

PASTORAL LETTER OF THE ARCHBISHOP OF HALIFAX

Cornelius, by the Grace of God and favor of the Apostolic See, Archbishop of Halifax:

To the Clergy, Religious Orders and Laity of the Diocese: health and Benediction in the Lord.

Dear Beloved,—Devotion to the Most Sacred Heart of Jesus should appeal very strongly to the finest feelings of our nature, and excite in us the most tender love for, and confidence in our Blessed Lord. We do not in this devotion separate, as it were, the Sacred Heart of Jesus from His divine Person, although, for special reasons, we direct our adoration towards it. It is because it is the heart of the Man-God that it becomes an object of worship; but in that worship are included the Divinity and entire humanity of our Lord. We look upon the Sacred Heart of Jesus as the symbol and pledge of His love for sin-placed souls; and in adoring it we place before our minds our Lord in His most winning aspect,—that of the ardent lover of our souls.

His love claims and will win ours, unless our hearts be dead to every sense of gratitude, and to every noble emotion. Love begets confidence, and thus devotion to the Sacred Heart engenders the requisites of friendship between ourselves and our Redeemer, viz., love and confidence.

If St. Paul could say—"Every creature groaneth and is in labor even till now" (Rom. viii 22), how much more applicable are the words to-day? On all sides a groan of despair, or a cry of fretfulness, or a sigh of discontent, or a curse of hate from the lips of tolling masses, is heard. A note of sadness runs through all modern literature, and a tone of pessimism pervades all conversation. And yet men wildly and vehemently proclaim that of all ages this is the best, most prosperous, most civilized, most highly favored.—Many, whilst making this childish boast, bear hearts filled with envy, and soured by disappointment; others, who make it when fortune smiles, grow desperate in adversity and drop idly by the way side as the heedless mass presses on in feverish pursuit of perishable goods. Still others, the possessors of ill gotten riches, cursed by those whose life-blood they have coined into dollars, envied and hated by those whom they have successfully outwitted in speculation, tormented by daily fears and threats of violence, proclaim the superiority of this age, and straightway foolishly seek a refuge from its cares, and rest for their troubled spirits, in the cowardly act of self-destruction.

In this age, and in this country, we have, indeed, many advantages not vouchsafed to past generations: yet the happiness of individuals, of families, of communities, is, as a rule, less real and uplifting. Material comforts and conveniences, with such delights as they may afford, abound; but intellectual pleasures of an ennobling nature are, to a large extent, unknown and undervalued. The attainment of physical development and bodily vigor appears to be the primary aim of Colleges and Universities; such superficial literary and historical training as they are capable of imparting, a very secondary one. Hence, we have a generation of trained athletes with vague ideas of the realities of life, its duties and its responsibilities; and more deplorable still, with just enough of intellectual education to unfit them for mechanical and industrial occupations, and to engender vanity and a belief that they are learned.

Whilst then an abundance of healthy blood courses through the veins of the body, the soul is left to die of anaemia, or bloodlessness. For the soul, though an immaterial and spiritual substance, requires its food no less than the body. Truth, whether in the natural or supernatural order, and the grace of God, constitute that food. Vain speculations and theories which take no account of the supernatural when considering the origin, the history, and the destiny of man, retard, instead of developing, the growth of the intellect, because they cannot lead to truth. They but tend to weaken and waste the energies of the intellectual faculties, and to induce mental blindness. Our little children, who have been properly instructed in the Catechism, although they may have never heard of the laws of Nature, have a fuller measure of natural truth, and an incomparably clearer idea of the object and end of Creation than the most learned of those who live "without God" in the world. This is no silly exaggeration, no unweighed expression, though many, even Catholics, will think it is; it is no juggling with terms: in the plain meaning of words it is, as we shall show, a fact. Let us realize once for all that truth is from God, is in God. Apart from Him or in contradiction to Him there is no reality, no truth, natural or supernatural. "In Him we live, and move, and are." (Acts xvii, 28) The material world is the result of an act of His supreme will. The laws which have moulded and fashioned the primordial elements into their present state and form are the outward manifestation of the essential forces with which He endowed these elements, and which, under His directing and governing providence, were to eventually fit them as a dwelling place for the human race. Not by hap-hazard, nor merely by the constant working of blind forces, have the mountains been uplifted, harbours formed, inland seas and mighty rivers prepared as highways of commerce, watersheds constructed, and mineral deposits precipitated in rock-guarded

