

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 19, 1896.

NO. 935.

The Meadow Lark.

When the first September rain
Has gone sparkling down my pane,
And the blue has come again,
And with pearls each leaf is shaking,
Then a soft voice rises near,
Oh, so merrily and clear,
That the tears spring as I hear—
"Sweet—oh, Sweet—my heart is breaking!"
Gone the white mock-orange sprays,
Gone the clover-scented ways,
Gone the dear, delicious days,
And the earth and tones is taking;
But who could the spring forget
While that soft voice rises, set
Deep in passion and regret,
"Sweet—oh, Sweet—my heart is breaking!"
Was it only yester year
That I stood and listened here,
Without heartache without tear,
For a burst of joy mistaking,
Those full lyric notes of pain,
Mourning yet and glad again,
From the meadows wet with rain—
"Sweet—oh, Sweet—my heart is breaking!"
I know better, lark, to-day,
I have walked with sorrow, yea,
I know all that thy words say;
And my heart with tears is aching
When across the sodden way,
Thou dost call me far and near,
Oh, so merrily and clear,
"Sweet—oh, Sweet—my heart is breaking!"
—Ella Higginson, in the Independent.

CHRISTIAN RE-UNION.

An Eloquent Discourse by the Most Rev. Archbishop Ireland at Duluth.

With beautiful and impressive ceremonies the Cathedral of the Sacred Heart was formally dedicated at Duluth on the last Sunday in July. Archbishop Ireland preached the sermon. It was devoted to a discussion of the possibility and basis for a union of Christian forces and a presentation of ideas embodied in recent Encyclical letters from Leo XIII.

"A divided Christianity was not Christ's intention," said the Archbishop. "As we look around us to-day in Christian lands it is a sad spectacle that meets our eyes. We see Christians almost without number, with different creeds, not only separated from one another, but too often warring one with the other. We cannot believe that God, having sent His only Son on earth to teach heavenly truth, could have been the author of a divided Christianity. His words are plain, 'there shall be one fold and one shepherd.' He speaks of His Church, never of His Churches. There is one Lord and one plan of salvation. Christ did not give one plan of salvation for the Roman, one for the Greek, and another for the barbarian. Nations were to Him but accidents.

"A divided Christianity is the greatest misfortune for Christ's gospel. Christ brought His divine fruits from Heaven that men might be saved. He commanded that all nations be taught. What are we doing? When we send the gospel to the heathens we cloud their minds in the beginning by giving them several. Oh, for a united Christianity! Then we could speak with confidence to the heathens. It is a great misfortune that four hundred years ago Christians divided. Since then the Christian armies have been beaten. The great heavenly oneness of which God has spoken has not been visible."

The Archbishop then spoke of patience and justice: of the belief in the mutual sincerity. It is the sincere conscience that men will be judged by at the last day. We must put away the notion that a multiplicity of creeds is the proper thing. Either Christ taught certain dogmas or He did not. It is our duty to study out what He did teach. The great feature about religious truth is that it is obligatory on us to study it. Christ did not talk to the winds. He talked to us. Neither did He speak so obscurely that man could not understand Him. And so Christians cannot but believe that unity is the boon of Christianity and that it can be accomplished. All will confess that the old historic Church ought to be heard, for whatever may be thought of the Catholic Church it is admitted that she is the oldest Church.

"What is that unity to mean? It is not sufficient to come under one roof and say we are one when we differ on vital points. A truce is not unity. We must agree on a platform; we must have one constitution. There must be one faith and one revelation. Some say let us agree upon the main things. Well, which are the main things? Christ taught nothing that is not essential. Some say, let each put in some things. Would such a creed last? It would be a structure of sand. There must be a method for adjudicating difficulties, a supreme court, just as we have one in our nation. Christ never intended each individual to be the arbiter of His teachings. He appointed a living tribunal—His Apostles. He told them to 'teach all nations all things and behold I am with you.'"

