

Catholic Record.

London, Sat., March 9th, 1889.
THE HAVERHILL SCHOOL TROUBLE.

We already noticed in our columns the fact that the decision of the Haverhill, Massachusetts, school board to close the Catholic parochial school of St. Joseph in that town was reversed by Judge Carter on the 9th ult. The plea on which the school board rested their case was that the schooling was not up to the standard required by the law of the State, and that insufficient English instruction was given in the school. One-third of the pupils of the school are French who belong to families speaking no other language, and French teaching was absolutely required unless the children were to be kept in ignorance at school, and it was shown that the French teaching was just what was necessary to instruct these children. Several French parents were prosecuted under the truancy law for continuing to send their children to St. Joseph's school after the condemnation by the school board, and A. L. Bartlett, superintendent of schools, was the principal witness for the prosecution. Father Oliver Boucher, rector of St. Joseph's church, was the principal witness for the defence. It was shown that the school committee made an insufficient examination, and that their action was arbitrary.

The judge stated that the statute does not require that children be sent to the public school, nor that the superintendent and the committee should approve the school. The law only required that children must be furnished with the means for education. The judge said that in the case of Joseph Paquette and the other defendants the requirements of the law had been fulfilled, and they were discharged accordingly, and as some of them had paid costs, the costs were refunded. The judge is engaged at the decision, and there is some vapouring about an appeal, but it is not likely that there will be any such action taken. As a matter of fact the amount of French taught in the school was very small, most of the teaching being in English, but the school board exaggerated the amount of French in order to make out a plausible case. Among Canadian journals, the Mail, of course, rejoiced in the action of the Haverhill bigots, and stated that there was no appeal from the decision of the board. It is no wonder that the fanatics are downcast, and it is not probable that the Mail will inform its readers of the reversal of the school board's decision.

The fanatics, however, say they will not let the matter drop, but will renege the "Private School Inspection Bill" which was defeated in the Massachusetts Legislature last year. A bill has been prepared the object of which is to cripple Catholic schools, and a committee has been appointed to place it in the hands of the Legislature. It will be very strange if a bill interfering so grossly with parental rights should be made law in one of the states of a free country; but the Catholic schools will assuredly not suffer in the end.

BISHOP COXE AND THE "GALLICAN CHURCH."

The Right Reverend A. Cleveland Coxe, the Protestant Episcopal Bishop of Western New York, who from time to time makes himself ridiculous in the eyes of an intelligent public by his gross falsifications of history, has been of late enlightening the public on the subject of Ultramontanism and Gallicanism in France. His desire to pass himself off before the public as the leading P. E. Bishop of America does not permit him to remain long in silence, though when he does make a public exhibition of himself, he only succeeds in showing his utter disregard for truth in matters of history, and his ignorance of Catholic doctrine while he makes pretence of being thoroughly versed therein. Dr. Coxe has visited France lately. His object in going thither was to administer Confirmation to members of the new "Gallican Church," so named by Pere Hyacinth. This Church consists of Pere Hyacinth and Mrs. Loyson and a few followers. It is stated that the Loyson baby and ten or twelve more youthful members of the Church were the candidates for confirmation who called for the exercise of Dr. Coxe's episcopal powers. It appears from his estimate of the Gallican Church, that this new Church of Pere Hyacinth is alone the Church which will regenerate France. Hence he desires the co-operation of American Protestants to aid in perpetuating the schism, though he confesses that Pere Hyacinth will have nothing to do with the doctrines of Protestantism. In fact all that Bishop Coxe requires from any sect, to admit it to full communion with his own, is that it reject the authority of the Pope. He acknowledges that Pere Hyacinth desires to retain all the doctrines which distinguish Catholics from Protestants, even to belief in the Sacrifice of the Mass; for we are told by the bishop that Pere Hyacinth continues to celebrate Mass, though he does this in the French tongue. But as God knows all languages, this certainly does not

affect the essential character of the Mass, which is declared by the Anglican articles to be idolatry.

In the New York Herald of the 23rd ult. the report of an interview which the Herald reporter held with Bishop Coxe is published. We are told in this interview that there are three parties in France on the "religious issue": the Ultramontanes, who would reduce France to a hierocratic dependency upon the Court of Rome; a counter party, who would resist Ultramontanism by avowed Atheism and Anarchy, and a third party. This third party is the one of which Bishop Coxe speaks with so much enthusiasm. He describes it as "an available element which would be glad to give itself to any Government disposed to save France from these extremes."

