

driving and hurrying forward a man in the midst, who drags and stumbled under a heavy cross.

The priest wrung his hands slowly, walking to and fro, with that sight before him. "O my God!" he said, half to himself, "is it thus that I see Thee! Thy divinity is reduced so small—so small that it requires all the fullness of my faith to discern it. This man is covered with dust and blood. He hath fallen beneath His load, and the dust of the street is on Him, on His hands, and even His face, with the blood and the sweat. His face, buffet Him, they laugh at Him—the speaker faced his congregation suddenly, stretching out his hands to them. "A God! a God!" he cried, and was for a moment silent.

Mr. Schoninger turned away, shuddering at this image of Divinity in the dust. Yet he had not gone far when, in spite of him, his feet were drawn back.

F. Chevreuse stood beside the great black and white crucifix, to which he did not seem to dare to lift his eyes.

"The cup is at His lips at last! He has lost sight of the Father! The Lord has laid upon Him the iniquities of us all. All the murders, all the adulteries of the world are on Him; all the sacrileges are on Him; all the brutalities, the foulness, the lies, the wretchedness, the meanness, the cruelties—they are all heaped upon Him. All iniquities, past, present, and to come, overclouded and hid His divine innocence out of sight. And the Father seeing Him so, relented not, spared Him not, but poured on His head the full measure of His hatred of our sins, as if He were the criminal who was guilty of them all."

Mr. Schoninger started back as if lightning had flashed in his face, uttered a faint cry, and hurried from the church.

He knew why the veil of the temple was rent and the face of the sun darkened; and he knew why the Son of God had died at every pore.

He walked once rapidly round the square, baring his head to the tender coolness of the air. When he reached the church again, F. Chevreuse had finished speaking, and was just turning away. But he paused, as he saw Mr. Schoninger walk up the aisle as unconscious of the astonished congregation who gazed at him as if the church had been empty.

He knelt at the Communion railing. "F. Chevreuse," he said in a voice that every one heard, so still were all, "I have not yet kissed the cross on which my God was crucified."

F. Chevreuse drew the small crucifix from his girdle, and presented it, his hands trembling and tears rolling down his face; and all the congregation fell on their knees while the Jew kissed the cross on which his God was crucified.

TO BE CONTINUED.

Good Theme for a Sermon.

The Interior, an organ of Chicago Presbyterianism, is grieved to confess "that the gospel ministry do, not as a profession, exercise the intellectual influence that they once did." We should like to learn the primal cause of this loss of influence. Our Presbyterian ministers are surely as able preachers as their predecessors were. The majority of them are rigidly orthodox, as has been made known by their own declarations. Many of them preach sermons that are learned and eloquent, well delivered and pleasing to the hearers. Not a few of them are highly rewarded for their labors. The membership of the Church is large and it is composed of the most respectable people. Yet the Interior says the ministers are losing their influence and do not command the reverence to which they are entitled. It is a woeful fact. It is a bad omen. It ought to be explained. It would make a good theme for a sermon.—New York Sun.

An Incident of Corinth.

The Kansas City Star of Feb. 1, published the following incident about Archbishop Ireland and Col. Kirby Smith: "At the battle of Corinth, fought Oct. 4, 1862, Col. Kirby Smith, of the forty-third Ohio, was mortally wounded. He expressed a desire for a chaplain and Col. Henry T. Sumner, formerly of Butler county, Kas., but now of Guthrie, Ok., went in quest of one. He could hear of but two clergymen on the field—Dr. St. James Fry, of the Methodist church, and Father John Ireland, of the Fifth Minnesota,—and he conducted Father Ireland to the dying man. A few weeks since Col. Sumner received a letter from Archbishop Ireland, recalling the incidents of the field of Corinth and the death of Col. Smith, and saying that, as he now goes about his great diocese, he is ever and anon greatly moved by meeting men whose faces now are strange but who bring all the far past before him with the words, 'I saw you in the army.'"

