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St. Columba and the Bird.

One morning on Iona's sea-beat shore, Turned to the land he might behold no more, Stood God's high saint, Columba; at his feet On jagged rocks the hoarse white breakers Far out on the wild sea the rough waves rolled.
With thundering roar, as when the great
bell tolled;
But not on sea or storms his thoughts were
then.
Nor his high task to preach God's name to men; For at his feet, wet with the chill, sait spray, A little bird from Emerald Erin lay, Kindiy he took it in his breast to warm, And prayed heaven's Monarch to allay the

with tender care nine weeks he kept that bird.
Till May's warm gales the draighnan's white spray stirred.
Then forth he cast it on an eastern gale, with prayers for safety to green Innisfall; and thus he charged it on its homeward fight.

nacht o' mo chroidhe go thir na'n That I may view with mortal eyes no more, A blessing to the people brave and good, To every streamlet, mountain, well and wood. To the sweet flowers that through the green fields grow.

fields grow,
To the deep rivers dreaded by our foe,
To sheep and steeds and mild sweet milking Cead mille failthe from this heart of mine."
Then swift she flew from Alba's rock-bound And faithful bore the message of her host; And countless blessings o'er the land like Were shed from heaven—and all the people

Knew That God's high saint, tho' exiled far away, For Erin prayed, as still her exiles pray.

"Bear a blessing from my heart to the land or gold,

IRELAND AND THE HOLY FATHER. The Enemies of Ireland and the National Party.

The following pastoral letter from his Lordship the Most Rev. Dr. Nulty was read at all the Masses in all the chapels throughout the diocese of Meath on Sun-TO THE CLERGY AND LAITY OF THE DIOCESE

TO THE CLERGY AND LAITY OF THE DIOCESE OF MEATH.

DEARLY BELOVED BRETHREN,—Before this letter reaches you, or can be read to you, I will be far away on my journey to Rome. Indeed it was only at the last moment that it occurred to me to write it at all. . . . I think I see the strongest reasons for anticipating from the conferences of the Irish bishops with the authorities at Rome large and exceptionally beneficial results for our country as well as for our religion. The obligations and duties which Irishmen owe to the Holy See have of late been a little unsettled and thrown into a state of painful uncerand thrown into a state of painful uncer-tainty, in which they would seem appar-ently to clash with the fulfilment of the ently to clash with the fulfilment of the duties we owe to our country. One of the results of these Roman conferences will be to ascertain, to define and settle with clearness, precision, and certainty all that the Holy See expects from us; and to prove that it demands nothing which is not well calculated to foster and promote the growth and development of loyalty the growth and development of loyalty and love to our country. No nation on this earth ever yielded to the Holy See a this earth ever yielded to the Holy See a larger, a more generous, or a more self-sacrificing obedience, and in terribly trying ordeals in which our loyalty was very severely tested. Our allegiance to the Chair of Peter has for more than three centuries been written, and is still recorded in letters of blood, and has won for us the admiration and esteem of the whole Christian world. Foreign ecclesiastical writers during these centuries of persecution used to occupy themselves in making subtle and impossible hypotheses over which they wasted a deal of idle and useless speculation. They used to ask

COULD THE POPE TAKE ONE SIDE on any important question, whilst the

the Pope of necessity imply apostacy from the Church and forfeiture of her commun-ion? But the actual behavior of the Cath-olic Church, in the death-struggle in which she was then engaged in this island, could have easily enlightened these theorists. The Irish Catholic nation and the heretical pation that coppessed and parsecuted it The Irish Catholic nation and the heretical nation that oppressed and persecuted it never thought of such subtleties; neither of them ever doubted that wherever the Pope was there of necessity should the Church be along with him. It seemed self-evident to both that treachery to the Pope and apostacy from the Church meant one and the same thing. To abjure therefore the authority of the Pope was practically an act of open revolt and rebellion against the Church, and of complete and final separation from her. The simple, the practical, and the fundamental issue that divided them, and on which the herethe practical, and the fundamental issue that divided them, and on which the heretical nation insisted, was to renounce the authority of the Pope, and to acknowledge the spiritual supremacy of the Queen or King of England. It required no more. This was the issue aubmitted 300 years ago to Dr. Walshe, who, like myself was This was the issue submitted 300 years ago to Dr. Walshe, who, like myself, was a parish priest of Trim before he became Bishop of Meath. And we see the answer he gave to it in the eighteen years he spent immured in a dungeon in Dublin Castle; in the wounds worn into the very bone in his hands and feet by the manacles that bound him; in the adventures of his subsequent escape and finally, in his his subsequent escape, and finally, in his death as an exile in a foreign land.

