### THE CATHOLIC RECORD

#### cred Heart Review PROTESTANT CONTROVERSY.

## ST & PLOTESTANT MINISTER.

#### CXVII.

Dr. Hodges seems to make the num-ber of victims of the Saint Bartholo mew somewhat too low, which, to be sure, is a fault on the right side. He estimates the whole number slain at 20,000, whereas Dr. Fisher's estimate, if I remember right, is 22,000. He s out 2 000 to have been murder ed in Paris, instead of 5,000, like Pro fessor Fisher. This shows that he has no inclination to exaggerate. The talk about 70,000, or even 100,000, al-though the latter count proceeds from a later Archbishop of Paris, he does not think it worth while area to monitor think it worth while even to mention.

It was right for him to describe the rejolcings at Rome over the Massacre They form an ineffaceable blot in the history of the Holy See. Yet it would Dragonnades upon the Kinge' wife. Madame de Maintenon has been ac quitted of this by Dr. Henry M. Baird, not have been amiss to mention what perhaps he has never noticed the Prostant Guizot's statement, that Rome had been misled into imagining the Massacre a sudden act of defense against a sudden danger, and that when Gregory XIII. ascertained the truth he was overwhelmed with horror and grief, was often found weeping alone, and prophesied that the ven-Charles IX., a foreboding which was fulfilled in the speedy horrors of the wretched king's deathbed. Unhappi ly, Gregory gave out no public declar ation of this change of judgment, and his reign must bear the burden of his first action.

The first exultation of the Latin Catholics (in which the German Catho lics seem to have had little part) over St. Bartholomew's, was exactly the same in principle with the rejoicings and olemn thanksgivings of the Haguenots throughout France over the murder of the Duke of Guise. It was the vast difference of scale that explains the horror felt at the later act. Besides, of two parties to a mortal struggle, it is that which either side suffers that re mains in its memory, not that which it inflicts. It is not likely that the Spanlards know much about Mary Tador's persecutions, although by marriage sha was their Queen also. On the other hand, how much do we commonly know, or care, about the deaths of lingering torture to which Elizabeth sent many scores of Catholics ? If they are forced on our notice, we make exactly the same excuse for the murders that at first they made at Rome for St. Bartholomew, namely, that they were acts of self-defence against grave dangers to the state, although Protestant his torians, from Macaulay down to Leslie Stephen, have shown the futility of this ples, which applies only to a mere knot of the Catholics. The most we can say for Elizabeth is that, unlike her sister, she tried to avoid tormenting laymen to death. So also the 5 to 8 000 massacres of

French Catholics by the Huguenots, and the deaths of slow torture inflicted on 3,000 monks and priests, are no more found in the general Protestant memory than if they were something not yet disentombed from the Babylon ian ruins

The Massacre of St Bartholomew's Eve will always stand and ought al ways to stand in historical memory as the most fearful instance of religious fanaticism. Yet the tone of hard, pharisaical self righteousness in which

noral standing is about equal. The Protestant cantons are the more weal-thy, but wealth and morals are not the onstant. That may also quickly be lost through negligence, which with much labor and time was hardly gotten by same thing, although a great many ministers talk as if they were. The Dean's description of the slowly accumulating persecution brought to bear upon the Huguenots by that odl-oas man Lewis XIV. glows with wellgrace.

warranted indignation. No wonder that when the Dragonnades came about, Pope Innocent XI. addressed a

letter of grave reproof to the king for his cruelties, and that when the prin

cipal agent in them went to Rome the Cardinals would not speak to him, and

zealously Catholic Queen Christina,

once of Sweden, turned her back upon

him. How much feeling had softened since 1572, except in the breast of this

hard-hearted king, and of such coun-

I am glad to see that the Doctor does

not follow the old fashion and put the blame of the Revocation and of the

Frances d'Aubignes herself of a Pro-testant stock, was far too obsequious

and stimid towards her despotic hus-

and the charge will hardly be

ellors as Louvois !

