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were not bad, and as the prisoner had

always been nice in his dress.
When Mr. Macon visited F. Chevreuse the evening of the second day, he found the priest looking quite

haggard.
"You have written me the bad, and the worst of the bad," he exclaimed the moment the door was shut on them. There must be something to counterbalance all this nonsense!

On the contrary, there is something

to add," Mr. Macon replied.
"Johnny couldn't get through the crowd at the last. They would not make way for him."

"Well?" the priest asked sharply. They had seated themselves before the fire, and the red light of it shone up into one face turned sideways, and full of shrinking inquiry as it looked

full of shrinking inquiry as it looked into the other face, whose dewncast eyes seemed to shun being so read.

"Mr. Schoninger was somewhere wandering about the city all that might," Mr. Macon said. "He was seen and recognized by two or three persons, all of whom noticed something odd in his manner. He was seen in the lane back of the house here as late at 11 cyclock, and appeared to be as 11 o'clock, and appeared to be going toward the river, but came back to the street on finding himself bserved. He was not at his boarding house, nor at any of the hotels that Moreover, the measure taken of the tracks near your house cor-responds with the size of the boots he

"I don't want to hear any more! exclaimed F. Chevreuse passionately, and hid his face in his hands.

His companion glanced quickly at him, then looked into the fire, and re-After a moment, the priest lifted his

face.
"You don't mean to say that the case is going against him?" he asked in a low voice that expressed both fear and incredulity.
"It looks a little like that now," was

the quiet reply. "But we do not know what to morrow may bring I believe Jane was called to-day?"

F. Chevreuse remarked after moment.

The other nodded his head.

"I hope she behaved well?" he added painfully.

Another nod. "Yes; as well as one could expect her to."

"The Ferriers, too, and Lawrence?" "Yes; but their testimony was not

of any great consequence."

The testimony of the Ferrier family was, however, entirely favorable to the prisoner, and they had mentioned him with such respect and kindness as to visibly affect him, and to create a sort of diversion in his favor. The wealth and style of the party, the manner in which they took possession, as it were, of the court-room, with several gentlemen clearing the path before them, made an impression. When they went out, the prisoner looked at them with a faint smile as they passed. Annette smiled in reand Lawrence bowed with scrupulous respect and friendliness; but Mrs. Ferrier, rustling in voluminous silks, down which her rich sables slipped loosely, leaned over the bar, and, in the face of the whole court and erowd of spectators, shook hands with Mr. Schoninger, and, in a voice audible to the whole company, made with him an appointment which hovered strangely between the tragical and the

"Come to my house the minute you are out of this terrible place," she said.
"Don't go anywhere else." Then she whom she held to be, severally and collectively, to blame for these unjust and impertinent proceedings.

'You know, mamma," Annette said, "the judge has to listen to everybody, and it isn't his fault if people are accused. And Mr. Wilson is obliged to make out his case, if he can, and to to their talk. ask a great many questions. Some things that seem to us trivial may have a good deal of importance in a case like this. You must remember that that out?" the priest asked after a a law court is quite different from a drawing-room, where people cannot be too inquisitive without being

"I shall take care that none of them come to my drawing-room again," re torted the mother with spirit. "To torted the mother with spirit. "To think of that Mr. Wilson, who has been at my house to dinner, telling me to try to remember something that he knew I had forgotten or didn't want to tell! You may depend upon it, Annette, that man has a spite against poor Mr. Schoninger. It is as plain as day that he is raking up all he can against him. I shouldn't be surprised if the scamp were to hire men to tell lies about him. He looks capable of it. And then, to question me about what Mr. Schoninger had over his shoulder when he came to my house, and what time it was when he went away, and to show me that trumpery old gray shawl—if that is the majesty of the law, I don't want to see any more majesty. The object—and a most ridiculous and slanderous object it is, too—is to find out if Mr. Schoninger, as fine a gentleman as ever lived, broke into a priest's house, and murdered a lady and a saint, and stole a little package of dirty one dollar bills. That's what they pretend to want to find out; and why don't they find it out in the proper way? It needn't take 'em long, I should think. But no! they must poke their noses into people's private affairs, asking

every kind of impudent question, and making you say things twice, and then asking if you are sure, and then telling you that it's no matter what your opinion is about things; as if I hadn't a right to an opinion! They want to make money, and dawdle out a case as long as they can-that's what they want. And as for the curiosity of women, it's nothing! It takes a man to cross-question."