pockets. All these are results foreseen and intended by the Creator, who gave existence and impulse to these forces; designed the plan, traced the lines, and fixed the bounds of their evolution. All research which leaves out of consideration this connection of God with, and eminent over, the laws of Nature, is ever and inevitably at fault. It is an abuse of terms to call such research science, yet so loose is the manner of speech, so shallow the scholarship, so vague the understanding of terminology prevalent in modern literary circles, that the sacred word science is applied to all studies which investigate facts and phenomena without reference to their final cause. Now, science is the knowledge of things through their ultimate or highest cause. Hence, Geology, Biology, and kindred branches of study, inasmuch as they confine their investigations to and round their deductions on observed and observable phenomena, assuming that from all apparently identical physical conditions similar effects necessarily follow, are in no true sense of the word sciences, their votaries are not scientists, and their conclusions, whilst at times true, are not scientific facts. If a unit be overlooked in adding up a row of figures, the sum obtained is not correct, despite long hours of patient labour; so, too, if one factor be eliminated from the forces at work in some specific case in Creation, the conclusion deduced will be at variance with the truth. Now, all so-called physical sciences omit the concurrent and guiding action of God, who is ever working in and through secondary causes. Hence their conclusions, whilst plausible, are not always true, and are never certain. Metaphysics and Mathematics alone in the natural order can beget certainty of conclusion. Were this truth kept in view, we should hear but little of a conflict between science and religion. If men are earnest in the pursuit of truth, even in the purely natural order, they should first be thoroughly grounded in Metaphysics; they will then possess a touchstone by which to test the value of their deductions in other branches of learning.

For Catholic apologetics a Metaphysical training is essential. Geology has ceased to frighten the timid; the years of the world, whether many or few, are a matter of indifference. Centuries ago St. Augustine dismissed the subject and ended all controversy by saying—"The seventh day still endures." History has no terrors for the moderately instructed. Biology is now the pet weapon of the enemies of the Church; by it the direct creation of man by God is assailed. So plausible are the arguments advanced, so apparently scientific are they, that some defenders of the truth have sought refuge from their consequences by admissions which, far from strengthening the Catholic position, materially weaken its line of defence. A proposition may not be opposed to any dogma of Faith, and yet be untenable, either because it is demonstrably false, or because its consequences would be destructive of known truths. Now, one fairly conversant with the science of Metaphysics can prove with absolute certainty that there is an essential, not merely an accidental, difference between the human soul and that of the brute. He can prove that the former is a spiritual and immaterial substance, endowed with intelligence and free will, not developed nor evolved, nor emanating from any pre-existing subject, but a distinct and direct creation of the Omnipotent. No theory inconsistent with this conclusion, or its logical consequences, can be admitted, no matter what phenomena of Biology or Physiology may seem to support it, for truth cannot be opposed to truth. Since the Metaphysical conclusion regarding the soul is certain, any opposing theory, resting on biological phenomena which are dependent for their certainty on the verification of a thousand natural conditions—so to say nothing of the eminent dominion of God—must be revised and brought into harmony with the demonstrated truth. Catholic apologists should bear in mind that in this conflict it is not their Faith, but the enemy's theory which is on trial—that science is true, not, as the semi-educated proclaim, with the burrowers in matter—and by it the value of the enemy's theory is to be tested. What contradicts a Metaphysical truth cannot be true. Pure science is with the defender of Catholic truth; but to use it successfully for defensive and aggressive purposes he should be a graduate in a thorough course of Metaphysics.

