Sacred Reart Review. OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXCIII.

Catholics often reproach Anglo-Catholics that in praising the Mass they contradict the Thirty-nine Articles. True; but it should be remembered that in England the Articles do not bind the laity, and that in America they bind neither laity nor clergy. The American Episcopal Church simply adopted them as Articles of Peace to express her general doctrinal concur-rence with the Church of England, but has never made assent to them a conhas never made assent to them a con-dition of ordination.

To return now to the Springfield Republican letter. The writer dwells on the large control which the monastic Orders have had over "the secular they began their career since in Egypt." He means, of c urse, the Christian monks, since monasticism is almost as old as historic mankind.

No doubt the Eastern monks, for several centuries, had a very powerful influence in doctrinal disputes, and this influence was often so exerted as to be a rude and violent control. However, for a thousand years or more Eastern ticism seems to have been torpid to have become of very little ount. Count Montalembert, I beand to have account. Count Montalemeert, 1 be-lieve, gives as a reason for saying little about the Eastern monks, that they have really had no history. The Orders that concern us, and of which this gentleman principally speaks, are they of the Wat. those of the West.

The Orders have hardly controlled the laity, although they have influenced them very deeply. The distinction is vital. For instance, Matthew Arnold that the Jesuit schools in France are fully equal to the government schools intellectually, and very much superior to them morally. Here is a strong and very beneficent influence, but there is no control. The Nation says that one great force holding our people to the honest payment of its bonds has been the pulpit. Very honorable to this, but not proving that it has any political control. It has not a particle. So far as it shapes events it does so only by moving the nation through its arguments and expostulawhich are usually powerful on the tions, side of right.

During our Revolution George III. had a strong control. Edmund Burke, in opposition, had powerful influence. It is wholly illegitimate to run into one the kind of force exercised by the English king and that proceeding from the Irish crator. The neglect of such vital distinctions is very injurious to the truth, of whatever we may be treating. St. Patrick can hardly be called a

but the Gaelic Church which sprung from his labors was monastic be-yond any other Church that has ever existed. Her austerities were only rivalled by those of the Syrian stylites. Even her Bishops were largely sub-ordinate to the abbots. Now it was precisely this monastic character, with its detachment from temporal interests, which made Ireland, during the earlier Middle Ages, so mighty a centre, both of humane and of theological learning, and so mighty a centre of evangelizing Even the great mission set out from Rome to Canterbury, although eut from Rome to Canterbury, introduct it organized the churches of the Eng-lish, had less to do with their direct conversion than the Irish monks. These wholly evangelized Scotland, and or second hand. mainly, at first or second Northern and Middle England.

On the Continent, likewise, the Eng lish missionaries, headed by St. Bonilace, were rather organizers than con In Middle and Southern Gerverters. many, in Switzerland, and even more of Gaul, the Anglo-Saxon monks entered largely into the labors of Irish predecessors, of St. Columban, St. Gaul, St. Fridolin, and others. And although the Irish influence receded as the Eng-lish advanced, it continued until Germany was Christianized. St. Fergil, or Virgil, Bishop of Salzburg—whom I

selors were largely taken from among them, mainly because they were found to be the best-qualified, although gradually the secular clergy became not unworthy rivals. Thomas Becket, for instance, while high chancellor, was a secular deacon. The word control is used very adroitly on Calvary.

by this gentleman, and by many others. Control of clergymen, above all of clergymen, above all of monks and friars, over the laity has a hateful sound in lay ears, especially of Protest-ants. And inasmuch as for centuries init of more more so largely taken from civil officers were so largely taken from among the clergy, secular and monastic, it is easy to confuse the civil control exercised by the latter with an im-agined control of their orders over the In reality, the more deeply State.

these functionaries were immersed in temporal business, the less thought they could give to their monasteries, or to their orders. Of control exercised by an abbot over a brother who had been made a chancellor or a judge there is, I believe, no instance. It would be nearer right to speak of con-

would be nearer right to spear to com-trol exercised by the Crown over the Orders, since it carried off the most capable brethren, very nearly at its pleasure, for its own service. As learning spread, laymen more and

ore took up eivil trusts, not because the clergy or monks had been found unprofitable, but because secular businaturally appertains to more ness secular men. St. Anslem would have hailed such a shifting of trusts as aus-picious and so would St. Gregory before him. Of all the Orders subsisting before the

rise of the Jesuits, the most pow fully influential, we know were the Franciscans, or Minorites, and the Dominicans, of Preachers. We will consider their history next week. CHARLES C. STARBUCK.

