

WHO WILL SUCCEED LEO XIII.?

A DISCUSSION OF THE CONDITIONS PREVAILING.

CARDINALS GIBBONS, VANUTELLI, RAMPOLLA AND OTHERS MENTIONED BY THE NEW YORK SUN CORRESPONDENT.

The New York Sun's brilliant Rome correspondent, "Innominate," has returned to the discussion of the delicate question suggested naturally by the advanced age of Pope Leo XIII., viz., the succession to the chair of St. Peter. He draws a spirited picture of the political intrigues which the several European statesmen are secretly and openly conducting and fomenting in order to secure the election of their respective favorites. "King Humbert," he says "has marked out to the triple alliance Cardinal Monaco della Valletta, but Francis Joseph would not consent to this bargain. Advised by Cardinal Schoenborn, Archbishop of Prague, he has made choice of Cardinal Serafino Vanutelli, but the former nuncio at Vienna, far from wishing to raise his standard against that of Leo XIII., follows in the glorious track of the reigning Pontiff. At Berlin, Prince Hohenlohe, brother of the Cardinal of the same name, has received high honors from the Emperor, in order that, being a son of Catholicism, and powerful at Rome, he may dominate the Roman Senate when the Papacy becomes a subject. Feudal and conservative Germany, even the Germany of certain Catholic groups, hates the 'republicanism' and the 'democracy' of Leo XIII.

"An American, sound, strong, practical and thoughtful, can form no idea of this aversion. It is the sacred melody of caste hatreds and interests which denounce, combat and curse the Papacy as a sort of school of revolution. History will call these hysterical reactionaries mad men, over whom the bloody pull of events will be thrown." Continuing his speculations and his analysis of the international situation, this shrewd observer says: "France has her natural candidate, Cardinal Rampolla. He is the Father Joseph of Leo XIII., his tried confidant, his wise and incorruptible assistant. We must go very far back in history to find in Rome a collaboration as faithful and sagacious. What marks out Cardinal Rampolla is his lack of personality; he is like those sweet, proud, mystical faces of the middle ages which adorn the stained glass windows of monasteries with their ascetic features. A mystic belonging to the class of men who devote themselves, performing his diplomatic duty as he would a priestly service, out of a sense of duty, out of affectionate submission to the Pope, the secretary of state has hardly any will of his own; he effaces himself behind the tall figure of Leo XIII. But the more attached he is to the Pontiff, the more inflexible and movable he is in his perseverance and knightly service. He says to all those who wish to deceive and fight against the Pope, 'You cannot pass here.' Intrigues and attacks have no effect on him; he has made of his breast a bronze breast-plate for all the great ideas of Leo XIII.; democracy, the social question, American policy, the union of the churches, the instructions to the French people, the hostility to the triple alliance, and the rejection of all arrangements invented to keep the monarchy forever encamped at the gates of the Vatican.

"Such is his portrait. It is natural that the friends of Leo XIII. should be his friends, as also that the enemies of Leo XIII. should be his enemies, and that those who are indifferent to the Pope should be indifferent to the cardinal. It is natural that all the states and parties that wish for the success of Pope Leo's ideas should group around him, should rely on him and take him into account in their calculations."

The correspondent discusses the possibility of a foreign Pope, and carefully examines the obstacles in the way of such a radical change in the policy of the Vatican, "Leo XIII.," he says, "while preparing the way by his innovations for the foreign Pope, is concentrating his thoughts in a narrower circle. So long as the pontifical question is unsettled it would be a bold thing to approach the problem so deep and so serious for the government of the supreme power. Politics is the art of compromises; it always deals with what is most pressing. As, in the order of purely ecclesiastical questions, the temporary encampment at Rome of a political dynasty delays internal reforms, so the dwelling together on the hills of the Vatican and the Quirinal of these two powers makes it for the time unnecessary to settle the question, which, in my opinion, is the most important of all, an international and more than Italian Pope.

"If by chance this knot were to be cut soon, no one doubts that Cardinal Gibbons would become the object of the attention of all. An apostolic bishop, an American, a democrat, the incarnation of an ecclesiastical type that has attracted the attention of the best men in Europe, the introducer of a new civilization, the prophet, in a way, of the transformation which events are tending to make in the old framework of the European continent, the archbishop of Baltimore would be more than an eminent cardinal; he would be a symbol.

