

## WEDDING ETIQUETTE.

WHAT THE PERSONS CONCERNED IN THESE FUNCTIONS SHOULD DO.

**The Awful Crimes Committed Against Fashion by the Thoughtless—Some Things That Should Never Be Forgotten—Public and Home Weddings.**

It is surprising and painful to note the number of young persons who prepare to rush into matrimony with no knowledge of the proper manner of entering the estate. A young man will propose to a young woman before he knows whether he will have to wear white gloves or pearl-gray ones. He will assume the awful responsibility of marriage without knowing who should pay for the bridal bouquet. He will prepare to act up as a householder and head of a family when he is ignorant of the proper cost to wear at a noon wedding. Then he spends weeks of agony trying to decide these questions.

One familiar question concerns the expenses of the wedding. With the exception of the clergyman's fee and the presents which the bridegroom makes his ushers and the bridesmaids, the expenses are borne entirely by the bride's family. If their income is not sufficient to give her a "show" wedding they must content themselves with a quiet one, for it is entirely opposed to the dictates of propriety that the bridegroom should pay for any of the festivities the bride's people choose to indulge in.

At a church wedding there must be ushers and there may be bridesmaids. The groom, with the best man, waits at the altar the coming of the bride. The ushers advance two by two, followed by the bridesmaids. At the altar the couples separate and form almost a semicircle. The bride enters the church with her father, or whoever is to give her away. Her maid of honor precedes her. The best man's duty at the ceremony is to find the ring and give it to the groom at the proper moment. The maid of honor holds the bride's bouquet. The procession leaves the church with the bride and bridegroom leading, the best man and maid of honor following immediately, and the rest of the party back of them.

At the reception following a wedding the bride and bridegroom are assisted in receiving by their parents. The reception takes place in the bride's home.

A home wedding may be as elaborate or as simple as the bride chooses. The professional is dispensed with usually. She enters the room on her father's arm, is conducted to the place where the bridegroom, best man, and clergyman await her, hands her bouquet to the maid of honor at the proper time, and is quietly married.

The wedding dress should be made with high neck and long sleeves. Nothing can be in more questionable taste than decorative wedding gowns. If the bride is a widow she may not wear the conventional white frock and veil. If she is not she may wear what she pleases, but unless she chooses the customary white silk it is better for her to wear a traveling gown and bonnet. At a wedding occurring after 6 o'clock the bridegroom, best man, and ushers should wear the usual evening garb. At a morning, noon, or afternoon wedding they should wear fine striped or checked trousers, black frock coats, and white four-in-hands or bow ties.

All the persons whom the bride wishes to keep on her list of calling acquaintances must be invited to either the church ceremony or the reception. All persons who are invited must call on her afterward. Generally the bride gives two or three wedding receptions to give her friends a chance to clear off this debt. It is customary for all those who are invited to either the ceremony or reception to send some token of their regard, but it is not absolutely necessary.

**A Bride in Breaches.**  
Little short of the gift of prophecy overtook Macaulay when he pictured the New Zealander contemplating the ruins of London.



A BRIDE IN BREACHES.

don, for the manner in which that British colony shows the way in most directions is wonderful. Nowhere else is the woman's movement so rampant, and a recent wedding at Christ Church, under the auspices of the New Zealand Dress Reform League, has beaten even the antipodean record. The bride, Miss Kate Walker, and the bridegroom, J. R. Wilkinson, had already joined hands by collaborating in the publication of a pamphlet on "Dress Reform and What It Implies," but, not satisfied with this achievement, says London Sketch, they resolved to don reform garments on their wedding day. The upper part of Miss Walker's attire was conventional to the extent of including a veil, the lower part sinking—or rising—into a modified pair of breeches. Her costume was of stone-blue bengaline, with vest and ravers of white silk embroidered with gold. She wore a beautiful wreath of jessamine instead of the time-honored orange blossoms, gloves being discarded and the veil falling in graceful folds over the shoulders. The bridesmaid, Miss Nellie Walker, wore a suit of cream silk, with a beautiful lace collar. The lady in whose house the wedding was held wore a brown cashmere suit trimmed with handsome braid. All the suits were nearly of the same design—neatly fitting knickerbockers, long coat with revers and long vest, the coat being edged with cord to match the material. Most of the gentlemen wore knickerbockers.

