speaking races who have never for-

who may not have the advantage of

Dying Speeches and Confessions of the Nineteenth Uentury.

By Martin J. Griffin, Parliamentary Librarian

are numbered, and we pause at the opening of a new period in the history

Now that the years of the century

mankind to listen for the first notes

be without value and interest to recall

sages they have left for our guidance.

the intellectual leanings of great

the scientists that their views of litera-

ture and its object, of life and its pur-

pose, of religion and its sanction, were

deprived of all notion of certainty, of

finality, of authority. Man, in their

estimation, was a being destined to continually investigate without dis-covering anything; to think per-petually without arriving at any defin-

conclusions; to wander always in

a valley of shadows in pursuit of an

unapproachable mystery. These men expressed themselves in the language

practical science, the language of

tive minds of the young. They created

schools of thought. They had a follow

many thousands. The terminology of

sand years, were persons with inade

quate knowledge of scientifi; data. And so for half a century these new

lights of a scientific dispensation lorded

of intellectual tenure surpassing the

Most of them have passed away. Their influences, though diminishing,

remain with us still. The great body

of their work has suffered some wrong.

much of it with dust. But each of

of set purpose but only by accident of

sions together-may be asserted to be

the final failure of all they attempted to

do, all they tried to teach, all they hoped to establish. We propose to gather all these dying speeches and confessions and place them briefly be-

fore tye reader with a few obvious

comments. They may refresh the memory of some. They may serve as a warning to others. They will in

any case serve to show how slender was the claim to so much vogue and

authority.

Few men of the past generation had

such temporary authority over a large part of the educated public as John Stuart Mill. In the region of politics— a wide and varied area—he exercised

by his writings great influence. He

probably influenced directly or indi-rectly, the course of legislation in the

United Kingston. With that part of his life work we have no present con-

But he also exercised his great logi-

any belief in it at all. When he came

to sum up the results of his life-work in

both directions and to leave his mes-

That was a melancholy confession to

"that gathers all things morta

when we put all the confes-

the pontiffs of the middle ages.

over their adherents with a security

their various forms of thought perme

the note of emancipated intellect.

They appealed to the recep-

feited their Christian heritage.

structive monthly :

ed greatly in

13, 1901.

in Scotland is s doing there, work for Cath-the Protestant as and forms. ans are soften MacLaren have reaking down

and worth relast lineal des.

c, who had so ning Scotland, to the True University, Ind. tes, and can be in care of the

cotchman, tall, d and earnest, his face of his man, Sir Walter

OF BASIS.

e between the 'in-d in the Bible and iven in books pub-they not both on hey not both 'inat the former has

le the latter has When God reinspiring a man nd guarding him on the infallible o can neither de-, and not because sic truth. When oughts we know fallible mind, a as our own; and to accept them as nd after reflection An uninspired uth, but we know e the false. We accept his statehority. We must nts are true and en our own judg. we are following t he says as true. ks through a man d, or through His ards from error in d, we know that he truth, but that by speaking the refore, not called hat statements of nat false. As the excluded, we are at is said as true, its truth or not.

ve but to accept it y of God; and to y God's existence, initely perfect He believe what God ecause it must be eets with the ap-neut or not. And n says as true, proth the approval of hat is true is, of nsoaver said. ving it true is difd by God and when Our reason in the authority—infalli-the second case is fallible, whether it her's private judg-seen that the basis in the two cases. both - the Bible and

able evidence that

God has said it.

ed to day - "inpired " affords anthe inconvenience two or more mean. e with which they
e wish to avoid misThe word when used ne Holy Scriptures iters of those books d, and so under the at God Himself is the statements recorded

applied to other books of Homer. re, Dante, and other us, is not used in the sense. When "inhorical sense. They e Mases, by gentus, love, anger, enthusi n the sense that the ptures were inspired ter guarantees the

to be "inspired" by revenge, ambition, ference in the means apparent.-N. Y.

against all possibilof this world's goods beginning decreed, thine appointed time. one virtuous man in ould hold up his head he would and honor; , and not the world

hes how to carry se without prejudice -Bacon.

nerally the good or ill e attributes to man-

"I am now convinced that no great im provements in the lot of mankind are possible until a great change takes place in the fundamental constitution of their modes of thought. The old opinions in religion, morals, and politics are so much discredited in the more intellectual minds as to have lost the greater part of their efficacy for good while they have still life enough in them to be a powerful obstacle to the growing up of any better opinion on those subjects."

