

## BABY TORTURED BY ITCHING RASH

Face and Feet Covered—Rash Broken and Would Cry Until Tired Out—"Cradle Cap" Added to Baby's Torture—Tries Cuticura Soap and Cuticura Ointment.

### IMMEDIATE RELIEF AND SPEEDY CURE

"My baby was about nine months old when she had rash on her face and feet. Her feet seemed to irritate her most, especially her heels. They would cause her to be broken of her rest, and sometimes she would cry until she was tired out. I had always used Cuticura Soap and Cuticura Ointment, and I thought I would give them a trial. The improvement was noticeable in a few hours, and before I had used one box of the Cuticura Ointment her feet were well and have never troubled her since. I also used it to relieve what is known as 'cradle cap' from her head, and it worked like a charm as it cleansed and healed the scalp at the same time. Now I keep Cuticura Ointment on hand in case of any little rash or insect bites, as it takes out the inflammation at once. Perhaps this may be the means of helping other suffering babies. Mrs. Mattie Currier, Thompson, Me., June 9, 1906."

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### CUTICURA REMEDIES

Consisting of Cuticura Soap Ointment and Pills.

A single set is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly humors, eczema, rashes, and irritations, with loss of hair, from infancy to age, when all other remedies and even the best physicians fail. Guaranteed absolutely pure. Complete External and Internal Treatment for Eczema, Itch, Scald, and other skin diseases. Cuticura Soap, Ointment, and Pills, are sold in every drug store, or by mail, for \$1.00 per set. Write for Free Booklet on Skin Diseases. Cuticura Soap Co., Boston, Mass.

### THE FIRST LIGHTHOUSE.

It Was Built on the Island of Pharos, Near Alexandria.

The first lighthouse ever erected for the benefit of the mariners was that built by the famous architect, Sostratus, by command of Ptolemy Philadelphus, king of Egypt, between 285-247 B. C. It was built near Alexandria on an island called Pharos, and there was expended upon it about 800 talents, or over a million dollars.

Ptolemy has been much commended by some ancient writers for his liberality in allowing the architect to inscribe his name instead of his own. The inscription reads, "Sostratus, son of Dexiphanes, to the protecting deities for the use of seafaring people." This tower was deemed one of the seven wonders of the world and was thought of sufficient grandeur to immortalize the builder.

It appears from Lucian, however, that Ptolemy does not deserve any praise for his disinterestedness on this score or Sostratus any great praise for his honesty, as it is stated that the latter, to engross in after times the glory of the structure, caused the inscription with his own name to be carved in the marble, which he afterward covered with lime and thereon put the king's name.

In process of time the lime decayed, and the inscription on the marble alone remained.



The Sleeves of a Cuff Shirt

Any Cuff Shirt looks better on you than any ordinary shirt. One reason is the careful tailoring of Cuff Sleeves. There is room enough under the arms so the sleeve won't bind—yet there's no ugly bunch at the shoulder point. Shaped to standard patterns that suit every build of man—but to varied lengths so YOU can surely be fitted perfectly. Made for ease, for fit, for service in every style and fabric like. You get bigger money's worth when you

**Demand the Brand**  
(In red script below the neckband.)

**MAKER'S MARK**  
BERLIN

**MINARD'S LINIMENT**  
Use Big 6¢ for natural discharges, inflammation, irritations or ulcerations and to relieve Rheumatism, Painful, and not astrigent, or polypoid. Sold by Druggists, or set in plain wrapper by express, prepaid, for \$1.00, or 25¢ per bottle. Circular sent on request.

Minard's Liniment cures Distemper

## VALUE OF EXAMPLE

SELF-DENIAL AND RESTRAINT OUR DUTY TO OTHERS.

### REASONS FOR SELF-SACRIFICE

Christians Must Take Care Not to Offend—Questions of Ritual—Non-essentials of But Little Importance—Every Man a "Crooked Stick"—More or Less—Pour Oil on Troubled Waters.

Entered according to Act of Parliament of Canada, in the year 1907, by Frederick Dyer, Toronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., April 7.—In this sermon the preacher teaches the value of self denial and the importance of restraining ourselves from indulgence in the pleasures of the flesh. The text is I Corinthians viii, 13, "If meat make my brother to offend, I will eat no flesh while the world standeth."