## THESE RULES FOR VEGETARIANS.

All Meat-Haters Should Try These Delicious Dishes.

**Tomato and French Bean Salad.**—Dip some tomatoes for a moment in scalding water, then slice them, and season them with oil, vinegar, salt and pepper. Have ready some nicely boiled French beans, similarly seasoned, and arrange it all on a dish, sprinkle it all with finely chopped chives or parsley, and serve garnished with tiny spring onions and picked water-cress.

**Potato Salad.**—Slice some cold boiled potatoes, and toss them lightly in oil and vinegar, and dish sprinkled with finely chopped shallot or chives.

Slice some cold new potatoes, and arrange them with quartered hard-boiled eggs; sliced beetroot and stoned olives. Prepare a sauce by well mixing one part vinegar to two of best oil, pepper, salt and minced parsley, chives, chervil and capers; pour this all over the salad and serve.

**Watercress Salad.**—Slice some freshly boiled potatoes while hot, and season them with pepper, salt, oil and vinegar, very slightly; have ready some carefully picked watercress similarly seasoned; toss them together and serve either with stoned olives forced with anchovy fillets, or with triangular croutons spread alternately with egg and anchovy butter.

**Haricot Bean Salad.**—Have ready some cold cooked haricot beans and sliced potatoes, and mix them with mayonnaise dressing, and garnish with quartered hard-boiled eggs and anchovy fillets.

EIGHTEEN AND EIGHT.

**Charming and Pretty Dresses for Big and Little Sisters.**

Young lady's gown in coral pink foulard, checked with white, and set off with belt, rosette bows, and folded collar in black satin, in keeping with the two clusters of tucks, which define a vandyke on the



EIGHTEEN AND EIGHT.

lower part of the front in cream lace. Across the upper part are carried two pink ribbons spangled with mother of pearl and silver. Sleeve buttons to match. Leg-borne hat, trimmed with pink moire ribbon, ivory ostrich tips, and a black rose.

No. 2. Child's frock in pale fawn serotone crepe, smothered up with rows of baby ribbon in pale blue corresponding with hair knot and the broad sash in soft twisted silk. Gimpes in gimpure work. Hat in fancy straw, adorned with a bow in blue ribbon, clasped with a buckle in paste diamonds, and resting against white wings.

**Bonnets for Autumn Wear.**

It is announced that we are to prepare for a radical change in bonnets. This statement, if true, will be hailed with pleasure by matronly women, at least, who have for many seasons had only Hobson's choice in the matter of a bonnet, for the article known as one proved a most inadequate head-dress, says the Philadelphia Times. Head covering it never pretended to be. A youthful face and a mass of waved or frizzled hair were necessary to make it becoming, and on this account matrons have more than ever before elected for the large, protective round hats, with brims that shaded the face, and their daughters have for dressy wear chosen the tiny toy bonnets. Now probably there will be a reversal of this order. It is also said that the towering aigrettes and nodding flowers and foliage set up from the back of the hat or bonnet are to be laid low. Width in front will be correct. Lace wings and bows of velvet or ribbon are requisitioned to produce this effect. Strings may be dispensed with, but when used they are short and made of velvet cut crosswise and fastened under the chin with fancy headed pins. Strings, to most women, are very becoming additions to bonnets. For autumn wear deep yellow Tuscan straw, trimmed with green velvet and pink or deep red geranium blossoms, is a favorite combination with milliners. The boat-shape hats flood the market just at present, and while it is a becoming shape for the majority of faces, it has not sold well, say the importers, because it was likely to become common, say their customers, but no one need refuse them on this account, for the sailor hat has certainly proved a hundred times more common than the newer boat-shape hat.

**The Frigate Bird.**

Though the petrel is swift, the frigate bird is far swifter. Seamen generally believe that the frigate bird can start at day-break with the trade winds from the coast of Africa and reach the same night upon the American shore. Whether this is a fact has not yet been conclusively determined, but it is certain that this bird is the swiftest of winged creatures, and is able to fly under favorable conditions, two hundred miles an hour.

