AUGUST 5, 199;

FIVE . MINUTES' SERMON.

Twelfth Sunday after Pentecost. ON THE LOVE OF GOD AND OF OU

NEIGHBOR.

"Master what must I do to porsess eterna ," (Luke 10, 25.) life. These words, my dear brethren, were addressed to our Lord by a certain lawyer, and for us what question could be of greater importance? What What must we do to possess eternal life? If we ask our Divine Saviour this queswe ask our Divine Saviour this ques-tion not to tempt Him, but to receive the words of life everlasting, He will also answer us: "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind and thy neighbor as thyseif." (Luke, 10, 27.) Listen, therefore, O, Chris-tian soul, and imprint it deeply on your mind. To love God above all things and your neighbor as yourself.

come to t -Dewey.

Clothes.

A Useful Struggle.

More Than Fill It.

A Gentleman

Catholic Citizen.

A "Christian gentleman " is one who

How to Lean Your Cycle.

Many riders are careless in the matter

of resting their machines against a wall. The correct method obviates that disast-rous scratching of the plate off the handle bar, and at the same time prevents the

machine from slipping away. By turn-ing the front wheel slightly inwards,

ing the front wheel slightly inwards, allowing the saddle to rest gently against the wall, and also placing the back wheel so as to rest close in, the handle-bar is kept clear, and the trick is done. It would not be inconsistent with the right sense of duty, though, to clean the tires before leaning the wheel against the wall, especially in the house

Maxims for the Young.

Early in life secure a practical busi

Do not make too great haste to get rich

Small and steady gains give competency with tranquility of mind.

Never play games of chance or make bets of any description,

you may not withstand it at last.

that you cannot hit anything.

Avoid temptation through the fear that

Keep yourself innocent if you would be

Save when you are young, to spend when

Aim high in this life, but not so high

especially in the house.

if you would prosper.

Never run in debt.

ness.

happy

von are old.

things and your neighbor as yourself, this is the sublime commandment on which the eternal happiness depends. This is, according to the declaration of

our Lord, not only the first and greatest commandment, but is also the one wherein the laws of Moses and the prophets, that is, all other laws given by God an included. God, are included. It is impossible to love God above all things and at the same time to transgress any of the other commandments. Love of God and sin are contradictory terms, which in their very nature exclude each other.

that is quite another matter. But. alas ! there are innumerable Christians who seem not to understand this truth. They become indignant if a child declares he loves his parents and yet offends them daily by his dis and yet offends them daily by his dis obedience. They call such conduct lying and hypocritical. Nevertheless, they imitate this child, saying: O God, I love you above all things, and at the same time offending Him continually by committing sins, they still have the audacity to call such conduct loving God. My dear Christians, be not deceived, such a love of the lips will not be accepted by God; the gospel does not inculcate this, on the contrary, St. Paul tells us: "Love, therefore is the diffusion of the law," therefore, is the fulfilling of the law,' Rom. 13, 10) that is, it consists in fulfilling God's commandments. Our Lord says: "He that hath My com-mandments and keepeth them, he it is that loveth Me." (John 14 21,) and the apostle St. John says: "For this is the charity (that is the love) of God, that we keep His commandments." (I. John 5, 3) Now that which we are taught in these solemn words of Holy Scripture concerning the love of God, the same is said when referring to the love of our neighbor. It must not manifest itself in words only, but also in deeds, and by the deeds, the sincerity of our love will be judged. Thus John, the apostle of love, writes : "He that has the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him." (I. John 3, 17.) The apostle then continues: "My little children, let us not love in word, nor in tongue, but in deed and in truth. " He (3 18) And again, he says: that loveth not his brother, whom he seeth, how can he love God whom he seeth not." (4, 20) How beautiful seeth not." (4, 20) How beautiful also are not the words of St. Paul which teach that the love of our neighbor must show itself not in words alone, but in actions. "Charity s patient, is kind, charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinkrejoiceth not in iniquity eth no evil but rejoiceth with the truth, beareth

