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## WHAT THINK YE OF MARY ? Whose Mother is She ?

A picture in a window attracted me. I turned with my friend to look at it. Said I: "I must have that; it takes Said 1: my facey more than anything I've seen yet." So in we went, and I bought the picture. It was a "Madonna and picture. It was a "Madonna and Child," from the work of an artist not known-at least to the keeper of the shop. My friend, too, was much struck with it ; so when we came out, he re-

have for them. Since, then, the dig-nity of being God's Mother is the very

only invoke these 'friends at court' to pray for us, and ask them to use for us

their influence with the King, and the

power which he has bestowed upon them.

I say, then, your quarrel lies with God,

of the head mutely requested me to

I paused again. A melancholy motion

" Now, this is not only because of

only because she is thus the true Eve, the true 'Mother of all living'-the

Mother of the Church, the mystical body of Christ; nor only because she is our advocate with her Son—the mother

and not with us.

life.

"Does it, indeed ? To texhibit, my body of christ, the second sec

her.

marked : "I acknowledge the poetry of that devotion, and of your religion generally; and can easily understand what a hold it must have on a person of your tem-

perament." "Yes," I replied ; " but, for me, that which she pays to Almighty God. poetry has to be truth. Beauty is 'the splendor of truth ;' and where there is no truth there is no beauty—but a sham and a mockery instead. If, then, this devotion were not true, it would have no charm for my philosophy." "But isn't that begging the ques-

tion ?" "Not at all. We ask you to ' prove before you praise.' A Catholic's faith is no tissue of fancies, no system

"Then come," said he, "since you are so certain that you are right, show me, if you can, how it is true, how it is scriptural, how it is not idolatrous, how it is not idolatrous, how it is not-I will even say-blasphem-ous, to call the Virgin Mary 'the Mother of God,' and to give her divine honors?

"You mean religious honors, I presume ?" "Why, what's the difference ?"

"I thought as much. But let me "I thought as much. But let me answer one charge at a time. How-ever, as the street is not the place for such discussion, do me the favor to come home with me; and then we will have a conversation at leisure." Arrived at the house, I produced the purchased misture ; and macing it here

Arrived at the house, i produced the purchased picture; and, placing it be-fore us, began my lecture. "Now then," said I, pointing to the Divine Infant, "Who is this?" "Well," he answered hesitatingly,

" I suppose you mean me to say God?" "Why, of course I do. Don't you believe Him to be God?"

believe Him to be God ?" "Yes; but man too." "Well, wait a moment about that. This Child is Almighty God. Very good, then; who is that ?" (pointing to the Blessed Virgin). "Ah ! yes," finding himself caught; "you mean me to say God's Mother." "Exactly. Admit that Child to be God and you have to admit that woman continue.

God, and you have to admit that woman to be God's Mother." "Well," said he, "Christ being man as well as God, and, and having derived His manhood only from the Virgin, how can you say that she is anything more than the mother of His human nature ? Whereas, to call her "Mother of God makes her the source of His divine nature—which was eternally begotten of

Does it, indeed ? You exhibit, my

person. Wherefore, with regard to the maternity of Mary, the question is not of natures, but of persons. Deny that she is the mother of a Divine Person, the term better of a

and you make her the mother of a human person; for a rational nature

human person; for a rational hadre cannot exist without a person to sup-port it. Assert, with the old Nestori-an heresy, that Mary is the Mother of a human person, and you vitiate the atonement instantly; for if it was not a

Divine Person that suffered for us in a

human nature, not only were His merits

human nature, not only were His merrits not infinite, but the Incarnation was utterly aimless. Here I paused, to see if my friend would answer. But his silence, and the look of bewilderment on his face, told me more plainly than words that this was the first time the Incarnation had here nut before him in such a light.

had been put before him in such a light.

I therefore felt encouraged to proceed.

By becoming her son-was it not? And how was 'the Word made flesh?' By

being conceived and born of a virgin.

divine nature from his own creature, yet He was personally derived from her

But His person could not be-

Wherefore, with regard to the

the Father."

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## THE CATHOLIC RECORD.