"That is why the writers for the *quasi* of Savoy, the protectors of the *status quo* at Rome and the champions of the triple alliance have always been bitter against the primate of the United States. From the liberal Quirinal historian of the conclave, Signor de Cesare, to the incense bearers of the old parties, all have denounced this possibility as a danger for the worn-out world of conservative and monarchial groups. Against him are drawn up the fright of Signor Crispi, who is afraid of any change; the fears of the successors of Gioberti, who wish to imprison the international greatness of the Holy See in an Italian jacket; the selfishness of courts and of the triple alliance, whose watchword is 'no change,' and the stupid and incurable obstinacy of all the belated conservatives of the old world. De Cesare has gone so far as to accuse the American Cardinal of not knowing Latin, French and Italian. Does this not show the man up?"

After discussing at some length the effects of a union between Church and

State, or between the throne and the altar, "Innominate" concludes thus: "Through his greatness of heart, more than through his progressive intelligence, Leo XIII. has severed the bonds between the two institutions. 'Christianity,' said De Tocqueville, the historian of democracy in the United States, 'is a living being whom they have tried to tie to corpses; cut the bonds that restrain it and it will rise again.' Leo XIII. has dared to perform this operation. Who would be blind enough to bind the cords again?"

REV. FR. LACOMBE'S LETTER.

AN EARNEST APPEAL TO SUPPORT REMEDIAL LEGISLATION.

The following open letter explains itself:—

MONTREAL, Jan. 20, 1896.

Hon. WILFRED LAURIER, M.P., Ottawa.

My Dear Sir,—In this critical time for the question of the Manitoba schools, permit an aged missionary, to-day representing the bishops of our country in this cause, which concerns us all, to appeal to your faith, to your patriotism, and to your spirit of justice, to entreat you to accede to our request. It is in the name of our bishops, of the hierarchy, and of Canadian Catholics, that we ask your party, of which you are the worthy chief, to assist us in settling this famous question, and to do so by voting with the government on the Remedial Bill. We do not ask you to vote for the government, but for the bill, which will render us our rights, which will be presented to the House in a few days.

I consider, or rather, we all consider, that such an act of courage, good will and sincerity on your part and from those who follow your policy, will be greatly in the interests of your party, especially in the general elections. I must tell you that we cannot accept your Commission of Inquiry for any reason, and we will do the best to fight it.

If, which may God not grant, you do not believe it to be your duty to accede to our demands, and that the Government which is anxious to give us the promised law be beaten and overthrown while keeping firm to the end of the struggle, I inform you with regret, that the episcopacy, like one man, united with the clergy, will rise to support those who may have fallen to defend it.

Please pardon my frankness, which leads me to speak thus. Though I am not your intimate friend, still I may say that we have always been on good terms. Always have I deemed you a gentleman, a respectable citizen, and a man well able to be at the head of a political party. May divine Providence keep up your courage and your energy for the good of our common country.

I remain, sincerely and respectfully, honorable sir, your most humble and devoted servant. (Signed) A. LACOMBE, O.M.I.

P.S.—Certain members of your party blame me for standing aloof from you and ignoring you. You have too much sense not to be able to understand my position. Belonging to no political party, I have to go to those who have been placed in power by the people. If one day the voice of the people calls you to govern the country, I will be loyal and confide in you, as I am and do today towards those whom you oppose. If you should wish to see me and to secure fuller explanations, I will be at your service, when that may please you, either at the University of Ottawa or at your private rooms, provided you inform me of the hour fixed by you. I will be in Ottawa on the 23rd inst. for several days.

(Signed) A. L., O.M.I.

A GREAT COMPOSER DEAD.

THE LATE CHARLES LOUIS AMBROISE THOMAS.

