

The words were said, and to the end of her life Mabel never forgot the expression on her husband's face...

"What did you mean, Mabel?" he said, "by refusing an invitation that I had already accepted for you and myself?"

"Purely an idea of a bygone age," muttered her husband; then, in a more affectionate tone: "Go to church when and where you like, little woman, but don't expect me to be held back and fast by you only at for the Middle Ages."

"I cannot go," Mabel exclaimed. "Do as you like," was the cool reply; "but understand once for all that in future I will have no interference in matters of this kind, and that if you wish to please me you will do as I do."

"I had married a Protestant, could it have been worse?" she questioned. "Anything but a careless and indifferent Catholic!"

Time went on and the relations between the two daily became more strained. Harry Foster was never seen at St. Anne's now, and Mabel felt utterly crushed when she heard incidentally that her husband had become a Free Mason.

Only to Father Anthony could Mabel speak of what she suffered. She hoped her mother might never hear how her fears had been so sadly realized.

"O, Father," she cried, "how am I to bear it?" "Prayer and sacrifice," he whispered. "The Sacred Heart is all powerful and will enable you to bear your cross bravely for as long as God wills you to bear it."

Mabel's pleadings and Father Anthony's stern rebukes were all in vain. Harry Foster gradually drifted away from every Catholic influence and there were certain rumors abroad that in other ways he was going to ruin as fast as he could go.

When Mabel heard of her husband's disappearance her first feeling was one of relief for the sake of her child; this thought was quickly succeeded by that of intense sorrow for his downfall.

Whether he had gone she could not learn, for her own fortune, that had been settled exclusively, on herself, she used to satisfy that. It was only by turning her musical education to account that she was able to support herself and child.

"That he may return to Thee, O my God, for myself I ask nothing but the grace to suffer even to the end of my life if such be Thy holy will."

place was taken by a man, whose appearance seemed very familiar to Father Anthony. The stranger knelt there for a long time and then entered the confessionals, where the priest awaited him, for by this time the Father was quite convinced as to the identity of his penitent.

"I forgive it long ago," said the man. "These years of absence had been spent in Australia, and by dint of hard work and economy he had again accumulated a fortune, but the time of exile proved still more profitable to his soul, for deprived of what he had never valued, he learned by that very privation to appreciate the practices of his faith which through his own fault were no longer accessible.

"And the grace of your own baptism," Mabel gently corrected. "Yes, you may well say that, and I soon determined to turn my feet towards home. I had hoped to see a priest on my arrival in Melbourne, but the Father was out when I called and I had only time to catch the boat leaving the day for 'Frisco'."

Though there is always forgiveness for the truly contrite, yet the consequences of sin often remain to be faced, and Harry Foster's remorse for the past was keener than ever when a few weeks after his return, Mabel died. Her health had been falling for some time, but so imperceptibly that death seemed to come suddenly at the last, as it so often seems to come to those we love.

Harry Foster took his little daughter abroad, and afterwards placed her with the kind Sisters at St. Peter's where, a few years later, she made her profession. A week later, when he and the bereaved husband stood together beside a newly-made grave in Calvary cemetery, the Father told Harry of his wife's sacrifice, how she had offered the sacrifice of her life for his conversion. This had been her daily prayer to the Sacred Heart.

"Yes, she offered her life for you, my son," the old priest whispered through his tears; "it remains for you now to offer yours wholly to God." Harry Foster took his little daughter abroad, and afterwards placed her with the kind Sisters at St. Peter's where, a few years later, she made her profession.

A DELIBERATE INSULT TO CATHOLICS. J. G. Swift MacNeill, M. P., has sent the following letter to Dr. D'Arcy, Protestant Bishop of Down, Connor, and Dromore, who recently made an unfounded attack on the Catholics of Ireland.

"I feel due to myself as an Irish Protestant who cannot sign his name without being reminded of his association with Irish Protestant Churchmen to take grave exception to a series of extraordinary statements made by you with reference to your Catholic fellow countrymen, and to the enormous gravity when coming from a prelate of your well-deserved eminence for piety and learning."

