SINGING.

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MY PYTHAGOREAN FRIEND.

"Women all do that, sooner or later," I dd with a laugh. "But the best of them ever miss it, for they get an alter ego." Ah! I should take care never to talk dissophically. I am sure to get into a

After a while we returned to the house, ady Ernestine gave us some music (the Funeral March of a Marionetto" was one of he picces). Then we had tea. Lady Randll was in good spirits, and there was useh mirthful talk. When Maurice made is adeity to the old lady, she retained his

his adeinx to the out way, here, hand in hers.
"You have found your way here, where," she said in her deep tones.
"Come often. Don't wait for an invitation.
Unitarited guests are the nost welcome.

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CHAPTER V.

Bat my homilies to my friend had no effect. He had become a constant visitor at Laiy Randeils, and frequently met Ernesties there. Laura averred that they were becoming more and more intimate, and that Ernestine evidently took pleasure in his society and conversation. I don't wonder at that, for he can talk like a drunk angoland women like mysticism. Then he had the unconscious art of making other men appear commonplace. Even I had felt this at times.

appear commonplace. Even I had felt this at times.

For some time I did not see much of him. He had become reserved, reticent, and slightly ironical, as if he inwardly resented my disapproval of his flirting—I mean his spiritual communion—with Lady Ernestine. When I did see him, his physical condition caused me some disquietude. He was much thinner, and, like an Italian lover, yellow as the Tiber. His nerves also seemed to be in a morbid state; is moods airernated between febrile excitement and an apathy almost lethargic. One evening, as I entered his library, I was surprised to find him asleep in his chair, and the atmosphere of the room pervaded by a singular color, which I found to proceed from some pastilles smouldering in a marble tazza placed in front of the portrait. This odor was penetrating and some what mawkish in flavor, and I could not recogn ze it.

"Hallo, Maurice I burning incense?" I excould not recogn ze it.
"Hallo, Maurice! burning incense?" I ex-

claimed. He made no reply; and advancing towards him, I perceived that his sieep resembled that of a hypnotized patient. I removed the tazza, three open the windew, and succeeded after a while in rectoring him to consciousness.

"So it is you, spirit of disillusion," he said dreamily.

What is the meaning," I went on, "of his—this—" "Piess don't say phantasmagoria," said
ny fri nd; "I know that is the word you are
unting for. Well, you may imagine that I
ave been taking moly, or perhaps rather
nat hemp-seed that renders my soul invislet oal save one. Imagine that I have
cen describing a parabola with one for the
sets—"

ake a draught of water," said I, and talk

rationally,"
"Well, suppose that I have been hypnotizing myself."
"If you mean mesmerism," said I, "that is pure quackery." "Mesmerism is to psychopathy what alchemy was to chemistry," said my friend with sudden animation.

But what about self-hypnotization?" I

asked.
"All regions," said my friend, with an an-imated look, "dwell upon the importance of getting rid of the disturbing influence of the look."

body."
"Yes, divesting yourself of your sarx," I murmured. "Good Greek! I am only responsible for it so far."
"Hence arise trances, ecstasies, and so forth, which may be regarded as the activity of a detacher soul. As a rule, we sleep with our body as well as with our sour; hence the incoherence of dreams. We see visions through a distorted medium of peptic or dyspeptic gases. But man will never be truly wise until he has rationalized his dreams. Plutarch has a very suggestive remark, that we cannot be said to have made real progress in virtue till our dreams are real progress in virtue till our dreams are virtuous. But besides the trance, the soul of the throat, in which the young are dream, as an emancipation from the unreal.

ity, the maya (as the Hindoo philosophers call it), of our life. We live in a world of

ity, the maya (as the Hindoo philosophers call it), of our life. We live in a world o'shadows; we do not know things in themselves, only in their attributes; we only see the drapery of Isis herself. It is the triumph of thought to have discovered the unreality of everything except thought. And I do not doubt that in process of time we shall develop the power to apprehend pure being. Till then theology and metaphysics can only be a groping in the dark. The trance is the nearest approach to this faculty. I do not doubt that many philosophic beings have approximately reached that point of self-detachment at which pure being becomes knowable. Such an one needs no Paley, no Bridgewater treaties. He is sensible of the divine. He has emerged from the Cave of Trophonius, which is his body, into the pure light of transcendental essence." "All this," said I, "is merely glorifying

body, into the pure light of transcendental easence."

"All this," said I, "is merely glorifying morbid states of the body."

"The body! Good heavens!" cried my friend, in a very pretty cliafe, "on your own principles you materialists are self-condemned. Expende Hannibalem — weigh your Hannibal, the carbon, the water—especially the water—for you body is after all only an inflated bubble, with a surface iridescence—you find him to consist of a few ounces of matter which can be put into a pipkin. But has carbon any strategy, or water any magnanimity? Go to!"