"Oneness of creed is not sufficient," said the Archbishop. "There must be one head, one organization. Christ made Peter the head of His Church and His successors had continued as such down to today. In 1517 Martin Luther filed his protest and secession followed just as it did in this country thirty-five years ago."

"But some say then to have unity means to go back to the Church established by Christ. In judging the Church you must separate it from its environment. You must judge it by its teachings and by the lives of those who have followed them, not by the lives of those who have disgraced her. She has come down through all stages of civilization. She preached to the Jews, to the Romans under Nero, and

under Constantine to the Gauls, to the Germans, and so down through the ages. Her monasteries have often been the homes of what little learning there was. Is it fair to judge her by her environment when it was not her choosing? Judge her by her official acts: for what has she done. She cannot change her dogma, for it comes from Christ. She has, however, her discipline which is subject to change. These laws are of her own making and can be changed as the conditions warrant.

"How does the Catholic Church look at other Christian churches, is a question often asked. Do we think that the Catholic Church would wish to see the Protestant churches blotted out and infidelity enter. Never would we wish that, for where God and Jesus are honored there is life. We believe that what they have is good, but that they have not all. There is no dogma of faith which the Protestant church has which has not been cherished by the Catholic Church through all the centuries since Christ. The Catholic Church says all who are baptized in the faith of Christianity are her children. So long as they are sincere in conscience they are children of God. Conscience is the test. But there is always the obligation to seek out the truth. We are all made for one God. May the light of Christianity ever guide us all and lead us to the Heavenly Father."

WANTED—A RELIGIOUS HASH.

Now that the professionally funny papers have become serious, since money is the engrossing subject, it is good to know that some real humor may be found in other quarters, where one would least expect it.

The *Churchman* has found a successor, in this department, to the late Rev. Bishop Cleveland Cox. He is the Rev. George W. Shinn, D. D. In its issue of August 29 it contained a fine polemic from his pen. We commend it as a rare example of the species of argument which cuts the ground from under its own premises when it has climbed as far as the conclusion.

The late Bishop Cox attacked no attention, because he denied too much. His successor in the controversial arena has adopted a different line of tactics. He admits that the case is a serious one for the sects, and he endeavors to supply a reason and to propose a styptic for the vanishing vitality of Protestantism.

Up to this it has been maintained that there has been substantially no increase in the membership of the Roman Catholic Church in this country save by means of immigration and natural law. Dr. Shinn drops this pretence as no longer tenable. He abandons the position that the increase in the census returns means nothing more than a displacement, and faces the facts as he finds them. This places him at an advantage for the purposes of his contention. He clears the ground by the mere heading of his essay, "Why Some Become Roman Catholics." The admission helps in another way, not contemplated by the learned divine. It may also bring some consolation to the good perturbed souls who have been wringing their hands over the "leakage" from the Roman Catholic Church. Leakage means usually a falling away of worthless ones through indifference to eternal interests; accession signifies an increment of the earnest and the truth seeking.

"It is not by missionaries or by literature," says Dr. Shinn, "that conversions are to any extent made." This is a pretty strong assertion, but inasmuch as the disputant himself takes care in his later argument to disprove it, it is not necessary to argue, but to laugh. "The class of people he has most in mind," he says, "are those serious folk who have looked at the Church of Rome as supplying them with what they thought they could not get elsewhere." These two things are, he explains, an unquestioned authority in religion and a more demonstrative religious life. These being the persons the writer really has in mind, what becomes of the pretence that the spread of Catholic literature and the preaching of Catholic missionaries are not the cause of the slow but certain sapping of the crumbling pillars of Protestantism? It is the spread of the printed word which has brought men to the fountain-head to inquire whence it was that Newman got his inspiration. It is the echo of the trumpet blast which he sounded in his immortal tracts which is shaking the outer walls of the edifice all the time the inner fabric is tottering to its fall.