Andover, Mass.

FIVE-MINUTES SERMON. Passion Sunday.

BEHAVIOR AT MASS. But Jesus hid Himself and went out of the

temple." (St. John vill. 59) We gather from the Gospels that our Divine Saviour frequented the Jewish Temple. Whenever He came to Jerualem, His first visit was to the Temple, and while He remained in the City Sion most of His time was passed in the Temple. This, the great sanctuary of the Old Dispensation, was, without doubt, the true Temple of God, and our Blessed Lord loved its courts; for here alone was His Heavenly Father truly known and glorified among men. And, although the Old Law was soon to be

superseded by the New, and the Temple and its sacrifices were to pass away for ever, yet the Divine Redeemer jealous ly guarded its honor to the last. He could not tolerate the least irreverence or profanation within its sacred pre

cincts. If you recollect, the only time that our meek and gentle Lord gave way to angry indignation, and acted with downright severity, was when He found the buyers and sellers in the Temple. Inflamed with holy zeal at the sight of such profanation, He at once turned upon the sacrilegious traffickers and drove them and their wares out of the Temple, using a scourge and saying: "Take these things hence, and make not the house of My Father a house of traffic." Nor did they stand on the order of their going, for they recognized n the indignant countenance and commanding presence of Jesus Christ the manifestation of Divine displeasure.

religious fashion plates which are born of hustling and "get there" of penny-aliners intoxicated with quick-lunch-Now, the attitude of Our Lord Jesus counter (spirit of the world) ever at the boiling Christ towards the old Jewish Temple point in these days of boasted enlight-enment, shams and multitudinous humteaches us two very important lessons -the first, to love the House of God bugs. And again, I would be disloyal to my and to frequent it; and second, to have with the greatest reverence with-in its walls. Surely the Lord of the brethren of the C. M. B. A. did I not have with the greates reverence with in its walls. Surely the Lord of the Temple did not need to honor it! Yet, behold, His attachment for it, how often He visited it, and how incensed He was against all who profaned it! And if the sanctuary of the Old Law was so sacred in the eyes of Our Lord Jesus Christ, how much more so the sanctuaries of the New Law? Was it not said of Him that "zeal for God's house hath consumed Him?" And do we not find that those amongst us who have most of the Spirit of Christian Love the House of God; they visit it love the House of God; they visit it love the House of God; they visit it house hath consumed Him?" And do tate Him in this also? Good Christians love the House of God; they visit it often, and they are full of reverence for it. While, on the other hand, there is no more infallible sign of a coarse and tepid Christian spirit than irreverence in the Temple of God. whom you see enter the church laugh-ing and talking, have little or no sense of worship; they come rather for ap-pearance' sake, like the Sadducees of

soal, their plons suffrages. As was mentioned in the funeral sermon, priests pray perpetually for the good and bad, friend and foe, but do we all pray for the priest, our pastor, always our truest friend ? with the utmost decorum before the altar; let them understand that no word should there be spoken that is not addressed to the throne of God. And then we shall not grieve the Sacree Heart of Jesus, so soon to bleed for us

THE CATHOLIO RECORD.

Written for the CATHOLIC RECORD

0. C. C.

"Back from death's dark portal. From the verge of an unknown land, Came many a stricken mortal At the touch of a woman's hand."

