22, 1884.

ce has England in which it was eant that those —were a period SAINTS AND

al blood, there Al blood, there
i, there were
A multitude
e to Rome, and
i England and
ilial, and loving
first fervour of
hen. England hen. England and it was wonthe time when here was hardly a their history. re recorded, but long period of England and not fertile in ial devotion to up a conflict nner of Henry e other accom-onfessor was a to his own de-t on the throne ained by war-ne kingship by id his reign was

a political king.

of the land, not the king of the y was cherished ons after there ng EDWARD" these reasons me be held in ossessed a yet teration. What English nation?
by warfare; it was not by legiscuil of statesmen, t military dictaaction of one ptism—and one t was this that seven kingdoms this that gave to now bears. The harity, the unity me authority of ist—these made ect liberty is the imself, and the w of God Hun-hist go together, i the law which tei the Christian f said:

ad no existence iel. Modern re-ZED GREECE AND

that slavery was number of serfs re not allowed to their multitude ney should be-power. Liberty aristianity foun-from Christian an world. And ealths arise, the
ors were circumthe ruled were
athority. Such
istin and Cathogrows and lives
te by which it
te can preserve
te. In concluted his hearers to faith. One of y could do this tolic and Chrisand the life and the life and the life and one of the face of weat the other ne they went to many which had those centuries those centuries those centuries en east out and y that the light charity, and the more be poured leeple of England before the same may once more t. Edward.

recommending our readers. It youthful color, the hair soft and skin, and is alto-medy for all hair

iliff, &c., Belletith, &c., Belle-Dr. Chomas' Ec-cine I have ever ave used it for pulfs and cuts, e the best satis-is a nousefold , &c., and it is a it remove warts and applying it

le pain. Holloves the trouble. mount of pain is

Work. act at the same bowels, the kidring or caring in l satisfactory or Mrs. Smyley.

The following humorous ballad was very popular in Dublin some years ago, when the system of "Salva ion by soup " was all the rage. The origin of it was an odious and aggressive preslytising establishment existing in Kingstown, called the "Bird's nest," which was supported by a fanatical set, governed by Mrs. Smyley, of Union Square. The balled singer continued to sing it through the streets of "ublin particularly in Merrion Square till a healthy public opinion was formed, which shamed the fanatics:—

fanatics:—
Arrsh, Mrs. Magrath, did you hear the news?
But, of course, my jewel, you knew it;
The quality's going to save our sowls,
An' par us for lettin' them do it.
We msy curse and swear—the Devil may

we may rob, blaspheme, and be wicked; Sure they'll send us to Heaven, and pay out And give us a first-class ticket.

So come along to Merrion-square.
An' as sure as my name is Reilly
Each murderin' thief will get mutton and If he prays with Mrs. Smyley.

There's my son Bill got six months on the An' he'd steal the cross off a donkey;
But he's got a fine place—he's a "babe o

grace."
And he struts, a well dressed flunkey.
The most pious of all in the servants' hall,
He cribs the cold meat for his manomy;
He prays with my lady, and swears with my
lord, Baying. "I'm one of the elect, oh! damn So come along, &c.

There's Mrs. Magrane, when her man was stain
On the banks of the bould Crimea.
Gave her clergy up for the bit and the sup,
An' took to 1 wither's icea.
Her child she sold f r pairry gold—
To Kingstown he did go ma'am
From the mother's breast to the vulture'

nest; The robin will soon be a crow ma'am. So come along, &c. But sure 'twas hard times that druv us to

orimes—
Here we are with our clergy forsaken,
And damning our souls for penny rowls
And soup and hary bacou,
But Ned's comin' home-no more he'll roam
From poverty he'll raise us;
So we'l' bid adieu to the swaodling crew,
An' ould Smyley may go to b—z—s

So no more will I go to Merrion-square, And, so ure as my name is Reilly, The prayer I'll say to my dying day Is, Bad luck to you, Mrs. Smyley!

