The Anglican Theory of Continuity.

On Sunday night the Rev. John S. Vaughan, continuing his course of ser-mons at the Church of the Sacred Heart, Camberwell New Road, on "The Ancient Church of this Country," dwelt upon "The Anglo-Saxons and the Mass." From the first dawn of Christianity in England, he said, the Holy Mass was the central object of devotion, and although the Anglo-Saxon period was separated from the present that could be called in any sense important. In those days the Latin tongue was the language of the Church and liturgy, and if it were possible to

transport ourselves to
ANGLO-SAXON ENGLAND and to assist at the Holy Sacrifice we would certainly realize at once that we were worshipping in a church and were present at a service which, while it in no way resembled the service of the Church of England, was essentially the same as that of the Catholic Church. The churches at the time contained altars such as were found in Catholic churches to day, i. e., of stone. The structure was sometimes a solid mass of stone, or even of wood, and sometimes mere pillars or brackets. But the altar proper-that was to say, the altar slab on which the Holy Sacrifice was offered -was always of stone. In fact, it was forbidden to consecrate it with holy chrism unless it consisted of that durable material. This altar was the great and chief feature of the churches, and was spoken of by the Saxons as by the British before them-to use their own beautiful expression—as "The seat of the Heavenly Sacrifice." All were well aware how opposed staunch Protestants were to anything more dig nified than a wooden table being placed in their temples. It was only in these latter days, when the new and somewhat grotesque theory of the so-called "continuity" was being pressed into the service, that an attempt was being made to introduce continuation altars into the Church of England places of worship. But the poor Protestant Church was so divided against itself that what the High Church party was striving to build up the Low Church party were determined to pull down, and apparently this latter was the stronger. Here is an amusing clipping (said Father Vaughan) from the Daily Telegraph of last Thursday, which beautifully illustrates the struggle between the two parties, and the difficulty of securing even the external semblance of continuity by the English Church "as established by law" and the Catholic Church established by Christ. CHURCH OF ENGLAND - REMOVAL OF

STONE ALTARS. The following letter was addressed by the Secretary of the Protestant Alliance, 9 Strand, London, to the

Bishop of London on October 14: My Lord, -I have on the part of the Protestant Alliance to respectfully ask Your Lordship's attention to the pro-posed consecration of the Church of St. Philip, Stepney, in the diocese of London, on the 27th inst. by the Bishop of Wakefield, under the authority of Your Lordship. This church has been re-novated by the Vicar, and contains a Lady chapel and other accessories for worship which are not required by the service of the Church of England as established by law; but the feature to erection of brick and stone altars in this church, which the committee of the Protestant Alliance respectfully submit are not communion tables, and cannot lawfully be substituted for such, as will be seen by reference to the cases o Parker v. Leach, Faulkner v. Lich field, Masters v. Durst, and Liddell v Westerton. The committee of the Pro-testant Alliance desire me to express the hope that Your Lordship will direct the removal of the brick and stone altars, and will withdraw the authority for the consecration of such church until the said altars be removed, and respectfully ask the acknowledgement of this letter. I have the honour to be Your Lordship's faithful servant,

A. H. GUINNESS, Sec.

A copy of this letter was also forwarded to the Right Rev. Lord Bishop of Wakefield. A reply was received from the Bishop of London, stating that his attention would be given to the matter. The Secretary of the Protestant Alliance is glad to say that a large stone altar in the church, and the brick and stone altar in the Lady chapel, have been bodily removed and wooden tables erected in their places, for which the thanks of the Protestant Alliance have been duly forwarded to the Bishop of London. However (continued Father Vaughan), the interest associated with the fact that altars of stone

existed in all THE EARLY CHURCHES IN BRITAIN was due to what they indicated, viz., sacrifice. Another point which vividly illustrated the closeness of resemblance between the early Church of Britain and ourselves, and, on the other, had its contrast with the cold, barren forms of Protestantism, was the use of vestments. These were, Dr. Rock reminds us, "with very few and unimportant differences, the same both in number, shape, material and ornament as those which to the present day the Catholic priesthood in England and throughout Christendom wear at the altar." The Anglo-Saxon priests wore, as the priests do still, an amice, alb, girdle, maniple, stole and chasuble, the chief ce being that those ancient priests did not cross the stole over their reasts as the priests to-day do, and Keep Minard's Liniment in the House

