

place for the general public to consider whether the real designs of those fanatics, who are endeavoring to sow discord in Canada, are not to create such a disgust with the present state of affairs in Canada as will first break up the Canadian union, and thus bring it about that some Province or other will start the movement for annexation, in the hope that the impulse thus given, weakening the other Provinces, will cause them, if for nothing else than to save them from the debility of isolation, to seek strength by following the example.

It will be remembered that before now the Toronto Mail, under the editorial management of Messrs. Edward Farrer and Goldwin Smith, pursued precisely this course of creating dissension, when it was suddenly discovered that their ultimate object was beyond doubt, exactly what we have here indicated. It is not at all unreasonable to think that a similar purpose underlies the present no-Popery campaign also. We shall not decide whether Mr. McCarthy is making a tool of the Mail, or the Mail of Mr. McCarthy; but the latter is perhaps the more probable, as it is reasonable to suppose that the Mail, being now under the same proprietorship as it was when the treasonable designs of its editors were made known, has the same purpose in view as it had then. But perhaps both Mr. McCarthy and his organ are agreed in the same object. The public may form its own judgment as to the real state of the case.

#### THE CANADIAN GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church of Canada is now in session at Brantford, Ont.; and though the denomination is not so extensive or numerous as its sister Church in the United States, the Assembly is undeniably a gathering which includes probably in proportion to its numbers more talent and less tendency to Rationalism than the similar gathering which met recently in Washington representing the Presbyterian Church of the United States.

We may here remark that the two bodies, though both called by the name Presbyterian, are entirely distinct from each other: as much so as they are both from the Church of England or the Methodists. There is no supreme authority having control over both; and the only thing which keeps up a species of fellow feeling between them is the fact that up to the present time they have both retained the same Confession of Faith which was adopted by the Commissioners from England, Ireland and Scotland, who assembled at Westminster in 1643 to decide upon a common Presbyterian faith to be held in the three kingdoms.

The Presbyterian Churches have adhered to this Confession with remarkable tenacity down to the present day; but it is worthy of note that though the English section of the Church was the one most largely represented on the Assembly which adopted it, the English Presbyterians have been the first to reject the old Confession as behind the present age and to adopt a new one which is considerably more lax, and permitting to its members more liberty of belief. The English Presbyterians, in a word, have adopted a shorter and less definite creed.

We have before now pointed out several times that the natural consequence of having independent national churches is a divergence in creed; and notwithstanding that Presbyterianism has been tenacious enough to retain one creed in nearly all its branches, the divergence has already made considerable advance. As we have stated, the English Presbyterians have now a revised creed. Those of the United States have revision under consideration; and those of Canada, though not having the question professedly under consideration, have practically revised their creed, notably by their retention in the ministry of a minister who, against the express doctrine of the Confession, that such marriages are contrary to the law of God, married his wife's sister.

The Canadian Assembly was opened with an address by Rev. Dr. Caven, the retiring Moderator.

We have often had occasion to differ strongly from Dr. Caven's numerous attacks on Catholic belief; but in the present instance we decidedly approve of the general tenor of his address, because, though we cannot approve of Presbyterianism as a whole, we are glad to see a disposition to maintain the fundamental truths of

Christianity against the insidious assaults of Atheism and Deism. This disposition has been shown by the doctor, though we cannot say he has been very successful. He shows learning indeed, and extensive acquaintance with the text of Holy Scripture; but it is a hopeless task to endeavor on purely Protestant grounds to prove the inspiration of Scripture; and it is for this reason, and not on account of any lack of good intention that the doctor has failed.

On Catholic principles the proof of the inspiration of Holy Scripture, both of the Old and New Testaments, is complete and satisfactory. The New Testament is proved to be a true record of the sayings and doings of our Lord while on earth, for it was written by witnesses who were not themselves deceived, and who possess all the characteristics of sincerity. From their true writings it is shown historically that Christ established a Church on earth to teach His doctrine, promising that she should never fail in so doing; for we read: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against." (St. Matt. xvi. 18.) And, "Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (xxviii. 20.)