"O mamma, mamma!" sighed Annette, with smiling indulgence.
"Oh!yes; it's always 'O mamma!'"
exclaimed Mrs. Ferrier excitedly.

"But I have common sense, for all that. And if I'd had the slightest idea how they were going to act, I would have thought out a good story before I came, and stuck to it through thick and "Why, mamma !"cried the daughte

in dismay, 'you were sworn to tell the truth, the whole truth, and noth-ing but the truth. If you had said anything else, you would have committed perjury."
Mrs. Ferrier looked at her daughter

in astonishment not unmingled with alarm. "I didn't swear any such thing," she said, the tide of her eloquence somewhat checked.

"Why, yes, mamma, we all took the oath. When we held up our hands and kissed the book, that was the "I never uttered a word," averred

the mother with decision.
"But the clerk said the words for us, mamma, and we held up our hands to denote, I suppose, that we acceded to

"I heard him mumble over some thing, I didn't know what it was," said thing, I didn't know what it was, "said the lady slightingly. "And so some-body eise swears for you, like sponsors at a baby's baptism! Well, if he does the swearing, then the perjury is his." "Good gracious, mamma!" cried Annette, "I hope you haven't been telling any lies!"

telling any lies! Mrs. Ferrier looked at her daughter in dignified reproof. "No, Annette; I'm not in the habit of telling lies, and I haved't told any to-day. And I hope I haven't told any truths about that poor struggling creature, who is, for all the world, like a sheep among wolves. I could never bear to see even a wolf hunted, much less a man.

The three were driving home, Law-rence seated opposite the ladies. While Mrs. Ferrier was talking, he eaned forward, with his arms on his knees, and softly smoothed the fur porder of her velvet mantle. He had those little caressing ways when any one pleased him. A faint smile now and then touched his lips at some simple or energetic expression of hers, but his face was so averted that she did not see it, and it would appear that her simplicity did not displease, though it might amuse him a little.

Presently he relinquished the mantle border, and began, with delicate approach, to touch the wristlets, stroking the dark fur softly, and pushing his finger-tips into it; and at length, when her attention, fluttering abstractedly toward him now and then, had become fixed on him, and she held herself still, and looked, with a halfsurprised smile of pleasure, to see what sweet and childish thing he was doing, he took her two plump and well-gloved hands in his, and looked up at his wife. "There's no danger of her telling anything but the truth, Annette," he said. "She is too good and nette," he said. hones: for anything else." And he actually bent his handsome head, and kissed Mrs. Ferrier's hands, first one

then the other! There was a momentary silence.

"I tell you, Annette, she doesn't make half as many mistakes as—as I

do, for instance."

He dropped his face, relinquished the hands he had kissed, and began again to play with the border of Mrs. Ferrier's cloak, leaving the two women

But we have left F. Chevreuse and

"That hateful shawl, who raked while, questioning in spite of himself.
"The whole turns upon that," Mr. Macon said, rousing himself from the brown study into which he had fallen.

"It seems that Miss Carthusen went up to the convent to make the ac quaintance of the Sisters, and, while there, saw a shawl thrown over a lounge in the parlor. She examined it while waiting for the Sisters to come in, and found the corner torn. She mentioned the fact to that Renford, who is an amateur detective. The fellow's great ambition is to become a second Vidocq; he immediately offered to undertake the case, with the provision that, if he should succeed in finding the criminal, he should be

regularly employed as a detective."
"Where did the Sisters get the shawl?" demanded F. Chevreuse

"Have they got to be dragged in?"
"It would seem that everybody is to be dragged in," Mr. Macon said.
"My wife got the shawl, she doesn't know where, when she was collecting for the convent. That is, they say that she brought it; though she cannot recollect any person giving her such an article, nor recollect even having seen it among the packages. But her carriage was piled full that day, and she had called, perhaps, at twenty houses; so it would not be

strange if she should forget." "So those poor nuns have had to go into court!" said F. Chevreuse, much distressed by the news. "Which one went?"

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## THE CIVIL ALLEGIANCE OF CATHOLICS.

Paper Read by Rev. M. J. Whelan Before the Catholic Truth Society, Ottawa.

INTRODUCTION.