It was a Thursday evening in June, about six years after Harry Foster's disappearance. Father Anthony, now an old man, had been busy after noon hearing confessions for the next day was the feast of the Sacred Heart and also the morning of little Dorothy Foster's First Communion. She had been the last to leave the confessional and the priest immediately followed her into the church, where he walked slowly up down the aisle reciting his office while waiting for any belated penitent that might happen to come.

assertion but as a matter of history? From the pulpit of Christ Church Cathedral, Dublin, a Protestant Bishop made Prelate, Dr. Dopping, Bishop of Meath, preached a sermon in which he openly advocated it a sacred duty the repudiation of the Treaty of Limerick—that Treaty by which "even the most stringent guarantees" were given for the security of Catholics in the exercise of their religion and the enjoyment of their property—guarantees which were shamefully violated by the atrocious Penal Code, which it has been said entailed more misery than the Ten Persecutions of Christendom.

What would be thought of the promulgation of these doctrines with reference to Protestants at this time of day by a Catholic clergyman or layman? What would Protestants think of him? And still his discourse would be less wounding to Protestants than your yours must be to Catholics, and would, however misleading, have a greater element of accuracy than, in my judgment at least, appertains to your pronouncement.

MR. LECKY AND CATHOLIC TOLERATION. On this question of the religious toleration of Irish Catholics I take my stand on the judgment of Mr. Lecky, who, as a Catholic, trained and a member of the Irish Protestant Church, a holder of the Divinity Testimonial of Trinity College, Dublin, a protagonist for the Union, and a member for Trinity College, who had your own support and influence in being elected for that constituency. "Irish history," he writes, "contains its full share of violence and massacre; but whose will will exemplify these episodes with impartiality will easily convince himself that their connection with religion has been most superficial. Religious cries have been sometimes raised, religious enthusiasm has been often appealed to in the agony of a struggle, but the real causes have usually been the conflicts of races and classes, the struggle of nationality against annihilation. Amongst the Catholics at least religious intolerance has never been a prevailing vice, and those who have studied closely the history and character of the Irish people can hardly fail to be struck with the deep respect for sincere religion in every form which they have commonly evinced."

Mr. Lecky's phrase, "among the Catholics at least religious intolerance has never been a prevailing vice," recalls to recollection the late Earl Spencer's record of his experiences during two viceregal tours in Ireland. He stated in a speech in Chester that he had known instances of religious intolerance during his Irish administration, but not on the part of Catholics. I would ask you to search—your search would be in vain—for an outbreak among any Irish Catholic prelate even remotely analogous to the sentiments expressed by Dr. Marcus Dromore, a Bishop of Kilmore, who was himself Bishop of Kilmore, and afterwards, from 1862 till his death in 1885, Protestant Primate at a salary of \$75,000 a year.

IRISH CATHOLICS HAVE SUFFERED MUCH FROM RELIGIOUS PERSECUTION. He spoke thus at a great Protestant meeting, and his words were received, says the report, with "loud cheering, which continued for several minutes." "We shall drive from our glebe lands the Popish rebel and the Popish illicit distiller, and we shall drive from our glebe lands good and faithful Protestants in their place. I trust that every good and faithful minister of God would sooner have potatoes and salt surrounded with Protestants than to live like princes surrounded with Papists." The Irish Catholics have suffered so much themselves from religious persecution that they have not the desire ever to plant God the power, to persecute others.

YOU are much concerned lest an Irish Parliament might pass legislation for the resumption of churches now possessed by Protestants which were in existence in pre-Reformation times. In a letter to the Bishop of Ossory I said it is very hard to raise, and as affecting to this kind could be seriously felt by any rational being, and I gave the reason for its baselessness. It is no wonder Dr. Walsh, the Catholic Archbishop of Dublin, to use his own words, "treated the whole contention at ridiculous."

CONFISCATED CATHOLIC LANDS AND "CHURCH NOBILITY." Sometimes on English platforms I have said that the lands taken from the Church at the "Reformation" should at least have been appropriated to public purposes and not to found the lines of men whom I designate our "Church nobility." This sentiment has always been received with favor. It is indeed a fine stroke of irony that some of the most vehement pronouncers in defence of the rights of property, and of the English and Welsh Established Churches, have emanated from residences which are still styled Abbeys and Priories, and carry in their names the record that the titles of their owners rest on nothing but robbery from the pre-Reformation Church, in which Protestants and Catholics have a common and an absorbing interest.

YOU elicited "prolonged applause from your audience by a reference to the year 1690. If you considered for a moment you would be constrained to admit that the reign of "The Deliverer" was not exactly the time at which the Diocese of Down and Connor, over which you preside, were at the zenith of their spiritual development. In 1690, and for some years subsequently, the Bishop of these Dioceses was a Dr. Hackett, who was Bishop for no less than twenty years, during the whole of which time he never even entered these dioceses, but lived habitually at Hamersmith, and put up his benefices for sale.

