justice and toiled for their good. It has been beautifully said "that to live

n the hearts of those we love is not

part in the lives of posterity, is to

achieve immortality. Such was the noble destiny of King Alfred. Or, to

adopt an expression used by Pericles when speaking of the noble Athenians,

it might be said that his fame shall never die; the whole wide world is his

sepulcher; his epitaph is written on the

hearts of mankind, and wherever there

is speech of noble deeds, his name shall be held in remembrance. J. H. D.

A Very Successful Institution in Toronto,

for the Staying of the Ravages

of the White Plaque.

Highfields Consumption Sanatorium

was established for the special treat-ment of the more advanced cases and

with a view of proving that the dis-ease can be often cured in any stage. It is situated in a high northern sub-

urb of Toronto and overlooks, from its

tee board; Lieut, Col. James Mason, treasurer, and Lieut. Col. Henry M.

physicians, specialists and others, from

amongst the leading practitioners of the city, Dr. Edward Playter, whose

book on consumption, published by Wm. Briggs, Toronto, has received the

highest commendations from the leading medical journals of London (Eng.),

New York, Chicago, Toronto and other

large cities, and who has given special attention to the treatment of this dis-

ease for forty years, is in constant at-tendance at the institution.

During the fifteen months since High-fields was opened for patients many

satisfactory results. Two cases espe

cially are noticeable which other insti-

tutions would not take in because of

and which are now practically cured;

Bay windows and tower alcoves per-

mit of beds being so placed in them that the patient's head, properly pro-

tected, is half encircled by three windows, always open night and day, usu-

ally as widely as possible. And patients, well wrapped, sit or lie on the balconies in the coldest, stormiest days.

Out-door air alone is not sufficient

medical progress has proved to be of use. Instead of treating the disease

alone, the patient must be treated,

each, specially, according to the con-

stitution and particular condition from

day to day. At Highfields almost every meal of

each patient is under medical super-vision, the digestive and assimilative

powers being weak and variable. Spe-

to avoid the hemorrhages often caused

by the deep breathing necessitated in high altitudes.

benefits from out-door oxygen there is

an apparatus-a peculiarly constructed

cylinder of glass, aluminum and plati-

generated by electric sparks, the bat-

teries for which are kindly supplied and

portant charity in existence.

hospital.

The terms are, therefore, strictly pro-fessional, and for single bed or private

rooms, as in any general or public

Pamphlet and particulars on application to the Medical Superintendent, Highfields, Deer Park P. O., Ont.

DOAN'S KIDNEY PILLS cure back-

ache, sideache, scanty, cloudy, thick and highly-colored urine, diabetes, dropsy, and all troubles arising from

weak condition of the kidneys. t

The state which produced the largest

corn crop last year was Illinois, with 247,000,000 bushels.

THE MOST POPULAR PILL.—The pill is the most popular of all forms of medicine, and of pills the most popular are Parmelee's Vegetable Pills, because they do what it is asserted they can do, and are not put forward on any fictitious claims to excellence. They are compact and portable, they are easily taken, they do not nauseate nor gripe, and they give

do not nauseate nor gripe, and they give relief in the most stubborn cases.

num, in which ozone for inhalation is

To still further obtain the fullest

Advantage must be taken of other remedy which modern

in advanced

to arrest the disease

every

being too far advanced and hopeles

one being engaged in an occupation.

been treated, and with highly

a large staff of consulting

balconies, the city and lake.

SAANTORIUM.

CONSUMPTION

He the winner of the Berty wears the the the thibbon of the tent. So is tolke Ribbon Ceasion .

REV. Q. EWING'S ARRAIGNMENT

The Southern Lynchers Placed In the Category of Murderers.

The Negro as an Economic Factor-" Do Not Want to Get Rid of the Negro'-Lynched Because of an Alien Race.

[In view of the fact that such summary treatment of the negro as lynching and burning at the stake has assumed proportions likely to disintegrate the nexus of civilization in the Southern States, unless order be soon established, we publish the following powerful indictment of the negro lynchers, which was part of a sermon recently preached by the Rev. Quincy Ewing in the St. James Episcopal Church, Greenville, Mississippi. The sermon has been widely commented upon by the press of both Canada and the United States. Mr. Ewing, it will be seen, takes a very humana and common-sense view of the matter. Negroes, as human beings and as citizens of the United States, are entitled to have and exercise all the rights of humanity and all the privileges of citi- do frequently commit. zenship equally with white men. The Boston Herald's comment on the utterances of this great divine are as follows: "Quincy Ewing's is such a voice, surprising, even startling, in its high, full note of righteousness and patriotirm, because it is so conspicuously alone. From the far South, from the lowlands of Mississippi, comes this lofty ringing of godly defiance of the us; lest they should negroize our polisatanic braggardism of Tillman, and tics and our government; lest they the calculating, selfish demoralization of Gorman, and of all their abettors in the prostitution of American liberty." -Editor.1

THE SERMON.