All that medical science and human

rom the spotless hands of those minis

fort to Christ's suffering and anointed members-to heaven begging the grace

of a happy death for the good Father Guenther. As was vividly brought home to the mourners on the day of the

obsequies so should it be noted that

fication, and on that day holy Church

Lord in the temple by His holy Mother, so may it be piously hoped the Queen

of Carmel on that same day presented to her Son this "her brother"—as she

at one time loved to name the Carmel-

ites—a title approved of and indulg-enced by holy Church.

A brief newspaper paragraph merely impatiently chronicled the passing of

this good priest, and his obituary; and this tribute is not yet out of season even in these days when feverous his-

tory is made and forgotten before the ink is dry. But this scribe hurriedly jots down these lines in ink mingled

indeed with tears, as a labor of love dedicated to the memory of an esteemed confrere in religion, a brother priest, a

scholar, and, above all, ever the Chris-

There is a special reason for the de-

sire to see those feeble lines appear in the columns of that staunch orthodox

and free-from-new-fangled fads, THE CATHOLIC RECORD of London, Ontario,

because Father Guenther, although long in this so-called " land of the free and

brave" and ever broad in mind and all

to all, he wished to be abreast of the

to all, he wished to be abreast of the times—but never fell into the insane sin of what Pope Leo XIII. condemned as "Americanism." He lived and died a Roman Catholic, hence, I say, Father

Guenther detested the new things of

persons, men or women especially the made-while-you wait kind and patent

draughts of the

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tian gentleman.

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desire to

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our truest friend? To return to the p int. Roughing it here in the wild and woody West nearly half a century ago did not make the life of a priest an easy one, not to speak of untold dargers, hairbreath escapes, want of food, etc. Who can picture the sick calls day and night, for handreds of miles across swollen and angregeneous, through virgin forests VERY REV. LOUIS K. GUENTHER. Kansas City, Kan., Feb. 27, 1904. Feast of St. Margaret of Cartona and angry creeks, through virgin forests and over unbroken prairies. Then the bloody war times! the days that tried men's souls! Truly could good Father Guenther exclaim with the great apostle It was not the divine will though of the Gentiles: "I have fought the that the subject of this brief sketch good fight, I have kept the Faith and run my course." Yes, a rough course, not filled with roses! He cleared the should return from that dark portal. He passed beyond its threshold just as the noon-day bells chimed out the "Angelus," bis last sigh, with loving look towards Our Biessed Lady's sweet image, being : Mir Gesche Nach Deinem Worte !--" Be it done to me according to Thy word !" Let us hope that his pure spirit entered his Mother's house and with the angelie spirits heard the should return from that dark portal. way, removed the difficulties, and those of us to-day who reap the fruits and see the monumental achievements of the Church here in the vigorous West, whither "the course of Empire takes its course," should feel grateful to have such illustrious beacon-lights blazing and with the angelic spirits heard the echo of the earthly bells as it accomthe paths of zealous endeavor in the Lord's vineyard-and ne'er should we Mary's throne in

ungratefully forget the sacrifices of such apostolic men as Louis Kilian Guenther, the priest, the friar, the skill could do was done to save so precious a life. All the loving care ducator As I said Father Guenther was all to from the spotless hands of those minis-tering angels, the good Franciscan Sisters, was in vain, and nought else was left but to raise those same pure hands, that in and out of season bring life and comall, and although born sixty-eight years ago, in the "Fatherland"-which re

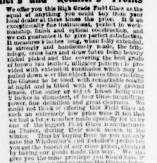
ceived its gift of faith from the grea English Bishop, St Boniface, and also the disciples of St. Patrick-still al-though German at heart-and he could boast of it-nevertheless, his justly administrations knew no bounds of nationality. He was too Catholic for that. Yes, his voice was music and his smile a benediction to all who met him. As I said, he suffered with ills that the rather had expressed a desire to go home and rest with his Fathers on some feast of Mary Immaculate. That desire was literally granted. He died on Candlemas, the holy feast of the Puriwould wring tears from staunchest hearts. Still God alone saw his wounds and heard his groans. Others saw his saintly, fatherly smile even when he suffered most. Too true what Father Ryan, (whom, by the way, Father Guenther knew personally) the poetpriest wrote :

We laugh when our hearts are the saddest. We shroud all our grief in a smile."

