

THE MAN WHO WALKS.

A passage in the opening chapter of Rev. Geo. W. Pepper's delightful autobiography, entitled "Under Three Flags," reminds us that the Orangemen have never been studied with full care by his friends or his enemies. Prima facie, we say it in no spirit of hatred, he is a national monstrosity, the avowed enemy of his own country. But that sweeping characterization does not do him justice. He is not, for the most part, consciously and intentionally anything of the sort. He is bigoted and fanatical as a partisan; but he is not necessarily a practical exponent of his own bigotry in private life. Justin McCarthy, in his "Reminiscences," says of the most fanatical Orangeman in Parliament, Colonel Sanderson: "Everybody likes the impetuous, kindly hearted, generous Orangeman, and I can only say for myself that, if I wanted a friendly office done, I hardly know of any one to whom I would more readily apply than to the gallant colonel, who has so often expressed a desire to meet my comrades and myself on the battlefield."

In fact, Orangemen, under the name, would never have found a foothold in Ireland but for the Satanic cunning of "Billy Pitt, the dead and damned," and Castlereagh, who is wherever Cain and Judas are. Rev. Mr. Pepper tells us that his father was the Grand Master of the local Orange lodge which had its headquarters in the family home for fifty years, and that the parish priest of the place and Mr. Pepper's father were the firmest friends after the priest, good humorously laughing at young George's raising an arch of Orange lilies under which the pastor and his flock had to pass on their way to Mass, had cheerfully cried, "God save King William!"—as any Christian might pray for the welfare of his worst enemy.

An Orangeman's son, who has too much sense to be one himself, tells of a lodge in Canada which, finding itself without a minister to deliver the annual 12th of July sermon, applied to the nearest Catholic priest and was treated to a discourse more full of Christian charity than has ever been heard before or since in a gathering. Governor Wise of Virginia, in rebuking the infamous spirit of Know-Nothingism in 1855, said with rare shrewdness, for he was not talking of dishonestly ignorant Orangemen, but of honest or irreligious scoundrels: "Men who were never known before, on the face of God's earth, to show any interest in religion, to take any part with Christ or His Kingdom, who were the devil's own, belonging to the devil's church, are, all of a sudden, deeply interested for the Word of God and against the Pope! It would be well for them that they joined a church which does believe in the Father, and in the Son, and in the Holy Ghost."

No Christian can honestly advocate intolerance. A Mohammedan may; because his creed teaches him to do so, and his chances for the future are better than those of the professed follower of Christ who does not love, but hates, his fellowman of any creed. It is one of the worst evils afflicting Ireland that Orangemen were born and chiefly flourish there. It has been transplanted to America; and even half a century ago, the English Protestant Dickens, in his "American Notes," telling of the murder of a man in Toronto, Canada, during a political disturbance, said:

From the very windows whence he received his death, the very flag which shielded his murderer (not only in the commission of his crime, but from its consequences), was displayed again on the occasion of the public ceremony performed by the Governor-General, to which I have just alluded. Of all the colors in the rainbow, there is but one which could be so employed. I need not say that flag was Orange.

Now, why does the Orangemen continue to exist in Ireland and elsewhere? At home he is an anti-patriot. In America he is preposterously exotic. For over two hundred years his cry and prayer has been, "To hell with the Pope!" Meanwhile no Pope or "Papist" has cried or prayed, "to hell with him!" It is not the Catholic fashion to pray for damnation to our enemies. The Founder of the Faith, dying on the cross, prayed, "Forgive them, Father, for they know not what they do."

So, as Catholics, pray that the Orangemen may be forgiven in his ignorance. So, as Irishmen, pray that the Orangemen may come to time to understand that over taxation presses just as heavily on the Protestant as on the Catholic taxpayer. So, as Irish-Americans, would have our fellow citizens of every nationality comprehend that class legislation, trusts, monopolies, mad schemes of foreign conquest and wild dreams of entangling alliances are just as dangerous for any Protestant citizen as for any Catholic.