"If some one were to declare in Boston that there were more Massachu setts murderers in Massachusetts outside than inside the state penitentiary. or that the great majority of Massa chusetts murderers were not hanged. or imprisoned, or brought to trial, or arrested-who would doubt that a very untrue and foolish thing had been said; that an absurd slander had been ut-tered against the fair name of Massachusetts? But if some one were to stand up in Greenville today and declare that there are more Mississippi murderers outside than inside the state prison; that the great majority of Mississippi murderers are never hanged, or imprisoned, or brought to trial, or indicted, or arrested, or forced to flee from one country to another, or seriously bothered in any way-if some one were to stand up in Greenville and say that, who could be sure that he had said an untrue thing?

Who could truthfully declare that an absurd slander had been uttered against the state? Who could fairly deny that but the simple truth had been spoken? Who could be so blind and so dull as to contend that the men of all colors and races who have been hanged, or imprisoned, or tried, or arrested, or fined, or bothered, for murder, have not been outnumbered during the past ten years by the men of one race, and that race the one to which we belong-by the men of one race, who have met together in bands and crowds, and deliberately slain their fellowmen, setting aside all the forms of law and making of themselves murderers as clearly as he who lies in am-bush and sends a bullet through the heart of his foe?

It is not denunciation, understand, to say that every lyncher is a murder er-just as surely a murderer as any one who ever dangled from a gallows. That is not denunciation; it is but a statement of fact in thorough accord with the law of the State of Mississippi And the fact is not altered by what the lyncher may think of himself or what his friends may think of him. He is a murderer in the eyes of Almighty God, unless God Almighty sits blind or asleep upon his throne while the lyncher does his devil's work. He is a mur-derer-supposing there is no God, mighty or unmighty; and the lyncher is hardly to be expected to suppose anything about any sort of God-he is murderer, because the law of the State of Mississippi has no other name

Let me pass to another fact, which I suppose nobody will dispute; this, namely, that white men do not lynch white men in the State of Mississippi, or so rarely as to create no problem for us to consider. Our moral and legal problem is created for us by the spectacle of white men engaged again and again in the lynching of negroes. It is safe to say that the lynching of white men by white men would not be tolerated in this state; some way would speedily be found to put a stop to it; the unhappy people who are loud now in applause of lynching would be equally loud in condemnation of it if lynchings of white men by men were at all frequent

What is the explanation of this fact? Is it that we don't want the negroes here, that they are in our way, that we want to get rid of them, and lynch them in order to show them that we don't want them here, in order to make it so hot for them that they will get out of the state, and give us more room; more room to black our boots, to nurse our babies, and cook our dinners, and clean our houses, and sweep out our stores, and drive our wagons, and labor in our oil mills and sawmills and compresses, and pile dirt on our levees in July sun, and plow our fields, and dig our sewer trenches, and plant and pick our cotton? Is it that we want more room to do these things ourselves, or want to replace the negro by some other race of people better qualified than he to do these things? Nay, this explanation could not explain; we are not trying to get rid of the negro, we are not longing to pick our own cotton, or black our own boots, or pile dirt on our own levees; we don't

want him to leave us; we are not anx-

ious to replace him with any other race of people. We want the negro to stay with us; his virtues appeal to the intelligence of our pockets, if not to the humanity of our hearts. The dullest of us knows that the

great bulk or raw material of the state's wealth is produced from year to year by negro labor. The bread we eat, the summer trips we take, the houses we live in, the tailor-made suits and silk dresses we wear, the money we put into missionary boxes to Christianize yellow people in China and Japan, point all, or nearly all, directly or indirectly, to negro labor; to negro men and women, to negro grandfathers and grandmothers, and little children, picking our cotton or gathering our corn, while we work or sit under cover, and fan ourselves, or have ourselves fanned by electricity—and com-

No, we don't want to get rid of the negro. He tried to get rid of us, I have been told, some years ago, by getting away from us in this country; and steamboats were not allowed to land in front of this town to take him away. I have been told that shotguns in the hands of white men forbade him to leave Washington county to seek a nore congenial environment in Kan-

We don't want to get rid of the negro; he is our wealth producer; yet we lynch him; murder him with as little sense of the law's offended majesty as would possess us if we were killing a rattle-

snake or a rabid dog.