What will yet become of us in the end who grow lukewarm so very soon? ourselves to rest as if we had already met with peace and security, when there does not appear any mark of rue sanctity in our conversation. It would be very needful that we should yet again. like good novices, be instructed in all good behavior ; if perhaps there were hope of some fature amendment and of greater spiritual progress.

## FIVE . MINUTES' SERMON. Sunday after Christmas.

CHRISTIAN LONGING FOR DEATH.

"When shall I come and appear before the ce of God." (Ps. 41, 3) At the close of the year, the gospel places before our eyes the venerable Simeon and the plous Anna, in the eighty fourth year of her age. We see in this gospel, how these God fearsee in this gospel, how these God fear-ing person having seen the Salvation of the world in the evening of their band, but she did try as far as she dared to lighten the sufferings of the Protestants Especially did she and lives, are filled with an ardent desire for the coming morning in a better world. Death has no terrors for them, Bossuet at last open the King's mind to some glimpse of the sacrilege he was committing in forcing the Huguenots it is now only a messenger that will call them to their eternal home.

into a worship and communion which they abhorred as idolatrous Mainly through the researches of Dr. Dei-This view of death should be taken by all God-loving Christians. No matter how favorable a view we take linger, this uncrowned Queen of France is at last coming to be more of the country in which we live, when comparing it to the one to which we

justly, and therefore more kindly, judged. are called, the transition from the one It must not be forgotten that when, to the other can only be desirable, and a century later, Lafayette, himself, as his letters show, an unwilling un-believer, addressed himself to the work a source of the greatest happiness. What are the many tears, sighs and lamentations in this world, but so many voices that proclaim : We live of re-enfranchising the Protestants, he had two zealous Catholic allies. On in a land that feeds us with the bread was his own wife, who takes special of sorrow ! What is this earth but a pains in her will to make plain that she dies "in the faith of the Catholic valley of tears, where one cross range with another, where one sorrow follows The Church, Apostolical and Roman.' another in immediate succession ! If other was that unhappy king whose death is destined to lead us out of this orthodoxy, in giving the veto against the civil constitution of the clergy, was vale of sorrow to the home of eternal peace and happiness, should we then be grieved, should we fear and the chief cause of his death. Lewis XVI. at his coronation, would tremble ? How happy were the chilnot swear to persecute heretics, and dren of Israel when they were about to when at last he carried out his proposed leave the land of bondage, to go to the rehabilitation, he was warmly assured land of peace flowing with milk and honey! We, however, "have a thouby the Bishops that he acted worthly of the Most Christian King. There sand times greater reason to be happy were Protestants among his murderers, but I do not believe that the body of when death shall lead us to the true promised land, flowing with eternal peace and blessedness. What is our happiness here on earth ? Compared French Protestants, relieved of their sufferings by him, were accomplices in his death. with the eternal, it is but a bubble, a Charles C. Starbuck. shadow. If our morning is joyful, Andover, Mass. the evening may bring tears of sorrow; if we rejoice in peace and contentmen one hour, the next may be attended by IMITATION OF CHRIST. suffering, strife and temptation. How different in the land of the blessed For to eat, drink, watch, sleep, rest, There, satan can no longer enter with labor, and to be subject to other neces his snares and temptations : nor envy sities of nature, is truly a great misery with its malice ; nor poverty with its sorrows ; nor sickness with its sufferand affliction to a devout man who de eireth to be released and free from all

ings; nor death with its terrors. There, "God shall wipe away al! tear And therefore the prophet devoutly prayeth to be freed from them, saying . . and death shall be no more, nor mourning nor crying, nor sorrow shall From my necessities deliever me, C Lord. - Ps. xxiv. 17. be anymore " says St. John in the Apocalypse (21, 4.) for the former things are passed away." and St. Paul says: "That eye hath not seen, But woe to them that know not their own misery ; and more woe to them that love this miserable and corrupt nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him." For some there are who love it to that degree, (although they can scarce

