

FIVE-MINUTE SERMON.

Third Sunday After Pentecost.

THE SIN OF SCANDAL.

The Pharisees and the Scribes murmured, saying: This man receiveth sinners and eateth with them. (Luke 15, 2.)

Not even our Lord, though innocence and sanctity itself, could, as we learn from today's gospel, escape the evil tongues of his enemies, and even one of his most noble works of mercy, the conversion of poor, erring sinners, was the occasion of scandal. How much more, then, have we, poor sinners, reasons to be circumspect and careful in our behavior, that we may not offend others, give scandal and occasion of sin. How may not a simple, thoughtless word, an inconsistent action, be for our neighbor the cause of the most lamentable fall, of the saddest ruin of soul, for, according to the testimony of Holy Scripture: "The imagination of man's heart is prone to evil from his youth" (Gen. 8, 21), and our strength, as Isaiah says, (1, 31) is nothing else than tow which needs only a spark to set it on fire.

Scandal is given as often as something is done or omitted, whereby another may find a motive for sin. If, for instance, in society, you ridicule the truths of religion, the precepts and ceremonies of the Church, if you use immodest words, or sing obscene songs, if you cause quarrels and dissensions among friends and neighbors, if you as parent or guardian, curse, lie, calumniate before those under your charge, you not only sin, but you give scandal while provoking others by word and example to the commission of sin. Again, if you do not keep the commandments of God and the Church, attend not the services of the Church, neglect prayer and the reception of the sacraments, if you dress immodestly, lend or propagate bad books or pictures, if you open your house to im-pious persons, if whenever possible you do not prevent evil in your children and subjects, you give scandal, you are the occasion for the ruin of souls. Alas! who can enumerate the souls who are daily scandalized in such a manner, who are deprived of virtue and innocence, who are given over to be slain by the devil. And you, O Christian, who knows how often in the past you have perhaps, scandalized others by word and deed! You answer, indeed, that you did not do it intentionally. I shall grant this: but could you not frequently have clearly foreseen that your fellow-being might be scandalized by your words and actions? And yet, you avoided them not: therefore, in the sight of God, you are not free from the sin of scandal.

And have you reflected, what injury you thereby inflicted on your fellow-creature? Behold, as often as you gave him a cause to commit a mortal sin, you acted towards him, not as a brother but as a demon, so criminally, so impiously, so unjustly.

You did him an injustice greater than if you had set his house on fire and robbed him of his whole fortune. For, by scandalizing him, you deprived him of his greatest and most precious treasure, of sanctifying grace, of the love and heirship of God, you are the cause that his soul is now dead, that he has no longer a claim to heaven and to all the fruits of his good works, that he has lost all merits for a happy eternity. If that soul is eternally lost, you will be accountable. Or, who assures you that God will give him time and grace to repent and do penance, or that he himself will use them for his salvation? But if your fellow-creature dies in sin, then you have forever robbed Jesus Christ of a soul, which He has purchased with His Precious Blood.

You have thus frustrated, as far as that soul is concerned, the thirty-three years of our Lord's work of redemption. You have hired yourself to the devil as assistant, for him, the arch fiend of God to enchain that precious soul and to drag it to hell, in the abyss of horrible, never-ending despair. Oh, the greatness of that crime! How will you stand before the judgment-seat of Him who has said in His gospel: "Woe to the world because of scandals! For it must needs be that scandals come, but, nevertheless, woe to that man by whom the scandal cometh" (Matt. 18, 7). And again our Lord says: "He that shall scandalize one of these little ones that believe in me, it were better for him that a mill stone should be hanged about his neck, and that he should be drowned in the depth of the sea." (Matt. 18, 6). Indeed infinitely better would it be, that such a murderer of the soul, such a demon in human form, were sunk into hell alone, for then, at least, there would not be innumerable innocent souls to go with and through him to eternal perdition.

