JUNE 7, 1890.

It May Be.

BY E. H. M. BY E. H. M. It may be the social that we sing In solitude's choir alone A peace like a blessing cat bring When the song is o'er and done; The tones may waken a gladbess Like sunshing stealing through gloom And leave not a mem'ry of satures On life's rugged pathway to loom.

It may be a word just spoken In careless and wanton tone tone,

In careless and values intro, Yet like an arrow unbroken To the core of some heart has gone; And the wound in secret will bleed-Will bleed for many a day; Ah: seldom the arrow is freed When homed in the heart away!

It may be a gleam of surshine in the blue, blue sky o'erhead, That fathoms the depth of the m Where many a dream is dead, And flowers of lovelluess fairer Will sonlis on her path before Will some for roury and yare mine

With charms far many and rarer Than ever we knew of yore! It may be the light of the morrow

It may be the light of the moreow Whose distant delasive may The dreamer of dreams would borrow To glut the joys of to day. In moments of bliss that are blest, Too precious to count till past, And lost to a blinding tempest Of sorrow and pain at last!

It may be the song of the mystic Rings in the song of to-day, With a meaning half realistic, Ard half for a doubter to weigh; It may be the song of the singer Some chords in thy heart has thrilled, Whose memoried tones shall linger Whon the minstrel's harp is stilled !

FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review.

PENTECOST. To-day, dear brethren, we should lift our hearts and voices in joyous praise of the Holy Spirit of God, the epirit of love Who proceeds th from the Father and the Who proceedath from the Father and the Son and Who, together with the Father and the Son, is adored and glorified. This is His day, because to day we henor Him with a peculiar worship. Not that we ever cease praising Him for He is God, and our adoration of Him is as constant as that of the Father and the Son. But to day we bless Him in His great workthe sanctification of souls. To-day our souls are filled with gratitude for the To-day our

operation in us of His grace. It is because of the merits of Jesus Christ that the Holy Spirit works in us. It is in virtue of the passion and death and resurrection of our Lord that the spiritual the Holy Spirit the disperse of grace, the Holy Spirit the disperse of it. He bend to listen! Keep thy spirit free from tree of the cross, the tree of life. Treasure which is called grace is bestowed. Christ is the meritorious cause of grace, the Holy Spirit the disperser of it. He

It is who gives us to eat the runt of the tree of the cross, the tree of life. Every scull hto which God has breathed the breath of life that has been saved, or that will be saved, until the end of time the breath of life that has been saved, or that will be saved, until the end of time owes bia salvation to the grace of Christ, through the working of the Holy Ghost, and there is no one smong the damned but has met bis miserable fate from his rejec tion of the same Holy Spirit. God is no respector of persons, and men what has no the same holy spirit. God is no respector of persons, and men

Every work which has to do with Every work which has to do with relvation begins with God, is carried on by Him, and by Him, too, brought to its completion. Without the grace of God it is impossible to merit eternal life. And as one man is called upon to do or leave undone many things quite different from other men, so grace is bestowed upon each in view of the needs of each.

Inspires is cancifying grace, which gives the coul its condition or state, and it may be said that all other graces are given in be said that all other graces are given in reference to this grace, either disposing the soul for its reception or alding it to preserve itself from the loss of it. By this grace the soul is recognized as the friend of God, and the recipient of this session of this grace is. or

OUR BOYS AND GIRLS.

To have friends, merit them. If you do not merit esteem and you have exterior qualities which please, or riches which for qualities which pieses, or riches which dezzle, or position which can efford pro-tection—three things which attract thme-servert—you will perhaps be flattered, you will not be loved—Golden Sands.

HOME.

The ashes of the commonest fire are mclancholy things, for in them there is the image of dasth and ruln-of some-thing that has been bright, and is but dull, cold, dreary dust-with which our nature forces us to sympathizs. How much more sad the crumpled embers of a home ; the casting down of that great altar, where the worst among us sometimes perform the worship of a heart ; and where the best the working of a heart; and where the best have offered up such eacrifices, and done such deeds of heroism, as, chronicled, would put the proudest temples of old time, with all their vanning annals, to the blush.-Barnaby Rudge.