be most terrible." What foolishness

David thinking of this eternal land

ourselves, since we are so frail and in. sure you a happy death. Do you hesitate which to choose ? Lock aloft. So many saints now happy in Heaven, were as great sinners as you, and greater, but they became by penance, as great saints as they were sinners. If you have hitherto followed them in the path of sin, follow them now in the Woe be to us if we are for giving path of penance. Reconcile yourself with your merciful Father in and glerify Him by the practice o virtue and zeal for the salvation of your soul, and you will after death, find a place among the holy penitents before the throne of God. Amen.

> PROTESTANT TRIBUTE TO A CATHOLIC INDIAN MISSION. Sacred Heart Review

We are also conscious of an individ-From an article entitled " In Monusi unity in each one of us, which is independent of our body, which perse-veres in spite of all bodily changes and continues from childhood to old age. It ana," contributed by the Rev. J. R. Effinger to the Christian Register (Unitarian), we take the following descrip-tion of a recent visit made by him and is present during sleep as well as dur-ing waking hours and is active when all our bodily senses are wrapped in a party of fellow Protestants to the Flathead Indian reservation, where the Jesuits conduct the St. Ignatiu repose and inactivity. St. Augustine tells a story of Gennadius, a physician Mission. It is written, our readers will notice, in a fair, and what one of Carthage, who would not believe in immorality of the soul One night he might call an understanding and sympathetic, spirit were it not for the re-ference to the Blessed Sacrament as the had a dream in which he saw a beautiful young man clothed in white standing before him who said : "Doat thea see me?" He answered : "Yes, I see you." The young man rejoined : communion wafer," and the inevi table Protestant remark about the Church's ceremonies being more to the Indians than the Church's moral teach Dost thou see me with thine eyes ? ings. Every Catholic knows that the Church never fails to teach the suare closed in sleep." "With what, then, doth thou see me?" "I know not." The young man continued : preme importance of righteous liv-ing to all tribes and races of men, but Protestants seem to misunderstand, wholly, the Church's attitude here, and they minimize her sucess in winning converts among pagans and heathens by claiming that this is entirely due to her impressive ceremonials. However, the extract as t stands is an excellent tribute to the good work the Church is doing among the Indians. The last sentence-about thou seest, hearest and speakest. the withdrawal by the government of financial aid -ought to make the overin death, and yet thou will see and hear and speak and feel." Gennadius zealous sectarians who have been clam oring against and trying to hamper awoke, and knew that God had sent an and destroy, civilizing and Christian angel to teach him the immortality of izing work such as these Jesuits are doing, thoroughly ashamed of their narrow minded bigotry. Mr. Effinger Matter takes different forms, but the same amount of matter remains writes :

narrow minded bigotry. Mr. Effinger writes:
"Our ever-thoughtful and gracious host was not content that we should leave Montana without paying a visit to the Jocko or Flathead Indian reservation thirty miles west of Missoula.
"Our going was set for the festival of St. Ignatius at the Cotholic mission. The Bishop of Montara [de writer means Bishop Brondel of the diocese of Helenal happening to be on our train we found ourselves, on arrival at the railway station at Lelish, in the midst of hundreds of mounted Indians in holiday dress. They were there to escort their Bishop to the mission six miles distant. And thither around the Bishop's carriage galloped this gay and picturesque cavalcade with all the dash and abandon characteristic ot these dark-hned wards of the nation. We followed on as best we might over the steep and uneven road, and in due time reached the cluster of Drick and wooden buildings known as the mission. The men of our party, in comdany with the Bishop, became guests of the Jesuit Fathers, while the ladies were received into the cool and restful retreat of the Sters of Providence. Five of us Unitarians under the sheltering wing of the Roman Catholic Church ! The courteous young priest who did the honors of the Jesuit house ssigned us to spacious and comfortable rooms whose windows looked out upon the scarred and rugged peaks of the following moraing the Indians, who had camped in the vicinity over night, were seen wending their way with slow dignity toward the church for 6 o'clock Mass. Moved by a desire to see them at a closer range, yor of the Brother's incode the the theore of one respondent, under the guidance of one of the the theore of one of the Brother's index the the theore of one of the strengthener of the the theore of one of the strengthener is the difference of the strengthener t

