

play was half over, proved to be, whose east upon pleasant Dr. Fischer again and hope that he will be volumes of a char- of Destiny.

AT WORK.

o book form it would volume to describe the charity accomplished St. Joseph during the diocese of London. ters would not like to print. They seek no to them newspaper tasteless. What they and the Church will credit in the blessed little souls for stance to the hungry, who need it, bestowing le-souled care on the daily life, and with a the sanctuary in each with their presence, event is the erection Chapel at Mount St. Elsewhere we print the proceedings at the occasion was graced by the Archbishop of early all the priests of London. We congratulate upon the successful important and neces- g. Mount St. Joseph, situation, is one of the spots in the neighbor- y. By patient striving dired this very valuable God alone knows what has been accomplished walls of the convent, perseverance has been t. Unbounded success has t. We trust the Catho- will be truly grateful to the work they have done will on every occasion eld method of showing of it. But not only olics have the Sisters i merited regard. It is e state that the non Cath- community also hold highest esteem and with options are most liberal in tions to the good work and.

RONATION OATH.

y appeared in the Daily ser, of Vancouver, an- nering the coronation oth, of a lady contributor. The ot one who seems to be of a of mind does not realize the true sense of the term te of her Catholic fellow rms so insulting and so un- We have much pleasure in the following letter from an r in Vancouver in reply to e is more than a reply. It n good manners to news-

's issue of your paper there appeared the Bill now before the Imperial Polish the Royal Declaration and disabilities. It made it appear that the Bill is an er with the Accession of Coronation manner as to ending the Protest- the throne of the supremacy of the . This is a misrepresentation of the . It is made through malice, but I believe, through ignorance. Cath- not concern the coronation of kings and queens will still swear ion, "to maintain the Protestant in- to maintain the Protestant in- from the Statute Book of the high renders "any person who shall shall hold Communion with the of Rome" incapable of inhering or crown. Although we do not make about our loyalty as some think it King as any of our fellow country- know that there is a section of His whose loyalty would not stand are for the good of the Empire ing for any change in the laws that is intended to remove is the Royal Catholic doctrine. This "claim Books" as the late Lord Salisbury no political purpose. It was intro- of panic and intense religious de- Our present King was forced, much like, to repeat this "religion of bar- as superstitions and delusions and Peers standing around him. It it in an undertone, ashamed of what

It is remarkable how strong the clan MacDonald is in the Dominion of Canada. As a rule they aim at the highest and best places in the country and they usually reach the goal, and that is because they have the sterling stuff in them. Recently three Mac-Donalds were on an Intercolonial train coming into Montreal. One was the Bishop of Harbor Grace, Nfld., and the other two the Bishops of Charlottetown and Vancouver. This is not all, however. We have still another Bishop MacDonell in Canada, the beloved Bishop of Alexandria. In the senate of Canada we have three of them and in the history of the country their life work will not be written in water. One of these came from Prince Edward Island, one from Cape Breton and one from British Columbia. Senator MacDonnell of Prince Edward Island and Sir Charles Tupper are the only survivors of the fathers of confederation. In the House of Commons, too, the MacDonells take rank amongst the best and brainiest of the members.

DEATH OF A GREAT PRELATE.

A few weeks ago the publisher of the CATHOLIC RECORD paid a friendly call on the Most Rev. Archbishop of Ottawa, Dr. Duhamel. He appeared to be in delicate health. The subject of episcopal visitations was referred to and he expressed his determination to proceed upon the usual round of holy duty. It was quite apparent that his physical condition was too much for the burden, but, notwithstanding, he was fully imbued with that apostolic zeal which has characterized his administration since that day upon which he was consecrated to continue the noble work so zealously carried on by his predecessor, Bishop Guigues. At the time of our visit we little thought that the beloved Archbishop of Ottawa would, in so short a time, be called to his heavenly reward. While on a visit to the parish of Casselman to administer the sacrament of confirmation an attack of heart failure ended the career of one of the most lovable churchmen in the Dominion of Canada. The day previous to that on which his death took place he was strongly advised, because of a weakness which was only too apparent, not to continue his episcopal visitations. He could not, however, be persuaded to take this course. The call of duty, as was his wont through life, superseded all other considerations. Archbishop Duhamel was born at Contrecoeur, Que., sixty-eight years ago, but shortly after his birth his parents removed to Ottawa, where he was educated. He was ordained to the priesthood in 1863. He became successively parish priest of Buckingham, Que., and of St. Eugene, Ont., and in 1874 was consecrated Bishop of Ottawa. In 1886 he was created Archbishop of Ottawa.