THE BOYS' GIFT TO MOTHER, Three poor boys whose savings from the pittance allowed them as spending money from their weekly wages were spent yes-terday in the purchase of an overcoat for their father, and having nothing left to purchase a present for their mother gave her a promise of kind and tender action and help for the coming year. They pro-mised to be better than ever, for her eake. This truly was a noble gift, and more appreciated by her than something which would have cost many dollars.

TWO IN HEAVEN.

"You have two children," said I. "I have four," was the reply; "two on earth, two in heaven." Thus spoke the mother! Still hers, only "gone before!" Still remembered, loved and cherished, by the hearth and at the heard, their heave not yet filled again the board - their places not yet filled, even though their encoessors rest upon the same faithing breast where their dying heads

were pillowed. "Two in heaven !" Safely housed from storm and tempest Safely housed from storm and tempest. No slokness there, nor drooping head, nor fading eyes, nor weary feet. By the green pastures, torded by the Good Shepherd, linger the little lambs of the heavenly fold. "Two in heaven !"

"Two in heaven !" Earth less attractive. Eternity nearer. Material cord drawing the soul upward. 'Still, small' voices, ever whispering, "Come !" to the world weary spirit.

"Two in heaven !" Mother of angels, walk softly !-- holy

THE TATTLER.

through the working of the Holy Ghost, and there is no one smong the danned but has mat his miserable fate from his rejec thon of the same Holy Spirit. God is no respector of persons, and men are lost or saved, as they themselves will it. God would have all men to be saved and to come to a knowledge of the truth, and Hissairation comes through grace, and grace through the Holy Ghost. grace through the Holy Ghost. The elect of God are they who have corresponded with grace, the damned those who have chosen to follow their own desires rather than the teachings of God's holy grace. Salvation is the fruit of the love of God-damnation the fruit of self Even

the bosom of demons. Are you a tattler ? Do you sow among your neighbors the seeds of discord and hate? If so, in the name of humanity, s completion. Without the grace of hate? If so, in the name of humanity, od it is impossible to merit eternal life. Let us beg you to desist. We are all nd as one man is called upon to do or liable to err, sil apt to say in a moment of sudden passion or in a silly joke things which an hour afterward, in a moment of coal reflection, we may heartly wish un-pon each in view of the needs of each. The great grace which the Holy Spirit septres is cancifying grace, which gives a coul it condition or state, and it may

just at the sge when young men are ap-to be concombs, and imagine they are much wiser than their superiors. My father's repreachful words and his accu-sations of ingratitude smote me to the heart. I was sorry for the sharply-spoken language as soon as I had uttered it, and a feeling of remores haunted my accessiones for days. Years after, when

THE CATHOLIC RECORD.

spised, now loved, yet and introduce this who have been regarded by society at one time as a pledge of public safety; at enother as a source of danger; now, as a principle of life; sgain, as an element of principle of life; sgain, as an element of dissolution; a class whose needs, aspiradissolution; a bias whose notes, applied tions and tendencies, ergross, for the most part, the minds and attention of the poli-ticians, philanthropists, and political economists of the dey, all of whom unite in saying that this is the important ques

in stying that this is the important ques-tion for present solution. And who are these men? Ab, you have already guessed, for their name is dear to you, and you love them, as I do. It is the workmen. God be praised! the work-man finde, even in cur day, some gener-ous hearts to love him, some who exert themselves to raise him to his true dig-nity. But, uphanoidy, he is still an-

tainly, but which they make use of as 1 it suits their purpose, and then claim to be free to filing on one ride at pleasure. The latter are those who, seeing that they cannot divert his labor to their own ad vantage, seduce him with the oplate of so-claifed doctrines. They are forever taiking to him of Liberty, Fraternity and Equality. They propose to make him sovereign, to administer justice in his name, and to manage his exchequer; in short, to captivate him, not as good pairlots, by means of good counsels, but as bad sone, to whom the very names of duty and scorifice are odicus. The poor