Corinth, beautiful Corinth; Corinth with thy legends of ancient times; Corinth the great business ganglia, or the nerve centre of two continents, for there the merchantmen of Europe and Asia exchanged their goods; Corinth with its Acro-Corinthus rising 1,300 feet high, crowned with a flaming fortress, called the Gibraltar of the east; Corinth with its great amphitheatres, where men fought with men and where the gladiators' blood mingled with the blood of the savage beasts slain in demonic struggles; Corinth with its Posidonium, where the famous isthmian games took place, from which arena Paul feathered many of his gospel arrows to drive home his divine message; Corinth with its most famous temple of the old world looming above many heathen shrines—oh, Corinth, beautiful Corinth, on what a glorious and with aesthetic Corinth, no wonder Paul wanted to go and see thee and preach Jesus Christ within thy gates!

The shrines and the idols must have been everywhere when Paul first went to Corinth. They must have been as multitudinous as are the idols to-day in Benares, where temples line the sacred Ganges for miles. These Corinthian idols must have been on every hilltop and in every valley. They must have been in every street and in every home and by every fireside. Idols, idols, idols, everywhere, idols must have been crowding each other in old Corinth for elbow room, even as they did in Athens. Truly Corinth was the home of commerce and literature and art, but it was more than that. It was one of the great ancient Meccas of idol worshipers.

Now there was a very strange Corinthian custom of idol worship which any man who has traveled in the far east can readily grasp, because there you have seen food placed upon the altars as sacrifice to idols. The Corinthian priests at stated times of the week would kill cattle and sheep and lay certain parts of the dead bodies of these animals upon the altars of their idols. There they were allowed to stay for some four or five hours. Of course that was not long enough time for the meat to spoil. Then this meat was taken to the people and sold to the people. Because this meat was placed upon the shrines of the idols it was looked upon with prejudice by many people and had to be sold in the Corinthian markets at a very reduced rate. Now, Paul was a man of great unquenchable common sense. He said practically this: "Here I have to support myself by tentmaking. If I buy my meat cheaper, I can live cheaper, because it will take me less time to earn a living, and I will be able to have more time to preach the gospel. But Paul again said: 'Why should I not eat this meat which once lay upon the heathen altars? It is not tainted meat. I can buy it for half the price of other meat. Yes, while I stay here in the Corinthian capital I will buy this meat and eat this meat, because it is just as good and wholesome and the cheapest of all meats.'"

But in that Corinthian capital there were a lot of very narrow minded Christians. Their minds were so narrow and their souls were so bigoted that they were always ready to place the magnifying glass to their eyes and find fault with the non-essentials and make it loom up before them as a huge mountain of error. These narrow minded bigots had a genius for splitting hairs. They could argue for days and weeks upon a simple trivial question, and they rose up in protest against Paul buying and eating the meat from off the heathen altars. "Why," I can hear them say, "Paul, if you eat that meat you are practically an idol worshiper. You are the same as one who bows in worship at the shrine of the notorious Venus. You are just as bad as any of these idolatrous priests." "All right," says Paul; "if you look at it in that way, I will stop eating the sacrificial meat. I am not going to stop because it is wrong for me to eat it, but I am going to stop because some of you Christians believe it to be wrong. I will not be a spiritual stumbling block to any man." Then Paul writes these words of his text: "Wherefore if meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." Oh, you ever know a man to take a wiser stand for Christ than did Paul in that sentence? Can we not be just as true and as faithful in yielding in non-essentials for Christ's sake as was Paul when he yielded to the scruples of the ancient Christians in old Corinth?

Now let us try to analyze some of the characteristics of Paul's character which this decision indicates. In the first place, I would remind you that Paul was a gospel evangelist, who made every thought, every act, every desire of his body, mind and soul, converge to the one purpose of preaching Jesus Christ to the world and of bringing sinful men to bow at the cross of Christ. He was not a conscienceless dervish upon the great sea of humanity to be driven about by every stormy wind and to be beaten off his course by every diverging current. When a principle was at stake,

you could not swerve Paul from his course. There never was a gospel preacher who heaved closer to the straight line of truth than did this man Paul.