**Working the Refrigerator.**

Food that has little odor itself and food that absorbs odors readily should be placed at the bottom of the refrigerator. All foods with a strong odor should be kept on the top shelves. If arranged in this way there will be little danger that one kind of food will absorb the flavor or odor of another.

**To Remove Grass Stains.**

Molasses rubbed on grass stains on white dresses or undergarments will take out the stains when the clothing is washed.

**A Safe Stimulant.**

Hot milk is one of the very best stimulants for a person weak from hunger or long fasting.

## CLEANING THE KITCHEN.

RULES FOR THE WOMAN WHO HAS TO SCOUR AND SCRUB.

**The Proper Way of Cleaning Sinks—The Materials That Make Fall Kitchen Cleaning Comparatively Easy—A Secret About Keeping the Floor Clean and White.**

Lives there a woman anywhere who does not dislike the thought of cleaning the kitchen? She may enjoy cooking, for cooking is a fine art; she may delight in dusting or in dish-washing—but when it comes to cleaning paints, tables and dressers, polishing stoves and spigots, scouring zincs and sinks, then most women admit they would rather be men. Still there are certain rules of procedure which will rob even kitchen cleaning day of some of its terrors.

In the first place it is necessary to have on hand a large number of flannel rags for scrubbing and cleaning paint. Merino underwear is also excellent for this purpose. In fact, any cloth that is soft, absorbent and that will not shed lint, is to be desired. In addition to the soft, wet cloth, a dry one made of old Russian crash that has done service as a dishcloth should be kept. A scrubbing-brush of hard bristles is best. The soft excelsior brushes are of little use.

Tables and shelves should be cleaned first, so that if through carelessness on the cleaner's part and the operation of the law of gravitation the water should descend upon the floor it would not be undoing previous labor.

Tables that have been neglected may be bleached by spreading on them over night a layer of wood ashes, made into a mortar-like paste with water. The next morning brush it off and scrub. The same paste may be laid on floors when spotted with grease.

After tables are scrubbed sinks should be cleaned. Put a lump of washing soda as large as an egg at least over the sink hole, and pour a kettle of boiling water over every part of it, using the sink brush to send it into all the greasy parts.

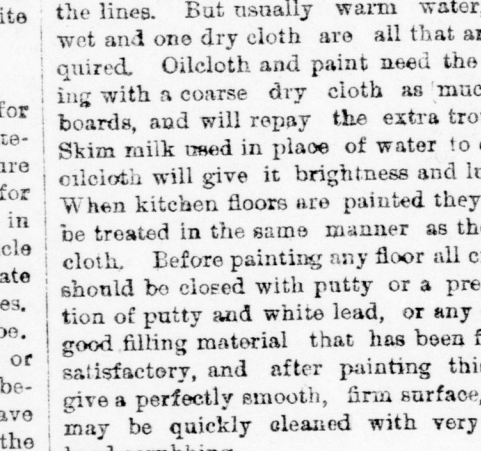
After tables, dresser and sink have been cleaned the paints should be attended to before scrubbing the floor. All finger marks on the woodwork and doors should receive attention. The chairs if painted, the backs of them if caned, and the window-sills and casings all require attention.

It may seem needless to state that floors should be bleached thoroughly swept before they are scrubbed, yet thoroughness in this respect is one of the great secrets of keeping the floor white and clean with but little trouble. In cleaning floors never wet too large a space at once. Always in using the dry cloth rub it well beyond the space now being cleaned to the one last done. The use of a little soda or borax in the water is excellent for boards, and if they have been neglected a small lump of lime in the water greatly helps to make them white.