THE ANCIENT CHURCH OF ENG- that they carried the maniple in their hand instead of hanging it from their arm or wrist, which now was the more convenient method. Venerable Bede told that "Pope Gregory sent to St. Augustine (the great apostle of England) several laborers and minister of the Word, and by them sacred vessels and vestments for the priests clerks, as likewise relics of the holy Apostles and martyrs, besides many books." All these eternal appeals to the senses, and all such pomp and ceremonial as was then, as now, connected with the Mass, showed that men begeneration by more than a thousand divine worship was being enacted than at other times, and this was differed from the celebra-distinctly intimated by the enactments distinctly intimated by the enactments distinctly intimated by the so called Reand edicts of some of the so called Reformers. Thus Guest, writing to SIR WILLIAM CECYL,

Queen Elizabeth's Secretary, said:

· Because it is thought sufficient to use but a surplice in baptizing, reading, preaching, and praying, therefore it is enough also for the celebration of the Communion." Transubstantiation had at that time been abolished, and the Reformers" were afraid of some still clinging to this doctrine taught by the Catholic Church in all ages; so the document went on to say, "for if we should use another garment -i. e., priestly vestments, etc.-it should seem to teach us that higher and better things be given by it than be given by the other service, which we must not believe." But it was precisely because "higher and better things" were given in the Holy Mass, viz., the sacred Body and Blood, the soul and divinity of Jesus Christ—that our fore-fathers, like the Catholics of to day, surrounded its celebration with much pomp and glory as they could sult the great authoritative work by Haddon and Stubbs would therein find proof that not only vestments but lighted candles and incense were ordered to be used even in the seventh century, and that such very anti-Protestant practices as the veneration of relics and the use of holy water were distinctly ordered and encouraged. The priest said the various prayers and praise out of a Missal or Mass-book, but, since printing was not invented until the fifteenth century, these Missals had to be laboriously copied out with pen and ink by the old monks and scribes. They were often beautifully illuminated and adorned, and quite works of art, written on parchment or vellum, and often bequeathed by will as the most precious treasures. So valuable were they that oftentimes they were worth two or three times their weight in gold. There was still extant a curious old Saxon will made

THE BISHOPS OF THE EAST ANGLES. afterwards Bishop of London, in the tenth century in which, among other things, he said, "I bequeath to St. Paul's church my two best Mass vest ments with all the things that there unto belong, with a chalice and cup and my best Mass-book, and all my relics." The value of such books might be judged by considering the enormous sums that men were pre-pared to give for them. He would merely mention in passing that a small book containing "a homily was ex-changed in the ninth century for two hundred sheep and five quarters of wheat." Now-a-days, of course, ten thousand copies of a Missal might be struck off from the same printing press, and the last would be as accurate and exact as the first. But in the olden days to which he was referring, when each letter and stop had to be which the Protestant Alliance desires to copied by hand small inaccuracies direct Your Lordship's attention is the used to creep in — one letter erection of brick and stone altars in this might be substituted for another, or a syllable or word omitted or put in the wrong place by the copyists, whose eyes were often weary with watching, and whose fingers were often numbled with use. To remedy this certain persons were appointed to go round at interval to the cathedrals, churches, and monasteries and com pare the Missals in use with a standard copy which they brought with them, so important did they consider it to have the words of the Mass and prayers exact and true, as laid down by authority. Indeed, no pains were spared by our ancestors to do honor to the sacred mysteries celebrated in the Mass. Their strong faith spoke in their works, and was manifested in all their works, and was manifested in all they did. That the Christian inhabi-tants of Britain really and truly be-lieved in the presence of Christ upon the altar from the earliest times was then, proved beyond a doubt. - London

Dyspepsia's victims find prompt and permanent relief in Hood's Sarsaparilla, which tones the stomach and creates an appetite.

We have some Catholic Home Almanacs on hand of the year 1888. Any of our subscribers who may wish one may remit 10 cents and we will mail a copy. For 35 cents we will mail a copy of almanac of 1888 and a copy of that for 1893.

Four Doses Cure a Cough.

Four Doses Cure a Cough.

Four Doses Cure a Cough.

FENTLEMEN,—My little boy was troubled with a very bad cough, and a lady friend advised me to try Hagyard's Pectoral Balsam. I got it at once and can truly say I did not give more than three or four doses until his cough was gone. I have never been without it since, as I find it the best for troublesome coughs.