The Church of Christ is, therefore, an unerring and infallible teacher; and it is by the authority of this Church that we know the infallibility and inspiration of the Bible. It was upon this principle that St. Augustine declared he would not receive the Gospels were he not moved thereto by the authority of the Catholic Church.

It is evident, however, that this method of reasoning cannot be acknowledged by a Presbyterian as correct; for if the authority of an infallible Church is to be recognized, it must be recognized in all things, and all doctrines pronounced upon by it must be received as God's sure revelation. This would not suit Presbyterians, as it would follow that they are in a state of rebellion against the Church of Christ, and that they should submit without reserve to the authority of the Catholic Church, which they now reject. It was, therefore, necessary for Rev. Dr. Caven to find some other means for proving the inspiration of Scripture, and the means he adopts is to appeal to the Scripture itself.

As regards the Old Testament, we may freely admit that quotations therefrom made by Christ and His Apostles are spoken of as the sayings of the Holy Ghost, and we may justly infer that the Scriptures from which the extracts are taken are truly the word of God. But this can only refer to the Old Testament, from which alone such extracts are taken. There are no such references to prove that the books of the New Testament are equally the work of the Holy Ghost. Hence, any proof of this kind if attempted must necessarily be defective.

Notwithstanding this difficulty Dr. Caven attempts a proof drawn from several passages of the New Testament. Most of the passages which he quotes to this purpose have reference to St. Paul's epistles only, and are therefore not at all applicable as a demonstration of the inspiration of the New Testament as a whole. We shall hereafter show that the doctor has strained them to his purpose by making them mean more than can be proved from them. We shall here confine ourselves to the consideration of the only passage which he quotes as satisfactory proof that the New as well as the Old Testament is divinely inspired.

To this effect he quotes the passage from 2 Tim. iii. 16: "All Scripture is given by inspiration of God and is profitable, etc." He shows that Timothy is praised because from childhood he knew "the Holy Scriptures" which were able to make him wise unto salvation, through faith which is in Christ Jesus.

This context shows that the Apostle is here speaking certainly only of the Old Testament, with which alone Timothy could have been conversant from childhood, as no part of the New Testament was then written; and even when St. Paul wrote this, only a part of the New Testament was written, and a very small portion thereof was accessible to Timothy, as the books which were already written were issued for special purposes, for the instruction of particular persons or localities. The reference, therefore, could not have been to the New Testament as a whole, and we have good reason to believe that it was not to the New Testament at all. It is,

therefore, an evident error when Professor Caven aims at thus extending its meaning, as he does in the following words:

"It will not be questioned by Christians that the books of the New Testament may claim equal rank, at least, with those of the Old, and thus we can regard our whole Bible as inspired and profitable."

It needs no lengthy argument to show that this inference is a mere assumption. The question is how it can be proved that the New Testament is inspired. It is to beg the question, if it be asserted that the New Testament must be of equal authority with the Old: but from the Presbyterian or Protestant standpoint there is no other way of arriving at the desired conclusion. The truth is the Catholic method of proof is the only way by which it can be reached.

Further, it will be remarked that the text as quoted by Dr. Caven from the Protestant version of the Bible is an incorrect translation. It seems to have been so translated for the purpose of giving the ordinary reader the impression that the New Testament asserts its own inspiration, which is not the case. The correct reading is that of the Catholic version:

"All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice."

This reading has been restored in the recently revised Protestant version, which thus recognizes the accuracy of the Catholic translation; and it is evident that if we follow it there is no means of ascertaining what Scripture is inspired except through the authority of the unerring Catholic Church.

#### EDITORIAL NOTES.

MONS. EMILE ZOLA has been for the third time defeated in his attempt to become one of the forty members of the French Academy. Ferdinand Brunetiere, the illustrious author of several works on French literature, has been elected by 22 votes against 4 given to M. Zola. It is difficult to imagine on what grounds M. Zola can claim this position, unless being unrivalled in his peculiar department of writing indecent books should make his qualifications indubitable. But it is evident the Academicians do not place so high a value upon literature of this kind as M. Zola thinks it is entitled to.