To clean oilcloth do not scrub it unless it has been badly cleaned many times, when with the fine corrugated surface now usual, the dirt, or rather the dirty water allowed to remain in it, will have made it so grimy that it will be necessary to use a soft brush and scrub in the direction of the lines. But usually warm water, one wet and one dry cloth are all that are required. Oilcloth and paint need the wiping with a coarse dry cloth as much as boards, and will repay the extra trouble. Skim milk used in place of water to clean oilcloth will give it brightness and lustre. When kitchen floors are painted they may be treated in the same manner as the oilcloth. Before painting any floor all cracks should be closed with putty or a preparation of putty and white lead, or any other good filling material that has been found satisfactory, and after painting this will give a perfectly smooth, firm surface, that may be quickly cleaned with very little hard scrubbing.

**The "Jupe Eventail."**

For once the tyrant fashion is reasonable and the skirts lately adopted being



found graceful, becoming and convenient hold their own against drapery, loopings, paniers and other innovations. What is called the "jupe eventail" is something new and is bound to become popular. As the diagram shows it has a gored front with circular back, and when properly cut should fit snugly about the hips and measure five yards round the bottom. This skirt is more stylish when devoid of trimming and short enough to just clear the ground. A petticoat of moireen cloth with two or three ruffles across the back breadth should always be borne under this skirt to give the desired "spread" to the back; for, be it understood, these skirts are not stiffened at all, but softly padded. This idea of padding the skirt, by the way, we owe to the French, and after one has enjoyed wearing one treated in this manner the wonder naturally arises how we ever endured the stiff, ugly-looking and uncomfortable interlining of haircloth so much in vogue the past season.

**KATE GARDNER.**

**Ginger Cakes.**

Six ounces of butter and eight ounces of sugar for each pound of flour. Wet the ingredients and mix into a paste with eggs. A little lemon peel grated will add an agreeable flavor.

**Treatment of Cut Glass.**

To wash cut glass and have it clear and shining you should have a soft brush, and dry it lastly, after using a linen towel, with tissue paper.

## THE POWER OF HOME.

Some Truths That Cannot Too Often Be Promulgated.

The great hope of a nation is centered in its homes. They are wonderful in their forming and their restraining power, if they are what they should be. But, alas for us! if we fail to make them mighty forces to withstand corruption and drive back the tide of evil. If we are to have honest men in our halls of legislation, men to whom principle is more than party, and honor more than the spoils of office, the fathers and mothers have a work to do at home. If we would stay the tide of intemperance, there are the best opportunities to work around our own firesides, among our own children, for lessons early learned are longest remembered.

It is pitiful to think how many children grow up in unloving homes, where harsh words and bitter fault-finding are the rule, and gentle, kindly tones the exception. Weary mothers, well meaning, doubtless, but "encumbered with much serving," speak many bitter words at those around them; fathers, absorbed in business, take little time to amuse and instruct their children, while merry, cheerful laughter is too often hushed with harsh, impatient words—words that may yield an awful harvest.

If we could see the great aggregate of misery and sin directly traceable to unhappy homes, I think we would let the unkind word more often remain unsaid. What if the little feet leave a track upon the clean floor, and little hands drop mittens or stamless flowers upon the carpet sometimes, it scarcely calls for the bitter words mothers so often use. If the husband forgets an errand at the village store, he may be as likely to remember it another time if gently reminded as when harshly reproached with "never remembering anything!" Too many times the first lessons in deceit and falsehood are learned at the mother's side; fathers, by their practice, teach their boys to give scant weight and short measure.

I know a mother who opened her door to receive some unwelcome visitors one day, telling them she was so glad to see them, when her little daughter of five spoke up in utter astonishment, "Why, mother, you said you did hope they were not coming here!" We may think that if we teach them the decalogue it is enough, but our children will be very likely to pay more attention to our practice than to our precepts; and "if father or mother does so, we can."

We have each of us our work to do, parent and child, and are mutually responsible for the condition of our home. Do we do our duty toward making the pleasantest spot on earth? If we do our part faithfully, God will help us; if not, "sin lieth at the door." Fathers and sons are too often driven away from the homes that should be most sacred and most dear, to the bar-room, where intoxicating drinks and vulgar stories are all too common. Wives and daughters grow sad and heart-broken sometimes because fathers and husbands forget to bring sunshine home with them.

