and nine years. The deceased gentleman was born near Cornwall, but lived most of his life on the farm, where he died. He was a remarkably healthy man, and, until seven years ago, when he cut himself badly with an axe, was never known to be confined to the house with sickness. This accident impaired his activity considerably. It is said that fully two hundred and seventy-five descendants survive him; one of them is a grand-daughter twenty-six years of age, belonging to the Grey Nuns, Ottawa. His wife is over ninety years of age, but is still quite active, and enjoys excellent health. They have lived together as man and wife for a longer period than the allotted span of human life.

Friend: Hello! So you are in trade now—ch? Why did you retire from literature? De Writer: Got hungry.

Small Boy, witnessing an operetta in which the hero embraces a very plain heroine: "I wonder why he did it? I think he must be a very kind man, don't you?"

Central Millinery Parlor,

178 BLEURY STREET.

Grand Millinery Opening on 10 September and following days. Specialty—Old bonnets and hats done over, and made like new at low prices. Hats and Bonnets of the newest and latest design from Paris and New York. Established 1849. Gold, Silver & Bronze Medals, 20 1st Prizes

A Wholesome Tonic

Horsford's Acid Phosphate Strengthens the brain and nerves.