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OUR BOYS AND GIRLS. A VOICE FROM PURGATORY.

In the year 1865, a young girl aged thirteen, was at school at Mt. St.

s, in Pennsylvania. Her family were not practical Catholics, the mother

munion. The children eagerly em-braced all the truths and practices of religion, and were much concerned at the indifference of their father, whom the indifference of their father, whom they tenderly loved. On the occasion of their First Communion he had been present, but playfully put them aside when they ventured to speak to him on the subject so near their innocent arts. The good Sisters, who were get attached to them because of their much attached to them because of their intelligence, gentleness, and solid traits of character, bade them be patient and pray, for God would surely hear their petition in His own good time. Alice, the elder, was a frail, delicate child, and when in November diphtheria broke out in the village, she was one of child, and when in November dipatheria broke out in the village, she was one of the first to succumb. After a tedious illness of two weeks, she was pronounced illness of two weeks, she was pronounced convalescent, and her sister once more allowed to visit her, as all fear of infection seemed passed. But that treacherous and terrible disease which has slain so many thousands, had left its seeds in her system, and Agnes, the younger, was soon seized with the terrible malady. Frem the first her condition was pronounced hopeless. Tendition was pronounced hopeless. Ten-derly watched by Alice and the kind infirmarian, the child underwent the greatest sufferings with the most heroic

> and the Holf Extreme Unction was votion. Before Extreme Unction was to be administered, she called her sister to her bedside, and whispered: "Only a year ago, dear Alice, if I had died I would not even have known about the beautiful things, the helps that we have to make us die well. O! it is lovely to be a Catholic when one is

dying."
Alice, amid her sobs, responded entirely to her sister's sentiments, and

said:
"Darling Agnes, when you go to
Heaven do not forget papa."
"I have arranged with the souls in
Purgatory for that," she replied, "when
I was first taken sick I offered my life as
a-sacrifice for him, if he would only go

to confession."
"And you believe he will go?"

"I know it. Can you doubt it?"

"My dearest, I do not wish to doubt it," said her weeping sister, "but it seems so hard to think such a sacrifice is needed." is needed. God knows," said the dying girl :

In this very house."

The Sisters and attending priest were amazed at hearing such sentiments from one so young—she was not quite thirteen. After she had been anointed, she fell into an unconscious state, from which she but once aroused herself to exclaim "papa," after which she or pired. It was the night of the 24th of November, 1865. Far away, in Southern city, his whereabouts unknown to the Sisters, who had thus been unsable to inform him of the illness of his children, the father had just retired to rest. He may have been a dream, a coincidence—let skepties think so if they will—but he always maintained that he was lying wide awake, kept so by some perplexity of business, when he saw standing by his bedside his daughter Agnes. he always maintained that he was lying wide awake, kept so by some per-plexity of business, when he saw stand-ing by his bedside his daughter Agnes, clad only in a white night dress, her face pale, as though from illness, her hair dishevelled and a look of sadness in her affectionate eyes.

"Papa," she cried, "papa, go to confession." She spoke but once and disappeared as suddenly as she had come, but in her wake followed shadowy forms, intangible as to substance, but with one accord they whishered as they passed: accord they whispered as they passed "Go to confession, go to confession."

My daughter is dead!" he exclaimed, arising from his bed and hastening to the telegraph office. The next morn-ing his fears were confirmed. That night he went to confession for the first time in twenty years, and at the Requiem Mass which was celebrated the next week in C—for the repose of her soul, father and daughter together received the Body and Blood of Christ. He remained a fervent Catholic until his death, which occurred three years

BARTH'S FORGOTTEN ONES.

Alas! they are numerous, very numerous, those unhappy ones whose memory has gradually faded from the hearts of others, and who, far from those who loved them. loved them, are passing away without venturing to utter a plaint. Forgotten ones! Yes, they are numerous, and were their sad faces to appear before us at this moment, we should be appalled at their number, and their mounts. palled at their number, and their mournful reproach, Why have you forsaken us? would rend our hearts with remorse. Let us not speak of the dead—they are the happiest. If they are with God they cannot suffer by our forgetfulness; if they have not at the control of the con if they have not yet attained the peace of the just, the Church, that Mother who never forgets, gives them each day words of comfort and hope. Let us speak of those who still live, near us, perhaps, but far, very far from our hearts. Poor forgotten ones! You who loved us so fervently, and in whose hearts this less still lives how beauty hearts this love still lives, how keenly you must feel this neglect and abandon-

Fortify the system against disease by purifying and enriching the blood—in other words, take Hood's Sarsaparilla.