MRS. J. B. RUDLY, Glen Williams, Ont. Mrs. J. B. Rudl. (Gen Wilmans, Oht., Mr. John Anderson, Grassmore, Ont., writes: "The Vegetable Discovery you jent me is all gone, and I am glad to say that it has greatly benefited those who have used it. One man in particular says it has made him a new man, and he cannot say too much for its cleansing and curative qualities."

For Swellings and Felons.

GENTLEMEN,—My little girl, aged 3, had a large swelling on her neck. I used Hagyard's Yellow Oil on it and it disappeared in a short time. It also cured a felon I was troubled with.

MRS. C. E. WENDOVEL, Manda, Man.

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Hollo-way's Corn Cure." Reader, go thou and do likewise.

WHAT FROTESTANTISM HAS DONE.

The following extraordinary remarks were made by the late Dr. Ewer, rector of a Protestant Episcopal Church in New York, in the course of a lecture which he was invited to deliver before the citizens of a town ligion. They are well worthy of careful

"The instinct of Protestantism is the instinct, alas! of disruption, dis-integration and death. Leaping upon Jesus Christ it hath rent His Body mystical, the Church, apart from His Body natural of Palestine, and sent Him with His Body natural into a far-away, astronomic heaven. Leaping, then, upon His Body mystical, the Catholic and Apostolic Church on earth, it hath disconnected its outward and visible, from its inward part and while it lauds its disembodied 'Church invisible and spiritual' buries the dead visible part as some offensive thing fit only to be put out of sight.

"Leaping upon Christendom it lacerates it into numerous fighting sects, and, alas! glories in its disorganizing work as producing a beautiful and actively writhing variety.

"Leaping upon the rounded, perfect number of the seven sacraments, it slays five outright; and instantly springing upon the other two, it tears its soul from its body—Baptism is left without the divine regenerating force of life; the Eucharist is despoiled of its tremendous, adorable Freight, and is left a mere natural and lifeles piece of bread, and a memory of the natural man.

"Leaping upon man as an immor-tal being, it disjoins body from soul, and, ignoring the former, appeals only to the latter with 'Save your soul, oh, save your soul.' But, O Jesus, Thou didst tell us to fear Him who is able to destroy both body and soul in hell.

"Leaping upon man as a worship-ing being, it sunders body from soul and forbids the worship of the body-no fasting, no reverent bending of the head on entering God's presence in God's House, or at the mention of the sacred Name, as little kneeling and standing as possible. But, O Jesus, Thou hast taught us that the body is a creature of God as well as the soul, and Thou hast taught us to worship the Lord our God; and to pray that both our hearts and bodies may be directed, sanctified and governed in the ways of Thy law and in the works of Thy commandment. O Jesus, Thou hast taught us, too, that we are to worship Thee in spirit and in truth; and how can we worship Thee in truth if our body play not with our spirit in its changing moods of glorious praise, of lowly humility, and of reverent adoration? How can we worship Thee in truth if our body belie the moods of the spirit? O Jesus, Thou hast taught us, too, that our body is grafted into Thine; that it is precious to Thee, too, as it is to the very instincts Thou hast planted in us; and that Thou wilt rescue it from death. And thou hast taught us to pray that through Thy most mighty protection we may be preserved both here and ever in body and in soul. Nay, cries Protestantism, we have de composed the man, and the body is

dead as a worshipper.
"Not satisfied with slaying the Body Mystical, it has cut the Church asunder, not only longitudinally, but also transversely. For it has sundered Church Militant here from Church Ex pectant and Triumphant there, hurling the beloved departed so far away that the gulf between the living and the deed is bridgeless, that all communication is gone, and that neither can give the other the charity of its prayers. Of the other the charity of its prayers. Of the other than all the torments that can be felt or conceived in this life."—

Venerable Bede.

Out the other than all the torments that can be felt or conceived in this life."—

Venerable Bede. God upon Thy throne, must not ever Thine Heart have been filled with amazement, as, to Thy listening ear, the voice of Thy needy children's prayers for each other died away into

"It decomposes the organic Chris tian creed, and holds out in its hand the poor disjecta membra of the once fair flower, that the world may admire its death. It lays hands upon the ancient Apostolic three-fold ministry. slays the Bishop and the deacon, and, at last, leaves the world without even a priest.