The funeral took place on Thursday, Archbishop Bruchesi of Montreal and Archbishop McEvay of Toronto delivered the funeral sermons, the former in French and the latter in English.

THE CATHOLIC PEOPLE of London, as well as nearly all the clergy from the different parishes of the diocese, were delighted on Thursday last to have in their midst their former Bishop, now the distinguished Archbishop of Toronto. He came to London to be present at the opening of the new chapel which the Sisters of St. Joseph had erected at Mount St. Joseph, but each one felt that his visit would be all the more pleasurable because it would give him an opportunity of once again meeting a prelate whose administration of the diocese was notable for a splendid and prudent advancement in the work of the Church, and for kind and fatherly consideration for each and all of his priests and people in every corner of the diocese. During his stay in the city His Grace visited all the Catholic institutions and everywhere he went a sincere and warm welcome was accorded him.

A GLEAM OF LIGHT comes from the State of Delaware. Whilst some of the other States of the Great American Republic seem to have gone to the deepest depths in the matter of separating wives and husbands, all of whom promptly get married again and again, it is proposed to do away with divorce altogether in the State named. A bill is being introduced by Representative Connolly, a Catholic member from Wilmington. A companion bill to that introduced by Mr. Connolly has already passed the House of Representatives. This legislation also deals with what is known as "the alimonies," and punishment is imposed upon this particular class of half-demented people. The Delaware law makers have made advance along another line too. Wife-beaters will hereafter not only suffer imprisonment, but will receive twenty lashes on the bare back at the whipping post.

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THE "ORPHANS' FRIEND," published at Vancouver, B. C., states that it has learned from what may be considered reliable authority, that the Very Rev. Wm. Murphy, O.M.I., Rector of Ottawa University, is to be appointed first Bishop of Vancouver, B. C. Our contemporary is quite right in stating that this appointment would be very popular and pleasing to the Catholics of British Columbia, more particularly as Father Murphy is a native of that province and the first to be raised to its priesthood. At the capital of Canada there are, however, many Catholics who would, while rejoicing in his promotion, regret exceedingly his departure from amongst them. He is a tower of strength to the Oblate Order in the splendid work they are carrying on at the capital. In the University his place would be difficult to fill and the congregation of St. Joseph's Church would miss one who has, because of his many noble qualities, become endeared to them. If the great distinction comes to him the CATHOLIC RECORD believes that one more distinguished prelate would be added to the ranks of those who are engaged in the work of promoting the spread of God's kingdom upon earth.

THE EDITOR OF THE Sacred Heart Review, one of the best Catholic papers in the United States, writes some wholesome truths for the consideration of that individual who bears the Catholic name but whose conduct brings shame to the Church. We may say to our American contemporary that along this line we are making some solid progress. There is, however, much work still to be done. We have yet in evidence a few specimens of the bar-room braggart—the loud-mouthed stump orator of the ward—who handles the money to buy votes—the man who takes the money—the man who is an adept in the ways that are dark and the tricks that are mean in political life—the man who dearly loves to engineer a hoodlum or grafting scheme. All we can do is to watch him and trust him not and never give him in the public life of the community a place of honor or trust. "If in political and business life," says the editor of the Review, "Catholics do not show unmistakably the fruits of the Church's teaching as regards honesty and honor; if in social life Catholics do not give clear and convincing evidence of the pure and lofty ideals of the Catholic faith, their non-Catholic neighbors may well be pardoned for not considering seriously the Catholic Church's claim to be the Church which Jesus Christ established and with which He promised forever to abide." The editor then tells us of a Protestant gentleman who once said of a Catholic neighbor: "If that man believes what he says he believes I cannot understand how he acts as he does." The following admonition of the Review editor will, we hope, be taken to heart by those whom the Catholics:

"Every one of us should remember that we represent the Catholic Church to some Protestant. Every one of us should bear in mind that our words and actions, upon our attitude towards right and wrong in the various walks of life, political, business and social, are being constructed theories of the Church in the mind of some non-Catholic. If we are responsible for false views of the Church, if we are a stumbling block instead of a leading light to those outside the Church, we are not loyal and serviceable Catholics. Let our faith, then, show results—for that is the present day American way of expressing the inspired words: 'By their fruits ye shall know them.'"