What a prospect was here laid beplace of honor at least for the Euglish-The article in question appeared in The Canadian Magazine for February last, and we give it in extenso, for the benefit of those of our readers

What a prospect was here laid be-fore reformers—and what a prospect for humanity! All human hopes and interests in march, political interests in morals, politics and religion were smothered under the wreck seeing that most interesting and inage of outworn schools and creeds, and there was no possibility of improve-ment in any direction till a great change had taken place in the fundamental constitution of the modes of thought of mankind. The teacher of this melancholy doctrine could hardly have concealed from himself the prob of the voices that are to reach us and ability that no such change would be teach us in the new time, it may not likely to take place in less than a geological period, in less than a time so for a moment the tones of the voices long that the mind refuses to contemplate it; and in the meanwhile what that taught us once and are silent, and the meaning and effect of the last meswas to happen to collective human so ciety, and what was to become of the individual soul? Fortunately for man-Daring the last half of the century kind, Mr. Mill and his followers were powerless to prevail over the teachings and tendencies of many centuries of masses of thinking people were guided by a comparatively small number of moral, political and religious systems men of strong character and striking views. They were either "scientists" under which humanity enjoyed so many blessings, and under which it suffered evils mainly when it went its -using that word in its popular and well understood sense-or men who had so far yielded to the influence of

own wilful or wicked way.

Another of the band of distinguished men who impressed themselves upon the minds of students, and incuicated purely materialistic views of life was Professor Tyndall. He was propagandist and aggressive at times fought his battle stoutly with all who came forward to confront him. His last message of importance was de livered in the Belfast address, in 1874 Running into seven editions in one year, this famous address had a circulation rarely given to scientific lec-tures, and has not yet been wholly for gotten. It was prepared with great philosophic discussion, the language of care, and was the result of a life of literary criticism, and the language of scientific study. It contained the last word which a confessedly great thinker had to say regarding the hopes and destiny of man. "I thought you ought to know," he said, with some ing. They influenced the studies of degree of condescension, "the environment which, with or without your con ated the literature of our age. To doubt them was feeble; to decry them sent, is rapidly surrounding you, and in relation to which some adjustment was bigotry; to agree with them was on your part may be necessary. Revelation was on the defensive in And what, in fine, is this environ-their presence. Historic Christianity ment? It consists, to all appearance, ment? It consists, to all appearance, in the first place, of a claim on the was a mass of narrative futilities. The saints and sages, martyrs and doctors, the guides of mankind during a thou part of science to supreme authority.

He says :-"The impregnable position of science may be decribed in a few words. We claim, and we shall wrest from theology, the entire domain of cosmological theory. All schemes and systems, which thus infring upon the domain of science, must, in so far as they do this, submit to its control and relinquish all thought of controlling it. Acting otherwise proved disastrous in the past, and it is simply fatuous to-day."

Therefore, they warrs of discovery and sternest claims of the feudai barons or

discussion have rendered readjustment is an obvious mystery itself. The concessary not so much on the part of clusion of the message is as follows: with cold immortal hands," has heaped them has in some fashion -- not always incidentally—left us what we may call a dying speech and confession indicat-

theology were not very strong. 'The whole process of evolution," he admitted, "is the manifestation of a Power absolutely inscrutable to the intellect of man;" nevertheless it is "sim ply fatuous" for theology to interfere with this inscrutable mystery. Ultimate conception of the origin of man, he asserts, is "here unattainable," and "each succeeding age must be held free to fashion the mystery in accordance with his own needs theology must remain an Uitlander still. Science must indeed discuss its problems "without intolerance or bigorty of any kind "-except in sistence on the fact that theology results in "in-tellectual death," which is not bigotry "No exclusive claim is made at ail! for science, you are not to erect it into an idol," he says; still, the position of science is "impregnable," and "we claim the entire domain of cosmologi. cal theory "-which is, of course, not an exclusive claim at all. Science, he alleges, claims "unrestricted right of cal faculty in undermining, so far as he could, the popular belief in revealed Christianity. He had no animosity towards it; he tells us he occupied the search" on debatable questions; but in the region of cosmological theory Theology must not stake out any claim. It is certain, he admits, that the views of Lucretius and Bruno, of Darwin and Spencer "will undergo modification;" meanwhile Theology singular position of never having had must please stand aside while the pro-cess of modification goes on, while each scientific dogmatist excommunicates sage to posterity what was it that he had to say? On the subject of public had to say? On the subject of public affairs, this is the message:

"In England I had seen and continued to see many of the opinions of my youth obtain general recognition, and many of the reforms in institutions, for which I had through life contended, either effected or in course of being so. But these changes had been attended with much less benefit to human well-being than I should formerly have anticipated because they had produced very little improvement in that which all real amelioration in the lot of mankind depends on, their intellectual and moral state; and it might even be questioned if the various causes of deterioration which had been at work in the meantime had not more than counterbalanced the tendency to improvement." his brethren in turn, abandons theory after theory and passes unconvincing and unconvinced "into the infinite

gather little to encourage it in a world full of trials, temptations and sorrow.

There was a time when Mr. Matthew was taken seriously by his disciples, as himself between conflicting vague the exponent of theories of literature, probabilities." The mental process is science, theology, and the conduct of life, which were to be substituted for the overthrown and outdated orthodox ting evidence-as to Christ, be forced to make. Its great merit is its sincerity. Other "reformers" endescension with which he informed the countered like experiences in t

dying speech and confession :

"More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Without poetry our science will appear incomplete; and most of what now passes with us for religion and philosophy will be replaced by poetry. Science, Isaay, will appear incomplete without it. For finely and truly does Wordsworth call poetry 'be impassioned expression which is in the countenance without its expression? Again, Wordsworth finely and truly calls poetry 'the breath and finer spirit of all knowledge; our religion parading evidences such as those on which the popular mind relies now; our philosophy, pluming itself on its reasoning about causation and finite and infinite being; woat are they but the shadows and dreams and false shows of knowledge? The day will come when we shall woneer at our selves for having trusted to them, for having taken them seriously; and the more we perceive their hollowness the more we shall prize 'the breath and finer spirit of knowledge' effered to us by poetry." "More and more mankind will discover

Here we have, if possible, a more hopoless and unacceptable substitute for any form of religion than all the If Mr. Argold had for a moment reflected on the vast masses of mankind, on the diversities of race, on the ignorance, the barbarity, the low civilization of the mass of mankind, on the absolute impossibility of their being approached in any form by poetry such as he had in his mind, he would surely have had sufficient sense of humor to rafrain from such an expression of serious opinion. But that was all he had to offer us, to interpret life for us, to console us, to sustain us, to create in us a new heart and renew a right spirit within us. The pity of it !

One more name, still living among us, remains to be noted. In 1896 Mr. Herbert Spencer completed the purpose of his life by publishing the last volume of his system of Synthetic Philosophy. An industry hardly ever surps learning acquired by earnest labor, honesty as to facts never challenged, ingenuity in comparison and interpretation quite beyond compare in our time—all these good qualities his work exhibits; and his object, like that of Arnold, is to interpret life for us, to sustain us, to console us, by means o science, not poetry. And what is the ast message that after six and thirty years of thought and labor, he has to leave to his followers, who are to be found all over the world in great numbers? This is part of it:

"Those who think that science is dissipating religious beliefs and sentiments, seem unawars that whatever of mystery is taken from the old interpretation is added to the new. Or, rather, we may say that transference from the one to the other is accompanied by increase; since for an explanation which has a seeming feasibility, science substitutes an explanation which has a seeming feasibility, cience substitutes an explanation which, carrying us back only a certain distance, there leaves us in presence of the avowedly inexplicable."

That is, in effect, science is more re ligious than religion, because while the explanation of religious mysteries have a certain feasibility, the explanation of the mysteries of science is no ex-Twenty-five years of discovery and planation at all. Scientific reasoning The con-

theology as on the part of science.
The notice to quit, which Professor
Tyndall so peremptorily gave to theology has proved to be not enforces ble by ejectment. The tonant continues to be the holder of the fee.
The grounds on which the man of science dictated terms of surrender to theology were not very strong. "The continues and the science dictated terms of surrender to the logy were not very strong." The continues to be the holder of the fee.

