

THE SCOTTISH "REFORMATION."

Lecture by Father Campbell, S. J.
London Catholic News.

"The Scottish Reformation" formed the subject of the fifth of a series of lectures delivered by the Rev. A. Campbell, S. J., in St. Joseph's Church, Glasgow, on Sunday evening. There was an immense congregation. The lecturer said there had been heresies in the Church which have lasted a much longer time than that of Luther. When they went back into the history of the Church they found that the heresies were far longer than those who were now disobedient to him who sat on the Fisherman's Chair at Rome. The Pelagian heresies were also a much longer one than that of Luther. And yet all those heresies were only a matter of history now, and the Church of God remained not only full of vitality, but doing her work with a greater facility perhaps than in the days of the heresies. The gates of hell had striven to undo the work of Jesus Christ, but the gates of hell had been unable to bring that work about. In order to understand the rebellion against the Church in Scotland they must go back and see what the state of the Church was in the sixteenth century. It was only then that the Church had issued from a severe struggle, and Leo X. had ascended the throne of the Fisherman. At the beginning of his reign he enjoyed peace and tranquillity, and missions were going on all over the world. Missionaries were sent to those who were in darkness and in the shadow of death to recall those in the Church of God. It entered into the head of Leo, who was then Supreme Pontiff, that a monument should be built worthy of the Christian name, a monument that would not be much short of what the great David had decided, a monument to the honor and glory of God. In order to prosecute this idea, and to bring it to a conclusion, Leo appealed to Universal Christendom, for in those days there were no believers who were not believers in the Church of Rome. And like one man the whole Christian world rose in order to help the Vicar of Christ in the mighty desire of his. Leo offered an Indulgence to those who would help in the work, and in order that that might be known to the whole Christian world he asked the aid of the Bishops in propagating the doctrine of Indulgence, asking that the doctrine might be brought before the people in order that they might better understand it. A German Archbishop was commissioned to deliver the message to his flock, and to appoint trustworthy preachers, learned men who would be able to inform and instruct the people on the point. The Dominican Fathers were asked to do the work in that part of Germany. But there was another monastery, the monks of which seemed to be ignored by the Archbishop. There was one in particular who chafed at the idea of being left out in the cold. In the first place he only preached against the inopportune doctrine of the doctrine, he never for one moment denied the doctrine. He knew that Jesus Christ had said to Peter, "Thou art Peter, and upon this rock I shall build my Church, and the gates of hell shall never prevail against it," etc., giving him the power to bind and undo, and the power not only of forgiving sin, but further, still the power of forgiving that temporal punishment due to every sin that man committed. Luther in the first instance only preached against the inopportune doctrine of the doctrine, that it was necessary to teach the people it. The Pope heard of that and summoned Luther to Rome. He, like an obedient child, obeyed, and there he promised that he would never again raise his voice, even against the inopportune doctrine of the doctrine. But no sooner did he reach Germany again than he preached, denying that the Vicar of Christ had the power of forgiving temporal punishment. Protestants thought that an Indulgence gave one permission to commit sin. Catholics from their childhood had been taught otherwise. To every sin a man committed there was attached a punishment which must be expiated in the present world or the world to come. When an Indulgence was obtained that punishment was expiated, and the sinner would not have to undergo it in the next world. The whole history of the Reformation north, south, east, was only a matter of politics from the beginning. It was not a matter of religion or doctrine, but a matter of policy. Germany first took up the cry, and for a time it remained on the banks of the Rhine, but then it spread to Switzerland, Holland, Denmark, Norway and Sweden. It then came to England and Scotland. For a time it took no hold. There was one who boasted being a child of the Church, and who was shocked at any one raising his voice against the doctrine of the Church, and that was no other than Henry VIII. They were told that Henry wrote a book against the Holy Father the title of "Defender of the Faith," which title remained till the present day. Another day came when the devil entered into the heart of Henry, who wished to do away with his own lawful wife, and in order to do this he applied for a dispensation so that he might marry another. The Holy Father did not see that he had the power to undo what God had done. He had before him the words "What God hath joined together no man can put asunder," and the Pope's reply to Henry was the oft-quoted words, "We cannot do it." It was not in the power of the Holy Father to give him