The blessed Thomas Cantimpratenensis relates a frightful story, which places before our eyes more impressively than all words, the unhappy consequences of scandal. One of his school mates distinguished himself, at first by his modesty and innocence among his companions, but alas! too soon he became a victim of seduction by an impious domestic, with whom he associated: he plunged himself from one abyss of vice into another, despite all tears and entreaties of his afflicted parents and relatives. After having rioted a whole day in play and dissipation, he began, at night, to cry out suddenly. His eyes stared from their sockets. Foam covered his mouth. His relatives, affrighted, hastened to him, find him at the point of death, and entreat and conjure him to call for a priest to be reconciled to God by the sacrament. But he screamed: "No priest for me, I will not confess." After having again become quiet, he suddenly uttered the heart-rending words: "Woe to my seducer, woe to him! I see hell before me! I am lost." With these words he expired.

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Ah, dear Christian, may this fearful death warn us and may that awful saying of our Lord: "Woe to that man who giveth scandal," constantly sound, as a trumpet of judgment in our ears and hearts. In conclusion, I exclaim with the apostle: Destroy not them for whom Christ died. Destroy not the work of God. (Rom. 14, 15) Yes avoid not only the evil, but, as the same apostle admonishes, "also the appearance of evil" (1 Thess. 5, 22) that your pure, blameless conduct may be a light, and spur to virtue for all with whom you have intercourse. Amen.

OUR BOYS AND GIRLS.

Help One Another.

Let us help one another. This little sentence should be written on every memory. It should be the golden rule practice, not only in every household, but throughout the world.

By helping one another, we not only remove thorns from the pathway, and anxiety from the mind, but we feel a sense of pleasure in our hearts, knowing that we are doing a duty to a fellow-creature. A helping hand or an encouraging word is no less to us, yet it is a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and care of a kind friend? How soothing when perplexed with some task that is mysterious and burdensome, to feel a gentle hand on your shoulder and hear a kind voice whispering: "Do not feel discouraged—I see your trouble—let me help you." What strength is inspired—what hope created—what sweet gratitude is felt, and the great difficulty is dissolved as dew beneath the sunshine!

Yes, let us help one another by endeavoring to strengthen and encourage the weak, and lifting the burden of care from the weary and oppressed that life may glide smoothly on, and the font of bitterness yield sweet waters; and He whose willing hand is ever ready to aid us, will reward our humble endeavor and every good deed will be as "bread cast upon the waters to return after many days," if not to us to those we love.

An Old Story.

Once a rich man had three friends,—one whom he valued beyond measure, and for whom he could not do enough; one whom he treated well or ill, as he felt inclined; a third whom he positively disliked and frequently slighted. Finally, it happened one day that the man got a message from the King of the country where he lived, commanding him to appear at court without delay. He tried to excuse himself, and offered a large sum of money to the king if he would deign to choose some one in his place. But it was of no use; go he must; and he began to be frightened, and to fancy that some grave accusation had been brought against him. Then he thought of his friends. One of them surely would accompany him, and see that no evil came to him. He went, naturally, to the one upon whom he had lavished so much love and attention.

"I am summoned to the King," he said. "Pray go with me: I fear to go alone."

But the friend said: "I cannot go, and I would not if I could."

Surprised and mortified, the man turned away, and sought the one to whom he had been kind when in the humor.

"Go with me, I pray," he pleaded, as he begged of the other.

"I would if it were in my power," he cheerfully said; that friend, "but whether you are going I am not prepared to accompany you. Besides, one should not appear before the King without a summons. However, I will go as far as the palace gate: there I must leave you. You must meet the king alone."

The man became more and more frightened. Only the other friend was left; and since the two had failed him, what could he expect of this one, whom he had so slighted? With faltering voice he made his request. "I have no right to ask, but will you go with me to meet the King?"

"I will—I will go and plead your cause and I will stay by your side until the king has pardoned you, whatever your offence may be."