LADY BURDETT-COUTTS AND THE IRISH FISHERMEN.

Correspondence of the New York Sun. Here I am, writing to you from the chapel of the Rath, overlooking Baltimore harbor, with Carberry's hundred isles, chief among which are the large is ands of Innisherkin and Cape Clear. There was terrible suffering among the starving fish-orfolk of this large, desolate, and most picture que district during the years of the great famine, in 1846 and 1847. Thanks to the intelligent energy and priestly devotion of one man, the Rev. Charles Davis, and the disinterested generosity of one true-hearted woman, the Baroness Burdett-Couts, the situation is changed. Each of the two great islands of Innisherkin and Cape Clear has for resident priest a curate of Father Davis, so that they have on each island Sunday ser vices and a church of their own. Father Davis, when he came to Baltimore, in 1879, found the once flourishing borough town reduced to a few wretched tumbledown houses, the only decent and comfortable dwellings being those of the Protestant rector and his confrere of Youghal, who occasionally spends the summer here. The harbor, from the beginning of March till August, is frequented by large fleets of Scotch, Manx, and French fisher-men, who have hitherto had the monopoly large of the mackerel fi-bery in these waters. The native fishermen, possessing only small row-boats, could not venture far outside the harbor, and were thus unable to take any share in the deep-sea fishing They were compelled to look on helplessly year after year, while strangers and for-eigners bore off the treasures which are by right the possession of Irishmen. The herring and such other fish as could be caught in shallow waters were the only resources they had, together with the scanty crop of vegetables raised in the rare

It was generally believed and openly and industrial activity, Father Davis is asserted that the chronic state of abject ever watchful to provide new means and poverty and hopeless destitution prevail-ing among the populations of Skibbereen and this district was the result of Irish idleness, shiftlessness and stupidity Father Davis has forever and peremptorily given the lie to this blind, traditional projudice. He had often heard it tional projudice. He had often heard it took the first traditional projudice. affirmed dogmatically that the Irish are unwilling to work even whon remunerative work is affered them, and incapable Beacon, so that his brave fishermen cau of improving even when the utmost pains are taken to ameliorate their condition and their methods of labor. To be sure, the contrary was evident to all observers both in the United States and throughout the British colonies. Everywhere the Irish laborer had proved himself to be able to compete with the most intelligent and to rival the most successful. Still the majority of Englishmen and the dominant proprietory class in Ireland con-tinued to believe and to say that Irish destitution was the fruit of Irish sloth,

riftlessness, and improvidence.
Father Davis's immediate predecessor had applied to the Baroness Burdett-Courts, but without obtaining any favorable answer. The new pastor, thoroughly acquainted with what this lady's spontaneous generosity had done for the costermongers of London, felt sure that the daughter of Sir Francis Burdett would not close her ear nor steal her heart against an appeal properly made from the needlest district in Ireland. He wrote, inspired by priestly zeal and patriotic ardor.
Without delay came an answer bidding
him to write again and lay before Lady Burdett Coutts a detailed statement of his people's needs and of the remedial measures he judged to be most urgent. He did so, and forthwith Lady Burdett Coutts sent her confidential agent to Baltimore to confer with Father Davis, For three entire weeks the English gentheman, in every way worthy of the mission intrusted to him, stayed with the priest, verifying every assertion of his and approving every one of the remedies suggested. Upon his reporting, £3 000 was at once deposited in the bank of Skibbereen. This was soon afterwards increased to £6,000.

No interest was demanded. The fishermen were to receive loans, under the direction of Father Davis, and these were to be paid back in yearly instalments. The new boats with their equipments were new boats with their equipments were thus to become the property of the fishermen. So, at length, after many centuries of heart sickening discouragement these brave men obtained the means of laboring for themselves and by well-requited labor of lifting themselves up from poverty and all its degrading influences! The men clubbed together and joyously accepted the conditions sent them, they believed.

the conditions sent them, they believed, by God's merciful providence. How well they have profited by this golden opportunity, the following facts will tell better than the most ornate narration.

