

ies,—this is not so forcible. The date of June 29 was early accepted as that of Peter's execution. Christians and pagans alike began to name their children Peter and Paul, and the work in metals and stones began to reproduce in Rome the likenesses of the two great Christian martyrs. It is inconceivable that this last step should have been taken unless Peter was in some way known to the Romans; an obscure Jewish preacher in a distant part of the Roman empire would have been of no significance to the citizens of Rome. Such is the general evidence for the Roman residence of St. Peter, which, taken with the persistent tradition, would seem to an impartial mind to possess a fairly adequate weight."

QUESTION BOX.

Another Batch of Queries Answered by Father Doyle.

Philadelphia Catholic Standard and Times. The question box at the Church of the Assumption was not so largely patronized this week at last, possibly because many of those who had difficulties found them removed by the previous replies. Some of the questioners requested Father Doyle to answer through the columns of the Catholic Standard and Times.

Several columns of this paper would be required for a comprehensive reply to the unsigned question, "Why did Martin Luther leave the Church?"

As a summary, however, the following will suffice: Pride, jealousy, and the triumph of the carnal over the spiritual nature of the man. His own confessions show this. He preached against indulgences because the commission to preach a Plenary Indulgence granted by Pope Leo X. had been given to another order of monks than his own. He then taught that faith alone, without works, will save mankind; that the sacrifice of the Mass was an abomination; that there is no necessity for confession, abstinence, fasting or any mortification whatever. He said that priests might marry; he denied the supremacy of the Pope, but not until the Pope decided against him; he wrote against purgatory, free will and almost every article of Christian belief. He broke his voluntary vow of celibacy to join a woman who broke a similar pledge to God. In short, Martin Luther left the Church because he was a corrupt man. The sincerity of an ex-priest denouncing the Church is open to question when there is "a woman in the case."

Leaving the Church for conscientious reasons, if such a thing were possible, could not excuse the breaking of a vow of celibacy made to God. "Doubtful" asked: "Do the souls of the departed ever appear on earth?" While one cannot accept the many "ghost stories" which are told, and should be very incredulous regarding these and visions unsubstantiated by irrefutable testimony, yet it is possible for spirits to appear to man. Moses and Elias appeared to the Apostles in the Transfiguration, and they feared that Christ was a spirit when He appeared among them after the resurrection. He did not say that such was impossible, but in a negative manner implied that it could so, for He said that a spirit had not flesh and blood like He had.

"A Penitent" said that "we read in one of the Gospels that heaven and earth shall pass away, but my word never." Please explain the meaning of heaven passing away.

"Heaven and earth shall pass away, but my word shall not pass away" is explained in two ways: First, that "heaven" in this case means the firmament, and that it and the earth shall both pass away; second, taking it as meaning the abode of bliss, it is merely used as if Christ had said, "the earth will pass away, yes, even if heaven will pass away before my word shall pass away" thus emphasizing the truth of His words. In either sense the idea is the indefectibility of the words of Christ.

"M" asked: (1) "Can grandparents stand sponsors for their grandchildren?" (2) "Can a non-Catholic stand sponsor for a Catholic child who has Catholic parents?" In the Catholic Church grandparents would be allowed to serve as sponsors, though younger persons would be preferable, because more likely in the course of nature to survive the parents, and at their death see to the religious education of the child. Sponsors are to answer in the name of the child at baptism, and thus declare a belief in the doctrines of the Church, and they are to see that the child is brought up a Catholic in the event of the death of the parents or their failure to do so. Non-Catholics obviously cannot perform the first duty, and would not be likely, except in few instances, to do the second. They are therefore ineligible as sponsors at Catholic baptisms.

"Is it a sin for Catholics to go to Protestant churches to listen to the music?" Considering the fact that many Protestants neglect their own services in order to hear Catholic music, it seems as though a Catholic might find sufficient attraction in the sacred music of his own churches. To join in hereical worship is a sin. There may be times when for urgent social reasons, such as funerals or weddings, it is excusable to attend a Protestant church, Christ while having sin loves sinners, and His Church, though opposing heresy, is ever anxious for the salvation of heretics, and it is not because of hostility to non-Catholics that she forbids her children attending other places of worship. Catholics, believing as they do in the "Real Presence," and in their own Church what is really

"the house of God," and their respect for it is not helped by attending the churches of other denominations, where the congregations realize that they are but meeting places, and where the Catholic, by almost unconscious absorption, imbibes an indifference to things spiritual.