For the convenience of persons desirous of having religion seasoned with "authority," Dr. Shinn goes on to state that the Anglican Church possesses enough for all reasonable persons. This authority he recognizes in "the links of connection with the historic past." The trifling fact that these links were snapped asunder by Acts of Parliament, by the headsman and other resources of Tudor civilization, makes in this estimable doctor's mind no difference worth consideration. Neither does the circumstance that, while what he refers to as "the historic past" is admittedly the Roman Catholic Church as she is to-day, there is no fusion between her doctrines and

clergy and those represented by Dr. Shinn. The latter stand apart and say, "We are quite competent to carry on business on our own account." We are the same as you in doctrine and usage, but we have a strong suspicion that your authority is not altogether satisfactory. "In fact," says Dr. Shinn, to quote him literally, "it would be much easier to prove the invalidity of Roman orders than to prove Anglican orders valid."

It will not be denied that the preceding passage is worth the trouble of italicizing. It is so very long since we had any originality in controversial methods that we might be pardoned for thinking that it was a lost art. In the face of such astounding audacity it is manifestly hopeless to argue on the subject of authority with certain elements and offshoots of the Anglican Church. When one wing of the same dissenting sect sneers at authority as unnecessary, and another outcries historical fact to prove that it possesses enough of it, it is time to quit the lists of discussion. All this bustle and refurbishing of rusty armament means, however, much uneasiness. It is not alone that a serious falling off is confessed; the immediate future is looked forward to with dismal apprehension. Something must be done to ward off the danger of wholesale desertion. Dr. Shinn compromises with his prejudices in order to make a proposition.

It is painful to know that many people like the great Roman Catholic parish church, with its tawdry decorations, its solemn music, its unintelligible services and its sometimes ridiculous ceremonial. This is what Dr. Shinn finds it, but as other people like this church, whose doors are open all the day, and dislike the cold and uncomfortable little Episcopal church, why it is better to do something to please them. He does not make a plea for ritualism, he says, nor for the methods of the Salvation Army, "but let us have some of each, if there is nothing else to be had beside these and the dull respectability of some parishes." Alas for "authority!" Alas for "historic links!" When the people begin to show the same contempt for these pretensions as the originators of this poor Anglican makeshift did in their day, then it is time to consider what is our duty when the miserable wreck of dissent is at last driven on the rocks and goes to pieces.

Our duty is manifest. We must redouble our efforts to reach the souls and the minds of those shepherdless people. We must prevent them from being deluded by a jumble of tambourines and theology. Pulpit and printing press are called upon for renewed exertions: it is the hour for the voice and the pen. And let us not forget the open church door; though silent, it is often an eloquent, an irresistible plea.—Philadelphia Standard and Times.

INSTRUCTION FOR NON-CATHOLICS.

Editor CATHOLIC RECORD—Dear Sir—There must be Catholic readers of this paper in many a town and village who know of certain non-Catholics who frequently attend Catholic services, the only apparent reason being that they are drawn towards the Church without exactly knowing why. In most cases they make little or no attempt to participate in the worship, no doubt because they feel that they do not properly understand its meaning; and yet it is often evident that extreme interest and attention is exhibited, and that they probably have a disposition to learn what is the cause of the intensity of devotion and reverence so constantly seen on every side. "Here," their heart whispers to them, "is something I have not seen elsewhere. Here is widely conspicuous an earnestness of faith that there is no gainsaying. Here is no mere running after the sensational sermon or entering discourses, but adoration and prayer unceasing. Here is seemingly a supernatural Presence I can almost feel. Surely this must be the very House of God and the porch of heaven!" But there is no one who ventures to question; no one, as a rule, who cares to take the risk of offering explanations or to urge these strangers to seek for guidance and the "kindly light" they are possibly groping and wishing for; no book store or free library where the enquirers could get instructions upon so many points they would like to understand, even if they could guess at what books to ask for; and so nothing is done—absolutely nothing—and perhaps many such souls are finally lost.