The boats are constructed in the Isle of Man on the best world.

Man on the best models, of the very best materials, and cost, each, from £500 to £700. A Manx crew, in the beginning, brought these large craft to Baltimore and taught the islanders how to manage them. They proved themselves to be apt scholars. Irish intellect, enthusiasm, and courage soon made of every schooner's crew ac-complished sailors and most successful soon made of every schooner's crew ac complished sailors and most successful fishermen. They had now a chance to prove, in their own native waters, that they could do better than Manxmen, Scotchmen or Frenchmen, and they proved it speedily and triumphantly. In 1879 there were but four boats in this district belonging to native fishermen that were in any way fit for deep sea fishing. Now there are forty two boats of thirty tons and upward of an aggregate value of £20,000 or £100,000. The owners have £20,000 or £100,000. The owners have nobly and scrupulously paid back the money loaned, by yearly instalments, and there is in every fisherman's home in Baltimore and the islands independence, comfort, competence—all the blessings which are the fruit of labor, when the tiller is good and thus are not display to the second of the second teiler is a good and true man, and when his time and his labor and his implements

are his own. Father Davis related to us one incident which vividly paints the revulsions of feeling wrought in these good souls by the unhoped for chance of becoming the proprietors of such large craft. Two stout-hearted fellows had worked for the priest from time to time at one job or another. They saw with a kind of envy the rising prosperity of their neighbors. But such was their own poverty, and so crowded was the labor market in Baltimore, that they could only support wives and children by doing such chores as chance offered them. Father Davis seeing how willing to work and rise in the world they would like a boat of their own." The poor fellows did not answer, for they did not think he had seriously put the question. "Would you really, boys," he again said, "like to have such a boat your-

selves?"
"Ah, your Reverence, do not be laughing at us; only give us a chance," was the

answer.
"Indeed I will, my brave fellows," the good priest replied. "I'll get you a boat."
The promise was made good without a moment's delay. When their boat at length was brought to Baltimore and hauled upon the beach to receive its complement of gear, Father Davis went down to present it to its proprietors. They could not believe their eyes. They would walk round and round the pretty craft, and stop in silence to look at it, as if asking themselves if this were a dream, a de

Indeed, this is the very question which the inhabitants of this district ask themselves as they see, each spring and sum-mer, the fleet of stout boats which come mer, the fleet of stort boats which come into their harbor daily, manned and owned by their brethren, laden with the treasures of the deep. They cannot believe their eyes as they see, under the fatherly hand of their priest, Baltimore rising from its ruins—commerce, prosperity, education revisiting these shores so long desolate and seemingly forsaken of God and man. Besides the mackerel fishing in which

Besides the mackerel fishing in which the Baltimoreans now outstrip all rivals, the pitchard has lately become another the privilege of cultivating these patches they had to pay high rents to the owners of the soil. Yet they are a noble race, these islanders and Baltimoreans, eager to profit by every opportunity to improve their own social condition.

It was generally believed and openly large and openly and captured that the chronic state of abject.

Besides the mackerel fishing in which the Baltimoreans now outstrip all rivals, the pitchard has lately become another acounter. This fish, rich and oily, is unpalatable to Irishmen; but when salted, packed and carefully but when salted, packed and carefully the social condition.

Besides the mackerel fishing in which the Baltimoreans now outstrip all rivals, the pitchard has lately become another acounter This fish, rich and oily, is unpalatable to Irishmen; but when salted, packed and carefully its people gone. It very much resembles the whited sepulchers to which our Lord in his anger likened the Pharisecs.

THE HABIT DOES NOT MAKE THE appliances. He has obtained the building of a new pier in Baltimore harbor, and of run into the harbor at all hours of the darkest night.

Error Contrasted With Truth.