cares for me? Yes, there is Oae. Oaly Hinself your equal. Do not then, during our point of the remembrance of the workshop of Nazareth floats on fthe remembrance of the workshop of Nazareth floats on the river of time through all the conturies, and shads around you a divine halo. But there is more. Our Divine Lord, after thirty years of toil, became a laborer among souls, and worked out, at infinite the application of this work to man's needs, at that of creation, He did not will brack the speciate in His sown work, but chose twelve associates, who, in the per breaching the workingman, he said: to be twelve associates, who, in the per "You are sad because in order to provide bread for yourselves and your families, you are obliged to work from morning till night. Bat listen to what I have to tell you. The land of our earth is divided tell you. The land of our earth is divided to be twelve associates, who, in the per sons of themselves and their euccessors, sons of themselves and their euccessors, demption. Bat from whom did He tell you. The land of our earth is divided to be twelve associates, who, in the per sons of themselves and their euccessors, demption. Bat from whom did He the choise the twelve i From among the rich or the learned ones of the world ?

y are gress," ac easys. "Laoor, freed from many impediments, and illuminated by science, My has become at once more active and iccu-more fertile. The prices of articles of onsumption decrease co-ordinately with relations of the science of the sc sceptre an instrument of labor. Jesus Onrist was a workingman. But we must not stop here. Before going any further, let me address myself to working men. let me address myself to working mean You must not forget that you owe every-thing to Jesus Christ and His religion. For, before his time, what was labor? Make those who would tear you away from Jesus tell you what it was. They the increase of the wages of labor, and a preception of the value of economy is awak ened in the breast of the working classes. Are we not tending in the right direction?" No doubt the theory is a beautifrom Jesus tell you what it was. ful one. Bathow can it satisfy the work-ingman, who stretches out his hand for a slavish. The indolent cast it forth as an stavist. The individual of the start of the start of the start of the start of and degraded view of work is still perpetuated in countries where the Gospel is a stranger. The Brahmin, or highest case of the Hindows, remedy, for happiness, and who naturally years to realize it, not twenty or thirty years hence in the persons of the next generation, but immediately in his own person. But now there comes forward a would consider himself contaminated if bilosopher who writes on religion, nature, luty, liberty and patriotism. "My friend," duty, liberty and pathotism. "My infeed," he mays to the working man, "you are filled with scadness, and with good cuse, for your lot is not a pleasant one. But what would you? To whom will you turn? relegate it to their women, whom they treat as slaves. What, in fact, is the religious idea of labor? First, a means of virtue; secondly, explation. Ah, brethren, we do not sufficiently apprewould you? To whom will you turn? There is no one able to console you in your trouble. In fancy you were taught to resort to prayer, to God; but this is an error, a folly. God is too far off to hear, and His mejesty and state too great to lend an ear to you. Again, even did He hear you, He could not grant your request, since He has made general laws to which He could not make excentions without ciate all the beauty contained in this idea of work. Man raises himself by work. By sin he lost the life of grace, the true life, and was con-demned to death, not temporal only, but eternal. Bat work is not only a means of explation; it is something more. Christianity reveals it to us as also a sac-He could not make exceptions without subverting the whole order of the universe. It is, therefore, utterly, useless to look for help from heaven." "Then," re-to Jesus: "It was Thy sofferings and turns his indignant hearer, "you rob me of fatigues, Thy fain ness and weariness which rifice. Thus the Christian workman says to Jesus: "It was Thy sufferings and to set in the set of y sourced matching and the set of y consolation, dignity, where the same set in a stateman and the sources when the sources and the sources of the sou