Come, let us look a little closer at this resolve. Do you suppose Paul personally liked to eat this meat from off the heathen altars? I think not. Would you have liked to eat it? No; you would not have desired to eat that meat than you would like to eat the flesh of some animal killed in a Spanish bullfight. That was the way, I think, Paul felt when he looked upon the meat which was taken off the heathen altars. I do not believe he could divorce that meat from its vile associations. Neither could you.

When Paul saw that meat, there loomed up before him the beautiful Greek temple dedicated to the worship of Venus. That worship was the most bestial and loathsome and immorally corrupt of any temple in the east, paralleling the worship of Astarte in the west. So corrupt was this worship that for centuries the name of a Corinthian was a synonym for debauchery. But, though every refined sensibility of Paul revolted from touching that idol meat, I think I hear Paul say as he looks at it: "Paul, you do not want that meat, but remember it is not tainted. It will give strength of muscle and of brain. Remember, Paul, if you buy this food cheaper there will be less need for your long hours now devoted to tentmaking, and then you will have longer time to preach the gospel. So Paul stifled every personal repulsion which he might have in order to be able to spread the gospel further and preach Jesus Christ to the people of Corinth. Even in his food he economized in order that he might become a flaming evangelist. Oh, my brother, are we consecrating our pocketbooks, our whole lives, our every desire, to bring the message of the cross nearer to the hearts of men, as Paul did in the market place of Corinth?

But was Paul was not like a spiritual weathercock, easily turned this way and that by every popular wind, my text proves that he would change when there was sufficient reason. Paul was ready and willing to yield about non-essentials if thereby he could win the good will of his fellow men and by that good will make men more willing to heed his message. He was not one of those ecclesiastical sticklers who want to put the whole world into a religious strait-jacket and compel others to think as he thought and do as he did. You know there are some people born in this world who never have any respect for the individuality of other people.

They are so convinced that theirs is the right way to worship God that they demand that their fellow men worship him in the same way, with the same liturgy and using the same hymn book and with the same rites. They say, "If you do not do as I do and wear my ecclesiastical gown and my surplice, hood, cassock and stole, then you are not true Christians." Now, it was men of this kind who were worrying Paul about this trifling of the meat that had been offered to idols. As he told them, an idol was "nothing in the world," and the meat offered to it was not harmed by being offered. But he saw that opposition to them diverted their thoughts from the higher questions of faith and holiness, so he yielded to them, that they might be free to think of the essential things. Some of the questions of ritual that men dispute about are of the same character as this of the sacrificial meat. We may well be as charitable about them as the apostle was.

What is the good of you and I fighting about the apostolic succession of the Episcopal church? What is the good of our fighting about whether a priest should or should not wear a gown in the pulpit? What is the good of entering into an eternal dispute of whether we should have a liturgy in the Presbyterian church or not? I tell you these things are all non-essentials. They are non-essentials. 500 other facts over which the ecclesiastical world is fighting to-day are non-essentials. The longer I stay in the ministry the more I believe that what Richard Baxter wrote over 300 years ago is true. Listen while I read it. "The older I grow the smaller stress I lay on those controversies and uncertainties of the Bible as finding greater uncertainties in them than I first discovered and finding less usefulness where there is the greater certainty. The Creed, the Lord's Prayer and the Ten Commandments now to me as my daily bread and drink, and as I can speak and write over them again and again so I had rather read and hear of them than of any of the school niceties. And this I observed also with Richard Hooker and with many other men." Had Baxter thought to put it in he could have ended that beautiful sentence thus: "And this I observed also with Paul and with many other men."

If I was called to a church where the pastors for generations were accustomed to wear a gown and the people liked it, I would wear a gown. It is a non-essential. If a new church member should come to me and say, "Pastor, the more I study the Bible the more I believe that immersion is the true baptism," I should say: "Very well, come; we will go to a Baptist church, and I will immerse you there." If an Episcopalian should come to me and say, "I believe in the apostolic succession of the Episcopal church," I should say to him: "All right, my brother. You are my brother, though we differ on that subject. I wish you godspeed. I do not care much whether you believe in the apostolic succession of the Episcopal church as long as you do believe in Jesus Christ as the Son of God and you do accept him as your pardoning Saviour." The doctrine of the atonement of the cross we hold to with a viselike grip of Paul. May God help us to let all the non-essentials go.

