P. P., St. Catherines, and Father Rohwere not then ordained.

What a rare treat it would be to What a rate treat it would be to have a memoir of Father Proulx from the pen of either of his old friends, Dr. Fiannery or Father Northgraves, as each one is well acquainted with the ading features and salient points in s missionary life and the personal traits which would make such a produc tion so valuable and interesting !

Father Proulx was born on 8th May, 1808, at River St. Pierre, near Montreal. His father was Louis Basil Montreal. Proulx, and his mother Marie Thais Foisy, both of good lineage. He was closely connected with several of the refined and wealthy families of Lower Canada. The late Senator La-coste-the Bayard of the Upper Chamber-was his brother in law, whose son, Sir Alexander Lacoste-so worthy such a father -is Chief Justice of the Province of Quebec. His brother, Dr. J. T. P. Proulx, of Lambton, Que, and M. Jovitte Vercheres de Boucherville, of Ottawa, another nephew, are among the surviving relations.

His early studies were begun at St. , where he made his classical Hyacinthe urse. Having decided upon enter ing the priesthood, he studied divinity Quebec and was ordained by Rt. Rev. Bishop Lartigue, at Montreal in

While prosecuting his studies the young ecclesiastic fell into delicate health. In consequence of having out-grown his strength he became very slender and enfeebled and threatened consumption.

No one who was acquainted with Father Proulx, at any time during the last forty-five years of his life, could imagine that he had been in danger of talling a victim to that fell disease. His physique was magnifi-cent and imposing, standing six feet, three inches in height and having a chest measurement of fifty-six inches. Who that saw him at Oshawa or Toronte, on the altar, or in majestic galt on the street, or sitting behind his well bred driving horse-and he prized a good horse-hurrying to a sick call, would suppose that he had ever had an hour's illness! He was the impersonation of robust health, vigor and vitality. So grand and striking was his appear ance that few passed him by, whether strangers or acquaintances, without turning round to look at and admire the stately form and carriage of the venerable and popular priest.

Before his ordination Father Prouls made a resolution to volunteer his services as a missionary among the Indians of Upper Canada. In doing this, he had in view the design of laboring among the descendants of those tribes that rewarded the zeal and devo tion of Brebœuf and Lalemant and the other Jesuit missionaries in their be half, by the most painful death which their cruel ingenuity could devise.

Pending his departure for the west makin preparation for his and while journey, Father Prouis was emporarily appointed vicaire of Laprairie, where he remained three or four months. There being a great scarcity of priests in the diocese of Kingston-then the only Episcopal See in Upper Canada -Father Proulx, at the urgent request of Bishop Gaulin, became a subject of that prelate. A marked and wonder-ful improvement in his health took place, so that within a year after leav-ing Montreal he had gained strength enough for any labor or hardship.

His first mission, Penetanguishene,

in their every day exploits from boy

nood. The following incident will serve to his remarkable physical powers and presence of mind. On a certain occasion when calling at the wigwam of a

head and administered baptism. The child died almost instantly. The mother, who had partly seen what had been done, became dreadfully enraged-a feeling which spread among those around when she accused the " black gown " of causing the death of her child. It was a moment of great Father Proulx knew very well that to show any sign of fear or at-tempt to retreat would cost him his life. Therefore, he stood his ground. The Indians, showed manifest signs of hostility, and one of the chiefs, the most powerful and fiercest of the band, ad vanced, tomahawk in hand, to strike the fatal blow. As he drew near with uplifted weapon, Father Proulx sprang forward, struck him on the side of the head a stunning slap with his open hand and stretched him on the ground, where he lay for a while unconscious Needless to say this act of self posses

sion and bravery not only saved his life but commanded the respect of the Indians who were also filled with awe at the deed of daring they had witnessed. This was a salutary lesson for the braves, and they profited by it, as no violence was ever after attempted toward Father Proulx. The reader will have no difficulty in

excusing this display of "muscular Christianity" performed under such trying circumstances. A Protestant mission, of limited

scope and unproductive of good results, was started at Manitowaning, in connection with the Church of England, while Father Proulx still remained on the Manitoulin. It was in charge of a certain Rev. Mr. O'Meara, an active and energetic man, in his way, and very anxious to make a good showing in the way of conversions. Through his exertions with the Government, supported by the influence of Bishop Strachan of Toronto, and his politica friends, the Protestant Indians received many substantial gifts and privileges which were not shared by Father Proulx's flock. As was natural, this markedly invidious mode of treatment caused not a little jealousy and dissat isfaction. Yet, by his fervor, his per severance and the example of his self sacrificing and saintly life Father Proulx was able not only to hold his own but to make steady progress in gaining new converts.

