THE CATHOLIC RECORD.

The Earl's Treasure. ciu. The earl of Roden, last of a noble race, Famed for his gen'rous deeds and courtly grace, Had in his stately hall a strong box placed That bore these words, too deep to be er-

ased, "To be saved first in case of fire." And all Who saw this oaken casket in his hall, On which he often gazed with earnest eves, Supposed it held some rare and costly prize.

For many years,-till age had blanched his hair.-There laid the box watched o'er with tender

There is, in both mong his servitors, whose life the earl twice saved in cruel wars, of as the sentence on that box he read Hesolved to break the lid when earl lay dead, And with the treasure that it held to flee, His days to end in wild debauchery.

And so it chanced upon a stormy night, With stealtny tread, by lantern's feeble

light, He sought the silent hall, and snatched the prize On which he long had looked with hungry

Theyes. In frantic haste he bore the box away, And tore its clasps apart at break of day In a deep wood, the while with fiendish glee He thought of royst'ring days beyond the

The cover broken, now he peers within; There rolled with hollow sound to mock his

To drive the wretch, the ungrateful robber, wild,— The broken playthings of a long-lost child! [George Bancroft Griffith in Youth's Compan-

CATHOLIC CIVILIZATION.

What the Church has Done for Ireland and Other Catholic Nations.

M. Henri Rochefort's Genevan correspon- proof enough. dents wish to destroy everything that may be left standing. And this last work aents wish to destroy everyting that in is carnonicisal that assists are avery and this last work mould be mere gleaning after the reapers. For, if it were in man to destroy the Priesthood, Catholicism would be des-it was the Catholic Faith and the Catholic

conversion. The unity of faith and of a moral law resting on natural morality, but elevated to the highest ethical perfec-tion, gave to them their unity of homes, and their unity in the commonwealth. Until the relations of domestic life were bound about with an indissoluble bond, the unity and sanctity of homes were im-possible. The first integral parts, there-fore, of the political unity were wanting. The public life of the Greek and the Roman world was built not ever upon the sand, but upon the chasms and rotten-ness of the private life of men. There can be

"ay say; "You are proving my con cin..., i. I have said that Catholicism has created dynastics, and tyrannics, and patriotism, which is diseased ecotism on a large scale, prompting to ambition, ag-gression, and war. Therefore, I say, no more words, but acts. Let us destroy Catholicism." Now, we much doubt whether this gospel will be glad tidings in Ireland Ireland.

THE TWO MOST SIGNAL EXAMPLES THE TWO MOST SIGNAL EXAMPLES of national and patriotic unities created by Catholicism are England and Irelandi. The unity of England is not the work of the Tudors or of Parliaments. It dates back a thousand years; and its assimilat-ing forces, which prevailed over all the revulsions of kingdoms, and of races, was the profound informing and transform-ing force of one common faith, and of one umiform discipling of life and morals. ing force of one common faith, and of one uniform discipline of life and morals. Patriotism, or the love of our country, is a part of natural piety. The love of par-ents, and of our fatherland, grows on the same stock of natural affection. Patriot. ism is the extended love of kinsmen. All members of the commonwealth are breth-ren; and patriotism is the personal devoren; and painting is the personal devoi-tion which constrains a main to do all the good, and to hinder all the evil, in his power in the service of his country. It is not the selfish, boastfal, contemptuous prejudice which blinds men to the sins and misdeeds of their fellow-countrymen. It is the spirit which maintains authority and law to curb the strong, defend the weak, and guard the common weal from enemies, whether from within or from without, and that even with the loss of life. We have no hesitation in affirming, From the Weekly Register. M. Gambetta proposes to destroy Cleri-alism; M. Clemenceau, Catholicism; and alism; M. Clemenceau, Catholicism; and from Saint Patrick to this day, is

that IT IS CATHOLICISM THAT ASSIMILATED AND

Priesthood, Catholicism would be des-troyed at once; and with Catholicism, the civil society of men. M. Clemenceau is reported to have said the other day: "Ire-land is a Catholic country like Poland, Italy, Spain, and even France. What has the Catholic religion been doing in these tocountries for centuries? Heaping up ruins; destroying family harmony; atrophying the heart; and disturbing the mind. No more words, then, but acts. LET US DESTROY CATHOLICISM, atrophying the heart; and disturbing the mind. No more words, then, but acts. LET US DESTROT CATHOLICISM, that canker which is gnawing us." This is indeed an Easter offering to the Christian world. It is not out of season, then, at this Easter-time, to answer the question: "What has the Catholic religion been doing in Poland, Italy, Spain, France, and Ireland, for centuries?" Weanswer, first of all, that it was Catholicism that gave to them their very existence as na-tions. Their origin as civilized nations dates from the time that they became Christian faith elevated them to a higher personal, domestic, and civil life, they were Sarmatians of the Berycinian Forest, Lombards, Goths, Gallic Celts, and Milesian Celts. Their existence as na-tions, with a civil order, dates from their conversion. The unity of faith and of a moral law resting on natural morality, but elevated to the highest ethical perfec-

Tudors in England and Hugenots

A VISIT TO LEO XIII.