MISSION AT LOURDES, N. S. By request of the pastor and wish of the congregation, the Rev. O. B. Devlin, S. J., of Montreal, opened on Sunday, the 23rd ult., what proved to be one of the most successful missions ever conducted in the Church of Our Lady of Lourdes. Father Devlin is not a stranger in Lourdes, having conducted several missions here before, and always left the impression upon the minds of the people that he was an eloquent preacher and a man of superior abilities. But, on this occasion, enjoying good health and being in excellent form, he seemed to have surpassed his former efforts and the people were simply delighted with every one of his many lectures. The spacious church, particularly at the evening services, was always packed, a large number of intelligent non-Catholics being present at each of these services. In fact, the people were so pleased with these evening lectures that they were always considered too short although they occupied the greater part of an hour. He said himself that he made several departures from his usual methods of conducting missions which was decidedly an improvement, as he appeared to the people under a fresh and new role, and not one of his lectures, although the doctrine was absolutely the same, had any of the cast of his former conferences. On Thursday evening he organized a procession of pilgrims to the shrine of Our Lady of Lourdes, the first formal pilgrimage since its dedication on the 2nd of July, 1908. This procession was composed of the different societies of the parish, namely, the Children of Mary, the St. Joseph's Young Men, the members of the C. M. B. A., the Sanctuary Boys and School Children, and lastly the rank and file of the congregation, together with a large contingent

of all classes and creeds from the towns of New Glasgow, Stellarton and Westville. The procession, proceeding from St. Joseph's Hall, wended its way to the cemetery and there halted to allow the Rev. Father to read some prayers over the graves of departed friends and to give a short discourse on the consoling Catholic doctrine of prayers and sacrifices for the dead. From this point the procession, resuming its march, and circling the little village of Lourdes, returned to the Church, preceded by the statue of Our Lady of Lourdes, carried by four stalwart young men, and also by banners of the Sacred Heart, the Blessed Virgin and St. Joseph, borne aloft in the hands of a number of young ladies. The Sanctuary Boys and the school children were decidedly a beautiful picture, each bearing their own distinctive costume, the slight filling of their parents with raptures of delight. On returning to the church all entered, and took their places to listen to a sermon on the Immaculate Conception, a masterpiece of eloquence and scholarship. After Benediction of the Blessed Sacrament, the good Father brought the mission to a close by imparting the Papal Benediction.

Father Devlin will long be loved and remembered by the people of Lourdes, and little wonder that he would be, since he, together with their parish priest, was the moving spirit in planning, erecting and completing Our Lady's Shrine, in which they take such honest pride and in which they dearly love to pray to the Immaculate Queen of Heaven. It must be a great source of consolation to the parish priest to witness the increasing love and devotion of his people to Our Blessed Mother.

The church and shrine, during the mission, and in fact during the whole month of May, were beautifully decorated and illuminated, which speaks volumes for the taste, skill and untiring zeal of those to whom this work is entrusted.

ORDER OF SERVICES. Sunday, 5 a. m.—The Immortality and value of the Soul; p. m.—Perpetuity of the Church and the Instability of Earthly Kingdoms.

Monday, 5 a. m.—Prayer and its efficacy; 8 a. m.—The Means of Salvation; 7:30 p. m.—Power of Forgiving Sin.

Tuesday, 5 a. m.—The Prodigal Son; 8 a. m.—The Mercy of God; 7:30 p. m.—The Eucharistic Banquet.

Wednesday, 8 a. m.—Calvary; 7:30 p. m.—Rule of Faith.

Thursday, 5 a. m.—Instruction; 8 a. m.—Intercessory Power of the Blessed Virgin; 7:30 p. m.—The Immaculate Conception.

Friday, 5 a. m.—The Wonders of Divine Grace.

AN "EYE-OPENER" SUPPRESSED.