But there was still another reason why I think Paul said, "I will eat no meat." What might have been a non-essential to Paul in his spiritual life might have been more than a non-essential to some one else. Therefore I think I can hear Paul say to himself when this question came up: "Of course if I give up eating this sacrificial meat I shall have to work harder than I otherwise would. I may have

shorter hours for preaching. I may even have to work at my tentmaking trade when I return home at night. But what of it? Again I say, what of it? I can afford to go to any extent rather than put a spiritual stumbling block in the way of my fellow men. If meat make my brother to offend, I will eat no meat as long as the world standeth." And Paul was right. My brother, are you ready to firmly and unequivocally renounce the throw any spiritual stumbling block in the way of your fellow men?

Certain amusements in themselves are harmless, but those amusements on account of their evil associations may be most pernicious to others, and especially to our young folks as a whole. Theatre-going for you may be harmless, but what are the surroundings of the average theatre? If you as a church elder, if you as a church member, if you as a Sunday school teacher go to the theatre, do you not see that the example you may be setting may encourage some to go who are not morally and spiritually as strong as you are? Do you believe Jesus Christ, if he was upon earth, would ever be seen in a theatre? What would Paul say if you asked him to go with you to the theatre? I know. You know. He would answer: "Nay, if this amusement, like the sacrificial meat, cause my brother to offend, I will abstain as long as the world standeth."

How about the card table and the dance hall? You say they do no personal harm. If you indulge in them, will your personal example do any one else any harm? This Lord's day I have made a most earnest plea for every man, woman and child to come to our next Wednesday night prayer meeting. You know and I know that the most essential meeting of all the church life is the midweek prayer meeting. That young man is going to be at our midweek prayer meeting next Thursday morning on his way to business he opens the paper and reads there of a big dance or progressive euchre party being given in this city. The names of all the guests are printed there. The names of the prize winners are also given. Your name may be among the prize winners. You will then be in the same position as the man who wins a prize at Monte Carlo or at some race track. What will he say? Will he say, "Well, if the prominent men and women of this church stay away from prayer meeting to go to the dance hall and to the card table, I must be more regular at the prayer meetings, for surely if such a condition exists in this church God knows the church needs my prayers." Will he say that, or will he say, "If the social leaders of the church can't put the card table above the prayer meeting, surely I may do the same?" What would Paul do if you asked him to go to a progressive euchre party or to a dance hall? I know. You know. He would answer: "If meat make my brother to offend, I will eat no flesh as long as the world standeth." May God teach us in our amusements not to throw spiritual stumbling blocks in the way of our fellow men.

But there is still another reason why I think Paul refused to eat that meat. When these narrow Christians came to him in protest, I think I can hear Paul say: "Well, who would have imagined a lot of men and women could ever take such a narrow, bigoted view of so trivial an act? Well, if this protest is surely right which says, 'It takes all kinds of people to make up a world.' But I must not be too abrupt and severe with these critics. Perhaps I am just as queer, in many ways as they are in theirs. Now, if I refuse to eat meat in a non-essential, by my example I will teach them to yield their wishes to me in an essential, and thus we will be able to live closer together as a church. Surely we can all afford to sacrifice for each other non-essentials in order that the church of God may be able to work together as a harmonious whole." Was he not wise? If by sacrificing your non-essentials you can teach your fellow workers in the church to sacrifice their non-essentials, then truly the church of Jesus Christ will be some of the best agencies of gospel power which God ever ordained it to be.