My friend was silent for a while, and so was 1, for who can withstand the divine rage of a mystic?

was i, for who can withstand the divine rage of a mystic?
"Well, let us leave these unsatisfactory topics," I said, after a while; "I wish to speak of personal concerns, if you will allow me. You are too good a fellow to have your life wasted. Now as to you hopeless passion—"

where for a change of air," I said, after a pause.

"No; I shall sit out the farce," he said sternly, "If she marries him, then I shall go away, and put 'many shadowymountains and the sounding sea' between her and me. For God's sake, speak of something else! 'About my brains,' How is Lady Randell?"

dell?"
"Have you not seen her lately?"
"No: I fear to encounter her, for if I went she would be sure to appear. We move in the same vortex, like Dante's lovers."
Then he declaimed the magnificent lines:

"La bufera inferal, che mai non resta Mena gli spiriti con la sua rarina, Voltando et percotendo gli molesta."

And so after a little more discursive talk, we parted.

(To be Continued.)

At Death's Door.—Dyspepsia Conquered.—A Great Medical Triumph. Gentlemen.—My medical adviser and others told me I could nor possibly live, when I commenced the use of Northrop & Lyman's Vegetaele Discovery for Dyspepsia. My case was one of the worst of its kind. For three years I could not eat meat and my weight decreased from 219 to 119 pounds. All the food I took for thirteen months previous to taking the Vegetaele Discovery consisted of milk. I am now entirely cuted and have regained my usual weight, can eat anything with a keen relish and feel like a now man. I have sold over 30 dozen Vegetaele Discovery since it cured me, as I sm well-known, and people in this "So it is you, spirit of disillusion," he said dreamily.

"Maurice," said I, in a severe tone, "you have been tampering with drugs, and I bid you beware. The drug habit is the modern form of a compact with the devil. It means ultimate perdition of body and soul."

I went on for some time in this impressive train, and paused for a reply.

He only shrugged his shoulders and muttered, "Conx Ompax," which I believe was an exclamation used at the Orphic impateries, and in his mouth perhaps implied that I was taking "oracularly." But wisdom is justified of her children for all that.

"What is the medical properties of the means of convincing others of its merit has certain cure for Dyspepsia. Jean Valcourt, (Signed.) General Merchant.

Wotton, P.Q.

According to a calculation published in

Wotton, F.Q.

According to a calculation published in a London paper, the entire population of the world could stand on a field ten miles square.

A man's wife should always be the same especially to her husband; but if she is weak and nervous, and uses Carter's Iron Pills, she cannot be, for they will make her "feel like a different person, at least so they all say, and their husbands say so too.

their husbands say so too.

The census of India just completed shows
that country to have a population of 280,600,000, a gain of 11 per cent. over 1881.
Carter's Little Liver Pills must not be confounded with common Cathartic or Purgative
Pills as they are extremely unlike them in
every respect, One trial will prove their
superiority.

superiority.

The professors of an Ann Arbor (Mich.) university have had their salaries raised from \$3,000 to \$5,000 a year.

From \$3,000 to \$60,000 a year.

Worms cause feverishness, meaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure and effectual. If your druggist has none in stock, get him to procure it for you.

A Northern Mexico dispatch says 130 persons died there from the fever within a week and it shows no sign of abatement. week and it shows no sign of abatement.

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marvelous rapidity with Dr. Thomas Eclectric Oil, is ear ache. The young are especially subject to it, and the desirability of
this Oil as a family remedy is enhanced by
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hurts, disorders of the bowels, and affections
of the threat in which the young are

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THE MYSTERY OF DEATH.

Is There a Supreme Mcmert of Con-sciousness When the Soul Quits

Is There a Supreme Memert of Consciousness V. hea the Soul Quits
the Eody?

[From the St. Louis Globe-Democrat.]

"I was reading an article this morning on how it feels to die," said Dr. W. H. Epworth. "No living man can tell how death feels, or whether the actual act of dissolution is accompanied by sensation or not. A man who, through disease or not. A man who, through disease or casualty, has lost consciousness—has become to all appearances dead—and is then resuscitated, can really tell us nothing about it, for he did not die. The machinery did not come to a complete standstill—the life force did not leave the body. It may be that the poet has dipped deeper than the physician into the awful mystery of death. It may be that he has descried terrors not visible to the eyes of the medical man, who interests himself only in the condition of the animal mechanism.

"I have stood by the deathbed of men who told me they were going to hell, and saw them pass peacefully to their long sleep. I have looked at their dead faces a few minutes later and saw thereon a look of fear, of horror, that was not visible when the heart gave its last faint throb and then stood still. I have had others tell me almost with their last breath that they were going to heaven. They passed way with wan, weary faces that were pitiful to contemplate, but before they became rigid a smile sweet as an angel's dream overspread the pallid features. The deep lines of suffering faded out, and the aged looked almost youthful, the weary and worn became radiant. What causes this change, which every physician has noticed? When does death occur? We say when the animal machinery stops, when the breath and pulse cease.