Let me give you a little sketch of my ideal home. It is full of comforts, though it may be bare of luxuries. Whether it rains or shines, indoors there is warmth and brightness. If a father has cares he does his best to forget them, that they may not darken their hearts. The mother has worries, but is not anxious to prove herself a martyr, so lovingly and cheerfully she casts her burden on him who is able to bear it, and makes home bright and shining. Seeing father and mother wise and cheery, the children will learn to do their part. When trouble comes, as to all it must, it loses half its weight if met and borne together. There is, at least, one pleasant room, with some of the many little things that make home happy—a few pictures (and many, if possible), that early the young may learn to love beauty, and the older ones may rest their tired eyes upon them when life grows dreary as even here it sometimes may. It shall be a home good enough for visitors, but not too good for "our own," and never by any chance so elegant that sunshine, home-light, and our family are shut out.

Let us make our homes places of rest and peace, of purity and good cheer; schools where all that is noble and pure is taught; and, above all, types of that other home where enters nothing that makes a lie.—Sunday Magazine.

**The Sun Bath.**

One of the greatest cures is the simple sun-bath, which very few people really appreciate. The solar heat gives to the whole system a strength and vigor which no nourishing food can impart. It is so essential to our health and happiness that when it is taken away from us we become weak and puny. When winter is over most city people are weak, run down and pale; but when they go out into the warm sunlight again new strength and health quickly come to them. The sun bath is absolutely essential. Take it every day. Cut down the trees that are so close to the house that they obscure the sun, and have every living-room flooded with light. If one is forced to stay indoors all day, try to get near the sunny window where the full effects of the sunlight can be felt.

**Care of the Teeth.**

To keep the teeth clean should be one of the things early taught a child. If every person would be particular with his or her teeth from childhood up there would be less suffering and the dentists would soon find their business on the decline. Nevertheless it is due the skillful dentist to say that he does help away suffering, and by going to him in season much disfigurement could be avoided. Cleanliness is a very important item with the teeth. They should be well cleaned with a brush and clear water after each meal and before retiring. Fine soap is not at all harmful, while it aids in the cleansing process. Powdered chalk is also a good thing, and five cents worth will last a long time.

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## THE SUNDAY SCHOOL.

LESSON I, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 7.

Text of the Lesson, Luke iv, 16-30.—Memory Verses, 10-19.—Golden Text, Heb. xii, 25.—Commentary by the Rev. D. M. Stearns.

16. After His meeting with the woman of Samaria and His tarrying there for two days He went on to Cana, where He had wrought His first miracle and from thence headed the nobleman's son at Capernaum, without going near him. After that He went to Nazareth, where He had been brought up, and there we find Him in today's lesson. We notice that it was His custom to attend the synagogue on the Sabbath day, and it could not be because of the spirituality of the service or of the worshipers, as is evident from verse 28; but, whatever they were, He would worship in spirit and in truth.

17. In the synagogue worship of today there are always several who take part in connection with the reading of the Scriptures, and He on that occasion was asked to take part in the reading. He either selected what we call the sixty-first chapter of Isaiah, or else that was the portion for the day.

18. Apart from the Spirit who wrote the book, there is no possibility of understanding it or of proclaiming it with power. Consider John xvi, 13; Acts i, 8; Luke xiv, 49, and lay it to heart. If we are filled with the Spirit and the word, we will have good tidings for the poor, health for the broken hearted, deliverance and liberty for the oppressed, and the wounded by Satan, and sight for the blind. We will when controlled by the Spirit show forth or be telling God's salvation from day to day (Ps. xvi, 2) and make manifest that it is still the acceptable year of the Lord, the day of salvation, the hour when the dead hear the voice of the Son of God and they that bear live (II Cor. vi, 2; John v, 25).

19. Having closed the book, He gave it to the minister and sat down, and all in the synagogue fastened their eyes upon Him. This may have been the first time they had ever heard Him read the Scriptures. Think of God, manifest in the flesh, reading to men His own word. He would surely read distinctly and give the sense and meaning to understand the reading (Neh. viii, 8). If you turn to Isa. lxi, you will see that He stopped in the middle of a sentence. He did not read "and the day of vengeance of our God," for that day has not yet come. There is already an interval of over 1,800 years between the two clauses of that sentence. He knew how to divide the word of truth.

