CHATS WITH YOUNG MEN.

Everyone who is living beyond his in-Everyone who is living beyond his income, and incurring debts he sees no way of paying, is burning out his self-respect and the respect of others, his peace of mind, his integrity, the charcter which is his capital, and, inevitably, his chances of advancement and success.—Success.

The Dervish's Advice Once a certain king was making a royal progress. On his way he chanced to meet a dervish who was celebrated

to meet a dervish who was celebrated for his wisdom.

"Give me a piece of advice," said the king, "and you shall have a hund-red pieces of gold."

"Begin nothing, sire," answered the

dervish modestly, "of which thou hast not considered the end."

The king handed him the money, much to the disgust of the courtiers who said to one another that a hundred pieces of gold was a pretty price to pay for a bit of old woman's advice. The king had the maxim engraved in gold upon the walls of his palace and preended not to hear the remarks of his companions.

Soon afterward he had a headache, and the court surgeon was called to bleed him—an opportunity long sought, for certain enemies of the king had in duced the medical man to put upon the end of his lancet. The king bared his arm and the surgeon pre-pared to pierce the royal skin, when his eyes fell upon the golden maxim, and e dropped his lancet in great confus-

"A hundred pieces of gold was not so big a price after all," quietly said the king, ordering the surgeon to prison.

The Turning Point in a Great Career.

John W. Goff's name is familiar to most newspaper readers. Its owner came from Ireland, a poor boy, thirty-odd years ago, and found employment as a porter in H. B. Claffin's dry goods most newspaper readers. store in New York. He attended to his duties at the store in the day time, and spent his evening hours at an evening school. One day an errand took him into one of the local court rooms. H sat down and heard a lawyer sum up a case. Then he said to himself: "Why ean't I be a lawyer?" Within an hour he had decided that he could and would be one. That afternoon, when his day's work was ended, he bought some law books, and began to study them. His room-mate, a young man named Fitz-gerald, decided that he, too, would be lawyer. So they set to work, together, toiling days and studying nights. Charles O'Conor and others gave them encouragement, from time to time, and, in the face of a hundred difficulties and obstacles, they persisted in their task. By and by they were admitted to the bar and began to practice. To-day both are well-known judges on the Nev York bench, and noted for commanding talent. - Succ

Save the Children

The sins of the fathers, in connection with liquor drinking, are visited on the children to the third and fourth generation to a greater extent than with most other sins. Recently in England, 50,000 children in conn with 105 schools, were examined by competent physicians, and over 30 per cent. of them were suffering from physical or mental effects attributed mainly drinking habits of their parents If all the children of all the schools of the country were examined and a truth-ful report furnished, what a terrible indictment it would make against a business sanctioned and protected by the laws of our nation!

All these thousands and thousands of children must go through life impaired and in many instances ruined not be cause of any fault of their own. The loss to the whole country because of such defective citizens is tremendous. And yet some will persist in claiming that if a man drinks, it is his own husi-In dealing with the temperance we are not to think only of the drunkard. It is a noble thing to work for his reformation, but it is a greater work to strive to throw around the young those safeguards which will prevent them from becoming victims of strong drink.

The Country Boy's Opportunities

In the country, boys dream of the city and its great opportunities. They in their minds, enormous stores, vast libraries and reading rooms, great opportunities for self-improvement; excellent day schools and evening schools, evening universities, and other institutions where seekers after knowledge may satisfy their longings. In other words, to the country boy, the great city is a sea of opportunities

On the other hand, the cit boy, who has breathed this air the city-bred portunity from childhood, who has passed libraries and reading rooms so many times that their familiarity and onness have taken the edge off his appetite longs for the free air and wider space

of the country.

