ULY 13, 1901.

the edifying of the anized soci to tend to the dis. to other, then er. should cease to ition would be un. hristian. But. as the Converts' Les. xclusive society of imed for it that it d to hold converts ishes to which they this to be so, the y a field of a special

ACTIVITY.

we trust that it will

ss that it deserves.

IOP IRELAND the Church to-day rticularly in Amer Oars is essentially racy. The days of idal lords are gone. ica we have no tary classes. Still at in America there us aristocracy, upon so much care that thers.

ned to intrench our. anctuary, and to see nthly kneel around hose whose title to ney are pewholders e pastor's call with otions? Pews and be necessary evils ot to lock far beyond

the multitude who llery aed vestibule? sands and tens of Catholics and nondom or never open What of the unwhat of the unway, the mendicant s time to bring back pel spirit, to go out byways, to preach in market places. les if you will ; they ents to religion ; but be filled with people. come to the temple r you beneath humb ome yet remain out n in the street or on The time has com s" to penetrate the thorns and briars word to the ear of most ignorant, an

who insist on being ission of the Church, to come in " is the Master To sing the Cathedral stalls es of broidered gold ide throng nave or the world outside is and moral starva he religion we need

speak to them, not seventeenth century t in burning words hearts as well as to in accents that are ars. Popularize reprinciples permit; hant in holy exultaraise and adoration by all "the cords of masses, cease not to their selvation. e image of the Crea

pieces of machinery len. The mortal ind out of them. Un-ondition is improved duties. Men who us of their wrongs, eir friends those who ion makes promises eligion is winning should be the first e and deed are silent. that Catholics grow ge in sanctuary and the bustling, throbits miseries and sins se friends and cunn-

JUYL 13, 1911.

isms from the living, fighting at every point, for justice with bravery and perseverance. This is "religion pure and undefiled." This is the religion that will win the age to God's Church.

LEAGUE OF THE SACRED HEART.

General Intention for July. THE RIGHT USE OF LIBERTY.

American Messenger Sacred Heart.

We are all free agents. We are masters of our own actions, and can determine our own conduct ; we can of our own volition decide to act or not act in a given case, or choose one course of action in preference to an-other; we can act on such decision or

choice and adhere to it in spite of every solicitation to the contrary. This does not mean that we are independent of all law, relieved of every them." restraint. We are subject to laws di vine and human, and liable to restraint physical and moral; we are bound to obey just laws and submit to reasonable restraint ; but we can dis-or fail to cultivate and perfect its a obey the one and resist the other ; no ercise. Too often we allow ourselves

despot can force the consent of our wills, no chain can fetter our power to to be infected by the pestilential at mosphere of fatalism in which we live. We encourage delinquents to invent excuses for their sins by attributing se between right and wrong. This is so clearly the testimony of our own consciousness that one, at our own consciousness that one, at too much, if not all, of the weakness first thought, wonders why an explicit and depravity of the will to heredity, revelation has been made of it. With early training, parental neglect, good surprise as well as delight one reads in nature, environment. Too often we the fifteenth chapter of Ecclesiasticus are disposed to extenuate cur own misuse of liberty by pleading with our-selves one or other of the reasons en-God made man, from the beginning. and left him in the hands of his own counsel. He added his commandments umerated above-temporary aberra-tion, irresistible impulse, irresponsiand precepts: If thou wilt keep the commandments, perform acceptable fidelity for ever, they shall preserve bility-which we would not think of admitting to others or suffer them to

He hath set fire and water beattribute to us. It is not strange, fore thee; stretch forth thy hand to then, that intemperance, impurity, diswhich thou wilt. Before man is life honesty, ingratitude, cowardice and and death, good and evil ; that which all the horrid crew cease to shock us. he shall choose shall be given him; for the wisdom of God is great, and He is ness there is in imputing to parents strong in power, seeing all men withthe guilt of their children, as well as some possible predisposition to evil; out ceasing. The eyes of the Lord are towards them that fear Him, and we do not reckon the advantages which He knoweth all the work of man. people commonly have helping to He hath commanded no man to counteract evil influences past present : we forget the clamor of the do wickedly, and He hath given no God given voice of conscience and the man license to sin ; for He desireth not a multitude of faithless and nnpower of the will assisted by Him to profitable children." Yet we shall not be surprised if we go back to the text resist, and to persevere in resisting the fiercest temptation even unto preceding this passage, and read : death.