So the man took heart and went, with confidence and hope, to meet the King. And the friends? The first, says the old story, is Worldly Goods, which no man can take when he enters the presence of the King of kings. The second is the group of friends, who can go but to the portal of the grave; and the third is our Blessed Lord, who, though so often unthought of and denied, is always ready to pass beyond the gate of Death with the poor sinner, who, no matter how late, calls upon His blessed name. He is the Friend of friends.

The Catholic, however, should not allow his life to run on the lines of the allegory. If he be thoroughly practical in his religious life he will rather reverse the order in which the friends ranked in the rich man's esteem. Worldly goods, far from commanding his greatest respect and fondness, will be valued at their worth, and so take the lowest place in his affection; while our Blessed Lord, who has titles so incomparable to the supreme dominion of his heart, will be habitually regarded as the one true Friend, "the pearl beyond price." Of the three friends mentioned, we should all see to it that in our lives the last shall be first, and the first last—Ave Maria.

CHATS WITH YOUNG MEN.

Cleveland Universe.

Coming back to the theme so instructively treated a few weeks ago by our correspondent, Sims, of the patrons of this corner have given expression to their views, evidently for publication. As many of these communications are provocative of thought, some of them at least amusing, and all of them manifestly indited in good faith, we make no apology for setting a number of the meatiest, before our readers. "Ambitious," a Cleveland youth, says: "I was greatly interested in the pen picture of that fair paragon of grace and wisdom, contributed by Mr. Sims, of Youngstown, and in the editor's accompanying comment. Perhaps it is quite true, as the latter says, there are any number of such charming Catholic girls in every town and city of the Union, but I cannot clearly make out how the great majority of fellows like myself are to discover them, or if finding them out, to make their acquaintance. If we are to benefit by their existence it is necessary for us to obtain at least speaking acquaintance with them. Will Mr. Sims or the editor kindly tell us how this is to be done?"

We do not believe that one who is clever and well brought up, as "Ambitious," appears to be, really requires information on that head. We feel rather like asking him, how it is possible for him not to know many young women of this type and to count them among his most cherished acquaintances? If no other way suggests itself we advise that he invoke the good offices of his pastor. If the young man is of the kind that deserves the good opinion of intelligent, accomplished and amiable girlhood, his spiritual director will be perfectly willing to render this service. Every priest understands the advantage of promoting proper friendships among the members of his flock and will cheerfully lend his powerful aid in such cases.

"J. A.," Lorain, professes to believe Mr. Sims' romantic fancy. He observes, rather cynically, that "without assuming to question the accuracy of certain statements concerning the numerical strength of Mary's tribe," believes all of them except the heroine of W— are either married or else have embraced the religious life. "I, at least, have not had the good fortune to encounter a single specimen, in an extensive circle of acquaintance in Cleveland and many of the nearby towns. I know any number of nice girls, who are accomplished, and socially attractive, but not one who possesses the transcendent virtues and talents of the paragon quoted by the 'lucky dog' of a Sims. I wonder would it be presuming too far on the indulgence of an esteemed stranger to ask Sims for a line or two of introduction, on presentation of highest credentials of character and position and a promise of a pilgrimage to the shrine of this goddess there to pay the humble and respectful homage of devout admiration?"

Of course we have no authority to speak for Sims, but venture to think that the estimable young woman in question would be the last person in the world to magnify her own merits or to pose as a model of superior excellence. It seems, therefore, quite improbable that she would regard the chivalrous proposition of "J. A." in the light in which it is offered. And notwithstanding the positive terms employed by our Lorain friend we have no hesitancy in declaring the needlessness of so long a journey for the purpose mentioned. We feel perfectly justified in saying, without pretending to enjoy so large a circle of personal acquaintances in Lorain as "J. A." that if he is really anxious to commune with a fair creature or a half dozen or more of the charming sort exemplified by Sims' model he can do so without being obliged to leave his own town. If he has failed to discover this fact the fault is his, not the girls'. We kindly admonish "J. A." to open his eyes and keep them open.