The Man With the Bad Temper. all things and endureth all things. Cor. 13, 4.7.) But why quote the words of the apostles to teach you in they are carried completely beyond the what true love of our neighbor consists, when our Lord Himself has taught us this in the beautiful parable nar rated in the gospel for this Sunday The Jewish priest and the Levite has no true love for their neighbor. They may have had some compassion for the poor traveller wounded unto death, they may, perhaps have spoken words of consolation, but they did nothing to alleviate his sufferings. The Samaritan, however, not only felt compassion for the poor sufferer and expressed it in words, but he also did everything in his power to assist him in his great need and misfortune, and " Go, hence our Divine Saviour said : and do thou in like manner." Yes, my dear Christians, go and do in like manner, for these words were addressed to all "Go, and do thou in like manner ' for this is obeying the greatest law of our holy religion, in whose fulfillment God will recognize His own. Go, and love God by act, conscientiously keeping His laws and carefully avoiding every transgression of the law. Go, and love God by preserving your heart pure and spotless. Go, and love God by performing all duties of your state of life, and the prove your love by perseverance in all those actions. Go, furthermore, and love your neighbor in deeds, by wishing him everything that is beneficial for body and soul. Go, and love your for body and soul. well of him, by defending his slan dered virtue and innocence. Go, and love your neighbor by practicing the spiritual and corporal works of mercy, in one word, by assisting him in all his necessities of body and soul. See, my dear Christians, in this consists the fulfillment of the commandment of God's love. This is what will make you a child of God, a favorite of the angels, and of all men of good will. This is the key which at the hour of death will open for you the gates of the which will make eternal Paradise and you worthy to love God, the greatest and Infinite Good ; to possess Him and to partake of His glory forever.

THE CATHOLIC RECORD

not overdrawn. All the indignation that the soul of mankind may be moved by when great causes are at stake or when terrible cruelties that rack the heart are CHATS WITH YOUNG MEN. The industrious bee does not stop to complain that there are so many poison-ous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is terrible crucities that rack the heart are being perpetrated, will quiver along the nerves of the man who gives himself up to anger, and that, too, without the slight-est rational cause. He is like the child that flings itself upon the floor and grovels, screaming with untamed temper, or the savage who works himself up into a fit of frenzy that he may forget fear and discretion. where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if we have the dis-position. We often travel on a hard and uneven road; but with a cheerful spirit, and a heart to praise God for His mercies, we mee walk therein with comfort and

discretion. If it be asked who are the people who are subject to these tropical gusts of feel-ing, we fear the answer must include all kinds of men, though a laconic, homely proverb, "A little pot is soon hot," points out the sort of people who are the chief of..nders. It is not easy to drive home to those who put themselves under the sway of passion the folly and unmanli-ness of their surrender; but one selfish argument may not be without effect, viz: that there is nothing which wears out the nerves of a man so quickly as fits of acute frenzy. To spite the world he wrecks and shatters his own spiritual and physi-cal constitution. Now suppose a habitu-ally passionate man sees that the case we have described is his—has he any hope of cure? Undoubtedly he has, if he realizes the wickedness and absurdity of his irrational self-indulgence. In some cases anger wears out with arge; the nerves become less frequent and less violent, and one may meet here and there men of a mild and benevolent type who will own that they were very "sudden and onick discretion. If it be asked who are the people who we may walk therein with comfort, and come to the end of our journey in peace. He who pays disproportionate attention to his dress is a fop; he who ignores it altogether is a eloven. The struggle to obtain knowledge and to advance oneself in the world strengthens the mind, disciplines the faculties, matures and judgment, promotes self-reliance, and gives one independence of thought and force of character. More Than Fill It. There is one sure way of bettering our position in life, and it is the only sure way—by overflowing it. The person who is honestly too big for a place will not have to continue long in it, for a dozen larger places will soon claim him. Real ability—large ability—is at a premium. It is easy enough to find thousands of men and women who are discontented with their lot, and who feel too big for their place in the world, but to find those who have more than filled their posts— that is quite another matter. a mild and benevolent type who will own that they were very "sudden and quick to quarrel" in their youth.

OUR BOYS AND GIRLS.

Birds and the Crucifixion.

Ave Maria. A number of bird myths are associated

A "Christian gentleman" is one who unites in his personality a religious char-acter and the urbane courtesy and kind thoughtfulness of a man of the world There are Christians who are not gentlemen and gentlemen who are not Christians. While we may hope to have the company of the former in the future world, we may be so constituted as to prefer the company of the latter in this world. No one can measure the goodness of Divine Provi-dence; the professing Christian who says long prapers and yet cherishes a testy temper, who manifests the disposition of a petity tyrant or a common scold, whose with the logends of the Cross. From the folk-lore of more than one nation comes the story that when the sparrow mocked at the sufferings of Oar Lord, a swallow, perching upon the fatal rood, sang tender notes of love and consolation. Since tha awesome day the swallow has never sung awesome day the swallow has never sung a note, and is the most silent and most sombre of birds. The crossbill wears for-ever, in the strange shape of his beak and the red stain of his plumage, tokens of his offerts in descent the strange shape of the set of the set. efforts to draw out the agonizing nails. The robin, too, by breaking a thorn from the crown, received on her breast a drop of Sacred Blood, which still tinges her a petty tyrant or a common scold, whose meanness excuses itself by squinting to-wards holiness, may be saved, but he will need all the purging fire of Purgatory.--ruddy feathers. The thrush carried the whole crown away, and her red coat still shows how she was wounded in the effort.