A grave and important crisis was at hand. The same tactics and expedients were followed by Rev. Mr. O'Meara for evangelizing the Indians as Parson Stoney and other soupers of that ilk resorted to in the famine years of 1847-8 to proselytize the starving peasantry of Connemara and the islands lying off the coast of Galway He was most lavish in his and Mavo. promises of a goodly supply of flour, and tea, and tobacco, and blankets, etc., to those who would follow his religious lead. Certain chiefs, who represented about twelve hundred In-

of the red men, Father Proulx so far brought into the true Church and their Home Rule member for one of the di-mastered those achievements as not steadfastness in the faith, Father visions of the County of Cork, had the only to equal but to excel the Indians Proulx left the Manitoulin just in time warmest affection and admiration for to give his much required and valuable assistance to the lamented

Bishop Power, at Toronto, in attend show the advantages he derived from ing to the fever stricken Irish immigrants in 1847, victims of landlord cruelty and oppression and of English misgovernment. Hundreds of these sion when calling at the wigwam of a misgovernment. Hundreds of these pagan Indian family he noticed a child at the point of death. He had the contagious ship fever, succeeded in many times before sought permission to baptize the little "papoose," but in reaching Toronto and some of the neighboring towns and villages when lost he 'seized an opportunity that offered to pour water on the infant's based and administrated bastian. The Bishop, with that noble spirit of based and administrated bastian.

charity and self-sacrifice, which so em inently characterized him, after spend ing weeks of ceaseless toil, day and night, in the fever sheds, fell a victim to the frightful epidemic. His memory is held in unfading freshness and lasting gratitude by the Irish Catholics Canada for having sacrificed his life in attending to the corporal wants and smoothing the bed of death of his own and their compatriots.

Father Proulx's rugged and robust constitution, built up by inhaling the invigorating air of the lakes and the La Cloche mountains for so many years, enabled him, under Providence to escape the plague. The harrowing and sorrowful scenes in which he bore so prominent a part, during the pre valence of the fever, such as the death of the parents, their agonizing sorrow in parting from their children, the forlorn and destitute condition of the numerous orphans, etc., made a deep impression on the sensitive heart of Father Proulx. The sorrows and misfortunes of a suffering race awakened in him a love and sympathy, and endeared to him the Irish people-feelings which lasted till his dying day.

Some time in 1848 Father Proulx became pastor of the large mission of Oshawa, which extended over the greater part of the county of Oatario. A number of parishes, each of considerable area, have been since formed out of his former parochial domain. It was while here that the large hearted cure displayed in practical and sub stantial shape, his interest and generosity towards Irishmen, and earned for himself the title of "the Irish priest, par excellence," a title of which he felt proud, and highly valued.

The Grand Trunk railway was in course of construction and gave employment to hundreds of Irish Catholics. Acting upon the advice of Father Proulx very many of those people saved their earnings, and, encouraged by aim, took up and settled on land in several places in the country. When-ever required, he supplied, out of his own means, money to the prospective farmers to make a beginning in their new pursuits. That he was a lenient creditor goes without saying. If the debtor had the means and felt disposed to discharge his obligation, well and good ; if not, he was not troubled about the cayment.

There are many families living in fine dwellings, on large and productive farms, to day, within a section of twenty-five or thirty miles, east and west, from Scarborough to Bowman ville, and from Oshawa to Lake Simcoe enjoying comfort if not affluence whose pioneer settlers were indebted to Father Proulx for assisting them to establish their first modest homestead in the wilderness of those early days. It is not surprising that he was so dearly beloved in the Oshawa mission, and that, in turn he had such a warm

warmest affection and admiration for the venerable Abbe Proulx.