we Lost Everything we possessed on this earth save the precious jewel of the faith, exactly the very thing which above all others they longed and labored most to wrest from us. And yet all the time we never once wavered or vacillated in our loyalty or allegiance to the See of Peter. Our sufferings only served to invigorate and to confirm our faith; and, what was if possible more important still, to elevate, to strengthen and consolidate the religious feelings, sympathies, and affections in which faith itself is ultimately rooted, and from which it derives all its merit and value. The larger, the severer, the more painful the sacrifices exacted from us for our faith in the prerogatives and supremacy of Peter, the dearer, the tenderer, and the better beloved by us became the divine doctrinal truths for which we bled and suffered. The perfection of a nation's faith and its preservation, too, are influenced immensely by the religious feelings, sympathies, and affectionate leanings which it cherishes for the Holy See. A nation's faith, like the faith of the individual, is fostered, nourished, and atimulated into the fulness of maturity and perfection, principally by the feelings and sympathies from which it first sprang, and for which it must always grow. . . To extinguish therefore the faith of a nation you it must always grow. . . To extinguish therefore the faith of a nation you must first exterpate and
TEAR OUT OF THE NATION'S HEART ALL

must first exterpate and
TEAR OUT OF THE NATION'S HEART ALL
THE RELIGIOUS SYMPATHIES
and feelings that nourish and preserve it.
In the fierce and terribly persistent efforts
made to wrest its faith from the Irish
nation by brute force and bloodshed, it
must be admitted that the enemy assailed
us exactly on the side on which the
national character was strongest, in fact,
on which our faith was invincible. But
though ignominiously vanquished, he has
managed to acquire from his very defeats
and failure dangerous and formidable experfence. For if there be an undoubtedly
strong side to our national character,
there is an undoubtedly weak side of it
too, and it is against this he now threatens
to direct his vast and terrible energies.
Let us consider the situation carefully,
especially its most disagreeable features.
It would be nothing less than dangerous
self-deception to question the fact that we
Irishmen are naturally haughty and excessively sensitive. We are awfully impressionable to insult, contempt, and
scorn. A sneer, an affront, a well-barbed
sarcasm sinks into the very depths of our
souls, and at once begins to fester and ferment there. We foster it, we nourish it,
and brood over it, till it has not only soured
and spoiled our feelings, but until it has
to some extent infuriated them. Smarting and writhing under the anguish of
wounded or lacerated feelings, we surrender ourselves up to feelings of aversion, of abhorrence and hatred; and we
look out impatiently for opportunities
for retaliation and vengeance. It is very
hard for the Christian feelings of charity,
mercy, and forgiveness of injuries, to make
head against paroxysms of passion which
sometimes deprive us of the full use of
reason, and which render us partially
delirious and demented. Except under
the influence of such violent bursts of indignant feeling
AN IRISHMAN NEVER HAS AND NEVER CAN
RENOUNCE HIS FAITH;
whilst the number of those who to avenge
an affront or to retaliate on an enemy.

severely tested. Our allegiance to the Chair of Peter has for more than three centuries been written, and is still recorded in letters of blood, and has won for us the admiration and esteem of the whole Christian world. Foreign ecclesiastical writers during these centuries of persecution used to occupy themselves in making subtle and impossible hypotheses over which they wasted a deal of idle and useless speculation. They used to ask COULD THE POPE TAKE ONE SIDE on any important question, whilst the Church act independently of the Pope? Did treachery and disloyalty to the Pope of necessity imply apostacy from the Church and forfeiture of her commun. ted that family became afterwards an illustrious penitent, and publicly apologized before the Grand Jury at Trim for the scandal he had given, and did all in his power ever after to atone for it. In spite, however, of all his efforts his descendants followed him in his apostacy, but not in his repentance, and the family continues bigotedly anti-Catholic to the present day. Bearing in mind, then, how vastly and vitally the faith of a nation is influenced and affected by its religious feelings and sympathies on the one hand, and the excessive and dangerous sensitiveness of our national character on the other, I confess that, for some time past, I could not help feeling uncomfortable misgivings for the future of our ancient national Church. The lessons taught by the experience of several years past plainly show that, in the present excited and suspicious state of public feeling, grave and dangerous complications and misunderstandings might at any moment crop up between the Irish nation and the Holy See, and no one could calculate or fix a limit to the deplorable consequences that might result from them. And enemies would never at any time be wanting who would labour might and main to widen the breaches, and aggravate the misunderstandings that would then arise. In the excitement inseparable from such controversies, it would be easy to persuade a jealous and credulous race likejours that