We notice that they (Protestants) are discussing the necessity of a separate Courch for Africans. Weil, if that is so, why not a separate

heaven? It is the glory of the Roman Catholic Church that it includes people of every race on earth, and does not make a separ-

the blood, stimulates the vita functions, and restores the health and strength: No one whose blood is impure can feel There is a weary, languid feeling, and often a sense of discouragement and despondency. Persons having this feeling should take Ayer's Sarsaparilla to

PROTESTANT DECAY.

Catholic Review.

Long ago Macaulay called attention to the striking fact that the line marked out by Protestantism at the outbreak of the by Protestantism at the outbreak v. Reformation, or as soon at least as it had Reformation, or as soon at least as it had made its footing, was never changed. Protestantism did not advance beyond its original limits. As a revolt it succeeded As a missionary movement it has failed. While holding the territory that it origin ally seized, it has made no converts, but has rested, so to say, on its arms.

More recently the new Macaulay, James Anthony Froude, in considering the same subject and investigating it, is alarmed at what he calls "the Revival of Romanism in that very territory which was given over to Protestantism. In the over to Frotestatism. In the chief strongholds of Protestatism he found the Catholic foe at home. In England, North Germany, in the United States, Catholics were to be found by millions, worshipping, teaching, learning, preaching, going ahead even of the progress of the countries, and converting multitudes on the right hand and the left as they followed their way of energetic and peaceful triumph. Mr. Froude was astonished and alarmed; and, beting the Catholic Church with a standard of bating the Catholic Church with a strange fierce hatred, he sought a reason why Catholicism should advance, while Protes tantism, which was in possession and in power, should constantly recede before it. The question is worthy of sober con-templation by all earnest men. Mr

Froude suggests various explanations, the gist of the main explanation being this: The heart of man craves for truth, and the worship of a supreme Being; it craves for certitude, not for incertitude, most of all in matters of faith and worship; this certitude, this satisfaction, if Protestantism were at any time able to give, it has lost the secret. He then proceeds to lash the English Church for its lassitude and contradictions, and Protestant teachers generally for having fallen away from zeal and knowledge and what he considered their earlier, simpler, and sturdier ways. But into this we need not follow him.

Surely if Protestantism should be strong anywhere it ought to be in Germany where it originated, whence it spread, an where, in the northern parts at least, it has remained in possession and power to this day. The original Lutheranism is still the State religion of Prussia, the central power of the German Empire, of which Berlin is the capital. Time and again, on the testimony of Protestant doctors and the Protestant press, have we called attention to the rapid development of German Protestantism into infidelity, and of the hopeless lethargy into which such Protes tantism as still exists there has sunk Here again comes a renewal of the sad story of a dead faith and lifeless Church. of a dead faith and fifeless Courch. "At the Copenhagen Conference of the Evan gelical Alliance," says the Baptist Weekly, "among other topics that of religious in-differentism was discussed," and with this

"The picture Dr. Christleib presented of Germany was appalling. In Berlin with a population of 1,000,000, only 20,000, or two per cent., attended public worship. In Hamburg, with near 400,000 people, only 5,000 attended. In certain districts of North Germany there were suicides at the rate of thirty to forty a week. The state of things in the rural districts was also bad. The working classes were so hard pressed during the week, and had to work at such small wages, that they thought they were bound to labor on the Lord's Day in order to increase their income. The study of infidel books he come. The study of infidel books he represented as very common. In London it is said that over 1,000,000 out of its 4,000,000 never attend church. In Glassian in the common of the comm worship. It is probable that New York and other American cities would show figures which indicate a like indifference."

Could there be a more lamentable confession of utter decay? And yet worthy people in England and the United States, though scarcely in Germany, contribute vast sums of money annually to send misvast sums of money annually to send missionaries to convert Catholic peoples to Protestantism! Protestantism, save as a political agency, is moribund; its churches are empty; its people gone. It very much resembles the whited sepulchres to which our Lord in his anger likened the Pharisees.

NUN.

SOME CONSIDERATIONS FOR GIRLS WHO IM-AGINE THEY HAVE A VOCATION.