"With boisterous might it has divided religion from aesthetics, and has then proceeded to deprave architecture and to trample ecclesiastical

fine arts under its feet. . . . It has gone down with its bosom to sweep hell away: nay, in its Unitarian form it has even mounted to the throne of God Himself, and has there disintegrated and separated the Holy Trinity. slain the Holy Ghost, destroyed the Son, and left the Father alone upon His Throne.

"Behold Catholicity! a Life issuing from God; an organizing, centralizing, harmonizing, constructive and beautifying Force! And behold, too, Protestantism, them other of uncomeliness, a disorganizing, decentralizing, disruptive, and destroying power One cannot but admire its might and its daring. Its work on the slopes of But. time is, indeed, a mighty work. gentlemen, it is a ghastly work."

CHARITABLE BAZAAR.
To be Held in Stayner 3rd, 4th and 5th

To be Held in Stayner 3rd, 4th and 5th January, 1893.

Rev. Father Moyna, the zealosu pastor of Stayner, takes this opportunity of notifying the many persons to whom he has addressed Books of his Bazaar Tickets that he expects them to make their returns without further delay. He has gone to considerable trouble in keeping lists of the names and addresses of all parties to whom tickets have been sent, as well as those who have either sent him money or returned his tickets. He is accordingly in a position to charge up all unreturned tickets to those parties from whom he has not heard. Kindly therefore send him the money or return the tickets on or before 1st January, 1893.

Minard's Liniment is used by Physicians.

THE CATHOLIC WRITER.

A Thoughtful and Able Preacher Gives His Views on the Mission of the

Rev. William Barry, D. D., one of the foremost Catholic preachers in England and a deep student, lately de-livered an address on "The Catholic Writer" which is worth recording. He says: The power of the press consists in the knowledge-or even in the ignorance cunningly disguised as knowledge—of those who write in it multiplied into the number of those who read them. Its purpose should be the greatest enlightment of the greatest number; so that, while we enjoy a free constitution, we should not de-generate into what Burke has denounced as a "frantic democracy, and that while art and science create a sound material civilization, the Christian faith may carry it up to divine and everlasting heights. But can we maintain that literature, among Catholics, has a recognized position, or is a career in which we should recommend even a man of genius to embark with any confidence? A Catholic man of letters who should devote his services to Catholics alone, would fail disastrously. Even those who, with private means, or earning their bread else-where, contribute to our journals, magazines and other literary enterprises, do so at a dead loss, for the most part. They give in a spirit of self-sacrifice what they cannot always spare. Others who must live by their labor fall silent and turn their attention to pursuits which will reward them; while the cheap or gratuitous work alone, encouraged under the present system, fills our catalogues with productions the economic value of which it would be difficult to estimate in any market. Are these things not true? or will it be said that I am ex-aggerating? I appeal to publishers, editors and authors to bear witness if my contention is unsound. Now, I am well aware that literature is no mere mechanical art; that genius is born and not made, nor soon recognized even where it really exists; and, though I am not talking of genius, but of the more discernible thing called talent and average literary power, still I say that Catholics

HAVE NOT DONE THEIR DUTY by it, and that it is the audience, not the teachers, who are wanting. What is -that few among us have realized the changed conditions under which religion must be preached to the world, from the good old days when it required nothing but a church with a pulpit in it? That we still believe in fighting modern artillery with bows and arrows? That knowing it to be the business of the clergy to explain or defend the great truths of religion, natural and supernatural, we go on to argue most illogically that it is not the business of anyone else besides the clergy? And even the clergy them selves, are we not apt to think that the sermon and the catechism will afford hem all the vantage ground they can possibly desire, and that "literature is, at the most, an ornament of their profession, a passtime, or a superfluous

What do I ask for Catholic writers? Recognition, first, as exponents of saving truths, religious, philosophical, scientific, political and social. Recognition from their own ; and with recognition, honor and support. All his we could give, were our fifteen millions at home and abroad of one nind in the matter. The many should be taught to realise their obligations; neditate whether any more necessary or more fruitful employment can be found for their riches than in establish ing the Catholic press. There can be no doubt on this head. The Catholic press-I do not mean books exclusively or mainly, which again, I say, is the outward visible form of the Catholic writer-is, in our day, and will become nore and more as education spreads the great religious order, the most effective propaganda, the instrument of expansion and progress, and an in-dispensable state and condition of life in the Catholic Church. We have had, and still have with us, contemplative orders, preaching orders, missionary orders. Why should I hesitate to avow