a divorce from his lawful wife in order that he might marry another. And because Henry was thwarted in his desire he would become his own Pope and grant his own dispensation. Those who were around him were only too glad to assist him, and so he divorced his lawful wife and married another. This was the beginning of the present non-Catholic religion in Great Britain. Because the Vicar of Christ was true to womankind, Henry threw off the yoke of Rome. That was the foundation of the non-Catholic religions in England and Scotland. The Church at that time was flourishing and wealthy because of the devotion and loyalty of the people of England to their Church. Large sums of money were from time to time left to the Church by people who were loyal to their faith. They saw the monuments erected in those days in the mighty cathedrals, wherewith the country was studded. South, north, east and west; where there were any fine churches than in England? Where had they anything to compare with Westminster Abbey outside of Rome? These churches were built by those who believed that the Pope in Rome was Vicar of Christ, who believed that the real true presence of Jesus Christ was on the altar. It was that faith that inspired them to build those churches worthy of God. Henry attacked the Church, suppressed the monasteries, and took to himself that which his own forefathers had left to the Church of God. James the Fourth of Scotland died in 1513, and left a son who was a mere boy. At that time there were two classes of people in the land—those who were prepared to defend their sovereign and those who were not in favour of the sovereign. About that time Luther emerged from Germany. He was sent for by those interested in order that he might preach the new doctrine. He came, and he did his work thoroughly, and nowhere was the work done so completely as it was in Scotland. He began to preach against the idolatry of Rome, and was abetted and aided in every possible way by some nobles. Monasteries and churches were abolished, and the clergy were scattered. The lecturer here read a quotation showing that when the clergy were expelled from Scotland they were accepted in foreign lands as professors in the universities, and continuing, referred to the penal laws which made it criminal to celebrate Mass, and that the punishment for the first time was imprisonment, for the second time banishment, and for the third time death. A Catholic could hold no property, and could not educate his child in the Catholic faith. Everything that could be done by the civil power was done to second the action of the gates of hell. But in that instance, as in others, the gates of hell were incapable of bringing the Church of God to the ground. In conclusion the lecturer and eloquent lecturer exhorted his hearers to live up to the practices of their faith. Catholics had a great responsibility, and were to be any one who did not show a good example.

THE RIGHT SORT OF PLUCK.

Thirty years ago two Irish immigrants employed as porters in New York warehouses undertook to study law. After working from morning until night, packing goods, loading drays and making deliveries, they sat up until 12 o'clock in their rooms in a boarding house reading law books and discussing principles and cases.

The ambitious young men were so deeply interested in their night work that they frequently argued points of law during leisure moments at the store, and naturally exposed themselves to chaffing and ridicule. With Irish wit they parried every thrust and never lost their tempers.

Their companions nicknamed them the "Judge" and "Lawyer John," and asked them mockingly whether they thought that merchants would consult them as lawyers after employing them as porters.

"They may do it," answered the "Judge," "after we have worked up a fine criminal practice in keeping out of the penitentiary night brawlers like yourselves, who ought to be in their beds and asleep."

"Instead of loading your drays," said an intemperate clerk, "you stand there arguing whether an injunction could be brought against the firm for obstructing the sidewalk. You are your own lawyers, and you have fools for clients."

"Judgment may be affirmed," said Lawyer John, "but not with costs. We have borrowed our law books, and we save money by keeping out of the saloons. It costs us less to fuddle our brains with law than with drink. A debauch over Blackstone leaves a better taste in the mouth than a night spent in carousing."

So the laugh in the end turned against the intemperate clerk. The young porters knew how to take and return a joke. By their good humor they amused everybody in the store, and it was not long before members of the firm helped them to get clerkships in law offices.

