10 ... TORPHAN VERN

ROME TRADITIONAL MUSIC OF THE difficitie)

The special correspond at el We New York France - Joseph M. in Roses Write make defined below Winy Egypth and some contraction deal in the lefence is at the traditional time a proportion event and being carboned of the Concerns and the see the light the hoppy execution at last happened, and Abert in pate to and lovers of charele provide generally have now an opportunity of loting all the phases of the rereal of enthusiasia which has been going on for one time in the cause of Plain Chart The Rassign's Gregoriana 13 not a prefere tious magazine, but it is rich in articles by the test authorities - German French, Italian, etc. - on the subset of Gregorian music. It is a happy augury that Rome, the centre of Catholicism and the home of St Gregory the Great, from whom the Plain Chart deservedly takes its name, has become the common bond which binds together the lovers of the liturgical chant throughout the world The programme of the Rassegna has been inspired by the famous brief ' Nos Quiden," which His Holiness sent last year to the Ale bot of Solesmes, and which eatnestly exhorted all concerned to the study and love of the venerable Gregorian inclodics. It is a thousand pities that there is not an edition in English of this valuable little magazine

The whole subject is so important

that it is worth while to summarize

some of the leading events which have signalized the history of sacred music during the last year in Rome, and which were duly chronicled in the Roman correspondence of line Freeman. First of all in importance was the brief above referred to. The Benedictines of Solesmes in France have for many years devoted themselves to the study of all the documents which could throw light on the subject of the traditional music of the Church. The results of their labors have been a magnificent series of works and a complete edition of the liturgical music of the Church. The latter is admitted to be more perfect, more melodious, more devotional, more true to the original than the Ratisbon edition, which has long been in general use, and which until last year enjoyed certain privileges from the Sacred Congregation of Rites, the metits of the Solemes edition have been frequently acknowledged and praised by the Holy Father, hat the brief, "Nos Quidem," His Holfness may be said to have inaugurated for Plain Chant the policy he has so wonderfully carried out for Catholic rhilosophy. He has recommended fin eriginal sources, and, by more than fendioation, expressed his desire that music used in Catholic churches to that which is most in harmony with the traditions of antiquity. His Eicliness' brief was followed some months later by a splendid letter from Chardinal satolif, Preset of the Congregation of Studies, to the Professor d Liturgical Chant in the University of Freihourg. In this document His Smission compares the Holy Father's actal, "Nes Quidem," with the inauguration of the resolution of scholnotic philosophy, and assures the prothat Leo XIII. earnestly deto see the liturgical chant brought back to its primitive purity. A few months after the publication of this totter His Eminence was kind enough to expline to your correspondand his views on the subject of Church make. They may be summed up here by the statement that the Cardinal Present of the Construction of Studies is suthusiastically anxious to see the mes crowned with practical and universal success. Shortly after, the Sacred Congrega-

which it declared that the Solesmes edition has the approval of the Holy See, Finally His Eminence Cardinal Roupighi, Vicar General to His Holinos, addressed a letter to Father Hartman praising the latter's idea of cotablishing in Rome a school in which the Solesmes chant was to be taught All these documents were of interset and importance for the whole Church, but one event occurred which should have been of particular interest for American Catholics. When Cardinal Gibbons was in Rome last year he was invited to a "saggio" Church music in the South American College, which had a short time before adopted the Solesmes Chant, under the direction of Prof Antonio Rella. His Eminence was delighted with entertainment delivered an eloquent address. He expressed his complete nationation with the melodies to which he had just listened and praised the work of restoration effected by the Breedictines of Solemnes. He gave a fund commentary of the brief word a short time before by the Holy Father to the Monky of Solesmes, and concluded by announcing his firm intestion of introducing at the first possible measure the Solesnes Chant into his meninary at Baltimore the tollowing day His Eminence respired in audience by the Holy Fa-

flon of Rites issued a document

American College The Hole Father then releved to praise for the labors of the Boudetine, and expressed his attraction to hear that the tradithis default jerived by them was bein rate and hore wid in the hardes of our own face.

