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"I will not apostatize; you can not only cut off my head, but you can cut my body into two or three pieces; and each piece, if you question it, will reply that 4t is Christian."

"After this proud profession of faith, he was put to death.

"It is sometimes said that the time."

faith, he was put to death.

"It is sometimes said that the time for martyrs is over. This account proves the contrary and we ourselves may still cherish the hope of gathering the blessed palm."

LOURDES IN 1901.

Chauncey M. Depew's Testimony.

Philadelphia Catholic Standard and Times. The Trained Nurse and Hospital Review, N. Y., recently published an article slurring Catholic faith in Lourdes. Other articles of like import are being published from time to time in various parts of the country. In view of these and similar misrepresentations the International Catholic Truth Society takes pleasure in placing be fore the readers of the Catholic Standard and Times the following letter from one of its members who recently

visited Lourdes: The profound peace of the little town of Lourdes presents a sharp contrast to the storm of discussion and contention robe, is immersed in the ordinary bath

argely due to the earnest faith and religious fervor of the crowds who kneel in silent prayer about the grotto. Rich and poor, noble and peasant, the culand the ignorant are grouped together, each one oblivious of the other and intent only on his own do-

The excited spirit of a "revival" was utterly foreign to the pilgrims I saw at Lourdes. There were ten thousand of them there during my two weeks' stay, and at each visit to the shrine, I was struck anew by their calmness and recollection. The sick, of whom there were about twenty were brought every day in little invalid carriages, which were placed near the grotto, and, Mr. Zola to the contrary notwithstanding, I saw nothing in the least repulsive or heartrend-

ing amongst them.
A SPECIMEN SLANDER. Apropos of Zola and Lourdes, the following remarkable statement ap-peared recently in the Trained Nurse and Hospital Review:"

Thirty thousand patients are sometimes gathered together in one week. They are herded like cattle on the railroad at Lourdes. They lie mostly on the hospital floor, and no medical acle? They are left unwashed, unat tended and uncared for, save for the spasmodic voluntary service of all sorts of untrained 'hospitallers' as they are called, men and women of all

means to allude to the "brancardiers,"
who are not in charge of the sick at all except to wheel them to and from the grotto. These "brancardiers" men are frequently found in their ranks, where service is, of course,

purely voluntary.

WHEN LOURDES IS CROWDED. The only time in the year when there is a vast crowd at Lourdes is on the occasion of the national pilgrim. age which comes from Paris just before the 15th of August, that being one of the principal feasts of Our Lady. Fifty thousand people sometimes as semble, but only a small proportion of these are sick persons. A special train for the infirm is provided and members of a religious order accom pany them to act as nurses on the jour nev. It is incredible that so many as thirty thousand sick could ever be found in a pilgrimage of fifty thousand, when not more than fifty all told accompanied a pilgrimage of ten thousand which I saw at Lourdes a few weeks before the arrival of the national pilgrimage. Express trains now go from Paris to Lourdes in eighteen hours, and too many travelers find their way there for such exaggeration to pass unnoticed. There is no doubt vercrowding of hotels and hospitals

not be dwelt upon unduly.

THE "CURES"

There is a prevalent idea that There is a prevalent idea that "cures" are reported by the authorities at Lourdes on very slight grounds and that temporary relief from pain brought about by hysterical excitement is put down as a miracle. Any observant visitor will see on his right seems of the testimony, however, of the New York medical student, of the New York medical student, of the English doctor Healer of Humanity: 'Lord! Lord! Lord! Healer of Humanity: 'Lord! Lord! how wooderful art Thou! and how generous! And what a dread Purga. Whole sanctities may follow from corresponding to one single inspiration.—Farsure hast given me here.'"

during the few days' stay of this great

national pilgrimage, but such unavoid-

able inconveniences do not represent the ordinary state of affairs and should

Large Knives when they attempted to burn the church of his village, was taken by them.