The Catholics of Edinburgh (Scotland) adopted a novel method for suppressing a lecture proposed to be given in that city by an apostate priest named Ruthven, who announced as his subject, "Why Papists Piffer," and explained in his advertisements that it was to be an "eye-opener" for employers showing how the Church of Rome deliberately trains its members in the practice of systematic thieving; of capital interest to mistresses, who will be enlightened on an unsuspected phase of the servant question."

But the "enlightenment for mistresses" did not materialize, owing to a change in the program altogether unexpected by the lecturer or the mistresses if there were any there. The account of the proceedings as given by the Glasgow Observer is highly amusing. Over 120 Catholics early obtained entry to the hall, and numbered more than 4 to 1 of the entire audience. The chairman opened the business by reading a chapter of the Bible: then followed hymn and prayer and a collection.

At this point, the report goes on to say: Ruthven must have got a surprise at seeing no suitable scene for his collection. Over, he began his addresses, but he uttered only a couple of sentences, in which reference was made to France and the Jesuits, when someone started "Faith of Our Fathers." The result was electric. As though burst forth in the heart-thrilling hymn, "Thought and speech were all so stilled in Ruthven and his backer, the chairman. They could only stand and look on in amazement. Ruthven went white to the lips, and the following he had, of about thirty, were in no better condition. To stop the singing was utterly impossible. "Faith of Our Fathers," "God Bless the Pope," "Star of the Sea," "Make Me to Thy Sacred Heart," followed each other in regular course without abatement.

Nor did the strength of the voices diminish, even though for two long hours, and some minutes more, the singing was kept going vigorously. Ruthven seemed stupefied, and kept his eyes fixed in mute, helpless appeal to the ceiling.

At last, some one was sent for the police. When the police entered the hall the singing was going as merrily as at the beginning. Then one of the Catholics men stood and help up his hand. Instantly there was silence. He said they were there to express their feelings with reference to the subject of the intended lecture, which they strongly objected to, and that was the method they chose to show their disapproval. After he had sat down and amid great cheering, Ruthven said that he had been permitted to speak, he would have proved that they were all piffers. Some one at that moment called for "Three cheers for the Pope." The rafters rang.

The chairman closed the meeting with some attempt at giving a benediction, though under the circumstances it was mere dumb show. Nor did the Catholics forget their allegiance to civil authority, for cheers for the police were given, who all the time remained neutral. After this the meeting broke up. One noted feature throughout the whole proceedings was the entire absence of riot or physical violence.

This was how the Edinburgh Catholics suppressed an "eye-opener" and deprived the mistresses of the Scottish

Capital of the advantage of enlightenment on "Papist Piffers." The plan was great, both in design and execution. As moral force eye-openers, the Catholics of Edinburgh have scored a record.—N. Y. Freeman's Journal.

28,700 CONVERTS DURING THE YEAR 1908.

The statisticians at the Apostolic Mission House have been gathering during the past few weeks in preparation for the great congress of missionaries to be held there June 9-11 some accurate figures of converts received into the Church in this country. They find that during the year 1908 there were 28,700 converts on record.

These figures were received from the report of Chancery offices and while some few returns are missing still with these few exceptions this figure 28,700 represents the aggregate of adult baptisms in all the dioceses of this country.

This record of converts is very interesting. In 1906 in preparation for the congress of that year there were found to be 25,055 converts. Two years later the number had grown to 28,700 or 3,644 more. In 1906 it was difficult to get at exact figures, for in many chancery offices there was no note taken of converts at all. In some dioceses they were negligible quantities. Since that congress of 1906 the idea has so grown that with very little difficulty accurate results have been secured.

In compiling the returns the impression has grown that quite a percentage of converts are never recorded. None of the converts who have been validly baptized as Protestants and therefore received into the Church on simple profession of Faith are included in this list and also a percentage of adults baptized on reception into the Church not recorded for some reason or another. Probably ten per cent. would cover these categories. Adding this to the actual figure of record it would run the aggregate to 31,580. However to be conservative we shall accept as a serious record figure for convert making in the United States in one year—28,700, and we feel that we are well within the mark.