It would seem as if we expected God to work a very miracle of grace while we stand by and make no effort to bring "men of good will" to the foot of the cross. Meanwhile the "prince of this world" is active. No stone leaves he unturned to entice away such poor souls, both personally and by means of human mouthpieces, with the old bogies of "errors of Rome," "persecution," "horrors of the confessional," "sins forgiven for money," "empty ceremonies," and a hundred other things which the writer of these lines was long taught, and once firmly believed, but which he now knows, by the mercy of God and after patient investigation, are wholly untrue. What is proposed now is this. Let each reader who knows of cases such

as is above described send the name and addresses of the parties, together with particulars as to age, sex, occupation, educational abilities, religious denomination, general character, and other like information, in strict confidence (giving at the same time his or her own name and address) to the following address, and some suitable literature will be sent from time to time to the parties that may be indicated.

Parties who furnish us with names, or any non-Catholic enquiring on his own behalf, will, if desired, be corresponded with.

POLYCARP,
Care CATHOLIC RECORD, London.

THE SAVING OF THE IRISH NATION.

The Dublin *Freeman's Journal* of Sept. 5, sums up the results of the Irish Race Convention in an editorial full of good sense and hopefulness. It says that never in the history of our race has there been gathered in one assembly a more magnificent or more inspiring representation of Irishmen than that which met in the Leinster Hall this week, and never had Irishmen a purer or nobler mission than that which attracted the accredited delegates of our people to the Irish capital from all parts of the world. No Irishman, unless they be hopelessly steeped in faction, can ignore the signal manifestation of National feeling that the great convention evidenced. Its deliberations have sounded Patriotism to its depths, and the high sense of responsibility which the delegates have brought to their glorious work, the elevated tone which has marked the proceedings, and the devotion to the ideas of nationhood which ran through every delegate's utterance, will revivify in Irish hearts feeling of hope and gladness which the slavery of disunion had nearly extinguished. There is, indeed, occasion for exceeding joy in the bringing together, in solemn council, of Ireland's scattered sons, whose every heart-throb beats true to Ireland's cause. Nothing short of a tremendous national crisis could evoke the profound enthusiasm which punctuated the progress of the Convention, and it is gratifying to think that, after all the horrors of the past few years, there is a substantial and cheering prospect that the labor of the most Democratic Parliament which ever assembled in a nation's cause will be fruitful of permanent and abiding results. Representative men from the greater Ireland beyond the seas, men who have carved their way to fame and fortune in the United States, the Dominion of Canada, Africa, Australia and New Zealand, were there to inculcate by word and example the eternal principles upon which alone Ireland's political independence can be achieved. In their own persons they exemplify the dignity, the manliness and the power of liberty—loyal institutions with which their lives have been identified. At the call of the motherland, and regardless of time, distance and expense, they have left their far-away homes and their private and public duties to take a patriotic part in the re-establishment of Ireland's shattered fortunes. For their great sacrifices, not only their brother delegates but the whole Irish nation have the deepest and most heartfelt admiration. The *Independent*, with its well-worn shibboleths and its policy of negation and despair, may stigmatize them as "nobodies," and may seek in its impotent wrath to be little their influence, but their credentials are before the world, their sentiments and their demeanor show them to be patriots of the purest and highest character that ever stood up for Ireland's rights, and it will take more than the vulgar abuse and the puerile inanities in the Redmondite organ to impugn their claim to speak on behalf of the millions of our expatriated race. With them were joined the priests and the people of Ireland who, against misrepresentation and even brute force, have held the National cause above the interests of faction. Every element that could ensure glorious results was present in the memorable gathering. It had the good wishes and the prayers of the illustrious occupant of the Vatican, whose paternal solicitude for the Irish race has doubly endeared him to Catholic and to National Ireland. In the choice of a chairman, too, the delegates made a selection that augured well for the interests of unity in Irish politics. No name in the Irish Hierarchy is more revered than that of the patriotic prelate of Rapallo, whose opening statement raised the proceedings to a pitch worthy alike of the momentous occasion and of the best traditions of Dr. O'Donnell's distinguished order. In a similar spirit were couched the subsequent addresses delivered. Unity and conciliation were the watchwords, and none but those who are blindly wedded to factionist courses can have objection to assist in the noble aims set forth by the various speakers. Those who are now estranged from the National fold have been invited to resume their place among a united Irish people, and assist in a mission which gives ample scope for the best energies of Nationalist Irishmen. If they hearken not to the counsels