The eminent French composer, Charles Louis Ambrose Thomas, who died in Paris last Friday, was the son of a music teacher, and was born at Metz in 1811, two years before Wagner and Verdi. He began his musical studies at the age of four and entered the Paris Conservatoire in 1828, the famous Lesueur being his instructor in composition, and Kalkbrenner on the piano. The following year, at eighteen, he received the first prize for piano-playing, in 1830 the first prize in harmony, and in 1832 the much-coveted Prix de Rome, which enabled him to study three years in Italy. In 1836 he returned to Paris, and devoted himself zealously to operatic composition. At that time Auber, Halvey, Meyerbeer and Donizetti were writing for the French stage, and it was not easy for a young man to gain a footing, but Thomas succeeded in having several operas accepted at the Opera Comique. The first four were tolerably successful, but they were followed by half a dozen failures, which for a time (five years) discouraged him from continuing his efforts. In 1850 "Le Cid," and a year later the "Sonne d'une nuit d'été," were successful, and gave him a foremost place among the young French composers. But his only genuine and permanent success came in 1866—"Mignon," which soon became popular in all countries, and had its thousandth performance in Paris, on May 15, 1894. "Hamlet" (1868) has also been often sung in Paris, but elsewhere it has never been popular, on account of the inappropriateness of its subject for operatic purposes. These operas are melodious rather than dramatic. Their greatest charm is a certain piquant gift of style and harmonization, but his music in general, like Massenet's, is deficient in vitality. On the strength of the fame won for him by "Mignon" and "Hamlet," he was appointed successor of Auber as director of the Conservatoire, which post he has held ever since—a quarter of a century. He took a genuine interest in his honorable position, improved the character of instruction, introduced lectures on musical history, founded an orchestral class and

compulsory vocal classes for reading at sight, and increased the salaries of the professors. Under his guidance the Conservatoire reached a point that makes it almost self-paying. Apart from his operas his compositions are unimportant, and will not survive him.—N. Y. Post.

REASON FOR FAITH.

Miss Starr Tells the Story of her Conversion.

The following is the full text of the address of Miss Eliza Allen Starr to the Ladies' League at their meeting in Chicago: Descended from a Puritan New England family which had helped to rock the cradle of Harvard University, born of Unitarian parents, educated by Unitarian teachers in Unitarian schools, surrounded by the choicest, artistic, literary and social influences under Unitarian auspices, a girlhood inspired by William Cullen Bryant, ripening into womanhood when Carlyle, Emerson, Longfellow, Whittier, Oliver Wendell Holmes and Lowell were the philosophers, essayists, poets of the day—how is it that I stand before you now a Catholic—a Roman Catholic?

On my first visit to Boston, in 1845, friends took me on my first Sunday to the music hall to hear their favorite preacher, Theodore Parker. Around me was the brilliant talent of the American Athens—an imposing array to the eyes of the country girl who knew them all, as they were pointed out to her, through the glorifying medium of books, and whose reverent imagination had exalted them to a plane of heroic merit. Placed between my artist friend and her husband, who was the author of one of the standard histories of the United States, I was prepared for an intellectual and spiritual banquet which would mark an era in my life. It certainly did so, for what I had anticipated! For a sentence after sentence came from the lips of the renowned preacher, first a tremor, then an actual chill came over me, as with smoothly flowing language, but irresistible logic I found him demolishing every foundation stone of my religious faith and even hope. There was nothing left for me but to find other premises, other starting points, or forego all the beautiful intellectual as well as spiritual life which had come to me as a child from the sacred Scriptures; the Old Testament story of man—the New Testament story of a Child born to save the world from its sins, Who was crucified, died, rose again, ascended into heaven, from whence He would come to judge the living and the dead. All this I had believed on the authority of the Scriptures themselves, and this, too, while theological discussions were rife in old Deerfield, where Dr. Samuel Willard had raised the Unitarian standard, and among his most zealous supporters were my own family.

The shock was a severe one; nor did I recover from it when we left the music hall and walked along the quiet—Sunday quiet—streets of Boston to the home of my friends. Nor did I recover from it all the weeks of my visit nor when I met in genial conversation the lions of intellectual Boston. The question had been started and would not be laid to rest. "What authority have I for the faith that is in me? for faith I had in these great Christian facts, nor did I intend to resign it without evidence to the contrary.