THE POPE HAD ACTED ON ERRONBOUS, PREJULICED, OR NORS-BEINED HYBORMATION.

WIES OCCURRELL PRESENTED HYBORMATION.

Considering how desperabely bent then
at the bar of the House of Commons as
the first elected Catholic representative of
Clarry, the same issue exactly was again
alumitted to him. As a preliminary conditions for taking his seat he was required
to swear that "the Pope hath not, not
ought to have, any jurisdiction or authority in the realm of England." His anaver
was, that the first of these statements as a
matter of fact he knew to be false; and
that as a Catholic he believed, and was
bound to believe, that the second of the
mournful interval from Dr. Walshe was
nournful interval from Dr. Walshe with
O'Connell, in defence of this great issue
and in testimony of the divine authority
of Feter, depths of frightful surfaring were
of Feter, depths of frightful surfaring were
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of Feter, depths of frightful surfaring were
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of not worked the pope dark only the
and on the state of the service of the state of the service of the
statements was false also. In the long and
mournful interval from Dr. Walshe to
O'Connell, in defence of this great issue
and in testimony of the divine authority
of Feter, depths of frightful surfaring were
of atomatic of the state of th THE POPE HAD ACTED ON ERRONBOUS, PRE-THE POPE HAD ACTED ON ERRONBOUS, PRE-JUIDCED, OR ONE-SIDED INFORMATION.
Considering how desperately bent the nation always seems to be to secure all the social and political ameliorations of its conditions that are within its grasp, a fatal misconception of this kind would be quite enough to drive it into an attitude of dogged and sullen disobedience. The consequence that might then follow. God

they confiscated our estates, they demolished our homes, extinguished our hearths, and drove us mercilessly as belpless impoverished exiles into every land under heaven.

WE LOST EVERYTHING WE POSSESSED on this earth save the precious jewel of the faith, exactly the very thing which above all others they longed and labored most to wrest from us. And yet all the time we never once wavered or vacillated in our lovality or allegiance to the See of Peter.

The Church in a paroxysm of passion, either in retaliation for some imaginary interference with their political freedom, other heavily assumed had been offered to them by the Holy See. But to go dangerous matter is now, fortunately, wholly unnecessary. The enlightened, the experienced and far-seeing wisdom of LEO XIII. IN SUMMONING THE IRISH BISHOPS TO ROME

the experienced and far-seeing wisdom of LEO XIII. IN SUMMONING THE IRISH BISHOPS TO ROME has rescued the nation's faith from the grave and serious dangers that constantly threatened it, and has relieved ourselves even from the apprehension of these dangers ever again recurring. By citing "the representatives of the various shades of opinion in the Irish spiscopate," he has shown his determination to ascertain with precision and certainty the intrinsic merits of the questions on which they may be divided; and he has chosen the simplest, the easiest, and most infallible method possible for ascertaining the truth, not only on those questions, but on every diputed question of fact or of doctrine that can ever possibly arise. He has shown, too, that he has totally discarded the dublour, the suspicious, the prejudiced, and misleading channels through which information on Irish public questions may hitherto have possibly reached him. Henceforth he is determined to believe nothing of us except what we tell him ourselves through the bishops that will represent us. Of his own proper accord, and without a suggestion from any quarter, he has chosen the readiest and the most effective method possible, for ascertaining the whole truth on every Irish question with clearness, precision, and infallible certainty. The IRISH BISHOPS WILL NOT AND CANNOT EVER CONSPIRE TO DECEIVE THE HOLY FATHER, or to misrepresent their countrymen.