Rome was the culminating point in a series of pilgrimages we began some months ago, in the heart of sunny France, continued in the Pyrenees, and prolonged

continued in the Pyrenees, and prolonged among the Apennines. Having reached the goal of our desires, the Eternal City, we immediately called on Monsignor Hostlot, Rector of the Am-erican College in Rome, to whom we had letters. A note from our kind and cour-teous compatible cave as the active of the letters. A note from our and and com-teous compatriot gave us the *eatrie* of the Vatican, our next visit being to Monsignor Macchi, Maestro di Camero or Chamberlain to His Holiness. This distinguished Preto His Holiness. This distinguished Pre-late receives every afternoon at four o'clock, in his sumptuous apartments in the Vatican, and through him alone, can an audience with the Holy Father, Leo XIII., be obtained. Audiences are not so frequent now as during the life of the ill-ustrious and venerable Pius IX., and for-tunate are they who are able to obtain an early admission to the presence of their beloved Father, the Vicar of Christ on earth. We began to feel we were doomed to delay, when, the second evening after

THE DRESS PRESCRIPED FOR AN ADDIENCE of the Holy Father is a black dress coat and white cravat for gentiemen, and for ladies, black dress, with *velo* in *testa*, a black lace veil over the head. One horse carriages drive as far as the steps of the Vatican, under the portico leading to St. Peter's Church, those with two horses drive around to an entrance on a large court, called the Court of St. Damascus. The great day for us has arrived, the audi-ence is named for 12 o'clock noon. We are at the Vatican a little before that

are at the valcan a fittle before that time, pass the two Swiss guards, on duty at the entrance door, on the Court of St. Damascus, enter a hall and ascend the most superbly beautiful steps of polished most superply beautiful steps of polished white marble we have ever seen. This magnificent stairway is by Bernini. On the last landing are two more of the Swiss Guard, in their fanciful garb of red, yellow and black stripes. We pass from this hall into a large room, and again into another room, before we are seated. Ciranother room, before we are seated. Cir-culating in the two last rooms are the ushers of the Papal household-large, fine-looking men, in magnificent costumes, composed of etimson-colored silk stockcrimson satin breeches, with vest an doublet, also of crimson satin damask. Another individual, slender as those offi-cials are stout, presides in black cloth short clothes, black silk stockings, pumps and white cravat. Several Monsignors, in pumple grame also easy through the white cravat. Several Monsignors, in purple gowns, also pass through the apart-ments from time to time. Whilst waiting the entrance of the august personage, to whom we chall whom we shall soon be presented, the Master of Ceremonies, il Marchese Testa ferrata, in citizens dress, and wearing three ferrata, in citizens dress, and wearing three gold collars of various orders around his neck, collects the permission each one has in his hands. These papers bearing the name, quality and residence of the person to be represented, are carried to the Mass-tro di Camera Monsignor Macchi, who ac-companies the Pope, when His Holiness makes the circuit of the rooms, announc-ing the names aloud.

IMPORTANT

Throne. Only twenty persons are ad-mitted, who remain to hear the Pope's Mass of Thanksgiving, celebrated immedi-ately after his own by one of the domes-tic Prelates. When it is over, each one in turn approaches the Holy Father, re-ceives his blessing, then bends to kiss the cross on his embroidered slipper. With this great favor, and the holy words still sounding in our ears, we bid farewell to the Vatican, the eye, the heart, and the soul all satisfied. On the morrow we resume our wanderings; but wherever Providence may in future guide us, we Providence may in future guide us, we shall ever have a lingering tendresse for the

Eternal City. ROME, March, 1881. M. A. G.

SOME PROTESTANTS' PRAYERS.

We have had many examples in this arly admission to the presence of their beloved Father, the Vicar of Christ on earth. We began to feel we were doomed to delay, when, the second evening after our visit to the Vatican, our permission arrived at 10 p. m., for the audience to be held two days later. THE DRESS PRESCRIPT country of making a mockery of prayer, from the case of "the most eloquent

follows: "For the which of a paster which by her character is a hindrance to her hus-band in his ministry, that God may touch her heart in a saving way, and that He may give her husband all the patience which he needs."