that THE CATHOLIC WRITER who lives worthy of his vocation is a once a contemplative, a preacher and a missionary? This is what I would n missionary? This is what I would put before you with all possible earnestness regarding the claims which, in my judgment, our writers may fairly insist upon as their due from us. But in what colors shall I paint their prospects? What has the future in store for them? Can I hold out any hopes that they will win that honorable place and the rewards, either of influ ence or of competence, to which I be-lieve they are entitled? Were I to argue simply from the record, I should feel by no means hopeful. There has been much earnest work done at the cost of private sacrifices which has had small recognition, and that when the great public had given the signal, but seldom before.

Religion is not a matter of inherit-ance, but of faith. And, therefore, the Catholic writer has a prospect in front of him which abounds in hope. Is it not high time, then, to spread the best literature we possess, to stimulate and reward exertion in so fruitful a province, and to wake from the sleep of futile and antiquated ideas? Again, the growing weakness, presaging near defeat, of materialistic and agnostic science in the presence of deadly superstition, does it not announce that the era of blank unbelief is passing

away? Who shall occupy the room it is leaving? Every one of our writers who can, in this critical time, expound with force and freshness, in a lang level to the common, yet not vulgar, mind, any principle of religion, of philosophy, of moral or social science, will be helping to scatter the darkness into which millions have gone down for want of such teaching. Reward from his own side, or perhaps from

any side, he may not receive. But if he has light, IT IS HIS DUTY, and it must be his recompense, to spread it where he may. If St. Augus tine has taught many centuries, and Cardinal Newman a whole generation, t was not because the one was Bishop of Hippo and the other Cardinal of St George, but because they were New man and Augustine, with the Catholic Church behind them to secure their freedom by guarding them agains error. The greatest name in Catholic literature, if it is not Shakespeare, is Dante. Can we say, then, that only the clergy need concern themselves to show forth religion in its most taking form? The layman of to-morrow wil be trained in our schools, the pries in our seminaries. If literature is to flourish, the roots of it must be planted in both these wide fields. Would it not be a grand thing if from the begin ning it were admitted on all hands that the career of a Catholic writer is not only honorable, but worthy of reward that it can be made such only by the multitude of Catholic readers, eager and willing to accept what he offers them, and prepared to pay a price for it, as they are prepared without grudging to support Church and school now? It depends on Catholics themselves, on the wage-earners in this democratic time who can spend their earnings how they will and where they will—on them it depends whether we shall have a literature not unworthy of the faith and of the nation we would win back to the taith. Numbers are not wanting to us, nor material resources, nor talent, nor industry in those who possess talent. Why, then, should we fail? We shall not fail. But, if we are to succeed, I affirm that literature must

Furgatory as Viewed by the Holy Fathers of the Early Church.

be recognized amongst us as a sacred

calling, with its own place and pre-rogatives and a befitting sustenance.

"The venerable prelate coming prays over the dead body."—St. Dion ysius, disciple of St. Paul.

"By punishment after death men must expiate every sin, even the least, before they can enter heaven."— St. Clement, A. D., 200.

"All souls are purged by the pun-ishment of fire before they enter into bliss, unless they are so pure as not to stand in need of it."—Origen, A. D.,

253.
"There be some which after their death may have absolution of their lighter offences, in the debt whereof they passed out of life, either after just punishment for the same suffered or else through the prayers and alms of their friends, with the celebration of Masses."—St. Jerome, A. D. 420. "The amending fire."-St. Augus

"The fiery sword." - St. Ambrose "Why dost thou gather the poor people to come to thy friend's funeral Why desirest thou the priests to pray for his soul? The answer, I am sure will be that thou dost these things to provide for his rest and to mercy and favor at his Judge's hands.

—St. John Chrysostom.

"Purgatory fire will be more intolerable than all the torments that can

" It (purgatory) will be more griev

ous than whatever a man can suffer in this life."—St. Augustine. "In the liturgy, we mention the faithful departed to pray for them." St. Cyril of Jerusalem.

The Children's Enemy.

Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip disease, etc. Consumption is scrofula of the lungs. In this class of disease Scott's or me numes. In this class of disease Scott's Emulsion is unquestionably the most reliable medicine nedicine.

medicine.