Do we lynch the negro because he has invented some new, stupendous crime that white men have no taste for, because he is prone to indulge in many crimes that civilized white men have outgrown? Nay, the negro has not invented any new crime; he is not lynched for any one crime only; he is again and again, for crimes that white men have not outgrown and

A white man suspects a negro boy of putting Rough-on-Rats in his drinking water. He gets up a party of his friends and asks them to the house of that boy and murders him. There is no mob to avenge this murder. We do not read that the murderers were ever tried, or indicted, or arrested, or bothered in any way.

Do we lynch negroes or sanction the

lynching of them in Mississippi lest they should get the upper hand of should forge to the front ahead of us, and thrust us into the backward place now occupied by them? Do we lynch them in order to keep them down and backward? Do we lynch them because we fear them? If that is the reason, of his intellect and character, is destined to lead and rule, and the black man, by reason of the natural inferiority of his intellect and character, to follow and serve? Can the thinking white men of Mississippi in this day afford to confess to themselves even that they are afraid of negro domination? Can they afford to acknowledge themselves such ridiculous cowards? Can they afford to admit, that, dealt with justly, deal with in simple obedience to the laws of the state, the negro will rise to the top of things political, and hold them writhing and wriggling in subjection to the bottom?

the negro lynched in Mississippi. He is lynched for the very simple reason that in race he is an alien to the people who lynch him, and by reason of the law, as respected and administered, their underling, powerless to appeal to the law for protection. Replace the negro in Mississippi by any other race of aliens, make them also underlings. and as certain as the sun shines they would be lynched just as the negro is. And this means that the same essential spirit is dominant in Mississippi—in Mississippi of the twentieth centurythat was dominant in Europe in the dark ages, that ruled in France more than five hundred years ago, when the pious Louis canceled a third of the claims held by the Jews against Frenchmen for the benefit of his soul; that ruled at Verdun, where the Jews mad with agony, huddled together in a tower of refuge, hurled down their children to the howling mob, hoping thus, vainly, to satiate the greed for Jewish blood; essentially the same pirit that five hundred years ago ighted a fire for every Jew in whole French provinces, and dug that trench at Chinon, and raised that pile where nearly two hundred Jewish men and women were burned together, burned because fundamentally they were not Frenchmen by religion, not

Frenchmen by race. Alas! alas! that we should do such boasting of our civilization putting to shame the centuries gone; such boasting of our progress, our freedom, our democratic ideals, our enlightened laws; such boasting, while we hark back to the dark age to copy its standard age to copy its standard age. dards and methods; such boasting, and we are not yet enlightened enough to from trampling under bloody feet the law we boast of: not yet masters sufficiently of the passions that fasten the fangs of one brute in the throat of another not of his kind, that we are able to treat with simple jus-tice, to deal with, even according to the forms of law, the members of an alien and weaker race dwelling among us by our own will, surely, as much as

Start Early to Save.

There is an increase in the general belief that a young man must, from the very outset of his career, commence to lay away for the future. It is now common sense that a young man who at thirty is earning only a bare living is weak or a fool. He must be amassing capital. It may be in the form of a bank account, paid-up life insurance policies, stock in the company with which he is connected, or some other, or a profit-paying in-terest in some business. Salaries are increasing to give the individual this necessary margin which he may save or

invest. The young man starting out in life must recognize this point. If he can make but a bare living where he is, he must change. He must get over the margin, or face an old age of poverty Old men are not drawing salaries, and the old age pension system has not yet been adopted in Canada. The young man must fight for a large salary. He is fighting for it. Hence salaries have risen and must continue to rise.-September Canadian Magazine.

Ask for Minard's and take no other.

KING ALFRED AND HIS WORK FOR ENGLAND

The Thousandth Anniversarv of His Death.

Will Be Observed Throughout Great Britain This Fall.

The Remarkable Career of the Wise Monarch Under Whom England Prospered.

[Advertiser Special.]