FIFTY CONVERTS.

Father Coghlan, S. J., of St. Ignatius College, Chicago, Ill., gave a mission in St. James' Church, New York, with the grand result of thirteen thousand com-municants and fifty converts to the faith. The mission terminated on Easter Sunday. On Easter Monday night Father Coghlan lectured to a large audience on "The Fortunes of Woman shaped by Divorce," while on the night of Easter Tuesday, His Grace Most Rev. Archbishop Corrigan administered the Sacrament of confirmation to 408 adults, who received their immediate preparation during the mission. The missionary Fathers, on April 24, opened another mission in the church of St. John the Evangelist, Brooklyn.

AN INFIDEL'S OPINION.

Protestantism, so far as it is Protestantsm (or protesting against authority over private judgment), is somewhat akin to in-idelity, and hence there is a resemblance between Luther and Voltaire, in their re-spective missions. It may not be inaptly said, that Voltaire was the complement of Luther. Luther denied the authority o Luther. Luther denied the authority of the Pope, and asserted that of the written word. Voltaire was as much offended by the assumed infallibility of a book, as by the assumed infallibility of the Pope, and therefore attacked the book, as Luther had the Pope. In its negative character, Pro-testantism does not seem to satisfy the retestantism does not seem to satisfy the re ligious aspirations of mankind, for it is divided and subdivided into so many different and contending sects, that it has but very little unity; while in its present char-acter, it has not much, if any, advantage over Catholicism. - Boston Investigator.

LOCAL NOTICES.

Go to Regan's if you want the mos stylish boots, shoes or gaiters for summer wear. His new stock embraces the best wear. His new stock emoraces have in goods in this line ever before shown in London. The prices are exceedingly low. Competition is the order of the day —in fact, a sort of national policy and Regan will be always found up to the

TO THE READERS OF THE CATHOLIC RECORD.

J. Hanratty

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St. Catharine's Crown.

Above her, in the lustrous air, (Heleased as from an angel's hold), There floated, as he kuelt at prayer, Two crowns; the one of purest gold, And glowing with a thousand gems; The other, rough an i black and bare The thorniest of diadems.

The thorne to choose," was softly said By him she loved, "tis thine to wea oh, Lord" she cried, "Thy brow is i With piercing thorns, and shall I b A jewelled crown while Heaven mou Thy wounds; Ah, no!" and on her b She, smiling, pressed the crown of the ELEANOR C. DONS

GRAND SERMON OF FAT BURKE.

The Passion of Christ.

In the course of this sermon, pi by the Very Rev. T. N. Burke, C the Church of St. Saviour, Dublin Vespers on Palm Sunday, the e Dominican preacher said:

Vespers on Paim Sunday, the e Dominican preacher said: "Mercy and truth came forth t each other; justice and peace en each other." These words, deal loved, are found in the prophecy of It was the same prophet who spok remarkable words. When the A God revealed to him the purpose design of man's redemption, and I cager prophetic eye looked into the of God, there he saw the anysterie Incarnation of God's Eternal So there he beheld, wondering, the v all the humiliation and sorrows a and ignominy and death, which th God of heaven in His sacred hu and ignominy and death, which U God of heaven in His sacred hu was to undergo for our love and redemption; and he was admirif and he saw in this the revelation o highest attributes of God when claimed in his admiring wonder, and truth have gone forth to me other, O Lord, with Thee; just peace have kissed each other in But when the Almighty God tu him and said, "That which thou h him and said, "That which thou h thou shalt reveal and preach uni -oh! then, my beloved, the al prophet shrank back from the tas him, and he cried unto the Lord, and if I speak this word who will my report? who will believe me tell them that Thou, O Infinite ar nal God, wast wiped out as one who will believe my report that viped out from the name and th the land of the living?" That w prophet was afraid to announce of the awfulness of its mystery— beloved brethren, we know to ha place upon this earth.