HARVARD UNIVERSITY has now a distinctly Catholic Club. President Eliot gives it every encouragement. Its object is to make known Catholic doctrine, and to aid in the accomplishment of any purpose of benefit to Catholics. There are about two hundred and fifty Catholics attending the University; and, judging from a circular lately sent out, they mean to give evidence of the truth within them. We wish them every success.

ARCHBISHOP SATOLLI writes Father Phelan, editor of *Western Watchman*, on the union that alone can enable the Catholic press to exert its full power. "The Catholic press cannot exert its full power unless it is banded; and still greater strength would it have if the associated Catholic journals of America would in some practical way be connected with the Catholic journals of Europe similarly associated." We believe that such a plan should have excellent results. Many editors forget, at times, their grave responsibility, and make their papers vehicles for personalities and mouthpieces for views that cannot stand the test of brotherly charity.

LORD AND LADY ABERDEEN, on their arrival at Queenstown, Ireland, received a hearty welcome from a deputation of prominent citizens appointed to meet them on their return from America. An address was also presented to them by the Mayor of Cork on their arrival in the city. Lord Aberdeen said that himself and the Countess were proud of the beautiful display of Irish industries in the Irish village at the World's Fair, Chicago. It is their intention to return to Canada in September, when the Earl will begin his duties as Governor-General of Canada. The indications are that all classes and creeds will accord him a hearty welcome to the Dominion.

The Irish village at the World's Fair attracts much attention from Irish-American visitors, to whom it is the most attractive spot in the great park. Blarney Castle, with its celebrated Blarney stone, the Rock of Cashel, and the ruins of Muckross Abbey, are all represented with the greatest fidelity. The Irish dairymaids produce the sweetest of butter

from the cream of Irish cows. In Blarney Castle there is a relief map of Ireland by Professor Conway, of Marlborough College, Dublin, which shows in miniature with great accuracy every hill and dale, lake and river. Bog oak emblems manufactured on the spot may be obtained, and also the famous laces of Limerick, so suitable for ecclesiastical vestments. Lady Aberdeen is especially hopeful that the exhibition will be the means whereby a large trade in ecclesiastical laces will be created, as in such case employment would be ensured to a large number of Irish girls, and great benefit accrue thereby to the country. A number of American Bishops, including Cardinal Gibbons, and Archbishops Ireland, Feehan and Ryan, have ordered some of these laces.

#### CIRCULAR LETTER

OF HIS GRACE THE ARCHBISHOP OF TORONTO TO THE CATHOLIC CLERGY OF THE CITY.

REV. AND DEAR FATHERS:—We deem it our duty to call your attention, and the attention also of your people, to the recent action of the City Council Executive in refusing the allowance hitherto given for the treatment of the sick poor in St. Michael's Hospital. The reasons given for this hostile action rest on foundations of sand. One member spoke against sectarianism in the public dealings with the hospitals. "Sectarianism" is here doubtless meant for distinctive religious beliefs and ministrations. Now, if the teachings and ministrations of the Christian faith are at all times of the greatest moment to man—if the consolation and hopes and the sustaining influence and graces which the Christian religion imparts are at all times of infinite importance and of inestimable value to all, but especially to the poor, in the time of pain and suffering, and amid the sorrows and anguish and fears of the death bed. If public charity should always be given not only in a spirit of impartial justice, but also in a spirit of Christian tenderness and compassion, it should be administered with special sympathy and kindly thoughtfulness, and in a way that will bring most comfort to the heart and the soul that are sick as well as to the suffering body.

Can any one for a moment deny that for the sick Catholic poor the ministrations of the Sisters of Charity, their Christ-like sympathy for the suffering, their life-long consecration to the alleviation of human misery, their prayers and spiritual exhortations and instructions, the hopes and the trust in the merciful God their presence and example as well as their words inspire, are of a value and importance that are simply inestimable? Is it kind, is it charitable, is it Christian to take the poor that are at our mercy, and especially in the dark hours of their sickness, away from such blessed influence and comforting surroundings, and force them into institutions where, from the nature of things, they cannot have these priceless advantages in full measure and completeness?