The figures range from 1,491 in New York to a vanishing quantity in some places. It is noteworthy that in the dioceses where Apostolate Bands are established that the numbers rise above the average—as for example New York 1,491 converts, Cleveland 737, Mobile 488. In New England convert making is very much below the mark. There were only 1,772 converts in a population of over 2,000,000 or one in 1,200, while the average for the country at large is about one in 500. The Southern states have an enviable record of about 2,000 converts in a Catholic population of 1,000,000. Catholicity has made its way in these states in spite of strong Protestantism and the position of rooted prejudice and bitter antagonism. In these states an active and aggressive Missionary work has gone on for the last few decades of years.

THE INSPECTION OF CONVENTS.

"Are you in favor of the inspection of convents and monasteries?" Father Meany was asked recently through a question placed in the St. Mary's Cathedral question box at Aberdeen, Scotland. He replied "Yes." As a good Catholic he recognized that such inspection should be carried out by the Bishop or lawful superior. A Bishop, he said, has by right the oversight of his diocese. He regularly makes a visitation of the whole territory committed to his charge. He examines into the work of the clergy; he listens to the complaints or representations of the laity. He is bound by his duty to visit at stated times the conventual or monastic institutions which are subject to him. Every member of a religious community has, when the episcopal visitation takes place, free access to the Bishop and the fullest opportunity for conversation with the official visitor. Nothing escapes investigation; nothing is done without the knowledge and sanction of the Bishop. His vigilance ensures the observance of rule. He has the obligation of safeguarding faith and morals throughout his diocese, not only amongst the clergy and laity in the world, but also within the precincts of religious communities. That is the common law. The inspection of his diocese—convents and monasteries included—is one of the main duties of a Bishop. But the inspection intended in the question is, I presume, an inspection to be conducted by a Government official. My questioner means the kind of inspection advocated for the last fifty years by eccentric alarmists in the House of Commons—the inspection demanded by ignorant bigots and sensational journalists. The mere suggestion of such inspection of conventual institutions Catholics regard as unqualified in-

sultance. A convent is as sacred, to say the least, as the home of any of you who listen to me. It is the home in which men or women live of their own choice—which they are free to enter and free to leave. It is not a prison. It is the happiest of homes, the abode of joy and peace. Any respectable citizen of Aberdeen is welcome within the walls of our city convents, and may inspect for himself the results of a life of prayer, a life of charity and hard work. I have no doubt that the prudent minds of a certain committee on Romanism and Ritualism would find in any decent home material for foul suggestions and blood-curdling enormity, and that newspaper men so ill-informed that they admire the French Government which has banished the name of G. M. from French schools and imposed y horses that it will extinguish the light of Heaven—that such journalists would discover political gold to even in Nazareth House, Aberdeen. But sane and clean and balanced people are not so foolish. The Catholic Church can manage its own affairs, while at any hour of the day our convents are open to the inspection of those who "think no evil." The time is far off, thank God, when a British Parliament will violate honor and liberty by invading homes in which noble men or women have consecrated their lives to God and to the poor.

CONSECRATION OF ST. LAWRENCE CHURCH, HAMILTON.

On Sunday last took place the consecration of St. Lawrence Church, city of Hamilton. The officiating prelate on the occasion was the Most Rev. Archbishop Weber, of Berlin, Ont. The Right Rev. Bishop of Hamilton, Dr. Dowling, celebrated the Pontifical Mass and the Most Rev. F. P. McEvay, Archbishop of Toronto, preached a sermon appropriate to the occasion. His words made a deep impression upon the vast congregation, all of whom were delighted to see once more in their midst one who had been rector of St. Mary's Cathedral for many years, and whose good words will serve to keep his administration in kindly remembrance. St. Lawrence Church had recently been decorated with valuable paintings. It now possesses, likewise, a beautiful marble altar, the gift of R. O. and A. B. McKay, of the Inland Navigation Company. It was erected in memory of their mother. The material used is Carrara marble and the cost of the altar \$10,000. We congratulate the Right Rev. Bishop of Hamilton and the administrator of St. Lawrence Church, Rev. R. E. M. Brady, upon the satisfactory conditions prevailing in this parish. The consecration of a church means much to a congregation. It is proof that the people are generous in their contributions and that they have a whole-hearted Catholic fervor in their attitude towards the house of God.

ORDINATION.