One of them is to-day on the bench, and the other is a lawyer with a lucrative practice. They made their way rapidly, and neither criticism nor ridicule kept them back. — Catholic Review.

In Reply to Off Repeated Questions. It may be well to state, Scott's Emulsion acts as a food as well as a medicine, building up the wasted tissues and restoring perfect health after wasting fever.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Minard's Liniment for Rheumatism.

A CATHOLIC MISSION.

its Meaning Explained for Protestants by an Apostle Paulist.

The Outlook of last week publishes the following account of missionary life from the pen of the Rev. A. P. Doyle, C. P. It is more than a mere exposition of missionary methods; it is a telling defense of the mission itself, and the closing paragraphs breathe the loftiest spirit of true apostolic fervor.

The Paulist Fathers, on missions given by them in various parts of the country during the past year, have preached and ministered the sacraments to over one hundred thousand souls, by actual count. Other religious communities are engaged in the same work to the number of seven, and, because they have a large number of available workers, the aggregate audience of the year of each band of missionaries was proportionately larger. It may be said, then, without exceeding the limits of a most conservative statement, that eight hundred thousand adult Catholics participated in the fruits of the preaching in what may be called the home mission field during the past year. This work has been going on for two score years in this country. When we understand what a far reaching and thoroughgoing agency for spiritual betterment is, we can readily appreciate what a tremendous influence the system of missions exerts in the lives of the Catholic people.

To call a mission a "revival" is to use a misleading expression. It is as different from a revival as day is from night. It entirely excludes all the frenzied enthusiasm of a revival. It preaches in a calm, reasonable, yet forcible way the great, pregnant truths that lie at the basis of the religious instinct—the worth of the soul, the enormity of sin and the terrible punishment it calls down on itself both in the natural and supernatural order, the infinite love of God for sinners. It addresses itself to the reason of the hearers, and moves their will with a determined, settled purpose. It therefore is no passing spasm of religious enthusiasm, but, as far as fickleness of human will may permit, it attains permanency.

In order to insure that each one attending the mission is permeated with the dispositions that seem to animate the crowd, the people come one by one to the missionaries in the confessional. There, like a physician dealing with individual cases, the inner life of each is laid bare. The confessor sitting on one side of a partition, the penitent, whose personality is often lost in the darkness, kneeling on the other, the spiritual diagnosis of the soul-sickness is made, and the remedies applied. This element of individuality that is brought in by the manifestation of conscience, to say nothing of its sacramental influence, makes in a most decided way for perseverance. The impelling motive towards a holy life must take its rise in a conviction of sin, must be reinforced by a desire for cleaner living, must be directed by a knowledge of the occasions of sin, with a purpose of avoiding them, must be pushed to its goal by the open and avowed declaration of the penitent, the last inclination to evil is smothered, the last shackles of evil habit struck off, and the last obstacle to a clean life surmounted.

An easy thing is it to generate in a man's soul a simple desire for a holy life, but such desires are often still born, especially among those who are sodden with vice and immorality. They never eventuate into actual life. But when the devotee of vice knows that as a preparation for his confession he must study his soul, he must go through the excruciating self-examination, he must prepare for a painful taking manifestation, he must meditate on the motives for a profound sorrow for the past, he must cultivate a definite purpose of emendation of life for the future—all of which things are necessary before he would dare present himself in the confessional—we can readily see why such methods easily secure a permanency of dispositions that are unknown outside mission work.

The confessional nuts the rivets and clinches the nails driven in by the platform preaching. Little wonder, then, that a mission in a parish is often a complete spiritual renovation. From the opening sermon that sounds the deep keynote of penance, all through the services early morning and late at night, to the closing discourse, when, with eyes filled with tears, the people listen to the loving farewell, and wend their way homewards with hearts full of religious joy, a good mission does its work of awakening the dormant conscience, of recalling the erring prodigal, of lifting up the standards of morality—in short, of renewing the spiritual face of the parish.