But says another sapient alderman—a medical doctor—"These charitable institutions are mere 'fads' and were the grants continued to them the General Hospital would be sadly crippled." So that it is the welfare of the General Hospital that must be considered, and not the interests of the sick poor; in other words, the sick poor exist for the sake of the hospital, and not the hospital for the sick poor. The doctor justifies his course by what, in the face of the evidence, we must call false allegations and accusations. Hear him: "The responsible Superintendent is not a qualified physician, for it is no other than Madame de Chantal." This lady is the responsible superintendent of the institution as far as its general and economic management is concerned, but she has nothing whatever to do with the medical treatment of the patients; and the institution has a qualified resident physician who is medical superintendent. Hence the allegation of the doctor is false, in the sense which he meant.

Again he accuses the religious nurses of the institution as negligent and inefficient, and he bases this serious charge on the evidence of two physicians whose names are not mentioned, but which he was prepared to impart privately. What sort of evidence is this on which to assail the character and smirch the fair fame of an important institution? Such back-stair evidence would be laughed out of a court of law; and yet it is on the strength of such testimony the public are asked to believe the story of the inefficiency and negligence of the Sisters as nurses! Who are those unnamed physicians? If they exist let them, in common fairness and manliness, come forward and give their names, and then we shall be able to estimate the value of their testimony.

Happily for the interests of truth and for the defence of the Sisters we have not to depend on the hole-and-corner evidence of nameless doctors. Here is the evidence of the resident Medical Superintendent, and here also is quoted the testimony of the Medical Staff of St. Michael's Hospital:

DR. DWYER'S STATEMENT.  
Editor News:—In Friday's issue of your paper certain statements were made by Ald. Orr concerning St. Michael's Hospital. These statements were made during a

committee meeting of the City Council, and are as follows:

1. That I am not a qualified physician.
2. The nursing is defective.
3. That no advantages are given to students.
4. That patients are kept after being cured and given work to do, such as cooking, etc.
5. That patients are not properly attended.

To all of the charges I give an absolute denial, as follows:

1. I am a graduate of Toronto University, and a licensed practitioner, and I am and have been the resident medical superintendent of St. Michael's since its inception.
2. We have a competent staff of nurses, while of their faithfulness and efficiency the staff and I are the best judges, and they are fully up to the standard.
3. The students of the Women's Medical College have had clinics all winter, and the same liberty has been given to Toronto University—a privilege which has been taken advantage of, as will be seen by the curriculum.

4. Patients are not given work to do when convalescent any more than at the General Hospital, where one of the printed rules is that convalescent patients must assist the nurses.

The fifth charge may be characterized as grossly untrue. It is also intimated that St. Michael's is a sectarian institution. Since the opening one hundred and sixty-nine Protestants have been treated, and no distinction has ever been made between denominations. This does not favor of sectarianism.

Dr. Orr further states that Dr. Sheard substantiated the above statements. From my knowledge of Dr. Sheard I will take the liberty of doubting this.

R. J. DWYER, M.D., M.C.P.S.O.,  
Medical Superintendent.

St. Michael's Hospital, June 2, 1893.  
TESTIMONY OF THE MEDICAL STAFF.  
Being to statements made concerning St. Michael's Hospital by Dr. Orr, as reported by the public press, a meeting of the staff was called on Thursday afternoon, June 3, and it was unanimously resolved:

1. That the resident physician is a thoroughly qualified and efficient Superintendent.
2. That the nursing has been satisfactory, and the nurses have been efficient and attentive.

3. That the Hospital has been extensively given clinical instruction by the Faculty and Students of the Women's Medical College, and that the Students of the University of Toronto have had the same privileges. 4. That the management and equipment are excellent.