OUR FATHERS IN THE FAITH SA with their eyes and believed it; with their eyes and believed it; seeing through the same eyes with which they looked, we also with St. John, that beloved discu-we have touched Him with our and seen Him with our eyes, a Him with our ears—the Word, nal God made man, made flesh, an in habit as a man—living, suffe dying in the midst of His peop this, dearly beloved, is the great upon which we are entering on ing of Palm Sunday. All days because all days can be conse God. All days are holy becaus because all days can be conse God. All days are holy becaus are devoted by the Church to memoration of divine mysterie celebration of her saints; but, of i Christian year, the week upon are entering is called earnestly phatically Holy Week. Becau acouly belowed we are called dearly beloved, we are called dearly beloved, we are cancellated contamplate the most awful, wonderful mysteries in which, eyes of our faith, the Son of suffer, and bleed, and die for ou uffer, and bleed, and die for ou for our redemption; and therefo Holy Week, we must try to ent in a holy spirit, in a spirit of r and of faith, and of piety. I i therefore, this evening to clo selves with the spirit of faith, recollection, and piety; and in or duce it I propose to you to con general way the Passion of o Lord and His sufferings. Now, beloved, when we come as Chr Catholics, believing faithfully when we come, I say, to the con of the Passion, sufferings, and d Son of God, there are two tho rise instantly before the mindculties that start themselves up culties that start themselves up with which I resume this even tend to deal. The Christian m ing and knowing that God is His eternal being—all holy, al who created the heavens and t one act of His will—who said be," and MYRIADS ON MILLIONS OF ANG MYRIADS ON MILLIONS OF ARE OUT OF NOTHINGNES and the darkness, and clothed in forms of unutterable ber presence of their Creator-th recollects that All nan who recollects that Alm who never had a beginning, essential and necessary existe uncreated eternity, that God s darkness, "Let there be light moment the sun, and the mo darkness, "Let there be ngn moment the sun, and the m stars of heaven sprang in the that He said unto the void is ness, "Let there be earth and stantly under His eyes app nothing the beauty of this w and the birds upon the trees wing branches sheltering an ering branches sheltering an ering branches sheltering at them, and the balmy air, a sunshine, and the mountain under the genial influence rays, and all the beauty of in an instant, simply bee Eternal God, willed it—whe knowing and believing all t more, comes to behold that more, comes to behold that a very God, the Second Person very God, the Second Person able Trinity, the true God the very figure of His Fatt and the splendour of His g that Father in all things fro —when he comes to beho God nailed to the cross, hel fainting, thirsting, broken-and at length, with a loue sending forth His soul, re that cross a dead man, a d that cross a dead man, a de first question that nature self to the human mind is ary?—was there an absolut this awful humiliation of C I SEE BLOOD STREAMING FRO

ness of the private file of men. There can be NO PUBLIC MORALITY WITHOUT PRIVATE MORALS; and there can be no private morals where the domestic life is disordered and lawles, and may be broken up at any hour (by the caprice, or passion, or fickleness of the human will. The public life of a people is their domestic life in the aggregate of homes. Domestic unity is the vital prin-ciple of national unity; and national nuity is the ultimate form into which a people is lifted by the forces which mould new, and homes, and society, by the same laws, into the same likeness. Then, and not till then, when they have reached; their civil and political unity, have they become a nation. We may say with ab-world had no life in them which could change Sarmatians into Poles, or Gauls into The Poles, and the great multitude of its of France, and the great multitude of its priests and pastors, answer for the heat. world had no life in them which could change Sarmatians into Poles, or Gaus into Frenchmen. The rational unities of the civilized world—we so call it is to Frenchmen. The rational unities of the civilized world—we so call it is to Frenchmen. The rational unities of the civilized world—we so call it is the heart of the Communistic Republic? There may be intelligence, and energy, and craft in France ; but if historical order, the creation of a living fife-giving, and productive principle, which the old world did not contain in itself. It came with the unity of the Christian faith, and the plastic authority Christian faith, and the plastic authority of the Christian Church. When M. Clemenceau, then, asks us: "What has the Catholic religion been doing in these countries for centures ?" we answer : In the first centuries it created them, transforming them out of hordes into nations ; and in the later centuries, it has been preserving what it at first created, by maintaining the perpetuity of the same forces and laws by which those nations came and laws by which those hardons came into existence. All things are preserved by the continuous action of the same principles by which they were created at the first. But of this we will speak here-after. But Italy, Spain, France, and Ire-

OWE TO THE CATHOLIC RELIGION NOT ONLY

THEIR EXISTENCE, but their national unity. The isternal and federal unity of Italy, with its many races, dynasties, and republics, was in times past the work of the Pontiffs. To this day its only coherent unity is the unity of faith. The revolutionary unity is by contact, not by cohesion ; and in a moment its dynastic unity, maintained by four hundred thousand men, may burst its bonds asunder, and relapse into the regionalism of many Communes. Spain was divided into counties, duchies and kingdoms. The assimilating power of the Church and the eighteen Councils of was divided Toledo moulded the separate races and dynasties in Spain. The same is true of divided into duchies and kingdoms down to the sixteenth century. We not sure what M. Clemenceau may think of national unities. Patriotism seems hardly to exist among advanced, or Communistic Republicans. It may be, think that he will here escape out of our hands.