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. Statements from thousands of reliable people of what Hood's Sarsaparilla has done for them, conclusively prove the fact—Hood's Sarsaparilla Cures.

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Thomas Robinson, Farnham Centre, P. Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Electric Oil, and found it gave instant relief, and since then have had no attack. I would recommend it to all."

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GROWTH OF RELIGION IN SCOTLAND.

Very Rev. James M.D. Dawson, V. G., LL.D., F. R. S., etc., in Ottawa Owl.

The Scotch Catholic Directory for the current year is before the public. It contains valuable and highly encouraging information regarding the state of religion in Scotland, that once Catholic country. As the work was in preparation during the year 1892, it could not give more recent statistics than those of 1891. The Archdiocese of Glasgow, on account of its greater numbers, may be allowed to take the lead. Its estimated Catholic population is 240,000, a fair proportion of the inhabitants, the whole population being 600,000. The figures contrast remarkably with the state of matters towards the close of last century, 1778. At that time all the Catholics of the great commercial city could hear Mass in the comparatively small house of a comb manufacturer, by name Donald McDonald, and in that obscure place were not safe from molestation. On occasion of the excitement caused by the passing in Parliament of a certain measure of relief in favor of Catholics, the Presbyterian synod of Glasgow issued most wicked resolutions against "Popery," and the fanatical populace took it upon itself to execute them. Mr. McDonald's house was attacked, and the priest who was celebrating Mass there had barely time on the approach of the mob to conceal the vestments and other things connected with the Mass. He then escaped into the midst of the mob, and shouted louder than any one else "where is the priest?" Mr. McDonald's wife, although a Protestant, was badly used by the demented rabble—so severely bruised that she was obliged to take refuge in a friend's house.

As we proceed with the statistics supplied by the directory, the contrast appears still more striking. Instead of one priest, who visited the Catholics of Glasgow at rare intervals, there are now resident in the Archdiocese 155 priests, 28 of whom are members of religious Orders—Jesuits, Vincentians, Passionists, and Franciscans. There are 65 missions, and 106 churches, chapels and stations. There are 187 departments of mission schools, with a corresponding number of buildings. The number of children presented at religious examinations is 32,055. In addition to these schools, there are colleges and academies, among which may be mentioned St. Peter's college, new Kilpatrick, St. Aloysius college, St. Mungo's academy, conducted by the Marist Brothers. There is also a reformatory for boys at Toll-cross, Glasgow. Industrial schools, that were established many years ago by the late venerable Bishop Scott, still remain, one for boys and another for girls. There are six Orders of Religious Sisters: Sisters of Mercy, Franciscan Nuns of the Immaculate Conception, with four houses, Sisters of Charity, with three houses, Little Sisters of the Poor, with two houses, and Faithful Companions of Jesus. The number of charitable institutions that have sprung up in so short a time is highly creditable to the Archdiocese. The directory mentions ten—Magdalen Asylum, St. Mary's Orphanage, Catholic Hospital, Deaf and Dumb Institution, Asylum for Aged Poor, Home for Servants out of Place, Day Feeding School, Children's Refuge, St. Vincent's Day Shelter, Asylum for Aged Poor (Greenock).

In all the other dioceses, according to their extent and the number of their people, there are religious, educational and charitable institutions. In the Archdiocese of St. Andrew's and Edinburgh there are four Communities of Jesuits, and one of the Oblate Society, so well known at Ottawa. The communities of Religious Sisters are more numerous. The Ursulines of Jesus, who impart a superior education for young ladies, and also minister to the sick poor, have houses at Edinburgh, St. Angolas, Portobello, and Berwick on Tweed. The Sisters of Mercy have establishments at St. Catharines, Edinburgh, and one at St. Andrew's, Dalkeith. The Little Sisters of the Poor have their house in Gilmore Place, Edinburgh. There is an industrial school and boys' orphanage at Tranent, an orphanage for girls at Morningside road, Edinburgh, a house of Mercy for servants, at Lauriston Gardens, Edinburgh, and a home for working boys at Lauriston Place, Edinburgh. There are in the Archdiocese 63 churches, chapels and stations, 38 missions, 39 congregational schools, and 62 priests, who minister to a population of 52,000.