"Married" says: "A Catholic young man married a Protestant girl, in the girl's house. Can he call himself a Catholic, and has he the right to go to confession and Communion the same as before?" From the form of the question it would appear that the marriage was performed by a minister of one of the sects, and it does not appear whether the girl was baptized or not. If not, there was no marriage in the eyes of the Church. Where the decrees of the Council of Trent have been officially promulgated, the presence of the priest of the parish and two witnesses is essential. The young man can certainly go to confession; whether he should receive absolution and be permitted to go to Communion is a matter for his confessor to decide after hearing all the circumstances, which are not clearly set forth in the question.

A question with the rather paradoxical signature "Doubting Catholic" reads thus: "Why does the Church allow one or two Catholics to be divorced and able to remarry, while poor persons with better reasons are only able to get a separation?"

Father Doyle said that one who doubts the truth of the doctrines of the Church can scarcely be called a Catholic. While the writer evidently insinuates the slander of the enemies of the Church regarding the power of money in obtaining dispensations and divorces, it would be well to remember that Henry VIII. was rather a rich fellow, and that the Church forfeited England rather than grant him a divorce, though Luther about the same time was more liberal to a German prince. Americans who recall the Bonaparte-Patterson case and the Pope's attitude then will readily acquit the Church of this charge. The impression of some Protestants, and at least one "doubting Catholic," is that the Church has occasionally sanctioned divorce, allowing one of the parties to remarry during the lifetime of the other. There are causes which render a marriage void from the beginning, such as "defect of consent," close affinity, illegality of contract, defect of age and other invalidating causes. In these cases the Church after inquiring into the matter, declares the marriage null and void from the beginning. This is not divorce, but a decision that no marriage ever existed, because of some impediment which made the contract void. But a valid marriage consummated between baptized persons cannot in any case be dissolved. God has joined them together, and that sacred bond no one, not even a Pope, can break asunder. If in some particular cases this law may happen to be burdensome, especially to those who have not been waiting either in prudence in their choice or in justice and kindness towards their partners, the hardship to the few is small compared with the immense good derived by society at large.—Philadelphia Catholic Standard and Times.

OUR EVERYDAY DUTY.

What a glorious day it will be for the cause of Catholic truth when our people really understand their position in America in relation to their Protestant fellow citizens! When each and every one of us, instead of living selfishly an almost useless existence (as far as our obligation to spread Catholic truth is concerned), will be inspired with a desire to offer to all men that blessed gift of which it has been our inestimable privilege to have received from God! When the consciousness of possessing the greatest treasure of time or eternity will be felt by us in our inmost souls, and when our loyalty to Christ and to His Church will take such possession of us that we will be most eager to sow the seed of faith that God may reap the greater harvest of souls!

There are many earnest hearts sighing for that day, many sanguine hearts hoping for it, many willing natures working to bring it closer to us.

Let us all ask ourselves what we are doing to conquer the world for Christ and the Church. Are we showing in our lives the beauty and blessedness of the faith we profess? Are we chaste, sober, honest, upright, earnest? Do the teachings of the Church show themselves in our conversation and actions? Are we better than our non-Catholic fellows? Have we nobler thoughts, higher ideals, purer and better conceptions of life and its duties? Have we a keener consciousness of God's providence? Do we carry our faith into our every day dealings or do we keep it for Sunday display only? Are we more just than those who follow false teachings, more merciful, more charitable? Or do we live our lives utterly unconscious of, or wilfully ignoring the duties and obligations imposed upon Catholics by the gift of faith?