Owing to a very general ignorance of this ennobling science, and to the slipshod style of speech by which physical phenomena are called "scientific" facts, the Faith of many is weakened, and well-meaning defenders of the truth are frightened into admissions which only increase the difficulties of defence. To lessen the thought of the age with the principles of sound Philosophy should supersede the unprofitable task of tilting against unscientific theories, by methods equally unscientific. The Catholic child knowing and believing the great truths of Religion, has a grasp of the connecting link between the Creator and the created more sure and firm than the brilliant theorizer, and consequently has a fuller measure of natural knowledge.

Whilst science, then, properly so called, is little known, or honored in our day, the various branches of physical study are ardently pursued and investigated. Hence, our generation in thought, and speech, and feeling, has little of the spiritual and intellectual sense. Its temperament and its

tendencies are alike material; its life has no horizon beyond the grave; its pleasures and its aspirations are bounded by death; its happiness such as may be derived from the good things of the world. Knowing as we do, the vicissitudes to which all earthly goods are subject, can we wonder that those who seek their happiness in them should be restless, and weary, and sad? Felicity can be no more unchanging than its object. One only object is immutable and everlasting; it only is fitted to be the supreme and final good of an immortal soul. We have been made for God, and our hearts will be unquiet until they rest in Him.

But to reach up to Him, to be imbued with His spirit, we must exchange the pleasures of a worldly life for the sweet burden of the Cross, and for the pride of undisciplined hearts for the humility of Nazareth. The cure for human ills is the same to-day as when our Lord walked amongst the children of men. With infinite love and compassion He calls out now as then: "Come to me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest for your souls. For My yoke is sweet and My burden light." (Matthew xi, 28-30)

Yes, in meekness and humility of heart we shall find rest for our souls; and in bearing the yoke of Christ, that is, by observing His law, our labors will appear easy, and our burdens light. The Sacred Heart of our Lord is thus placed before us by Himself as an object for our consideration, and our edification; its virtues are to be imitated if we would find rest and peace. Now, as then, "every creature groaneth and is in labor," and Holy Church ever faithfully reflecting the Spirit of her divine Founder and Spouse, fosters, and seeks to propagate, devotion to the Sacred Heart of Jesus as a most efficacious means of freeing souls from the bondage of materialism, and of uplifting them to a higher plane of intellectual and spiritual life.

With this object in view, our Holy Father the Pope has made a call to all mankind to consecrate themselves, by a positive act of the intelligence and the will, to the Sacred Heart of Jesus. It is but an echo of our Saviour's call—"Come to me, all you that labor, and are burdened, and I will refresh you." We are invited to lay the burden of our sins, our sorrows, and our tears, at the feet of our loving Saviour, to cleanse our souls by true repentance in His saving blood, to contemplate His adorable Heart filled with pity and compassion for us, and to resolve that henceforth our wayward hearts shall beat in harmony with it. The strength of meekness and the power of humility shall then be ours, and our souls shall have a foretaste of that blessed rest for which we ever long.

To carry out the intention and the instructions of the Holy Father, we ordain that in every church in the Diocese, where there is a resident pastor, a Triduum of praise and preparation shall be celebrated on the 25th, 26th, and 27th of this month of August. At this Triduum Benediction of the Blessed Sacrament will be given, and in addition to the usual prayers the Litany of the Sacred Heart shall be sung or recited in Latin immediately before the *Tantum Ergo*. On Sunday, 27th—Feast of the most pure Heart of our Lady and the last day of the Triduum—the Act of Consecration to the Sacred Heart shall be read after the singing or recitation of the above Litany, and before the *Tantum Ergo*. The Benediction on that day may be given after the Parish Mass, should the pastor deem it desirable.

I feel sure, Dear Brethren of the Clergy, you will enter fully into the spirit and intentions of our Holy Father in thus seeking to bring all men to the loving Heart of Jesus, and that to this end you will establish at once, should it not already exist, in your Missions the Apostleship of Prayer. Forms of aggregation, and all information can be obtained from Rev. Gerald Murphy, Diocesan Director of the League.

