

The street was blocked for hours before it opened with a crowd of sympathizers. The taking down of the shutters was hailed with cheers, and five minutes after the door was opened every loaf, cake and biscuit in the place had been bought and carried off. Out of that shop has grown the great establishment which the son of the founder has now turned over to a limited company, at what good judges consider a very moderate estimate of its value. All the enterprise and success in business in Belfast does not belong to Orangemen.



Mrs. William Lohr
Of Freeport, Ill., began to fall rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables, fruits, or meat, and even bread. Had to give up housework. In a week after taking Hood's Sarsaparilla she felt a little better. Could keep more food on her stomach and grew stronger. She took Hood's Pills, has a good appetite, gained 22 lbs. and is now in perfect health.

Hood's Sarsaparilla
She felt a little better. Could keep more food on her stomach and grew stronger. She took Hood's Pills, has a good appetite, gained 22 lbs. and is now in perfect health.

Hood's Pills
They assist digestion and cure constipation.

Violins Guitars
Accordeons
Flutes, Fifes, Piccolos,
And other musical instruments.

Bullock's Blood Bitters
Unlocks all the closed secretions of the bowels, kidneys and liver, carrying off gradually, without weakening the system, all impurities and foul humors.

Spurred Glass
Brilliant cut, beveled, silvered, bent, plate glass.

DR. WOOD'S Norway Pine Syrup.
Rich in the lung-healing virtues of the pine combined with the soothing and expectorant properties of other peculiar herbs and barks.

PLUMBING WORK
In operation, can be seen at our wareroom Opp. Masonic Temple.

SMITH BROS.
Sanitary Plumbers and Heating Engineers.

BOYS IF YOU ARE INTELLIGENT
and energetic enough to sell goods, and honest enough to make good returns, address J. J. HAZLETON, Guelph, Ont., and send me a sample of the fastest selling novelty in Canada. Sig. Frodo.

"ANGLICAN CLAIMS IN THE LIGHT OF HISTORY."

A paper read by Mr. Joseph Pope, before the Catholic Truth Society of Ottawa, on the 12th December, 1893, in reply to a lecture entitled "Roman Methods of Controversy," delivered by the Rev. W. J. Mackintosh, M. A., on the 10th May, 1893.

Mr. President, Ladies and Gentlemen.—The Catholic Truth Society of Ottawa has been honored during the present year by the notice of an Anglican clergyman late of this city. It appears from a published report of the reverend gentleman's lecture that we have had the temerity to issue in a form designed to catch the public eye, and actually to expose for sale in a leading book store, certain publications in exposition and defence of what we believe to be the truth. For our effrontery in so doing we are roundly taken to task. All sorts of motives are imputed to us. Our statements, though sometimes cleverly put, are, as a rule, 'fraudulent' and 'deceptive'; our methods of controversy are 'slippery and evasive'; our priests are 'wily' and 'unscrupulous'; and so on in the old familiar style to which we are all accustomed.

Now, I do not complain of this language. I have come to the conclusion that on occasions of this sort such phrases have no particular meaning. They recall Lord Palmerston's definition of a mob, "a noun of multitude signifying many, but not signifying much." They are merely a shibboleth which it is considered the proper thing to employ when referring to Catholics in relation to their Church. This method of controversy, known as 'poisoning the wells,' is an old artifice which I was under the impression had been abandoned, at any rate by Anglicans, and which I still think, in their mouths has ceased to be anything more than a *façon de parler*. Formerly it was considered particularly effective when speaking to Englishmen, because deceit and evasion and intrigue and hypocrisy are especially hateful to the English character. Therefore it was thought good tactics when addressing an English audience on the subject of "Popery," to begin by laying down as an axiom that these words correctly describe the average Catholic. Thus a prejudice against Catholicism was created at the outset which often rendered any appeal to reason or argument quite unnecessary.

The lecture under review is extremely desultory. The lecturer wanders over an immense range of controversy. He seems to have made it the occasion of firing off all the weapons in his theological armoury, without stopping to consider whether they were all suitable to the occasion.