The thousandth anniversary of the death of King Alfred the Great is to be celebrated this fall. King Alfred, according to the best of authorities, died in October, 901. Great preparations are being made in Great Britain for the commemoration this unusual anniversary, and it is believed that the same feeling of regard will extend throughout not only the British Empire, but also the English-speaking world. King Alf- great warrlor who overcame their anred was a hero who belonged to the whole Anglo-Saxon race, wherever that race is to be found. He has created an ideal type of goodness and

greatness which that race has learned

Great Britain, prolific as she has been in bringing forth great men, has produced few of that purely national type in which category King Alfred may be placed. Many, in fact the majority, of great Englishmen have been identified to such an extent with parties that their conduct has been largely a matter of controversy. Milton, great as he was, was identified with Puritanism-a great religious movement; examples of British statesmanship might be mentioned which illustrate the idea of exceptional force of will and intellectual gifts-examples which fall short of a place in the parquette of national adoration simply from being too closely associated with the partisan embroilments of their day. The "time spirit" had too great a hold on them, and prevented them from being men of all time. Not so of the Saxon Alfred. He was a hero who belonged to the whole nation; more than that, he belonged to the whole race, and doubtless the special commemoration about to take place will find a hearty response among especially the more scholastic circles of the

United States. RESULTS OF HIS WORK. Very little is known of the details of what becomes of our oft-repeated boast of race superiority? our oft-uttered conviction that the white man, by virtinker is that he should see ahead of of the natural, inherent superiority his own time, and give direction to mea's ideas that succeeding genera-tions may follow and profit by. The characteristic of a man of action is that he should discern the actual needs of the time, and should reveal source of strength to meet the exigencies of his day. In other words, he should so handle the conditions which lie around him as to leave his country better than he found it. It will be seen by this that King Alfred was more man of action than thinker. The Right Hon. James Bryce, speaking of this early king, says that "Alfred was not a great thinker. Whether he could have become one cannot be known, for he For none of the reasons suggested is time for study and still less for meditation. He was a man of action, and, as a man of action he was a with elements of true grandeur about him. He had a courage which never blanched, and a practical wisdom which raised him above all his contemporaries and enabled him to discern the needs of his people. He had a constancy which pursued its aims with undeviating zeal, and a patriotic sense of duty which secured for him the ununded trust of his subjects.'

MAN OF LOFTY IDEALS. He was essentially a man of lofty deals. "So long as I have lived," wrote Alfred in the latter part of his life, have striven to live worthily." He long-ed when death overtook him "to leave to the men that came after a remembrance of him in good works." A thousand years have served only to ladd veneration to his name as an indica cerned his desire has been attained. The historian Freeman speaks of him as the most perfect character in history. Politically and intellectually his sphere of action may seem small to justify comparison with the few who are looked upon as the world's greatest men but when we consider the moral grandeur of his life, that truly altruistic spirit, which caused him to undergo all manner of hardship and exposure to danger, solely for the good of his peo-ple, the institution of a comparison with other great characters in history need not be approached in an apologetic

THE EXPULSION OF THE DANES. When Alfred the Great became king of the West Saxons, the paramount kingdom in England at the time, there was little that savored of what we now "imperialism." England was divided into a number of smaller kingdoms or states, much the same way as Ancient Greece was divided, enthetically, it might be noted that the idea, "In union is strength," seems to be purely modern. It remained to Alfred to concentrate the dissipated strength of the island, and to endeavor to expel the Danes who had got a foothold on English soil. Hosts of these enemies, fighters fiercer and more practiced than the Saxons, were swarming over the Northern Sea and landing on coasts of England, penetrating the country along the courses of the rivers, so far as their vessels could float, then marching across it, sometimes in bands, sometimes in armies, carrying slaugh-ter and destruction wherever they pass-ed. Such was the fast have Saxon monarch, a task in which patience, tenacity and valor in the end triumphed. Though the Northmen were not expelled from the whole of England, their formidable leader was compelled to make peace, to embrace Christianity, and to confine his followers to the northeastern part of the

island A notable feature with the campaign against the Danes was that it was caron partly on their own element the water. Ships were built, and manned, and more than once the Danes were defeated at sea or prevented from been credited with being the founder of the British navy. Propably it is too much to attribute to him; however, the British admiralty authorities have decided to name an ironclad shortly to be launched "King Alfred."