RATIONALISM PERMEATING ALL SECTIONS OF BRITISH SOCIETY? You apprehend that in a remote time, if the Union, on which you with evident sincerity believe all our happiness de-

pends, be not maintained, there may be in this country an outbreak of militant unbelief, "secularism, a fierce hatred of religion and ecclesiastical domination." "One can," as Gratian once said, "never argue with a prophet." "One can only disbelieve him." It is, however, strange that Isaac Butt, who was, as you know, the son of an Irish Protestant clergyman, writing in 1870, and T. W. Russell, in a speech the other day, held that the establishment of an Irish Parliament, free from corrupting and atheistic influences, would save this country from the so-called Rationalism which is permeating all sections of British society.

THE PATRONAGE CHURCH LED TO A GREAT SCANDAL. The establishment of the Irish Parliament is not more bitterly denounced than was once the Disestablishment of the Irish Church. Who now would wish to see that Church re-established, with the same endowments, and with one like yourself chosen for the people, but with the puppet nobility of a Prime Minister? The Irish Seas have ceased to be the preserves of the younger brothers or the younger sons of Irish Union Peers, and the hard worked clergy of the Irish Protestant Church no longer starve on wretched pittance, as they did while the sections of corruption, "governing families" drew their thousands and ten thousands yearly from a church the distribution of whose patronage as one of the greatest scandals of Christendom. Dr. Knox, Bishop of Down and Connor at the time of the Disestablishment, because he favored that measure, was in the rough heretic of the water between two hereditary enemies, England and France. Nero's persecutors were close at hand, and to escape their attentions Joseph of Arimathea put out in the rough sea in an open boat. The winds drove him into a rude port of England, and there he took up anew his march of faith. Pursued and persecuted by the Druids, who resented the religion he taught, he made his way across England to the ancient Isle of Avalon.

ALL that weary way of trouble and persecution Joseph supported himself by a staff which he had cut, tradition says, from the very thorn tree in Palestine that had furnished the crown of thorns that mocked the kingly majesty of Christ. About A. D. 69 he reached the English Channel, then, as now, the rough barrier of water between two hereditary enemies, England and France. Nero's persecutors were close at hand, and to escape their attentions Joseph of Arimathea put out in the rough sea in an open boat. The winds drove him into a rude port of England, and there he took up anew his march of faith. Pursued and persecuted by the Druids, who resented the religion he taught, he made his way across England to the ancient Isle of Avalon.

MADE BRITAIN 'CHRISTIAN. But to retrace a bit. When Joseph reached Avalon his message was accepted by the wife of Arvirgus, the heathen prince of the realm. Her name is forgotten, but the charity of her soul toward the Christian pilgrims remains a bright spot on this page of the world's history. She persuaded her husband to at least tolerate the new religion, and as Tennyson said: "The heathen prince Arvirgus gave him a spot where to dwell. And there he Joseph built with wattles from the marsh a little lonely church in days of yore." The "little lonely church" was the first Christian Church in Britain, and at it sprang that great British church that existed before the coming of the good Augustine in the sixth century. But the people round about Glastonbury were chiefly won by the miraculous thorn. One of the monks of Glastonbury quaintly wrote of the double blossoming and bearing of the thorn at Christmas. "The white thorn of Glastonbury doth blossom in the deep of winter to speak to men of Christianity that religion that flourishes best in persecution and is strengthened by the seed of the martyrs."

THE author of "Arborum et Fruticum" devotes a paragraph to the Glastonbury thorn. He describes the thorn as he saw it at Glastonbury in December, 1833. It then had leaves, fair buds, full flowers and many of the haws or berries on it at one and the same time. He was at a loss to explain it scientifically, and called it one of "those natural paradoxes which teach deep truths." The original thorn has been preserved by slips and grafts. In the religious persecutions which disturbed the reign of Charles I. the thorn tree was considered a relic of papistry by the stern Roundheads. A zealous soldier nearly cut it down, but was checked by a flying splinter which pierced his eye. Thus the sacrifice was averted. In 1870 only the stump was remaining, but numerous grafts were in existence in the gardens and glebe farms at Glastonbury in keeping with Tennyson's description of it. In 1745 the Christmas London Evening Post reported that a vast concourse gathered to view the thorn blossoming.