Let every Catholic remember that upon him to a certain extent depends the salvation of those outside the Church. Let each one of us remember that he owes not only a duty to God but to his neighbor. The duty he owes to his non-Catholic neighbor is, first of all, good example. A drunken Catholic can not very well point to himself as an example of the efficacy of Catholic truth to arouse the conscience, and beautify the spiritual life of those who know it. A dishonest Catholic, one who is too sharp in his business relations, makes but a very poor

exponent of the teaching of the Church with regard to the laws that should govern Christians in their dealings with others. An unchaste Catholic, one who professes the religion of the God of purity, and yet lives directly contrary to that religion, excites only the disgust of the earnest-minded non-Catholics who know him. A Catholic whose tongue is continually dripping slime in the shape of nasty stories or profanity, closes the door of the Church in the face of those who might be led to take the first step by edifying conversation. A sinful, unworthy Catholic of any kind is the greatest stumbling-block in the path of those whom the promptings of Divine grace is leading back to the true fold. Unworthy Catholics are continually undoing the work which is being performed in this country by the apostolic men who devote their lives to showing to our non-Catholic brethren the truth and beauty of the Church of Christ.

Then there are the Catholics who are not bad, but apathetic. Catholics who are content to save their own souls, but whom it is hard to arouse to the glory of bringing back to the Catholic Church those who are as worthy of the faith as we are, but whose minds are shackled by the prejudices of centuries and who can not take a step forward without our help and encouragement. Catholics indifferent such as these should arouse themselves from so fatal a condition of mind and interest themselves in winning the world for Christ. Many ways will suggest themselves if there is a will. Example, prayer, teaching, the dissemination of Catholic literature—all these are excellent ways; but of course, through all, and in all this work there must be the spirit of the apostles, the prayerful, powerful, yet humble spirit of those who were sent to teach all nations. Without this spirit—dependence on Our Lord and submission to His will—our best efforts will come to naught.

There is work for each and every Catholic man and woman in this field. God gives us the light to see the opportunities to do good that lie around us. Sacred Heart Review.

FIRST PROMISE OF LORD TO BLESSED MARGARET MARY.

"I will give them all the graces necessary for their state of life."

Though our friends rebel at the thought that the Apostle told the whole truth when he said, "If any man think himself to be something, whereas he is nothing, he deceiveth himself," yet in calm judgment we must acknowledge that we are indeed nothing so far as our capability of doing of ourselves anything meritorious for eternal life is concerned. The words of our Divine Lord Himself confirm the fact: "Without Me you can do nothing." Still, with St. Paul we may add: "I can do all things in Him that strengtheneth me."

God gives to every man sufficient grace to work out his salvation, yet He promises to those devoted to His Sacred Heart a more abundant participation in the treasures of His love. He engages to give them all the graces necessary for their state in life. It is a most beautiful feature of the Providential work in the vast scheme of creation, and that he has only to correspond with the grace of God (which will never be wanting to him, and he will attain his eternal destiny—the unending bliss of Heaven.

Countless are the saints of God in every state of life. The Catalogue enumerates kings, queens, peasants, religious, parents, soldiers, beggars, hermits, and persons in the thousand other vocations followed by men, but the saints whose names are not inscribed in the Canon probably exceed by unthinkable numbers those whose sanctity has been declared by the Church.

We are so apt to think that sanctity is, as it were, a plant so rare that it flourishes only in some rare-off climate under certain extraordinary conditions, it would cause merriment for some persons to hear their neighbors or friends called "saints," those neighbors or friends who do not spend long hours in the Church, who do not perform great penance, who do not wear solemn faces or repel others by their severity, but who seem to perform their daily tasks and mingle with their fellow men very much as they do themselves; and yet to the All-seeing eye of God these persons may be very great saints. The secret of their sanctity is this: their lives are passed in conformity with God's Holy Will; every word and thought and act is directed to His greater glory; they are fulfilling perfectly their part in His eternal plan; "Doing ordinary things in an extraordinary manner."

The devotion to the Sacred Heart of Jesus is most conducive to the attainment of this perfection, for by means of the Morning Offering every thought, word, action, prayer and suffering is directed to the glory of God. This includes not only direct acts of virtue but those so-called indifferent actions, such as eating, sleeping, talking, the innumerable movements of body and soul, the thousand sufferings, inconveniences and humiliations each man encounters daily—all these are turned into eternal treasures by the true Philosopher's Stone.