Do you, dear children of the Laity, join in this solemn act of love and homage to our Lord with joy and hope. You already belong to Jesus by a thousand titles; yet, perhaps, you have never formally given yourselves to Him. Do so now, and then try to remember that, consecrated to Him, you should ever strive to keep your souls pure and undefiled. Extend your charity and ask your friends and companions, even though they may not be of your Religion, to dedicate themselves by a positive act of the will to the meek and humble heart of our Lord. No Christian should refuse to do this. And what a spiritual reawakening should the end of the century witness, were all Christians to sincerely make this act of consecration.

The Blessing of God be with you all, Dear Brethren.

This Pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the Pastor shall officiate therein.

C. O'Brien, Archbishop of Halifax. C. A. Campbell, Secretary.

Halifax, Aug. 28th, 1899.

To Throw Good Money After Bad Will but increase my pain. If you have thrown away money for medicines that did not and could not cure, why should you not now begin taking Hood's Sarsaparilla, the medicine that never disappoints? Thousands of people who were in your condition and took Hood's Sarsaparilla say it was the best investment they ever made, for it brought them health.

HOOD'S PILLS cure sick headache, indigestion.

THE OBSERVER AND THE FREE MAN'S JOURNAL.

New York Freeman's Journal.

Some time ago we drove an untruth home to the (Presbyterian) New York Observer. It had not the moral courage to frankly admit its error. It beat about the bush for a time, but when the policy of subterfuge failed, it took refuge in silence; which, under the circumstances, was a practical confession of guilt, unaccompanied by the evidences of due repentance. A retreat and rest seem to have tumbled its sprained vertebrae, and caused it to forget its humiliation. It comes out now to lecture the Freeman's Journal, and says: "The New York Freeman's Journal is anything but a broadminded freeman's journal."

It is enough to tickle one almost to death to hear an organ of the most strait-laced, hidebound, narrow gauge sect in Christendom talking of broad-mindedness. Were it not that the Observer is the very essence of sedate and solemnity we would suspect that it intended to get off a dry joke, when it speaks of broadness in reference to anything else but hell. On that point it is not only broad, but that point it is not only broad, but liberal, even to Papists and other non-Presbyterians.

The Observer continues: "The Freeman's Journal is the organ of a Church that seeks consistently and steadily to gain all the advantages it can from the United States Government, but which, as soon as something in the policy of the Government falls to suit it turns around and berates it severely."

There are several blunders in this. The Freeman's Journal is not "the organ" of the Catholic Church. It is Catholic in that its editor and proprietors are Catholic, and would under no circumstances knowingly teach anything contrary to the doctrines of the Church, and in that it is ready to defend those doctrines from the attacks and misrepresentations of the sectarian papers, such as the Observer. But it is not an organ in the sense that any one is responsible for its utterances but the editor. The Catholic Church has but one organ of utterance. In this it is like a human being—it speaks through its head. And in this it is unlike Presbyterianism—that has no head to speak through.

Government is used in two senses. It may mean the nation, the republic, or it may mean the Administration for the time being; that is, the individual servants whom the people have put in charge of affairs for a limited time. In the first sense, the Government's policy is set forth once and for all in the Declaration of Independence and in the Constitution. In the second sense, the Government's policy is set forth in the party platforms, or in the announcements of those in temporary charge of affairs. The policy of the Government in this second sense is what throws administrations out of office if not approved of by the sovereign people; or continues them in office if approved. The policy of government in this sense is the legitimate subject of criticism. It is the only way the people have of preventing those in brief authority from running amuck.

From government in the national sense the Catholic has a perfect right to seek all the advantages the Declaration and Constitution give him. His right is just equal to that of the Presbyterian, and we have yet to learn that the Presbyterians have ever failed to seek the same advantages.