If a country boy is made of the right stuff, instead of dreaming of great op-portunity in the city, and longing for access to better libraries and larger schools, he will try and redeem himself from the meagerness and narrowing in fluences of his surroundings. Every book will be to him a precious luxury an opportunity to open a little wider the door of his narrow life. If he is determined to get on in the world, the things that seem to hold him back will be converted into stepping-stones to higher levels. Like Lincoln, Garfield, Grant, Greely, Burritt, and the long list of our country's great men who had to struggle against for greater odds, without the advantages of the country boy of to-day, he will prove himself greater than his limitations.-Success.

The Church of Peter. The Providence Visitor tells the folwing story which shall be given a place in Chats this week:

They were talking about religion. And, by the way, isn't it suggestive to note how much interest is taken in that subject—in a diettante way—by men who practically are devotees of the world, the flesh and the devil? The old, old questions of human destiny and duty simply will not down.

exposition of his creed when it was in order for him to proclaim his emancipa-tion from old-fashioned orthodoxy and his admiration for broader and more up-to date views. "I believe," said he, "that getting to Paradise is like getting to the Golden Gate. I am not obliged to patronize a particular route. I can go either by the Canadian Pacific, or the Union Pacific, or the Southern same way all religions lead to heaven. It makes no d fference whether I am a Papist, or a Baptist, or a Methodist, or an Advantist, so long as I do what is right. As the poet said :

"We shall gather at the river.
The beautifut, beautifut river:
Yes, we shall gather at the river
That flows by the throne of God."

Whom answering, behold, his "intelligent" Catholic interlocutor said:
"By —, that's so. Those are my
sentiments, too." Whereupon his liberality was commended, and bystanders went away with an idea that surely, the Catholic Church is getting broader and less intolerant than she used to be. From all "intelligent" Catholics and all "liberal" Catholics good Lord de-liver us! Amen. Wise in their own conceit, false brethren, they do more harm by their silly misrepresentations of the faith than is done by its overt

This new theory that one religion is as good as another cannot be rebuked too often or too vigorously. Smith's contention has a highly plausible sound till one reflects that there is question, not of a human end to be attained by the employments of such human means as are most convenient, but of a supernatural end, to be attained only by the use of means appointed by Him Who appointed that

The Founder of Christianity gave no warrant for the notion that one religion is as good as another. If a man will not hear the Church he becomes as the heathen and the publican. Call it narrowness, bigotry, obscurantism—call it anything you please—this is the plain doctrine of the Gospel. He alone shall be saved who, as a primary condition, believes—not what he likes, but all things whatsoever Christ commanded. St. Paul, as appears from his epistle to the Galatians, and his second epistle to the Corinthians, was of the same way of thinking on this point as his Master was. There is no warrant in Scripture or in common sense for this sweet and comfortable figment that all religions lead to Heaven. The sooner "liberal," "broad," "intelligent" Catholics wake up to the fact that in endorsing it they are making fools of themselves and betraying the faith, the better for all concerned. For the rest, it is one of the very cleverest devices of the Father of Lies. Failing to convince men that religion is not necessary—for man is a re-ligious animal—the old serpent is tryto popularize indifferentism.

In connection with the foregoing may be cited the testimony of Mr. Hall blurted out, appealing to the neighborhood passengers. "Did you hear what speak for the Catholics. In an impeachment of the denominations or churches, as he calls them, he asks the question: What great movement have they initiated for humanity? History, we think, unmistakably testifies to the Catholic Church's fight against slavery, to her struggle for the preservation of learning, especially through the labor of the monks in preserving the masterpieces of Greek philosophy, to her vindication of the rights of serfs, to her develop-ment of the arts of music and painting and even of dramatic representation, to her good work through Popes, Bishops, clergy, councils, religious orders and confraternities in redeeming captives, protecting orphans, establish asylums for the indigent and infirm, mitigating the evils of war, famine and pestilence, and promoting genuine civilization in taking those who are falling, by the hand. Even from the utilitarian view the right to the title of the true Church of Christ belongs to the Church of Peter and the Apostles,

OUR BOYS AND GIRLS.