5. That patients have been admitted and treated without regard to creed.

6. That a downtown Emergency Hospital is desirable for the reception of severe accident cases.

7. Moreover, that since Dr. Orr's statements have influenced the public as well as the City Council prejudicially to the interests of the Hospital, we desire to contradict them, and express the hope that St. Michael's Hospital will continue to receive the same aid from the City Council that it had in the past.

C. R. CUTBERTSON, M.D.,  
N. W. LALAGE, M.D.,  
T. F. McMAHON, M.D.,  
WALTER MCKEON,  
R. B. NEVITT,  
J. A. ARVOT,  
EDMUND E. KING,  
J. H. CAMERON,  
C. McKENNA,  
A. McFARLAN,  
A. H. GARRETT,  
D. CAMPBELL MEYERS,  
JOHN CAIRN, M.B.

In the face of such overwhelming evidence we repel with just indignation the false charges and malignant accusations made against St. Michael's Hospital and the devoted and Christ-consecrated women who minister within its walls, and who have left the world and all that it holds dear to expend their lives, for Christ's dear sake, in the service of the poor, the sick and the suffering. They labor not for earthly gain or human applause; they find it fame; and in this materialistic age their self-denial and self-sacrifice, their disinterested labors, their life-long consecration to the great and holy cause of aiding and relieving the suffering poor, in smoothing the pillow of the sick bed, and raising heavenward the thoughts and hopes of the dying, deserve public recognition and commendation instead of the revilings and injustices of blind and brutal bigotry.

In this connection we make bold to affirm that neither the action of the Executive of the City Council nor the groundless reasons on which that action is sought to be justified represent the views or receive the approval of the fair-minded, intelligent citizens of Toronto. These citizens are large-hearted and tender towards the poor, and are animated by the spirit of justice and fair play towards their fellow-citizens of all denominations; and we are very much mistaken if, in due time, they will fail to right the wrong inflicted, and to require that the sick poor shall be sent to the institutions of their choice.

What good can this wretched intolerance and religious bigotry effect? Will they contribute to the promotion and diffusion of the sweet charities of life? Will they make the social relations of our citizens pleasanter and happier? Will they not, on the contrary, serve to offend and irritate, and sting with a sense of wrong a large class of our fellow-citizens?

In any case, the duty of our Catholic people in this emergency is as clear as the day. We must protect, help and uphold St. Michael's Hospital. We must aid it by our sympathy, our encouragement and by monetary contributions. We must enable it to keep its doors wide open for the sick poor, whether Catholic or Protestant. No child of misfortune of any creed or color must ever be refused its sacred hospitality when suffering from the pangs of disease. Above all, we charge the Catholic clergy of this city to see to it that all our sick poor who need medical treatment shall be sent to St. Michael's Hospital. There they will be heartily welcome; there their bodily ailments will be carefully and scientifically treated, and their religious interests will be in safe keeping; there the holy sacraments can be administered with the respect and reverence due to them, and can be received by the sick and dying poor in prayerful recollection without the fear of the scoffs and sneers of unbelievers.

We require of the clergy to announce from their pulpits on Sunday next our express desire that all cur

sick poor shall henceforward go to St. Michael's Hospital for medical treatment, and we expect of our clergy that they will faithfully carry out our desires in this respect.

This circular letter shall be read at all the Masses in all the Catholic churches in this city on Sunday next. Believe us to be,

Rev. and Dear Fathers,  
Your devoted servant in Christ,  
JOHN WALSH,  
Archbishop of Toronto.  
St. Michael's Palace,  
Toronto, June 17, 1893.

N. B. It is but fair to state that His Worship the Mayor, and several Aldermen did their duty nobly by St. Michael's Hospital, and the fact will not be forgotten by our people.  
J. W.

#### THE DUKE OF VERAGUA AT LORETO.

From the Niagara Falls Gazette of June 10 we take the annexed account of the visit of the Duke and his distinguished companions to Loreto Academy, Niagara Falls:

An elaborate invitation had been prepared by the Sisters of Loreto to the Duke and his party, and was extended to the Duke and Commander Dickens by Superintendent Welch. The party then drove up to the convent, where a cordial welcome was given them.

