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ENCYCLICAL LETTER

Of Our Holy Father by Divine Providence Pope Leo XIII.

ON THE STUDY OF HOLY SCRIPTURE.

To Our Venerable Brethren, all Patriarchs, Primates, Archbishops, and Bishops of the Catholic World, in Grace and Communion with the Apostolic See, Pope Leo XIII.

Venerable Brethren, "ealth and Apostolic Benediction.

CONCLUSION. With this purpose it will be more advantageous that several men belong. ing to the sacred Orders combat on this point for the faith, and repel the and physics, providing both are kept assaults of enemies, that these men strictly within their limits, taking should, above all, be equipped with the armour of God, adhering to the counsel of the apostle and accustomed to warfare and the new weapons employed by their adversaries. Therein ployed by their adversaries. Therein lies one of the duties of the priest, which St. Chrysostom establishes in magnificent terms: "Great zeal must be employed that the Word of God should dwell abundantly in us; we should not only be ready for one kind of combat, for the war is diversified and the enemies many; they do not all use the same arms, nor is it in the same manner that they propose to confront us. Therefore he who is to meet all should be acquainted with the man-œuvres and the methods of all; he should handle the arrow and the sling ; he should be tribune and chief of a cohort, general and soldier, footman and trooper, apt to fight on sea and to overturn ramparts. If, in short, the defender is not provided by every means with every mode of fighting, the devil knows how to give his robbers admission by one side, if a single one be left without guard, and carry away the sheep.

Augustine,

We have already described the strat agems of the enemy, and the multi-farious means which he employs for attack. Let Us now indicate the pro cesses which should be utilized for de-

In the first place, recourse must be had to the ancient Eastern languages, and particularly, and at the same time, to the science which is called critical These two species of knowledge are to day very much appreciated and es teemed; the clergyman who will possess them in a more or less extended fashion, according to the country he inhabits and the people with whom he inhabits and the people with whom he is brought in relation, will be able better to sustain his dignity and fulfil his mission. The minister of God should, in fact, "make himself all things to all men, and always be prethings to all men, and always be pre pared to satisfy him who demands the reason of the hope he entertains him self." It is therefore necessary to professors of Holy Writ, and it is fitting for theologians, to know the tongues in which the canonical books were primitively written by the sacred authors. It would be excellent that even eccles iastical students should study those tongues, the more particularly those amongst them who are destined to academic grades in theology. Prezaution should also be taken that in all academies there should be established — as, indeed, already has been done in some of them-chairs where the ancient languages, especially the Semitic lau-guages, will be taught and their rela-

should be instructed and exercised in the science of true criticism. fortunately, and to the great damage of religion, a system has appeared which parades under the honorable name of high criticism." Those disciples affirm that the origin, integrity and authority of every kind of book is traceable to their intrinsic characters alone. On the contrary, it is evident that where a historic question is con cerned, or the origin and preservation of no matter what description of work, historic testimonies have more value than all others, and these are the testimonies which should be most carefully sought out and examined. As to intrinsic characters, they are, for the great part of the time, far less import-ant, so that they need not be invoked except to confirm a thesis. If other action is carried out, the result will be serious inconvenience. In fact, the enemies of religion will retain more confidence in attacking and battering in breach the authenticity of the Holy Books. Finally, this form of high criticism will arrive at the result that each one in interpretation will attach himself to his own tastes and prejudicial views. Thus the light sought on the subject of the Scriptures will not exhibit itself, and no advantage will result for science, but one will see conspicuously manifested that character of vain philosophy and of rationalism, nor is not sufficiently impartial. are spread among the crowd, especially on those points where the fact has been science when they perceive the learned and garner them for eternal interests.

suitably proved. It may also happen rendering this faith the greatest honor among the youth attracted to letters. As soon as that youth has lost its respect in one point for divine revelation, its faith relative to all the others will tion to some portions of Scripture as the natural sciences are proper to assume that the sacred author himself was deceived.