A Friend of Poor Children.

Not a great while ago a man died in Boston. He was a tailor, doing his own cutting in a little shop outside the busi-ness quarters of the city. He was very busy with his hears; for the most exclus-ing neorem in town the what that no Dusy with histocars; for the most exclus-ive people in town thought that no one but Rondidge could use them properly. He was a quie', modest man, never seem-ing to be proud of the fact that his serv-ices were sought by the "smart set," and willing to cut a suit of clothes fer any one who could new his price. Ho were never who could pay his price. He was never known to go into society, and his only recreation was found in driving about the with his wife behind a span of milk-

city with his wife behind a span of min-white horses. No one thought that Rondidge was rich, but when his will was read it was found that he had left \$50,000 dollars, the income of which was to be devoted to sending poor children to the country for the summer. He had no children of his own, but God's poor little ones are to be made happy because this good tailor thought of them as he worked away at silk and broadcloth in his tiny shop in Boston town. Boston town.

A Favorite Painter. Murillo, of all the painters, seems the nuiversal favorite. His paintings of "St. El'zabeth," and "The Healing of the Paralytic" are rich in color and of singu-lar beauty. He himself thought "The beauty. B Charity of St. Thomas" was his best work. His picture of "The Virgin of the Napkin," though executed hastily, as a present to a cook who begged some as if gazing into the world of spiritual life is conversed by the second seco There are multitudes of people who are imbject to paroxysms of passion, in which hey are carried completely beyond the If indeches, and the state state of the stat Joseph home from his daily toil. The picture is executed with a brilliancy of touch never excelled; it glows with a golden light, as if the sun were also shin-ing on the canvas. Another, "The Guar-dian Angel," shows the chief figure in a rich yellow robe and purple mantle, pointing as hegoes with the right hand to heaven, and with the other leading a lovely child—the emblem of the soul passing through the pilgrimage of this world. Never was an allegory more sweetly told than in this picture. But his best-known work is probably his beautiful painting of the "Immaculate Conception," which has been so widely copied that it must be familiar to every Catholic child. Catholic child. In his numerous pictures of our Blessed Mother Murillo's celestial attendants are among the loveliest cherubs that ever bloomed on canvas. Hovering in the Catholic child. bloomed on canvas. Hovering in the sunny air, reposing on clouds, or sporting amongst their silvery folds, these minis-tering shapes add life and movement to the picture. Some of them bear large white lilies, others roses, sprays of olive, and palm boughs. As a painter of chil-dren, Murillo has caught with matchless insight all the nameless ways and graces of the bright-eyed Andalusian boys and girls he loved to depict.

indeed of every succeeding century, over the dark and rugged road of life. The period in which Thomas A Kemp-is first saw the light of day was the nar-row link of years which jolned mediaval with modern history. The Crusades were ended; the people became restless and had a strong desire after they knew not what; they were impatient for the coming of dawn and they knew not where to seek the light. The ignorant and obstinate sought knowledge from inwhere to seek the light. The ignorant and obstinate sought knowledge from in-tercourse with magical charms, while the learned sought the truth through the labyrinth of Nominalism and Realism, which had been renewed by William of Ockham. This did not continue long, as the people soon fell into gross errors. Others through an exaggerated taste for classics were reviving Paganism. Master

classics were reviving Paganism. Master Eckhart acknowledged Mysticism as the people's only guide, but he and his follow-ers had the same fate as their predecess-ors : in trying to lead men through the tangled paths of his doctrine he soon lost Among those who understood the true mystical life was the celebrated Tauler,

whose fascinating eloquence pierced the hearts of thousands inhabiting the shores hearts of thousands inhabiting the shores of the Rhine. About this time, Gerhard Groote, who was celebrated for his learning and piety, founded the Brothers of the Common Life, into whose rule of living the Mys-tical Spirit largely entered, but in a prac-tical form. It is in one of their schools we find a child six years of age, with rather a broad forchead, a Flemish cast of features, and large bright eyes. This is Thomas Haernmerlein, or Haernmer-cher, in Latin, Malleolus.

cher, in Latin, Malleolus. He was born in 1380, at Kempis, a short distance from the City of Cologoe, whence he received the name of Kempis by which he is best known. His parents were of humble station, but very pious. From them he inherited many virtues, and in his writings he shows great love

and in his writings he shows great love and respect for them. Years have passed away, Thomas has become celebrated in caligraphy and has found great pleasure in copying useful books and selecting beautiful passages from the writings of the Holy Fathers; and among his works are a large Latin Bible in four volumes and some of the works of St. Bernard. works of St. Bernard.