From government in the administrative sense the Catholic has the same right to consideration that every other citizen has. The right to criticize it, to vote it into office or out of office. If it be disloyal and unpatriotic to criticize and condemn the policy of an administration the two great political parties have been alternately disloyal and unpatriotic from the beginning. The Republicans were so disloyal as to condemn the Democratic Administration under Cleveland and put their own choice in charge. And the Democrats are just as disloyal now in trying to have their leaders in charge. When the Republican party goes out of power—as it will next year—it will be disloyal and unpatriotic, for it will oppose the government that it may get in again and be loyal. So patriotism is like the tertian ague, a proxiomism that comes on at alternating periods. It is a thing of "ins" and "outs," and only a part of the public can be loyal at a time—the part that is "in." That may be the Observer's idea of republicanism, but it is not ours.

By the way, has the Observer always been so hyperloyal that in its many years of existence it has never "berated severely" an administration? Professor Laughlin, of the Chicago University, put this matter in its true light in a recent speech in Chicago. He said:

"If the servants of the people in a short period of office may be left free to inaugurate any new condition whatever, and then claim freedom from criticism, because the conditions of their own creation have placed them in their original position, then there is an end to free government by the people. There is a great principle at stake here, for which we ought to contend. Do the sovereign people abdicate their sovereignty when they choose a public servant? Why should they not cry out in alarm at any surprising new departure? Objectors say we are attacking our chosen leaders in person. Not at all. We are asserting great and fundamental principles of humanity and liberty, and if in the support of these principles men in office suffer, that can be only because they have of their own responsibility put themselves in opposition to right and justice."

When the Observer says that the Catholic Church berates severely the Government when the Government's policy fails to suit it it puts on record an untruth. The Church has never, in general, national or local council, berated the Government, either in its national or administrative sense. This lapse from veracity comes from an inveterate bad habit of the sectarian press. When individuals Catholics do something which that press approves of it is credited to the individuals. When they do something which that press condemns it is attributed to the Church. The quotation we have given from the Observer affords an illustration of this habit. Many Catholics—we like to believe non-Catholic fellow citizens, who believe in the Declaration and Constitution, condemn the new policy of expansion by force. For this the Observer charges that the Catholic Church berates severely the Government. To show the fallacy of this we need only to turn the tables: thus, William Jennings Bryan is a Presbyterian. He and many of his Presbyterian followers oppose expansion. Therefore, the Presbyterian Church berates the Government severely when it falls to suit it. In this way we turn the mirror so that the Observer can see itself and see how stupidly it talks.

The Observer thinks we were too severe on the Insular Commission for recommending to the President that the Porto Rican priests should have the right to get married. We said such a recommendation was impudent. We now add that it was impudent and asinine stupid. The Observer should have known, that from the moment Porto Rico came under the sovereignty of the United States the clergy there had every civil right that the clergy in the States have. And among the civil rights in these United States is the right of a priest to go to the devil by breaking his solemn vows if he wants to. The Porto Rican priests had this right, then, before the Insular Commissioners made their recommendation to the President. Why, then, did they make it? Were they ignorant that a Spanish writ does not run on American territory, and that every Spanish law denying a constitutional right ceased to be operative against those who had come under the sovereignty of the United States? Let us hold the mirror up to the Observer again. Suppose those sapient commissioners had recommended that Presbyterian ministers should have the right to have two wives at the same time. What would the Observer say to it? It would say it was an insult to the whole body of the Presbyterian clergy, because it implied that they were yearning for the privilege and because the Presbyterian Church forbids bigamy. It would be right in calling it an insult—an impudent insult. But why not the same in the case of the Catholic clergy? In the eyes of the Catholic Church it is as great a sin for a priest to break his solemn vow to God and take one wife as it is for a Presbyterian minister to break his solemn vow to one woman and marry another; and the Catholic priest hood no more years for the married state than the Presbyterian ministry years for two wives.

We hope that the Observer will now see that the recommendation of the Insular Commissioners was impudent, impertinent and insulting.

Young people tell what they are doing, old people what they have done, fools what they intend to do.—French Proverb.