"The Pope" is not concerning himself about the governorship of Massachusetts or the war in the Philippines. He has a few hundred thousand matters more serious to occupy his attention. We doubt very much if he has ever heard of the existence of the Loyal Orange Institution or its fervent regular prayer for his damnation; and if the Recording Angel has ever heard of it we pray that, as in the case of Uncle Tobey's casual profanity, "the accusing angel who flew up to Heaven's chancery with the oath, signed as he gave it in, and the Recording Angel as he wrote it down, blotted it out forever."

The Orangeman is an anachronism. He never had any real reason for existence, until William Pitt invented

the Irish Protestants who demanded Irish independence, over one hundred years ago. The real King William of Orange is credited with having been utterly disgusted with his English Parliament when it violated the Treaty of Limerick. He was a Dutchman; and Holland then was a brave nation, unaccustomed to lying and fraud. William of Orange, with his cool, calm phlegmatic temperament, would be the last man in the world to be a hot-headed fool. "Orangeman." It is impossible to imagine what he would think of an American calling himself by that name and "walking" in his honor once every year.—Boston Pilot.

IRISH WIT AND ENGLISH TUKAPIKES.

One of O'Connell's favorite boasts was that he could drive a coach and four through any English Act of Parliament—not that such a feat was possible, metaphorically, to every one so minded, but that it was feasible to a trained legal intellect like his own. It is not every age that produces an O'Connell; still there is some wit and ingenuity in contemporary Ireland. Sir Thomas G. Esmonde's proposition about an informal Irish Parliament is proof that the Lilliputian fetters by which English fear and cunning keep Ireland pinned, like Gulliver, to the ground, are not proof against the stress of Irish ingenuity.

It is not possible that any assembly short of one invested with full national power could legislate for Ireland with the unquestioned authority that the Imperial Parliament now exercises, and that the Irish Parliament exercised from 1782 until 1800. But it is quite within the range of the opportunities now opened, by the inauguration of the new Local Government system, to hold such inter-county conferences as are deemed essential for mutual benefit, and even with a view to a larger purpose of the general welfare. Mr. Chamberlain's objection in proposing the County Councils system—for it was his parochial and pettifogging brain that the country owed the suggestion—was to cripple the legitimate aims and aspirations of a nation, while making a show of conceding every material need. It was of the same "Anglo-Saxon" idea as that which substituted the poor-house for the old hospitable abbey or priory—soul-punching, degrading—the substitution of arithmetic for Christian charity.

Assemblies like that proposed by Sir Thomas G. Esmonde may be able to frustrate the beggarly policy of the framers of the Local Government Act. By loyal co-operation in the work of educating Ireland up to the point of complete fitness for the task of self-government in its largest sense, by full discussion of all proposals for the particular as well as the general benefit, and by the fostering of a spirit of brotherly harmony in the place of that wretched and contemptible tendency of mutual jealousies and nisi-privis carping and belittlement developed ever since Ireland's public affairs fell into the hands of men "learned in the law," they may be able to neutralize all the laborious efforts of the Birmingham school of politicians to keep the mind of Ireland unable to make itself felt as a whole, and destitute of an outlet for national energy save in a system that frittered its energy and broke it up into sectional, perhaps mutually antagonistic parts.

The proposal by which Sir Thomas G. Esmonde hopes to attain a national strength of agreement on matters of general interest is simplicity itself. His plan is that each county and borough council shall nominate three delegates, and that all these shall meet as a national delegation at stated times, to take counsel on all public questions, affecting their counties as localities and affecting the country as a whole. The resolutions adopted by such gatherings would have all the moral weight of Parliamentary decrees. They would be binding on the Irish representation in the British Parliament, and no English minister could taunt the Irish member, as many a one has done, that he reflected not the general sentiment or desire in whatever matter he advocated, but that of some particular locality, political section or religious denomination.

Up to latest advice about three-fourths of the Irish counties and boroughs had adopted the clever suggestion of the Member for South Wexford. Even Derry—Darry of the London Companies and Apprentice boys—had given in its adhesion. The stone sword of the stone statue of Governor Walker dropped from the hand of the figure on the night when the act of Catholic Emancipation was signed. We may perhaps look for Roaring Meg to burst her sides when an Irish Parliament meets again.

