NOTES ON THE LIFE OF MOST REV. DR. WALSH, ARCH. BISHOP OF TORONTO.

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Australasian Catholic Record.

Within the last twelve months, the ranks of the Canadian hierarchy have been sadly depleted by death. Some been sadly depleted by death. Some were not unexpected. Cardinal Tas-chereau had long been failing; Archbishop Cleary, more than once within ast three years, had been danger ously ill: and length of days marked the venerable Bishop La Fleche, of the venerative bissop La ricche, of Three Rivers, as an approaching vic-tim for the dread reaper. But to the illustrious Archbishop of Toronto death came with silent, sudden sweep-no warning to friend or attendant-no bidding to keep his house in order, for his end was nigh. Only the sound of a faiting spell which lasted but a few moments and then Death rang a second call, and all was over. A few minutes before 11 o'clock on Sunday minutes before 11 octock on Suntay night, July 31, all this occurred, and the beloved John Walsh, the second Archbishop of Toronto, had rendered up his soul to God. The awful news up his soul to God. flashed along the midnight wires, and by the early trains speeded in news paper columns to city, town and ham let, and the whole country mourned, for a great man had died and a zealous Archbishop had let his crozier drop erveless hand, a kindly heart had ceased to beat, a peaceful soul had

John Walsh, son of James Walsh and Ellen Macdonald, was born in the parish of Mooncoin, in the County of Kilkenny, Ireland, May 23, 1830. He belonged to a family whose generations had given many priests and several Bishops to the Church, and in times of persecution not a few martyrs for the faith. Evincing at an early age a desire to study for the priesthood, the subject of our sketch was sent at the the proper time to St John's College, Waterford, where, with great success, he prosecuted his classical and philo-sophical studies. He also made one year of his theological studies in the same institution when he decided that his vocation lay in the vast field of foreign missions. Accordingly, break-ing all the ties of home and country, left for Canada in April, 1852. The following autumn he entered the Grand Seminary of Montreal, where he spent two years completing his theology for the diocese of Toronto. He was ordained priest on Nov. 1, Feast of All Saints, 1854, in St. Michael's All Saints, 1854, in St. Michael's cathedral, by Bishop de Charbonnell, then Bishop of Toronto. After ordina-tion Father Walsh was attached to no tion Father when was analysis to ho particular curacy—his duty consisting in attending every place that happened to be vacant. The following year (1855) he was appointed to the Brock mission, of which parish he was the first resident pastor. After spending first resident pastor. After spending three years in this severe country dis-trict, he was, in April, 1857, placed in charge of St. Mary's, in the city. Full of the spirit of his holy vocation, Father Walsh applied himself to his manifold duties with constancy and energy. Loretto convent, which at that time was situated near St. Mary's church, found in him a devoted chaplain, the schools

a self sacrificing champion, and the parish a father and friend. But amidst all his other cccupations he found time to give to study and the careful preparation of sermons which soon earned for him a well deserved reputation as a pulpit orator. Advanc

of priests were present upon the occasion. The newly - consecrated Bishop left Togonto with the generous gifts and the good wishes of his many Toronto friends, both clerical and lay, upon the 18th of November. On the following day His Lordship was due following day His Lordship was duly installed in the Cathedral of Sandwich. Soon afterwards the Episcopal residence was transferred from Sandwich to London; and the See was likewise changed back to London by a decree from the Propaganda dated November 15, 1869. In this large field of Christ's vine yard. His Lordship applied himself with extraordinary resolution and abil-ity to the important duties of his high office. A large and pressing debt of \$35,000 had to be liquidated. The reorganization of missions, the proper supply of the priests, erection of pres byteries and churches, the interests of education and charity in all its branches called for prompt and energetic action and sacrifice. Nothing daunted by the difficulties which surrounded him, Bishop Walsh set himself carnestly to put his house in order. He visited every mission in his diocese, founded churches and schools where required, catechized the young, encouraged the old, and appealed to all to help in re moving obligations which were a seri-ous obstacle to his doing the good he had in contemplation. Nobly seconded by a faithful clergy and a generous laity, he succeeded within three years in paying off the heavy debt which had at first confronted him. Upon his re-turn from his first official visit to Rome, in 1876, he gave the following abstract from the report made to the Holy See : 'Twenty eight new churches have been raised to the glory of God and for the purposes of religion. All these with few exceptions, are of edifices, brick and stone, and many of them are splendid and costly structures. Be-sides, five churches have been greatly enlarged and improved. Seventeen commodious presbyteries have been built for the accommodation of the parochial clergy. An episcopal resian constructed, and not a lence has be cent of debt has been left upon it.