manifest the glory of the Creator en-graved on terrestrial objects, pro-Neither can the method be tolerated vided they are suitably taught, so much the more are they capable of those who escape from these difficulof wresting from the intellect the prindivine inspiration does not extend ciples of a sound philosophy and corbeyond truths concerning faith and rupting manners when they are presmorals — that and nothing farther. They are wrong who think that when ented with perverse intentions to youthful spirits. Thus the knowledge of natural facts will be an efficacious succour to those who will teach Holy Writ, for, thanks to that information, they may more easily discover and refute the sophisms of all sorts directed at the Scriptures. No real disaccord can assuredly exist between theology sacred and canonical in all their parts have been written under the dictation of the Holy Ghost. So far from any strictly within their limits, taking care, according to the words of St. error attaching itself to the divine "To affirm nothing at inspiration, not only does that of itself exclude all error, but it is still more repugnant to it of necessity, because God, who is necessarily the Sovereign random, and not to take the unknown for the known." If, nevertheless, they are in dissent on a certain point, what is the theologian to do? To fol-low the rule summarily indicated by the same Doctor, "As for all that our Truth, could not be the author of any error. Such is the ancient and con stant belief of the Church, solemnly defined by the Councils of Florence adversaries can demonstrate to us with the foundation of veritable proofs, let us show that there is in them nothing contrary to the acts related in Holy Writ. But as for that and more expressly set out in the Councils of the Vatican, which passed this absolute Decree: "The entire which they draw from certain of their books of the Old and New Testament books and invoke as contradicting sacred literature — that is to say, the Catholic faith — let us show them that Decree of the same Council of Trent, and such as are contained in the they are based on hypothesis, and that we have no manner of doubt of the ancient Vulgate edition in Latin, should be regarded as sacred and canonical. The Church holds them as falsity of these affirmations."

In order the better to penetrate our sacred and canonical, not because they were edited by human science alone, and were afterwards approved selves with the justness of this rule, let us, in the first place, consider that

the sacred writers, or, more accurately, "the spirit of God which spoke by their mouths, did not wish to teach by the authority of the aforesaid Church; not because they contain truth only without error; but because, written under the inspiration of the men truths concerning the intimate constitution of visible objects, because Holy Ghost, they have God for author. they did not in any way serve for their salvation." In this wise these Almost no account should be paid to the circumstance that the Holy Ghost authors, without applying themselves to acute observations of nature, someshould have taken men as the instruments to write as some false opinion times described objects or spoke of them either in a sort of metaphor or as might be emitted, not certainly by the first author, but by inspired writers. In fact, the Holy Ghost has by His the language in use at the period suggested, similar to the practice at virtue excited them to write, assisted present on many points, in daily life, even amidst the most learned of men. In the vulgar language one alludes to they were anxious to report faithfully, and that they expressed with an infal-lible truth that which they had been the objects which fall under the sense in the proper terms. The sacred writer (and the Angelic Doctor recommanded to write, and only that minds us of it) in the same manner which they had been commanded. attached himself to sensible characters that is, to those which God Himself, Such has been always the sentiment of the holy Fathers. "Thus," said St. Augustine, "since those wrote what the Holy Ghost showed and enjoined them to write, it must not be said that the Holy Ghost did not write it.

pressed himself in these 'erms:

science of to-day.

is firmly believed that their author is

who dictated what was to be written

is to be concluded that those who

and that there could not be enounced

Augustine should be made: "I avow,

indeed, to thy charity that I have learned to accord to those books of

Scriptures alone which are at present

called canonical the reverence and

error in writing them. And if I found in these Holy Writings any passage which appeared to me con-

trary to the truth, I would not hesitate

to affirm either that the manuscript

was defective, or that the interpreter did not closely follow the text, or that

I myself did not rightly understand.'

But to struggle fully and perfectly,

to the Church, grace to the beneficence

of the Almighty, certes He will not be wanting to her at the moment. May

this glory go on ever increasing for the protection of the faith. It is of the

solid defenders; and nothing is more

calculated to make the crowd accept

of science attach themselves to it freely. Moreover, the hate of our opponents

anything antagonistic to truth.

have been able to judge according to the Holy Spirit. He in truth wrote the truth or avoid emitting certain principles which are now anything He wrote who inspired the work." but proven. Extreme care must be exercised, think that in authentic passages of therefore in discriminating in their explanations between that which is haps be comprehended assured given regarding the faith or bound with it and which they affirm of a common accord. In truth, on that which is not the essence of the faith the saints, as well as ourselves, might have hold different expenses. tions with science. These courses have held different opinions. Such is writers, are exempt from all error that would, in the first place, be intended the doctrine of St. Thomas. In another they ingeniously and conscientiously contrary to our faith, it seems to me that it is more sure not to affirm them same which are opposed to us by the as dogmas, although they are sometimes introduced in reasoning in the name of these philosophers, and not to

note them as contrary to the faith, lest

one must preserve the entire sense that every one of the Fathers or the

interpreters who succeeded them made

use of to explain the Scriptures.