Sa mad for the lastony of the Plane lord round during the list tache reptly. Already the finds of the His Holine Continue to take the recitest interest by the question, aimid the most pressing cire, which weigh open they they they Oute teently he made a pie int to his beloved Lestine Cellege at Aragar of a complete edition of the Solesmes. Chant, with the result that the study and practice of Plain Chant has been takon up with the greatest enthusiasm in this important centre of ecclesiastical education Hitherto Rome itself, strange to say, has shown but little love of Plain Chant in its churches Cardinal Satolli explained to your correspondent, "the taste of the people has been vittated by bad music, and the parish priests are afraid to make a change and the singers are up in arms against a movement which would deprive them of their operahouse music" But a tift has been made in the clouds. The present Cardinal Vicar has set his heart on reforming the Church music of Rome and what he sets his heart on he invariably accomplishes During the octare of the Epiphans all who attended the beautiful ceremonies at the Church of Sant' Andrea della Valle were delighted with the Solesmes Chant as sung by the Augustinians of the College of St. Monica. Three years ago they founded a school of Plain Chant, under the direction of the illustrious Baron Kanzler. At the Quarantore in the Church of St. Venantius, too, the Augustinians of the Assumption accompanied the function with the traditional chant for the first time.

Among the colleges in Rome the same movement is spreading rapidly. The important French College of Santa Chiara has, as a matter of course, adopted the Solemes system, so have the Collegio Capranica, the Collegio Plo Latino, that of the Brothers of St. Vincent di Paul, to mention only

A IOW Meanwhile good news continues to come from all over Italy. The Solesmes Chant is gaining ground every day in places where it seemed almost impossible to revive interest in the subject of Sacred Music. In England a ining controversy has been carried on in the Tablet, which has revealed the fact that many lovers of Church music there are entering into the matter with earnestness. But in the United States, with the exception of a few comments in one of the ecclesiastical reviews, hardly any interest has an

Who will inaugurate the welcome reform of Church music in the United States* It is well to look at the facts The Pope and the Congregation of Rites, the supreme authorities on the subject, are anxious that all churches should use the liturgical chant as much and as often as possible. Decree after decree has been issued urging them to do so, and yet the fact is that in nine American churches out of ten, if not in ninety-nine out of a hundred, figured music, and, in many cases, scandalously operatic music, is all the vogue during the Divine service. There is an appalling apathy about the Liturgical Chant through the length and breadth of the United States. Whatever excuse there may have been for this state of things before, while the old system of Plain Chant, with its many errors and corruptions, was the only one in use there is none now, when pastory and choirs may adopt the Solesmes Chant, which is sweeter the Solesmes Chant, which is sweeter, more touching and more religious than any private composition can be, for it is the song of the Church herself Comebody should begin the good work once, and, if anybody else, why not the Redemptorists? St. Alphonsus Was, perhaps, the most ardent of all the saints in his love and veneration for the Chant of the Church, and while Bishop of Sant' Agata introduced it into all the churches and religious institutions of his diocese, notwithstanding the inveterate habit which prevailed at the time of turning the house of God into a place where the dilettanti went to hear profane music

IRELAND WHY A CATHOLIC NEWSPAPER FAILED.

How a Catholic newspaper came to grief through "excess of goodness" is thus narrated by Frank Hugh O'Donwhat he heard, and at the close of the | nell, writing in The London Tablet on "Religion and the Press."

"We had in Ireland a good many years ago a concerted effort on a large scale to have a great Catholic newspaper Its name was, I think, The Morning News, and its editor the late Mr. A M. Sullivan He was distincily eloquent, and had read a large amoung on many popular subjects. He was the best of Catholics, and commanded the confidence of the clergy. But the paper only lived for half a dozen years. I thee asked Mr. Sullivan why a Catholic newspaper, supther, and one of the principal topics differ conversation was the impres I ported by the clergy, and alily addited, sless consted by the visit to the South could not live in Catholic Ireland. The

ex-editor smiled and explained. It was the support of the clergy that killed us I had such a powerful budy of Cereal subscribers, and was read in so many Catholic families, that it cented to occur to all my dear parish priests and curates that here was the bet of opportunities for reproducing the sermons which had been commed to the village pulpit, and which naturalls could do extended good in a more extended sphere. When we not asked to publish the sermons we were asked to notice them, and notice meant any thme from a long paragraph to a long article I was most agreeably impressof he the amount of Flow orators which though-hed unsuspected in Treleid, but there was no room for ans thing the if I published a title of the admirable decourses which reached me not publish them there were remonstrances in tones of pained affection. It was no petty varity which inspired tain dispateles which if laid before the my priestly patrons. They only felt people's representatives, would have that the pastor's office could be inmensely supplemented by the resources of a daily paper. From the point of view of edification, could there be a moment's hesitation between a homily on fasting and a notice of some new play at the Royal? One dear and reverend friend of mine, who had never troubled me before, at length sent his sermon also I expreced my surprise, but he assured me that it was strictly in deference to the public feeling of his parish that he was driven to ask for publication We had published or noticed so many sermons that his parishioners wondered it there could be anothing decidedly inferior about the productions of their beloved pastor, that he never appeared in print like the others Meantime the latty were getting tited of too much of a good thing, and even the clergy seemed to pay less attention to the sermons of other clergymen We had to put up the shutters. There was no room for a Catholic paper which published sermons, even in Iteland.