On Saturday last a large congregation was present at St. Peter's Cathedral, London, to witness the most impressive ceremony of ordination to the priesthood of three young men. The candidates were Wm. Kelly of London; L. Lowry, of Stratford; and Denis O'Connor of St. Augustine's, Grace Most Rev. Archbishop McEvay of Toronto officiated. He was assisted by Rev. J. T. Aylward, Rector of the Cathedral and Rev. Father West, P. P., St. Thomas. The words of paternal advice addressed to the young men by His Grace were most touching and made a deep impression upon all present. After the ceremony every person in the Cathedral, including many of the relatives and friends of the newly ordained, approached the altar railing and received their blessing. In addition to His Grace of Toronto and those already named there were present in the sanctuary: Right Rev. J. E. Meunier, administrator of the diocese; Father Simonde, C. S. B., Assumption College, Sandwich; Dean McGee, Stratford; Father Laurendeau, St. Augustine; Dr. Burke, Toronto; Dr. Kidd, secretary of Archbishop; Father Stanley, Woodstock; and all the local clergy.

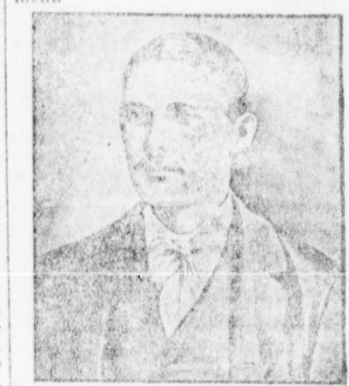
Home Again.

A right royal welcome was extended the Right Reverend Mgr. McCann by the young ladies of St. Joseph's Academy, Toronto, on his first visit to their convent school since his return from Rome and the East. A charming programme was presented, consisting mainly of "ye olde songs" sung with rare excellence and beauty of expression. An exquisite address of welcome was read by a member of the graduating class congratulating the Most Rev. Monsignor on his appointment by the Holy See to the Prelatical rank and breathing in its every line the love and loyalty of the

FRIGHTFUL STOMACH TROUBLE

For Four Long Years He Suffered—Then "Fruit-a-lives" Brought Relief.

Stratford Centre, Wolfe Co., Que. May 11th, 1908. I have been completely cured of a frightful condition of my stomach through this wonderful medicine, "Fruit-a-lives." I suffered for four long years with this trouble. My head ached incessantly. I could not eat anything but what I suffered awful pains from indigestion. I used every known remedy and was treated by physicians, but the dyspepsia and headaches persisted in spite of the treatment.



I was told to try "Fruit-a-lives," and I sent for six boxes, and this was the only medicine that did me any good. I am now entirely well. I can eat ordinary food and I never have a headache, and for this relief I thank this wonderful remedy "Fruit-a-lives." My case is well known in this vicinity and you may publish this statement.

ALCIDE HEBERT. 50c a box, 6 for \$2.50, or trial size 25c. If, for any reason, your dealer does not handle "Fruit-a-lives," they will be sent postpaid on receipt of price by Fruit-a-lives Limited, Ottawa.

students for their revered guest, "ever found steadfast in friendship tried and true."

Monsignor McCann, who was visibly affected by the spontaneity of the reception, addressed the pupils in his own polished and delightful manner, warmly thanking sisters and students for their whole-souled greeting and congratulating them on the splendid manner of its performance, referring especially to the old songs which he said he had never before heard so admirably rendered. Afterward he gave Benediction in the magnificent convent chapel.

CLOSING EXERCISES.

Assumption College, Sandwich, will hold its closing exercises for the year on June 17th. Rev. P. J. O'Connell, Cleveland, Ohio, will address the graduates; Mr. W. C. Moffat of Owen Sound will deliver the "Valedictory" address; Mr. J. A. Harding of London the "Salutatory"; and Mr. J. P. Gleeson of London will speak on "Education, the basic principle of human progress." The graduates in Philosophy for the years 1908-10 are as follows: Mr. N. C. Moffat, Owen Sound; Mr. J. R. Quigley, Elmfield; Mr. J. E. Emery, Dovercourt; Mr. A. T. Theoret, St. Timothee, P. Q.; Mr. A. Sennecechia, Benwood, W. Va.; and Messrs. N. T. Corrigan, J. P. Gleeson, J. A. Harding and W. H. Murray of London.

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