the church for 0 o clock stass, showed by a desire to see them at a closer range, your correspondent, under the guidance of one of the Brothers, joined the throng, and to lowed on to the house of prayer. A vener-able priest officiated, and gave the commun ion wafer (sic) to a motley crowd of Indians, estimated at three hundred. They were chiefly Flatheads the most gentle savage of all the Montanese,' according to one auth of promise, exclaimed : "Woe to me that my sojourning is prolonged" (Ps. 119,5.) My soul bath thirsteth after ority ; but there were present members of other tribes, noticeably different in size, in "They crowded the aisle, waiting their turn to kneel at the altar-rail and receive the sacrament, some of the mothers, the half breeds, carrying their pappocess in arms, while the darker sisters bore theirs in pap poose baskets strapped to their backs Throughout this early service the singing was conducted whellv by the Indians. It was a strauge and penetrating canticle, which seemed to speak the sadness of a simple people riven from its ancient land marks and brought into unfamiliar condi-tions. The lips of the singers moved as if mechanically, their faces expressing only sadness and dumb wonder. Later in the day, after the celebration of High Mass, the Bishop preached-through his interpreter-an exceedingly practical sermon ; but it is to be feared that the pomp and splendor of the stately Mass was more impressive to the barbarie minds of his hearers than all his earnest exhortations to sobriety and purity of life. The closing feature of this service was the administration of First Communion to a large company of children who were ba-ing educated at the mission schools ; and the grink and the neat jackets and trousers and of most of the boys suggested the great change that is taking place in the lives of two the blanket Indian will be but a memory, and the opportunity to keep faith with bim, to be just and generous in our dealings with him, will have passed by forever. The ac-tion of the governement in withorawing all functial ais from sectarian echools has lef the taithful Fathers in charge of sait Igran tie Mission in some perplaxity as to how to meet the expenses ne essary to the duca tion of the two hundred or more boys and treasury of the Church or from private beam-ficence the needed help will probably be forthcoming." ority; but there were present members of other tribes, noticeably different in size, i features, in dress. the strong, living God, when shall I come and appear before the face of God !' ( $P_{\ell}$ , 41, 3) St. Paul with the same longing desire, writes: "Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. 7. 24.) Having a desire to be dissolved and to be with Christ, a thing by far the better." (Phil. 1, 23) Read the lives of the saints, and learn what longing desire they had for death. When the marty St. Ignatus heard that he was condemned to be thrown to the lions, his only anxiety was that, like other martyrs, he might not be killed. "In that case" he writes, "I will rouse them until they tear me to pieces, for I know the incalculable benefit of dying for Christ ' St. Jerome called the day of his death the happiest of his life. St. Peter of Alcantars, St. Aloysius and so many others, rejoiced when they beard that death was approaching, exclaiming with the royal prophet: "I rejoice at with the royal prophet: "I rejoice at the things that were said to me: We shall go into the house of the Lord (Ps. 121, 1.) Thus the saints longed for death. Why do we fear it so much? St. Thomas of Villanova says: Death is the messenger to conduct you to your home, and are you sad at his coming ? Will you go to heaven re uctantly ? Must you be carried there by force, and will you approach the abode of your eternal reward in tears