As the fruit of the story of Jesus Christ announced by an angel to a virgin, born of this virgin a virgin still, working miracles, preaching His doctrine of salvation, to be rejected by His own nation; crucified yet dying to rise again,—I had seen by the light of history the world emerging from the errors of paganism to the fulfillment of the glorious career of Christian nations, before the splendor of whose achievements pagan civilization and pagan morality has paled, and even pagan art and pagan literature has been out-stripped by the divinely inspired genius of Christianity. How could I take the retrograde step which denial implied without a close scanning of the foundations upon which Christianity rests.

From the moment I left the music hall of old Boston on that bright June morning in 1845 this quest for an authorized faith was the quest of my life. It was useless to talk, to argue; but I could keep my ears open, my eyes open, every intellectual sense open; and as far as in me lay I did this; and yet, read current history as I would, read or listen to theological discussions as I would—at least to those around me the question of an authorized faith remained unsolved.

In 1848 I went to Philadelphia. For the first time in my life I came in contact with educated Catholics; for the first time in my life I set foot in a Catholic church, but very, very seldom caring to attend a service and without the slightest intention of becoming a Catholic. Why should I? And yet, week after week, month after month, was being solved, without discussion, the question of an authorized faith in the Holy Scriptures; above all, in the four gospels. For behind these gospels I saw the Church which had produced them, along with the epistles, evangelists, apostles under one divine head, the promise of our Lord Himself—"Lo, I am with you all days even to the consummation of the world" being fulfilled by transmitting His own authority to St. Peter, whom He had declared to be the corner stone of His Church; this authority to be transmitted by him to his successors to the end of time, so that these eighteen hundred and forty-eight years had been bound together by ties as strong as God could make them, even while working through the medium of His own creatures, made capable, as they were, of receiving, executing His will as perfectly as the winds, the seasons, the very stars that obey Him.

All this dawned upon me by degrees—very slowly but very clearly—until after nine years of mental struggle the Roman Catholic Church rose before me as an authorized teacher of divine truth, the depository of the Christian traditions, as she had been of the ancient Scriptures venerated by the Hebrews and of those of which she was herself the author and expounder under the

title of the new. To accept her instruction, then, was to understand aright the revelation of God to man; to follow her guidance was to walk in the way of salvation.

One month after I looked this conviction in the face I was received into the Roman Catholic Church forty—no years ago this Christmas, and never has my confidence in her as a teacher, a guide, a waverer for one instant. Intellectually, as well as spiritually, I have been more than satisfied with the punishment afforded me by this "mother of fair love, of knowledge and of love," so to use the treasures put at my disposal as to hear at last the sentence, "Well done, good and faithful servant; enter thou into the joy of thy Lord."—Catholic Witness.

C. M. B. A.

Branch 54.

For some time past this Branch had in contemplation to hold a Concert, of which the proceeds should be used for the repairs and decoration of St. Mary's Church. Having gained the consent and cordial support of their beloved pastor, the Reverend Father O'Donnell, the members appointed a committee to carry out all details and ensure success as to the object in view. The following gentlemen were appointed to act as a Committee, viz: C. O'Brien, Chairman; F. D. Daly, Secretary; T. McDonnell, Treasurer; J. Weir, J. Condon, J. Cogan, C. O'Brien, H. Vaughan, E. Kavanagh, J. Sheehy, G. Patingale and J. McShane.

The concert came off on Shrove Tuesday evening in the Hall of St. Mary's Church, and was, in every respect, a decided success. The hall was filled to the very doors by a select and appreciative audience who cheered again and again the talented artists who assisted in this good work. Chancellor C. O'Brien opened the proceedings by some well chosen remarks on the working of the C. M. B. A., after which Mr. G. H. McLeod sang one of his finest songs. The Amphion Trio pleased everyone by their guitar and mandolin selections. It was a treat to hear "The Holy City," rendered with true artistic feeling by Miss Jackson. Mr. B. Riggs took the house by storm with "His First Wife," and Mr. L. C. O'Brien gave one of his beautiful and affecting recitations. Little Tootsie (Miss Doran) was as usual a prime favorite and did not disappoint her numerous admirers. Mr. H. O'Brien sang splendidly, as did Mr. D. Allen; Mr. J. J. Rowan also favored the audience with his splendid voice. Mr. H. Kearns sang a beautiful Irish jig. Miss and Master Kennedy sang a beautiful duet and charmed everyone present. The climax of the evening was when Mr. D. Allen and his accomplished daughter Miss Minnie Maud Allen appeared in the second part. Mr. Allen's dancing and singing and Miss Allen's beautiful letter reading were most entertaining and wonderful. The Rev. Father O'Donnell addressed the vast audience in his most forcible manner, praising and endorsing the work of the C. M. B. A., and in an especial manner Branch 54, for the good example set by the Branch in the parish. He exhorted his parishioners towards more earnest efforts in religious society work, and explained to all, in his earnest way, that union and strength are necessary to accomplish the grand design for which this Concert was initiated.