"'You are Christians?" they asked him. charge. He showed me a book in which the record of those cured is kept. He showed me a book in The "Bureau" before pronouncing on any case requires a written diagno sis from the physician prescribing for the patient before his coming to Lourdes. It requires a thorough ex amination by resident physicians after the alleged cure, this to be supple mented by a written statement from the patient's own physician after his return home. Furthermore, the person cured must return to Lourdes and undergo a second examination at the end of three or six months. After these tests have been applied the "Bureau" passes judgment officially. Nervous diseases are never included in the list of miraculous cures, owing to the well known fact that an excited state of mind will of itself in some in-

stances produce a cure.
As to the sick being left "unwashed unattended and uncared for," there are resident in Louides, besides the Sisters in charge of the hospital, a number of ladies who devote their lives to the care of invalid pilgrims. One of them whom I knew well, an appearance of the care of the c American lady, sister to a former Consul to Bordeaux, has spent two years in hospital work and one year at the baths. She told me that three ladies are allowed in attendance at each of the women's bathing rooms. The which the mere mention of the place is tub full of water from the miraculous which the mere mention of the place is liable to call forth.

This serene atmosphere, so marked as to impress even a casual visitor, is largely due to the earnest faith and relationship. a patient was made worse by the im-mersion, and she had herself seen several instantaneous cures during the bath. Evidence such as hers, the resuit of long experience, has undoubted weight, but the words of a non Catholic may appeal to some with even greater force. No one regards Mr. Chauncey M. Depew as a guilible man or one likely to be led by enthusiasm into rash statement, yet the following from his pen appeared in the New York Sun after a visit he made to

Lourdes a few years ago: MR DEPEW'S STATEMENT "Being near Lourdes, in the Pyre-

nees, I paid a visit to the shrine. * *
As I was crossing the piaza I heard
my name called from one of the dispensing wagons. It was occupied by a lady and was drawn by her son, a student at the College of Physicians and Surgeons in New York. Both had recognized me, having heard me speak in New York. She said the doc tors at home had told her that science and skill could do nothing more for her and that she must make herself as comfortable as possible until the end, which was only a few months off. So she had come to Lourdes with faith treatment is allowed them, for have they not come to be cured by a mir her hopes and she said: 'Why, a her hopes and she said: 'Why, a miracle was performed this afternoon before your eyes. Did you not see it? That was the cause of the great excitement. This was her story. A young girl who was staying at the same hotel trades and callings, who accompany the pilgrims as a penance for their sins. Many Catholic Sisterhoods are years. She had suffered frightful represented in the traveling cortege.
Few are trained and their ministrations to these, the worst cases that Europe can show, are kind, but amateurish."

In answer to this extract I would say the was cured. I said to the Depew wants to see the patient.' the grotto. These "brancardiers" below wants to see the patient. The grotten are recruited from the gentlemen who come as pilgrims to Lourdes and who desire to perform some works of charity whilst there. Priests and noblemen are frequently found in their lish doctor and I appealed to him. He said he had dressed the leg at noon ; it

> my student acquaintance came to my hotel with a message that she and her friends would be giad to see me. My son and I started off instantly.
>
> "I found a young lady about seventeen years of age, with a sweet, inno cent, happy face. She told her story substantially as I had heard it and that she had been unable to walk
> a step in six years. I asked
> her if she could walk now and
> she went several times around the room, limping some, but with no apparent pain. I then ventured to request a sight of the knee. Her friends said 'Certainly.' The knee seemed quite normal. The fiesh and muscles were firm and natural. Black spots marked the places where the sores had been, but the sores were healed and healthy skin, not scales, over them I have little faith in modern miracles, but this case puzzled me. Of course its weak point so far as I am concerned is that I did not see her before the al-leged cure. The testimony, however, of the New York medical student, of his mother and of the English doctor

was swollen and incurable ; he had cut

the bandages off a half boor before and

the leg was healed and the girl could walk and he showed me the cut band-

ages . It was about two feet long and

SCIENCE AND FAITH.