I want to tell you that Paul's way of living in harmony with his neighbors and fellow Christians is the only true way to live. Don't let that antagonize each other. When people criticize you and criticize your family and treat you unjustly, do not make an issue of it. The longer I live the more I believe that every man to some extent is a "crooked stick." He does not mean to be "crooked," but he is. You are just as peculiar in your way as your neighbors are in theirs. For God's sake do not eat the idols' meat if it offends them, and thus hurts the influence of the cross of Jesus Christ. Sacrifice everything in your power, yield every right and privilege that you can, in order to pour oil upon the troubled waters of the home, the church and the store and make the roaring billows of hate and bitterness lie down and go to sleep. It is easy enough to stay in the little spout to explode a gunpowder magazine. Only the power of a gospel life can still a Galilean tempest. "If meat cause my brother to offend, I will eat no flesh as long as the world standeth."

Ranjit in New Role. Prince Ranjitsinhji, the famous cricketer, has been selected by the Government of India to succeed to the chieftainship of Nawanagar. The late chief died last August without heirs. Prince Ranjitsinhji's official title now is Jam of Nawanagar. The new Jam is in his thirty-fifth year, having been born on September 10, 1872, in the province of Kathiawar. He was adopted by his uncle, His Highness Jam Shri Sir Vibhaji Ramnaji, K. C. S. I., the elderly Jam of Nawanagar, who succeeded him to the throne after a reign of eight years died, last August. Since that time the interval has been taken up in deciding rival claims. Nawanagar, which has about twice the area of Sussex, is the largest of the kingdoms of Kathiawar under British protection. Its population exceeds 300,000, there is a little army of 3,250, the revenue is about £160,000 per annum.

## Ramsay's Paints

### For Spring Painting.

Whether you are going to "touch up" the woodwork, paint the floors, brighten the porch, or make the whole house fresh and bright as new—get Ramsay's Paints.

There's the right paint—the right tint or color—for every use. Mixed just right—the right ingredients—to wear right and look right.

65 years of paint making have taught us the right way to mix paints. 65 years in business prove that we mix them right.

Write us, mentioning this paper, and receive our Souvenir Post Card Series showing how some houses are painted.

**A. RAMSAY & SON CO. - MONTREAL.**  
Paint Makers Since 1842.

For Sale by James A King, Chatham

**Blessed Privilege.**  
Daughter—What do you ask of me? That I shall marry Mr. Richhouse, that old fool? Never! I hate him! I loathe him! Mother—But, dear child, you can tell him all that as soon as you are married to him.

**More Trouble With the Language.**  
"He's a steady drinker, isn't he?"  
"He's a drinker, all right, but he's never steady."—Cleveland Plain Dealer.

**ENGLISH SPAIN LINIMENT** removes all hard, soft or calloused lumps and blisters from horses, blood spavin curbs, splints, ringbone, swellings, stifles, sprains, sore and swollen throat, coughs, etc. Save \$50 by use of one bottle. Warranted the most wonderful Blemish Cure ever known. Sold by W. W. Turner.

**At the Breakfast Table.**  
"What a lovely morning!" said mother as she seated herself behind the coffee cups. "And yesterday the weather man prophesied rain!"  
Bobby (aged four)—The newspapers don't always know what God's going to do, do they, mamma?

**When a teacher finds a roguish pupil studying real hard he always feels the bottom of his chair before he sits down.**—Exchange.

**ITCH, Mange, Prairie Scratches** and every form of contagious Itch on humans or animals cured in 30 minutes by Wolford's Sanitary Lotion. It never fails. Sold by W. W. Turner.

**Jury Disagreed.**  
Syracuse, N.Y., April 12.—The jury in the United States court in the case of the Government against the New York Central Railroad, charged with giving rebates to the General Electric Co. at Schenectady, reported yesterday afternoon that it could not agree and was discharged.

## PATERSON'S

### COUGH DROPS

Quick relief and certain cure for coughs, colds, sore throat and all irritations of the throat and lungs. Sold by all druggists. Do not let the three-colored band on the red and yellow box.

**THEY WILL CURE**

# COMING!

THE REPRESENTATIVE OF  
**PROF. DORENWEND,**  
OF TORONTO.  
With his Famous  
**Hair Goods Styles**  
Will Be At  
**GARNER HOUSE,**  
CHATHAM.