Three convents have been built. Mount Hope has been purchased and paid for, and a splendid new orphanage erected upon it. A handsome new college has been built by the self sacrificing zeal of the Basilian Fathers. We know, dearly beloved brethren, that a good and efficient priesthood are, in a cer tain sense, the life and soul of the Church. They are the representatives of God, the ambassadors of Jesus Christ, the dispensers of the sacred treasure of His sufferings and death. Without them religion languishes and immorta souls are starved for want of the Bread of Life. Twenty-three plous and effi-cient priests have been ordained during the last nine years ; five have been regularly affiliated to the diocese, and nine Basilian Fath ers have come to take charge of two parishes, and to conduct the Col lege of Sandwich. About ten thou sand children have received the sacra ment of confirmation, and most of them have been pledged to abstain from the use of intoxicating drinks until they will have attained their majority. . This is a summary of the work done in the

last nine years. The character of Bishop Walsh as an administrator is well portrayed in an address presented on the celebration of the tenth anniversary of his consecra-tion by his clergy : "While thus adtion by his clergy : verting to your ability in administration, we must not omit to mention that

Lynch, Bishop of Toronto. Six have been called upon to mase, the source of events, you other Bishops and a large number in the natural course of events, you should be expected to rest from labor should be expected to rest from labor fruits of and enjoy the well earned fruits of your long and energetic career as Bishop of London, the voice of Christ's Vicar calls you to a more extended field of action, and puts on your al-ready tired shoulders the heavier bur den of the archiepiscopate in the great metropolis of Oatario. You have magnanimously responded to that voice You were the first of the priests of Tor onto honored with a mitro. You are again to bear upon your hallowed shoulders the pallium of metropolitan jurisdiction. The brilliancy and lustre that distinguished your rule in London will be excelled in the important charge of governing the Archdioces We assure Your Grace of Toronto.

as far as in us lies, the burden will be made light by the devotedness, love and obedience of the clergy, whose chief you have now become The prophecy foretold in this elo quent address was more than realized.

Peace marked the new Archbishop's every step. And he who upon his entry into Toronto had felt the indignity and hurt of a few lawless bigo soon gathered around him in affection and esteem the citizens of every and creed. He entwined into his life and heart the priests and religious; for, to use his own language, "It was a pleasure to be amongst them rather a Father than a Bishop ; to enter into re-lations of friendship with them, as Christ said to His disciples, 'non dicam vos servos sed amicos.'" Respect for authority was shown with a cordiality which proved that authority had won confidence and love whilst firmly re-quiring obedience. Friction ceased in matters which for a long time had caused irritation. The renovation of St. Michael's Cathedral, the purchase of Blantyre Park, the building of a large industrial school, and several new churches in the diocese, are the marks of progress made by religion during His Grace's too short reign. Nor have the religious communities been idle in their work or extension. A new chapel at Sunnyside Orphanage, and the handsome Community Chapel at St. Joseph's Academy, as well as the building of a new wing at the House of Providence, are a lasting monument to the zeal and devotion of the Sisters of St. Joseph in Toronto. The opening of St. Michael's Hospital, under the direc. tion of the same Community of St. Joseph, is deserving of more than pass ing mention. In a former issue of the Record the noble work done in the cause of suffering humanity, irrespectve of creed. was dwelt upon. Carmelite Fathers at Nuagara Falls have completed a magnificent hospice -a very shrine of nature and grace, for, overlooking as it does Niagara's angry flood, and within the roar of that romantic cataract, no lovelier spot in all America could have been chose Loretto Abbey, in the extension of its building, and in the erection of a mag nificent chapel and hail, has been transformed in appearance. In this stately pile of buildings the good work the Sisters have been doing in the diocese for some fifty years is carried on in spacious halls and more commodious class rooms.

The latest appearance of the Archbishop at any religious function con-nected with the growth of the Church in the diocese was at the laying of the corner-stone of the new wing of the monastery of the Sisters of the Good Shepherd.