After three years' incumbency of S:. Mary's parish, Father Proulx was transferred, in 1870, to St. Michael's Cathedral, where he officiated as Dean of the Archdiocese. He continued to fill this exalted and important office until his declining health compelled him, most reluctantly-for he loved his holy work-to retire from the exercise of the ministry and seek much-needed and well earned rest.

Several years before this happened the opportunity offered of grat-ifying a wish which he had long and fondly entertained. This was to pay a visit to the Holy See, and, kneeling at the feet of the saintly Pio Nono, to receive his blessing. He accompanied Archbishop blessing. He accompanied Archbishop Lynch to Rome, in 1873, when the ardent yearning of his soul was satis fied in having audience with His Holi-ness, receiving his benediction and other priceless marks of the Pope's favor

During this tour, Father Proulx, in company with Dr. Lynch, made a brief stay in France, the country of his ancestors, calling at Lourdes, and being an eye-witness of the miraculous cures ef fected at that holy shrine.

As a matter of course, "the Irish priest par excellence," could not dream of coming back to Canada without a glimpse of Ireland, the motherland of the faithful and devoted people among whom he had lived and achieved so much good, in whose sorrow and suffer ings, joys and happiness, he had participated, and whose spiritual wants he had provided for during the best years of his priesthood. It behooved him to be able to tell his good Irish people in Canada that he had trodden the soil of holy Ireland ; that he was charmed with the beauty of the scenery, and that he had explored and admired some of the grand, historic, antique structures, and the ruins, stately and majestic even in their decay, scattered in such rich profusion all over the land. He was simply enchanted with what he saw in Ireland, and of which he spoke in raptures in his after years He was the object of very great interest and attention at the hands of Hi clergy and laity whom he met. fame as an Indian missionary and Missionary Apostolic-a title conferred or him by the Pope a few years beforehad preceded him; his society everywhere courted, and his narratives of Indian life and adventure were eagerly looked for and keenly appreci-

When Archbishop Lynch was at Rome, in 1879, he presented the case of Father Proulx in such strong ing " to the Holy See as to secure for the heroic and faithful missionary the honor of being appointed Domestic Prelate to His Holiness, and of bearing the title of Monsignor. Although he set the highest value upon the dignity and title conferred upon him, the simple appellation of "Father Proulx," the name by which he had been known and fondly addressed for nearly half a century, sounded pleasanter in his ears, and was dearer to his hosts of friends and acquaintances.

ated.

The health of Monsignor Proulx be gan to break down in 1880, the result of the wear and tear to which his won derful constitution had been subjected, for torty five years, while performing the duties of his sacred calling.

"Welcome, Evil, If Feeling that his end was approach-Thou Comest Alone." ing, his Bishop granted him the consolation of dying among his relatives, and of sharing with them the peace and happiness of a home which he had so courageously relinquished, fifty years before, to dedicate himself in the distant missions of Upper Canada to the conversion of Indians and of other unhappy souls plunged in darkness and ignorance of the true faith. Early in 1881 he left Toronto to undergo medical treatment at the hands of his brother, Dr. J. T. P. Proulx, a physician of eminence, then practicing at Terrebonne. In taking leave of some friends, at Ottawa, whom he called upon *en route*, he told them that they would not see him again in this life, showing he had a premonition that death was not distant. He lingered for some weeks and ended his admirable and exemplary life, at the residence of his beloved brother, full of peace and resignation, of faith and hope, 25th March 1881.

THE CULTIVATION OF SENTI-MENT

People who like to call themselve practical, hard headed, loaded with common sense, deride their neighbor who gives play to bis feelings. he's soft," they say, "and sentimen tal.

Yet, fortunate is he who is not so heavy that he cannot see the poetry of life, nor enjoy the throb of the emo-tions, nor let his heart direct him. Noble thoughts appeal to his imagina tion, heroic acts of sacrifice stimulate him to imitation, every cry of misery touches his affections, and his soul draws strength from the good and the true and the beautiful.

Usually the most amiable persons are the most sentimental. The lovable saints, like the seraphic Francis of Assisi, were most responsive to sentiment and saw the ideal under the veil of the ordinary and the actual. They were poets in the refinement of their thoughts.

Of course to be laudably sentimental, one need not be lackadaisical. This is sentimentalism run to seed. It is the opposite extreme of the mental state of those cold, stern, prosaic people who "take things as they are.