The grounds on which the man of science dictated terms of surrender to theology were not very strong. "The continues and the science dictated terms of surrender to the logy were not very strong." The continues the science dictated terms of surrender to the logy were not very strong. "The continues the science dictated terms of surrender to the logy were not very strong." The continues the science dictated terms of surrender to the logy were not very strong. "The continues to science the truth that there is an Insortiable Existence everywhere manifested to which he the man of sciences of sciences of sciences of the man of sciences of sciences of the man of sciences of sciences of the man of sciences of sciences

Surely, after so many years of thought and labor on his own part, assisted by the thought and labor of so many others, his predecessors of the eighteenth as well as the nineteenth century, Mr. Herbert Spencer ought to have been in a position to give us a more robust and definite creed, especially in view of the notice-to-quit given by his fellow Commander in Science to the saints and sages, the martyrs and doctors of historic Christianity. Was it worth while to labor so long to produce so lit le? The Dutchman in Knickerbocker," in his famous attempt to jump over a mountain, took a preliminary run of two miles to get up speed, but was obliged to sit down at the foot of the mountain to take breath !

"Speculation has been completely demo-oratised. This is a tremendous change to have come about in little more than a dozen years. How far it goes, let us not be too sure. It is no new discovery that what looks All the scientists in turn refer to Mr. Darwin with reverence as their master Professor Tyndail in his Belfast address tells us that Darwin overcomes like complete tolerance may be in reality only complete indifference. Intellectual fairness is often only another name for in-dolence and inconclusiveness of mind, just all difficulties and crumbles all oppon ents with the passionless strength of a glacier. Let us consider for a moment what is the final message and confes sion that Mr. Darwin has left to humanity for its consolation and hope. First he tells us (1873) that "I have never systematically thought much on religion in relation to science, or on morals in relation to society," and this, in the case of most men of good sense, would have prevented further declara-tions But your scientist likes to have opinions, and so, in 1879, being pressed by a correspondent, he formulates an opinion: "Science has nothing to szure of the past." From the last speech and confession of Professor Tyndall it is obvious that humanity can habit of scientific research makes a man cautions in admitting evidence. For myself I do not believe that there has ever been a revelation. As for a Arnold took hims'lf very seriously and future life, every man must judge for probabilities." The mental process is clear enough; the habit of scientific researce made him cautious about admitnot as to corals; doubt as to Chris: na

course of time; but most of them were slient, or,

Of all the epitaphs crowding one another on the tombetone of the poor old Century, whose three months' "mind" it will soon be time to celebrate, should any of us care to do sonthe following most valuable paper from the pen of the able Librarian of the Parliament of Canada, deserves the place of honor at least for the Euglish and containing and containing and containing and containing and containing and containing and the lower classes that they were brutalized, and the lower classes doubts took a different form. "They made and the lower classes that they were brutalized, and the lower classes that they were brutalized, and the lower classes doubts took a different form. "They had been glad of yore."

When Mr. Mill came to discuss the situation as regards graver things that they were at all trustworthy on that subject the spill that they were at all trustworthy on that subject the spill that they were at all trustworthy on that subject the spill that they were at all trustworthy on that subject the spill that they were at all trustworthy on that subject to the place of honor at least for the Euglish contained to the course of time; but most of them were silent, or,

"Of all the epitaphs crowding one after on the tembeton of the poor of the two edifferent form. "They had been glad of yore."

When Mr. Mill came to discuss the stuation as regards graver things the produced nearly all the fact that they were brutalized, and the lower classes dubtsty. At times Mr. Darwing dubtsty. At times Mr. Da clear that these things and their uses were "the effect of and expression of mind," Mr. Darwin replied, "Well, that often comes over me with overwhelming force, but at other times, and he shook his head vaguely, "i seems to go away." It is obvious, o coarse, that Mr. Darwin was right when he said that he had never given much thought to science in relation t It is not so obvious that religion.

forces But even sham forces may be Prof Tyndail was correct in describing dangerous. Those who in a freak of Mr. Darwin as "the most terrible of fashion pretend to disbelieve, may, antagoniste." The summory of scientific confessions would, perhaps, be incomplete without at least a passing reference to Profess or Huxley, whose Life has been so re-cently published. He was a great master of scientific data and demonstra tion. In point of industry, sincerity and ability he was conspicuous. But he posed also as a theologian, and no man was so little fitted for the office. The strictest of disciplinarians in the use of language for scientific purposes, he permitted himself and others the most loose and ineffective use of words in discussing theological questions He was even fierce and vindictive in his defiant denials of the doctrine of immortality. But the careful reader of the Life will see that his mind was often hovering about that doctrine and half disposed at times in its direction Thus, writing to Charles Kingsley in 1860, he uses these words: "I neither deny nor affirm the immortality of man. I see no reason for believing it ; but, on the other hand, I have no means of disproving it." And again: "It is not half so wonderful as the conservation of force or the indestructibility of matter." Ideas like these kept agitating his mind; and like Darwin, whom we have quoted, he had moments of doubt and disquiet. Finally, in 1883. writing to Mr. John Morley ( vol. 11, page 62) he says: "It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal

ness, the wants of the family, the requirements of society, more numerous. The first effect of the praiseworthy effort to keep up with all these things is commonly seen in a weakened or debilitated condition of the nervous system, which results in dyspersia, defective nutrition of both body and fbrain, and in extreme cases in complete nervous prostration. It is clearly seen that what is needed is what will sustain the system, give vigor and tone to the nerves, and keep the digestive and assimilative functions healthy and active. From personal knowledge, we can recommend Hood's Sarsaparilla for this purpose. It acts on all the vital organs, builds up the whole system, and fits men and women for these high-pressure days.

There can be a difference of opinion on There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Exterminator. It is safe, sure and effectual. flashes acress me at all sorts of times with a sort of horror that in 1900 l Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail. shall probably know no more of what is going on than I did in 1800 I had sooner be in hell a good deal - at any rate in one of the upper circles, where the climate and company are not too trying. I wonder if you are plagued in this way?" The words have been much discussed, explained, defended

that there is an undercurrent of ridi-

The mental attitude assumed by them-

their confessions of ignorance and their

assumption of authority, their claims

constant insolence towards Theology,

their declarations as to the progress of

science, and their admissions that

everything is a mystery still; their

ploded wreck, and their uneasy consciousness that they are, nevertheless

constantly on the defensive against it-

scious revelations, have a tendency to

make serious minds refuse to treat

them seriously. Nor is this disposi-tion confined to these who resist and

resent the conclusions of science so far

as these are opposed to the dectrines of

revealed Christianity. Their own friends and followers are, at times at

east, afflicted with the like tendency

towards ridicule. In his notable, but

probably a little overlooked " Valedic-

ory," Mr. John Morley expressed with

a certain reserve, yet a certain degree

of ridicule also, the general feeling of

sensible men regarding the genera

failure of agnostic propagandism. He

as love of truth is sometimes a fine phrase for temper. To be piquant counts for much

....THE....

....OF....

TION

all these uneasy attitudes and uncon-

sneers at Christian dogma

or freedom of discussion, and their

confusion.

has never been known to fail.

A LIFE SAVED—Mr. James Bryson, Cameron, states: "I was confined to my bed with inflammation of the lungs and was given up by the physicians. A neighbor advised me to try Dr. Thomas' Erlectric Oil, stating that his wife had used it for a throat trouble with the best results. Acting on his advice, I procured the medicine and less than a hair bottle cured me; I certainly believe it saved my life. It was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me any good."

Dyspepsia and Indigestion is occasioned and put aside by some as a mere bit of petulance. But they go to prove that the scientific dogmatis: was not more sure of his negative position than were his scientific brethren, and that his las dying speech and confession, like theirs, was a confession of failure and

to do me any good."

Dyspepsia and Indigestion is occasioned by the want of action in the billiary ducts, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on; also being the principal cause of Headache. Parmelee's Vegetable Pills take before going to bed, for a wnile, never fall to give relief and effect a core. Mr. F. W. Ashdown. Ont., writes: "Parmelee's Pills are the taking the lead against ten other makes which I have in stock." In discussing these eminent men and their teachings as to science in relation of Christian society, one is conscious cule in the discussion which is ever struggling to come to the surface.

that the foe was 1.0; broken at all; and that the forces of scientific agnosticism

were in many respects even sham

comes to us a message of more author-itative moment, and with a promise

and a menace which give us a strong er assurance of truth and a higher

sense of our destiny and duty : for our

assurance - "I am the Lord thy God;"

for our guidance—"This is my beloved Son in whom I am well pleased, hear

ye Him;" and for our consolation and

reward - "I am the resurrection and

the life; he that believeth in me, though

whoseever liveth and believeth in me

High Pressure Days.

Men and women alike have to work incessantly with brain and band to hold their own nowadays. Never were the demands of business, the wants of the family, the requirements of society more numerous. The first

he were dead yet shall he live.

shall never die."

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perhaps a fournament, not a battle."

This satirical mood was not the mood in which Professor Tyndail had written. We fought and won our battlee even in the Middle Ages. Why should we doubt the issue of another corflet with our broken foe?"—that

was his way of putting it Mr. Morley was forced or felt free, to confess

This peculiar medicine positively cor-This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cares the disease.

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