Father Louis' experience as a mis-ionary was large and varied. He knew bousands, and thousands knew him. There were few places of note in Canada or the United States with which be did of half a century were fascinating and mostly tinged with dark shadowy spots which pointed out the many spiritual cattle-grounds where he was called upon to n sacrifices. to make many great personal Some things had a touch of humor in them. Let the following suffice. Before the war when homes in Kansas were few and far between and Pullman cars were a dream, Father Louis was called to South Eastern Kansas, from Forth Leavenworth, a hundred miles away. Later on he had the luxury of a horse that could swim deep rivers and which did not stray abroad too far when the weary missionary took a hurried sleep beneat the blue vault of heaven-nor grow restless when the lightning flash danced around his bridle. In the present in-cident Father Louis footed it. After a long day's journey he knocked at the door of a cabin which stood as an oasis in the desert and gladly accepted the hospitality asked and cheerfully if rudely granted. He lay that night in a corner of the log-house. He was too weary to eat, but for such energies he had a small quantity of bread and meat in his pockets. A mile a-minute wind swept the prairie and rushed through the crevices of the cabin like a bullet seeking a target. It was no ure for insomnia. To quarantine this frisky and bold intruder he put his coat in the intersties. But, alas! the morning when the sun painted the glorious horizon and he wished hasten on to where duty called him, his coat was missing. He was in a pre-dicament, as a clergy minus a coat and exposing to the gazing rustics arranged around the drop-stitches of a well-worn sacerdotal dignity. So Father Louis appointed himself an exploring party of one. His suspicions were appointed shirt would not impress them with the of one. His suspicions were aroused on seeing a massive dog chewing up what seemed the remnants of a sacer dotal frock coat. He and the dog disputed the possession of the precious relic. The dog capitulated. It seems during the night the hungry canine inspected the coat stuffed in the crack in the wall and promptly pulled it out for cross-examination, for the dog came to the conclusion it was the poor priest's rations for a scanty bite when he grew faint, and concluded what was good for man would do for a beast. So the dog, without the deft hand of a careful tailor, unceremoniously devoured bread, meat, pocket and several inches of broadcloth. Not to be tedious and to come to the preacher's eagerly awaited "finally brethren," let me say that the funeral obsequies were befitting so good a man. It was what the almanacs call mid-winter; and we read of some freak of Nature called "snow" by those who inhabit North and Eastern zones. Kansas deserved its name th 'Sunny State " on that beautiful day of Father Louis' funeral. It was ac cording to the Roman ordo, the Feast of St. Philip, the Japonian marty -fitting festival, I might dare to say, or which to follow the remains of venerable Father and amiable confrere to the lovely Gottes acre, the place where slept his spiritual comrades and pioneer co-laborers. All nature was aglow and awakening, as it were to a premature spring symbolic of the day when mortality will take on immortal ity, and the sweet feathered songsters of the Southland came to join in the sweet solemn funereal chants of eternal farewells to good Father Louis. Amongst those who came to show their respects to the memory of the deceased were the two Bishops of Leaven worth and Concordia. Also the pastors of the dozen flourishing parishes circling reverence for the Temple of God, let resource in any of when had the pleasified of the mother Church of St. Boniface at the mother Church of St. Boniface at Scipio, where, by labors untold, Father Louis and hearty handshake. To the mother Church of St. Boniface at the mother church of the mot the mother Church of St. Boniface at

MARCH 19, 1904.

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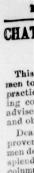
The NATIONAL TRADING CO., Dept. 512,

fold. There were many Religious orders represented at the funeral, particularly the Benedictines; and hereby hangs a touching incident. The golden link that unites us all into the mystic body of Christ is our daily Bread which is in our tabernacles. There was always a freternal bond of love between the ancient Order of Carmel and of St. Benedict, and as a fitting testimonial of esteem an old and curious ciborium used by Father Louis on the Canadian missions was given by him to his Benedictine friends and is him to his Benearctine Internation at their now the object of veneration at their abbey at Atchison, Kansas. The holy abbey at Atchison, Kansas. object will ever remain a silent memorial of the beloved donor.