20. He began to talk to them by saying, "This day is this Scripture fulfilled in your ears," or in other words He meant: "I who speak to you am the person to whom the Spirit through Isaiah had reference. I am the friend of the poor, the healer of broken hearts, the opener of blind eyes. I am life for all who will."

21. They wondered as they heard His great words and for a moment seemed to doubt their eyes as they listened to Him, but recovering themselves they said, "Is not this Joseph's son?" The inference would be, How can the carpenter's son whom we all know dare to appropriate such words to himself? Is He beside Himself?

22. They had probably heard of the miracle of the wine at Cana, and of the healing of the nobleman's son at Capernaum and thought, Why does He not heal some of the sick ones here in His own town and make some of our blind to see, then we might believe Him? When Moses was sent to deliver Israel, he was commissioned and empowered to work miracles as evidences that he was sent of God, and they might also to the "This saith the Lord" of the Old Testament. He came unto His own, and His own received Him not, even His own brethren did not for a time believe in Him.

23. See how the Lord indorses the story of the famine in the days of Elijah, and the no rain for three years and six months. He never discounted a word of Scripture, nor spoke slightly of a single incident. He believed and referred to the record of the deluge, the destruction of Sodom, Jonah in the belly of the fish, Lot's wife becoming a pillar of salt, etc. How unlike Him are many today who bear His Name and profess to be His friends. How dreadful if He shall say to them: "Depart from me. I never knew you."

24. He states the fact that Elijah was sent to a widow of Sidon and not to any widow in Israel, leaving us to infer that it was for the same reason that he did no great works in Nazareth. How full of unbelief the land must have been, for that is the great hindrance to the manifesting of His power. His words in dark days are, "Be not afraid, only believe." "If thou wilt believe, thou shalt see the glory of God." Consider the dark setting of these gems.

25. The story of Nazarian and his healing is here indorsed, which includes all its connections with the little maid, the prophet, the Jordan, etc. But why no lepers in Israel healed? See if the answer may be found in Math. viii, 10, in connection with Isa. i, 4, 5. Oh, wretched unbelief!

26. They evidently applied the sermon correctly; they took it to heart, but not with meekness nor profit. There was no brokenness of spirit; no welcome for the light. It only offended and angered them. The wrath of man worketh not the righteousness of God, and these men knowing not the only rightness that availed anything were seeking to establish their own righteousness (Jas. i, 20; Rom. x, 3, 4).

27. Surely they knew not what they did, as they not only turned their backs upon their only hope, but actually turned Him out of their city and sought to kill Him. Ere He left His disciples He told them that they must expect the same treatment, saying, "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service (John xvi, 2). How can the church expect the conversion of the world in this age when the Lord Himself has so plainly foretold its main features till the harvest?"

28. The time had not come for Him to lay down His life, so by a mere shadow of His power He passed from their hands. We do well to remember that when the appointed time did come He laid down His life voluntarily. No human power took it from Him (John x, 17, 18). The Spirit draws those who hear of Him, but we must be willing to be drawn and voluntarily come to Him and then yield our whole being for His service.

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SESSION 1894-5.

The calendar for the Session 1894-5 contains information respecting conditions of entrance, course of study, degrees, etc., in the several Faculties and Departments of the University, as follows:

**FACULTY OF LAW.** (Opening Sept. 3.)

**FACULTY OF MEDICINE.** (Sept. 20.)

**FACULTY OF ARTS OR ACADEMICAL FACULTY.**—Including the Donald Special Course for Women. (Sept. 17.)

**FACULTY OF APPLIED SCIENCE.**

Including Departments of Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering and Practical Chemistry. (Sept. 18.)

**FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE.** (Oct. 1.)

**McGILL NORMAL SCHOOL.** (Sept. 3.)

Copies of the Calendar may be obtained on application to the undersigned.

**J. W. Brakenridge, B. C. L.**

Acting Secretary.

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