The public prints of the 7th Nov. contained reports of a sermon delivered by the Rev. Dr. Campbell in the Erskine Presbyterian Church on the after noon of Sunday the 6th, the occasion being the annual Gun-Powder Plot cel ebration. The preacher discoursed on Civil Allegiance; and, as a clinching proof that the Catholic Church did not leave men free to yield faithful and true allegiance to the civil power, and that the Catholic religion was, therefore, one which made against the best interests of the State, Dr. Campbell cited what he alleged were the words of the late Cardinal Manning. According to the reports he made the Car-dinal say: "I acknowledge no civil power. I acknowledge no temporal prince. I claim to be the chief ruler and dictator to the consciences of men, of the prince who sits upon the throne the peasant who tills the soil, of the privacy of the domestic household and he member of parliament who legis

lates." In a communication to the Free Press of the 9th November, Father Whelan challenged the accuracy of the quotation and called upon Dr. Campbell to supply references so that it might be verified. Dr. Campbell made no reply.

About the same time a polite note was addressed to Dr. Campbell by Mr. W. L. Scott, the Secretary of the Cath-olic Truth Society, requesting him to kindly state whether he was correctly reported, and if so, to kindly furnish the reference for his quotation. But no answer came from Dr. Campbell; and Mr. Scott, weary of waiting, concluded that his courtesy in assuming good faith in the doctor had been mis placed, and published his note in a com munication to the Evening Journal of

the 17th November.

By the 21st Dr. Campbell was so far moved by the appeals addressed to him as to cause an announcement to be made, through the medium of a news item in the Citizen of that date, to the effect that he would "shortly lecture on Cardinal Manning," and then "deal further with the reference he made to the dead churchman." "The doctor says," went on the item, "that he has neither the time nor the desire to

enter into a newspaper controversy."

No doubt Dr. Campbell thought this plea would secure him an indefinite respite, but an admirer of the great Cardinal so importuned him in a series of personal letters, that the reverend gentleman gave to his corresponden the title, the volume and the page of the work in which, he said, his citation could be found. But alas! the printed page convicted him of a gross perversion of the text. On referring to page 97, volume III, of Cardinal Manning's "Ecclesiastical Sermons," it was found that the sermon from which Dr. Campbell pretended to quote was on the Syllabus; that no part of that sermon would bear the construction which Dr. Campbell put upon it; and that he had distorted the words which the Cardinal had not used of himself, but had put into the mouth of the Sovereign Pontiff in illustration of the Holy Father's attitude towards the Italian revolutionists, who sought to make him subject to them. The very words as they appear in the page referred to by Dr. Campbell, will be found in Father Whelan's paper on "The Civil Allegiance of Catholics." with this short statement of the treading public, prefacing it with this short statement so, that the discussion of the catholic Truth short statement so, that the civil and political life, the duty of Catholics is already defined by a whole code which enforces obedience for consciences aske. In the force so obedience for Catholic subjects to their civil rulers is a positive precept of religion. The rising against legitimate authority is positive precept of religion. The rising against legitimate authority is a positive precept of religion. The rising against legitimate authority is a positive precept of religion. The rising against legitimate authority is a positive precept of religion. The rising against legitimate authority is frobiden as the sin of rebellion.

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The rising against legitimate authority is positive precept of religion.

The rising against legitimate authority is frobiden as the sin of rebellion.

The roleid na stepsilical paginate authority is designed to the whole Christi the title, the volume and the page of the work in which, he said, his citation Hounced out, wiping her eyes, and tossing her head disdainfully at the judge, the lawyers, and the crowd, with tearful, shining eyes.

Annette, startled by this unexpected delight, could only look at her husband with tearful, shining eyes.

which was read on the 6th inst., at an open meeting of the Catholic Truth Society, and which we now offer to the reading public, prefacing it with this short statement so that the circum-stances which evoke it may be clearly

> Father Whelan desires us to repeat (what he said when reading the paper) that he has not designed the argument therein presented, but merely complied and condensed it, within the limits allotted to him, from standard writings on the subject, chiefly from those of the late Dr. Brownson, to which references are given in the foo

Ottawa, 20th December, 1892.

THE CIVIL ALLEGIANCE OF CATHOLICS "I have claimed no authority for myself; I have claimed it for Christianity." (Cardinai Manning: "Miscellanies," Vol. II; p. 242.)

Once upon a time, says a veracious Detroit chronicler, there had been a homicide in a saloon-rather an unusual place for a like tragedy-and one man was telling all about it, even to the minutest detail. He had seen it all, he said, and knew what he was talking about; and although every body had not implicit confidence in his statements, nobody cared to call him to account and make him show proof. Naturally this man would be a good witness, and at the examining trial he was put on the stand.