In the Boston Sunday Globe's sym

There is no Irrepressible Conflict Be tween Them, if Science is True.

posium on the question, "Is there an irrepressible conflict between science and the church at the twentieth cen tury?" the Catholic idea was presented by Rev. W. G. Read Mullan, S. J., president of Boston College, who wrote "The Church," in this question, I understand to be the Cathotic Church, because, as I am a Cathelic, I must answer from the viewpoint of a Cath. olic, and because no other "Church" or body of Christians possess a stable and defined system of doctrine. The second reason is potent, because the proposed question obviously supposes "the Church" to be the authoritative

exponent of the Christian revelation. "Science" I understand to be nat-ural science. There is, besides, meta-physical science, ethical science and so forth. The answer, however, of a Catholic to the proposed question is the same, whether "science" be taken for natural science or for science in gennatural science or for science in general. In this sense the question proposed is the same as the broader question, is there a conflict between reason and faith? The answer to this broader question is given by the dogmatic constitution of the Vatican council, "Although faith is above reason, there are the new real discrepances." there can never te any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, and God cannot deny Himself nor can

truth ever contradict truth." Hence, science, working within its legitimate sphere, cannot, in its legiti mate deductions, be in conflict with the Church. That is, scientific truth cannot be opposed to the truth of faith or revelation; hence, science cannot be opposed to the Church when exercising the infallible authority given her by her Divine Founder for the preserva tion and interpretation of the deposit

of faith or reveistion. If sometimes there seems to be such a conflict, the reason is that "the dogmas of faith have not been understoo and exponded according to the mind of the Church or that fanciful opinions have been taken for the verdicts of reason" (Vatican Council).

The attitude of the Church is thus expressed by the same council of the

"So far, therefore, is the Church from opposing the cultivation of human arts aud science, that it in many ways helps and promotes it. For the Church neither ignores nor despises the benefits of human life which result from the arts and sciences, but con-fesses that, as they came from God, the Lord of all science, so, if they be right ly used, they lead to God by the help of His grace. Nor does the Church forbid that each of these sciences in

its sphere should make use of its own principles and its own methods; but, while recognizing this just liberty, it stands watchfully on guard, lest sciences, setting themselves against the divine teaching or transgressing their own limits, should invade and disturb the domain of faith.

MYSTERY OF MARY STUART.

We are to have another look on the We are to have another look on the fair, fascinating Scottish Queen, and it is fittingly to receive the title of a mystery—"The Mystery of Mary Queen of Scots." There are some subjects surrounded by interesting enigmas which lose their charm with time, but the investigation of the life of the eurish."

In answer to this extract I would say first that there is in Lourdes a finely-equipped modern hospital, where not only are the sick carefully nursed by the experienced Sisters in charge, but where expert physicians are in constant attendance. A patient seriously ill is not even allowed to be taken to the grotto without permission of the doctor attending him. By "the hospitallers" I presume the writer and selection had called out that got the said to the mass due to the seen of Scots." There are some subjects surrounded by interesting enights which lose their charm with time, but the investigation of the life of the Queen of Scots will ever be attractive to the whole truth is revealed. Germans and Frenchmen and Englishmen and Scots have written on had called out that jects surrounded by interesting enights which lose their charm with time, but the investigation of the life of the Queen of Scots will ever be attractive the whole truth is revealed. Germans and Frenchmen and Englishmen and Scots have written on her career in prose and rhyme, and every one were mobbing the purification room, which she had been taken, to see or to the grotto without permission of the doctor attending him. By "the hospitalizers" I presume the writer ing their best to keep them out and provided by interesting enights which lose their charm with time, but the investigation of the life of the Queen of Scots will ever be attractive the whole truth is revealed. Germans and Frenchmen and Englishmen and Scots have written on her career in prose and rhyme, and every one which she had been taken, to see or to whole truth is revealed. Germans and Frenchmen and Fre I presume the writer ing their best to keep them out and influence of her personality and her with true New York sagacity called out. The distinguished Mr. Chancey the property of the sick at the state of the sick at ery the earth has rarely produced, and the heart is filled with pity for her as the elements of the situation are realized. This time the investigator is Andrew Lang, an honest man and scholar who knows a great deal, but does not pretend like so many literary imposters of our day to know every thing. It may be that he and others will one day give us the true history. Mr. Lang, our readers will remember, is the author of a very fine version of had been slit with a knife from top to bottom. I then insisted I must see that the Pope's New Century Ole which appeared in these columns. girl. About 8 o'clock that evening

THE PRIEST IN THE SICK ROOM

Apropos of the recent discussion of the effect of the presence of a minister of God in the sick room, the following passage from the story of "Duke Dalmege," in the "American Ecclesiastical Review," is timely:

"And when routed from his wretch-ed pallet at midnight, he (an aged priest in a poor city parish) drew on his dingy clothes and murmured: 'What poor soul wants me now?' And when lighted by the night nurse along the gloomy wards where tossed poor, diseased humanity and some sleepless patient caught the light of his holy face and murmured: 'God bless you!' and when you he came to the couch of the dying and saw the happy lock creep into the wistful eager face that must build schools where a re now turned to death tranquilly, for here was the man who could transform the King of Terrors into an Angel of Light—he murmured, as he uncovered

A RATIONALIST ON THE CATE- YEARNING TO ENTER THE

There is a little book which is put It is the catechism. You will find that it contains an answer to all the questions I have raised. Ask the Christian the origin of the human species, whither it tends, along what lines, and he can tell you. Ask the child who has never given the matter a serious thought why he is here and what will become of him after death, and he give a sublime answer. Ask him how the world was created for what end, why God put animal and vegewhat the upon it, and how the world was peopled, whether by one or more families why men spack different tongues, why they make war on one another, and how all this will end. He can give a ready answer to all interrogations. He understands the origin of the world, that of mankind, and the causes of the varieties of speech and manners and religions, the destiny of men here and hereafter, his relations to God, his duties to his fellowmen and his rights over the inanimate world. When he becomes a man he will be equally clear in his mind on all questions of law, natural, civil, or inter national, because the salvations flow, as it were spontaneously, from his Christian principles. This is what I call a great religion. I recognize it by that sign; it has an answer for every one of the problems which distract the hearts of men. - Jouffroy.

A CONVERT CLERGYMAN AND THE CHURCH.

After some years a Protestant Epis copalian, who went back to hoty Church late in life, thus wrote, in answer to word from two poor Protestants-one of whom, still older in years, is now a Catholic — who wished their former pastor to know how, every day, many times, they continued to think of

"With respect to-and-what can I do but send them my love? Tell them, if you will, how more and more I love the Catholic Church, never ceasing to thank God for so mercifully opening my eyes to the truth. Tell them how ever more and more strongly there reveals itself to me the truth that the Catholic Church had, in God's mind, for its main design, the meeting of the spiritual needs of the poor. Ask them, from me, if, in their heart of hearts they can say this of their own experi ence in the Church of England, apart from any affection they may have formed for any particular clergyman belonging to it. Ask them in short, from me, if the Church of England, as such, has ever filled any spiritual void in their hearts, has been to them, in any degree, what the Catholic Church is to its poor; their strength, their stay, their support, their solace, their joy, their daily food —their all—'an eye to the blind, and a foot to the lame. them, from me, what I see in Montreal how from 5 in the morning till 6 at even, the ebb and flow of the poor, to and from their loved Church, goes unceasingly on-how, burdened and broken down, they enter-how, cheer ful and strengthened for their many and awful trials, they come away-and ask them if their experience of the Church of England answers to this Give them, again, my love, and ask them to think of these things."

different opinions among us as to the most feasible plan for combining religious and secular education in public or state schools, but among all intelli-gent Catholics there is place for but one opinion on the work to be done.

Our children must be taught relig-ion. They must be taught their religion for their own soul's sake. They must be taught it for the sake of the moral life of our country. They must be taught it for the sake of religion itself. There may be time and place when and where it may be sufficient to be known as Catholics, and they may not be able to give a better reason for their being so than that they were born of Catholic parents.

But to-day, and in this country, this is not the case. The lay Catholic here must be able to give an account of his faith that will satisfy honest inquiry and defy the reproach of ignorance. His inability to do so is a detriment to the Church and a disgrace to himself.

Whose duty is it to supply this edu-cation? Who but the natural protectors of the child—the parents?
The Bishop in his diocese, the priest in his parish, the editor in his paper, may sound the alarm, may proclaim in his most eloquent manner the ne-cessity for religious education, but the parents of the children must do the work. How can they do it? First, in their own families ; second, under must build schools where a religious education can be given, and after building them they must support and encourage them, not only by sending their children to be instructed therein,

Whole sanctities may follow from corresponding to one single inspiration.—FATHER SCC. and \$1.00; all druggists.

CHURCH.

From the London Catholic Times. which he is frequently questioned by his superiors. Read that little book.