It is well to cultivate sentiment-appreciation of the beautiful, for in it lies the germ of all that makes life worth living; that elevates man above the brute, and that fits him for a residence among the angels and saints of Heaven.-Catholic Columbian.

The Jews say that when Moses was keeping the sheep of Jethro, a lamb ran away and lost itself in the desert. He went after it and pursued it a long way, till the little creature fell on the ground, unable to go farther. Then Moses said to it : "Little lamb, didst thou think I sought thee to hurt thee that thou didst fly from me? Nay, it was in love that I went after thee : and now in love I shall bear thee home." And when God saw his gentleness to the lamb, He said : This man shall rule My people Israel.

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the poor from its benefit. The healthy glow disappearing from the check and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medi-

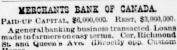
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the Georgian Bay, formed part of his parish. His life became one of trials, hard work, hardships and self denial to all which he became reconciled a the choice was his own to fulfil the will of God in this way. The great zeal, patience and indomitable courage, which he possessed, well fitted him for the trying ordeal through which he passed while ministering to a semi-bar barous people composed of Indians and some French - Canadians engaged in trapping and lumbering. His tender heart and amiable disposition contrib-His tender uted largely to the success he achieved in winning over those denizens of the forest to the true faith, to the practice of religion and to the saving of their souls

The object which Father Proulx had proposed to himself in leaving his native diocese, pursuant to the solemn intention he had formed, when in poor health, was not quite attained in his first mission. His paramount desire was to exert his efforts and energy towards the conversion of the pagan Indians of the Manitoulin Island and along the shores of the Georgian Bay and Lake Huron, who were more num erous in these parts than in the Pene tanguishene mission. Hence he bade an affectionate farewell to his spiritual children on the mainland, who were inconsolable at his departure ; set out the Manitoulin, and took up his residence at Wikwemikong, where the Jesuit Fathers, who succeeded him, have now an extensive and flourishing mission.

Father Proulx spent twelve years among the Indians. He suffered severe privations, and, had to contend with and overcome formidable difficulties and obstacles in furtherance of his noble and charitable work. He had several marvellous escapes from death at the hands of the poor ignorant and superstitious savages whom he sought to bring to God and for whose salvation he would have cheerfully died.

Knowing that feats of strength and God Himself. heroism such as proficiency in markshot gun and rifle, canoeing, etc., Indians, which was most successful, commanded the admiration and respect both as regards the number of souls

blood of the Jesuit Fathers just re-ferred to, and contained an area of about 324 square miles. The Chris-tian islands in the southern portion of the Georgian Bay, formed part of bis the propert of the georgian bay, formed part of bis the propert of the southern portion of the georgian bay, formed part of bis the propert of the georgian bay formed part of bis the propert of the georgian bay. The christian stands in the southern portion of the georgian bay, formed part of bis the propert of the georgian bay formed part of bis the propert of the georgian bay. The christian stands are the propert of the georgian bay formed part of bis the propert of the georgian Accordingly he set out for Toronto in a tell, with pleasure and pride, of the large war canoe paddled by a number of Indians, in feathers and war paint, at the hands of his Orange neighbors to bring Bishop Strachan and other notables to the island. The intention was that His Lordship would, himself, officiate on this remarkable occasion when such a considerable number of hitherto benighted pagans was to be added to his spiritual subjects. L'homme propose mais Dieu dispose. Father Prouix was apprised by some of his Indians of Mr. O'Meara's in-tended coup, which he, at once, set to work to frustrate and counteract. Through his magic influence and their

unbounded esteem for him, pagans though they were, he induced the chiefs to assemble the Indians, daily, in the open air, and standing on pine stump, which served as a pulpit, he expounded to them in eloquent and glowing language the truths and doc-trines of the Catholic Church. In those Father Walsh, the pastor. exhortations Father Proulx proved

that the soubriquet given him by the Indians, viz., "The Captivating Indians, viz., "The Captivating Speaker," had been well bestowed, He so effectually appealed to their hearts and understanding, and led captive their will, that before the re turn of Mr. O'Meara with the Bishop, he had the happiness, to use a favorite Protestant expression, of "snatching brands from the burning," to the num ber of twelve hundred and more. Needless to say, Mr. O'Meara was much disappointed and chagrined over his blighted expectatations, and Father