The religious life is not an easy one. Men or women who become religious because they have grown tired of the world, or because they think that in a convent, or a monastery, they can have that ease and peace which in vain they sought for in a life amongst seculars, will find to their Church that it includes people of every race on earth, and does not make a separate communion for any race or condition of humanity.—N. Y. San.

French Grape Brandy, distilled Extract of Water Pepper or Smart-Weed, Jamaica Ginger and Camphor Water, as combined in Dr. Pierce's Compound Extract of Smart Weed, is the best possible remedy for colic, cholera morbus, diarrhow, dysentery or bloody flux; also, to break up colds, fevers, and inflammatory attacks. 50 ets. Keep it on hand Good for man or beast.

Ayer's Sarsaparilla thoroughly cleanses the blood, stimulates the vita functions, and restores the health and strength. should be prepared to not look for per-fection anywhere outside of Heaven. The fection anywhere outside of Heaven. The vows which she will be obliged to make are of a peculiar nature, and in a certain sense they deprive her of rights which the majority of young ladies look upon as God-given. She will be obliged to be obedient, and obedient not in the ordinary sense, but obedient as the rules of the community direct, and if yoke of father or worther was irksome to have the community direct, and if yoke of father or worther was irksome to have the community direct, and if yoke of father or worther was irksome to have the community direct, and if yoke of father or worther was irksome to be a community direct, and if yoke of father or worther was irksome to be a community direct, and if yoke of father or worther was irksome to be a community direct, and now lam completely covered. It mother was inksome, too inksome to bear, she may at once conclude that it is safer for her to stay in the world. If to go to Mass on Sundays was a task, she had bet-

made heavier. If negligent in daily prayer, she had better remain where her rules of life would not make that negli-gence criminal. The vocation to the reli-gious life, generally speaking, makes it-self felt in a natural aptitude to live according to the spirit of religious rule, and therefore it is safe to say that the careless

ter stay where that task would not be

young lady, the girl who feels it a burden to obey father or mother, or who is too lazy to do the work assigned her at home, lacks even the natural inclinations to the religious life. What is natural cannot entirely be laid aside, and the training of the novitiate can only help to develop that goodness of heart and general sweetness of disposition which had their existence long before the step towards the conven-

tual life was taken.
Young men and women who think they
have a calling to the religious state should not be in too great a burry. Some are so foolish as to feel that after they had once entered, it would be a kind of disgrace to back out, and thus remain, entering manently a life to which they feel are not suited, and a life in which they feel they cannot be happy. If they are good, it is no disgrace not to have a reli gious vocation, but they can do far more good in the world as good and respected people than they could in a life, whose whole duty they may perform, but perform it with the thought that they had

made a sad mistake.

If people who should understand, would but put the blame where it belongs, when they read of, or hear of any one who be-came a religious and left the life because of its defects, the defects complained of could easily be traced to a want of proper dispositions on the part of the grumbler, or to the too previous desire that the dis satisfied one had to lead a lazy and indolent life.

A state of life should be selected with the greatest care and only after a long time of thought and prayer, and even then only under the guidance or direction of those who are experienced and pious -Lake Shore Visitor.

RESTITUTION.

HOW CONFESSION BRINGS IT ABOUT.

Messrs. Davidson & Crichton, of this city, dry goods merchants, last week re-ceived a letter from a Roman Catholic clergyman of Charlottetown, P. E. I., enclosing \$895 as restitution. The amount of which they had defrauded, and the person who had so defrauded them desired to make restitu-tion and took this method of doing so.—

Halifax New Era, July 29.
This reminds us of the following, told

by Mgr. Segur :In June, 1858, I was constantly meeting at Paris, a very worthy man named Francis Atger; he was about forty-five years of age, and had exercised for twenty years the profession of a Protestant pas tor. He had been for some time pastor at Pont-de-Monvert in the Cevennes. He was a clever man, upright and honorable, and sincerely religious. For a long time his different colleagues had been in the habit of laughing at his sympathy for Catholic institutions, and had given him

the name of the canon.