RECENTLY BROUGHT TO AMERICA. The story of its advent into America is an interesting one, and it shows how closely the National Cathedral of St. Peter and Paul, Washington, is connected with the old abbey Church of St. Peter and Paul, Glastonbury, England, after which it is named. In 1900 Stanley Austin, son of the poet laureate of England, the present owner of Glastonbury Abbey, presented to Bishop Satterlee, the first bishop of Washington, a slip from the celebrated Glastonbury thorn to be planted in the

GLASTONBURY THORN. SPRIG BROUGHT TO THIS COUNTRY AND REPOSING AT CHURCH OF SS. PETER AND PAUL IN CITY OF WASHINGTON BLOSSOMS AT CHRISTMAS SEASON. Too scant attention and too chary credence is oftentimes given to the fact of miraculous demonstrations of the truth of the occurrences which are labeled "traditions" for want of a better term among those who ought to believe gladly in them. Among these is the story of the Glastonbury thorn, carried to British Isles after the Resurrection of Our Divine Lord, bringing with him a thorn staff taken from the tree whose branches were those which pressed the Brow of Our Saviour, which he planted near Glastonbury, England. The story goes that every Christmas-tide the thorn blossoms there.

How many Catholics have ever given this story passing thought or inquired into its verity? Have not most of us been indifferent about it and perhaps not given it full reception? Because the St. Louis Globe Democrat, a secular paper, not especially friendly to the Catholic Church, recently printed the following account by William A. Du Bois: "A singular manifestation of the Glastonbury thorn in the United States, it is reprinted herewith, in the hope that Catholics, who have been inclined not to devoutly appreciate the modern wonders which God is working, will give in the future a more zealous and prayerful attention to the claims of the Globe Democrat says in part: "The famous Glastonbury thorn, descendant of that shrub which made the agonizing crown which Jesus wore, the plant which unseasonably bursts into bloom at Christmas time at Glastonbury Abbey, England, has taken root in America, and this Christmas is blossoming among the snows thus performing the miracle that bears evidence of divinity back of it. It is at the National Cathedral of St. Peter and Paul in Washington that this plant is thus strangely blossoming as it has blossomed nowhere else, except at the church of these two saints at Glastonbury. In its new-found abode it forms the nucleus round which has been collected a wonderful series of religious relics. And its story is one of romance unsurpassed in the annals of time."

THE story of the Glastonbury thorn made new by its finding a new home in America, is almost as old as Christianity itself. It is one of those remarkable paradoxes of nature that witness to the truth of Christianity. It is argued that the striking fact in connection with the religion of Christ has been the constant testimony of its truth given by natural things. No other religion in the history of the world has so seemed with honest natural miracles as Christianity, and it is an event of historic and sentimental value that the United States should thus possess one of these natural witnesses of the divinity of Christ.

HAS INSPIRED THE POETS. For centuries the bards of England sang of the Glastonbury thorn. This mystic tree had more to do with the conversion of its Druid people to Christianity than the missionaries themselves,

for the British people were nature lovers and in their own barbaric religion they had become accustomed to drawing religious truths from material things. When written language was young the thorn was known to it, for one poet of Cadmus' age sang:

The staff had budded, had grown
Until it blooms da whole da drew
And all it blooms on Xmas night,
But best they say at dark midnight.

A later poet, the gentle Tennyson, sang and told the whole story of the Glastonbury thorn in a single stanza:

The cup, the cup itself, from which our Lord
Drank at the last sad supper with his own,
This Arimathea Joseph journeying brought
To Glastonbury, where the winter thorn
Blossoms at Christmas, mindful of our Lord.

Joseph of Arimathea was the Hebrew scholar and gentleman whose pity was so aroused by the crucifixion of Christ that he gave up his own garden tomb for the reception of his crucified body. It is probable that the events at the tomb and the resurrection of Christ were known to him and had much to do toward his conversion to Christianity. At any rate, he embraced Christianity, and throwing aside his fortune, position and striding in Jerusalem, followed after the new light of Israel.

Fired with missionary zeal, Joseph took twelve companions and started out to convert the world, and had much to do toward his conversion to Christianity. At any rate, he embraced Christianity, and throwing aside his fortune, position and striding in Jerusalem, followed after the new light of Israel.