**On Wednesday, April 17th, 1907.**

Are you bald or is your hair thin and faded? If so your personal charm is leaving you. You can overcome it, though, by using one of Prof. Dorenwend's Art Hair Constructions. They improve your looks and add to your health. Ladies' Full and Half Wigs, Switches, Wavy and Plain Pompadours, Transformations, Pin Curls, etc. GENTLEMEN WHO ARE BALD SEE

**PROF. DORENWEND'S TOUPEES AND WIGS.**  
None so good, made to fit, match, wear and give a younger appearance over \$5.00 in use. Won't you become one of the happy throng. It doesn't cost much. Call and witness a free demonstration, but come early.

**The Dorenwend Co. of Toronto, Ltd.,**  
103 AND 105, YONGE STREET.

General Change of Time on Oct. 14th GRAND TRUNK WEST	
8.30 a.m. for Windsor, Detroit and intermediate stations, except Sunday.	
12.32 p.m. for Windsor and Detroit.	
4.18 p.m. for Windsor and Detroit.	
4.24 p.m. for Detroit, Chicago and west.	
International Limited daily.	
1 Mixed 2.30 p.m.	
EAST	
8.37 a.m. for London, Hamilton, Toronto and Buffalo.	
2.00 p.m. for London, Toronto, Montreal, Buffalo and New York.	
5.18 for London, Hamilton, Toronto, Montreal and New York.	
12.30 p.m. for London and intermediate stations Daily except Sunday. * Daily.	

CANADIAN PACIFIC	
7 a.m. for London, Toronto, Winnipeg, Calgary and all Pacific Coast points.	
1.18 a.m. Fast Express for London, Toronto, Montreal, St. John, Boston and all West Coast points, also Winnipeg, Calgary and Pacific Coast points.	
1.23 a.m. for Detroit, Chicago, St. Paul and all points north, south and west.	
1.33 p.m. for Detroit, Chicago, St. Paul and all points north, west and south.	
3.32 p.m. Fast Express for London, Toronto, Montreal, St. John, Boston and all points east also Winnipeg, Calgary and Pacific Coast points.	
* Daily except Sunday. * Daily.	

### THE WABASH SYSTEM

Wabash trains leave Chatham:

#### WEST BOUND

No. 1, 6.25 a. m. for Detroit, Chicago and St. Louis.  
No. 3, 1.07 p. m. Solid train for Detroit and St. Louis.  
No. 5, 9.38 p. m. Solid train for Detroit and Chicago.  
No. 9, 1.13 a. m. Fast Mail for St. Louis and Kansas City.  
No. 13, 1.25 p. m. for Detroit and Chicago.

#### EAST BOUND

No. 2, 12.23 p. m. for St. Thomas, Aylmer, Simcoe, Niagara Falls, Buffalo, New York and Boston.  
No. 4, 1.19 p. m. Fast train for St. Thomas, Buffalo, New York and Boston.  
No. 6, 1.32 a. m. for St. Thomas, Buffalo and New York.  
No. 8, 2.49 p. m. Fast Mail for Buffalo and New York.

## GRAND TRUNK RAILWAY SYSTEM COBALT SPECIAL

A Solid Train of Vestibule Cars and Pullman Sleepers, leaves Toronto daily at 9.00 p. m.

Arrives in Cobalt 8.45 a. m.

Arrives at New Liskeard at 9.15 p. m.

Cobalt is the richest Silver Mining Camp in the World and well worth a visit.

### ONE WAY SECOND CLASS COLONIST TICKETS

On sale daily until April 30th to points in British Columbia, California, Montana, Colorado, Washington, Oregon.

For full information as to rates and routes call on W. E. Rispin, C. P. and T. A., 115 St. John St., Chatham. J. C. Frickard, Depot Agent.

J. D. McDonald, District Passenger Agent, Toronto.

## WABASH

### Special Excursions to the Pacific Coast During Season of 1907

From April 27th to May 18th the Wabash will sell round trip tickets (on certain dates) at greatly reduced rates, to Los Angeles and San Francisco, Cal., good to return until July 31st, 1907. Tickets good to stop over west of Chicago and St. Louis.

For rates, dates, routes or information apply to your nearest Wabash Agent, or J. A. Richardson, District Passenger Agent, North-east corner King and Yonge Sts., Toronto, and St. Thomas, Ont.

W. E. RISPIN, City Pass. Agent.

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