In his nineteeth year, he began to think seriously of embracing a religious state, and finally determined to ask ad-mission into the monastery of St. Augus-Time, recently instituted near the town of Zwoll. At this time, John A Kempis, his brother, was prior. Thomas was re-ceived with great joy and continued a novice for seven years, during which time, under his brother's direction, in order to found a library in this monas-tery, he applied himself with new ardor

to transcribing and composing books. Excepting the hours passed at the foot of the attar or before the crucifix, this was his only occupation. It is here that he wrote that book of

It is here that he wrote that book of books, which to every soul, no matter how tempest-tossed, is an atmosphere of rest; a book that turns bitter waters into sweetness—The Imitation of Christ. George Eliot, who vainly tried to satisfy the yearnings of her soul with the husks of Positivism and Agnosticism, found many a precious question answered by many a precious question answered by "the voice from out the far-off Middle Ages.'

For sixty years, he remained a friend of virtue in the monastery of Zwoll, and in this solitude he wrote, after the Imitain this solution is the statistics, which are re-garded as his masterpieces: "The Gar-den of Roses," so called because it treats of several virtues that grow like so many beautiful roses in the garden of Jesus Christ; "The Valley of Lilies," where he speaks of several other virtues that the Saviour has planted like lilies of builliant

The Infer Laberhauer, 'The Solloquies of the Soul," and "Meditations." Towards the close of his life he often said that he sought rest everywhere but

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A SONG OF THE ROAD

BY JAMES WHITCOMB RILEY. will walk with you, my lad, whichever

O I will walk with you, my lad, whichever way you fare, You'll have me, too, the side of you, with heart as light as air; No care for where the road you take's a lead-ing-anywhere-It can be but a joyful jaunt the whilst you journey there. The road you take's the path of love, an' that's the bridth of two-And I will walk with you, my lad-O I will walk with you.

Ho! I will walk with you, my lad, Be weather black or blue, Or roadsides frost or dew, my lad— O I will walk with you.

Aye, glad, my lad, 1'll walk with you, what-ever winds may blow. Or summer blossoms stay our steps; or blind-ing drifts of snow;

ing drifts of show; The way that you set face and foot's the way that I will go, And brave I'll be, abreast of you, the saints

and angels know. With loyal hand in loyal hand, and one heart made of two, Through summer's gold, or winter's cold, it's I will walk with you.

1 will walk with you, my lad, Sure, I will walk with you, my lad, As love ordains me to— To heaven's door, and through, my lad, O I will walk with you. —Lippincott's.

Into what sweetness, into what gladness will you enter if you are disciples of the Sacred Heart. You will understand by experience the words, " How great is the multitude of Thy sweet. ness which Thou hast hid for them that fear Thee." Throughout the whole world, from sunrise to sunset -- for in the Kingdom of Jesus the sun never goes down-the Sacred Heart is wor shipped day by day .-- Cardinal Manning.

An habitual sinner always has the look of a jaded and disappointed man. -Faber

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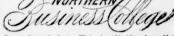
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whiteness in the valley of Humility, where they are watered and fertilized by the interior infusion of the Holy Spirit; "The Three Tabernacles." Poverty, Hu-

in which his soul dwelt, he was nevertheless a busy, practical man, and as we see by many chapters of his writings, never

NORTHERN M

they are carried completely beyond the bounds of reason, and for the moment be-come madmen, fit for almost any deed. We punish the murderer who strikes down his fellow, but how seldom do we condemn the unbridled temper which finally culminates in sudden fiendish-ness! We have analyses enough of the We have analyses enough of th ness? We have analyses enough of the conflicting emotions that spring from un-requited love; we have had the ebullitions of torturing jealousy described, and dis-sected; we have had revenge, stealthily creeping on to its end, pictured a thou-sand times; but of anger pure and simple there is, so far as we know, no physco-logic study extant. It does not lend itself to treatment; it is irresponsible, discon-nected, pauseless, a spontaneous creation, an isolated phenomenon. We never know when a passionats man will burst out into a fury; the most trivial rebuff ness out into a fury; the most trivial rebuff will be loose the torrents of his wrath— nay, he will go off with iess than the mull of a hair-trigger; he is like the bottles that burst through atmospheric changes with out outside interference. It is the abso