The stormy period of the Dominion ion, we must not omit to mention that whereas energy and zeal are often ac-companied by harshness, yet Your companied by harshness, yet Your companied by harshness, yet Your companied by harshness yet Your prominence the wise moderation, the calm prudence of the Archhishon. No calm prudence of the Archbishop. No bitterness at any time could be dis covered by the most rabid sectarian in any of his allusions to the burning question of the hour. On the occasion of the mission to Canada of the Apostolic Delegate, Mgr. Merry del Val, a warm mutual regard followed the close association in the congenial cause of peacefully insisting upon the rights of the Church in educational matters. The same love of peace must have nos. inspired this warm and constant friend of Ireland to propose the Irish Race Convention with a view to healing, if possible, the personal differences that had split the parliamentary force into factions. The joy with which the sug-gestion was received, the earnestness with which it was acted upon, and the successful result of the great meeting successful result of the great meeting in Leinster Hall, Dublin, are still matters of daily reference. His stir-ring appeal to his people in 1894 and again in 1897, for funds for the cause of Irish Home Rule, were but some of Irish Home Rule, were but some of the proofs of the generous love he bore his native country. One trait in the character of the late Archbishop contributed not a little to endear him to the people of whom he was the Shepherd-that combination of simplicity with dignity, of courtesy with ceremony that made approach to him so easy. The keynote to the Archbishop' character can be easily heard in the following incident: "Having occasion a matter of business with the to dis to discuss a matter of business with the late Archbishop, I called at his house one morning and was shown into a room connected by folding doors with another parlor, to wait until His Grace would be disengaged. From the ad-joining room I could not but hear the conversation. The rich, deep voice of all ! the Archbishop was easily recognized ; the other, I soon gathered was that of a former parishioner of the days when, a young priest, he ministered in the wilderness of Brock. Joy was over-flowing in the heart of this former parishioner at meeting once again the loved priest in the Revered Archbishop,

memory that could make interested inquiry after the members of his old parish, and the patience that listened to a narration of domestic events of more than a quarter of a century. Then there were souvenirs to be taken to the former parishioners, and the fatherly Archbishop himself went up-stairs to procure the Scapulars, Medals and Agnus Dais which he blessed and committed to the keeping of his visitor.'

"In answer to the speaker's elo quent admiration of the wonderful ser mons delivered by the Archbishop, the beautiful churches built by him, and the many good works he had performed, I heard the assertion of the Archbishop that the work that pleased him best was the knowledge that he had given the pledge to so many thousands of boys who had been confirmed by him, and that he had striven with all his might to make the rising generation sober generation." J. R. Teefy. ber generation."

MORALITY IN CATHOLIC AND PROTESTANT COUNTRIES.

It has been a habit of late with a certain class of Protestant preachers to point at vice and immorality in Cuba, Porto Rico and the Philippines, and say : "See the evil effects of Catholic teaching !"

The United Presbyterian of Pittsburg gave an example of this bad habit recently. And we, to impress on it the wisdom of the old adage, that people in glass houses should be care-ful how they throw stones, called its attention to the low condition of morals among Protestants in the United States, particularly in New England. We suggested that if the preacher must go to Cuba and Porto R co to elevate the morals of the people there, they should try and go without a chronic blush of shame on their face for the immoralities and vices of their people in the land they live in and whom they have been "elevating" for several generations. We suggested several generations. that to get rid of that blush of shame a bad article for a missionary to take with him when he goes to elevate foreigners-they should first reform the people among whom they have been living and working. If they cannot reform those among whom they live and to whom they preach, how can they hope to reform the stranger who knows them not?

A writer in the Datroit News-Trib une, commenting on our article takes exception to the argument which makes the sins of one people a defence or excuse for the sins of another people, or defends the sins of the members of one Church by pointing to the sins of the members of another Church.

His general position is correct, but it does not meet the case we had in hand, the case presented by the atti-tude of the United Presbyterian. Toat journal proposes that American Protestants go and elevate and reform the morals of the Catholics of Porto Rico. This proposal nat urally raises the question: Are American Protestants competent to do it? And the only way to judge of their competency is to examine and see what they have done in the way of elevating and reforming morals among them elves. We looked and found on the evidence of reliable witnesses and statistics that they have not only failed elevate morals among themselves but have failed to prevent the decay o morals among themselves. We found that so far as morals are concerned they are decadent. From this fact, admitted and deplored, we con cluded that American Protest -

after divorcing their wives or being divorced by them, without a protest from Protestantism. Nay, more, divorce with permission to remarry during the life of either divorced party began in Chrisendom with Protestantism. Before that it was unknown in Christendom. Protestantism deprived marriage of its Christian sacramental character leaving it but a natural contract. From the time that Luther, the founder of Protestantism, gave his patron Phillip, Landgrave of Hesse, permission to have a second while his first lawful wife was living, divorce has grown to its present frightful extent in the Protestant world.

It is vain to try to shift from Protestantism the responsibility of the de-moralization of society that has come as a result of practically free divorce. It nursed the evil in its own cradle, sanctioned it by remarrying the divorced, and now it has neither the courage to denounce it nor the power to free society from its curse .- N Y. Freeman's Journal.