Are you a sufferer with corns? If you are get a buttle of Holloway's Corn Cure. It has sever been known to fail.

CHATS WITH YOUNG MEN.

No human being ever was sorry for love or kindness shown to others. But there is a bitter remorse in remembered ne-glect of coldness to loved ones who are were not practical Catholics, the mother being dead, and the father, through observance of his religion.

But in obedience to the wish of his deceased wife, a pious Catholic, he had placed his two daughters at the Sisters' placed his two daug

that keeps aloof from Catholic societies, that takes no personal interest in the welfare of the Church, that minimizes the principles of his religion, is recreant to the education that has equipped him to be "a leader in the

strife."
John Sherman's Letter.

When the late John Sherman was Secretary of State for the United States, a young man, the son of one of Sherman's schoolmates wrote him asking assistance. The writer told Sherman that he had fallen so low in life there seemed to be no chance for him to man that he had latien so low him to there seemed to be no chance for him to get up again and that he was so tired of existence that he longed for death. The following letter that he received

in reply from the secretary put new heart into him, and he is to-day, we learn from the Columbian, a prosperous merchant in New York. He still preserves the statesman's letter. We give

it as follows:
"You say that your life has been a
failure and that you are thirty years old
and ready to die. You say that your
friends do not care to speak to you

now. "Let me tell you that you have reached that point in life when a man must see the very best prospects for his future career. You, at thirty, stand firmarian, the child inderest in greatest sufferings with the most heroic patience. Five days passed, and though all danger from suffocation was over, blood poisoning had set in, and the physicians announced death near at hand. With astonishing resignation she made her preparations for the end, receiving the sacraments of Penance and the Holy Eucharist with great devotion. Before Extreme Unction was to be administered, she called her sister work. Go to work at any honest work, if it only brings you \$1 a day.

go to work. Go to work at any nonest work, if it only brings you \$1 a day. Then learn to live with that \$1. Pay no more than 10 cents for a meal, and 20 cents for a bed, and save as much of 20 cents for a bed, and save as much of the balance as you can, and with the same intensity as you would save your mother's life. Make the most of your appearance. Do not dress gaudily, but cleanly. Abandon liquor as you would abandon a pestilence, for liquor is the curse that wrecks more lives than all the horrors of the world combined.

"If you are a man of brains, as your

"If you are a man of brains, as your letter leads me to believe you are, wait not until you are in a condition to seek your level, and then seek it with courage and tenacity. It may take time to reach it; it may take years: but you will surely reach it—you will turn from the workingman into the business man, or the professional man, with so much ease that you will marvel at it. But have one ideal, and aim for it. No ship ever reached its port by sailing for a dozen other ports at the same time.

God, talks slightingly of Him, cracks his jokes about God's Holy Scriptures, makes little of the sacraments and the Church, ridicules her laws and despises those who keep them, do you not see that such a one has not only lost the love of God, but that, having lost all reverence for Him, you cannot help suspecting that there is something the matter with his faith? seek your level, and then seek it with

dious, temperate, ambitious, gentle, loving, strong, honest, courageous and

contended.
"Be all these, and when thirty years more have passed away, just notice how young and beautiful the world is and how young and happy you are!"

Stick to the Contract,

A very pleasant commotion was caused in one of the towns in the vicinity of Boston by a singular instance of sticking to a contract, related by a friend. A sea captain was about to start on a long voyage, and entered into a contract with the builder to erect him a handsome and commodious house. him a handsome and commodious house during his absence. Everything was to be done according to the contract, which the captain had drawn up with great care. A large sum was to be forfeited by the builder if he should fail to observe any of the stipulations, or attempt to put in his notions where the contract made no provision for them.

The captain sailed and returned. His

The captain sailed and returned. His house stood in ample and imposing proportions before his sight, and he confessed himself delighted with the exterior. But when he entered and attempted to ascend to the second floor of the building, he found ne stairs, and no means of ascent were to be had till ladders were sent for. The captain felt that he was trifled with and a bit of a gale seemed brewing. But this was soon quieted by the opening of the written contract, and there was found not the least provision for stairs in day part of the house! "Give me your

not the least provision for stairs in day part of the house! "Give me your hand, sir!" said the noble captain at once. "All right! you've stuck to your contract, and I like it."