precision, and infallible certainty. The IRISH BISHOPS WILL NOT AND CANNOT EVER CONSPIRE TO DECEIVE THE HOLY FATHER, or to misrepresent their countrymen. They will tell him the whole truth, even when it may be disagreeable to themselves or distasteful to the feelings of their countrymen. They go before him, this time at any rate, substantially united and agreed on every question, even in the slippery and dangerous region of politics. The fact of having unanimously entrusted the educational interests of the nation to the advocacy and protection of the Irish parliamentary party, provesthat no essential difference of opinion divides them on any question. To rescue the nation's faith, then, from the grave and serious dangers that threatened it is the first great public benefit here conferred on us by Leo XIII. To introduce and establish a new principle of ecclesiastical policy which surrounds that faith with impregnable bulwarks; that guarantees its immunity from all possible dangers in the future, is the second; to lift up a mountain-weight of anxiety and apprehension from the heart of the nation is the third. These, then, are some of the grounds on which I respectfully appeal to the faithful of this diocese, to give practical proof of their gratitude and affection to our noble Pontiff, by contributing generously, according to their means, to the quinquennial ing to their means, to the quinquennial collection now announced for him. If I collection now announced for him. If I am not grievously deceived in you—and I am sure I am not—I need not add another word to secure a brilliant success for this collection. I shall feel great pleasure in presenting personally your combined offerings to the Holy Father, and in bringing back to you his Apostolic Benediction. The contributions from each parish and the principal subscribers in each will be publicly acknowledged in the metropolitan and provincial Catholic newspapers. In conclusion, I fondly indulge papers. In conclusion, I fondly indulge the hope that the faithful throughout the the hope that the faithful throughout the diocese will occasionally offer up a fervent prayer for my spiritual welfare and success during my absence. The peace of our Lord Jesus Christ be with you all. +THOMAS NULTY.

Mullingar, April 6, 1885.

A Dangerous Case.

A Dangerous Case.

• • Rochester, June 1, 1882. "Ten
Years ago I was attacked with the most
Intense and deathly pains in my back and

—Kidneys. to my brain!
"Which made me delirious!

"From agony.
"It took three men to hold me on my

bed at times!
"The Doctors tried in vain to relieve me, but to no purpose.

Morphine and other opiales!

"Had no effect!

"After two months I was given up to

"After two months I was given up to die!

"When my wife heard a neighbor tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at worz as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again and after several weeks, they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I poohed at him, but he was so earnest I was induced to use them again.

In less than four weeks I threw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had

been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used. J. J. BERK, Ex-Supervisor.

MISTAKES OF MODERN INFIDELS.

OPINIONS OF EMINENT DIVINES.

Bishop's Room
Toronto, April 14th, 1885.
Reverend and Dear Sir,— \* \* \* I
shall hope to write you again, and I have
no doubt favorably, when I shall have
had the opportunity of studying your
arguments. For the present I will only
say that a debt of deep gratitude is due
to you from all bodies of Christians tor
coming forward to devote your powers
and learning to the defence of that sacred
Revealed Truth of our common salvation
which is more precious than the dogmas
on which we may differ. Faithfully yours,
ARTHUR TORONTO.

(Rt. Rev. Bishop Sweatman, Church of England.)

To Rev. George R. Northgraves, Priest, Parkhill.

Parkhill.

Diocese of Michigan.

Detroit, Thursday of Holy Week, 1885.
Rev. G. R. Northgraves, Parkhill, Ont.:

My Dear Sir,—From such examination as I have been able to give the copy of "The Mistakes of Modern Infidels," which you have kindly placed in my hands, I am glad to say that your work impresses me as being learned, candid and able, and I am quite sure its wide circulation will be productive of much good. Believe me to be, with great respect, very sincerely yours,

Samuel S. Harris,

(Prot. Episcopal Bishop of Michigan).

Fort Gratiot, Feb. 18th, 1885.

(Prot. Episcopal Bishop of Michigan).

Fort Gratiot, Feb. 18th, 1885.

From a somewhat casual examination of "Mistakes of Modern Infidels," by Rev. George R. Northgraves, I feel safe in recommending it to all who may be interested in the subject treated, as a very complete and convincing refutation of modern sophisms, and well worthy of careful study.

WILLIAM C. WAG.

Pastor M. E. Church.