What bearing, for instance, has it upon the matter in hand to affirm the fabulous character of the 'Nag's Head' story which the lecturer avers, on the authority of another, who himself heard it from a third person, that somebody, who are not told who, repeated—"we are not told when—in St. Michael's Cathedral, Toronto. The reverend gentleman himself admits that no such statement is made in any of our publications. Not only is this so, but we actually circulate a pamphlet acknowledging the fact that Parker underwent a form of consecration. The nearest approach to the 'Nag's Head' fable that I have ever seen in print, was in the *Union Review*, a High Church publication, which in an able article on the subject frankly admitted that Barlow and Scory were "rascals" capable of any profanity, even of 'going through a mock ceremony of consecration'; and that 'probably Parker himself would have made light of it since he did not shrink from intercourse with two such rascals as Barlow and Scory were.'

How is one to follow a lecturer who contents himself by prefacing a quotation with, "one writer says," without indicating in any way who the writer is, or where or under what circumstances the statement was made, or how can one treat seriously a learned divine who brings forward grave accusations against the Catholic Church and supports them by a reference to the immortal author of the Pickwick papers! Now I yield to no one in my admiration for Dickens—as a writer of fiction, but as an ecclesiastical historian I submit he is not an authority. Then again what reply is practicable to a statement, that a French priest of no particular eminence, who lived nearly two hundred years ago, supported a certain contention without giving us his words, or at least indicating where they are to be found? So also Von Dollinger, Pusey, Freeman, and many other voluminous writers are referred to in the same casual manner, which almost precludes criticism. This is his general rule and a very safe one it is. In three instances, however, he departs from it, to an extent sufficient to enable one to discover the source of his quotations. Let us very briefly examine these three.

The first is contained in a pamphlet by the late Rev. Father Damen, S. J., entitled "Church or Bible," circulated by the Catholic Truth Society. Our critic takes exception to a statement therein contained, which he calls "an imaginary account of the dates when several of the books of the New Testament were written."

Father Damen says in effect that St. Matthew's gospel was written about the year 40 A. D., St. Mark's about the year 43, St. Luke's about the year 58, and St. John's about the year 96. These non-controversial statements are declared by our amiable critic to be "falshoods," "altogether imaginary," "bold assertions," and so forth. Now it is difficult to see the reason for all this harsh language. The dates of these gospels are not exactly known, and Father

Damen carefully guards himself by the use of the word 'about' before each year he mentions. I cannot see that the question is of much practical consequence, but as it is made the ground of a serious charge, let us turn to the authorities of our critic's own Church and see what they have to say on the subject. In the first place all agree with Father Damen in the relative age of the Gospels. Bishop Wordsworth, the late Anglican Bishop of Lincoln, says in his "Greek Testament" that some ancient writers assign to St. Matthew's gospel the date corresponding to the year 39 or 41, which is identical with Father Damen's figures, others a few years later. The Bishop expresses his opinion that St. Luke's was written not later than the year 53—and he thinks it probable that St. John's appeared about half a century after St. Luke's, or not later than A. D. 103, or within seven years of the date assigned by Father Damen.

Dean Alford, in his "Greek Testament," says it will appear that St. Matthew's gospel was published before the destruction of Jerusalem, and while he considers the date very uncertain, quotes authorities to show that it was probably written within fifteen years of the Ascension.

Of St. Mark's he thinks the most direct testimony shows it to have been written subsequent to the year 63, or twenty years later than the time indicated by Father Damen.

St. Luke's, he thinks, was published between the years 50 and 58, the latter year coinciding exactly with Father Damen's date.

St. John's gospel, he thinks, may have been written between the years 70 and 85, or a few years earlier than the date given by Father Damen.

Both the Bishop and the dean are dealing with the subject in extenso, and are therefore in a position to qualify their statements to a much greater extent than Father Damen, who, in a short paper dealing with many subjects, is compelled to express his absence of certainty by the single word 'about,' yet all three practically agree.

It is, I repeat, difficult to see what the Jesuit has said in this connection to warrant the attack made upon him, particularly when our critic goes out of his way to admit that "our Jesuit author is perfectly right and the average Protestant is absolutely wrong, when the former teaches and the latter practically denies that we accept the Bible on the authority of the Church." The next statement that arouses the ire of our critic is the following, made by Father Damen, that:

"It was not until the fourth century that the Pope of Rome, the Head of the Church, the successor of St. Peter, assembled together the Bishops of the world in a council, and there in that council it was decided that the Bible, as we Catholics have it now, is the word of God, and that the gospels of Simon, Nicodemus, Mary, the Infancy of Jesus, and Barnabas, and all these other epistles were spurious, or at least, unauthentic; at least that there was no evidence of their inspiration." This is characterized by even stronger language than the preceding quotation.