Work of this kind, especially when it includes preaching in large crowded churches night after night, in a most earnest, vigorous way, and then again in the morning at 5 o'clock, and spending the hours between sitting in the close confessional for ten hours a day, listening to the tales of sin, must of necessity be very wearying on the missionary; but the consolations of the work far outweigh its labors. The spectacle of a throng of hard-featured, horny-handed men, some of whom one knows have been soaked with all manner of vice, attending the services with punctuality, shortening their hours of sleep and coming out in the cold of a winter's morning two hours before the sun is up, listening to the preaching of the great truths of salvation, weeping like children when their hearts are touched, ready to do any penance, laboring to secure the means of per-

severance in a good life, is a reward more than ample for tenfold the labor. Then the holy consolation of the weary hours in the confessional, the ecstatic thanks of the shrunken sinner, the homely and plain-spoken but honest expression of self-abasement, the readiness to make any sacrifice to secure the permanent friendship of God—possibly no life has pleasanter memories or sweeter consolations than the inner life of a hard-working missionary.

To fit a young man to campaign in this spiritual warfare, a discipline is resorted to far more severe than a West Point cadetship involves. It continues through six years after he has taken his degrees at college. It means daily rising at 5 o'clock, with two half-hours of meditation or silent prayer to make the truths of religion more vivid, constant examination of conscience that the mirror of the soul may be kept bright, weekly confessions that the soul may be purified from all sin, a yearly "retreat" of eight days in solitude without any conversation with another, the constant recourse to the literature of ascetic theology and hagiology to stimulate in the service of God by precept and example, three years of metaphysics as a basis of knowledge, three years of dogmatic theology with Holy Scripture and concurrent studies, and along with dogma three years of moral theology to cultivate one's practical judgment of sin and its remedies—with this training, and a repository of thirty well-prepared sermons that grasp the very marrow of the subject discussed, a young missionary is equipped for the battle-field.

From constantly preaching on a certain curriculum of subjects one's mind becomes thoroughly permeated with the great truths and all their kindred ideas. From constantly facing audiences of every kind, a fluency of speech and a readiness of expression are acquired. From the hand-to-hand struggle with vice in individual cases, one learns how to strike the telling blow. From the intimate knowledge of the inner life of souls, gained through the confessional, a directness of speech is required, so that, in laying bare the diseases of the soul, there is no blind groping of the book doctor, but, with the skillful touch of the physician who is accustomed to the use of the scalpel, the diseased spot in the heart is touched every time.

A good address, a pleasing presence, may go far to make one an acceptable preacher, but to do the choice work of an effective missionary, to infuse a sense of guilt into man imbued with drunkenness and rotted with immorality, that will impel him to hate himself and conquer at all hazards, to oblige the thief to take from his pocket the watch he has stolen and give it to the rightful owner, to compel the hater to forgive and be reconciled to his enemy—to do all this is the privilege only of a man in close touch with the channels of divine inspiration. The superhuman element in his soul will bespeak itself in the tone of his voice, in the glance of his eye, in the gesture of his hand, in the spirit of virtue that will go out from him.

To be a powerful persuader of the people he must love the people. This love is the surest and most direct way to their hearts. It is a fatal error to confine one's ministry to the higher classes of society, and think that the simple people ought to be satisfied with the crumbs that fall from the table provided for the educated classes. An intense, self-sacrificing love for the common people that will lead one to be poor for their sakes, to go down and live among them and suffer as they do—this is the pass key that will open every door in all the mysterious windings of the human heart. Be one ever so learned or persuasive, if he has not a heart that beats in sympathy with poor, down-trodden humanity, if it does not bleed with pity for its miseries, and if the thrillings of this charity do not bespeak themselves in the tone of his voice and the temper of his language, the magic of true eloquence is denied him, and he will never acquire that most masterful of all powers—power to curb and train the human heart. Because Christ had pity on the multitude and would not send them away fasting lest they faint by the wayside, they said of Him that He spake as no man spake.