ELOQUENT PADRE AGOSTINO.
A THRILLING DISCOURSE ON THE Construction of all these within your own solver—In solution of the weilare of the working classes and make the owner of your smaller. All you could be the theorem the organization of the transmitter of all these within your own solver—In solution of labor, nor In the organization of the transmitter of the transmitter of your smaller. The organization and every day crowder of the could be transmitter of the transmitter o He stretched out in the firmsment, when He created man out of dust. He created and fashioned the world, and man must cultivate it, and the very earth over which He bends in delly toil bears traces of its Divine Creator. No, the laborer is not an accursed thing, not the only der him both material and moral relief.

which He bends in daily toil bears traces of its Divine Creator. No, the laborer is not an accurace thing, not the only worker. God is the primary man but the secondary worker. In lay-ing the foundations of the work dord dord and have the secondary worker. In lay-ing the foundations of the work dord dord and the working classes or left, so to speak, His work unfinished. Not that He did not weigh, number, and measure everything after His own in-scrutable plan; but, having created His aggregate of beings, with their properties and kaws He yet ieft the completion of the work to man otmeelf. Everywhere work licel, man finds, even in cur day, some gener, the work to man finds, even in cur day, some gener, the work to man finds, find the second day of th gsin a more clevated post, or cuffrages which, if not won by deads, he is deter-mined shall be procured, at least by words solation to the workingman; he is God's companion is labor; leaning on the spade, in man needs only to raise his eyes heaven-fait, God commences, he is the modi-fier; God commences, he is the finisher. Yet we see it above all in the work of the Redemption. A blight, a curse had fallen on work, and it head to be raised again to its real dignity. To this end God became man Himself, worked as a poor man for thirty years. Thus, before He would redeem as, Jezza lived for us a model of work, of labor, showing us at in once its dignity, its virtue, its rewards, its faith, therefore, in those who seek to dezzle you with vain splendors, and to excel the principles of morality and relig-ion from your hearts and from your minds. Beilere, and remember always, that these specieus theories are very chimeras, fables invented by those who would obtain your services to-day, but will in-dubitably forget you on the morrow. Lestly, there is another condition attached to this progress, and that is virtue. We to this progres, and that is the tot must forget our dudes neither to God nor our neighbor. When he departs from God, and no longer looks on Him as his end, then man goes backwards, not forward, and once its digutty, its virtue, its zewards, its happiness. The very hand which created the world applied itself therein, for thirty instead of progress you have a retrogade movement. Common sense, justice, and virtue ; then, these are the necessary ditions of true progress. You may, if you observe them, be poor, but you will be honest. You may be poor, but not un-happy; and in the hour of death you will lament over your lot. The remembrance of the workshop of Nazareth floats on the river of time through all the conturies, be able, with peace and confidence to call

be able, with passe and control of our function of the part of the that which is far more precious. To your daughter, who has no other dowry, you will leave modesty, and that lovely for while the illy of holy purity, itself of infinitely greater price than all the weakh of the Indies and of the world, wealth of the Indies and of the world, and the most sublime of all virtues. To your sons you will leave the love of honest labor, that true patrimony and of sudden passion or in a silly joke things which an hour afterward, in a moment of coal reflection, we may heartily wish un-said. But deeper is the sin and theker is the erime of him who, taking our weak, ness for his capital, effects the destruction of the happiness of his neighbor as his interest. OBEY YOUR PARENTS. I shall never forget when in a single instance on one occasion I refused, in an angry mood, to obey my father. I weak the author of the valleys and angry mood, to obey my father. I weak the author of the yalley and integrine the gave the says. "Labor, freed from many to be ecxcombs, and imagine they are do. shop, h. Jasus Work will be your consolution, union your strength, and prayer your hope." O, working men cultivate the spirit of work, be united, be religious. Work will give you a proud independence; union will be your errength; and religion will be your consolution, comfort, and dignity. Lubor, union, religion. This dignity. Labor, upion, religion. This should be the motto of every workingman.

Rheumatism,

7

BEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsapa-rilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony : -

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10 Mgc, 110 West 125th st., New York. "One year ago I was taken ill with inflammatory rheumatism, being con-fined to my house six months. I came out of the sickness very much debili-tated, with no appetite, and my system disordered in every way. I commenced using Ayer's Barsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine." — Mrs. L. A. Stark, Nashua, N. H.