When the Duke party alighted at the convent doors they mounted the steps and were received by the Sister Superior and some forty nuns and Father Best of the Carmelite Monastery. A motto "Welcome to Loreto," hung suspended from the pillars in the reception hall. The party was conducted to the large assembly room, which had been profusely decorated in honor of the Duke's visit. The pupils, to the number of eighty to one hundred, were present, most of them in Spanish costume of black velvet bodices, white gowns and black skirts. Spanish flags were pinned on their gowns. The Spanish colors, the yellow and red, were profusely displayed in decorations.

Bunting, American and Canadian flags, interspersed with the Spanish colors, made the interior quite inviting and gay. A fine picture of Columbus occupied one side, and another of Columbus before the court of Ferdinand and Isabella was on the other. A table had been prepared for the reception of the Duke and Duchess, while chairs were ranged on either side for the ladies and gentlemen in the party.

The Duchess had seated themselves. Two little girls—Ethel Howard and Mattie Hampfield—presented two large bouquets of flowers, which the Duke graciously received, and which he tendered to his wife and daughter. Miss Loreto Muldon then stepped forward, and in a very appropriate address presented the Duke and Duchess with a memento of her visit. It was a large book in white more highly illuminated with pictures of Columbus in 1492 and of the Statue of Liberty in 1886. The whole was embellished and enlivened by an aquatic selection from Faust. Miss Julia Hubbard accompanied Miss Johnson on the piano. The rendition of the selection was a rare vocal treat, and the lady was highly complimented. Miss Nora O'Brien then gave Joseph Miller's splendid poem, "Sail On." Miss O'Brien was a revelation in her way of treating of this poem, and the thought and emotion she displayed in rendering it. Her power as a recitationist is wonderful, and she stirred the hearts of all present by her mastery way of delivery. The poem was a singularly apt one for this visit of the only lineal descendant of the subject of the verses.

The pupils rendered the famous "Salve Regina"—the chorus sung by the sailors on Columbus's vessel on the night before he discovered America—in a feeling manner, and the formal reception of the Duke party was ended. An informal reception followed, at which the nuns were assisted by Mrs. George F. Rosenmuller, Miss Tessie Green, Mrs. J. Q. Howard. The Duchess highly complimented the pupils and quickly made friends with them, as did Lady Maria and the other ladies in the party. The Sisters who had arranged this very pleasing reception, and who are known to the world as the Institute of the Blessed Virgin. They have branch houses in Europe, Asia and Australia. One of their houses is located at Cadix, Spain, and was given particular protection by Cortez at one time. They feel singularly drawn to the Spanish party on this account, and that was one reason why they wished to entertain and pay court to the Duke and Duchess.

The Duke made a very neat speech. He expressed to the sentiments of delight and pleasure which the reception tendered him naturally evoked, and that he would ever retain memories as sunny as those of his native land, of this lovely abode of happiness and learning, whose inmates, with characteristic Spanish piety, he commended to the special protection of Mary, their Patroness.

A Petrola Lady's Worth Recognized.  
In Lincoln, Nebraska, a contest was held to decide who of all the school teachers was most popular. The prize was a magnificent piano, donated by the publisher of the *News*. At the close of the contest it was found that Miss Hattie Eckhart, late of Petrola, was the successful contestant, polling a vote of 50,615—nearly double as many as any of the other teachers. We can readily see why her worth has been recognized in the land of the free.

#### NEW BOOK.

Benziger Bros. have lately published "A Lady's Manners and Social Usages." By Lady Harlin Buzz, author of "The Correct Thing for Catholics," etc. 16mo, white cloth, gilt top, \$1.00. There has never been a time when so many people were asking what is proper to do, or, indeed, when there were so many genuinely anxious to do the proper thing, as in the time in which we live. The author of "A Lady's" has condensed into this volume the principal rules and regulations of society as laid down by recognized authorities.

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Cleaned and purified of every humor, eruption, and disease by the celebrated CUTICURA REMEDIES.

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