REBUILDING A KINGDOM. When the intermission of strife per-

mitted it, the king devoted his time trying to rebuild the shattered fabric of his West Saxen kingdom. Among his first acts were the drawing up of laws and the providing for their proper administration. In the words of Dr. Bryce: "To revise the old laws and issue new ones, with the consent of his LATE D. L. MOODY'S ABLE SUCCESSOR.

Rev. G. Campbett Morgan, Late of London, Eng., Preaches to Large Congregations in New York City-The Man and His Work.

Bryce: "To revise the old laws and issue new ones, with the consent of his wise men, the germ of the medieval great council, and, later, parliament, was comparatively easy. To secure upright administration and restrain the tyranny of the powerful was far more difficult; but he labored at it in a difficult; but he labored at it in a way which won the undying gratitude of the people. The other part of the task was to light up afresh in England that lamp of learning and literary culture which had been extinguished by the storm of northern invaston in Northern had burned so For the last few Sundays the Rev. G. Campbell Morgan, of London, has been in the pulpit of the Fifth Avenue Presbyterian Church. This is the church of which the Rev. Dr. Hall was pastor. thumbria, where once it had burned so brightly." Alfred was himself a close student. His spare moments were spent in the study of Latin, and with his knowledge of the language so laborious-It was known as "Dr. Hall's Church," when he was living. Next to the Brick Presbyterian Church, of which the Rev. Dr. Henry Van Dyke was pastor ly won, he translated into English sevly won, he translated into English several books, which, having survived the darkness of the seventh and eighth centuries, were prized by his contemporaries. He founded monasteries and until he accepted a chair in Princeton, the Fifth Avenue is the most aristocratic Presbyterian congregation in New York. Financially, it leads the schools, and enticed learned men from Continental Europe to rule over and Brick Presbyterian congregation. Like teach in them. His own writings have a majority of the churches in New York, the Fifth Avenue Presbyterian been termed the beginnings of English prose. To him has been ascribed the honor of being the founder of Oxford University. This is, however, legendary, inasmuch as Oxford did not lay within his West Saxon dominions. Church has been "on vacation' during the summer. A few weeks ago those of the congregation who remained in town prevailed upon the Rev. G. Camp-bell Morgan, who is following up the late Mr. Moody's work at East North-THE VERDICT OF CONTEMPORfield, Mass., to run down to New York and preach every Sunday until the One way to estimate a man's worth is to ascertain the verdict of his con-temporaries. Time is apt to efface a person's failings, and leave only the estimable qualities. An Icelandia pastor shall return in the aut am 1. The first two Sundays on which the London evangelist occupied the pupit the church was crowded in spite of New York midsummer. This was quite surestimable qualities. An Icelandic saga, written not long after his death, prising to New Yorkers, who have been speaks of him as "Alfred the Mighty." The Northmen looked on him as the accustomed to gather in vacant pews great warrior who overcame their an-cestors, and founded the realm of Eng-land, and his own people looked on him not merely as the bulwark against in-vasion, but the plous ruler who loved

during the vacation term. They began writing letters "to the editor" about it. They asked why other preachers could not fill churches there in summer. Some of the answers to the queries were that the London evangelist was a new man before New York; that he was a remarkable pulto die." It might be said with equal truth that to live and form such a piteer, and so on.

The newness, if that was the reason,

has worn off. If there was any curiosity to hear Mr. Morgan, it has been satisfied.

Sunday, Aug. 18, was about as un-propitious as any that New York has had this season. The skies hung low had this season. The skies hung low and drizzled lazily from daybreak until midnight. The percentage of humidity was greater than that of the temperature. And all this had been preceded by three days of heat. Sunday found the city limp. There were several good, worldly reasons why peo ple who remained in town should make the day one of rest. Rev. G. Campbell Morgan was up for another selmon, however, and I went over to see how the sticky, nasty, dreary day would oprate on the crowds of previous Sun-

Every pew on the main floor of the big auditorium was filled. The great galleries which encircle the interior, save that portion occupied as the or gan loft, were packed. Nearly two thousand people were present. fanned with fans, hymn books, straw hats, or anything that would create a wind. The ensemble was a study. I saw many men there whom I met in Wall street, Broad street, and in Lower Broadway during the week. There were many strangers, also. One can tell them at this time of the year. Those who have been most active in establishing it, besides a number of the leading city physicians, are Mr. Robert Darling, president of the trus-Here and there in the back pews were Salvation Army people, men and women. There were several Japanese "citizens." There were all ages, and several were there whose names are un

der the titles of novels. At five minutes past eleven o'clock, a tall, angular man of swarthy complexion, mactlent jaws, high cheek bones and thick black hair, came through the door which used to open for the ponderous form of that intellectual giant, Dr. Hall. This was the Rev. G. Camp. bell Morgan. Most of the fans and hats shut town. The London evangelist is, perhaps, not as tall as he looks. Angularities give the impression of height. But he seems as whom he resembles in some He has Lincoln's nose, and features. to quote Richard Watson Gilder on

Those cheeks that hold Like some harsh landscape all the sum-mer's gold.