Now we do not claim that every statement in all the books we circulate is absolutely and literally correct. We say that as carefully prepared papers, in many cases by men of distinguished reputation, they are on the whole trustworthy, but those who write much well know how difficult it is to avoid an occasional error which, despite all precautions, will now and then occur.

by the fact that no General Council of the Church determined the canon of Scripture in the early centuries. Let us amend his statement and make it read: "It was not until the fourth century that the Second Council of Carthage presided over by St. Augustine, decided upon the ratification of the canon of Scripture, subject to the confirmation of the Roman Church." The point Father Damen desired to make was that with the Roman Church rested the ultimate determination of the canon of Scripture. Is not the statement as amended, testimony, somewhat weakened, I admit, but still testimony to the supremacy of the Roman See?

I hurry on to consider the remaining assertions of our critic which he has given us an opportunity to disprove. He says:

"A foolish list of 'Roman Recruits' was prepared in this city last year, a pamphlet torn to shreds by the *Quarterly Review* for January, 1888, which showed that it covered the first eighty four years of this century, and that it went to Russia, Germany and America for names. This article, well worth reading, shows how little has been done by the most elaborate system of most showy machinery, by Eminences, Graces, Lordships and Reverences without end, by assertion and assumption, and unheeded of impudence, by the press concerned, who regarded it as an unwarranted liberty with their names. The Catholic authorities were in no sense responsible, and when I recall the letter from Cardinal Manning, published in the preface of the first edition, declining to furnish any information, or to countenance the publication in any way, I cannot help feeling indignant at what I must characterize as the rude and uncalculated allusion which our reverend critic has thought proper to make, to the unheeded of impudence of Eminences, Graces and Lordships."

The man who first encouraged the publication was a pillar of the Anglican Church, to wit, Mr. Gladstone, who wrote a letter to the editor, making certain suggestions as to the arrangement of the names and so forth. The pamphlet has since gone through several editions, each an enlargement and improvement on the preceding. The last edition was published in 1892, and so far as my personal knowledge goes, is what it is. I am concerned, who regarded it as an unwarranted liberty with their names. The Catholic authorities were in no sense responsible, and when I recall the letter from Cardinal Manning, published in the preface of the first edition, declining to furnish any information, or to countenance the publication in any way, I cannot help feeling indignant at what I must characterize as the rude and uncalculated allusion which our reverend critic has thought proper to make, to the unheeded of impudence of Eminences, Graces and Lordships."

The man who first encouraged the publication was a pillar of the Anglican Church, to wit, Mr. Gladstone, who wrote a letter to the editor, making certain suggestions as to the arrangement of the names and so forth. The pamphlet has since gone through several editions, each an enlargement and improvement on the preceding. The last edition was published in 1892, and so far as my personal knowledge goes, is what it is. I am concerned, who regarded it as an unwarranted liberty with their names. The Catholic authorities were in no sense responsible, and when I recall the letter from Cardinal Manning, published in the preface of the first edition, declining to furnish any information, or to countenance the publication in any way, I cannot help feeling indignant at what I must characterize as the rude and uncalculated allusion which our reverend critic has thought proper to make, to the unheeded of impudence of Eminences, Graces and Lordships."

"Oh, don't you remember sweet Alice, Ben Bolt!" Everybody does remember sweet Alice, but how many remember its author? Here is the admirable George Du Maurier quoting the ever new old song in his latest novel, "Tribly," and vaguely referring to it as an old "English" ditty. Yet it is not English, save in the fact that its author's name is such. Doctor Thomas Dunn English, who wrote the immortal ballad over fifty years ago, is an Irish-American, still in the land of the living and even a member of Congress, hale and hearty at the age of seventy-five. Like many another writer of immortal verse he does not like to have his name associated with any one poem; but the man who wrote "Ben Bolt," albeit he has written many another glorious song, ought to be proud if he had achieved only that single shining success in literature.—Boston Pilot.

Oh! don't you remember sweet Alice, Ben Bolt, Sweet Alice, with hair so brown, She wept with delight when you gave her a And trembled with fear at your frown, And a quiet no less on his brow, In a corner obscure and alone, They have lived a slab of granite so gray And sweet Alice lies under the stone.