So, not by long arguments—a discourse that employs the syllogism dies of the syllogism; nor by flowers of rhetoric, or well-rounded periods—these are no balm for bleeding hearts—nor by these are the mass of the common people to be cleansed, purified, and permeated with that deep sense of religion so necessary to restrain the wild ravages of passion, or to console them in misery; but by a voice and demeanor that bespeak a deep-seated love for them. Let the people be convinced that they are loved—they can be chided, reproved, and spoken to *cum omni imperio*. St. Augustine says, "Love God and do what you will; the great secret of effective preaching is, Love the people and say what you like."

Ringling Noises
In the ears, sometimes a roaring, buzzing sound are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

HOOD'S PILLS are the best after dinner pills, assist digestion, prevent constipation. You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickie's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

TRUTHFULNESS AS WELL AS PURITY.

In his "Apologia" the late Cardinal Newman made a remark that is full of suggestion for those who have the training of the young in Catholic schools. Speaking of the different attitudes of mind respectively of Catholic and Protestant in regard to morality he expressed it as his opinion that Catholics lay more stress on purity than Protestants, and that, on the other hand, Protestants seem to make more of the necessity of being truthful than do Catholics. Of course he is discussing the two in the average, without paying attention to exceptional manifestations on either side.

Now it is an undoubted fact that children in Catholic schools are thoroughly taught by precept and practice the beauty and holiness of purity in thought, word and act, and the effects of this teaching are manifest in the lives of Catholics as compared with Protestants of the same race and living in similar surroundings. But is the same, or a proportionate, care taken to impress upon Catholic children the need of truthfulness? Of course there are several practical distinctions to be made. Impurity is the worst blight on society, and the danger from its temptations, is more to be dreaded for the young than any danger of untruthfulness. The young are naturally frank and inclined to the truth, and it may be said that there is, therefore, no need of any special training to truthfulness. But that unfortunately is a theory that does not accord with the real facts. In the ordinary course of events it is the strong in body and intellect that in the end win in the struggle for life, and in this struggle, which, in this country sets in very early, so that even children not yet out of their teens have to engage in it those who are not strong, or not strong enough, are tempted to make up for their lack of strength by a resort to craft, deceit, or even to downright falsehood.

We Americans are a "business people," almost everything is regarded in its "business" value. The maxim everywhere prevalent is to get as much as possible and give as little as possible for it. And that very fact results in making truthfulness more of a virtue in the United States than it is anywhere else. For it is harder to practice it in lands where business is not so much the chief aim of life for the entire body of citizens.

It is not too much to say that the superior purity of Catholics, as a rule, is generally acknowledged by all non-Catholics who are acquainted with them and their ways? Now, if the cause of Catholicity is to be advanced in the United States it must be largely by means of the object lessons daily given by the lives of individual Catholics to the non-Catholics with whom they are constantly brought into contact. If to superior purity Catholics could add a solid reputation for superior truthfulness as well, does any one doubt that immediate favorable results would begin to be seen for the cause of the Catholic religion?

The best way to bring this about is to adapt our teaching methods to the needs of American life, and if it be found to be the case that truthfulness, which is a great need for that life, has not been made as much of as it ought to be, then the method should be modified in that respect. It is not necessary to dwell much on the subtle distinctions between falsehood and prevarication—that is a subtlety that is best left to the casuists; the frank minds of children, in the United States, at least, had better not be obscured by it. Our children ought to be taught by their teachers to hate falsehood and deceit in all forms, to avoid quibbling, not to make a promise unless sure of being able to fulfill it, and to keep a promise once made, at no matter what sacrifice of pleasure or profit. Let them be taught systematically, as well as by the actions and words of their teachers themselves, that a lie, even for a joke, is an abominable thing and that all untruth is essentially as dishonest in character as burglary or highway robbery.—Catholic Review.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses great curative value. You should try it.

Colic and Kidney Difficulty.—Mr. J. W. Wilder, J. F., Lafayette, La., writes: "I am subject to severe attacks of Colic and Kidney Difficulty, and find Paro's Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used." In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body.