"The special effcess of goodness to which Mr. A. M. Sullivan referred is only one of the quicksands which beset the way of a Catholic journal. People do not like goody-goodyism People like a live newspaper, as the Americans say, without the liveliness producing inaccorum. They like a DAper which is not above making mistakes, and publishing a rectification of them, and then jumping on the rectificator. They like independence They do not like a sacristy in the editorial

ENGLAND

THE CHURCH OF THE POOR. Mr George R. Sims, in The Referee, contrasts the influence of the Catholic Church and the Established Church of England over the poor entrusted to

them: "I apent last Sunday afternoon in Little Italy, wandering hither and thither through Little Eyre street, Saffron Hill, Baker's Row, Back Hill, and the salubrious side street adjacent," says Mr. Sims. "I saw many reality, some romantic in their suggestion. But the one feature of my afternoon's ramble which will linger longest in my memory was the flocking of the inhabitants to the four o'clock service in the Italian Church. I stood for half an hour and watched the strange congregation pass reverently in. I say strange, for they were a body of worshippers mainly of the poorest appearance. The men who hawk hot chestnuts, the men who grind the piano-organ in the streets, little Italian boys scantily clad, old Italian men with grey beards and threadbare coats, women old and young, neatly all with the colored handkerchiels over their heads, came along from the streets of 'Italy in London' in little groups, and passed into the place of worship. The men were greatly in excess of the women. and nearly all were of the kind we associate with the street trading of street 'performing' class of Italian immigrants. It was a remarkable illustration of the power which the Catholic Church possesses over the hearts of her poor I have spent Sunday in many a poverty-stricken district of the capital, but never have I seen English men and women of this class flocking to church When the service had commenced I went through the streets of Little Italy again. An hour previously they had been black with the crowds of Italians lottering about them. Now they were almost deserted. The subabitants almost to a man and woman were at church. 1 only note a fact and draw no deduction. If I were tempted to comment on a spectacle which was to me full of auggestion, it would be to ask if it is not possible for the Church of England to get hold of the masses in the same way that the Roman Catholic Church does Where lies the fault? Is it with the system, or with the clergy, or with the people themselves? What is the matter with the Established Church of England that in the great cities it finds the masses practically holding aloof from it? The poorest Roman Catholics flock to their churches, the poorest Jews crowd their

synagogues on their Sabbath, with

Mohammedans their religion is part

of their daily life, even with us our-

tain forms of Dissent weep war of the working classes. But between the Dayrch of England and the meaning in a great gulf fixed which on the control of the c tain forms of Diment deep their grip

seems de grow wider year by

The Truth About The Spanish

The following review of recent official disclosures to ching the Ameticaliwar upon Spain appears in The New York Preeman's Journal from the pen

of Rev. Dr Lambert The inside history of the negotiations preceding the declaration of war against Spain is beginning to be known. The general lichef was that the late President Mckinles did eversthing in his power to present hostilities. Facts which have tecently come to light demonstrate that he has received credit for having been a wouldfrom Milm and Macroom When I did be peacemaker, whereas the fact was that he held back from Congress certum dispateles which if laid before the presented at the last moment the drawing of the sword It was Passion Week in 1898. Ex-

citement was running high both in Congress and outside of Congress. A few weeks before the battleship Maine was blown up in the harbor of Havana The destruction of this ship was laid at the doors of Spanish officials, although from the day the Maine was blown up down to the present moment, not a particle has been produced connecting any Spaniard with the tragedy enacted in Havana Harbor on Feb. 15, 1898. Not a particle. But the American people as a whole would listen to no other explanation of the

loss of the Mathe than the popular one that it was due to Spanish treachery The yellow journals were hysterically crying out for revenge War clouds were looming up portenously on the horizon and it was evident that if something was not done to allay popular excitement, Spain and the United States would soon come to blows. It was at this moment leo XIII, in his character of Father of Christendom, exerted his influence to prevent the shedding of blood. He succeeded so well that the Queen Regent of Spain ordered an unconditional auspension of hostilities in the island of Cuba for

six months. Before giving the proclamation in which Her Majesty announced the surpension, we think it proper to lay before the reader the subjoined dispatch of our Minister at Madrid, in which he sets forth his estimate of the effect of the proclamation. The dispatch was addressed to President McKinley. Here