In the Diocese of Aberdeen the population is less considerable, but there is no lack of pious institutions. At Fort Augustus there has been for some time an important establishment of Benedictine Fathers. There is a community of Franciscan Sisters at Aberdeen, and another at Inverness. The Poor Sisters of Nazareth have a house at Aberdeen, and there are Benedictine Sisters established at Fort Augustus.

The diocese of Argyll and the Isles, where formerly there was the most numerous Catholic population, counts only 12,000 souls, with a duo number of religious, educational and charitable institutions. Dunkeld has a population of 30,000; 36 priests, 8 of whom are religious, 33 churches, chapels and stations, with congregational schools that have 30 departments. Galloway, with a population of 17,000, has 25 priests, 2 of whom are regulars, 41 churches, chapels and stations, 5 convents and hospitals, Premonstratensian Fathers at Whithorn and Marist Brothers, a teaching society, at Dumfries. The children of Catholic schools qualified for examination number 2,268.

Nothing could show better the progress of the Church in the several dioceses of Scotland than the number of churches and other buildings connected with religion that have been erected or enlarged within the last two years, 1890-91. On December 25th a new church was opened at Lillybank, Dundee. A chapel school at Rufford, Archdiocese of St. Andrew's and Edinburgh, was blessed on 28th December. On March 17 was laid the foundation stone of a new Catholic school at Loanhead. A new bell was blessed at Nileston on May 3, and on May 10 a new altar was unveiled at St. Margaret's church, Aboyne. May 25 a monastery for the Passionist Fathers was commenced at Glasgow. A chapel school at Crosshouse, Ayrshire, opened June 7. July 4 a new mission begun at Shieldmuir. July 5 a new Catholic church in Mandaly, Glangary. October 18 a splendid church opened in the long established mission of Paisley. On November 11 was laid the foundation stone of St. Martin's church, Tranent. November 18 St. Mary's cathedral, Edinburgh, renewed, after the destructive fire, and very much enlarged, at a cost of £9,000. Boys' schools established at 35 Albany street, Edinburgh, and on the same street a Catholic academy for upper class education.

1891-92.—Nov. 28th, 91, laying of the foundation stone of a new Catholic church at Kirkintilloch. February 7th, 92, Religious of the Sacred Heart established at St. John's Refuge, Ayr. February 28 opening of a new Chapel school at Shieldmuir. March 29 opening of the new Diocesan College of the Archdiocese of Glasgow at New Kilpatrick. May 8 opening of a new Catholic school at Linlithgow. June 3, consecration of the altar of St. Thomas' church, Keith. July 25 establishment of a convent of the Sisters of Charity at Dumfries. July 28 opening of St. Martin's church, Tranent. August 15 opening of a new school at Creetown, Wigtownshire. August 22, opening of a new school at Bandhouse, Linlithgowshire. September 7, inauguration of a Cathedral Chapter for the Diocese of Aberdeen. September 8, the erection of a new National College, calculated to receive 100 (present college accommodates only 50 students) students, together with an adequate staff of professors, commenced at Blair, Kinrossshire. September 25, opening of St. Mungo's "Retreat" at Tenhead, Glasgow, by His Grace the Archbishop. October 23, re-opening of St. Bride's enlarged church at Cambuslang, near Glasgow. October 2, great improvement of St. Andrew's Cathedral, Glasgow, completed. October 10, erection of a new convent of Our Lady of Mercy begun at Lawside, Dundee. October 13, consecration of the new altar of St. Mary's, at Fochobers, Morayshire. Nov. 6, St. Andrew's pro-cathedral, Dundee, improved and solemnly re-opened.