Say not : He hath caused me to It is precisely because we lose sight of this assistance of divine grace that sin : for He hath no need of wicked we gradually underestimate the extent of our freedom. Destined for an end men. The Lord hateth all abomination of error, and they that fear Him shall not love it." Among the worst abominations of errors are the blindwhich is entirely above our natural powers we have been endowed with supernatural light and strength from ness and obstinacy with which men above to elevate and fortify our intel have from the first refused to admit the testimony of their own consciouslect and will, not only occasionally, as one or other action may require, but ness to free-will, and attributed to God habitually, so that we need never be without the support needed. To one the evil of their ways. Instead of being surprised at this explicit revelation, we should be amazed at the perwho contemplates the power of divine versity with which false teachers have denied this fact, at the failure of men, grace and " liberty of the glory of the children of God," with which it endows even of Christians generally to recogus, there can be no difficulty about free

will. nize it in its true light, and their dis-The taint of inheritance, the lack or position to pay more attention, if not inadequacy of early training, the inmore respect also, to the unfounded ories of those who deny it than to finence of environment, the warp of character, personal depravity and every other specious excuse for sin the testimony of consciousness, the universal judgment of mankind and God's own repeated revelation of it. If it does not startle us to consider ceases to impress us when we think of the agency by which we are lifted up from the degradation of slavery to enthat we dwell in a world which denies joy the inheritance of God's children. Liberty is from God, and God is not the freedom of the human will, and which, therefore, denies any such thing as obligation, merit, retribution, rewanting in resources to enable us to pentance, remorse, and all moral re-sponsibility, it is because we have to use it in a manner worthy of Him. We must use it to obey His laws and the just, but not the unjust laws, of some extent, either wittingly or un-wittingly, suffered the baneful inflathose to whom He has given authority over us. We can give Him no higher ence of this denial. Without careful circumspection it is impossible to tribute of our service than to conse-

THE CATHOLIC RECORD

principles, that an innate sense of of His judgments, even in this world, fight and wrong saves most of them from acting on the principles they affect to believe. Still it is shocking to a happy go lucky concurrence of cir all levity, all indifferences, all trust to consider that the society one is forced cumstances to set us right at last and to cultivate is made up of men give us a happy entrance into the mancumstances to set us right at last and

and women who are convinced that human nature is a creature of impulse, the victim of circum-stances, of heredity, previous training, sion of eternal bliss. Now, if we want to die well we must live well. If we desire to enjoy the Christian's hope we must have the Christian's faith, and that faith must present associations, climatic in-fluences, and who credit no one with be a living, active faith that works by believing or acting differently from themselves. To keep this in mind love. If we wish to secure a good title to the inheritance of the saints in light, may help us to account for the crimes and revelations of crimes that happen we must look carefully after the title and see that we are surely fulfilling the conditions on which the inheritance daily in our midst ; but what an abom inable error it is that makes men igis offered to us.

nore or suppress their most honorable faculty and reduce themselves to the Indifference, carelessness, negli-gence in view of the awful risk he runs level of the beasts of the field. "Man when he was in honor did not under who dances daily with careless levity on the brink of eternity, might almost stand ; he hath been compared to set one down as a madman. no lease of life. We may fall into the grave to-morrow, to day, any moment. senseless beasts, and made like to Daplorable it is certainly, and all Then where will the soul go? We can the more so because those who have the correct view of free will, either do not afford to risk a single moment. God is good and merciful, but He exnot regard it as the precious gift it is, pects us to comply with His requirements and fulfil His will. It is really a very awful thought to contemplate the multitudes who are daily going in-

to eternity-dying and making no sign. Yet, when a really good man does die -a man of positive virtue and decided Christian character-a man who has not lived for himself alone, who has not sought supremely the goods and pleas-sures of this life, but has lived for God and for the good of others - when such a man dies, what a happiness mingled with our grief. What universal com-mendation of his good life and what confidence of his eternal welfare. One would suppose that such a death would preach a sermon that would penetrate the hearts of the most hardened and in different, and lead them to pray with the prophet of old: " Let my soul die the death of the just and my last end be like to them." - Sacred Heart Review.