Joseph took twelve companions and started out to convert the world, and had much to do toward his conversion to Christianity. At any rate, he embraced Christianity, and throwing aside his fortune, position and striding in Jerusalem, followed after the new light of Israel.

Joseph took twelve companions and started out to convert the world, and had much to do toward his conversion to Christianity. At any rate, he embraced Christianity, and throwing aside his fortune, position and striding in Jerusalem, followed after the new light of Israel.

Joseph took twelve companions and started out to convert the world, and had much to do toward his conversion to Christianity. At any rate, he embraced Christianity, and throwing aside his fortune, position and striding in Jerusalem, followed after the new light of Israel.

Joseph took twelve companions and started out to convert the world, and had much to do toward his conversion to Christianity. At any rate, he embraced Christianity, and throwing aside his fortune, position and striding in Jerusalem, followed after the new light of Israel.

Joseph took twelve companions and started out to convert the world, and had much to do toward his conversion to Christianity. At any rate, he embraced Christianity, and throwing aside his fortune, position and striding in Jerusalem, followed after the new light of Israel.

Joseph took twelve companions and started out to convert the world, and had much to do toward his conversion to Christianity. At any rate, he embraced Christianity, and throwing aside his fortune, position and striding in Jerusalem, followed after the new light of Israel.

cathedral close at Washington. This was done, and with horticultural skill the cathedral authorities being assisted by experts from the Department of Agriculture, the thorn has flourished. For the past two seasons it has blossomed at around Christmas, one year on the

Our PREFERRED TRADING REGISTER. The following Firms, together with our Regular Advertisers, are Recommended as a TRADING GUIDE to our Readers, as they represent the Best Concerns in London.

ARCHITECTS. Moore & Munro. Architects and Civil Engineers. We make a specialty of Churches, Schools and Large Buildings. Carling Block, London, Canada.

AUTOMOBILES, LIVORIES, GARAGE. MITCHELL GARAGE & SALES CO., LTD. 291-299, Dundas St. W. Phone 182. For Pleasure, Business and Commercial use. Taxi-Cab Service open day and night.

BARRISTERS AND SOLICITORS. McKillop & Murphy, London, Ont. Barristers, Solicitors, Notaries, Etc. James B. McKillop, Thomas J. Murphy.

BISCUITS AND CONFECTIONERY. D. S. Perrin & Company Limited. Manufacturers of Biscuits and Confectionery. LONDON, CANADA.

BOOTS, SHOES, LEATHER GOODS. THE J. P. COOK CO., Limited. Fine Shoes, Rubber Footwear, Trunks, Bags and Leather Goods. London.

BREAD MANUFACTURERS. Johnston Bros. XXX BREAD. You can depend upon having THE BEST if you order.

CLOTHING AND FURNISHINGS. R. H. & J. Dowler. LONDON AND ST. THOMAS. Confectioners, Caterers, Bakers.

DAIRY PRODUCE. J. F. MORALEE. Phone 2340. Market House Basement. LONDON.

DIAMONDS AND JEWELRY. JOHN S. BARNARD. Diamonds, Precious Stones, Watches, Jewelry. 374, Richmond St., London.

DRUGS AND OPTICIANS. GARRINCROSS & LAWRENCE. Chemists, Druggists and Opticians. 216 Dundas St. W. Phone 880.

DRY GOODS, MILLINERY, CARPETS. JOHN H. CHAPMAN & CO. Dry Goods, Millinery, Carpets. 248 Dundas St. W. London.

ENGINES AND BOILERS. E. LEONARD & SONS, Ltd. 184 Manufacturers of Engines and Boilers. Head Office and Works—London, Canada.

FINANCIAL. THE DOMINION SAVINGS AND INVESTMENT SOCIETY. 1 Masonic Temple, London, Canada. Interest allowed at 3 1/2 and 4 per cent. on Deposits and Debentures.

IMPERIAL BANK OF CANADA. Capital paid up \$5,000,000. Reserve \$3,996,000. Savings Department: \$1.00 opens an account. London Branch, Richmond and King Streets. R. Arkell, Manager.

THE HURON AND ERIE LOAN AND SAVINGS CO. Incorporated 1894. 45 and 47 1/2 Debentures. Write for booklet: "Unquestioned Safety for your Savings." H. Cronyn, Manager. St. Thomas, London.