"Madrid, April 10, 1898. "In view of action of Spansih Government, as cabled Saturday, April 9, I hope that you can obtain full authority from Congress to do whatever you shall deconnecessary to secure immediate and remanent peace in Cuba by negotiations, including the full power to employ the army and navy, according to your own judgment, to aid and enforce your action. It this be secured, I believe you will get final settlement belore Aug. 1 on one of strange things, some sordid in their the following bases: Either such autonomy or the insurgents agree to cept, or recognition by Spain of the independence of the island, or cosmon of the island to the United States. I hope that nothing will now be done to humiliate Spain, as I am satisfied that the present government is going. and is loyally ready to go, as fast and as far as it can. With your power of action sufficiently free, you will win the fight on your own lines. * * *

"WOODFORD" This dispatch, it will be noted, is dated the day before President Mo-Kinley's war message was met to Congress. By a curious coincidence on the same day that that message was read in Congress, the announcement of the suspension of hostilities in Cuba The appeared in the Spanish press. reasons for this suspension are thus stated in the Quein of Spain's pro-clamation, to which we have already referred:

"At the request of the Holy Father, in this Passion Week, and in the name of Christ, I proclaim immediate and unconditional suspension of Postilities in the Island of Cuba.

"This suspension is to become immediately effective so soon as accepted by the insurgents in that island, and is to continue for the space of six months, to the 5th day of October,

"I do this to give time for passions to ocase, and in the sincere hope and belief that, during this suspension, permanent and honorable peace may be obtained between the insular government of Cuba and thate of my subjects in that island who are now in rebellion against the authority of Spain.

"I pray the blessing of beaven upon this truce of God, which I now declars in His name, and with the sanction of the Holy Father of all Christendom." This proclamation President McKinley deliberately withheld from Congress If its contents had been known war would have been averted. Minister Woodford in a note to President Mo-Kinley accompanying the transmission of the proclamation, stated that be believed its effect would be the maintenance of peace between the two nations. Here are his own words:

"Please read this in the light of all my previous telegrams and letters. I believe that this means peace, which the sober judgment of our people will approve long before next November, and which must be approved at the bar of final history.

"I permit the Papal Nunclo to read this telegram, upon my own responsihility and without committing you in any manner. I dare not reject this last chance for peace. I will show

your reply to the Queen in person, and believe that you will approve this last conscientious effort for peace " such is the inside history of the no-

gotiations that preceded a war the resolt or which saddled the country with a policy of imperialism fraught with all sorts of dangers to the stability of our institutions. As we read the Queen of Spain's proclamation and the dispatches of Minister Woodford, the conviction i forced upon us that there was a deliberate purpose to force war upon Spain, no matter what concession she might be willing to make How elso explain President McKinley's olone about the Queen of Spain's proclamation, the tenor of which he knew, although the had not vet Leen published? Why did he not let. Congress know that our Minister at Madrid had informed him that the concentration camps in Western Cuba were to be broken up? Why did be not Liv before the Senate and the House Minister Woodford's cable dispatch, stating that the Spanish Government had given to Oen Blanco a special credit at 3,000,000 perctas, or \$600, 1000, to help those who had been in the concentration camps to return to their farms? The answer to these questions is that President Mckinley and those who were back of him were bent

upon having wat Ex-Senator Chandler, of New Hampshire, who had a personal knowledge of what was going on in Washington in the April of 1898, publishes a letter in which he says there were three classes urging President McKinley to reject all peace overtures. Of the first class he sais:

"The first class included the strenuous advocates of immediate war. They believed that in the logical progress of the world's events the time had come for the Anglo-Savon race in the United States to end Spanish colonial rule in the East and West Indies They had two principal and proclamied purposes - one, the most prominent, although not the greatest, to free Cuba; the other, not so prominent, but equally real and greater, to free the Philippines from Spanish

Ex-Senator Chandler's testimony shows that the men who anally precipitated the country into war were actuated simply by predatory motives. Spain was to be despoiled of her possessions in the East and West Indies. The high sounding phrases about humanity, civilisation, progress, etc., were the cloak under which the robbery was to be committed President McKinley made good use of this cloak whilst keeping the country in the dark as to Spain's willingness to make concessions which rendered wat wholly unnecessary.

HER CRITERION.

(From The Youth's Companion.) A little girl from a crowded tenement house was delightedly telling a friend in the college settlement about her new teacher.