"That is what the doest of all. The

Maurice, "see said in her deep "Come often. Don't wait for an invitation. Unit-wited guests are the most velocome. Will you premise?"
"I do,' seld do homewards, I thought it may duty to lecture my friend. What is the pool of having a friend like is not to be disagreeable? I polated out that he was on a dangerous slope, and was drawing Ladd Ernestine upon the forethey knew it. The deep lines plant of the proof of having a friend like is not to be disagreeable? I polated out that he was on a dangerous slope, and was drawing Ladd Ernestine upon the forethey knew it. The consuming Ladd Ernestine upon the forethey knew it. The creation of the consuming ladd in the control of th

cooking, the dishes, the hours, and manner of his eating—August Flower the Remedy.

How does he feel?-He feels at times a gnawing, voracious, insati-able appetite, wholly unaccountable, annatural and unhealthy.-August Flower the Remedy.

How does he feel?-He feels no desire to go to the table and a grumbling, fault-finding, over-nice-ty about what is set before him when there-August Flower the Remedy.

How does he feel?-He feels after a spell of this abnormal appe-tite an utter abhorrence, loathing, and detestation of food; as if a nouthful would kill him-August Flower the Remedy.

How does he feel?-He has irregular bowels and peculiar stools.

August Flower the Remedy.

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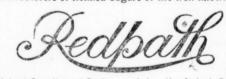
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Corrected to June 12, 1892.

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Canada Southern Division-Coing East. Nisgara Falls and Buffalo special (daily).

Nisgara Falls and Buffalo special (daily).

American Express (except Monday).

Atlantic Express (daily).

New York and Boston Express (daily).

Mail (except Sundays).

According except Sunday).

According except Sundays).

Sign am.

Sign am. Canada Scuthern Division-Going West,

Trains strive in London at 8:56 a.m., 11:50 a.m., 11:5

John Paul, City Ticket and Passenger Agent, 826 Richmond street.

ERIE & HURON RAILWAY. Trains South,

Exp Exp Mix Mix Sarnia (G, T, R.) A.M. P.M. 6:10 7:40 Courtright 6:10 7:40 Courtright 6:10 8:20 Courtright 7:40 Courtright 7:4

rain | North. Courtright

CRAND TRUNK-Southern Division

CORRECTED JUNE 27, 1892, MAIN LINE-Going East

MAIN LINE-Going West. | ARRIVE. | DEPART. | DEPART. | 6:25 a.m. | 6:46 a.m | 6:45 a.m. |

| Chicago Express (a) | 5:25 a.m | 5:36 a.m |
| West End Mal Xed | 1:300 a.m |
| Prie Limited | 11:200 a.m |
| Chicago Express (a) | 11:20 a.m |
| Chicago Express (a) | 11:20 a.m |
| Chicago Express (a) | 11:20 p.m | 11:25 a.m |
| Chicago Express (a) | 11:20 p.m | 11:25 a.m |
| Chicago Express (a) | 11:20 a.m |
| Chi

Accommodation.... 7:20 p.n Sarnia Branch,

ARRIVE, | DEPART Atlantic Express (B) 3:25 a.m. 11:60 a.m.

Sarnia Branch | ARRIVE, | DEPART.

London, Buron and Bruce. | ARRIVE | DEPART. | 10:16 a.m. | 8:05 a.m | 6:55 p.m. | 4:30 p.m

London and Port Stanley. ARRIVE. | DEPAR

Toronto Branch. Hamilton—Depart—
a.m. | a.m. | a.m. | p.m. |

Hamilton—Arrive—
n.m. | a.m. | a.m. | r.m. | r.m. | p.m. | p.m. | p.m. | 19:30 | 19:00 | 110:25 | B:12:25 | 4:00 | 6:25 | 8:15 * These trains for Montreal,

1 Tree trains from Montreal,
1 Tree trains from Montreal,
1 Tree trains delly, Eunders included,
1 Tree delly, Eunders included, butmake
1 to intermed sie sters on Eunders.
(c) Po. 32 carries passengers between London
1 Trees.
(d) This train connects at Toronto for all
points in Manitobs. He Northwest and Britist
Columbia via North Bay and Winnipeg.

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Halifax, N. 8... Trains arrive from the east at 11:25a.m., 7:00 p.m., 10:00 p.m.

Going West. DEPART -..... 7:15 a.m. 11:35 a.m. 7:05 p.m

Trains arrive from the west at 3:55 a.m., 5:10 p.m., 10:15 p.m.



B.B.B. EXCELS