"And yet once more : Our Lord's three years' ministry is not the only fact in the world's redemption. Be-sides this there are three facts : His Incarnation, His Birth, and His Death —the mysteries of Nazareth, Bethlehem, and Calvary ; and when we seek him at either of these chief fountains of grace and of doctrine we find Him ' with Mary His mother.' As to the first, we every true Catholic," "If you please. I'm all attention." "Well, then, in the first place, per-sons are honored and venerated according to their dignity and the esteem we and of doctrine we find Him ' with Mary His mother.' As to the first, we doubtless owe our very knowl-edge of it to her; for St. Luke must have received the ac-count from her—unless you gratuitously suppose it revealed to him by the Holy Ghost. Then for the virginal birth of the Divine Infant, His mother and St. Joseph were its only human witnesses: highest possible for any purely human being, therefore the Catholic Church ascribes to the Blessed Virgin the highest veneration that a creature can re-ceive; immeasurably higher than that which she pays to the other saints, and, at the same time, infinitely inferior to Joseph were its only human witnesses ; and when the shepherds and the Magi "Now we are charged by some with giving divine honors to creatures. Would they say to us if we accused Would they say to us if we accused them, in, turn, of giving the Bible di-vine honors? Yet they give it relig-ious honors, don't they? The principal of all religious honor is the same, and so is its end the same namely, Godwhether directly or indirectly. The homage which is paid directly to God homage which is paid directly to God has in Him its beginning and its head; and so the religious veneration paid to creatures — being relative, or given with reference to God. You honor the Bible as God's word, don't you? So do we honor the saints as God's saints, and the angels are God's causels, and the Argent proper place in the economy of the re-demption as Simeon had prophesied. Accordingly, our Lord points her out to as the Mother and Lady of the Church, when he commends St. John to her, with the words, 'Behold thy son!' and her to St. John with, 'Behold thy mother!' for St. John was not standing there by accident either: but as being saints as God's saints, and the angels as God's angels, and the Virgin Mother as God's Mother. So that, you see, my dear friend, your quarrel lies with God, and not with us.

You want to know what business God has with angels and saints and a mother. Yes, you do. For, if He has them, we are bound to honor them. And, after all, what is the honor we pay them compared with that which He has paid and still pays them! He has given them miraculous graces, and crowns and thornes and sceptres. We can only recognize this fact; can

Jesus.' "Indeed you have !" was the wel-come reply. "I am silenced for ever as to my objections. And apropos of your concluding remark, I may say you have proved the whole Catholic relig-For although, of course, I have everything to learn regarding its other doctrines, which I can see clearly have been wholly misunderstood by me; yet been wholly misunderstood by me, yet obviously, your Church, being right in this, is likely to be right in this, is likely to be right in all—since this is at once the centre and the circumfer-"It remains, then, to speak of the personal devotion which all true Catho-lics have for the Blessed Virgin, and which enters, as I said, into their daily ence. While, again, it is equally ob-vious that the very worst error is the one which strikes at the root of Chris-tianity, in hostility to the Mother of God." — Pamphlet Catholic Truth Society her peerless virtues and unspeakable loveliness every way; nor only because, loveliness every way; nor only because, by her free consent and obsdience to the will of God, she co-operated with him to accomplish the Incarnation, and to bestow on us all the graces that event brought with it; nor, again, is it

## LIGHT BEFORE THE ALTAR.

Society.

"I will now tell you a little story," said the missionary, who during the five days had been preaching to the simple congregation that hung upon his words had endeared himself to them in a wonderful manner. The people stirred expectantly in their seats, and the

priest began. A group of children were playing in not only, I say, for these reasons—the least of which, rightly understood, will be found to necessitate our devotion to her; but especially because our Lord Himself, Who is our model in all things, has set us an example He expects us to follow, of the most tender affection for her. A group of children were playing in the school-yard adjacent to the new church in a thriving little Western town, where until recently the Catho-lies had been obliged to hold services only once a month, and then in a large room over a grocery store. But nov they had a pretty little church of their own; and to the school lately opened near it—and taught for a mere nominal

"" You stare. Exactly. You and I find a very different story in the Gospel respecting the conduct of our Lord to His Mother. You see only those two or three passages in which one Lord appears to you to slight sum by a fervent, kindly old maid, who sum by a fervent, kindly old maid, who loved children and was capable of in-structing them in their faith—several Protestant boys and girls had come. One of these, a delicate, fair-haired child of ten, now stood during the two or three passages in which our Lord appears to you to slight His Blessed Mother, and to act as if He wished to guard against the future recreation hour gazing wistfully over the white paling through the partially devotion He foresaw would be paid to her. The Catholic, on the other hand, reads in these passages quite another lesson from that. Having before His

the white paring through the parents cpened door of the church. The teacher, observing him from the porch of the school-room, thought she would go and have a little chat with him. He did not see her until she stood eyes the great fact of what Mary is, and in what relation her Son and she must ever stand to each other, He knows