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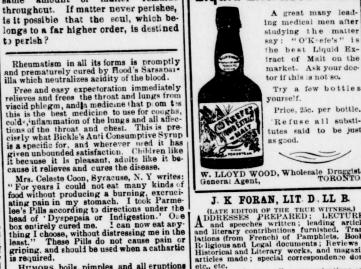
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-Paul and Jeanne." ago. — Paul and Jeanne." "Do not consider that an of human burial," said M. "We are not engaged, as charged against us ignore

laxuriously burying animathere might be found so m

people to be helped ! No; t what we wanted to do. Our two-fold : first, a hygienic of

you know the dangers from t position of the bodies of anim

into the water courses or upo

lic highways-when they ar

ied by night in the cellars of

more serious, just covered v

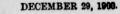
in the squares. Even from of view of sentiment someth

to the dog that aids us, that

defends us, consoles us and

Under a stone dais sh

a life."



122

# OUR BOYS AND GIRLS

### BELOVED DOGS.

Writers prejudiced in favor of ev thing "Anglo Saxon" are always ing us that the Latin races are cru dumb animals. This is a cruel f hood. There are unfeeling except among the lower classes, as there in all countries, but the average I has affection and even respect fo four footed friends.

Sir Arthur Sullivan tells a chi teristic story of Rossini, the great ian composer.

"One morning when I called see him he was trying over a piece of music as I entered. " what is that?" I exclaimed. He wored me very seriously: 'It's dog's birthday, and I write a piece for him every year.'" Catch an English composer

anything so "silly !' But the lishman thinks that he is a ver fellow when he refrains from be and starving his dogs.

In Paris there is a cemetery fo faithful friends of men. A Frence respondent of Courier des E:ats says that the dog cemetery is a s large garden laid out with fl mois, a Parisian editor, a panied the writer through the u burial ground. The principal monument is e

to the memory of "Barry," the i St. Bernard life saver. The ment is as much an honor to the tor as to the worthy people who to glorify his memory. On a t snowy rocks, surmounted by a duction of the famous convent of St. Bernard, the valiant animal is springing forward, bent bene gale, carrying on his back a chi he has just snatched from the anche. A short inscription s anche. the merits and the history of the creature.

"He saved the lives of forty pers "He was killed by the forty-firs

Behind the symbolical monun whole cemetery stretches away divided into two parts-the fit vacant, is all covered with swee ing flowers; the second is reinto different quarters. In on are the quarters of the big dog ther on are those of the mediu ones, and nearer is the place little ones. The spaces to th and left are reserved for animal ferent kinds.

For since the place was o said M George Harmois, "ma sons have been bringing us bodies of animals that had be companions. See, over in that are the birds."

I came closer, pleased that thought of them. Do you knot thing more melancholy than mass of feathers, with a half of projecting from the midst stretched out stark and stiff, w spread wings, in the mud on t way? How well off they under the big trees of the c sheltered from voracious beas happy songsters of yesterday

To perpetuate the memory of them the affection of their has devised, instead of hear stones, little cages of silver ba on them are touching and n scriptions : "To Pierrette," To Gazouilli, cur poor lit finch He was found by us eyes knocked out one day were coming from school to

were not full of the defilements of religious cruelty, although more dif fused, is disgusting, and thoroughly unchristian. I do not mean that Dean Hodges' treatment of the Massacre exhibits this temper, for it does not.

The Dean makes out that at this time, or a little later, the French Protestants numbered only a million, about one Afteenth of the population. I myself have throughout followed Guizot's es timate that they were nearly a fourth, although this has always seemed to me much too high. The Dean's reckoning seems a good deal too low, for after the great defection of the nobility fellow ing the siege of Rochelle, and after the fity years of hateful pressure applied by Lewis the Fourteenth, they were still reckoned at about one-fifteenth of the people of France. Let us take our stand about half-way between Guizot and Hodges, and reckon them as having been, in 1590, about one eighth. Then numbering the Catholics massacred by them at only 5,000, which seems too little, and the number of Huguenots massacred by the Catholics at 35,000 which latter estimate rests on careful statistics, the relative cruel ty of the two parties appears exactly Should we take the Dean's the same. estimate, we should make out the Huguenots to have been far more sanguinary than the Catholics. However, I have shown that my estimate is the

safer. Do not let us, therefore, talk any more about the bloodthirstiness of the more about the blockinfractures of the French Catholics. They were neither more nor less blockinfract than the French Protestants, and after the death of Henry II. in 1559, they were incomparably less crust in the application of torture.