Mr. Patrick O'Brien, one of the so-called Parnellites M. P.'s, is credited with the very unbecoming aspiration that instead of buying the Lakes of Killarney, Irish Americans or Americans would buy out the whole of Ireland, as he had every faith in Brother Jonathan. This would not be a very heroic way of settling the Irish difficulty. It is, in fact, an utterly contemptible suggestion. As for the trust in "Brother Jonathan," under present circumstances we do not see how it is justified. In the Anglo-American alliance change from John Bull to Brother Jonathan would be something like that from tweedie-dum to tweedie-dee. The independence of the country is to be won by fight—moral or physical, as may appear practicable. The independence that would be the result of an outsider's purchase would be slavery under a new name.—Philadelphia

JUSTIN MCCARTHY'S TRIBUTE.

He Reviews the Career of Pope Leo and Makes Some Interesting Comments Upon the Pontiff's Statesmanship.

Pope Leo XIII. is the last survivor of the great European statesmen of the century. During recent years Gladstone, Bismarck and Pope Leo stood high above all other living statesmen of Europe. A little further back we come to such men as Count Cavour and Thiers and Guizot; further back still to such men as Canning, and then we are among the great names that belong to the earlier part of the century. In recent years, however, Gladstone, Bismarck and Pope Leo stood alone, and now the last of the great trio is nearing his end.

I desire to judge Leo XIII. only as a statesman and not as an ecclesiastic. The inspiration of his whole career may be described as a passion of philanthropy, to adopt the words which Gladstone in my own hearing applied to Daniel O'Connell: "To improve the condition of the toiling classes all over the world, to mitigate the troubles of the overtaxed, to abolish slavery in every form, white and black; to lighten the load of the heavily laden, to spread the gospel of peace among all nations." These were the great purposes of Leo's career. It is doing no more than bare justice to the motives which seem always to have guided him when we say that his ambition was to make the life of the Pontiff a practical illustration of peace, good will and moral and intellectual advancement among men.

Leo came to the throne of the Papacy at a time when the worldly foundations of that throne seemed to be hopelessly shaken. The Pope has had no temporal sovereignty left to him, and it must be owned that the sympathy of the civilized world went for the most part with that united Italy to whose political union the Papacy owed the loss of its temporal possessions. Leo's predecessor, Pius IX., was a man of pure and exalted purpose, but he was almost altogether an ecclesiastic and he had few of the qualities of a statesman. He was not a man endowed with the peculiar capacity which might have enabled him to regain for the Papacy that influence which the arising of new ideas seemed at the time to have taken from it forever.

Leo XIII. appears to have from the beginning of his rule made up his mind that the position of the Papacy was only to be recovered by a mastery of the new ideas and an acceptance as far as possible of the new conditions. The Pope has been a student from his earliest years. There is a distinct fusion of the poetic in his nature, which has found expression, indeed, in the composition of many fine pieces of poetry, especially in Latin, but also has given him that which has been of a far greater importance to his career, that quality of dramatic instinct which enables a man to enter into the nature and feelings of other men, and without which there can be no really creative statesmanship.

The Pope has seen a good deal of life outside the Papal city. He has been Papal Nuncio at Brussels, where he had the opportunity of conversing with statesmen from all countries. He visited Paris. He visited London, and was presented to Queen Victoria. He seems to have very soon made up his mind that not much was to be gained for the influence of the Papacy by its setting itself into active antagonism with what might have been called the revolutionary forces, which, according to the pessimistic views of many of his fellow churchmen, had taken possession of all the cabinets of Europe.

When he became Pope he set about what he conceived to be the work of the Papacy, just as if nothing had happened to interfere with its progress. He resolved, apparently, to make the Papacy an example to the Christian world instead of wasting his strength and his influence by trying to contend against the physical conditions which had left the Pope but the Vatican and his gardens as his worldly domain. Of course he surrendered nothing of the claims of the Papacy, and he refused, as his predecessor had done, to recognize the King of Italy's title to the ownership of Rome. But he spent little of his time in futile efforts to resist the physical mastery of the new conditions, and he made it his task above all things to prove that the moral influence of the Papacy was not to be circumscribed by the limitations of the Pope's earthly possessions.