Oh! don't you remember the wood, Ben Bolt, Near the green sunny slope of the hill, Where oft we have sung 'neath its wide spreading shade And kept time to the click of the mill. The mill has gone to decay, Ben Bolt, And a quiet no less on his brow, See, the old rustic porch with its roses so sweet, Lies scattered and fallen to the ground.

Oh! don't you remember the school, Ben Bolt, Where the little boys by the clear running brook, Where we gathered the how's as they grew, On the master's grave, 'twas the green, Ben Bolt, And the running little brook is now dry, And of all the friends who were scholastic then There remains, Ben, but you and I.

Keep the blood pure by taking Hood's Sarsaparilla. If you decide to buy Hood's Sarsaparilla, do not be persuaded to take any other.

A PROGRESSIVE COMMUNITY.

Mr. A. L. Poudrier Tells of the Civilization and Progress of the Tinnees. A Community of Agriculturists—The Newspaper as a Practical Civilizer.

Away to the North-West of the American continent, in the mysterious corner of British Columbia bordered by "unexplored territory" and hemmed in by mighty mountains, there dwell a race of red men who daily grow more numerous, who have learned to admire and have made themselves proficient in many of the arts of peace, and who, as they become known in their customs and conditions, must excite the wonder and attention of the civilized world. Flowing out of the land which they inhabit and taking its course toward the icebound north is the Parsnip river; from the opposite borderland the Fraser trails southward toward the sea. The people are known to the few travellers who have found their way among them as the Tinnees, and they have their frequent communication with "civilization" chiefly through the Hudson's Bay Company, Fort George and Fort Fraser. Knowledge of the Tinnees is at the present time extremely limited, but the information available concerning them shows that they are an exception to all other Indian races inhabiting Canadian territory, few of which they have anything in common with in physique, tastes, ambition or legendary history. Their morals are guarded by laws more strict than those of any white nation of the day; they esteem cleanliness, both of person and surroundings, as they do courage, and they have a saying that "to desert a friend is worse than to slay him."

The last white visitors to the home of the Tinnees were those composing the Government survey party sent North last summer under the direction of Mr. A. L. Poudrier, all of whom returned with wonderful stories of the material and industrial progress of this strange people of the wilderness. The appended notes of the chief of the expedition give some interesting facts regarding the Tinnees and the land they live in:

"The immense country north of the fifty-fourth parallel of latitude, generally described as the 'lake region,' is hardly known to the present generation. Years ago—during the gold excitement in Omineca—a great deal of trade and travel was taken that way, and nearly all the old pioneers are familiar with the wonderful scenery of the section. The larger lakes—Fraser, Stuart, Lac des Francais, Tatla, Tremblay, etc.—have, perhaps, no equals for picturesque beauty in the north of America."

"Since the gold boom the only inhabitants of this extensive country have been the Indians and a few H. B. Co. employes. The natives are known as the Tinnees, this name including the whole race, some of the representatives of which inhabit the territory east of the Rocky mountains, others peopling the lake region proper, and still others living as far to the south as the Chilcotin river. The race is subdivided into many families—first the Chilcotins, living on the plain of that name; then the 'Carriers' or 'Porteurs,' around Fort Fraser; and again the Sicanyas and Nahanyas, occupying the country north and east of the Nechaco river."

"In language the Tinnees have no relationship with the other tribes of the north, but curiously Indians living as far south as California (the Navajos, for example), or in Oklahoma—as the Chilcotins, speak a tongue very similar to that of the Tinnees. The missionaries of the Roman Catholic Church have long been resident among the race, and the majority of the 'Carriers' at least have embraced the faith of which these devoted priests are the messengers and the exponents. Of late years a young and energetic missionary, Father Morrice, of Stuart Lake, has been giving his time and talents to the up-building of a Tinnees nation which shall compare favorably in many ways with that of the whites. That he is succeeding beyond the expectation of any is admitted by all who have had the opportunity of observing the results attendant upon his teaching."