Dr. Coxe has been one of the loudest of Americans in denouncing Catholic Americans who exercise their rights as citizens by advocating the liberty of Catholic education. The bishop, and others whom he can control, or who think with him, misrepresent the legal exercise of their right of franchise by Catholics, as a Roman aggression, an attempt on the part of the Pope to get possession of and to control the public school system. Every one who knows anything of the real state of the case, knows that the Catholics as such have no desire to control the character of the education, whether godless or religious, which Protestants are willing to give to their own children, except inasmuch as desiring the general good of the community. Catholics have, as other persons have, the wish to see their own sentiments on the subject of religious education prevail; and as regards Catholic children, they claim their natural and inalienable right to impart to them a Catholic education.

But in his French mission, Bishop Coxe plainly acknowledges that his object is to encourage Father Hyacinth's movement, which the French Government may represent Ultramontanism, which means the Catholic Church. Thus this intermeddler would take from American Catholics their share in the government of the United States; while he would have the Protestants of the United States interfere with the government of France in its dealings with the Catholic Church. Is there no aggressiveness in all this?

That we may not be suspected of misinterpreting the bishop's declaration, we will here quote his words:

He states that the third party, that is, the party whose interests he is endeavoring to forward, "would be glad to give itself to any Government disposed to save France from these extremes," viz.: Atheism and Ultramontanism. For the purpose of adding this third party Bishop Coxe was sent to France by the Council of Bishops of the Protestant Episcopal Church. Greater impudence than this, which is thus avowed to be the object of the P. E. Church of the United States, it would be difficult to conceive. Yet Bishop Coxe has managed to exceed even this. He boasts that Roman Catholicism is declining in France, and that the majority of Frenchmen "are totally opposed to Ultramontane Romanism, and will never give it permanent toleration." He, therefore, actually wishes to suppress the Catholic Church by legislative measures.

It cannot be denied that too many Frenchmen are infected with the leaven of unbelief, and that many others from mere worldliness neglect their religious obligations, for the principles of the French Revolution of the eighteenth century took such a hold upon the country that they have been entirely rooted out. But Bishop Coxe certainly misrepresents the case when he says the majority of Frenchmen are opposed to the Catholic Church. The very fact, which he admits, that "the Ultramontane Church is practically predominant," refutes his assertion. He says the Church is predominant because "it certainly holds the balance of power," and he acknowledges that the government, though opposed to Ultramontanism, "does not feel itself sufficiently strong" to defy the known wishes of the "priest party" by inflicting them. If the majority were in favor of persecuting the Church, the most efficient way for the Government to gain the confidence of the people would be to throw off the mask and persecute the Church openly.

The truth is, the French people have not yet reached that appreciation of the power of their own votes under a popular form of government, which would lead them to come forward in their strength to elect deputies who truly represent them. The election of the Communist leader, General Cluseret, for the department of the Var, is a proof of this. He gained his seat by the fact that but a small proportion of the electors went to the polls at all. The large cities are known to be the most contaminated with infidelity, while the country parishes are, for the most part, thoroughly Catholic. Yet even in Paris, where for the first time, since the plebiscite was taken by Napoleon III., the city was thoroughly roused, the present anti-Catholic Government found their strength tested in the recent election, a majority of 80,000 was given to General Boulanger over the Government candidate, Mr. Jacques. And it has been generally stated that this was

owing, in a great measure, to the strength of "the clerical party," which is the language of non-Catholics of Bishop Coxe's stamp when they speak of thorough Catholics.

Gen. Boulanger is not the man who would be likely to be selected as a leader of a Catholic party, but we are all aware that in the complications which politics often bring about, the overthrow of a ministry in their own stronghold has often to be accomplished by alliances which under other circumstances would not be desirable. The result shows, at all events, that the anti-religious Ministry on whose continued existence Dr. Coxe relies so much, is far from having a very strong hold upon the country. They are, even now, forced to seek a new means of retaining their position, by introducing a *scrutin d'arrondissement* bill, which would be styled in this country a gerrymandering bill.