It is the catechism. You will find the I belong to the Roman Catholic Church, but I cannot as yet see my way to making a confession of faith. If it catarrh, wasting and general debility. were only a question of renouncing ets, catarrh, wasting and general debility. fortune or personal earthly happiness, I feel I would gladly sacrifice all to follow the dictates of my conscience. But (here a reason of a personal kind is given) I am therefore excluded from all the blessings of the True Church, and yet feel my need of them more and more deeply. I have no one to whom I may turn for comfort. If you will be so good as to publish the enclosed lines, perhaps some pious soul may be moved to pray for me. Surely there is nothing impossible with God.

OH, LET ME IN !

Out in the cold I wander, burdened with my sin, So near the home of peace—will no one let I hear the songs from hearts made holy, glad

and free, I sigh and weep, but may not join their harmony. Like one who does a wrong, I sometimes slip Near to the altar of my God, to kneel and

pray, Before His Presence to adoring bow at

least—
Though I may not partake of that Celestial
Feast;
For arms are round me clasped to keep me
in the cold,
And there is not one hand to draw me to the
Fold.

Fold.
But oh! ye do not know, ye sons and daughters blest
Of our most Holy Church, that one is seeking rest;
I therefore pen these lines that some dear heart of love
May send on my behalf one ardent prayer above.

above.

Oh! I would ever bless, when once absolved from sin,
That beart unknown whose prayer of pity let me in!

H. D.

THE FATHER AT HOME.

How different some fathers are in

their homes ! When one man approaches his dwel ling after his day's work is done, chil-dren call out to one another the warn ing announcement, "Papa's coming." Instantly the light of joy leaves their faces; a stillness settles down on their play; toys are put out of sight; ap-prehension lyrks in every eye, fearful of cross words or a rough blow. The mother picks up the baby herself to quiet it, or bids one of the older chil-dren to mind it, while she puts supper on the table for the ogre of the house. If he stays in all evening, the little ones of the family are willing to go to bed early. If he goes out, a genera sigh of relief follows the closing of the

As soon as another father is seen at the street corner, his boys and girls
run to meet him, eager for the first
kiss. "Papa's come!" they cry in delight Proudly they escort him home.
One takes his hat, another gets his slippers, a third draws his chair up to the table. They call out the good news to mother—"Papa's come." They tell him what happened at school that day and he listens with patient interest sympathizing with one, congratulating another, and so on. They gather around for the evening meal, sure of hearing him relate some incident of the day, some bit of news concerning someone they know, some occurrence in his business. If he remains in for the evening, they go to him for help with their tasks. If he goes out, there with their tasks. If he goes out, there is something missing for the happy

evening of the day.

What sort of father comes to your house?-Catholic Columbian.

Irishmen Have Fun. The Irish propaganda has produced upon a submission to truth as slavery of the intellect. This evil is to be confronted, but how? There may be of the enumerators, having been filed of the enumerators, having been filed up in Irish. It is confidently expected that, notwithstanding a great decrease in the population, the result of the cencus will show a considerable in crease in the number of speakers of Irish, the activity of the Gaelic League having produced a very remarkable effect in the country. Another feature of some of the Irish census returns is th entry of " Idolator" in the religious column - by way of protest against the terms of the coronation oath

Nervousness and Nerve.

Nervousness and Nerve he has. That sounds paradoxical—but it isn't, for nerve is stamina. Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take. If you get tired easily, mentally or physically, take it—it will do you good.

Mr. T. J. Humes, Columbus, Ohio, writes:
"I have been afflicted for some time with
Kidney and Liver Com plaints, and find Parmelee's Pills the best medicine for these diseases. Those Pills do not cause pain or griping, and should be used when a cathartic is
required. They are Gelatine Coated, and
rolled in the Flour of Licorice to preserve
their purity, and give them a pleasant,
agreeable taste.

Getting

up from any sickness, no matter what sort, begin with a little Scott's Emulsion of cod-liver

It is food, and more than food: it helps you digest whatever food you can bear.

King's Evil

That is Scrofula. No disease is older.

No disease is really responsible for a

larger mortality.
Consumption is commonly its outgrowth.
There is no excuse for neglecting it, it makes its presence known by so many Children of J. W. McGinn, Woodstock. Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

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which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

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course in the Fall when many are just entering. We have no vacations. We do thorough
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