THOUGHTS ON THE SACRED HEART.

If people knew how infinitely pleas ing to the Heart of Jesus is the devo-tion to His Divine Heart, there is no Christian with ever so little love for that amiable Redeemer who would not practice it.

The life that is lived hidden in the Sacred Heart is free from turmoil and distractions. The storms may rage. the winds blow, the tempest devastate, but in the Sacred Heart all is peace and contentment. Nothing more is desired because it gratifies every desire. No fears ever assail the dwellers in the Sacred Heart, as they know they are safe from every danger. And when at last that dread summons comes to prepare to meet death, the very thought of which fills with fear the stoutest heart, then the Sacred Heart encompasses the soul with strengthening grace and so fills it with joy that there is no room for fears.

"I will give them the graces necessary for their state." (First prom-ise of our Lord to Blessed Margaret Mary.) This promise is in favor of those who practice and promote devo-tion to His Sacred Heart. If this were the only promise He made, ought not it be sufficient to induce everyone to practice this devotion ? If they have the graces necessary for their state, they are well supplied with the means of salvation, and they are well pro vided for the trials of this world, and assured of their, eternal happiness in the next.

A picture of the Sacred Heart should excape it. Entire nations of men live and die believing in fatalism, in some external cause or combination of their actions, and their literature helps their actions, and their literature helps very nice ones, suitable for framing, can be had as low as 25 cents. If you have none get one at once, and hang it in your living room ; teach your children the beautiful devotion to the Sacred Heart. Teach them that the love of that Heart is, in trath, the beginning of wisdom. The child that loves the Sacred Heart will grow to be an honor to the Church and a comfort to the parents that inculcated the devotion The devotion to the MostSacred Heart of our Divine Lord has assumed a new importance in the present age says Father Preston We behold on every side the evidence of an awakening in the Church of God ; and piety and zeal are all directed to the tabernacles of the Most Holy, to Jesus on His Eucharistic throne, to the Sacred Heart of the Man God, filled with love and tenderness for our race and for all its

EVIDENCE AND REASON.

"Every church claiming infallibility, whether of a Pope or of a book, is hampered by this fatal logical defectthis 'vicious circle, as the logicians call it-that it has to employ reason and conscience to set up the very authority which is to override reason and conscience."

This does not correctly present the real process. If it did, it would follow that no infallible authority, not even that of God Himself, could affirm itself to man and be recognized by him. The real process is this: The Church presents herself, affirms her divine mission and infallible authority and submits the evidence to man's reason. Man examines the evidence just as he should that of any other claim present-

truth of the claim, or it does not. the former, he recognizes it and sub-mits to the authority which his reason tells him cannot mislead him. If the evidence does not convince him he rejects the claim and the case is closed. There is no vicious circle here. It is a plain, logical, common sense proceed-ing. It is like that which is observed by governments when a man presents himself and claims to be the appointed ambassador of a foreign nation. He presents his credentials. They are ex-amined and found to be authentic. He is identified as the person referred to in the documents. Does the govto in the documents. ernment that recognizes and receives him gyrate in a fatal, logical, vicious circle ? Suppose a man introduces himself to the writer and states that he is about to arrest him. He will ask, Who are you and what is your auth ority?" The stranger presents his commission as sheriff. He examines it, finds it all correct and submits to arrest. In doing this does he circulate viciously? Certainly not. Nor does the man who, on being convinced by satisfactory evidence of the divine commission of the Church, submits to

her authority and direction. The writer refers to infallible auth ority as something we put up, create and substitute for our fallible judg ment. With such a conception as a starting point he cannot fail to misconceive the logical process, and, as a consequence, misrepresent it. thing put up or fabricated by man would, of course. not help us in the

least. But we do not put up or fabricate the world about us, because we believe in its existence. It affirms itself to us ; we apprehend and recognize it as a thing, a fact. We may afterward reject it, or disregard it as much as we please. It is still there. In the same way we may come to a knowledge of the fundamental principles, the axioms of science-for intance, a whole is greater than any of its parts ; a thing cannot be and not be at the same time, two things that are like a third thing are like each other, ant so on. Once having apprehend ed these, we may try to reject or disregard them, but they still remain abso lute truths, independent of our assent or dissent. We did not put them up,

and we cannot take them down.