The statement of Bishop Coxe, that only 1,000,000 of communicants are to be found in a population of 36,000,000 is an evident falsification. There are in every country some persons who neglect their duty in respect to Easter communion, but no real statistics can prove such gross neglect as this, though we acknowledge that the neglect of the practice of their sacramental obligations is much too frequent in France.

Dr. Coxe further asserts on Pere Loyson's authority that "there are multitudes of holy and devout priests in France who bear the cross of a compulsory celibacy, believing, nevertheless, that it ought not to be compulsory, but left to every man's conscience in the fear of God." There is no such sentiment as this among the French clergy. It is absolutely possible that among about 40,000 priests, there should be some eccentric individuals who, either jocosely or seriously, would utter sometimes such views; but that there is any sentiment of the kind seriously entertained by a large body of the priesthood is an absolute falsehood. The French priesthood, in common with the priesthood of the universal Church, are satisfied that the Church has acted wisely in obliging the priesthood to the more perfect state of celibacy; for, though matrimony is a holy state, sanctified by its having been made by Christ a sacrament, the state of celibacy is more perfect, when embraced for God's sake, inasmuch as St. Paul says: "For I would that all men were even as myself. . . but I say to the unmarried and to the widows: it is good for them they so continue even as I. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife." This he previously tells us is his counsel, not his commandment. His reason for all this is then given: it is because of the higher perfection of the state of celibacy. "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided, etc." (1 Cor. vii. 34.)

The French clergy, like the clergy everywhere, have their minds thoroughly made up on this subject, and they recognize the wisdom of the Church in insisting that for the purpose of securing in the priesthood a more complete devotedness to the sacred duties of their office, and to God, they should embrace the state which is thus by the apostle declared to be the state in which alone this devotedness to duty can be attained.

The law of celibacy is a mere matter of discipline in the Church, and for reasons deemed sufficient it may be dispensed with by the Church. It is, therefore, no reason that all should be dispensed from it, as Bishop Coxe would have it, because, under the Eastern Rite, under certain circumstances, priests are allowed to be married. Bishop Coxe, however, shows his entire want of knowledge on a subject of which he speaks so learnedly in his own estimation, when he says that "in the Greek Church no man can be made a priest until he is married." The Greek Church does not admit to the Episcopacy any but unmarried priests. If, therefore, they followed the course indicated by Bishop Coxe, they would have no bishops.

A further proof of Dr. Coxe's ignorance is found in the statement that all who fail to confess and receive the sacraments at Easter are excommunicated. The Easter communion is commanded during Easter time, but the annual confession is not necessarily made at that particular period. Severe ecclesiastical penalties are pronounced against delinquents who neglect the Easter Communion; but those penalties are not incurred by the mere fact of the omission in all cases, nor are they excommunicated by the mere fact of the omission.

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The Telegram.

"Is this the telegraph office?"
Asked a childish voice one day.
And the clerk with a pleasant smile
With its message from far away.
As it ceased, I turned; at my elbow
Stood the merest scrap of a boy,
With the light of a hidden joy.

The golden curls on his forehead,
Shaded eyes of the deepest blue,
As if a bit of the summer sky
Had lost in them its hue.
They glanced my office rapidly,
From ceiling down to floor,
Then turned on mine their eager gaze,
As he asked the question o'er.

"Is this the telegraph office?"
"It is my little man,"
I said, "pray tell me what you want
And I'll help you if I can."
Then the blue eyes grew more eager,
And the breath came thick and fast;
And I saw him clutch shyly hand,
A folded paper crumpled.

"Nurse told me," he said, "that the lightning
Came down on the wires some day;
And my mamma says go to heaven,
And I'm lonely since she is away.
For my papa is very busy
And hasn't much time for me,
So I thought I'd write her a letter,
And I've brought it for you to see."

"I've printed it big, so the angels
Could read out quick the name,
And carry it straight to my mamma,
And tell her how it came."
And now turn you please to take it,
And throw it up good and strong,
Against the wires in a funder shower,
And the lightning will take it along."

Al! what could I tell the darling?
For my eyes were filling fast;
I turned away to hide the tears,
But I cheerfully spoke at last.
"I'll do the best I can my child,"
"I was all that I could say;
"Thank you" he said then at his side I
"Do you think it will funder to day?"