Advice to Consumptives

There are three great remedies that every person with weak lungs, or with consumption itself, should understand. These remedies will cure about every case in its first stages; and many of those more advanced. It is only the most advanced that are hopeless. Even these are wonderfully relieved and life itself greatly prolonged.

What are these remedies? Fresh air, proper food and Scott's Emulsion of Cod-Liver Oil with Hypophosphites. Be afraid of draughts but not of fresh air. Eat nutritious food and drink plenty of milk. Do not forget that Scott's Emulsion is the oldest, the most thoroughly tested and the highest endorsed of all remedies for weak throats, weak lungs and consumption in all its stages.

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Pain-Killer

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A constantly increasing sensible love of our dearest Lord is the safest mark of our growth in holiness and the most tranquilizing prophecy of our final perseverance.—Faber.

Manners are the shadows of virtues; the momentary display of those qualities which our fellow-creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guides to the performance of our duties.—Sydney Smith.

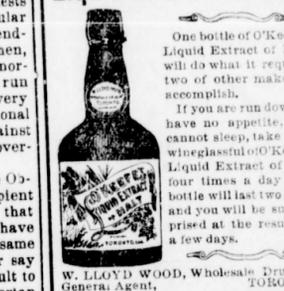
She who sings the Magnificat, and has entranced the nations and the ages with its thrilling strains, now finds the breathless silence of her Immaculate Heart and her more than angelic mind scarce a fitting worship of so great a majesty, of so incomparable a God. And so, like the burning bush, her whole being of unimaginable sanctity, science and affections, is evermore consumed unconsumingly, like the chalice frankincense of the angelic and human creations combined, in fragrant worship and the perfumes of ravishing sweetness before the Throne of the Holy and Undivided Three.—Faber.

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INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE

IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Missions. The report furnished us by our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment. We are in the good dispositions of most of the pagan Indians and to the live competition we soon heading this call may communicate with the Archbishop of St. Boniface, or with the undersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manner:

- 1. Yearly subscriptions, ranging from \$5 to \$100.
2. Legacies by testament, payable to the Archbishop of St. Boniface.
3. Clothing, new or second hand material for clothing, for use in the Indian schools.
4. Promises to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.
5. Devotion to the education of the Indian children by accepting the charge of day scholars on Indian Reserves—a small salary attached.
6. Entering a Religious Order of men or women specially devoted to work among the Indians; e. g. for Notre-Wasson, Canada; the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc.
7. Donations either in money or clothing should be addressed to His Grace, Archbishop Langevin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. L., Raj Portage, Ont.
C. Cahill, O. M. L., Indian Missionary.

BOYS' AND GIRLS' ANNUAL FOR 1899.

THIS BEAUTIFUL AND VERY ENTERTAINING little Annual for 1899 contains something to interest all boys and girls, and as it costs only the small sum of FIVE CENTS it is within the reach of all. The illustrations are a very nice illustration of St. Anthony proving by a public miracle the Real Presence of Jesus in the Blessed Sacrament.—The King of the Precipice (illustrated); How Jack Hildreth Freed Winston from the Comanches, by Marion Ames Taggart, author of The Hissayavania Post Office, Three Girls and Especially One, by Branscome Liver, etc., etc.; Fast Asleep (illustrated); Past Mending (illustration); Mary, Queen of Heaven (illustration); Our Out Illustration; Playing with Kitty (illustration); Stolen Fruit (illustration); An Army of Two; A True Story; Our Blessed Mother and the Living Infant (illustration). This little Annual has also an abundance of games, tricks and puzzles—The Magic Dart, Shadows in Disguise, The Impossible Cat, Fire, The Inverted Glass, A Home Telephone, To Preserve Flowers, Another Way To Keep a Bouquet Fresh; as well as splendid recipes for "Home-made Candy." Altogether it is one of the nicest little books that we know of, for the price—five cents. Orders mailed at once on receipt of price. Address: Tho. Coffey, CATHOLIC RECORD OFFICE, London, Ont.

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