HOLY WEEK IN PERU.

The Solemn and Impressive Manner in Which the People Observe It.

In no other part of the world is the Roman Catholic religion so firmly estab-South America. From the Isthmus of Panama to Cape Horn, every country of the continent recognizes the Catholic religion alone, and supports its bishops and other clergy by direct contributions from the revenue raised by taxation.

exercise of other religions is permitted bor flew to the mastheads, and the world more or less. But Peru is not one of the countries where the law tolerates other religions at all. In fact it positively forbids the practice of any other religion than that of the State. Yet even there the laws are not rigorously enforced.

There are so few persons of any other rings were thrown open, and masquerade than the Roman Catholic faith in Peru that balls and all other forms of amusement the laws would not, at the worst, carry any attracted the pleasure-loving inhabitants great hardship. Out of a population of nearly three million the number of Protestants is barely five thousand; and all the dissenters from the State religion are only about one in a hundred of the popu-

Under such circumstances it may well be supposed that the observance of all the feasts and fasts of the church is very general, and that the transaction of business, the success of popular entertainments, and other matters of that sort, depend upon the church calendar far more than they do in most other countries of the globe. This is the fact. How completely the church law can prevail in a community may hardly anywhere else be seen so fully illustrated as in the capital of a South American country during one of the special seasons of the church year.

An excellent example is afforded by the observance of Holy Week in Lima and Callao, of which I have been an interested

At noon on Thursday preceding Good Friday a stillness creeps over the two cities. Railroad trains move stealthily along without the sound of a whistle or the ringing of a bell. No carriages, carts nor beasts of burden are to be seen upon the streets. No loud talking nor turmoil is permitted, nor even playing upon musical instruments within the houses. The flags throughout the cities and out in the harbor are at half mast, while the yards of the men-of-war are braced so as to form an

At night, to heighten the solemn effect, Lima is but dimly lighted, and the long, dusky avenues and streets bring out in resplendent relief the blaze of radiance from the churches. The deserted houses are closed, and the people, dressed in mourning, form an endless procession moving in and out of the places of worship.

During a residence in Lima I visited the churches on Holy Thursday night. In one of changing circumstances. The story is of them, before us in the foreground, were fifteen or twenty monks in white cashmere robes, seated in a square. Some had open books before them; some were venerable, and others, not destitute of comeliness, appeared to enjoy the luxury of being seen as well as of seeing.

By their side was a choir of singers, chanting to the accompaniment of a worn piano. Beyond and all about us the waves of light flowing from thousands of wax candles wrapped the massive candles in wreaths of brightness, and flooded the high domes and arches with a glory almost

equal to that of midday. All up the long flight of stairs within the chancel were lines of starry lights, winding in and out between innumerable bouquets of rare flowers. Higher up, the radiance became dazzling in the form of a large cross, and still higher flashes of splendor crowned the high altar, reflected and again reflected by the gold and silver ornamentation until the whole looked like a quiver-

ing sea of sunshine. This effulgence brought into relief a startling picture. Within the chancel was set a long table, loaded with delicacies, and decorated with Peruvian flags. Around it were seated thirteen life-size images one never sees a fat girl with a greyhound. representing the Saviour and His disciples at the Last Supper. The figures were dressed in magnificent and richly embroidered robes, which were thrown over the terriers. Perhaps it is for æsthetic reasons back of the chairs for further display.

one evidently represented Judas. We moved away from the chancel down

the broad aisles. At every step was a shrine, draped with white linen and lace, within which an image of the Virgin Mary, dressed in laces and silks loaded with embroidery, looked with eyes that could not see upon the devotees keeling before her whispering their prayers.

bearing His cross, bowed with the weight of it into a kneeling posture, and dressed in a tunic of blue silk. A gilt chain, hanging from the neck, supported what seemed to be a large tassel. Mothers with their babes stepped before it, laid the tassel on the hand of the image, crossed themselves with the sacred emblem, and then made the sign of the cross upon their

On either side of the aisles, separated from them by open screen work, were many chapels, which were also brilliantly illuminated, and decorated with paintings, images, bouquets of flowers, gold fish and hundreds of gilded objects of which we could not perceive the significance. Among them were draperies, wrought with silver and gold, hanging in graceful folds from altars and shrines, the whole having the appearance of a sumptuously ornamented

In each of the churches of Lima, on that Thursday night, lay an image of Jesus in and teet stained red, and the body arrayed of More than quick words, do move a woman's mind." in the most costly apparel of softly-tinted satin, delicately traced with embroidery

Men, women and children knelt around the exposed hands and feet, kissing them with earnest devotion. At a later hour, at most reasonable prices, can be found at from the swinging censers, softened their brightness with a haze of blue.