MILBURN'S COD LIVER OIL EMULSION
with Wild Cherry and Hypophosphites
builds up and strengthens the entire system.
LITTLE MEN AND LITTLE WOMEN some-times suffer from worms. Low's Worm Syrup is very highly recommended as a

oure.
Dr. WOOD'S NORWAY PINE SYRUP cures Conghs, Colds, Asthma, Bronchitis, Hoarse-ness & Consumption if taken in time.



SPREADS ITS GOOD NAME. &

SPREADS ITS GOOD NAME. 6

St. Edwards College, Austin, Tex., April 22, 1892.

I can have no doubts as to the virtue of l'astor Koenig's Nerve Tonic, for I have recommended its use where persons are afflicted with diseases of the nervous system and in every case the result was such that my own confidence in this medicine was confirmed and its good name spread in the respective locality.

NAMHERST, O. February 28, 1891.

For over 2 years I had c. Jeoptic fits several times a month. Since I used Pastor Koenig's Nerve Tonic I have not had an attack. The medicine is very good.

AUGUSTA DRAVES.

Rev. Father B. Goosens, of Maple Valley, Mich., knows of a case of St. Vitus' dance which was cured by two bottles of Pastor Koenig's Nerve Tonic.

A Valuable Book on Nervous Dis-

A Valuable Book on Nervous Discasses and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75, 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, London, Ontario.



Mrs. Anna Sutherland

Goitre From her 10th 40 Years great suffering. When she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla And is now free from it all. She has arged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good. HOOD'S PILLS Cure all Liver Ills, Jaundice,

MASS WINE.

WILSON BROTHERS

LONDON, ONT.,

Have just received a direct importation of
the Choicest and purest Mass Wine,
which will be

OLD AT REDUCED PRICES. They hold a certificate, attesting its purity, om Rev. Emmanuel Olea, Vicar-General the Archdiocese of Taragona. The rev. e gy are respectfully invited to send for upple.

NOTICE IS HEREBY GIVEN

That at the next session of the Parliament of Canada, application will be made for an Act to incorporate the society known as "The Grand Council of the Catholic Mutual Benefit Association of Canada," the objects of which society are to unite fraternally all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to establish, manage and disburse a benefit and a reserve fund, from which a sum not exceeding two thousand dollars shall be paid to each member in good standing, his beneficiary or legal representatives, according to the constitution and by-laws of the society.

LATCHFORD & MURPHY.

Solicitors for Applicants.
Ottawa, October 20th, 1892. 735-9.

WILSON & RANAHAN

GROCERS.

265 Dundas St., near Wellington.

NEW TEAN—Ceylons, Congous, Japans,
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NEW COFFEES-Chase & Sanbourne and New CURRANTS, Raisins and Figs.

Finest and Cheapest Goods in London

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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.
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THE DOMINION Savings & Investment Society

DIVIDEND No. 41.

NOTICE IS HEREBY GIVEN THAT A dividend of three per cent, upon the haid up capital stock of this Society has been declared for the current half year, and hat the same will be payable at the offices of the Society, opposite the City Hall, Richmond street, Landon, on and after the 2nd day of January, 1893.

The tran-fer books will be closed from the 19th to the 21st December instant, both days inclusive.

H. E. NELLES, Manager. London, Dec. 15th, 1892.

Snaps for Santa Claus.

Silk-finished Braces.....

Fancy and Plain Night Shirts of Every Description.

PETHICK & McDONALD, 393 Richmond Street. ONTARIO STAINED GLASS WORKS.

STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 484 RICEMOND STREET; R. LEWIS.

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Send 25 ets. and get a copy of Heasigers' Home Almanac for 1893.
THOS. COFFEY. London, Ont. Also to be had from our travelling agents.

Why allow your gray hair to make you look prematurely old, when by a judicious use of ROBSON'S RESTORER you may easily restored to the primitive colour of your hair and banish untimely signs of old age?

Not only does ROBSON'S RESTORER restore the original colour of the hair, but it further possesses the invaluable property of softening it, giving it an incomparable lustrowth, at the same time preventing its falling out and preserving its vitable, and the property of softening it, and the property of softening it, giving it an incomparable lustrowth, at the same time preventing its falling out and preserving its vitable, and preserving which are not to dyes. monials from SEVER-any other eminent marvellous efficacy STORER. at 50 cts per bottle LE, Chemist, D GHASS CUT. BEVELED. ISHING COMPANY

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