"Another Mechanic." Cleveland, cheerfully concedes that the picture is not overdrawn, that there are hosts of brilliant and amiable Catholic young women in every community, but he would like more specific instructions as to the means by which young men of his class are to benefit by their existence. He says he is not a dude or a professional beauty, but just a plain, commonplace, everyday young chap who spends his working hours at a machinist's bench in a big shop, devoting his evenings to reading and self-instruction and incidental to the cultivation of such social opportunities as he finds open to him. He knows many excellent young women who resemble the charming Mary in all particulars save her great breadth of knowledge and high culture. While he entertains the highest possible respect for these he would like very much to enjoy the privilege of an occasional evening spent in the society of a superior being of Miss Mary's qualities and attainments. In spite of our democracy and public boasts of social equality and all that sort of thing exploited on public occasions, and at election times, he claims that the doors of the homes of culture are closed to him and his class, just as effectively as in monarchical nations, where the lines of caste are distinctly marked and recognized by all. His occupation is not only a bar to admission to the circles of well-to-do and rich women of culture, but even to those of humbler social station who are very apt to be less tolerant than even the former because less secure in the position which they like to impute to themselves. How shall we proceed?

We are quite free to confess that we have never contemplated expedients for "breaking into" what we choose to call "good society" in this country. Observation teaches us that no great skill is needed to penetrate the charmed circles, if a person whose sole social capital is cleverness, seriously sets about the task. Who are the people safely established in society? Everywhere in the United States we find, upon investigating the career and antecedents of many prominent members of the most exclusive sets, that they are people who have come up from the ranks so to speak. Persons of humble, but ambitious and shrewd enough to overcome the not very formidable obstacles that separated them from the goal of their desires. Determination, self-confidence and tactfulness are the implements with which they demolished the barriers that appeared to shut them off from association with their more successful brethren. If this game is worth the candle—a fact we do not hesitate to question—then we recommend our correspondent to imitate the honorable methods of others similarly situated who have forced their way in, to the inner circles of society. Thrift, good clothes, "cheek" and perseverance are about all that is needed. But it is not necessary to enter fashionable society to find the type of earnest, sincere, well-bred and clever womanhood described by Sims. It exists among all classes and in nearly all conditions of American society. Even in the humblest ranks there are countless pure, bright, amiable girls quite as much entitled to admiration and esteem as their sisters more fortunately placed, as regards the goods of the world. That is one of the effects of the broad spirit of our blessed popular and free institutions.

There are other letters of the same tenor as those given, but it is needless to treat them individually. The whole question resolves itself into one vital point touching the personal worth and qualification of our young men themselves. Any young fellow of good character, fair endowments and honorable aspirations is certain to perceive and appreciate true excellence in persons of the opposite sex with whom he comes in contact, and he will be benefited by association with them. His inclinations and tastes will lead him to yield naturally to the magnetism of superior natures which he will instinctively discern regardless of all accidents of condition and environment.

"Walk in Fear."

"The Christian has, of all men, abundant reason for trusting. Surely God is to be trusted! If He had cared nothing about us He would not have redeemed us at such a great cost. If He had been indifferent to our fate He would not have sent Christ as the pledge of His love. If He had cared enough and love enough and power enough to open a way to our salvation we may certainly trust Him with all we have. And what kind of a trust is it that is always doubtful? If we ask Him to forgive our sins and blot them out of His book of remembrance, why worry about it and wonder if He has done it? If we commit our ways to Him why disturb ourselves with the fear lest He forgot His charge? He says to us, sufficient unto the day is the evil thereof. Why load ourselves down with anxiety about the possible evils of to-morrow? If He has the power over the future, and we have not, why waste our time, strength and courage in fretfulness?"—The Independent.