THE BANK OF TORONTO. The Oldest Bank in Canada. Having its Head Office in Ontario. BRANCHES AT ALL PRINCIPAL CITIES and Correspondents throughout the world. Four Offices in London.

feast of the Epiphany, January 6, the anniversary of the chartering of the Westminster cathedral. Virtue has but a stunted growth where vice receives a soil.

Our PREFERRED TRADING REGISTER. The following Firms, together with our Regular Advertisers, are Recommended as a TRADING GUIDE to our Readers, as they represent the Best Concerns in London.

GAS AND ELECTRIC COMPANIES. COOK AND LIGHT WITH GAS. GENUINE GAS COKE. Cleanest and best fuel. Heating, Lighting, and Cooking Supplies. CITY GAS CO. Phone 364.

ELECTRIC LIGHTING AND Power Service. The London Electric Co.'s System. Phone 958. THE ELECTRICAL CONSTRUCTION CO. of London, Limited, 22 to 24 Broad St. Electrical Supplies and Fixtures, Motors Stocked, Wiring Done.

FLORISTS. J. GAMMAE & SONS, Ltd. Florists. Flowers and Plants for every occasion. Store 207 Dundas St. W. Phone 90. Greenhouses on Oxford St.

FUEL AND BUILDING MATERIAL. Thoroughly Screened Coal. Promptly Delivered. JOHN MANN & SONS. Phone 470. 401 Clarence St. 415 York St.

HARDWARE. J. G. STEELE & CO. 204 Dundas St. W. Phone 720. J. A. BROWNLEE, 385-7 Talbot St. THE PURDOM HARDWARE CO., Ltd.

HOTELS. The Tecumseh Hotel. The Dominion House (Remodeled). Corner York and Clarence Streets adjoining Depots. Modern throughout. John J. Cox, Prop.

INSURANCE. G. M. GUNN & SON, 432 Richmond St. J. A. NELLES & SON. General Insurance Agents & Brokers. 380 Richmond St., London, Ont.

IRON AND WIRE WORKS. DENNIS Wire & Iron Works Co., Ltd. LONDON, ONTARIO. Designers and Makers of Ornamental, Iron and Brass Work. Brass Pulpits, Altar Railings, Iron Fences and Gates, Fire Escapes, Wire Window-Guards, Metal Lockers, Etc.

MANUFACTURERS. THE GLOBE CASSET CO., London, Ont. Manufacturers of Caskets and Undertakers' Supplies. EMPIRE MANUFACTURING CO., Ltd. Brass Foundry and Finishers. Brass Manufacturers and Undertakers' Supplies. Office and Factory, London, Ont.

MILL AND FACTORY SUPPLIES. THE LONDON ENGINE SUPPLIES CO., Limited. F. G. Mitchell, Manager. Wholesale and Retail Dealer in Lumber and Building Supplies. Main Yard—Rectory St. and Grand Trunk R.R. Branch—Palmer and Richmond Sts.

OSTEOPATH AND CHIROPRACTOR. DR. BARKLIE. Graduate Osteopath & Chiropractor. SUPERB ELECTRIC EQUIPMENT. SPECIALTY—Rheumatism, Chronic and Nervous Diseases. Established 7 Years. 505 TALBOT ST., LONDON. PHONE 2565.

PHOTOGRAPHS. EDY BROS. Artistic Photographers. 314 Dundas St., London, Ont.

PLUMBING, HOT WATER HEATING. NORLE & RICH. Plumbing. Hot Water, Steam and Vacuum Heating. Gasfitting and Jobbing. Phone 538. 435-37 Queen's Ave.

SHEET METAL, STOVES, ETC. WM. STEVENS and SON. Sheet Metal Workers. Hot Air Heating. Stoves and Furnaces. 292-4 Richmond St.

STOCKS, BONDS, REAL ESTATE. THOS. RAYCRAFT, Investment Broker. Specialist in Porcupine and Cobalt Stocks. London Loan Bank. Long Distance Phone 2905.

UNDERTAKERS AND EMBALMERS. JOHN FERGUSON & SONS. 180 King Street. The Leading Undertakers and Embalmers. Open Night and Day. Telephone—Home 371. Factory—543.

WALL PAPER AND ART GOODS. COLERICK BROS., 313 Dundas St. Wall Paper, Decorating, Pictures and Framing. WHOLESALE. GREENE, SWIFT, LIMITED. Wholesale Clothing Manufacturers. Greene-Swift Block. London, Ont.