But the blue sky smiled in answer,
And the sun shone dazzling bright,
And his face he slowly turned away,
Lost some of its gladness light.
"But nurse," he said, "if I stay so long,
Won't let me come home to my mamma?
So good-bye, I'll come and see you again
Light after a funder shower!"

—Good Housekeeping.

NEWS FROM IRELAND.

Dublin.

We briefly announce the death of the late Rev. Charles Maher, C. C., which took place at the Presbytery, Marlborough street, Dublin, on the 1st inst. Father Maher had been in delicate health for the past few years, so that his demise was not unexpected. He suffered from weak action of the heart, and succumbed to an attack of dropsy.

A series of meetings were held on Sunday, February 31, throughout Ireland, at which the cruel prison treatment of Mr. O'Brien in Clonmel Jail was denounced in unmeasured terms.

Kildare.

It has just leaked out that the 4th Dragoons, at Newbridge Barracks, received orders from the Curragh to attend at the Clongorey evictions a few months ago, and that their officers refused to allow the men out on such duty. The authorities tried to hush up the affair.

Wexford.

The exterminator has been abnormally busy in Wexford, of late. On Jan. 26th, quite a number of families were thrown on the roads in various parts of the county. No resistance was offered in any case, and in some instances the scenes witnessed were of a most heart-rending character. Fifty families were evicted on the estate of Anthony J. Cliffe. Many of the tenants offered terms which were in excess of what could be reasonably expected, but in every case the writ was executed without compunction. At the house of a man named Kehoe it transpired that a woman was so ill that even the hardened bailiffs hesitated. A doctor was sent for but had not arrived until the forces left the locality, so the "death sentence" was not executed for the present.

Cork.

About fifty men of the first battalion of the Manchester Regiment, from Haulbowline, were drawn up on the platform of the railway station at Queenstown, on February 4th, to proceed to Tipperary, when one raising his cap called for three cheers for William O'Brien. The entire detachment responded by waving their caps, and cheering three times lustily. The officers tried to check the men but without effect.

All the shops in Cork, with few exceptions, were shut on Monday, Feb. 4th, as a mark of indignation at the treatment of Mr. O'Brien. On Monday, February 4th, the solemn ceremony of profession took place at the convent chapel, Clonakilly. The young lady who made her solemn vows and devoted herself to God's service was Miss Josephine Ferguson, daughter of Mr. R. Ferguson, C. C., County Court Judge for the West Riding of York, in religious State Mary Kathleen Josephine Right Rev. Dr. Fitzgerald, Bishop of Ross, presided.

On February 5th the Mayor of Cork visited Father Kennedy in his cell. The reverend gentleman was enjoying fairly good health. His "orship" saw all the other political prisoners, who were about to go to breakfast.

Kerry.

On February 2nd Lord Kenmare's bailiffs, under police protection, seized two horses, a cart, a pig, a quantity of hay, and a sack of turf, at Mr. Jeremiah Riordan's place near Brennan's Glen. One of the horses seized belonged to a neighbor, and had been borrowed by Mr. Riordan for the purpose of taking some hay to the market. Mr. Riordan has been served with a writ and an ejectment process, and he attributes those attempts to break him, on the part of the "office," to his connection with the "Plan of Campaign."

Limerick.

Messrs. Finucane, M. P., Stewart, and Lundin, who were sentenced to a month's imprisonment under the Coercion Act, for their speeches at Ballyneety, were discharged from Limerick Jail, on Monday, February 4th. Mr. Finucane, M. P., is in ill health.

Mr. McInerney, P. L. G., has been removed to Galway Jail, from Limerick District prison. The removal of Mr. McInerney was wholly unexpected, and was effected on the morning of February 1st, at an early hour, when he was sent on by train to the "City of the Tribes."

Clare.

Early on the morning of February 1st,

Captain Croker, Sub-Sheriff of Clare, and a party of bailiffs and Emergency men, protected by a large force of police, arrived at Kilmihil, and proceeded to Knockmore to seize the dwelling house and out offices of Patrick Haugh, an evicted tenant on the estate of Lieutenant-Colonel Stewart of Donegal. It is about three years since Haugh was evicted first; but soon after he retook possession of his house and land, and he was again evicted in January, 1888, and Emergencymen, protected by police, left in charge. Haugh made various efforts to settle with the agent, but to no purpose. The destruction of the buildings occupied about five hours, and during the operation the bailiffs and Emergencymen, who used sledges, crow-bars, and hatchets, were grouped at by large crowds of people assembled in the neighborhood. When the sheriff's party and the police were returning, some bye roads were barricaded against them, and they were some time removing the obstructions. Haugh's wife, who is in a dying state, hearing that her home was knocked down, fainted, and Father Glynn, of Kilmihil, was summoned to her bedside, as she was not expected to live.