The high relative morality of the Huguenots, which the Dean mentions, is warmly attested by the great Jesuit Bourdaloue. As Doctor Doellinger remarks, a small religious minority, jealously watched by a large unfriend ly majority, is apt to be exemplary in morality. This is seen in the Waldmorality. This is seen in the Wald-enses of Italy; the Old Catholics of Holland; the Unitarians of Transylvania, and the Jews of Poland. In an hour after thou dost is if thou hadst Switzerland, where the Protestants never resolved. number about 60 and the Catholics 40 We have reason therefore to humble deaths awaits it, but you also know per c nt. Doctor Schaff says that their ourselves and never to think much of the lot of penance, and that it will in-

it is constantly brought up by Protest-ants, as if the history of our own side begging.) that, if they could live al. David think ways here, they would not care at all for the kingdom of Ged.

ible life.

O senseless people and infidels in heart, who lie buried so deep in earthly thing, as to relish nothing but the things of the flesh !

Miserable wretches ! they will in the end find to their cost, how vile a nothing that was which they so much loved.

But the saints of God and all the devout friends of Christ made no account of what pleased the flesh or flourished in this life, but their whole hope and intentions aspired to eternal goods.

Their whole desire tended upwards o things everlasting and invisible, for fear lest the love of visible things should draw them down to things be

Lose not, brother, thy confidence of going forward to spiritual things; there is yet time, the hour is not yet past.

Why wilt thou put off thy resolution from day to day ? Arise, and begin this very moment, and say: Now is the time for doing and now is the time to fight, now is the proper time to amend my life.

When thou art troubled and efflicted, then is the time to merit.

Thou must pass through fire and water before thou comest to refreshment.

Unless thou do violence to thyself, thou wilt not overcome vice.

As long as we carry about us this frail body, we cannot be without sin and lamentations ? por live without uneasiness and sor-Perhaps, my dear Christian, you will

row say: I would be most willing to die, if I knew for certain that I would go to Heaven. Let me answer, what We would fain be at rest from all misery ; but, because we have lost inpocence, by sin, we have also lost true

makes you doubt, what takes away your hope? What would cause you we must therefore have patience an unhappy death? Ah, you say : The sins I have committed. You and wait for the mercy of God, till ini quity pass away and this mortality be wallowed up by immortality.

Oh, how great is human frailty, which is always prone to vice !

To day thou confessest thy sins, and if the lots determine, a good or a bac to-morrow thou again committest what death, were drawn from a covered thou hast confessed. Now thou resolvest to take care, and

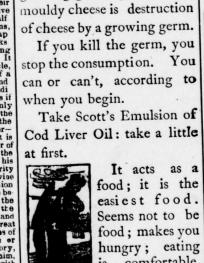
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answer rightly, for the royal prophet says: "The death of the sinner will

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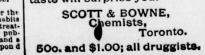
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And again : "Bijou, September 3, Saved my life; I owed h

Bnir.' A little further on was an "To Miss Boalie. Ru Tours, February 18, 1900 years she had been a cherist While I was noting dow scriptions M. George Harm new details. Everythin with decency and modesty cemetery. Display of deel grets upon the mausoleu hibited, and everything that might injure the rel ments or the just suscep visitors.

Even the poor French very fond of their dogs. correspondent was listenin of people appeared in the c way. There were three one man. The man was In his hand he carried a Vi with cloth.