"She's just a perfect lady, what she is," said the child. "Huh! How do you know she's a perfect lady?" questioned her friend. You've known her only two days." "It's easy enough telling," was the indignant answer. "I knew perfect lady because she makes me feel polite all the time.

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forgote to husband his health, making the greatest demands on their bodily strength, forgetful of the fact that some day there will come a reckon-

Thousands of just such busy men eat and drink what they should not and how they should not. They overlook the condition of their digestive organs till at last Dyspepsia, Indigestion, Sour Stomach, Bloating, Biliousness or Headache comes to warn them that it is time to stop and consider.

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Cases like that of Mr. McGregor are reported every day and the most rigid investigation always remitte in absolute confirmation of every detail published.

What has cured the most stubborn cases of Dyspepsia in so many cases of Dyspopsia in so many others should he worth a trial at least.

Friendships

The fitful friendships of the young are among the things we should help our children to avoid They cannot too carly leath that "all human intercourse to based on concession," and that to make friends and cast them off is a great pilstake One safeguard against this serious loss to a developing character is to restrain too sudden and too absorbing intlinacies This has largely to a patent's control and does much in the end to give to each Damen lds faithful Pythias, with whom he will eventually share the strength and delight of his young man-

There is a curious engratting of close and wonderfully sustaining friendship upon the warm ties of Llood which is very beautiful, especially between the men of one family Of balla-dozen brothers all attached to each other and holding the family unity in very warm allegiance, two will enter into a new and altogether different bond They are brothers to Tom, Dick and Harry, share their sports, act in con-onance in all the support and inprovement of the home, the mutually kind and generous, but between these two there is a complete understanding and confidence which is deep and wonderfully tender. And when this friendship combines with brotherhood it is one of the neatest approaches to perfect mental unity that humanity is capable of attaining It may seem a very fine-spun stretch-

ing of theory to claim that even between husbands and wives, friendship acds charm and infinite sweetness to conjugal love, but I maintain it vigorously as an important point in the highest form of married happiness. Nay, it would be hard to disprove that a large number of really loving wives are incapable of a true, self-forgetting friendship with their husbands. It requires putting one's sell on the same plane of thought, it means seeing from the same point of vision; it involves being content to see differences of opinion and judgment without contention of anger. Friendship has lost its crowning grace, when, in order to please, the man has even for "an instant ceased to be himself." When we question ourselves or look into the lives of others, we can number lew who carry into married life this broad and noble phase of close intercourse, or which unbroken love and unity can lean with a hard pressure. The glow of contagious passion may

fade, the charm of grace and physical beauty may vanish under the blows of pain and the attrition of harsh fate but the old husband and wife are as delightful to each other at the end of "three-score years and ten" as on their wedding day, if they have been storing away the force of a perfect and unselfish reverence for mutual opinion, and are able to look backward and forward without contention for the overmastering desire of the one or the other heart. Where married lives acquire this crowning grace, living interest and vigor remain, though accumulations of trial and disappointment may have robbed later life of voucheafed to endeavor. The hands which clasp in the twilight as aged people sit before the Winter fires are indissolubly united by that bond which has the least alloy of selfshasss. That which is without formal oath of obligation, faithful to the end, is a strong

bond indeed. There is a rectoring power of vision in the ayes of the friend of a lifetime; under the veil of lines and marring mark of time they see the old beauty which was so radiant in youth; the bending shoulders are surely plainly seen by all men, but they are not able to obliterate the remembrance of that lithe, erect figure which first they knew. While we can claim the tender faithfulness of an old friend, we have an undying youth, which stands bravely beside the married figure the world recognizes as ours. All that is best of us is immortal in their hearts, and we are sternally loved and young in their conserving affection.-N. Y. Evening Post.

DIDN'T LIKE SATIRE.

A burglar, while attempting to rob a bloated bondholder of Maryville, by mistake got into the humble residence of an editor next door. After unauccesafully fumbling about for assets for some time, he was disgusted to observe the tenant of the house sitting up in bed and laughing at him. "Ain't you old Skinderson, the capi-

talist?" inquired the housebreaker. "Nary time," chuckled the journalist: "I'm the editor of The Scroaming Eagle."

"Great Scott!" said the burglar. looking at his stem-winder, "and here I've been wasting four blooming hours on this branch almshouse. I say, old quill-driver, you never poke fun at your subscribers, do you?" "Not the cash ones"

"Exactly," said the burglar, taking out his wallet; "bere's a six months" subscription to call this thing square. If there's one thing on earth I can't stand it's satire." ----

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