"Where have you been, Herbe ?"

is. But now let me answer your second charge, since you allow that I have dis-posed of the first. Let me speak of the veneration we pay to the Mother of God, and also of that personal devotion to her which enters into the life of every true Catholic." (Mary's (Mary's) (M said the boy, his heart beating rapidly. "Oh !" replied his father, patting him fourteen foreign languages, could con verse in eight others, and had some ac quaintance with nine more. He had mastered Irish, Portuguese, Russian, Polish, Icelandic, Danish, Norwegian, Servian, Illyrian, Hungarian, and it goes without saying that he knew Enggoes without saying that he knew Eng-lish, Latin and Greek.

happy slgh,-"I'm so glad you don't care if I go!" And he went to bed with

The Heart of Christ hungers for the love that we in our coldness and blind-ness deny. The love of the Sacred Heart for sinners is beyond the com-prehension of our little minds. Day after day we spend in utter forgetful-ness of that Divine Heart Which fol-lows us even in the paths of sin, and urges us to Him Who is our Friend, unchanging and unchangeable. unchanging and unchangeable. The devotion to the Sacred Heart is that yields the largest interest. First of all it is a question of habitual grace.

the teacher's instructions, and had gradually come to know a great deal about the doctrines of the Church.

b. he represented the whole Church—both ing. "Wherefore, my dear friend, not to detain you longer, I think I have proved to you—briefly yet fully (while volumes would not exhaust the subject)—that in the simple 'Madonna and Child ' you velation—of ' the tautt We necessarily acquire it in giving ourselves up to the devotion to the Sacred Heart, since the fundamental practice of this devotion is an act of the

the simple ' Madonna and Christian re-behold an epitome of the Christian re-velation—of ' the truth as it is in Lord but faintly visible in the half-dark-Lord but faintly visible in the narreative ness, he would think: "He died for me, too,—He died for all men. And what a lovely thing it is to feel that He is here day and night in the tabernacle, as Catholies do! But, oh, how can they leave Him all alone!"

leave Him all alone !" And at length there came a day when the plenitude of faith descended upon the child, and he cried out in the joy of his heart: "Truly Our Lord said: 'Behold I am with you all days, even to the consummation of the world.' And this is what He meant. And again : 'This is My Body, this is My Blood; do this in commemoration of Me.' O my Lord and Saviour, I, too, believe as the Catholics believe !" Catholics believe !' After that it was not difficult for the

boy to obtain the permission of his parents to be instructed and baptized. In the providence of God he afterwards became a priest — a Father of the Bles-sed Sacrament, as I am—forever preach-

ing devotion to the Blessed Sacrament, as is his mission and my own. Our Divine Lord asks for so little from us, and yet that little we deny Him ! Five minutes every day before the altar, -yet how few of us can spare it from occupations of this world ! One half hour a week to kneel, adore and pray to the God Who waits silently for us in the halo of the undying sanctuary lamp—yet how many among us can de-clare, "I give to Him that short half hour?" I once heard a Protestant say: "Could I believe that Christ is in the Sacrament, it seems to me I would never leave the spot where you Catholics are sure He is concealed. O my brethren, how thus are we not often put to shame ! The delicate - featured, fair - haired priest descended from the pulpit, and

presently his beautifully modulated voice could be heard, as, kneeling in front of the tabernacle, he recited the devotional ejaculatory prayers to Jesus in the Blessed Sacrament with which he as the congregation joined fervently in the responses there were few present who were not convinced, and justly so, that he was the same child of predilec-tion who in the days of his innocent boyhood had loved to kneel and watch and pray near the light before the altar.

An Irish Jesuit Linguist.