Proulx's triumph. Bishop Strachan, while journeying back to Toronto, had ample food for salutary reflection, on the futility of seeking to inveigle the Indians by promising to pamper them when they would "turn over." They had sufficient intelligence to distinguish between the emptiness of a hollow and soulless creed, of human device, and the fulless of faith and truth as coming from

After twelve years of ceaseless and manship, as well with the bow as the shot gun and rifle, canoeing, etc., Indians, which was most successful, ment-uncle of Sir George Colthurst, owner of Blarney Castle-afterwards

cordial and friendly treatment he met when travelling throughout the country, in pursuit of his sacred calling. It often occurred that, some mishap to his horse, buggy or cutter would place him in a dilemma or that he would get benighted or storm bound in his long drives to sick

In all such calls or other duties. emergencies he met with ready and prompt help and genuine Irish hos-pitality from the brethren.

The late Archbishop Lynch, taking into consideration the arduous labora and trying ordeals through which Father Proulx had passed in thirty five years, and desiring to give him some relief from the strain to which his constitution and strength had been subjected, all this time, invited him, in 1860, to Toronto. He was appointed to the parish of St. Mary as assistant to

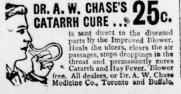
> When the troops, sent to Canada, consequent upon the "Trent" diffi culty, were quartered in Toronto, in 1861. Father Proulx received the appointment of military chaplain and continued to fill that office until their withdrawal eight years subsequently. Meanwhile, he continued to assist Vicar General Walsh in the administration of the parish, until his conse cration as Bishop of London, in 1867, when he succeeded his Lordship as parish priest of St. Mary's. Father Proulx devoted much time

and attention to the welfare of the soldiers. He took a lively interest in their little affairs and sympathized with and consoled them in any trouble or difficulty that arose. Hence he was very popular as well with the officers in command as with the rank and file. As a token of their sincere regard he was presented with a valuable gold watch and chain, together with a suitable, laudatory address expressing approval of his course of action as chaplain. In particular Colonel Col-

Thus passed away to his rest and rethe Irish Priest, par excel ward lence," within a few weeks of completing his seventy third year.

Wearied with the never-ceasing din of the world ; wearied with the monotonous bustle of commerce and of trade; wearied with the hollow pretensions, the duplicity, the jealousies of political parties; wearied yet more with the trivialities of social intercourse, and with the solemn littlenesses of individual selfassertion as it jostles its way among the crowd to gain its own wretches hillock,-what a joy and consolation to pass, by contemplation, if only for an hour, into the bosom of our ever-tranquil God!-Harper, "Sermon on the Spiritual Life.'

The memory of a beloved mother will often warm the heart and sway the life of a strong man as her pres-ence never did when, as a boy, she vearned over him.



One evil that cannot come alone is impure blood. If this is allowed, it is attended by kindred ailments galore. This condition means that every vein and artery of the body, instead of carrying to the organs a healthgiving flow of life, is laden with a slow and impure fluid that is harming instead of healing.

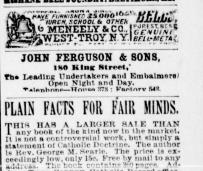
It is unfortunate when there is "bad blood" between people. It is worse when it is inside of you. Hood's Sarsaparilla will not make enemies friends, but it will make "bad blood" good blood, and blood should be of the best quality. Hood's never disappoints.

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Erysiperas⁻⁻⁻ wound strongly inge the sac of Hood's Sarsaparilla for erysipelas or any scrotplous disease. I have received great benefit from Hood's Sarsaparilla for the former complaint. It is an excellent blood purifier." MRs. H. D. WEST, Church Street, Cornwallis, Nova Scotia.

Street, Cornwallis, Nova Scotia. **Tired Feeling**—"I had no appetite and experienced a tired feeling. Different med-icines did not help me. I tried Hood's Sarsaparilla and in a short time I was en-joving perfect health. Since then we always take Hood's Sarsaparilla when we need a blood purifier or tonic," Mrs. S. KINCH, Beatrice, Ont.

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