April 30, the degree of LL.D. conferred on His Grace, Archbishop Eyre, by the University of Glasgow. We are not aware that this high academic honor was ever before bestowed in reformation times, by any of the British universities, on a Catholic, except in the case of Rev. Alex. Geddes, some generations back, by the University of Aberdeen, which in many respects has caused light to shine from the North. The Archbishop was introduced at the University by Professor Moodie Stewart, who spoke as follows: "The Most Reverend Archbishop Eyre, Doctor of Divinity, Knight of the Grand Cross of Isabella, the Catholic, and Chaplain of the Order of Malta, member of the Archeological Institute of Great Britain and Ireland, of the Surtees Society, and of the Society of Antiquarians of Scotland, vice-president of the Archeological Society of Glasgow, author of a life of St. Cuthbert, now in the third edition, and of many valuable contributions to current archeological literature. Archbishop Eyre has recently been receiving the congratulations of his many personal friends, and of the members of the religious community of which he is the recognized head, on the occurrence of the fiftieth anniversary of his ordination, and the Senate have deemed it fitting to testify their regard for a public-spirited citizen, a scholarly writer and an eminent archeologist, by adding his name to the roll of the honorary Graduates of the University."

A Scotch Cardinal.

It is rumored from Rome that the Right Rev. Dr. Angus Macdonald, who has held the combined archiepiscopal sees of St. Andrews and Edinburgh since 1878, will have the dignity of the Cardinalate conferred upon him at the next consistory. The appointment is said to have been made in recognition of the recent growth of Catholicity in Scotland. The Right Rev. Dr. Macdonald will, it is said, be the first Scotchman created a Prince of the Church since the time of Cardinal Beaton.

There will be serious trouble if you don't overcome those dyspeptic symptoms. Hood's Sarsaparilla is the medicine you need. Fagged Out.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

One or two bottles of Northrop & Lyman's Vegetable Discovery will purify the blood, remove Dyspepsia, and drive away that extreme tired feeling which causes so much distress to the industrious, and persons of sedentary habits. Mr. W. E. Ellis, Drugist, Fenelon Falls, writes: "The Vegetable Discovery is selling well, and giving good satisfaction."

ABSURD ERRORS. The Extraordinary Credulity of Non-Catholics Concerning the Practices of the Church.

Cleveland Catholic Universe. Another very large congregation assembled in St. Bridget's Church on Sunday night to hear the last of the series of Lenten discourses delivered by Rev. Wm. McMahon. The preacher took for his theme some of the popular misrepresentations rife in the non-Catholic world concerning the beliefs and practices followed by Catholic teaching. Father McMahon spoke in part as follows:

From the time of Christ to the present the Catholic Church has been much misrepresented. People do not see the Church as she is. Caricatures are represented as the portraits of her.

However, we need not be over-surprised at this condition of things. Our Lord in His sermon on the Mount said: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake."

Many things are said falsely against the Church. I will mention a few of them.

THE CHARGE OF MARIOLATRY. Though the Church insists that not one title of God's rights can be withdrawn to be bestowed upon a creature, no matter how exalted, we are charged with paying divine worship to the Blessed Virgin Mary. Divine worship given to a creature constitutes the crime of idolatry. That we should honor the Blessed Virgin is a natural correlative of her dignity as mother of Christ. Yet the honor we pay her is only relative honor. Even the Archangel of God saluted her with: "Hail full of grace, the Lord is with thee."

This message from heaven and the impressive elevation conferred on the Blessed Virgin Mary in the mystery of the Incarnation is sufficient justification for the honor we pay to the mother of God, and they constitute a sufficient indictment against those who seek to dishonor the mother while ostensibly honoring the Son.

WE ARE ALSO CHARGED WITH IMAGE WORSHIP. Just as truly could people who preserve with honor the photographs of departed relatives and friends or treat with respect the statues or paintings of statesmen and warriors be accused of idolatry. While such mementoes have neither life nor power to help or harm us, they are salutary reminders of the virtues of the departed, and may serve to spur us on to emulate the example of the revered dead. In Catholic teaching there is no danger of the institution of the image for the object it represents and the lessons the object teaches. God is the glory of the saints.