THOUGHTS ON THE SACRED HEART.

by the very nature of the motives which animate it, and the practices which constitute it, the investment

love of God, and such an act draws grace into the soul which produces it. The love of God is the life of the soul;

its maladies and death come from the diminution and disappearance of this

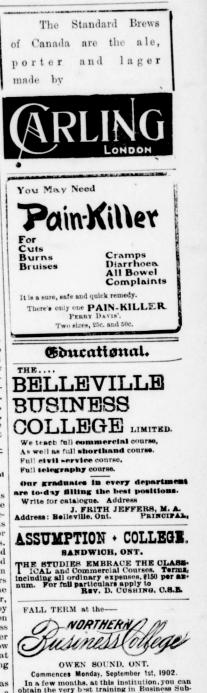
There' An Irish Jesuit Father Carroll, whose remarkable linguistic acquire-ments are noticed in the current issue no escaping the germs of consumpof The Irish Monthly, spoke German, French, Italian and Spanish so perfect-ly that leading professions of these languages, including Max Muller, ex-pressed their surprise at the priest's fluency in each. He was master of furnities foreign languages, could comtion; kill them with health. Health

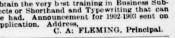
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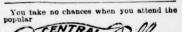
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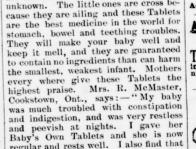


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diminution and disappearance of this love, just as we give life to a person asphyxiated, by re-establishing the play of his respiratory organs, so the devotion to the Sacred Heart gives life to the soul, by re-establishing in it all the motive power of the love of God; thus can it rightly promise pardon to sinners who adopt it. It is not all to live the life of grace. This life.like all sinners who adopt it. It is not all to live the life of grace. This life,like all life, needs to grow and expand. Now the devotion to the Sacred Heart as-sures our supernatural grace a marvelous growth and surprising fertility. The devotion to the Sacred Heart,

habituating souls to grow by love, keeps them in the best disposition, the disposition which merits the most

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and neugestion, and was very restless and peevish at nights. I gave her Baby's Own Tablets and she is now regular and rests well. I also find that the Tablets are

the Tablets are a great help during the teething period." the teething period." Children take these Tablets just as readily as candy and crushed to a powder they can be given to the youngest, feeblest infant with none but

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CLEAR HEAD-vous life which are constrained n their vitality ealth. It it only at that they are t and active in t them know the le Pills in regu-equently keeping

"I really cannot answer you. You certainly have proved your thesis, if if it can be proved. In short, you have shown me (what I had no idea of be-fore) that a main of the divine fore) that a realization of the divine maternity of Mary is inseparable from a right belief in the Incarnation :

since if the person born of Mary was not God in human nature, there was no Incarnation at all."

man.

incarnation at all." "It my turn to be astonished," said I, "to hear you express yourself so clearly already. But I see you were in clearly already. But I see you were in good faith; and grace has not failed to enlighten you by means of my feeble

words." "But it is an awful mystery!" "I grant you; the greatest mystery in the faith. It is, of course, impossible to comprehend it. We can only show that it is not contrary to reason, and none of our opponents can show that it

"You doubtless remember those that these words of our Lord to His beside him. The did not see her until she stood words of St. Paul, 'God sent forth His Mother cannot set aside that fact, and "Well, Herbert," she said, "are you Mother cannot set aside that lact, and are therefore meant to teach us that when we are 'about our Father's busi-ness' we must be, as it were, dead to all earthly ties, however intimate and dear to us. "But who does not see a wonderful Son made of a woman?' and those of St. John, 'The Word was made flesh ?' sions so strong that they must

needs startle your ear, I think, every time you hear them. Now, how was the Son of God 'made of a woman?' "But who does not see a wonderful

significance in the fact that our Lord lived in voluntary subjection to His Mother for thirty out of thirty-three in! years! He left the temple and the years! He left the temple and the company of the doctors, and postponed His public ministry to live in private with His Mother. And is that nothing to us? Was it but a meaningless delay, a waste of time? Or does it not show the very great importance which are response Although, then, He could not derive his come divided-half to remain with His divinity and half to assume His human-ity. He therefore united His human a waste of time? Or does it not show the very great importance which our Saviour attached to this devotion to His Mother, when He considered three years enough for the work of His mblie multitum and thirty wars with His divine nature 'hypostatically ' in His undivided person. 'Hypostaticin fits undivided person. Hypostatic-ally' means in one hypo-stasis or en-tity; the natures remaining perfectly distinct and yet equally supported by his single and undivided person. three years enough for the work of His public ministry, and thirty years scarcely enough for His hidden life with Mary? I say 'scarcely' enough because of the reluctance He evinced to begin His public life when His Mother asked Him to work His first miracle at the marging fact of Cana. Note this his single and undivided person. "Now, some are ready enough to admit that the Son of Mary was God; but shrink from saying, God became the Son of Mary; for that would be the same as saying that 'Mary became the Mother of God.' But I have proved to you that God did become her Son : and that therefore she became.