There is nothing in his maner, speech gesture, not a single word which he utters, that would lead you to think that he ever saw London. In argument his voice runs along the nasal line. He clinches it on the back palatial; sometimes this comes dang rously near the guttural of the barnst) ming tragedian. It is the only thing about him which nears the dramatic, for he is re-

mote from anything stagey. He is the only man I ever saw in the pulpit who brings into his prayer any other attitude than that of humility This requires an explanation. He gesticulates frequently in his supplications as he does in his discourse. On this occasion he had his bands benin 1 him. crossed before him, cace on his hips, and once he struck out with his right hand. In this attitude of prager also has the rocking motion. He tiptoes, falls back on his heels, and, hav ing secured his equilibrium, he tiptoes again. There is no working up to the finish. The "Amen" comes quick cial long and deep breathing exercises are practiced. These, too, are care-fully adapted to each individual case

and sharp His text is read in the most matterof-fact way. And then, if the church reader will pardon a description which the worldly reader will quickly under-stand, he is off. His text was the first two verses of the twelfth chapter of Hebrews. As soon as he had read them he put up the first and second fingers of his right hand. For the moment, I confess that it reminded me of the significance of two fingers on the stock

renewed free by the Canada Motor Company. A variety of medicated inexchange.
"There are two points in the text halants are used, from a complicated apparatus heated by gas. Special attention is given to the condition of the which I want you to bear in mind-the race and the goal," he said Then the gesture disappeared, and he warmed up to his argument. He is not skin. Much rest rather than exercise is enjoined; indeed, most of the patients an orator in the common understanding of that word. He does not commit are not able to take exercise. Cod liver oil and creosote are used chiefly externally by injection, few advanced cases being able to take them inwardly. any of the errors of which Hamlet warned the players. But when he replies to the critic it is with a sneer Contributions will not be solicited, Here is an example which caused his but any received will be devoted to providing more beds and treating paaudience to smile, some audibly. was speaking of the Apocalypse. Hay tients not able to pay much, but who are too sensitive to become objects of charity as "city patients." Of these ing asserted that the visions are, to hi mind, literal, he said, changing hi there are many.

For this reason, and the fact that manner, and assuming an attitude hind his desk like that of an an imal abount to pounce upon its prey:

"Ah, but some of the new scholl some patients have been taken in as low as \$4.50 per week, the management claim there is no more useful or im-

> But that was the only time in his discourse when the London evangelist came any way near veering from earnest manner. Not once did he indulge in flight. Not a single sentence did he which was not clear and simple. But his forcible directness frequently made a picture. An example:

"There," leaning over his desk and pointing to the baptismal font, he said, is the starting place. There," he said, pointing down the main aisle. "is the track. There," pointing up to the great window of colored glass in the east end of the sanctuary, "is the goal. Never mind what the people on either side of the course are saying. You are not making the race for them."

There was no peroration. He quit as began, at once, and I think the audience was a trifle startled when he said, almost in the same breath of the last words of his discourse:

Please sing hymn 1,015-"'God is the refuge of his saints.'"
"Not a bit like Moody," said an eld-

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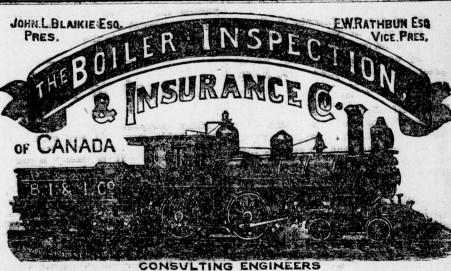
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say that's merely figurative, don't ye erly man who knew Moody in all his work. This is the nan win fills a church in New York where other pas-

> NEGATIVE ELECTRICITY. "You know there are two kinds of electricity, positive and negative," said the man who is always trying to tell people things. people things.
> "Yes," answered Willie Wishington. "I
> have had experience with the latter

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