of friendship and national policy it remains only for the Irish people to follow up the success of the Convention by strenuous adherence to its mandate, whatever it be, to demonstrate to all the world that the heart of the people is sound, that the majority of Irishmen are tired and weary of internecine strife, and that from this moment forward no man or section of men, let their past services be what they may, can continue with impunity to obstruct the Irish people in their onward march to the goal of National freedom.

The second day's proceedings amply fulfilled the promise of the first. The first business on the agenda paper gave rise to a remarkable demonstration which showed the oneness of purpose that dominated every delegate, and their determination to make that assembly the High Court in which the rights and wrongs of the present unhappy situation. A long discussion took place upon an amendment moved by the Rev. P. F. Flynn, the patriotic pastor of Ballybricken, to the effect that a committee of arbitration should be appointed, consisting of home and foreign delegates, which should be empowered to provide if possible a common platform upon which all Irish Nationalists might stand. The question was fairly and fully debated; but it was clearly evident that the sense of the Convention was against the proposal. It was a sovereign assembly called together to arbitrate upon those very issues which the Convention was asked to delegate to a committee. The subsequent withdrawal of the amendment and the gentleman's ready acquiescence in the rule of the majority were evidences of his sterling and well-tried National principles, and we trust that the noble advice which he gave to others of a similar way of thinking may be speedily and cordially acted upon, and may result in the realization of the hopes for National unity which are now surging high in the breast of every Irishman.

THE IRISH RACE CONVENTION.

Important Manifesto.

At a meeting of the foreign delegates to the Irish Race Convention it was agreed that the following address be issued to the Irish people at home and abroad:

"Before leaving for our respective homes we deem it our duty to place on record our grateful appreciation of the courtesy and kindness with which we have been received and treated by the home delegates to the Irish Race Convention."

"We came absolutely unbiased in our views towards any party or section of party in the Irish Parliamentary representation, determined to form an independent opinion based on our own observations. We are bound to add that the gentlemen who are responsible for the arrangements of the Convention scrupulously abstained from any attempt whatever to influence our judgments. We have kept separate and independent our own organization, and have asked no one who was associated with the movement at home to attend our conferences. We are satisfied that the great Convention which we have attended was, in its composition, character, and numbers, representative of the Nationalists of Ireland, and that it voiced the Irish National spirit."

"We have watched the proceedings of the Convention from the beginning to end, and we have heard the fullest and freest possible discussion of every point brought under its deliberations, and we have seen that its decisions have been unanimously taken."

"We have been particularly impressed by the earnest unanimity with which the Convention declared for genuine party unity necessarily involving discipline and respect for majority rule."

"We record our own entire belief in party unity, based on the only foundation possible—submission to the majority."

"We believe in a real unity, and we exhort all who have the welfare of Ireland at heart to support the majority of their representatives who have acted up to their pledges."

"We believe in party discipline as the means by which unity is maintained; and we declare that the preservation of discipline can be entrusted only to the men who keep the party pledge."

"As delegates from the Irish Race in the United States, the Dominion of Canada, Newfoundland, South Africa, and the Australasian colonies, we earnestly call upon the people of Ireland to stand together for unity in the cause of Home Rule and discipline in the Home Rule Party in Parliament."

"As citizens of countries enjoying the blessings of free government we affirm there is no other line of effective action known to us than submission to the rule of the majority in political organizations."

"We undertake, on our return to our various homes, to convey to our people our sense of the magnitude, authority, and order of the Convention; and as delegates we pledge ourselves to give our loyal and unflinching support to the Parliamentary Party

until the blessings of self-government have been won for Ireland."