the marriage-feast of Cana. Note this incident as it deserves. He began His miracles at her request, and sooner than He had wished to do so. 'Mine but is His Mother. And not alone became, but is His Mother. And not alone became, intimate of relations to Him at this day and forever. As surely as Mary has a Son, so surely has God a Mother.'' Hyperformed the miracle, showing this Mother's will a law to Him, and could refuse her nothing. And as to the words 'Woman,' and twhat have L to do with thee?' aver

"Church of the Blessed Sacrament." "How pretty! I wish I might go

"And so you may, dear," answered the teacher. "Come, let us go to-

"Do they allow Protestants to go inside ?" he asked. "Certainly, Herbert, provided they

are respectful and do not speak aloud." Taking his hand, she led him up the steps and into the clean, new church, with its dainty, flower-decorated altar, for the semicor for the previous day had been the Feast duties of his pilgrimage. That done, and body and soul refreshed, Tasso wrote an immortal canticle in honor of of the Assumption. She knelt on the west step of the sanctuary; the boy

did the same. "How very still and beautiful it is !" thought the child. "How lovely that light before the altar, twinkling and smiling there to honor God! They be-lieve He is in that little room they call the tabernacke, and that is why the Our Lady, and then proceed on his way to Rome. When the poet was about to die, he when the poet was about to die, he called young Rubens, son of the great painter, to his bedside. "I once gave your father a silver statue of the Blessed Virgin," he said, the tabernacle, and that is why the

lamp is always burning." He would like to have lingered, but with much difficulty. the teacher arose, and they passed out. "I think it is very pretty, I should claimed Rubens. A look of happiness came into the

"I think it is very preces, I should like to have stayed longer." "Well, you may go there whenever you wish," rejoined the teacher; and perhaps she murmured a little prayer for the simple boy as she hurried to face of the dying man, and he held out his hand, into which the young men reverently placed the precious little statue

And as to the words woman, and 'What have I to do with thee?' every Greek scholar knows perfectly well the meaning of those every-day Eastern phrases: how, in the Greek plays, even a king addresses his mother or his queen in public by the title of *Gunai*— 'Lady '(which in the New Testament is rendered 'Woman'), and how *Ti-esti emoi kai soi*—literally, 'What is that to me and to thee?—meant nothing "Again, while Our Lord was walk-ing with His disciples, during the time of His three years' ministry, the Holy Virgin of course did not go round with Him in public. She followed Him in private, and ministered to Him, but her share in His apostolic work was prayer—the prayer of retirement an-"Take it back when I am dead," whispered Tasso. And then, clasping the sacred image tightly in the hands which were fast growing cold he prayed fervently until the end came. tervently until the end came. Young Rubens was profoundly affected by the scene, and while the body of his father's friend was being borne to its last rest-ing place, he, instead of occupying an hearently profile methods in the meansion of honorable position in the procession of mourners which followed it, was pros-He feared that they might prevent him if they knew, so he had not the courage

to speak. One evening his father and mother were sitting on the porch when he re-

TASSO'S DEVOTION TO THE BLESS-ED VIRGIN.

The great Italian poet, Tasso, was, like Dante, profoundly devoted to the Blessed Virgin, and sang her praises in some of the most beautiful verses ever written. It happened that he was once journeying from Mantua to Rome; and although weary and without money, he having made a vow to Our Lady of Loreto, turned out of his way to visit

her shrine. He might have fared badly if it had not been for a friend—one of the princes of Gonzaga—who happened to be visiting Loreto at the same time, and who ministered to the poet's simple wants, and enabled him to fulfil all the

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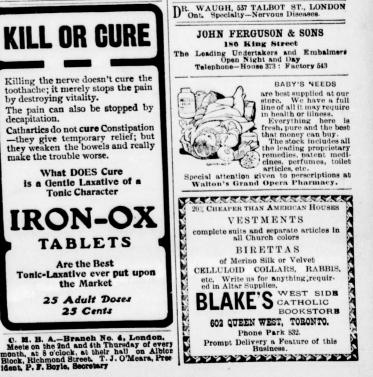
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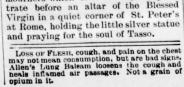
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"And I have it with me now," ex-