This poor man first wrote to me, and afterwards spoke openly to me, of his great uncertainty with regard to the truth, and of his growing antipathy to the doctrinal anarchy of the various Protest-ant sects; and in the end he did not fail to recognize the only way which leads through truth to life. "My decision is made;—I am a Catholic," he said, when leaving ne. "I am going to arrange my family affairs, and then I will return with my two sons and my poor wife, if she will

consent to follow me,"

He was never able to return; first his affairs, and afterwards his health de-tained him in the mountains, where he died some months ago. Notwithstanding the violent opposition which pursued him even up to his last moments, he was

our discussions and confidential talks, the two following incidents which had hap-pened to him to prove to him the religious excellence of confession:—
'Years ago," he said, "I was engaged in

a mission, and was riding to a little town at which I was to preach. I carried behind me at the horse's saddle a small portmanteau, which contained among to other things, a rather large sum of money—more than seven hundred france. Some clever thief, by cutting the straps of this portmanteau, contrived to rob me with such dexterity that I have never been able to discover where or how it was done. A singular idea instantly presented m a life amongst seculars, will had to their great surprise and annoyance, that they have made a great mistake. The young girl, who thinks the life of a Sister is one of inactivity and lazy comfort, will find to her regret that she will be obliged to do for strangers, what perhaps she often refused to do for those, to obey whem nature should have made it pleasant. In all large mistingtons much hard work is to for building upon a wild probability, and all large institutions much hard work is to be done. The care of the orphan connot be undertaken, without the washing of A few weeks after the Paschal season,

From Death's Door.

FROM THE PRESIDENT

OF BAYLOR UNIVERSITY.

"Independence, Texas, Sept. 26, 1882.

Ayer's Hair Vigor

Has been used in my household for three

1st. To prevent falling out of the hair, 2d. To prevent too rapid change of color.

3d. As a dressing. It has given entire satisfaction in every instance. Yours respectfully,
WM. CAREY CRANE."

AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores gray hair to its original color prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and is, at the same time, a very superior and desirable dressing. PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

Sold by all Druggists.

YOUNG LADLES ACADEMY,
CONDUCTED BY THE LADLES OF THE
SACRED HEART LONDON, ONT.
Locality unrivalled for healthiness offering peculiar advantages to pupils even of delicate constitutions. All bracing, water pure and food wholesome, Extensive grounds afford every facility for the enloyment of invigorating exercise. System of education thorough and practical, Educational advantages unsurpassed.

Fremch is taught, free of charge, not only in class, but practically by conversation.

The Liberary reunious are held monthly, Yocal and instrumental Music form a prominent feature. Musical Solrees take place weekly, elevating taste, lesting improvement and ensurin self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and seconomy, with refinement of manner.

Terms to a 11th ed difficulty of the times, without imp iring the select character of the Institution.

For further particulars apply to the Super-Institution.

For further particulars apply to the Superor, or any Priest of the Diocese.

CONVENT OF OUR LADY OF U.S.V. ENT. OF OUR LADY OF U.S.V. Sarnia, Ont.—This institution offers every advantage to young ladies who wish to receive a solid, useful and reflect education. Per icuiar attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. Ist. Board and futtion per annum, \$100. For further particulars apply to Mother Suprision, Box 303

For the particulars apply to Mother Superior Strong Box 303

S.T. MAR I'S ACADEMY, WINDSOR, Ontakto-This Institution is pleasant. Since and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches Terms (payable per session in advance) in Canadian currency: Board and uittion in French and English, per annun, \$100; German free of charge; Music and use of Piano, \$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$20. For further particulars address:—Mother Superior.

WERSULINE ACADEMY, CHATSUPERIOR.

WERSULINE ACADEMY.

WERSUL

A SSUMPTION COLLEGE, SAND-Classical and Commercial Courses Terms (including all ordinary expenses), Canada money, \$150 per annum For full particulars apply to Rev. Denis O'Connor, President.

Macetings.