"The mother tongue of the Tinnees, which is exceedingly rich in expression, has been through his efforts reduced to a system of phonetic writing, the characters—Father Morrice's own invention—being remarkable for their simplicity, and from the fact that they rest rather than tire the eye of the reader. To some students they suggest the Phœnician; to others the Egyptian. And yet the chief characteristics of either, or both, of these ancient languages are wanting. The written language is so simple and so systematic that a child or a man may with equal facility learn to read or write it to perfection. Not one of the tribe, from a child of six to the old men and women of three score and ten, is unable to day to either read or write. The phonetic Tinnees is employed by the Indians here arisen to the dignity of a postal system of their own—in the marking of signs for the guidance of travellers and explorers, and in a hundred and one other ways familiar to civilized nations."

a monthly newspaper, to which every Indian in the vast district is a willing subscriber. It is called *The News*. Its first page is devoted to local affairs, such as hunting and trapping, and all else which may practically interest the community in which it circulates. Another part is devoted to religious subjects, and the remainder of its sixteen pages of space treats of the world in general, a great deal of attention being paid to science, the customs and manners of civilized countries, useful inventions, etc. A number now in the possession of the *Colonist* gives a good description of the development of the steam engine, as applied to rail-ways, boats and stationary machinery. Besides his journalistic work during the past two years, Father Morrice has completed a Tinnees grammar, and at the present time has a dictionary in type.

"There is," says Mr. Poudrier, "no other part of the Province where the Indians are so highly civilized, so truthful, or so honest. One great advantage traceable to the publication of the *News* is the development of a taste for and knowledge of agriculture. The hunting and trapping are nearing an end in the lake region, and the natives see that the resource which they must in future look to is farming. The new generation is fast becoming a community of the tillers of the soil. Were all the Indians of the Province so advanced a state they would at no time be a cause of anxiety, and the Government would seldom, if ever, be called upon to relieve their wants. Very large reserves have been laid aside for the use of the Tinnees and no doubt a few years hence they will have large tracts of land under cultivation. The civilization of the tribe is in a large measure attributable directly to the persistent and intelligent efforts of Father Morrice. It must not be forgotten, however, that the Indians were capable of civilization."—Victoria, B. C., Daily Colonist, Jan. 7.

THE TESTIMONY OF SAINT IRENEUS.

The Reverend Mr. Thompson, a Protestant minister of Scotland, alluding to the disingenuous criticisms of his brother Protestants on that passage of Scripture in which our Lord made Peter the Rock of the Church, used the following candid and striking language: "Protestants have betrayed unnecessary fears, and have therefore used all the hardihood of lawless criticism in their attempts to reason away the Catholic interpretation." If that language is applicable to Protestant criticisms of Holy Scripture not less does it apply to the supremacy of the Chair of Peter. That testimony is so full and complete that it has given wide scope to the most varied and ingenious speculations and to the most flimsy, illogical and disingenuous interpretations in order, if possible, to do away with the real force and true significance of patriotic teaching.

Among the early Fathers of the Church there is none whose testimony in regard to the true, Apostolic teaching of the Church is more important than that of Saint Irenæus, and this for two reasons: first because of his proximity to the Apostles, themselves, and, secondly, because he made special efforts to ascertain what that teaching was at that time on all the principal doctrines of the Church. For this purpose he travelled from place to place and consulted the most learned and saintly Bishops and theologians in the then known world. This he did in consequence of the prevalence of certain heresies which even at that early period were playing havoc with the Church, leading many souls astray from the true faith.

What adds special importance to his testimony is the fact of his connection with Saint Polycarp. Bishop of Smyrna, who was a disciple of Saint John the Evangelist. Alluding to Polycarp, in his treatise against heresies, he says: "So also Polycarp, who not only had been instructed by Apostles, and had conversed with many who had seen the Lord, but was also appointed by Apostles, Bishop of Smyrna in Asia. Him we saw in our early youth. . . . The things which he had learned from the Apostles, those he uniformly taught, which also he delivered to that Church, which also alone are true. To these all the churches throughout Asia, and they who to this day have succeeded to Polycarp, bear testimony, being a witness to truth much more credible and more faithful than Valentinus and Marcion and the rest of the perverse thinkers."

Now, it is an important and deeply interesting question, what does this learned father of the Church, thus favorably situated as a witness, testify on the subject of the supremacy of the Chair of Peter? The Gnostics boasted of some secret tradition more perfect than the public teaching of the Church. In fact it is a question whether they were not the first Protestants. At any rate they evidently had the same spirit of independence and claim of superior wisdom and sanctity. To them Irenæus opposes the public traditions of the Churches throughout the world, and especially that of the Roman Church.