BAPTIST vs METHODIST.

The leading denominations prevailing among the mountains of Virginia, entucky and the adjoining States are Kentucky and the adjoining States are Methodists and Baptists, and as a rule they are fairly well divided among the mountaineers, but occasionally, for some reason or other, an entire community will be of one faith. I remember one season my work took me to a remote section on the head-waters of a small creek about twenty-five miles from the North Fork of the Ken tucky river, and I had not been there long until I discovered that all my neighbors were Methodists. They had a good hewed log meeting house and a Sunday school and were thriving as a congregaton. There was one old chap, though, who didn't seem to be an enthusiast in the cause, and one day got to talking to him about the condition of affairs. "Were you born a Methodist?" I asked as a starter.

"I reckon I wuzn't," he replied with a sniff of disrespect, "My folks wuz Baptis', I guess clean from the time uv

You go to the Methodist Church,

don't you?" "Yes, but 1 wouldn't ef I could help myself." "Isn't there a Baptist church any-

where around here?" "Not nigher than the river, and that's more'n twenty mile, cuttin across ridges.

"How does it happen that there is no Baptist church with a congregation as the Methodists have ? I have always seen it that way till I came here."

"Thar wuz once, up to about twenty five ye'r ago, an' we kep' the Methodis on the jump. But somehow I guess Providence kinder fersook us after that, ase every ye'r sease then the crick has been froze up all winter and dried up all summer and we lost our holts Yer see the Methodis, don't need warter in ther business like the Baptis' does, and they keep a cluttern' right along whether it's a drouth er a freshet The crick wuz our salvation and when it went back on us we jist famished, that wuz all, and them that didn't move down to the river j'ined the Methodis', me bein' one. "I suppose there never will be any

change," I said at a venture. "I ain't so shore about that, Colonel," he answered with impressive earnestness. I've been wras'lin' with the Lord in pray'r ever sence, fer a flood."- New York Sun.

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ness after the grip. Began taking Hood's Sarsaparilla and found it as recommended, It relieved my son of rheumatism." Mrs. R. Mayrer, Zepher, Ont.

Blood Poison-"Was troubled with blood poison and pains in my heart. Tried Hood's Sarsaparlila by advice of a friend and it gave me relief." MRS. LUCY J. Coor, Windsor, N. S.

Rheumatism-"Pains in my limbs Rheumatism-"Pains in my limbs finally settled in my back. I was obliged to stop work. My blood was poor and I did not have any appetite. I could not sleep nights. I tried Hood's Sarsaparilla and Hood's Pills and these medicines made me a well man. Others of my family have taken Hood's Sarsaparilla after the grip with good results." G. R. RAFUS, South Waterville, N. S.



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ing time and more exalted state, a well as continued industry, increased this reputation. Archbishop Walsh's dignified appearance, rendered more dignified by the insignia of his office, his rich voice with a sweet touch of brogue clinging to it, his deep, earnest manner, rendered more earnest by the subjects he treated, served to give weight to his well-balanced sentences and his finely rounded periods. In style ornate, in treatment practical, in thought logical, rich in imagery and choice in language, Dr. Walsh, as a speaker, was never commonplace, always impressive, and in many pas sages brilliantly eloquent.

Very soon after the consecration of the Right Rev. Dr. Lynch, in 1859, Father Walsh was appointed rector of St. Michael's Cathedral. The following September the Prince of Wales visited The preparation being made for His Royal Highness' reception in Toronto brought forth some of that force of character which ever made the future Archbishop a leader amongst A large and influential meeting of Catholics was held, under the chairmanship of Father Waish, to memorialize the Duke of Newcastle, the Prince's adviser, and to protest against the erection of an Orange arch. As a result of this meeting and the subsequent memorial, the Prince of Wales refused to recognize the existence of the arch in question, and Orangeism received a blow from which it did not

rally for years. Father Walsh was appointed Vicar-General of the diccese of Toronto on Easter Sunday, 1862. In September he returned from the cathedral to his gave his placet ; and the subsequent old pastorate of St. Mary's, where he remained about four years, when he was raised to the Episcopate. Dr. Was raised to the piscopate. Dr. August 21, 100 and successful career Pinsonneault, at that time Bishop of Sandwich, was obliged, through ill health, to resign. The choice of a suc-afterwards Archbishop Walsh, accomhealth, to resign. The choice of a suc-cessor fell upon Vicar General Walsh, which was in due time ratified by Bulls from the Holy See.