W. TREMAINE GARD'S, GOLDSMITH and JEWELLER, clouds of incense floating, amid the lights,

In the great cathedral on the plazathe cathedral which is Pizarro's place of sepulture—only a few of the chapels were lighted, and the long, gloomy nave and aisles, with their labyrinth of columns and arches full of shadows, filled us with an almost superstitious awe. What a change it was to find ourselves on the streets once again, amid the silence and pure air, with the heavens above us, a net-

work of flashing beauty!
During Good Friday the same ominous

churches were open for service, and occasionally religious processions moved through the streets. The civil authorities worked in harmony with the ecclesiastical. On Saturday morning, at 9 o'clock, "La Gloria" was celebrated. Suddenly the lished as the religion of the State, as it is in houses shook with the reverberation of cannon. Bands of music filled the streets with their loud triumphal strains. Firecrackers hissed in every direction, accompanied by the explosion of rockets and pistol shots, and mules and horses, with evenue raised by taxation.

In most of these countries, however, the carts and carriages, as by magic crowded the thoroughfares. The flags in the har-

> renewal of the gaiety. The spell was broken, and the people, held in check for more than forty hours, gave themselves up to reaction.

was in commotion again, and ready for a

On Easter Sunday the theatres and bull--Maria Louisa Wetmore, in Youth's Com-

Used His Initials to Advantage.

One day when Thomas Cratty, the Chicago lawyer, was a young man he received an invitation to a swell ball. In the lower left hand corner of the invitation were the letters "R. S. V. P.," and they were too much for Cratty He puzzled over them tor a while and then went to a friend. "What does 'R. S. V. P.' stand for," he

"Respondez s'il vous plait,," replied the

"Responde silver plate! exclaimed Cratty. "What does that mean? Have I got to send my regards on a salver?" "No; it means 'Respond if you please." The hostess wants an answer."

"All right. I'll send one." Cratty went out and bought some cream colored note paper and then penned his

regrets. They read: "Mr. Cratty regrets his inability to accept Mrs. Blank's invitation."

"T. H. N. C." Of course the hostess was puzzled. She couldn't make the head or tail out of T. H. N. C., and so submitted the strange missive to her husband. He promptly gave it up, but resolved to secure an exp'anation. He met Cratty and asked him

"Oh, I like to be in style," said Cratty. "Proper thing to put letters down in

the corner.' "But don't they they mean anything?" "Of course they do. T. H. N. C.— Tom has no clothes."—Chicago Tribune.

### Serious Objection.

The Scotch are often accused of a disposition to do all things in the way to which they have been accustomed regardless anything equal in merit to the Recamier told of a Scotchman, who had been employed nearly all his life in the building of proved by their use. It has grown so railways in the Highlands of Scotland, came to the United States in his later years, and settled in a new section on the plains of the far west.

Soon after his arrival a project came up in his new home for the construction of a railroad through the district, and the Scotchman was applied to, as a man of experience in such matters.

'Hoot, mon!" said he to the spokesman of the scheme; "ye canna build a r'alway across this kentry!'

"Why not, Mr. Ferguson?" "Why not?" he repeated, with an air of settling the whole matter. "Why not? And dinna ye see the kentry's as flat as a flure, and ye have naw place whateever to run your toonnels through ?"-Ex,

### Girls and Pets to Match.

A tall, lithe, graceful girl walking down Connecticut avenue at a lively, but still graceful gait, with a swing of foot that spoke most eloquently of finely developed flexors and extensors, followed by a thin Italian greyhound, prompted the Camera to a soliloqual reflection on the fact that Slender girls galore walk with the thinly built animals, but stout girls associate only or to prevent such remarks as "a streak of Each of these images had a blazing star at the back of the head, except one; that the back of the head, except one; the back of the back

Resurrection. Through the length of the year the grave must take, 'Tis the Easter earth that can only give; Then bury the meaner self, and wake

Before the dawn of the Easter sun Hide deep in the mould the dearest sin,
The unnoted lie or the wrong begun;
Let the shadeless right once more begin.

Then we gazed upon a figure of Christ Bury the pride that has sprung from naught,
The envy and hate of a blackened hour; Arise to the Christ-life purely fraught With love as white as the Easter flower. - Youth's Companion.



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over half a millon women in the United States and Canada who are using Mrs. Harriet Hubbard Ayer's Recamier Preparations, and for the benefit of our lady readers we give a brief description of these preparations. What they will do for those who use them, and how many there are of

The Recamier preparations are as follows: Recamier Cream, Recamier Balm, Recamier Lotion, Recamier Powder and Recamier Soap.

Recamier Cream (which is made both with and without glycerine) will remove tan and sunburn, pimples, blackheads, red spots or blotches, and all these imperfections of the skin which to a dainty woman are constant sources of misery and mortification, and to a man's imagination the outward signs of uncleanliness. The cream is not a cosmetic, but simply an emollient, to be applied at night and washed off in the morning.

