E. T. HILL & CO

FALL SEASON, 1903

We start the present season under the most favorable circumstances yet—bigger stocks than ever before, and the very best values we've ever had on our counters. Representative lines from the best manufactures in Canada, Great Britain, United States, France and Germany are here, all bought at lowest cash prices. We have without a doubt the finest stock of high-class, moderate-priced goods its ever been your privilege to inspect. No fancy profits--everything is marked at the lowest living prices. Come in and see for yourself--these among hundreds of other lines.

NEW DRESS GOODS

Over fifty new fancy Dress patterns (no two alike) in the very latest designs shown this season. Every conceivable coloring and pattern is exhibited in this collection at per yd. 55, 60, 65, 75, 85, 90, 1·00 and 1.10.

10 pieces Black Crepe de chene Dress Goods, 40 to 44 inches wide, finest all wool, silk finish—a cloth that will give unbounded satisfaction at these prices, 50, 65 75, 85, $1 and up to $1.50

40 pieces 56 inch Homespuns, in black, navy, bright blue, myrtle, fawn, dark, medium and light grays, also snow flake designs in all wanted colorings. These very desirable cloths will be just as popular as ever this season and have no superiors for genuine satisfactory wear. We have over a dozen different qualities ranging in price from, per yard, 48c to $1.50

NEW BLOUSINGS

Over 100 different patterns in new blouse materials—the prettiest silk and wool creations we have yet seen. We have all these in the newest colorings and patterns some fine silk and wool, the balance pure all wool, presenting an opportunity of securing a new blouse length rarely met with, prices per yard 45, 50 and 60c.

350 yards Double-fold Tweed Dress Goods, 40 in. wide, in an excellent range of colorings and patterns. These are splendid cloths for ordinary house wear or girls' school dresses that in the usual way would retail at 18 to 20c. a yard. We marked the entire lot (some doz. pieces) at per yd. 12½

LADIES' CLOTH JACKETS

We've just placed in stock nearly 100 new Fall Jackets, all lengths and sizes, all styles and prices, some collarless, some with embroidered collars and others with silk velvet collars. Taken in its entirety our Mantle stock is by far the most thoroughly complete we've ever gathered together and there is not a line or size missing that you could possibly wish for.

15 Ladies' Black Cloth Mantles, 32 to 40 bust measure, new sleves, velvet collar, silk embroidered lapels and back, a genuinely stylish garment extra special $3.50

Other lines at $4, 4½, 4.75, 5, 5.25, 5.50, 6, 6½, 6.85, 7, 7½, 7.85, 7.90, 8, up to $10½,

LADIES' CLOTH CAPES

35 Ladies' Cloth capes, Black and colored in all the the newest styles and lengths. We're justly proud of our excellent collection of these garments and have already met with remarkable success in selling them. you can judge the values by this one line:

12 Ladies' capes, extra heavy, fine, smooth, black, cloth, 30 inches long, wide sweep of bottom, deep collar, trimmed with silk braid and silk embroidery, front and back trimmed with silk braid and silk embroidery also. Smaller dealers or those who buy from wholesale houses could not get a garment of equal quality to this that would retail at less than $6.50. Importing direct as we do from the old country manufacturer, we are in a position to give you this excellent garment at $4.75

We have also a dozen different lines in dark gray and black, assorted length, in styles right up to the minute at $3.25, $3.50, $3 90 up to $9.75

Childrens's Coats of all descriptions in abundance and at close prices.

READY TO WEAR SKIRTS

75 new skirts have just been placed in stock within the last ten days, representing the nicest qualities and and the best skirt we have ever seen.

MARKDALE

BOYD, HICKLING & CO

FLESHERTON - ONTARIO

Fall Millinery Opening

September 24th, 25th and 26th

We extend to you a very cordial invitation to be present at our Exhibition of Fall Styles in Trimmed Millinery, Ready-to-wear Hats and Millinery Novelties on the dates named.

Miss Osborn will again be found in charge of the Show Room and will be pleased to meet her many friends and customers.

New Goods For Fall

The constant arrival of case after case, and bale after bale of new goods of every description for Fall selling affords us an opportnnity of making a splendid display of seasonable purchases, and we especially desire a visit of inspection from every visitor to East Grey Fair.

Special Values and the Newest Styles in

Clothing	Dress Goods	Shawls	Raincoats
Overcoats	Blousings	Underwear	Trimmings
Mantles	Suitings	Gloves	New Laces
Skirts	Mantle Cloths	Boots & Shoes	Belts
Furs	Flannels	Rubbers	Fancy Goods

Your Special Attention

Is directed to our display of Ready-to-wear skirts and Mantles—designed by Canadians—made in Canada by Canadians for Canadian wearers. The quality, style, fit and workmanship of every garmeut leave nothing to bedesired—and the prices are right, too.

Furs! Furs! Furs!

Although early in the season you'll find us fully prepared for business with a splendid display of new styles, marked at prices that ensure quick selling in view of the advance in Fur values.