The stairs were subsequently, at a great extra expense, put in, and the captain often remarked that one of the leasantest things about his elegant residence was, the remembrance of one man who could stick to the very terms of a contract.

man who could stick to the very terms of a contract.

Now "such a getting upstairs" as was involved by the fidelity to a contract fract few would like, but it is, after all, one of the best checks on want of care in business arrangements. Nine-tenths of the trouble growing out of building of the deep guilt of their offence. At any rate, let us for our part pay true reverence to God and godlike things. However conscious we may be of our own out of the business arrangements. Nine-tenths in business arrangements. Nine-tenths in business arrangements of the deep guilt of their offence. At any rate, let us for our part pay true reverence to God and godlike things. However conscious we may be of our ont out of the deep guilt of their offence. At any rate, let us for our part pay true reverence to God and godlike things. However conscious we may be of our ont out of the deep guilt of their offence. At any rate, let us for our part pay true reveren

ecuted—this omission being put over against that addition, and both the against that addition, and both the builder and the property owner looking, for the time, only on that side of the transaction which favors them individually. When the settlement comes, lo, a bill of items longer than Jacob's ladder is brought forth in addition to the sum consided in the con-

its ghost walks, where its phantom Familiars wander in the shadows. Familiars wander in the shadows.

There are no arts, no gymnastics, no cosmetics which can contribute a tithe so much to the dignity, the strength, the ennobling of a man's looks us a great purpose, a high determination, a noble principle, an unquenchable enthusiasm. The soul that is full of pure and generous affections fashions the features into ous affections fashions the features into its own angelic likeness, as the rose by inherent impulse grows in grace, and ssoms into loveliness.

FIVE MINUTES' SERMON. Twenty-Third Sunday After Pente-

REVERENCE FOR GOD.

Brethren: I wish to speak to you this morning on reverence for God. But it is natural to ask, Why talk about reverence? Why is not that included in the love of God! So it is. But even if he is in mortal sin, that is no reason why he should give up an respect and reverence for God. Take an example. He is a disobedient son; yet he is not disrespectful. "I won't obey my father," he says, "but that's no reason why I should despise him; I won't spit at him, I won't insult him, even if I haven't the virtue to obey him." So with a singer. won't spit at him, I won't insult him, him." So with a sinner: if he gives up the love of God by mortal sin, it is a terrible state to be in and an awful calamity. He has lost the divine love. But if in addition he has no respect for God, talks slightingly of Him, cracks his jokes about God's Holy Scriptures, makes little of the sacraments and the

rip out a big curse; you 1008 at film,
you see him in a towering rage. All
bad enough. Such habits place one in
mortal sin. But here is another man,
who coolly embellishes a filthy story with the venerable name of Jesus. Are you not much more shocked? Does not this last one seem to you a worse enemy of God than the former, far worse? Sinner, if you have made up your mind to go to hell by a life of mertal sin, what is the sense of going clean to the

bottom? Irreverence towards God and holy Irreverence towards God and holy things is often by work of mouth and takes the form of some kind of blasphemy. It was so in the case of the heathen King Sennacherib. He ravaged the land of Judea and put multitudes of the people of God to death; yet God spared him. He laid siege to the Holy City, threatened to destroy the Lowish City, threatened to destroy the Jewish nation, and even then God gave him time to repent. But he blasphemed, he insulted the God of Israel, he cast off all reverence and respect for Him.

And the angel of God came down from heaven and slew his army; Sennacherib fled to his own country and was put to

death by his two sons.

We see from all this why it is that the We see from all this why it is that the first petition of our Lord's own prayer concerns inward and outward reverence for the divine Name—"Hallowed be Thy name." We see, too, why the great commandment of God, "Thou shalt not take the name of the Lord thy God in vain" not only forbids blass. God in vain," not only forbids blas-phemy, and cursing, and false swearing, but any and cursing, and laise swearing, but any and every disrespectful use of that Holy Name. Yet how many are there not only whose words but whose whole conduct is marked with utter inwhole conduct is marked with utter in-difference, total want of reverence for God, His saints, His word, His Sac-raments, His Church! Let us hope that such persons do not always realize the deep guilt of their offence. At any gate, let us for our part, nay true rever-

Why Public Masses of Requiem Were Not Sung for the Soul of the Presi-dent McKinley.

Providence Visitor.

Deny self for self's sake.

It's mighty seldom that you see Industry looking for a job.
One of the freaks of Fortune is to distribute her luck where it is the most unexpected.