St. I'aul disturbed the Roman Governor by preaching to him "of justice, a d chastity, and of the judgment to come." So we imagine the Catholic Church does, and ever will do in all the world. But, when temperance, justice, and indexed when temperance, justice, and judgment to come are not preached upon earth, then it will be delivered over to the iron age. The innocence and feebleness of the the indicate of the innocence and feebleness of the the MILD, SANCTIFIED FACE OF LEO XIII. age. The innocence and feebleness of the young and of the old, of women and of children, of the poor and of the defence-less, will likewise be betrayed into the hands of the violent and the lawless When law does not govern, violence reigns supreme. This is the future, and the fatherland, and the patriotism, that M. Clemenceau, and all that are with him and like him, would tempt us to establish in the state of the source and like him, would tempt us to establish in the world apon the ruins of Catholicism. And now we must ask forgiveness ism. And now we must ask forgiveness of our readers for having dealt with M. Clemenceau's outrageous langdage upon so low a ground. Our defence must be, that our adversary chose the field, and offered battle upon it. We knew it to be a quagnire; but we believe that even there. M. Clemenceau ruins himself. We a quagmire; but we believe that even there M. Clemenceau ruins himself. We should not have thought his sayings of

much moment, if it were not that he is No, for one of the Monsignore in attendmuch moment, if it were not that he is looked to as the coming man for the re-demption of France; not only from Henry V., but from Gambetta; not only from weak-kneed republicans, but from the roct of all evil among men-from Catholicism, which to our fathers and to us is "the salt of the earth" wad the only is a subscription of the salt of

in black dress suits, some wearing decou-tions on their breasts, ladies in black fore-cism false Around the door leading from the Papal

by all druggist.

the Holy Father's eyes originen, and he enquired particularly about the Arch-bishop, saying, "Tell Monsignor Gibbon I have remembered him, and send him my pecial blessing." We feel a thrill of joy

reassures us. All the difficulties of our

nave traversed, the perils of the ocean, fatigue, all vanish, as we remain proin a special manner, holding his arm a long time in benediction on our shoulders. We feel it is a grand tribute to the stead-We fidelity on our part. (s of DO THE FAVORS END HERE?

THE SADDEST OF SAD SIGHTS .- Th

grey hairs of age being brought with sorrow to the grave is now, we are glad to large Carpet Warerooms for our immense Spring importations of 'CARPETS," we will on Monday morning, May 2nd, open for think, becoming rarer every year as the use sale the whole of this enormous Stock, amounting to nearly One of Cingalese Hair Restorer becomes more general. By its use the scanty locks of age Hundred Thousand Dollars. (\$100,000.) once more resume their former color and the hair becomes thick and luxuriant as ever; with its aid we can now defy the Lengths to suit purchasers, at specially low prices, in order to reduce our large stock. We invite city and counchange of years, resting assured that no Grey Hair at any rate will come to sadden Sold at 50 cents per bottle. For sale

y all druggist. For the best photos made in the city go For the best photos made in the city go to FDY BROS., 250 Dundas street. Call and examine our stock of frames and paspartonts. the latest styles and fluest assortment in the city. Children's pictures a specialty.

Go to Alexander Wilson, 353 Richmond Street, for fresh and cheap gi vines liquors, canned goods, fresh toma-oes, 3 lb. cans only 15c. A trial solicited SPECIAL NOTICE.-J. McKenzie has re-moved to A. J. Webster' old stand. This the Sewing Machine repair part and atis the Sewing Machine repair part and at-tachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated ma-chines on sale. New Boot AND SHOES STORE IN ST.

THOMAS.—Pocock Bros. have opened out a new boot and shoe store in St. Thomas. They intend to carry as large a stock as any store in Ontario. This will enable all to get what they want, as every known style and variety will be kept on hand in large quantities, a new feature for St. Thomas. Prices will be very low to suit the present competition. Give them a call Choice Florida oranges, Spanish onions bananas, Cape Cod Cranberries.-A. MOUNTJOY, City Hall.

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looked to as the coming man for the re-demption of France; not only from Henry V., but from Gambetta; not only from weak-kneed republicans, but from the root of all evil among men—from Catholicism, which to our fathers and to us, is "the salt of the earth," and the only kingdom in the world which cannot be destroyed. Jesus is the purest among the mighty, the mightiest among the pure,-Richter.



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of my Saviour's afflicted body. I see every gath crimson blood come forth f crowned, with thoras and s mme until it falls at the f