As is generally known Father Louis laboured long in Canada, a country whose people he esteemed for the lofty ideas of piety, civic and political pro-bity. His last mission there was at New Germany (Snyder), near Niagara Falls, in the archdiocese of Toronto. This is an old and unique parish. stood (and I presume stands yet) a model community morally, socia and financially speaking. It had so socially saintly priests as pastors including the Jesuits, Carmelites and Redemptorists -among the latter is cherished the name of the holy Bishop Newman of Philadelphia, whom we hope soon to see amongst the canonized saints of holy Church. Being an unworthy charter member of the C. M. B. A. Branch at New Germany, it is proper to say that the brethren there are ever true to the principles of the association and give principles of the assolution lattin and give practical prominence to their motio o "Faith, Hope and Charity." But as St. Paul says faith and hope will pass away but charity will remain, and in of their some encoded charity we the name of that same sweet charity we ask a prayer for our deceased brotherpriest

The celebrant of the Solemn Mass of Requiem was the Rev. P. Alphonse, O. Requiem was the Rev. P. Alphonse, O. C. C., the present superior of Carmel College at beautiful Scipio. As was fitting, the funeral oration was pro-nounced by request by his old friend, Rev. Philip A. Best, O. C. C., the former editor of the new defunct Car-nelize Review—who was for a long time molite Raview-who was for a long time the successor of Father Louis at dear old New Germany. The remarks of the speaker were eagerly listened to for over an hour by prelates, priest and people. Several points hinted at in the foregoing sketch were touched on and more graphically developed. The preacher laid emphasis on the fact that it was fitting that we came on that first February Friday to pray to the divine Heart for eternal repose of Father Louis's soul, and it was on such days that he fervently recommended to the





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would distinguish from his pugnacious cousin and namesake --was the helper and successor of St. Boniface in missionary labors toward the East:

Now in all these countries, Britain, France, Germany, Switzerland, al-though Irish monasticism was a trans-forming force, it would be wholly un-just to describle it as controlling secu-lar society. Its inflence was of infinite benefit, for without it there is no tall nefit, for without it there is no telling how much longer Britain and Germany would have continued heathen. With its converting influence there is intermingled scarcely the least touch of domination.

The same may be said of the great The same may be said of the great Benedictine order, which, originating in Italy in 529, spread gradually throughout the Western world, and at last absorbed the elder orders. This been one of the greatest of Chrishas been one of the greatest of Onris-tianizing and civilizing forces, and a home of all learning, yet, as long as its history is, no monastic body is less touched with any memories of domination. It has supplied any number of Popes, Bishops, missionaries, saints, divines, and not a few civil ministers, yet as an order it has, from the very nature of its constitution—each abbey being substantially independent of others—been scarcely capable of col-lective ambition or intrigue. A peculiar benignity of character seems to rest upon all its remembrances, concentrated in the illustrious abbey of Monte I hardly think that even M. Combes would have much against the Benedictines except that they are monks, and, which is still worse, that they are Christians.

In the English histories of our youth, (of which Hume's is the chief example we Protestants were of course taught that, especially before the Conquest, Benedictine monks were a rude, imperious, intriguing, obscurantist body. We were horrified by the stories body. of St. Dunstan's violence and cruelty, and trickery, which are now known to be almost fabulous. Since then testant research has made it plain that the monks were then the chief agents of active Christianity, of civilization, and of thought and scholarship, as well as of architecture, agriculture and horticulture. Bishops and royal coun-

old. People whom you see come habitually late to church, though they live in the very next block, have no true devotion to God's House or its services, for real devotion overcomes all obstacles and brooks no delay.