The best is what the people buy the most of. That's why Hood's Sarsaparilla has the largest sale of all medicines.

Minard's Liniment Cures La Grippe.

INSTANT RELIEF
for all
afflicted with
TORTURING
SKIN DISEASES

in a Single
Application of
Cuticura

CUTICURA WORKS WONDERS, and its cures of torturing, disfiguring, humiliating humors are simply marvellous. Sold throughout the world. Price, Cuticura, 25c.; Soap, 5c.; Resolvent, 25c.; CUTICURA PILLS, 25c. CUTICURA CO., Sole Proprietors, Boston. 25c. "How to Cure Every Skin Disease," free.

Neuralgia

ATTACKS THE EYES

Makes
THE LIGHT
Unbearable.

PERMANENTLY CURED
BY USING

Ayer's Pills

"My husband was subject to severe attacks of neuralgia which caused him great pain and suffering. The pains were principally about his eyes, and he often had to remain in a darkened room, not being able to stand the light. Ayer's Pills being recommended, he tried them, using one before each meal. They very soon afforded relief, followed by permanent cure. I am a strong believer in the efficacy of Ayer's Pills, and would not be without them for ten times their cost."—Mrs. M. E. DUBAT, Liberty, Tex.

"I have used Ayer's Pills in my family for forty years, and regard them as the very best."—Uncle MARTIN HANCOCK, Lake City, Fla.

AYER'S PILLS

Received Highest Awards
AT THE WORLD'S FAIR.

25c. 50c. 75c. 1.00 1.25 1.50 1.75 2.00 2.25 2.50 2.75 3.00 3.25 3.50 3.75 4.00 4.25 4.50 4.75 5.00 5.25 5.50 5.75 6.00 6.25 6.50 6.75 7.00 7.25 7.50 7.75 8.00 8.25 8.50 8.75 9.00 9.25 9.50 9.75 10.00



With a Remarkably Beautiful Frontispiece in Gold and Colors.

Price, Free by Mail, 25 cents.

Per dozen, \$2.00; per dozen by mail, \$2.45.

The Best Writers. The Best Illustrations. The Best Family Reading for Winter Nights.

A NEW BOOK BY FATHER FLEMING.

Mostly Boys. Short Stories by Francis J. Fleming, S. J. 16mo, cloth, with a Frontispiece. Price, 75 cents.

The Flower of the Flock and the Shepherd of Belmont. Two Stories by Maurice Francis Fleming. 12mo, cloth, with a Frontispiece. Price, \$1.00.

Legends and Stories of the Holy Child Jesus from Mary's Lips. By A. Fowler. 16mo, cloth, with a Frontispiece. Price, \$1.00.

Birthday Souvenir: or Diary. With a Calendar of Meditations or a Prayer for Every Day in the Year. With ruled pages for memoranda. Cloth, 40c. As a gift, 50c.

OUR BIRTHDAY BOUQUET. Colored from the colors of the Sacred Heart and the Gardens of the Saints. By Eleanor C. Donnelly. 16mo, cloth, with a Frontispiece. Price, 50c.

Sold by all Catholic Bookstores and Agents.

BENZIGER BROTHERS,

New York, Cincinnati, Chicago.

26 & 28 Barclay St., 145 Main St., 178 Monroe St.

COOK'S FRIEND

BAKING POWDER

Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friends or Baking Powder. Ask your grocer for McLaughlin's Cook's Friend.

—OBJECTS OF THE—

New York Catholic Agency

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

1st. It is the benefit of the whole salaried of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made from them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons who desire to know who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to

THOMAS D. EGAN,

Catholic Agency, 42 Barclay St. New York.

NEW YORK.

STAINED GLASS

FOR CHURCHES.

Best Qualities Only.

Prices the Lowest.

McCAUSLAND & SON

76 King Street West, TORONTO.

TRY THAT

MOST DELICIOUS

TEA & COFFEE

SOLD ONLY BY

James Wilson & Co.

398 Richmond Street, London.

Telephone 604.