RISH BENEVOLENT SOCIETY This DEN A Other to the regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 12th Inst., at their rooms, Masonic Femple, at 7.30. All members are requested to be present. C. A. SIPPI, President.

[VATIOLIC MUTUAL BENEFIT AT HOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of Londop Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour c / 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. ALEX. WILSON, Pres., C. HEVEY, Rec. Sec.

Professional.

ELECTROPATHIC INSTITUTE D 32) Dundas street. London, Ontario, for the treatment of Nervous and Chronic Dis-cases. I. G. Wilsson, Electropathic and Hygienic Physician.

M'DONALD & DAVIS, SURGEON Dentists, Office: - Dundas Street, 8 doorseast of Richmond street, London, Ont. DR. WOODRUFF. OFFICE— Post Office. Sk.ly J. BLAKE, BARRISTER, SO licitor, etc. Office-Carling's Block, London.

C. MCCANN, SOLICITOR, ETC. 78 Dundas Street west. Money to loan

SAFETY KETTLE AND STEAMER

ō

PRIZE MONTREA

THE ONLY PERFECT COOKING VESSEL.

No Scalded Hands. No Cloth needed to pro-tect them.

THE COVER IS LOCKED, NO HOUSEKEEPER CAN AFFORD TO BE WITHOUT IT,

We want one good Agent in every county n Canada to sell our goods. Send stamp for J. P. TANSEY,



COMPRESELLA

WASHING CLAPCUAD

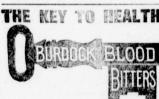
has be cold. Nikes
virilly a Virille.
Will but inter each
ing. Sixes seen and
ing. Sixes with Nonsuch than
could be done all day
in the ordinary way.
Gives waite goods a

Manufactured by

THE MERCHANTS' COM'Y, LONDON, ONTARIO.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S IN-DUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamin Organs after most rigid examinations and ALWAYS FOUND BEST, a ORGANS



Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting secretions; at the same time Correcting
Acidity of the Stomach, curing Biliousness, Dyspepsia. Headaches, Dizziness, Heartburn. Constipation,
Dryness of the Skin. Dropsy. Dimness of Vision. Jaundice. Salt Rheum,
Erysipeles, Scrofula. Fluttering of the Heart, Nervousness and General
Debility; all these and many other similar Complaints yield to the of BURDOCK BLOOD BITTERS.

Sample Bottles 10c; Regular size \$1.

For sale by all dealers. MILBURN & CO., Proprietor

EVANS BRUTHERS PIANO

Manufacturers. DUNDAS STREET,

We are now manufacturing Pia...os, with the very latest Improvements Having had many years experience at Planoforte making, is conclusive evidence that we know how on make a first class Plano. Svery Plano guaranteed for five years. Buy an EVANS BROS. Plano. Remember the place Nitschke Block, Dundas St., LONDON, ONT.



Cures Dizziness, Loss of Appetite, Indigestion, Biliousness, Dyspepsia, Jaundice, Affections of the Liver and Kidneys, Pimples, Blotches, Boils, Humors, Salt Rheum, Scrofula, Erysipetas, and all diseases arising from Impure Blood, Deranged Stomach, or irregular action of the Bowels. Deranged Stomach, or irregular action of the Bowels.

HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & OINTMEN

THE PILLS

Purify the Blood, correct all Disorders o. the
LIVER. STOMACH, KIDNEYS AND BOWELS,
They invigorate and restore to health Debilitated Constitutions, and are invaluable
in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers.

It is famous for Gout and Rheumatism.

FOR SORE THROATS, BRONCHITIS COUGHS,

Colds, Glandular Swellings and all Skin Diseases it has no rival; and for con tracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment,
78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON,
and are sold at 1s. 1\(\frac{1}{2}\)d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each Box or Pot, and may
be had of all Medicine Vendors throughout the World.

Purchasers should look to the Label on the Pots and Boxes. If the address is not
533, Oxford Street London, they are spurious.