The document was signed by all the foreign delegates. Those from Canada who appended their names are: Rev. T. Ryan, representing the Archbishop of Toronto; John Costigan, Ottawa; John Heney, Ottawa; Very Rev. Dean W. R. Harris, St. Catharines, Ont.; Rev. Wm. Flannery, D. D., St. Thomas, Ont.; Rev. Frank O'Reilly, Hamilton, Ont.; Rev. P. F. O'Donnell, Montreal; John McKeown, St. Catharines, Ont.; Hugh Ryan, Toronto; J. J. Fay, Toronto; Rev. M. A. Clancy, Piacetta, Newfoundland; James D. Ryan, St. John's, Newfoundland; Edward Halley, Montreal; Rev. Wm. Foley, D. D., Halifax, Nova Scotia; Lieut.-Col. McShane, Halifax, Nova Scotia; Gerald B. Tiernan, Halifax, Nova Scotia; P. F. Cronin, Secretary Canadian Delegation, Toronto; James J. O'Brien.

CLOSE OF THE CONVENTION.

The Irish race convention held in Dublin on Tuesday, Wednesday and Thursday of last week is counted upon as a great success by all who attended it. Mr. Healy and Mr. Redmond and their admirers, who took no part in the deliberations, are credited as dubbing the convention a failure, but in their case the wish was very likely father to the thought. Justin McCarthy declares that it was "a complete and splendid success." He thus analyzes the situation: "If any members of the party should, after the deliberations and warning of this week, persist in ignoring the authority of the majority, the constituents of such men will have to take action at the next general election."

John Dillon, in an interview on Thursday night, said: "At least 100 Parnellites and 150 Healyites were present at the convention just closed. Yet so impressed were they with the sincerity and unity of the delegates that none of them raised a voice of protest to deny or dispute anything. It is charged that the priests are against us, yet over 100 were present and were eager supporters. The success achieved far exceeds my most sanguine hopes."

"Regarding the future, I desire to say to the American people, in the most unmistakable way possible, that, while I tonight, after the greatest success ever achieved for any Irish convention called as this has been, still uphold and repeat my offer to stand aside with Healy and Redmond, if they will come together and choose a leader for all of the Nationalists, yet, if they are unwilling, in the cause of Ireland, to do this, then I will execute the mandate received from the convention, and will fight for unity to the last gasp. We will have unity, even if we lose many members of the party, and on unity we will go to the country."

"After such a demonstration as has just been concluded, I believe that we can sweep Ireland on this issue. I ask all firm friends of Ireland in the United States and Canada to support me in the same determined way as they will find I will work hereafter."

Thus it will be seen that those who prayed that the convention would be a success found it so, while those who hoped for a failure declare that their expectations were realized.

No Bigotry in the Queen's Navy.

There is no Apaisim in the British Navy. Not long ago the flagship "Ramelles," the "Cambrian," the "Hawke," and the "Surprise," were at Nice, and the three hundred Catholics on board of them were allowed the opportunity to make a spiritual retreat and to receive the sacraments of confession and Communion. They were brought to the shore in small boats every morning and thence they marched to church.

A correspondent says: "Their fine, well-disciplined bearing, their march to church one of the Sunday sights at Nîllefrance. In church they conducted themselves with admirable devotion, and the Bishop of Nice and the parish priest of Villefrance were loud in their praise of the men, the officers, and the courteous and easy arrangements made for the spiritual welfare of the crews. The men turned up magnificently for their Easter duties, and Father David gave every man who approached the sacraments a certificate to send home to the mothers, wives and relatives in England and Ireland. By a letter of introduction from the Queen's Secretary, Sir Fleetwood Edwards, K. C. B., R. E., every facility was granted for spiritual administrations to the crews on board of well as on shore. H. S. H. Prince Louis and the other captains were most willing that ample opportunities should be given to Father David to see to the spiritual welfare of the men, and orders were issued accordingly."

And this, mind you, is in the navy belonging to Queen Victoria, the head of the Protestant Church in England. Orangemen must feel blue when they hear of the regard for the rights of conscience of her Catholic seamen.

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