Given, in short, the opinion in vogue

at the epoch, they may not always

trine For another motive, although the interpreter should show that there is nothing contradictory in the Scriptures well explained in the truths which those who study physical science give as certain and sustained by firm arguments, he should not forget that occa sionally several of these truths cited as certain have been subsequently cast in doubt or laid aside. If writers who treat physical facts go beyond the limits assigned to them in the sciences, they are discussing, and trespass on the terrain of the philosopher by propagating noxious principles, the theologian can appeal to the philosophers for their refutation. We would that the same doctrine should be applied to sciences of a similar kind, and more particularly to history. There is good by means of the most important need to be afflicted when many men sciences, to establish the sanctity of who study to the roots the monuments of antiquity and the manners and selves up to laborious treatise on these themes, have frequently for aim to find out errors in Holy Writ in order to weaken and completely shatter the authority of Scriptures. Some behave thus with dispositions ganuinely talents conter has pover here weather the dispositions ganuinely the erudition of theologians. For the desirable and examples of the holy Fathers and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: error which consists in diversity and contradiction of opinions. Already the behavior of the chiefs of this new authority of Scriptures. Some behave science prove it. Besides, the bulk of thus with dispositions genuinely them are imbued with the maxims of a hostile, and judge in a manner which they afraid to expunge from the have so much confidence in profane Holy Books the prophecies, miracles, and the other events which surpass the that they invoke them as if it were not natural order. Again, the interpreter should struggle with those who, deluded by their knowledge of physical and reject as erroneous the faint sciences, track the sacred authors inch est appearance of inexactitude by inch in order to expose the ignor-ance they had of such and such trans-of a truth, there may be sundry actions, and to lower their writings on passages in the issues of different edi-

that the sense of some phrases may remain doubtful. To determine them the rules for interpretation will be of religion to whom Providence has liberits faith relative to all the others will not be long before it vanishes. Hence it is only too evident that, inasmuch meet that in the midst of this violent controversy, excited by the sciences which border in any way on the faith each should choose a group of studies appropriate to his intelligence, enties without hesitating to accord that deaver to excel in them, and repel, not without glory, the bolts directed against Holy Writ by an impious

gated that which God said must not be inquired into, but examination rather must be made what reason there was that He should have thus spoken. It is agreeable to Us to punise here the conduct of some Catholics, who, to enable the savants to give themselves up to such studies and achieve progress, furnish them with aid of fact, all the books without exception which the Church has received as tributions. That is an excellent em they bounteously bestow abundant con ployment of fortune, and one most suit The less, in fact, Catholics are indebted to subsidies from the State for their studies the more should prompt and generous private liberality be ex-tended, and the more imperative is it that those to whom God has given riches should consecrate it to the perservation of the treasure of revealed truth. But, in order that these labors should

be truly profitable to Biblical science, the learned should rely on the principles We have indicated already They should loyally recall that God, the Creator and Master of all things, is at the same time the author of the Scriptures. Therefore nothing to be discovered in nature or in the memorials of history can be in disaccord with them. If there seems to be a contradiction on some point, exertions mus be applied to cause its disappearance now by having recourse to the wise judgment of theologians and interpreters to ascertain what there is of the true and the likely in the passage on which there is dispute, and again by carefully weighing the argument opposed to us. One must not yield ground, when there even exists some semblance of truth in the contrary opinion. In short, as the truth can never in any fashion contradict the truth, it may be held for certain that an error has glided either into the interpretation of the sacred words or in some other portion of the discussion and if one or other of these faults is not them whilst they were writing, and sufficiently clearly perceptible, there seen that they conceived exactly, that they were anxious to report faithfully, definition of the sense of the text. Indeed, very numerous objections, bor-rowed from all the sciences, have een raised for a long time in a multitude against the Scriptures, and have entirely disappeared as being without Similarly, in the course of interpretation, numerous explanations have been proposed touching certain passages of Scripture concerning neither faith nor morals, which a pro found study has since permitted to be They, as the members, operated what understood in a juster and more lucid the Head dictated." St. Gregory exfashion. Time destroys new opinions and inventions, but truth remains for is more than superfluous to seek to Thus, as nobody can flatter ever. Thus, as nobody can flatter himself that he understands the entire know who wrote those books, since it

cise the prudence and the patience de manded by the same Doctor: "It i by the same Doctor: "It is haps be comprehended assuredly pervert Catholic doctrine or make God better to be charged with unknown but by absurd interpretations in a network of errors, after having freed it from the yoke of submission."

If Our counsels and Our orders are honestly and wisely followed by the for those designed for the study of the Holy Writings.

For the same reason it is important that the same professors of Holy Writings, and which are not that the same professors of Holy Writings, and which are not that the same professors of Holy Writings, and which are not by philosophers, and which are not by philosophers, and which are not by philosophers, and which are not present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth and to present some contradiction or diverging the opinions of the truth and to present some contradiction or diverging the opinions of the truth and to present some contradiction or diverging the opinions of the truth and to present some contradiction or diverging the opinions of the truth and the same reason it is important that the same professors of Holy Writings. hinder youth from losing the faith then, in fine, they can rejoice at hav ence. (And these passages are the ing veritably served the interests of Holy Writ, and carried such aid to the The Doctors have been unanimous to believe that the books in their totality and their parts are equally of titled to expect from the piety and