Ladies' Fur Mantles — Fur Ruffs
Men's Fur Coats — Fur Muffs
Caperines — Fur Gauntlets
Fur Capes — Fur Caps

Take a Souvenir of Flesherton Home With You!

This week we have just opened out a large package of Fine Fancy Gilt China—fine quality—highly glazed—very pretty shapes—each piece bears a photographic view of Flesherton or vicinity—the pieces include Cups and Saucers, Mugs. Plates, Bon Bons, Cream Pitchers, Rose Bowls, etc., etc.

Prices 10c. 15c. and 25c. Each

Divine Healing

To The Editor of The Advance

DEAR SIR,—Some kind friend sent me a copy of the Catholic Record, published in London, Ont. In it I noticed copied the principal remarks in my two communications in The Advance on Dowieism—proving the articles as far as thee referred to Dowie, but dissenting in a very courteous manner from my reasoning on the curing properties at the shrine of St. Anne of Quebec. He says, "Many Protestants as well as Catholics who have visited Lourdes, and the shrines of St. Anne at Beaupre and New York have testified to the reality of the cures in all these localities as having ben effected to a certainty, in cases wherein medical men have stated that medical science could do nothing for the persons affected. Without entirely endorsing the, perhaps, too broad principle apparently laid down in the statement of W. S. C, that God never intervenes to heal diseases or defects which are curable by the ordinary medical means, the cases we refer to are such that they come under this description, and a protestant writer in 1900 graphically of many wonderful cures of the kind, which he had witnessed at Lourdes; and testimonies of this kind are numerous."

I don't think this apparently candid should purposely mislead, but any carefully reading my letters could think, deduce the above reasoning from them. I certainly did not limit the power of God, or the diseases he might in wisdom see fit to cure, but simply that man had power in himself to cure himself God would not do it for him. He goes on to say that "W. S C. admits that it is impossible that the relics of a dead woman (St. Ann) could give the power of healing sickness. We admit that those bones have no inherent virtue of this kind, but it has been frequently God's will to manifest the virtue of his special servants by working miracles through the intercession of his relics and even miracles which appear to have been wrought for no other purpose than to prove that he wishes the relics of his saints to be regarded with respect and treated with reverence. The bones of a dead man, the prophet Elisha, caused the dead body which was thrown accidentally into his tomb, to rise to life." Also: God wrought miracles by the hand of Paul, so that even there were brought from his body to the sick handkerchiefs or aprons and the disease departed from them and the wicked spirits went out of them. Acts XIX. 11, 12, also Kings II, 21. Thus the very argument of W.S.C. made use of against the miracles wrought at St. Ann's shrine proves false the miracles mentioned in Scripture, if it were of any value.

Being accustomed to polemical discussion my logic may be defective in the eyes of the editor of the Catholic Record. I must help saying, however, that his logic seems to me erroneous on essential points. Take the man who was thrown on the body of Elisha, and who touched his feet in touching it. A query here, was the man really dead? It is evident he was carrying him, but he may have been buried alive. This incident, however, affords no parallel to the cases said to have been cured at St. Ann's. Faith in those cases is absolutely necessary—no faith, no cure—but here are two dead men! a state rendering it impossible to comply with the conditions, and therefore excluded from the class of cures at the shrine of St. Ann. This was a miracle, pure and simple. The failure to distinguish a miracle from cures by natural causes leads the Record and multitudes of others into grave errors. But further as to St. Ann, said to be the mother of Mary. I find no such name mentioned among the women of those days, nor do I find anything about the collection of relics of the departed as necessary for the Gospel plan. Then as to the bones of her hand. In the days in which she lived and died it was sacrilege to molest the bodies of the dead, saint or sinner. Surely, if she were the mother of Mary and a believer in Christ, her fame could not have been repressed. Without any authoritative statements I must be pardoned if my credulity fails to acquiesce in so crude a doctrine. The Record is right in saying there is no intrinsic healing power in the bones themselves—just so. Then any other bones would do as well. In this we agree. Where, then, does the virtue lie? Listen to the Record's answer: "Even miracles which appear to have been wrought for no other purpose than to prove that he wishes the relics of his saints to be regarded with respect and treated with reverence." If the Record had lived in the dark ages some sympathy might be afforded for such crass nonsense. Bones to be treated with respect and reverence! And this in the 20th century! But let us see. If St. Ann be a God-made saint, a thing not impossible, to be sure, if her life and works warranted it, there can be none else. A saint by courtesy of her virtue administered by proxy must be excluded. A saint, therefore, must be like the divine Lord, full of compassion and impartial. Compare with what happens at St. Ann's shrine. Why, for one poor, sickly applicant cured, scores equally sick fail to interest the saint in their behalf and many more receive a fanciful cure and quickly relapse to their former condition. These facts are numerous and well authenticated. It must be very trying to the credulity, even of the most simple, and an irrefutable argument against the place given to St. Ann by the Record. The Record refers to cures by the Apostle Paul. He might have mentioned other apostles, none of them, however, parallel either Dowie or St. Ann. The apostles' cures were impartial and permanent—no failures at all. They were holy men. Listen; "Silver and gold, says the apostle, have I none, but such as I have give I unto thee; in the name of Jesus of Nazareth, rise up and walk." The apostles had the power within them—they did not seek for relics or cannonized saints as mediums. All those presumptuous nostrums would receive their unqualified condemnation. It would be rank arrogance to connect these worthies with impostors of the present day—and this notable shrine included. But again, as to St. Ann of Beaupre. "In 1837 Pastor Chiniquy got severe typhoid fever in Canada and four physicians told his friends there was no hope of his recovery. Chiniquy felt that he had only a few minutes to live and his pulse could not be felt. He then saw in a vision his favorite Saint Ann to whom he cried for cure, and he heard her say, "You will be cured." He recovered, and Quebec rang with the miracle. He was examined by two Catholic and two protestant doctors. Dr. Douglas showed Chiniquy his recovery was due to his strong will to resist death; that he had a real power over the body. Chiniquy listened, but preferred the saint, and had a picture painted of her for £ 50. Another priest, who saw it, told Chiniquy the cure was no miracle, and the crutches hanging around the church were left by imposters, and the rest cured by the power of the mind over the body. Till 1858 that picture was in the church. In that year he again got typhoid fever in Chicago, and once more was given up as dying, but this time he did not cry to the saints, and soon felt life returning. He then saw that the saints had no part in his previous cure, and took the picture down and burnt it.