People whom you find neglecting church Sunday after Sunday, have nothing of the Spirit of Christ; they are merely baptized heathens. There is no truer test of our religious spirit than

What is our attitude towards the House of Cod? Do we love to fro quent it? Do we set with due reverence in it? If we are indifferent or irrever ent, our religion is a mere sentiment, and our worship worse than a protence. Let those who talk in church, the slothful Christians who straggle in late to church, the negligent Christians who seldom enter the church at all, ask themselves how Our Lord Jesus Christ must regard their conduct. Surely He

would use the lash upon them, or He would withdraw from them as He did from the sacrilegious Jews in the Temple. I greatly fear our Blessed Saviour would find much to displease Him in our I greatly fear our Blessed Saviour churches. He might, perhaps, even find a den of thieves, and in many of the organ galleries He would find dens

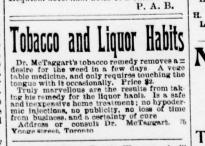
of impious flirts and gossipers. Oh ! my dear brethren, let us imitate the Blessed Saviour in His love and reverence for the Temple of God ; let

Do you look for proofs? Come in spirit to sunny Kansas and behold the profusion of sweet smelling cut flowers that banked high his bier. They were lovingly sent by several C. M. B. A. branches, and mutely preached the fac that that society was ever (and is) what Father Louis declared it always to be that that society was ever (and is) what Father Louis declared it always to be namely: that which its initials speak, namely it is "Catholic" in word and deed. "Mutual" and lowing even to the grave and beyond it; "Beneficial" to the brother's soul and body—bene-dating not only bin but his and all that fitting not only him but his and all that is dear to him, and with a quality of "mercy that is not strained" reaching a helping hand to the widow and the orphans-which the holy Bible praises

as " religion pure and undefiled." " Lest we forget," I should mention the fact that although always of good cheor, Father Louis was a constant martyr to his share of the thousand and more ills that the human body is heir to. But he never complained. He al-ways imbibed patience from the foot of the Cross whene'er he cast his eyes hither and saw his valiant Mother Mary standing there.

Methinks it is too gigantic a task to even sketch in outline the labors of Father Louis for forty years in the West. It would be a bulky volume devoted to the early struggles of the Church in Eastern Kansas and along the Missouri valley and across the rolling prairies to the foot of the Rocky Mountain, not to speak of labors among the red man which only the recording-angel can relate. This writer has at angel can relate. This writer has at divers times spoken to (or at) all kinds and sizes of audiences from Maine to Mississippi during the past fifteen years, but I have a larger and I trust more appreciative audience now, the thousands of readers of the CATHOLIC RECORD, many of whom had the pleasure of greeting Father Louis and receive his warm and hearty handshake. To

loving Heart all the wants of his be-loved parishioners. Also was it fitting to remark that it was the day on which holy Church commemorated St. Philip, the martyr, who braved the dangers o the seas and pagan foes in the far East in order not to gain glory at the canon's month and to "benevolently assimilate" the wealth of other help Art Windows less people—nor to foist the poison of modern "civilization"—so called—on defenceless nations-but like a Xavier to win souls as ever did the much maligned friar. Father Louis' quest and highest aim as priest and friar was the glory of God and the saving of immortal souls like St. Philip. To day the nations, made mad by the greed of unholy conquest, spare neither gold nor blood to gain their unhallowed ends, and neither does the sob of widow or orphan curb their ambition. What a contrast in the priest's life, the true a contrast in the priest's life, the true eaptain of the army of Christ! On the ensigns of the war Lords one can, as it were, read "We want the earth and the fullness thereof," but on the standard of the cross carried by priest and religious we read: "What doth it profit a man if he gain the whole world and lose his own soul?" Auf Wiedersehen ! dear Father Louis ! Requiem aeternam dona ei Domine



JUST THE THING THAT'S WANTED -A pill that acts upon the stemach and yet is so com-pounded that eerialn ingredients of it preserve their power to act upon the intestinal canals, so as to clear them of excreta, the retention of which cannot but be hurtful, was long looked for by the m-dical profession. It was found in Parmelee's Vegetable Pills, which are the ro-sult of much expert study, and are scientifical-ity prepared as a laxative and an alterative in one.

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