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love and the pe ought to be, the normal state of the baptized in virtue of their baptism.

But besides this grace there are con-stant, actual graces being bestowed on us; graces which the necessities of the present moment demand. When we have a temptation to overcome or a duty to perform God's grace is at hand to give our work a divine character. By grace the merely natural works are lifted to a higher plane. Thus it is the Holy works in us, disposing our hearts Spirit works in us, disposing out addition for God's gence, conserving the grace be stowed, sanctlifying our daily lives. On our part we must put no obstacles in His way, we must listen to His inspirations way, we must listen to His inspirations and follow the leading of His grace. Let no as soul. The height of sanctity is that of God, and this is brought about by that of God, and this is hought about by that of God, and the God about by that of God about by that God's grace, by watchfulness over our interior that we may learn in the silence of our hearts to distinguish the voice God's spirit, leading us in the way of His holy commandments, making us see the spirit as well as the letter of them, and inclining us to serve, not as servants, but Re SODS.

as sons. James Cullen, Pool's Island, N. F., writes: I have been watching the progress of Dr. Themas' Eelectric Oil since its in-troduction to this place, and with much pleasure state that my anticipations of its success have been fully realized, it having cured me of bronchitis and soreness of nose; while not a few of my 'rheumatic neighbors' (one old lady in particular) pro-nounce it to be the best article of its kind that has ever been brought before the mublic. Your medicine does not require that has ever been brought before the public. Your medicine does not require any longer a sponsor, but if you wish me to act as such, I shall be only too happy to have my name connected with your pros-nerone child. perous child.

Billiousness and Acid Stomach.

Having used your Burdock Blood Bitters Having used your Burdock Blood Bitten successfully for some time past for m complaint, biliousness and acid stomach I have never found its equal. THOS. W. SUTTON, St. Thomas, Ont. some time past for my

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it lead again and see what an amount of pain is saved, (in stock."

onscience for days. Years after, days of poverty came, and my father died leaving no estate, I had a chance to show my sorrow for the outburst of re-bellion which had grieved my sire-who ver loved me-and trust to meet him again in the better land at last. The celebrated Dr. Samuel Johnson,

his conscience, until fity years from the day when pride kept him from proper obedience he went into the very market where his now dead father's book-stall used to be, and there in penitent contrisorrowful recollection stood tion and half an hour with his head uncovered and bare with crowds gazing at him in wonder. Carlyle calls the act, "one of the saddest and proudest we can paint." The sting of remembrance of unkind ness in conscientious hearts is not early quieted. It is better not to speak sharp, hard words to a parent. The words at the head of this article are a heavenly admonition. See that thou refusest no

lim who speaks to thee from heaven. Unkindness to parents brings bitter sobs and remorse when the dear old faces disappear from sight beneath the coffin, DYSPEPSIA OR INDIGESTION is occasioned

DYSPEPSIA OR INDIGESTION is occasioned by the want of action in the biliary 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 taken before mind to head for which cause of Headache. Farmelee's vegetable Pills taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmelee's Pills are taking the lead against ten other makes which I have

The Protestant bistorian, Gaizot, speaking of education, gives utterance to the following substantial principle : "In order to make popular education truly good and socially useful it must be fundamenobliged to do any labor. The Indians of tally religious. I do not simply mean by Americs will do no work themselves, but this," he goes on to explain. "that this," he goes on to explain, "that religious instruction should hold its place religious instruction should hold its place in popular education, and that the prac-tices of religion should enter into it, for a nation is not religionally educated by such petty and mechanical devices; it is necessary that national education should be given and received in the milder of a religions atmosphere and that religions religious atmosphere, and that religious observances should penetrate into all its

parts. Religion," he continues, "Is not a study or an exercise to be restricted to a certain place and a certain hour. It faith and a law which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence

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