"What do you know about this affair?" asked the court.
"Nothin' yer honor," he replied so

romptly as to startle those who had heard his story.
"Didn't you," asked the surprised magistrate, "didn't you tell a number

of people you had seen it all?"
"Yes, yer honor." "Then how does it happen that you say here that you don't know anything

about it?" about it?

"Well, it's this way, yer honor," he said, with a knowing wink and a redeeming blush: "I was only a talkin' then, and now I'm a swearin'."

This distinction between "talking" and "swearing" was nicely drawn,

natured people as it would be possible to assemble on such a frolicsome occa-sion—were piously bidden to thank heaven that they were not as other men, Roman Catholics, unworthy of the privileges of citizenship. "I," said the preacher, with conscious pride, "I belong to a religion which

says we must reverence the chief magistrate. When a man states his religion contains nothing prejudicial to the State and asks our privileges, give them to him, but not whilst he belongs to a Church which binds him hand and foot." In support of this point, Dr. Campbell, we are told, quoted Cardinal Manning as follows: 'I acknowledge no civil power. I acknowledge no temporal prince. I claim to be chief ruler and dictator to the consciences of men, -of the prince

ber of parliament who legislates. And there, on these pretended pre-tentions of Cardinal Manning, Dr. Campbell rested his case against us, and was quite satisfied to let it rest. No one, of course, in that congregation would dream of disputing it, and as for outsiders, be it known to all men "Dr. Campbell has neither the time nor the desire to enter into a

who sits upon the throne, the peasant

who tills the soil, of the privacy of the domestic household, and the mem-

newspaper controversy."
You see what a stubborn and unsat isfactory witness he proves to be after all, when summoned before the high court of public opinion to show references for his alleged extract from Car-dinal Manning's works. "Oh, I was only a'talkin' then, you know." That was Guy Fawkes' day, and he had to

say something to stir up "the boys."

The worthy doctor, like his Detroit prototype, knows when and where to iraw the line between "talking" and swearing."

It is, however, but due to him to say that he had promised to redeem him self some day, in a lecture on Cardinal Manning.
"That's a valiant flea that dare eat

his breakfast on the lip of a lion."

Mr. Scott's letter in the Evening Journal of Friday last, has happily relieved me of the task of further exposing the unfair tactics of our latest pulpit assailant; and I am here to defend Cardinal Manning's statements, as we find them in his published works. and not as they are travestied for mis-

chief-breeding purposes.
First, let us take up "The Vatican Decrees in their bearing on Civil Allegiance," his complete and unanswerable reply to Mr. Gladstone's Ex postulation on the same subject in 1874 In Chap. 1, he says:

obeying any law. In all matters of ordinary civil and political life, the duty of Catholics is already defined by a whole code which enforces obedience for conscience sake. In the rare case of doubt, which may arise in times of religious persecution, political revolution, civil wars, or wars of succession, Catholic and non-1 atholic subjects are alike in thisthey are both compelled to choose their side. But the non Catholic subject has hardly law or judge to aid his conscience: the Catholic has both. He has the whole traditional moral law of Christendom, which has formed and perpetuated the civil and political order of the modern world, and he has a multitude of principles, maxims and precedents on which to form his own judgment. Finally, if he be unable to do so, he can seek for guidance from an authority which the whole Christian world once believed to be the highest judicial tribunal and the source of its civil order and stability. And is this to place his mental and moral freedom at the mercy of another? As much as and no more than we place ourselves 'at the mercy' of the Christian Church for our salvation. Let us take an example. It is certain by the natural and Divine law that every mean may defend himself, and that every people has the right of self-defence. On this, all defensive wars are justifiable. But if the sovereign levy war upon his people have they the right of self-defence? Beyond all doubt. But at what point may they take un arms? and what amount of oppression justifies recourse to resistance? For the non-Catholics there can only be these answers: 'He must go by the light of his own concainness of the contrymen, but he would not hold himself at liberty to take up arms unless the christian law centifies they are and to judge who are the wiser throws the judgment one more upon himself. The Catholic subject would use his own judgment, and the judgment of his countrymen, but he would not hold himself at liberty to take up arms unless the christian law centified the patter of his indignment. But fr

In a sermon on the Syllabus, a collection of intellectual errors condemned by Pius IX. during the first eighteen years of his Pontificate, Cardinal Manning clearly defines the correlative positions of the two great orders-the temporal and spiritual, the civil society and the Christian society of the world.
This sermon was preached six years prior to the appearance of Mr. Gladstone's pamphlet, and two years before the Vatican Council, and its publication is invaluable as showing that both and greatly to the witness' credit.