Lordship has been able to reconcile the successful administration of an important charge with a sauvity of manner which has endeared you to all, so that you are regarded by all as a kind Father; and it is this quality, more especially, which has secured to you the filial affection of both clergy and laity in the diocese, and the respect and admiration of all with whom you have intercourse.

Bishop Walsh had long set his hear upon building, in London, a cathedral worthy of the name, which, in his own would be the enduring monu words. ment of the faith and hope and charity of the apostolic people who planted the mustard seed of the Catholic faith in this country." The time had come to realize his hopes and carry out his cherished design. The corner stone was laid on the 22nd May, 1881; and it reached its present state in 1885, and was dedicated on June 28, of that year. This beautiful and stately temple, whose walls are composed of brown-redstone, is of the early French style of architecture, and consists of nave and chancel with transepts, chapels, baptistery, morning chapel and chap-ter house. The architect was Mr. Jos. ter house. Connolly under whose genius ' the unconscious stones grew into shape

and beauty. Archbishop Lynch of Toronto laid down in death, in 1888, the crozler which for more than twenty-eight years

he had carried with apostolic zeal. Immediately all eyes turned towards London; Rome spoke; Bishop Walsh years proved the wisdom of the choice. A Brief was issued from Rome dated August 27, 1889, closing His Lordpanied by Archbishop Cleary of King

His Lordship, Bishop Walsh, was consecrated in St. Michael's Cathedral, St. Michael's Cathedral as the second Toronto, November 10, 1867, by Mgr. Archbishop of Toronto. An address of Ballargeon, then Archbishop of Que- welcome on the part of the clergy was bec. The assistant Bishops were the Right Rev. J. Bourget, Bishop of Montreal, and Right Rev. J. J. said the address, "is the sacrifice you" the marvel to me listening, was the

cans. Inasmuch as ante-natal mur

cans. Inasmuch as ante-nata intri-der and divorce, with its attendant evils, so prevalent here, are unknown to the Porto Ricans, it has occurred to us that it might be a good idea to import the Porto Ricans to this country and scatter them about for the purpos of elevating and reforming the morals of the whited walls who impertinently assume to be competent to elevate the morals of the Porto Ricans and Filipi

It is by no means a pleasant task to call attention to the low state of morals among Protestants, but when their oily, Chadband preachers begin their pious whining about the morals of Catholic people they must expect to have their own soul and body destroying sins flung in their faces, if for no

other purpose than to shame them into silence and deconcy. Recently a preacher informed the world that the Lord was on the side of They Cleanse the System Thoroughly.-Parmelse's Vegetable Pills clear the stomach and bowels of bilious matter, cause the ex-cretory vessels to throw off impurities from the blood into the bowels and expel the de-leterious mass from the body. They do this without pain or inconvenience to the patient, who speedily realizes their good offices as soon as they begin to take effect. They have strong recommendations from all kinds of people. the victor in a recent brutal prize fight, and yet that same pious evangelist and others of his profession weep and shed Pecksniffian tears over a bull fight in Havana or a cock fight in Manila. Our American daily papers pander to their readers by giving them what they like best. Hence they devoted more columns to that prize fight

than they gave to the peace congress or the Philippine war. They knew what their readers wanted, even if they had to read it behind the door, as the depraved boy reads a bad book. For a moment it diverted them from their tearful solicitude about bulls in Cubs and the chickens in Porto Rico, and from their zeal to "elevate "somebody or something. O, the humbug of it

The writer in the Datroit News-Tribune rightly says that no Church cannot be held responsible for the bad lives of those who disobey and act in opposition to its laws. But a Church is responsible for evils in its members which it does not disapprove and condemn. Divorce, with the demoralizing consequences inseparable from it, is an evil. Has Protestantism condemned it? It has not. Its ministers solemnize the re-marriage of divorced people, and frequently themselves remarry

THE FAITH OF OUR FATHERS The Rev. Mr. Nicholas, an Episcopal

minister recently received into the Church, pays this tribute to Cardinal Gibbons' great work : "For three years I have been study

ing and debating the reasons which have led me finally to sever my relations with the Protestant Episcopol Church and become a Roman Catholic When I was a student in Johns Hopkins University Cardinal Gibbons pre

sented me with an autograph copy of his ' Faith of Oar Fathers before I entered the general theological seminary of the Episcopal Church in this city. Several years ago, how ever, I re read the book, and it impressed me greatly. Then I heard Henry Adams lecture on Cardinal Newman, and that had much to do with my ultimate conversion."

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