Scriptures, on which subject St. Augus-tine himself avowed that "he was

ignorant of more than he knew," each

one, should be meet a passage too dif-

ficult for him to explain, should exer-

we should furnish the sages of this divine inspiration; that God Himself knowledge of its children. world occasion to despise our doc-These, Venerable Brethren, are the warnings and precepts inspired by God, which We have resolved to impart a general application of the words to you on this occasion relative to the transmitted to St. Jerome by St. Scriptures. It is your function now to Scriptures. It is your function now to watch that they are observed with suitable respect, so that the gratitude due to God for having communicated to the human race the words of His wisdom may manifest itself more, and howour of implicitly believing that their authors could not commit an shall produce the abundant fruits We desire above all the interest of the youth destined for the sacred ministry who are Our eager care and the hope of the Church

Employ with ardour your authority and multiply your exhortations, order that these studies may rest in honour and prosperity in the semin aries and universities dependent on your jurisdiction, that they may flourish purely and in an auspicious the Bible is certainly much juster fashion under the direction of th than to expect everything from the erudition of theologians. For teaching and examples of the holy

> We finally admonish, with paternal love, all disciples and ministers of the Gospel to cultivate Holy Writ with respect and lively piety. Their in telligence cannot truly expand in salutary way as befits it, if they do not sweep away the arrogrance of terrestrial science and cultivate with fervour the wisdom which comes from

the truth than to see distinguished men on high. Once initiated in this science, enlightened and fortified by it, their inthat account. As these complaints are tions which may not be reproduced in made about sensible objects, they are thereby the more dangercus when they must not be readily admitted, except assurance that faith is the enemy of of human science, to pluck solid fruits

The soul will thus be more ardently borne towards the advantages of virtue, and will be more fervently animated with the divine love. "Happy are those search witnesses who search them out with their whole

And now, relying on the hope of divine aid, and full of confidence in your pastoral zeal, We accord with full confidence in God, as guarantee of the heavenly favors and testimony of Our particular good will, the Apo tolic Benediction to you all, to all the clergy, and the people confided to then

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LEO XIII. POPE.

THE PRIESTHOOD. Archbishop Ireland on the Education of Its Members.

In a pastoral letter announcing the annual collection of his Diocesan Seminary, Archbishop Ireland writes thus of the education of the priesthood:

The building up of the priesthood of the Church is the chief act of Christian piety, the most meritorious before God and the most fruitful in holy results and the most fruitful in holy results that we can perform. The priest is consecrated in Christ's name to be the teacher of divine grace. He is the ruler and leader of the people, who look up to Him for guidance and furspiration. Where is the priest, there is the Sacrifica of Calvayy, there are is the Sacrifice of Calvary; there are the sacramental channels of divine garce : there is the source of heavenly light and of heavenly action of the Church of Christ upon the world is through the priest, in whom her power becomes active, and upon whom she relies for the exercise of this power. The Church earnestly desires that her priests be multiplied each priest is a new medium of for her in glorifying God and saving souls. And since the more thorough the fitness of the priests for their vocation, the more abundant and richer shall be the fruits of their ministry, she demands that those of her sons who are called to the dignity of the priesthood be prepared for their office during long years of prayer and The priest indeed cannot be study. considered a mere passive instrument of divine influences. Vast room is left fo his own personal energy, for the play of personal qualities of his mind and heart. Whatever the priest, he is Christ's minister, and sacramental graces flow from his official acts. Most true, however, must it ever be that the greater his personal power the wider shall be the sphere and the more

marked shall be the result of his min istrations. The diocese which possesses a num erous and well-trained clergy finds all heaven's blessings showered upon it. Good works of all kind spring up as it by magic; schools and churches are built, asylums for the afflicted cover the land; the sacraments are frequented, the Gospel is announced to Catholics; the full power of the Church is brought into action. In every age and country the tide of religion ebbs and flows with the action of the priest hood. Hence all our energies must be bent, if we would correspond with the designs of Almighty God, to increase the number of priests, and to bestow useful signs than to envelop one's head all possible care upon the levites of

But the building up of the priest hood pre supposes ability to dispose of large material means. The expenses of educating seminarians must be paid, as a rule, from the Diocesan Seminary fund. This is true in nearly all case of students in the preparatory course The expenses of the clerical education of young men are heavy, and parents usually are unable or unwilling t bear them. The nation educates it military officers, and so the Church must educate the priests who are t serve her, and to devote to her in love their strength and life. Vocations to the priesthood, heaven be thanked! are not wanting, and lew things prove better than this fact the vigor and the fecundity of the faith of our people.

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medicine a trial.

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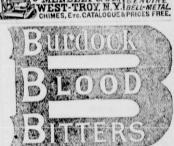
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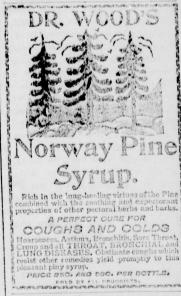
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