There are as many degrees of happiness as there are choosers of it; luxuries of a poor man's hut would be the poverties of a rich man's palace.
Each life has a flower path, where its silent Lares linger in the sunlight, and its ghost walks, where its phantom broke off his official audiences and nearly every Bishop in America went up into his own Cathedral pulpit to express his detestation of the crime that deprived the people of so upright a ruler and to record by a kind of open and official act the sorrow of his own individual See in the presence of such a national loss. If public Masses of Requiem were not celebrated, therefore, intelligent Pro-

elebrated, therefore, intelligent Pro-testants could take it for granted that there must have been some deep, inevit-able reason in the tenets of our creed for the apparent intolerance, and if here for the apparent intolerance, and if here and there reference was made at all to the omission, it was with no hard im-peachment of our charity. In this we have been somewhat more blessed than our co-religionists of the British Em-pire, who recently suffered much oblo-quy in a not dissimilar case, owing to the foolish strictures of a blundering but requirable press, because the Cardibut reputable press, because the Cardinal Archbishop of Westminister mainnai Archbishop of Westminister main-tained courageously, if unseasonably, that certain holy things of the Church's dispensing were reserved by immemor-ial custom and teaching for those who died invisible communion with her or, as His Eminence chose to put it, for 'peace-parted souls."

A glance at the collects in the Roman A giance at the collects in the Roman Missal or at the liturgy of the Office and Mass of the pre-sanctified on Good Friday will convince the most mistrust-ful that the Catholic Church excepts no ful that the Catholic Church excepts no class of living men from the grace of her intercession. Even towards the formally and explicitly excommunicated her attitude is one of forbearance and pity rather than of rigor. She wishes all men to come to the knowledge of the truth which is in Christ. As regards the dead, her real spirit is revealed in the generous saying of St. Augustine that her sacrifices, whether of the altar or of almsgiving, her impetrations, her euor of almsgiving, her impetrations, her eu-charists and other good works are profit-able unto all those who have so lived before death as to make these things advantageous to them after death. In her official capacity as Mother of Souls she pronounces, no absolute indement she pronounces no absolute judgment on the ultimate fate of those who die out of visible fellowship with her. She

These considerations will help us to understand her benign tolerance of the practice of praying in private for all who die with their faces honestly turned toward the light, but it will not explain her attitude of reserve towards those who have passed to judgment undenoted by the seals and signs of full and visible of the seals and signs of full and visible of the seals and to this same they always tend. by the seals and signs of full and visible membership with her. Why does she nempership with her. Why does she not deal openly and ungrudgingly, one is tempted to ask, with this latter class? Why does she needlessly torment us by silence? In order to escape misjudging that touch of austerity in her we must bear in mind how highly ner we must bear in mind how nighty she extols the grace of unchallenged communion with the saints. She bids us make daily profession of our belief in the desirableness of so great a good. The "Communio Sanctorum," or joint proprietorship in holy men and things. proprietorship in holy men and things, which the true faithful inherit is not merely a condition of her inner life; it merely a condition of her inner life; it is part of her outer and earthly splendor and she is rightly jealous of making it too cheap by extending it to "those that are without." To be reputed

unose that are without. To be reputed, even without fault, as no child of hers is a grave misfortune, and she shows it in the presence of death. She will sprinkle her lustral water and burn grains of sacred incense only before the bodies of those who clung openly to her in life. She will utter their names publicly in her liturgy because they are her own. The others she does not east out—God forbid!—but she avows that

THE LIQUOR HABIT

Rev. J. A McCallen's Lecture.

Ou the occasion of a lecture delivered before a large and appreciative audience in Windsor Hall, Montreal, in honor of the Father Matthew auniversary, Rav. J. A. McCallen, S. S., of St. Patrick's church, and President of St. Patrick's church, and President of St. Patrick's church and President of St. Patrick's church, and et al. Patrick's church seed of St. Patrick's church and church of the papers have so den so much a crave manifests it elf there is no escape unless by a miracle of grace, or by some such remedy as Mr. Dixon's cure, about which the papers have so the so much lately, and it I am to judge of the value of the Dixon remedy by the cures which it has effected under my own eyes I must come to the conclusion that what I have longed for twenty years to see discovered has at last been found by that gentleman."

pray, let it be reverently and slowly and she is the sole accredited messenger of pray, let it be reverently and slowly and respectfully. When we are in the house of God, let us act with decorum as becomes children of God. When we speak of holy things, let us do so seriously and with reverence.