In return for this zeal for His glory, our Divine Master, who is far more desirous of our salvation than we ourselves, promises to pour out abundantly His precious graces, to give to each soul devoted to His Sacred Heart His aid in meeting courageously the trials of life; His help in bearing the cross it is the lot of each to carry; His love to console him amid his varied sufferings—in a

word all the assistance necessary to enable him to become a saint; to attain the place in Heaven Almighty God has destined him to occupy, to fulfil his part in the inscrutable designs of an All-wise Creator. It is therefore of great importance for all members of the League to exert themselves to great fidelity in making the Morning Offering and, when possible, renewing it during the day, so that they may lose none of the graces that our merciful Lord has promised to the faithful disciples of His Sacred Heart.

STATE OR PARENT.

Father Gasson Shows Who has the Right to Educate the Child.

Rev. Thomas I. Gasson, S. J., of Boston College, Boston, Mass., delivered another valuable lecture on ethical subjects in Boston College Thursday evening. His topic was "The Existence of the State for the Citizen or the Citizen for the State." He spoke in the part as follows:

"The vexed question as to whom the right of the education of the child belongs can easily be solved philosophically by considering that far more general problem, viz., does the state exist for the citizen or the citizen for the state? The various theories upon this all-important subject can be divided into two classes, viz. into the class of philosophers who maintain that the object of the state is to secure the citizen in the enjoyment of his life and property, and into the class of philosophers who teach that the citizen exists for the state.

"This latter view, is the leading thought in the legislation of Lycurgus, and it was this peculiarity that gave Sparta her marked character, and distinguished her in so striking a manner from all the other states of Greece. Lycurgus was resolved that the Spartans should be a nation of soldiers. To accomplish this result he placed the complete training of the boys under the control of the state and introduced a system of state fatherhood that overthrew entirely all parental rights over the young. Every child after birth was subjected to a public examination of its physical condition. The weakly and the crippled were exposed on Mount Taygetus. In his seventh year the boy was taken from his mother's care and given over to the state teachers or trainers, who taught the youthful Spartans all the gymnastic games, exercises and movements that were calculated to harden the body and to strengthen the muscles. They were forced to wear the same garments winter and summer, and to bear the privations of hunger and thirst. Literature, eloquence and philosophy were to be despised, although the boys were permitted to sing martial airs.

"A Spartan was allowed to marry when he had completed his thirtieth year, but even then he was still under public discipline, and was not permitted to take his meals with his wife. The men messed together and slept at night in the public barracks. Not until he had reached his sixtieth year was the Spartan released from public training and from military service. The individual in this system was nothing, the state everything. The individual existed solely for the state. The Christian theory of statehood is at utter variance with the Spartan view. According to Christian philosophy the state exists for the safeguarding of the individual and for the protection of inalienable private rights. The rights of domestic society are not derived from civil society, for the individuals compelling a state must necessarily exist before the state can have existence. The individuals and the family are certainly prior to the state, and hence it is impossible that the rights of the family should be derived from the state. Now, no society can lawfully claim to control or modify rights which it did not originate.

"Bearing this in mind, the question of education resolves itself into this, viz.: To whom does the child primarily belong? If to the state, then the state should have complete control of education. If to the parents, then to them belongs the sacred right of giving the child that well-proportioned development of his faculties which will enable him to secure by legitimate effort his well-being in this life and his happiness in the life to come. The state has its province, and that province is not to go beyond its own limits and to usurp inalienable private rights, but to protect the citizen in his home and in his sphere of action."

THE BARK OF ST. IGNATIUS.

Nothing, is so admirable, children, as the confidence wherewith the saints abandoned themselves to the guidance of Providence. You shall soon see that they act more rationally than the people of the world would, who, at every step invoke prudence, foresight and so forth. St. Ignatius Loyola had been on a pilgrimage to Jerusalem. On his return, the vessel in which he had sailed landed him at the Island of Cyprus, where he awaited an opportunity to return to Italy. There were three different vessels in port; the first belonged to the Turks, who were little likely to admit a Christian on board. The second, a Venetian vessel, was spacious and comfortable and well appointed. Finally, the third was small, old and rickety. Several passengers interceded with the captain of the fine vessel that he might receive St. Ignatius on board, as he was a very holy man, and a worker of miracles. "I receive no one gratis," replied the captain very shortly, "and besides, if I am a saint, he has no need of my vessel, he can walk on the sea like St. Peter."