Now, as Captain Bunsby would say, "the bearings of this observation lays in the application on it."

tion is invaluable as showing that both the obligations and the conditions of civil allegiance were then held to be exactly the same as they are now, and

On a recent pyrotechnical anniversary, which was duly observed in a west-end thus proving the fallacy of Mr. Gladstone's contention that the Vatican decrees have made a change in the re-Presbyterian church, the congregation -a lot of as simple-minded and goodlations of Catholics to the civil power.

Treating of the last of the condemned errors included in the Syllabus, namely, that the Roman Pontiff, can, if he will, and ought therefore, to re concile himself, and to conform himself to liberalism, progress and modern civilization, the Cardinal thus defines these three terms:

"Liberalism means giving to another that which does not belong to ourselves. The truth of God, and the laws of God, and the rights of parents—these belong to no Gov-ernment; and to give them away is an im-view."

ernment; and to give them away is an inpiety."

"Progress means a departure from that
union of the natural order and of the natural
laws of states with the supernatural order
and law which the providence of God has ordained for the perfection of mankind."

"Modern civilization means the state of
political society which lays down as principles of rational liberty and social perfection, divorce, secular education, contradictions in matters of religion, and the absolute
renunciation of the supreme authority of the
Christian Church."

Then he continues:

Then he continues:

"Can it be wondered at that when the world, with great courtesy sometimes, with great superciliousness at other times, and great menace always, invites the Pontiff to reconcile himself to liberalism, progress and and modern civilization, he should say: 'No, I will not, and I cannot. Your progress means secular education: I maintain that education is intrinsically and necessarily Christian. You maintain that it is a good thing that men should think as they like, talk as they like, preach as they like and propagate what errors they please: I say that is sowing error broadcast over the world. You say I have no authority over the Christian world; that I am not the Vicar of the Good Shepherd; that I am not the supreme interpreter of the Christian faith: I am all these. You ask me to abdicate, to renounce my supreme authority. You tell me I ought to submit to the civil power; that I am the subject of the king of Italy, and from him I am to receive instructions as to the way I should exercise my supreme power. I say I am liberated from all civil subjection; that my Lord made me the subject of no one on earth, king or otherwise; that in His right I am sovereign. (It should be remembered that this was in ISSS, and Pius IX. was then defacto as well as de jure Pope King of Rome, and is supposed to be speaking of his civil princedom). I acknowledge no civil superior: I am the subject of no prince; and I claim more than this (and it is with this claim that we have specially to deal at present): I claim to be the supreme judge on earth, and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne—of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I an the sole last supreme judge on earth of what is right and wrong." (Sermons on Ecclesiastical Subjects, "Vol. III., pp. 96, 7, 8. See Appendix A.)

the Sovereign Pontiff as Vicar of Christ, or by institution of Christ, does not lie in the same order with the civil power. Cardinal Manning does not claim for the Pope civil jurisdiction outside of his own temporal dominions— the City of Rome and the Pontifical States. There the Pope is lawful king and has a right to demand the civil allegiance of of his subjects. (Appendix A.) The Papa power which is claimed over other princes and States is a spiritual jurisdiction in temporals. have a twofold relation: the one to a temporal end-terrestrial happiness the other to a spiritual end,—celestial and eternal beatitude. The Church has jurisdiction over them only under the latter relation; the State only under the former. Under their relation to the temporal end, the State has independent and supreme juris-diction, and is therefore independent and supreme in its own order. To make this plain—suppose the Canadian Government holds that it is for the temporal prosperity of the country that a railroad should be constructed from the capital to the Georgian Bay. Now if the Church had temporal jurisdiction, she could say to the State: "No, you shall construct a canal, not a railroad;"

The power which is here claimed for

tholies ich en or, "You shall construct neither;" but as the construction of either is not in itself contrary to the law of God, if the Church is assumed to have only a spiritual jurisdiction, she has nothing to say on the subject, and the State possessing in its own right the temporal power, may or may not authorize the construction of either a railroad or canal, or both, as it judges best for the public good. If we claimed temporal or civil jurisdiction for the Pope, we should hold that parliament ought to consult him on the question of authoriz ing or constructing the railroad; but as we claim for him only a spiritual jurisdiction in temporals we do no such

But suppose the Government authorizes a company to take the land owned by private individuals for their railroad, without either their consent CONTINUED ON SIXTH PAGE.



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