"Therefore," says he, "in which he had learned from the Apostles, those he uniformly taught, which also he delivered to that Church, which also alone are true. To these all the churches throughout Asia, and they who to this day have succeeded to Polycarp, bear testimony, being a witness to truth much more credible and more faithful than Valentinus and Marcion and the rest of the perverse thinkers."

like unto the wild opinions of these men. . . . But as it would be a very long task to enumerate, in such a volume as this, the successions of all the churches; by pointing out that tradition which the greatest and most ancient and universally known Church of Rome founded and constituted by the two most glorious apostles—Peter and Paul—derives from the Apostles and that faith announced to all men which through the succession of her Bishops has come down to us, we confound all those who in any way, whether through self-complacency or vainglory, or blindness and perverse opinion, assemble otherwise than as becometh account. For with this Church, on account of its more powerful principality, it is necessary that every Church, that is, those who are everywhere faithful, should agree in which way the Apostolic tradition has been always preserved by those who are in every direction."

Now it would seem that it would be impossible for any candid man to mistake the real meaning of that language. The Church of Rome was established by Saint Peter and Saint Paul. The faith of that Church is truly Apostolic, and with that Church, and of course with the faith taught by that Church, it is necessary that all other Churches should agree. Why? "On account of its more powerful principality." But why was the Church of Rome a more powerful principality? Evidently because it was the See of Peter, the Prince of the Apostles. It is a favorite theory of our opponents that it was on account of the more powerful civil principality of Rome which was the centre of a mighty temporal empire. But evidently the point at which Irenæus is aiming is purely spiritual—it has nothing whatever to do with civil power and domination. He is aiming to confound the heretics, and he does so by an appeal to Apostolic tradition, and especially the tradition of the Church of Rome, which occupied a position of pre-eminent authority by virtue of its more powerful spiritual principality. It was that same principality which was recognized by the other fathers of the Church—by Saint Ignatius the martyr, for instance, when more than once he spoke of the Church of Rome as the Church which "presides in the place of the Roman legion being worthy of God most comely, deservedly blessed, most celebrated, and properly organized, most chaste—according to the charity of Jesus Christ."

By Tertullian acknowledging that the Bishop of Rome was Apostolic, that the Roman Church was the Church of Peter and that Peter was the Rock on which the Church was built. By Origin declaring that "Peter was by the Lord called a Rock upon whom his built Christ's Church against which the gates of hell shall not prevail." "The chief authority as regards the feeding of the sheep was delivered to Peter, and on him as on the earth the Church was founded." Above all, by Saint Cyprian, who may well be called the great champion of the prerogatives of the Chair of Peter—repeating over and over again in his letters, and especially in his treatise on the Unity of the Church, the great fact of the headship of Peter: "There is one baptism, and one Holy Ghost, and one Church founded by Our Lord upon Peter for an original and principle of Unity," and he insists with the greatest plainness that to be in the Catholic Church one must be in communion with the Chair of Peter.

We mention these, and there are multitudes more of the same import, as collateral evidence, throwing light upon and helping us to interpret the language of Saint Irenæus. They are all of the second and third centuries and they all speak the same language so that there cannot be a reasonable doubt that St. Irenæus, who conversed familiarly with Saint Polycarp who was a disciple of Saint John and therefore held the true Apostolic tradition, when he spoke of the Church of Rome as having a more powerful principality with which all other churches should agree, he meant precisely what all the other fathers meant when they declared that that Church was founded by our Lord upon Peter, as upon a Rock against which the gates of hell should never prevail.

Handsome Features.
Sometimes unsightly blotches, pimples or spots, opaque skin, destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system and impart freshness and beauty.

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 Bickel'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.

Toronto Testimony.
DEAR SIRS.—Two years ago I had a bad attack of Bickel's Blood Bitters, and can truly recommend it to any suffering from this complaint.

MRS. CHARLES BROWN, Toronto, Ontario.
Perfectly Cured.

SIR.—I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Bickel's Blood Bitters in July, 1892, and now (January, 1893), I am perfectly cured.

HUGH DRAKE, Norwood, Ont.

Thos. Sablin, of Eglinton, says: "I have removed ten corns from my foot with Holloway's Corn Cure." Reader, go thou and do likewise.

NO COLD OR COUGH too severe to yield to the curative power of Dr. Wood's Norway Pine Syrup.

VALIABLE APETITE and healing at the nose are signs of worms. Dr. Wood's Worm Syrup is the best cure.

WILD CHERRY and HYPOPHOSPHITES are combined with Cod Liver Oil in Milburn's Emulsion, the best Lung remedy.

FOR HEADACHE, Constipation, Biliousness, or Torpid Liver, Burdock Pills are the best cure.