lute uncertainty of anger which gives it The passionate man steps into a pace-ful household where he bears sovereign sway and imasterdom, and some trifling irritation that chances to cross his mood, such as the fire not burning brightly, will interest eause an equation and in such as the fire not burning brightly, will instantly cause an eruption, and in a quivering fury he will recklessly fling ac-cusations and reproaches right and left like bombs, or behave like a maid dog, that snaps at whatever comes near it. Once let uncontrollable passion begin to have vent, and it feeds on itself, growing with terrific celerity. One of the strang-est features of men who fight is that, when they have struck a blow, their own effort excites them more than would a blow struck in return; so anger, once let enort excites them more than would a blow struck in return; so anger, once let loose, is as difficult to curb as the raging flood that has broken bounds. The pas-tions and proportions of things, and everything gives way to the trumphant devilry that reigns within him; seemli-ness is forgotten, friendship, love, good name—all are brushed aside; no work of a spiritual life, in his monastery those whose lives are grouped round the subject of this sketch dwelling in a will agree that the earth affords few more terrible spectacles. And this picture is blow struck in return ; so anger, once le

Blessed Thomas A'Kemple

Mary Finn in Echoes from the Pines.

While St. Vincent Ferrer was realizing the ideal of a Catholic missionary; while Blessed John Dominici was laboring at Bleesed John Dominic Was abound at the restoration of regular discipline, and with the generous and spontaneous gifts of converted sinners was building new monasteries; while that bright light of the Seraphic Order, St. Bernardine of Sienna, was endeavoring to effect a recon-ciliation between the factions of the Guelphs and Ghibellines, and St. John Conjeten was forming regiments, recon-

oy many enapters of ms writings, never could have separated the idea of Chris-tian perfection from the duties and re-sponsibilities of life. The Holy Encharist was the central ob-ient of his densities.

ject of his devotion. Those who leave out the Fourth Book of the Imitation destroy its unity, mistakes its philosophy, and give us Thomas A Kempis diluted

and seasoned. He died on the 25th of August, in the year 1471, in the ninety-second year of his age. On the 28th of October, 1874, a monument in his honor was inaugurated with great pomp in his native city.

Heroic Act by Nuns.

We quote the following significant statement from a Kansas paper : "An instance of devotion to duty comes from Emporia. The mayor of the town searched far and near for nurses to take care of a couple of smallpox patients, but was unable to secure them. At last he went out to where there were six Catholic nuns. Every one of them volunteered to go. It is such acts of heroism that endear these women to the public and make it impossible for sensational self seekers to make any headway denouncing them.' Yet there are in Kansas thousands of persons who would pay money freely to hear some peripatetic libeller slander these zealous and self sacrificing daughters of Christ, remarks the Boston Republic.

You Must hav oure bloodifor good health Hood's Sarsapariha purifies the blood. Take Lood's Sarsaparilla if you would BE WELL. They Wake the Torpid Energies-Ma-chinery not properly supervised and left to ran itself, very soon shows fault in its work-ing. It is the same with the digestive organs. Unregulated from time to time they are likely to become torpid and throw the whole system out of gear. Parmelee's Veg-etable Pills were made to meet such cases. They restore to the full the flagging facul-ties, and bring into order all parts of the mechanism. Why will you allow a couch to locarste

Why will you allow a cough to lacerate wort throat and lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.



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manner: 1. Yearly subscriptions, ranging from \$5 to \$100.

tearry subscriptions, tairing from so to 2. Learning the statement (payable to the Archbishop of 5-t. Honfface).
a. Contring, for use in the Indian schools.
b. Contring, for use in the Indian schools.
c. Promise to clothe a child, either by fur-nishing material, or by paying \$1 a month in case of a tril, \$1.50 in case of a boy.
b. Devoting one's self to the education of Indian children by accepting the charge of layschools on Indian Reserves-asmall salary strached.

lay schools on Indian Reserves - a smain sharry and choice of men or women specially devoled to work among the Indians; e.g. (for North-Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc. Donationseither in money or clothing should be addressed to His Grace Archbishop Lange-vin, D., S. B. Boniface, Man., or to Ray, C. Cabill, O. M. L., Rat Portage, Ont. C. Cabill, O. M. I., Rat Portage, Ont. Indian Missionary.

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