Tipperary.

The life of the recently appointed medical officer of Clonmel prison, Dr. Hewetson, who officially sanctioned the brutal treatment inflicted on Mr. William O'Brien, can hardly be regarded as a pleasant one. The Irish papers state that he never leaves his house without a policeman with a loaded rifle at his side. It will be remembered that the medical officer of Tullamore jail committed suicide when he was called upon to testify at the inquest into the cause of the death of John Mandeville. Balfour's tools are all, evidently, as cowardly as they are brutal—like himself.

A very significant expression of the state of feeling in Clonmel was given on February 4th. A number of the largest customers and shareholders of the National Bank signed a requisition calling a meeting for the purpose of passing a resolution requesting the directors of the bank to ask Mr. Milo Burke, J. P., who had attended the Balfour banquet, in Dublin, on the previous Saturday, to retire from the directorate of the bank. The local manager evaded on those who were most active in the movement, and requested them to postpone the meeting pending the arrival of the secretary and the inspector, for both of whom he had telegraphed to the head offices. He was notified that if Mr. Burke did not at once retire the depositors would withdraw their accounts from the bank, and that he might as well shut up that branch of the institution.

The defendants charged with resisting the Sheriff's bailiffs during the evictions at Falcarragh, were sentenced on February 2. Five who are known as the defenders of "Curran's Fort" were sentenced to five months' imprisonment with hard labor. An appeal was lodged in their cases. The remaining prisoners were sentenced to one month's imprisonment with hard labor. In their cases no appeal is allowed under the Balfour Coercion Code.

In a letter to the Manchester Guardian, under date of January 24, the Rev. Daniel Stephens, C. C., of Falcarragh, states that a fund has been started for the support of the twenty-two families, comprising over one hundred individuals, lately evicted in the neighborhood of Falcarragh, the details of whose eviction must have shocked many who may now wish to show practical sympathy with the evicted. The rev. gentleman adds:—"I shall gladly act as the medium of conveying practical sympathy to the evicted. Any subscriptions sent to me will be thankfully received and acknowledged."

Fermanagh.

Several exceptionally heartless evictions were carried out on the estate of Captain Archdale, near Bealeek, on January 29th. In one case a man named Felix Duffy, with his aged and bedridden mother, and wife and family, were turned out on the roadside without any shelter whatever. Great indignation has been excited throughout the district.

Mr. Peter Curran died at his residence, Ballycolgan, near Headford, on January 23rd, in the seventy-fourth year of his age. Solemn High Mass de Requiem was offered up in the parish chapel, on the 25th, the celebrant being Very Rev. Canon Heaney, P. P.

His Grace the Archbishop of Tuam has received a letter from the Rector of the Irish College, Rome, the Most Rev. Mgr. Kirby, Archbishop of Ephesus, acknowledging receipt of £450, amount of Peter's Pence offering to the Holy Father from the diocese of Tuam. His Holiness expressed his gratitude in most affectionate terms, and sent the Apostolic Benediction to the Archbishop, clergy and laity of the diocese.

The letter also conveyed official intelligence of the presents sent by the Holy Father to the Archbishop—a costly chalice and rich set of vestments, with other remnants and articles of lesser value.

Roscommon.

On January 26th, about 600 of the tenantry on the De Freye estate assembled at the farm of Mr. James Gordon, at Grallagh, with about eighty carts, and did all his farm work. Mr. Gordon was undergoing seven days' imprisonment for refusing to give evidence at a Star Chamber Court, held by Removable Townsend.

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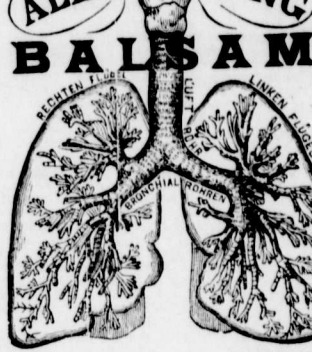
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