St. Ignatius was, consequently, obliged to content himself with the little rickety bark, that being the only chance left him. But what was the result? The three vessels set sail on the same day and in the same weather. All at once a frightful storm arose; the Turkish vessel was buried in the sea; the handsome Venetian vessel went to pieces on a sandbank, and every soul on board perished, and it was only the little bark that reached the port in safety, a few days later. Providence watched over His servant.

IMITATION OF CHRIST.

Of the Joy of a Good Conscience.

The good man's glory is the testimony of a good conscience. Have a good conscience, and thou shalt always have joy.

A good conscience can bear very much, and is very joyful in the midst of adversity.

An evil conscience is always fearful and unquiet; sweetly shalt thou rest, if thy heart upbraid thee not.

Never rejoice except when thou hast done well.

The wicked never have true joy, nor feel interior peace, for "there is no peace to the wicked," saith the Lord.

And if they say: We are in peace, and there shall no evil come upon us, and who is there shall dare to harm me.

Believe them not, for suddenly the anger of God shall rise and bring their deeds to naught, and their thoughts shall perish.

To glory in tribulation is not hard to him that loves; for so to glory is to glory in the cross of the Lord.

Short-lived is the glory that is given and received by men.

Sadness ever accompanieth the glory of the world.

The glory of the good is in their own consciences, and not in the mouth of men.

The joy of the just is from God and in God, and their rejoicing is in the truth.

He that longeth after true and everlasting glory careth not for temporal.

And he that seeketh temporal glory, or doth not from his soul despite it, shows himself to have little love for that which is heavenly.

Great tranquility of heart hath he who careth neither for praise nor blame.

Easily will he be content and at peace whose conscience is undefiled.

10,000 FREE SAMPLES.

Guaranteed Cure for Catarrh, Bronchitis, Asthma, Throat Irritation, Colds, &c.

Don't let that Catarrh or Bronchitis run on. Root it out before it becomes chronic. The best, simplest, and quickest remedy for these complaints is "Catarrhine." It costs nothing to test, for we will send you, free, a 25 cent outfit, sufficient in many cases to cure, and one thousand testimonials. Enclose 10 cents for boxing, postage, &c. Polson & Co., Kingston, Ont.

Keep your blood pure and your stomach and digestive organs in a healthy condition by taking Hood's Sarsaparilla and you will be well.

Worms derange the whole system. Mother Graves' Worm Expeller deranges worms, and gives rest to the sufferer. It only costs 25 cents to try it and be convinced.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

"Persevere and prosper." If you take Hood's Sarsaparilla faithfully for scrofula, salt rheum, boils, eruptions, dyspepsia, it will cure you.

Be sure that your blood is rich and pure. The best blood purifier, sarsaparilla and vitalizer is Hood's Sarsaparilla. Be sure to GET HOOD'S.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickel's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing, and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

THEY ARE CAREFULLY PREPARED.—Pills which dissipate themselves in the stomach cannot be expected to have much effect upon the intestines, and to overcome constipation the medicine administered must influence the action of these canals. Parmelee's Vegetable Pills are so made, under the supervision of experts, that the substance in them intended to operate on the intestines are retained in action until they pass through the stomach to the bowels.

A Fleshy Consumptive

Did you ever see one? Did you ever hear of one? Most certainly not. Consumption is a disease that invariably causes loss of flesh.

If you are light in weight, even if your cough is only a slight one, you should certainly take

Scott's Emulsion

of cod liver oil with hypophosphites. No remedy is such a perfect preventive to consumption. Just the moment your throat begins to weaken and you find you are losing flesh, you should begin to take it. And no other remedy has cured so many cases of consumption. Unless you are far advanced with this disease, Scott's Emulsion will hold every inducement to you for a perfect cure.

All Druggists, etc. and St. Scott & Bowne, Toronto.

"Give Him an Inch, He'll Take an Ell."