F. D. DALY, Secy.

SHAMROCK FANCY FAIR.

THE COUNTESS OF ABERDEEN CONSENTS TO BECOME PATRONESS—LIST OF OFFICERS.

At a meeting of the lady presidents of the various sections of the Shamrock Fancy Fair, which was held at the office of the Secretary-Treasurer of the S. A. A., some time ago, Mrs. T. F. Moore, the active President of the Fair, and the Honorary Secretary, Miss Gertrude Stafford, were requested by the ladies to wait upon the Honorary President, Lady Hingston, to ask her to communicate with Her Excellency the Countess of Aberdeen and ascertain if she would do the ladies the honor of becoming Patroness of the Fancy Fair. An answer has been received by Lady Hingston, which the latter forwarded to Mrs. T. F. Moore, informing her that the Countess of Aberdeen has consented to give the Fair her patronage.

The ladies are working very enthusiastically in connection with the Fair. Two committees of members of the Association have also been appointed to arrange for two large competitions in connection with leading organizations in the city. Already many handsome contributions in money and articles for the various sections have been received by the ladies. Acknowledgements will be publicly made of these contributions during the course of next week. The lady honorary officers, under the presidency of Lady Hingston, intend to hold a series of five o'clock teas, and it is expected that the Countess of Aberdeen will be present on some of these occasions.

The officers of the Fair are—Honorary President and Vice-Presidents, Lady Hingston, Mrs. James McShane, Mrs. J. J. Curran and Mrs. C. J. Doherty; active officers—President, Mrs. T. F. Moore; Vice-Presidents, Mrs. M. J. Polan and Mrs. Frank Wilson; Treasurer, Mrs. T. McKenna; Secretary, Miss Gertrude Stafford. The presidents of the various sections, so far appointed, are: Mrs. T. F. Moore, Mrs. M. J. Polan, Mrs. Frank Wilson, Mrs. Thomas McKenna, Mrs. F. B. McNamee, Mrs. G. A. Carpenter, Mrs. Dugald Macdonald, Mrs. J. F. Fosbre, Mrs. T. P. Owens, Mrs. F. D. Shallow and Mrs. Cavanagh.

A number of these ladies have also chosen their assistants, a complete list of which will be published next week. The organization is now approaching completion, and when the names of the workers, which now number nearly one hundred, are handed in by the Presidents of the different sections it will be seen that the success of the undertaking will be assured.

The Windsor Hall has been rented by the Executive of the Ladies' Committee for the week commencing April 18th.

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PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 775. SUPERIOR COURT. Dame Archemis Hudt, of the City and District of Montreal, has this day instituted an action in separation as to property against her husband, Jean Baptiste Robert, of the parish of La Longue Pointe. Montreal, 7th January, 1896. SAINT FIEKRE, PELLISSIER & WILSON, 275 Attys for Plaintiff.

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PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT. Dame Adele Leprie, of the City and District of Montreal, wife of the late Jean Baptiste Bureau, hotelkeeper, of the same place, duly authorized a *cestui en justice*, plaintiff, vs. the said J. Bureau, defendant. The plaintiff has this day taken an action for separation as to property against the defendant. Montreal, 24th January, 1896. AUGÉ, GLOBENSKY & LAMARRE, 285 Attorneys for the Plaintiff.

Have Your

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PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, IN THE SUPERIOR COURT. Dame Marie Liger, of the City and District of Montreal, has this day taken an action against her husband, Andre Lefebvre, trader, of the same place, for a separation as to property. Montreal, 14th February, 1896. ROBIOUX, GEOFFRIN & CHENEVERT, 32-5 Attorneys for Plaintiff.

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