Now the Church is a reality, as real as the world about us, a cognizable phenomenon. Like every other exter nal thing, she affirms herself to our conscicusness. If infallible-a ques tion to be determined by the evidence -her doctrines are truths as true as the axioms of science. Like the world itself, she is a creation of God. We did not put her up, and we cannot put her down. We are the ephemeral, she the permanent. We may reject her authority, but that does not take it away her infallibility, but if it be there-a question of evidence-it still remains. God commands us to hear her. We may disobey, but the command stands.

Having seen the evidence and recog-

NO MORE WEEDS.

Tae Protestants of France, taught, no doubt by sad experience, are not receiving so unrestrictedly and unconditionally the unfortunate priests who occasionally, through some reason or other (always unworthy) leave the Catholic Church. They voted at their last synod that no such "converted priest" should be ordained in the Re-

formed Church of France without hav ing made for five years a public profession of Protestantism. In other words, he is placed on probation. They want to see if the weed from the Pope's garden will develop the quality of producing flowers. He mostly does nothing of the kind. They know this, and hence they are placing restrictions upon him. They are beginning to know the kind of men who leave the ed to him. It convinces him of the If Catholic Church.

HINTS OF HEAVEN.

That is not an enviable nature that hears no strange melodies hinting of heaven through the marches of the year, that sees no glorious signs hung out in the earth and sky of an infinite love that is never forgettul and neve unkind, that pauses not with reverent spirit to ponder the lesson that is told in grass and tree and flower and that feels no benediction in the bright air and palpitating sky. He may be just to his neighor, industrious and virtu-ous, but he does not understand the meaning of Jesus in the fields of Gal ilee pointing to the birds and lilles and telling of our Father's care.

If you cannot be great, be willing to serve God in that which is small If you cannot do great things for Him, cheerfully do little ones. If you can not be an Asron to serve at the altar . or a Moses to guide the tribes, consent to be " a little maid" to Naaman the Syrian, for the honor of God's prophets, or a little child, for Christ's sake, to beset by Him in the midst of the people, as an illustration of the sweetness of humility .- S F. Smith.

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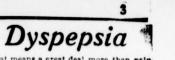
Considered with reference to its recupera-tive effect, there is not so much good in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla. The latter costs \$1, the former-well, that depends; how much did yours cost last year? Hood's Sarasaparilla refreshes the tired blood, sharpens the dulied appetite, restores the last corrage.

the lost courage. the lost courage. Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon sub-dued, tightness of the cheat is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the act-ive principles of virtue of several medicinal herbs, and can be depended upon for all pul-monary complaints.

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ks fearlessly to the of labor . . . but s are quietness itself. ndeed, is all this! social question the Through ry. ory the Church grap. social problem that and solved it. What hat we shun the worl P These are days of warfare. Into the layman ! Seek out lead in movements ify them. Speak of r this is necessary ; vested wrongs, and and example, by the nforcement of good em. Glance merci-es at etiolated youth ur fresh air into the quarters of the poor. streets the crowds of Visit prisons and ates moral and ren. Lessen on rail-c service the Sunday rs the practice of refor the thousands. ne fearful evil of inis hourly damning ouls of countless vicre than any other nging disgrace upon isery upon her chil-rena, I repeat, to the fore you, in this age , caring not for cus-nor for sharp criticto spread their fatalistic belief. A onsly ridicule the "blind obedience" number of religious sects, notably the of our religious congregations, we Lutherans and Calvinists, profess to should hold it an honor as the obedilieve either that human nature is so ence which is blind to everything but God's honor and the perfection of the corrupt and perverse that it could not exercise freedom rightly if endowed human will. If liberty is God's greatest natural

with it, or that God so predetermines our actions as to make it impossible for gift to man, we are doing something very pleasing to Him when we pray us to determine them freely. School after school of so called philthat men may acknowledge it as a gift from his hand, and use it rightly for osophers and political economists, pantheists, materialists and utilitar-His glory and their sanctification.