Mme. Patti writes :- I must repeat once more my belief that there never has been Preparations, my skin is so immensely im- for cash. smooth and fair that I need not dread old age while these magic inventions of yours

Recamier Balm is a beautifier pure and simple. It is not a whitewash, it is not a varnishy liquid which marks you "kalsomined" as distinctly, even at several yards distance, as though the letters were branded across your brow. It is absolutely imperceptible, except in the delicate freshness and youthfulness which it imparts to the skin. Unlike most liquids, Recamier Balm is exceedingly beneficial to the complexion, and would restore its texture and color even though it were used at night and removed in the morning, as the Cream should

Recamier Lotion, which has in it a proportion of the Almond meal so much talked of, called, through its wonderful success in removing freckles and moth patches, "Moth and Freckle Lotion," is perhaps the most marvellous in its results of any of the articles known as "Recamjers." It will remove Freckles and Moth Patches, is soothing and efficacious in any irritation of the cuticle, and is the most delightful of washes for removing the dust from the face after an hour spent in the streets or travelling. It is a most desirable substitute for the Cologne and Waters which many ladies use for want of something better.

Recamier Powder is in three shadeswhite, flesh and cream. It is the finest powder ever manufactured; the bolting cloth from which it is sifted is made of such finely woven silk that no other powder, French or American, will go through. It is guaranteed free from bismuth, lead or arsenic, and should be used as well in the nursery, as for the toilet of older persons. It is a delightful powder for gentlemen after shaving, and has the great advantage of staying on, and will not make the face

Recamier Soap is a perfectly pure soap, containing the healing ingredients tound in the Recamier Cream and Lotion. Mme. Patti since the introduction of Recamier has discarded all others. She says: "Recamier Soap is perfect. I thought other soaps good, but I had never tried the Recamier. I shall never use any other. It far surpasses all toilet soaps."

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If your druggist does not keep the Recamier Preparations, refuse substitutes. Let him order for you, or order yourself from either of the Canadian offices of the Recamier Manufacturing Company, 374 and 376 St. Paul street, Montreal; and 50 Wellington street E, Toronto. For sale in Canada at our regular New York prices: Recamier Cream, \$1.50; Recamier Balm, \$1.50; Recamier Moth and Freckle Lotion, \$1.50; Recamier Soap, scented, 50c., unscented, 25c.; Recamier Powder, large boxes, \$1.00;

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# Equity Sale.

There will be sold at Public Auction, at Chubb's corner (so called), on the corner of Prince William and Princess streets, in the City of Saint John, on SATURDAY, the twenty-first day of June next, at the hour of Twelve o'clock, noon, pursuant to a Decretal Order of the Supreme Court in Equity made on Monday, the Twentieth day of January, A. D. 1890, in a cause therein pending, wherein Henry Anthony is plaintiff, and Robert McArdle and Mary McArdle his wife, and Joseph Dalzell, William Anthony and John Anthony, as Trustees of the Temperance Association known as the Bay View Lodge, No. 54, of the Independent Order of Good Templars, and the Sisters of Charity of the Diocese of Saint John, New Brunswick, are defendants; and by amendment between Henry Anthony, plaintiff, and Robert McArdle and Mary McArdle his wife, and the Sisters of Charity of the Diocese of Saint John, New Brunswick, defendants, with the approbation of the undersigned, a referee in equity, the hereinafter mentioned LOT OF LAND, described in the said order as:

\*\*A LL that certain piece or parcel of Land, situ-"atc, lying and being at Red Head, so called, ' Parish of Simonds, in the County of St. John afore-'said, bounded and described as follows, to wit: "Beginning at a birch stake, on the northern side of a public road leading westerly from the main "road from St. John to Mispeck, the said road being " laid out along the southern side of the boundary 'line between Lots (8) eight and nine (9) of the grant to Richard Walker and others, and the birch stake, being on the eastern side of a tract of land reserved for a public landing; going thence along the northern side of the aforesaid road north seventy-five degrees east (N 75° E) by the magnet RYE, CORN, OATS, BRAN, SHORTS, " of the year 1785; crossing the Mispeck road and "continuing along the division line between Lots (8) " and nine (9) the western extremity of a tract of 'land conveyed by Thomas McGuire and Catherine 'his wife, to Robert McArdle on the 27th day of "December, 1866; thence by the magnet of the year '1866 north thirty degrees east (N. 30 ° E) along the western line of this land, the line of division be-"tween Lots seven (7) and eight (8); thence south 'seventy-five degrees west (S. 75° W.) by the 'magnet of the year 1785 to the shore of the Bay of Fundy; thence southwesterly along the shore to 'the before mentioned public, landing, and thence 'southerly by the eastern boundary of the public 'landing to the place of beginning," containing Two Hundred Acres more or less. For terms of sale and other particulars apply to

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