And yet we are admonished by the same God and by His Apostles and His Church that we must "work out our salvation in fear and trembling." Solitude about our spiritual condition does not necessarily imply distrust of God's mercy, but indicates a wholesome remembrance of the fact that God's justice must also be reckoned with. If God intended that we should be saved without earnest correspondence with the graces vouchsafed, the tragedy of Calvary was a superfluous and unnecessary pledge of His love. A little anxiety about the future is therefore entirely compatible with absolute trust and hope in God's friendship, and bespeaks a clearer realization of the true connection between His infinite goodness and our utter dependence upon it for salvation.—Catholic Universe.

Even though a man had all the goods of this world, and were quite sure that he should never lose them, still they would not be enough to satisfy him; and, therefore, he must ever remain unhappy, for he will ever remain needy in spite of his wealth.

No other preparation has ever done so many people so much good as Hood's Sarsaparilla, America's greatest medicine.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

Why go limping and whining about your corns when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

Cole and Kelley's Dipthery.—Mr. J. W. Wilder, J. P., Lafayetteville, N. Y., writes: "I am subject to severe attacks of Colic and Kidney Difficulty, and find Parmelee's Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used." In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body. It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickel's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

Truth is at Work as a Leaven in the Mass.

Is our age religious? I cannot tell—I do not know. Yet of this I am convinced, that if it is not a religious age, it certainly is not irreligious. What is the meaning of this recent reaction against the glorification of science, except it be a dim recognition of the higher life which moves beneath and above the material bulk? Why have the most material scientists changed their complexion of mind in relation to religion? Why have they begun to appreciate so keenly its usefulness even while they deny its validity? The conversion of a mind like Romanes and the change of intellectual basis of a thinker like Huxley are mental transformations which ought not to be made little of when studying religious problems.

Almost all the high class agnostics see the indispensableness of religion to human life. The spirit must be fed on something, even more than the body! Everywhere the vehemence of religious discontent is intense. This craving for something religious seems to me to give the reason why a partial or a negative religion, why a moral system like Buddhism, could get a hearing at all in a country like ours. The appetite for the curious, the mystical, the occult, prompts emotional natures to listen and accept, just as if Christianity did not possess for them every healthy, religious idea, every jewel of religious truth, and in a more precious setting. Beliefs like these show the symptom of that fermentation that is upheaving the torpid religious mass. It is the chemical reaction, so to speak, necessary for the leavening of the meal. From out of the heaviness and dullness, the sourness and stench, the kinks and bubbles in the lump of dough shall be quickened into life the sweet and wholesome bread of religion.—Rev. Henry E. O'Keefe in the Catholic World Magazine.

Richmond Fire Hall, Toronto, 26th Feb., 1897.

Dear Sirs,—Constipation for years has been my chief ailment; it seemed to come offener in spite of all I could do. However, some time ago I was told to use Dr. Chase's Kidney-Liver Pills, which I have done, with the result of what appears now to be a perfect cure. Truly yours, J. HARRIS.

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Parmelee's Pills and find them the best medicine for Fever and Ague I have ever used."

Advertisement for Coleman's Salt, featuring a large illustration of a salt container and the text: "BUY Coleman's Salt THE BEST MOST WELCOME WEDDING GIFT. SIMPLE STRONG SINGER SEWING MACHINES SILENT SPEEDY 'Mother's Machine' With Latest Improvements. Lightest Running, Easiest Managed. Greatly aids domestic bliss. THE SINGER MANUFACTURING CO. Financial. MERCHANTS BANK OF CANADA. CAPITAL, \$5,000,000. REST, \$3,000,000. A general banking business transacted. Loans made to farmers on easy terms. Cor. Richmond St., and Queen's Ave. (Directly opp. Custom House).