For sale by Thomas Coffey, London.

For sale by Thomas Coffey, London, Price, cloth, \$1.25; paper 75 cts.

The Power of the Press.

One of the old-time editors of Michigan was boasting the other day that he had never been sued for libel, or attacked in his sanctum, but he could recall many narrow escapes. Twenty-five years ago he was running a red-hot paper on the line of the Michigan Central Railroad. A man named Carson, who was running for some county office, was given a bad racket, and the editor received a note that if he had anything more to say he might expect to receive a good pounding. He had a still more bitter attack the next week, and the paper was hardly mailed before in walked Carson, the candidate, accompanied by a brother and two cousins. The four were strapping big fellows, and each was armed with a norse-whip. The two compositors and the "devil" got out with all speed, leaving the editor without support. He realized the situation at once, and began:

"Walk in, gentlemen; I presume you have come to horsewhip me?"

"We have," they answered.

"Very well. Have you thoroughly considered this matter?"

"It doesn't need any consideration. You've lied about me and I'm going to lick you within an inch of your life."

"Just so, my friend, but first hear what I have to say. Did you ever hear of the press being stopped because the editor was cowhided?"

"Udunno."

"Well. you never did. Lick me all you was boasting the other day that he had never been sued for libel, or attacked in

"I dunno."

cowhided ?"

"I dunno."

"Well, you never did. Lick me all you choose and my paper comes out week after week just the same. The power of the press is next to the lever which moves the universe. It makes or breaks parties, builds up or tears down, plants or destroys. Aggravate the editor and the press becomes a sword to wound and kill. Wollop me if you will, but next week I'll come out more bitter than ever."

There was an embarrassing silence right here, and the face of each horse-whipper had an anxious look.

"It will go out to the world—to America, Canada, England, France—aye! clear to Jerusalem, that the Carson family of this county live on roots and Johnny-cake; that they stole a dog from a blind man; that they murdered a peddler for a pair of two-shilling suspenders; that the women are club-footed and the men work their ears when they sing; that the—"

"What is the regular subscription price to the Herald?" interrupted Carson.

"Only twelve shillings a year."

"Put us four down."

"Yery well—six dollars—that's correct. Run in and see me—all of you; and if any of you want to see any of my Detroit exchanges I shall be only too glad to serve you."—Detroit Free Press.

Moral of Flirting.

Moral of Flirting.

A Priest whose education had been according to the rules of respectable society, is unspeakably surprised when he for the first time hears some young me for the first time hears some young woman, apparently of a careful conscience, ask him if it is a sin to flirt. For what is this which is called flirting? It is simply, deliberately, and wantonly acting in a way to attract the attention of particular parents of the corporate. acting in a way to attract the attention of particular persons of the opposite sex; to make signals which are to be understood as marks of preference for, or of desire of acquaintance with some young man or men, whom she may chance to see on the street. A sin to flirt! How can you ask such a question? Why, outwardly and at the first appearance.

## A HOME DRUGGIST

TESTIFIES. Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

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The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:

RHEUMATISM. "Eight years ago I had an attack of Rheumatism. so so wre that I could not move from the bed, or dress, without help. I tried several remedies without melp. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and its still retains its wonderful popularity. The many notable used it is the best blood medicine ever offered to the public.

River St., Buckland, Mass., May 13, 1882.

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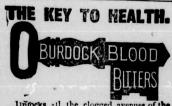
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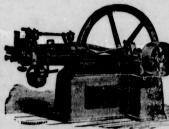
Are pleasant to take. Contain their own Purgative. Is a safe, store, and effectual controver of worms in Children or Adulta.

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EGAN'S IMPERIAL TRUSS

The last and best with a spiral spring truented. Never tips or most from position, even the sixteenth of inch. Cures everychild, and eight of the state of the contract of the

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No Boiler. No Steam: No Fire. No Ashes. No Engineer. No extra Insurance.

No Danger. Started instantly with a match. Gives out its full power at

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2, 4, 7, 10, and 15 horse-power.
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JOHN DOTY ENGINE CO'Y Cor. Front & Bathurst Sts,





a PURE FRUIT ACID POWDER Is a FORE FRUIT ACID FOWDER, It contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect affety. Its great success, arising from its being from Its BEST VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such. No addition to or variations from the

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