Let the smallest microbe gain lodgment in your body and your whole system will be diseased. The microbe is microscopic. But the germs become visible and then cils of pain. Hood's Sarsaparilla destroys the microbe, prevents the pain, purifies the blood and effects a permanent cure.

Run Down—"I had severe headaches and my constitution was generally run down. Had read about Hood's Sarsaparilla, tried it, and after using two bottles was entirely cured." Miss Mary Flannigan, Manning Ave., Toronto, Ont.

Hood's Sarsaparilla Never Disappoints

Educational.

BELLEVILLE BUSINESS COLLEGE

Students have a larger earning power who acquire the following lines of preparation under our efficient system of training. It has no superior.

1. Book-keeping.
2. Short-hand.
3. Typewriting.
4. Telegraphing—Com.
5. Mercantile & Railway.
6. Civil Service Options.

Students may commence Telegraphing on the first of each month, and the other departments at any time.

J. FRITH JEFFERS, M. A. Address: Belleville, Ont. PRINCIPAL.

STUDENTS ADMITTED AT ANY TIME!

CENTRAL Business College

STRATFORD, ONT. A school that offers advantages not found elsewhere in Canada. Large staff of expert instructors. It creates a demand for up-to-date business training; scores of students placed in good paying positions; students in attendance who come from places in which are located other business colleges. They want the best. It pays in the end. New term now open. Enter as soon as possible. Write to-day for our handsome prospectus.

HOME STUDY.

Why not make use of the long winter evenings and study at home, thus fixing you in a better position. The series of Business Books published by the

NORTHERN Business College

Owen Sound, Ont., is not only suitable for use in the college, but is also excellent for private learners. Write for descriptive Book Circular to

G. A. FLEMING, Principal, Owen Sound, Ont.

THIRTY SITUATIONS

within a recent period shows what the Brockville Business College is doing. Perrin System of Short-hand. Catalogue free.

1108-14. C. H. GAY, Brockville, Ont.

ASSUMPTION COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms, including all ordinary expenses, \$10 per annum. For full particulars apply to

REV. D. CUSHING, C.S.B.

SPRING TERM BEGINS MONDAY, APRIL 2

CENTRAL BUSINESS COLLEGE, Toronto. Two regular teachers, sixty typewriting machines, splendid equipment. Costs no more for a course here than in a small half-equipped school. No vacations. Work runs right along through July and August. Write for Catalogue.

W. H. SHAW, Principal.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philological and Commercial Courses. Short-hand and Typewriting.

For further particulars apply to—

REV. THOS. SPREZ, President!

Mt. Clemens will cure you when all else fails. Ask Mineral Baths annually. Address for all information—

DR. J. G. WHITE.

SPECIALIST TO BATH HOUSES

Mt. Clemens, Mich.

Mention this paper.

PRAYER BOOKS FOR SALE.

We have a new stock of Catholic Prayer Books ranging in price from \$1.25 to \$2.50. To the \$1.25 and \$1.50. Subscribers wishing to procure one or more of these prayer books, will please remit whatever amount they intend to devote for that purpose. We will make a good selection for them and forward their order by return mail postage prepaid.

Address: Thos. Coffey, Catholic Record Office, London, Ont.

PLAIN FACTS FOR FAIR MINDS.

THIS HAS A LARGER SALE THAN any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine, the author is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any address. The book contains 300 pages. Dress THOS. COFFEY, Catholic Record Office, London, Ont.

CONCORDIA VINEYARDS SANDWICH, ONT.

ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

For prices and information address

ERNEST GIRARDOT & CO SANDWICH, ONT.

FATHER DAMEN, S. J.

One of the Most Instructive and Useful Pamphlets Ever

is the Lecture of Father Damen. They comprise five of the most celebrated ones delivered by that renowned Jesuit Father, namely, "The Private Interpretation of the Bible," "The Catholic Church the Only True Church of God," "Confessions," "The Seal of Confession," and "Popular Objections Against the Catholic Church." The book will be sent to any address on receipt of 15c. in stamps. Orders may be sent to

THOMAS COFFEY, Catholic Record Office, London, Ont.