"PEACE-PARTED."

Why Public Masses of Requiem Were Not Suag for the Soul of the Presi. mercy, the mercy of the New Covenant, is singular and unique. There is but one way to make its calling sure, and that is by dying in peace with all its ordinances. That is the true sense of that is by dying in peace with an its ordinances. That is the true sense of the consoling inscription one sees so often on the sepulchres of the Catacombs. The dead that lie there fell asleep in the peace of the Church, the true peace of Christ. To be able to write that without affectionate sophistry above every grave on earth is our sole ambition as Catholics, as it will be our supreme comfort to have others write it for ourselves when we, too, are gone

THOUGHTS ON THE SACRED

Have a great devotion to the Sacred Heart of Jesus, send your petitions for the faithful departed to It, and their flicacy will increase in the rays of lesus' burning love.

The Heart, writes Blessed Margaret

The Heart, writes Blessed Margaret Mary, should be the sanctifier and consumer of our hearts by the hely ardors of Its pure love. Oh, we should love with all our strength the amiable Heart of Jesus, no matter what it may cost us! We should sanctify ourselves at any price; and if we are hely we should become more hely. To do this we should love and burn incessantly in the furnace of the pure love of God, which will purify us at one and the same time. will purify us at one and the same time.

In worshipping the Sacred Heart of Jesus we do not intend to show super-iority in the sacred members of Christ's Body, one over the other, for all are equally worthy of the highest adoration. The heart is the seat and organ of love, therefore in this devotion we particularly worship the love of Jesus. Jesus loved us; for that reasons He became man; out of love for us He suffered and man; out of love for us He suffered and died; His infinite love induced Him to oned; his minute love induced him to institute the Blessed Sacrament, in order to be with us until the end of time, to be our eternal sacrifice and our strong food in this valley of tears. Verily, we owe all to the love of Jesus; our creation. "for without Him nothing verily, we owe all to the love of Jesus; our creation, "for without Him nothing was made;" our redemption, "He gave Himself for me;" our sanctification, "The Comforter, the Holy Ghost whom the Father will send in my name; "—all we have, all our blessings here and hereafter are our's only through the

every day and frequently every day let us repeat: et us repeat:
O Sacred Heart of Jesus I implore
That I may love Thee ever more and more.

adorable and infinite love of Jesus. Let

us, therefore, love Him in return, and

THE SOULS IN PURGATORY.

After my death take care to have a After my death take care to have a great many Masses and prayers said for me in all churches and religious communities in France, and give me a share in all the good works which you shall do.—St. Louis, to his son, as he lay dying.

Let us not fail to succor those who have departed this life before us, and to offer our prayers for them at the altar, for Jesus Christ is there present in order to be the victim for the sins of the whole world.—St. Chrysostom.

Stir yourselves up, then, to the help of the souls in Purgatory, intercede for them by your sighs, multiply for them your prayers, offer for them the august Sacrifice of the Holy Altar.—St. Bernard.

IMITATION OF CHRIST.

Gratitude for the Love of God.

And they who attribute to God all

always tend.

Be grateful, then, for the least, and thou shalt be worthy so receive greater

things.

Let the least be to thee as something very great, and the most contemptible as a special favor.

If thou considerest the dignity of the Giver, no gift will seem to thee little

Giver, no gift will seem to the head which is given by so great a God. Yea, though he give punishment and stripes it ought to be acceptable: for whatever he suffereth to befall us, he always does it for our salvation.

Let him who desireth to retain the grace of God, be thankful for grace

when it is given, and patient when it is withdrawn.

Let him pray that it may return; let him be cautious and humble, lest he lose

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are rays to take, and their action is mild and beneficial.

TENDENCY OF CATARRH IS TO SPREAD. Just a slight marter at first, and because slight marter at first, and because slight neglected; but the sred sown brings forth a dangerous harvest. Consumbtion, which is the harvest of death. Better spend a few moments each dey inhaling Catarrhozone, an aromatic antiseptic that relieves at once, clears the rasal passages, and restores lost sense of taste and small. The immediate effect of Catarrhozone is magical so prompt and efficient. Cure is certain and permanent if you use Catarrhozone. Price \$1. Small siz s 250, at Druggists or Polson & Co., Kingeton, Ont.

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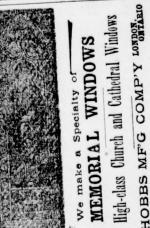
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