It must be owned that during his time the progress made by United Italy has not altogether satisfied the hopes of all those who rejoiced over the expulsion of the Austrians and the Bourbon and the abolition of the petty sovereignties and the union of Italy under one crown. Italy has her destiny yet to make, but for the present we have to see in her a country terribly overtaxed, with a population crushed to an almost unexampled degree by the expenditure necessary to convert Italy into the semblance of a great European power.

Pope Leo has seemed to say to all the world: "My business in life is the welfare of humanity. I am the apostle of peace and universal brotherhood. I offer my mediation as an agent of peace and of brotherhood in all quarrels where the disputants are willing to receive my counsel and my help." He has had some hard battles to fight, and for all his sweet, genial and pacific nature he has fought out his battles to the end, where compromise did not seem possible, and by his principle of passive resistance he has generally contrived to come off

All the world looked on with interest while he battled for what he believed to be the cause of religious liberty against no less an antagonist than Prince Bismarck, the greatest statesman then living on the European continent. Bismarck had loudly proclaimed that whatever else he and his colleagues might do, they "would not go to Canossa," alluding to the famous castle where Henry IV. of Germany submitted to the penance imposed on him by Gregory VII. But though Bismarck certainly did not go to Canossa, he was undoubtedly not the victor in the great Kulturkampf, or education battle, which was waged between him and Pope Leo XIII. It is perhaps only fair to say that the heart of the old Emperor William, Bismarck's master, was never thoroughly with his great Minister in this attempt to make the authority of the State overrule the dictates of private conscience. The arbitration of Pope Leo has been accepted more than once by disputing States which acknowledged no supremacy on the part of the Pope but that given to him by the moral influence of his authority and his character.

Leo has strongly recommended in several momentous instances the recognition of established facts in the progress of nations. For example, he recognized the French republic as the established system in France, and used the whole force of his authority to induce French Catholics to accept the Republican form of government and to make the best of it. He takes the closest and most active interest in all institutions, to whatever country they belong, which tend to promote the education, the moral improvement, the personal independence and the domestic comfort of the working man. His was the first voice raised in cordial response to the appeal to the Czar for a conference of European States to bring about a cessation in the increase of armaments and to establish some basis for international arbitration and put an end to the reign of war.

The Pope has become so popular among certain influential classes of English Protestants that at one time it seemed to many not altogether impossible that some terms of compromise might be found between the Papacy and the Established Church of England. The Pope, however, could not compromise. Lord Halifax and his English colleagues could not venture to stretch their idea of compromise too far; and so the world went on revolving upon its own axis just as before.

Pope Leo always watches with a close and attentive eye every movement, political, social and religious, that takes place in America. He has the fullest and deepest sympathy with the peaceful progress of the Republic, and is especially proud of the position which civic equality and religious freedom have enabled his co-religionists to take in the United States. Some of Pope Leo's recent days have been occupied in the consideration of certain tendencies which had been represented to him as making themselves apparent in American Catholicity—tendencies which some of his advisers believed to indicate a growing form of religious independence not unlike that which is set down as Gallicism in Europe.

It is impossible for any impartial reader not to sympathize with the spirit which pervades the Pope's Encyclical issued in last August—a protest against the extraordinary suppression of Catholic associations carried out by the Italian Government. These suppressions, it will be remembered, took place after the riots which had lately broken out throughout almost all Italy, riots which impartial observers for the most part believed to have been caused by the pressure of famine, the famine itself coming in great measure from the overtaking which the expenditure on army and navy had brought about.

The Italian Government thought fit to see in these riots the evidence of a Papal conspiracy against the monarchy, and it therefore suppressed, by wholesale decree, more than sixteen hundred Catholic associations which were for the most part purely social, economic or religious in their objects. It is likely enough that the riots were at least in part promoted by Republican, Socialist and Anarchistic agitators, but, as everybody knows, Pope Leo has always used his influence for the discouragement of Socialism and Anarchism in their various forms; and while he recognized the French Republic just as he did the American Republic and the Republic of Switzerland, he can hardly be suspected of any designs for the setting up of a Republic in Italy.