PAYING THE CONFESSOR. Some non-Catholics appear to believe that money is taken, and even exacted, for the pardon of sin in the sacrament of penance. There is no crime more severely condemned in the Church than the crime of simony. An attempt to sell spiritual favors for the material price is simony.

I have heard that sometimes Catholics, working for non-Catholics and asking for money for instance on Saturday, state jocosely that it is needed and must be had because they are to approach the sacrament of penance. To make such a false statement or insinuate in such a manner as to lead non-Catholics to believe that money is given or received in exchange for the sacraments is a grave crime. You may think that it is not possible that the non-Catholic is so credulous. Well, when it comes to believing a matter detrimental to the Catholic Church there is not much limit to the credulity of many non-Catholics.

The doctrine of Indulgence is much misunderstood and misrepresented among non-Catholics. Many of them claim that Indulgence is a permission obtained by money for the commission of sin. Indulgence has nothing to do with the committing or the forgiveness of sin. In fact, a person must be free from mortal sin as an essential condition to gain an Indulgence. An Indulgence is the remission of the temporal punishment due to sin. It is granted by the Church in virtue of Christ's promise, "Whatever thou shalt loose upon earth shall be loosed also in heaven." The Church, in virtue of this promise of Christ and in His name, accepts in lieu of periods of canonical penance certain pious and beneficial acts.

OUR ATTITUDE TOWARD NON-CATHOLICS. In dealing with non-Catholics on matters of the Catholic religion, you must remember that you are dealing with persons who have little certain knowledge of it, but a great deal of misinformation. Were you yourselves always to live up to the teachings of your Church you would present the strongest argument for the truth and divinity of its teaching. Catholics are never bad because they are Catholics, but because they fail in their duties as Catholics. Some tares will be found among the wheat until the day of the general judgment.

1892, "The Cream of the Havana Crop."

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Good Out of Evil.

The present agitation of the hitherto obscure preachers and ward politicians against the Catholic Church would be very amusing if it were not for the slanderous character of the language used and the feelings of resentment and hatred engendered towards Catholics.

The Catholic Church and Catholics are here to stay, and in their laudable endeavors to do good to all, even to their persecutors, they are assisted by the better class of the community. Christian men of all denominations easily recognize the fact that the Catholic Church cannot be destroyed or the faith of Catholics weakened by persecutions.

Any of the religious agitations of the past century has not done more to call attention to the doctrines and discipline of the Catholic Church, nor given better opportunities to disprove falsehoods concerning its creed, than that which has lately taken its rise amongst the ignorant and bigoted.

Increasing numbers of non-Catholics are attending the Catholic lectures, sermons and services in all the churches, the pastors report many more converts than usual, the Catholic societies are rapidly gaining in membership everywhere. We have heard of several instances of Protestants coming to Catholic priests to be enlightened on controverted points, and invariably the results were new accessions to the Catholic fold. The public mind may at times be swayed by excitement, but it sooner or later recognizes the justice that underlies the welfare of the people. The Catholic Church, therefore, has nothing to fear from persecution, but everything often to be thankful for. The present time finds maliciously-inclined individuals engaged in the work of the "father of lies," whose efforts, however, only result in favor of those who are maligning.—Catholic Columbian.

Matthew Arnold on the Church.

This is why the man of imagination, nay, and the philosophers, too, will always have a weakness for the Catholic Church; because of the rich treasures of human life which have been stored within her pale. Who has seen the poor in other churches as they are seen in Catholic churches? Catholicism, besides, enveloped human life; and Catholics in general feel themselves to have drawn not only their religion from the Church, they feel themselves to have drawn from her, too, their art and poetry and culture. If there is a thing specially alien to religion it is divisions; if there is a thing specially native to religion it is peace and union. Hence the original attraction towards unity in Rome, and hence the great charm and power for men's minds of that unity when once attained. I persist in thinking that Catholicism has from this superiority a great future before it; that it will endure while all the Protestant sects dissolve and perish.—Boston Republic.

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