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Advertisement for Pentitentiary Supplies, featuring a list of supplies and contact information: "SEALED TENDERS addressed 'Inspector of Penitentiaries, Ottawa,' and endorsed 'Tender for Supplies,' will be received until Monday, 22nd of June, inclusive, from parties desirous of contracting for supplies for the fiscal year 1908-9 for the following institutions, namely: Kingston Penitentiary, St. Vincent de Paul Penitentiary, Dorchester Penitentiary, Manitoba Penitentiary, British Columbia Penitentiary, Regina Jail, Prince Albert Jail. Separate tenders will be received for each of the following classes of supplies: 1. Flour (Canadian Strong Bakers). 2. Beef and Mutton (fresh). 3. Fat. 4. Coal (anthracite and bituminous). 5. Cordwood. 6. Groceries. 7. Coal Oil (Best Canadian, in blis.). 8. Dry Goods. 9. Drugs and Medicines. 10. Leather and Findings. 11. Hardware. 12. Laundry. Details of information, together with forms of tender, will be furnished on application to the Wardens of the various institutions. All supplies are subject to the approval of the Warden. All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsement of at least two responsible sureties. DOUGLAS STEWART, Inspector of Penitentiaries, Department of Justice, Ottawa, May 29, 1908. 10243

Advertisement for SALT RHEUM and CUTICURA, featuring large text and an illustration of a person: "SALT RHEUM CUTICURA Most torturing and disgusting of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA OINTMENT, the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures, when all else fails. FALLING HAIR Daily Face, Baby Remedies, Cured by CUTICURA SOAP."

Advertisement for Pain-Killer, featuring a large illustration of a bottle: "ALWAYS KEEP ON HAND Pain-Killer THERE IS NO KIND OF PAIN OR ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE. LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVID & SON."

Advertisement for Ireland Excursions, featuring text: "98-IRELAND-98 Excursions to Ireland MAY AND JUNE County Wexford Celebrations. Vinegar Hill and New Ross. JULY Irish National Pilgrimage. Belfast Celebration. AUGUST Monuments to Tone and United Irishmen. First Cabin and expenses, \$150 and upwards. Second Cabin and expenses, \$100 and upwards. Steerage and expenses, \$75 and upwards. State when you wish to go and how long you wish to stay. For particulars address 6, 7 and 8, 11 MULLINS ST., MONTREAL, Que."

Advertisement for Pyny-Pectoral, featuring text: "Pyny-Pectoral A QUICK CURE FOR COUGHS AND COLDS Very valuable Remedy in all affections of the THROAT or LUNGS Large Bottles, 25c. DAVIS & LAWRENCE CO., Limited Prop. of Perry Davis' Pain-Killer"

Advertisement for Smyth & Son, featuring text: "MONUMENTS SMYTH & SON Corner King and Clarence Streets, LONDON, ONTARIO. It will pay you to see us before placing your order. No agents."

Advertisement for Church Bells, featuring text: "100 Foreign Stamps, all different, for 10c. 1,000 Mixed Foreign Stamps, 40c. New price list post free on application. WESTON STAMP CO., 31 King Street East, Toronto."

Advertisement for Concordia Vineyards, featuring text: "CONCORDIA VINEYARDS SANDWICH, ONT. ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux. For prices and information address ERNEST GIRARDOT & CO., SANDWICH, ONT."

Advertisement for Plumbing Work, featuring text: "PLUMBING WORK IN OPERATION Can be Seen at our Warehouses, DUNDAS STREET. SMITH BROTHERS Sanitary Plumbers and Heating Engineers. LONDON, ONTARIO. Sole Agents for Peerless Water Heaters. Telephone 538."

Advertisement for Reid's Hardware, featuring text: "REID'S HARDWARE For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sincereptic, the latest Wingings, Mangies, Cutters, etc. 118 Dundas St., (North Side) London, Ont."

Advertisement for Our Boys' and Girls' Annual, featuring text: "1898 Our Boys' and Girls' Annual For 5 cents we will mail to any of our youthful readers a new story for boys, from the pen of the popular rev. story teller, Father Finn, S. J., and an interesting tale for girls, by Miss Louisa Torrey both contained in, and written especially for Our Boys' and Girls' Annual for 1898. An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render Our Boys' and Girls' Annual for 1898 a delightful book. Address: THOS. COFFEY, CATHOLIC RECORD OFFICE, London, Ont."