The Pope has recently had a long struggle against death and seems to have taken a certain pride in the contest. During the illness just ended he was not for a day discouraged. He possessed a cheerful faith that there was still work for him to do as long as Providence should see fit to retain him on the earth among living men. His carefully abstemious habits have of course had much to do with prolonging that physical vigor which enables him to continue so unrelaxing a worker at the age of eighty nine.

Archbishop Satolli, Apostolic Delegate to the United States, gave not long since in New York a summary of the purpose and the result of the Pope's reign, at the close of which he declares that "America throughout its length and breadth will not withhold its tribute of loyal and generous veneration and gratitude to Pope Leo for those acts of his Pontificate by which he has shown his confidence and hope in the grand future of this mighty nation." The American Republic will, we may be sure, claim her right to join with

FATHER WALWORTH ON DR. NEWMAN.

With that broad view of men and affairs which is only given to those who have lived for many years among stirring scenes, and have taken an active part in them at the same time, Father Walworth sums up the position of Newman in the religious life of the century. There have been few really good resumé's of Newman's life and its influence, but for force of statement and wisdom of perspective, if not for elegance of expression, the pen picture that Father Walworth gives of Newman's character in his "Reminiscences of Catholic Life in England Fifty Years Ago," in the Catholic World Magazine, takes a very high rank. He speaks of him as the Apostle of England, and says:

"But even in his great character as an apostle there is a wonderful peculiarity which attaches to him which makes him out as something distinct from all other apostolic men of his age or of any other. Newman's peculiar vocation and life work was to bring Protestants, especially English Protestants, back to the ancient and only fold of Christ.

"Of course, like all other men, he had to look after his own salvation. But we are speaking of him as a workman in the vineyard of Christ. He had a special call from Heaven which was peculiarly his own. He could not have recognized this call in his early years. He grew up to it by a slow consciousness. As he himself expressed it before his conversion, he was only conscious that a 'kindly light' was leading him, but whether he could not say. His way was dark, and patiently and submissively he uttered his memorable prayer, 'One step enough for me.'

"Who can forget the cry that came forth from Dr. Newman's heart when it became manifest that Pope Pius IX. and the majority of the Bishops who composed the Vatican Council, were determined to press forward to a formal definition of the doctrine of Papal Infallibility? He himself was ready to receive it, but how would it tell upon the prospects of the true Faith among Anglicans? 'It will put the conversion of England back full fifty years!' These words came forth to the world like the wall of a broken heart.

"In like manner all Newman's triumphs and hours of purest joy grew out of this peculiar devotion of his to that one same cause of England's conversion. "In the winter of 1879 Newman was appointed Cardinal by Leo XIII. This was a triumph in the great cause of England's conversion. It was a seal of approbation upon Newman's life-work. He felt this in the very depths of his soul. He made no pretence of concealing his joy. To his own brethren of the Oratory he said: 'The cloud is lifted from me forever.' (See Ullathorne's letter to Manning of March 4, 1879; Purcell's Life of Manning, vol. ii, p. 567.) As soon as able, he hastened to Rome to express his gratitude to the Vicar of Christ. The manner in which this was done was a subject of merit to his companions of the Oratory. I cannot refrain from giving a brief account of it, received from one of these.

"On arriving at the Holy City, with out a dream of using any formality, he hastened to the Vatican. He sent no announcement of his arrival beforehand, took no means to arrange for an interview, but simply dropped in. The Pope, who had served in the time of his predecessor as camerlengo, was perfectly capable of appreciating the joke, but received the new Cardinal in the same spirit of simplicity. In this way, sometimes, 'nice customs curtsy to great kings.' An illustrious Pontiff of the Church was closeted with England's great apostle, and both were joyful. Was anything else needful to that meeting?"

A PAPAL BULL.—A Papal Bull is so named from the "bulle" which is attached to the document. This "bulle" is a round leaden seal, having on one side a representation of SS. Peter and Paul and on the other the name of the reigning Pope. It was formerly the imperial seal and began to be used by the Popes about the fifth century.

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