The above picture is corroborative of what I have written. Space forbids the evidence of faith healing centres in America, Europe and Australia, notably in India, China and Africa, found in the presence of actual idols—the results being similar in all cases, St. Ann included, showing that anything of reputed virtue real or imaginary, sufficient to arouse the psychic powers of man is sufficient for the purpose. The vis medecatrix naturæ, with faith, does the work, whether the object concentred on a bone of Saint Ann's hand, or an idol of wood or stone, or an impostor like Dowie, (Elijah the restorer,) or a toad's paw for the cure of scrofula. If the courteous editor of the Record would commence a study of then laws unbiased, he would be convinced that to attribute those cures to the intercession of saints, or the Divine, or to name them as miracles in the true sense, is extremely erroneous, save and except that God is the author of the laws herein discussed. An Englishman may write largely and quite satisfactorily to the Record, but without some knowledge of psychic and suggestive laws, or as a celebrated author would say, the "unconscious" part of man in activity—not forgetting the powerful adjunct faith, he must necessarily be very superficial writing what his eyes saw, without seeking the cause. Let me say, as before, that many are cured, no doubt, but not by impostors, or idols of wood or stone or by the bones of any saint or sinner. Why not instruct the votaries upon the noble therapeutic principles that invariably accomplish the cure. W. S. C.

Wm. Keefer, a brother of Geo. Keefer, who died in Flesherton a few years ago, died suddenly at his home in Owen Sound last week of heart failure at the age of 73 years. Deceased was a member of the banking firm of Telford & Co.

The Markets.

Carefully Corrected Each Week

Wool	14	to	16
Oats	27	to	27
Peas	60	to	60
Wheat	65	to	65
Barley	45	to	45
Butter	14	to	14
Eggs fresh	14	to	14
Pork	7 50	to	7 50
Chickens per pair	25	to	50
Ducks per pair	40	to	60
Tuckeys per lb	15	to	15
Geese per lb	10	to	10
Hay	5 00	to	6 00
Potatoes bag	50	to	50

Wood's Phosphodine,

Before and After.

The Great English Remedy, is an old, well established and reliable preparation. Has been prescribed and used over 40 years. All druggists in the Dominion of Canada sell and recommend as being the only medicine of its kind that cures and gives universal satisfaction. It promptly and permanently cures all forms of *Nervous Weakness, Emissions, Spermatorrhœa, Impotency,* and all effects of abuse or excesses; the excessive use of *Tobacco, Opium* or *Stimulants, Mental* and *Brain Worry,* all of which lead to Infirmity, Insanity, Consumption and an Early Grave.

Price $1 per package or six for $5. *One will please, six will cure.* Mailed prompty on receipt of price. Send for free pamphlet. Address

The Wood Company, Windsor, Ont., Canada.

Wood's Phosphodine is sold in Flesherton by Douglass & Co. and W.E. Richardson, Druggists

Farm for Sale

Lot 29, con. 7, Euphrasia, one hundred acres, 80 cleared, two frame barns, shed, sheep pen, hog pen, two frame houses, good orchard, never failing spring. Convenient to church and school. About eight miles from Meaford. Good improved farm, and a snap for the right man. Apply on premises or to JOHN ANDERSON Blantyre P.O.

Came Astray

Come to the premises of the undersigned last November, one steer 2 yrs. old this spring. Owner can have same by proving property and paying expenses. R. BROWN

Feversham July 14 1903

For an Education

that is practical, useful and up-to-to date attend the

NORTHERN Business College

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Best courses of study in Business Subjects, Shorthand an Typewriting. Best Methods. The most thoroughly equipped College in the Dominion. Students may enter at any time.

Full particulars sent free to any address.

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