nicious doctrines broadcast. A glance

at the books commonly recommended for psychological study or reading in

generation of young men and women, many of them teachers of the future, to

ians, have been busy, the past century more than ever before, proclaiming THE BLESSEDNESS OF A HAPPY that some hidden and unknown cause DEATH.

regulates our actions, that a self deter-mining will is inconceivable, a con-As soon as we are born we begin to tradiction in terms, that the strongest die. The seeds of death are planted motive, desire, the character, or peculin our mortal bodies, and it is only a iar physical temperament, determines it in every case. The books and lecquestion of time when sooner or later, they shall crumble into dust and be tures of these schools spread their per-

buried out of sight. But our death is, really, only the be-ginning of our life. This world is not our home—we are made for etermiseries. our own universities, colleges, and not or particularly in our teachers' colleges nity. At death our state will be forand normal schools will be enough to ever fixed, and, what is of infinite imconvince one that we are training a portance to us, our condition in generation of young men and women, eternity will be irrevocably decided by our conduct in this world. What in finite interests, then, hang upon our death-eternal bliss or eternal misery! The mass of men try to shut their any of them teachers of the luttre, to deny the the existence of this greatest of God's gifts, the one which all the others, reason, imagination, sense-nay, the very soul and body, life itself --need for their preservation and pro-tection, without which there can be no eyes to the awful thought, but there it -need for their preservation and pro-is and there it will remain-they can tection, without which there can not shut it out. Christianity is true. solid progress, material or spiritual, no You might as well shut your eyes at noonday and deny the shining of the hope of reward hereafter. It is not very reasenting, truly, to know that the only motive which pre-wents most construction here, in about a single of the sun, as to deny the truth of our holy religion. But the responsibility of man for his actions, and the fact that merit, no human satisfaction here, no

vents my most respectable neighbor we shall have to give account for our from damaging my life, reputation, conduct in this world at the day of virtue, or property, is dread of the final judgment and be rewarded or penalty of the criminal law, and that punished according to our deserts, lies the courts which judge bim are only at the very foundation of the Christian too; ready to accept pleas of temporary insanity, momentary aberration; irre-sponsibility, irresistible impulse, lack of moral sense, and the like. It may be true that all do not act on their du = 1 be true that all do not act on the true that all do not act on their du = 1 be true that all do not act on the true that a du true that a true

From the Supreme Pontiff in his prison, looking to his crucified Master and begging mercy for the Church committed to his care ; from prelates, exiled or in prison ; from the religious, driven from their homes for the faith of Christ and the confession of His truth ; from holy souls all the world over, who are yearning for God and the life eternal, cometh now the cry: "Sacred Heart of Jesus be our refuge in the hour of our distress!" When all human help seemeth to be vain ; when there is no arm to save, no power to uphold ; when the Church of Christ begins again, as it were, to repeat the story of her ancient persecutions, "Sacred Heart be our refuge : by Thy tenderness draw our hearts to Thee, and by Thy power disperse the enemies of Thy holy faith."

nized the infellibility, we are not free on the hypothesis that we desire to be easonable-to fall back on the fallible Once in possession of the infaliible, right reason tells us we have some-thing to trust to. We are not like the sick man who may choose between two physicians equally fallible. Were one of the physicians is fallible and the other infallible, right reason imperatively demands that we prefer the lat-ter. True, we are free to select the former, but in exercising that free dom, we cease to be reasonable.

But how can a man reasonably and logically submit to an authority that overrides his reason and conscience? There is a fallacy in the word " over It suggests the idea of crush rides. ing out, obliterating, destroying, and the whole force of the writer's statement of the case depends on this suggestion. Infallible authority does not override reason; it directs it, enables it to proceed with unerring certainty toward its objective, the truth. Nor does it override conscience ; it enlightens it, enables it to distinguish

clearly the right from the wrong. It is to reason and conscience what the compass is to the wanderer in the wild-Human reason does not degrade or

annihilate itself by recognizing and submitting to a greater, a truer than itself ; to the supreme, infinite, infall-ible reason of God. To submit to this supreme reason is the most exalted act of finite reason. It is in the ability to recognize, and submit, that man's true nobility consists. He alone of all God's creatures on earth can do it consciously. It is this conscious corres-pondence with supreme reason that makes man the king in this visible world of ours - N. Y. Freeman's Journal.

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