The Child at Prayer,

A baby to a baby prays.

Oh Infant Jesus, meek and mild,
From 'mid the giory and the rays
Look on a little child.

As one child to another may, He talks without a thought of fear, Comm uding to a child to-day All that a child holds dear—

His father, mother, brother, nurse, His cat, his dog his bird his toys, Things that make up the universe Of darling girls and boys.

All sheep and horses, lambs and cows He counts them o'er, a motley crew, And children in the neighbor's house, And all the people, too.

His friends, why all the world's his friend. This four years' darling, golden curled,

Tis long before it has an end, The bede-roll of his world. A child lifts up his little hands

Unio a child; and it may be That Host of Heaven a gazing stands That tender sight to see.

-Katharine Tynan, in London Spectator. How a Trainboy Made Three People Happy.

He came into the car one cool fall afternoon when the train stopped at a forgotten little station on the branch line, and sat down near the door, placing the two small children he carried

on the seat before him. There was something odd about the man's appearance which attracted our attention. His clothing was clean, but very shabby. The old felt hat, pulled down above his ears, could not wholly hide the closely cropped hair beneath. His cleanly shaven face was colorless

from illness or from confinement. Some of us thought we recognized that shuffle when we walked as being the step of the "chain gang;" but the children, though quite as poorly clad, were boisterously happy over their prospective journey.

Betty, there's a boy that comes through the car and brings all sorts of nice things, and Dad always buys 'um; don't you, Dad? Oh, there'll be candy and popcorn and orwanges, and lots of other things, more n I can 'member."

Thus the youngster rattled on while

Betty fairly jumped up and down on the seat with delight.

By and by the conductor came through. The man started up hastily when he heard the door bang, but sank heat religions of the beauty to be the seat of t back relieved when he saw the brass buttoned official.

A few moments later the door of the rear car banged again, and we knew that the bane of the traveler, the pop-

corn boy, was approaching.

The man hastily rose, whispering to the children to remain where they were, and came hurriedly up the aisle.

He was not a bad looking man, but his face was weak, and the eyes did not

look at one squarely.

He reached the head of the car just as the popcorn boy entered in his cus-

tomary nerve-racking manner. the man stopped before the "Say," the man stopped before the youth, holding on by a seat back to steady himself. "Say," he repeated, "I want to ask a favor of you, mister." vouth. The popcorn boy was stricken dumb

at being thus addressed. "Don't take that basket down the car just yet. Can't you take the books and papers along fust, jest as well? The kids won't mind them so much. get off at the Junction, and that

't very far, now."
'What kids?" demanded the pop-

"My two, down yonder. You can see 'em there," said the man, gaining courage as he proceeded. "You see it's like this. I'll own up I've been in jail. I've been there two years. Now 'm goin' West with the kids.

"Some folks gave us jest money enough to take us there and get us a them kids, they remembers—least-ways the boy does—how they uster ride on the ears with me before, an' I useter treat 'em to everything that come

shall along.
"I was earnin' good wages at an honest trade then, and it'll nigh about break their hearts if you come along with that basket full of goodies and me not have a 'red' to buy any. Come, you'll wait, won't ye? It ain't far to the junction where we get off.'

The man turned without waiting for a reply and stumbled back down the a reply and stammer back down the aisle. And a remarkable thing hap-pened. It was proven that a pop - corn boy, whose anatomy tomy embraces cast iron lungs, a nerv-ous system made out of steel wires, and brazen bronchial tubes, has a warm His face, on which no expression but that of insolence was ever known to appear before, was strangely moved and he vigorously moved the back of one grimy hand across his

Say, did you hear that?" he ter have all they want outer this bas-ket and 'twon't cost 'em a cent. Now you gents shell out and give him enough stuff so't he can buy 'em all the candy they want from here ter out

He swung his basket on to his other arm, whipped off his cap, and we found ourselves "shelling out" before we hardly realized it.

he marched down the aisle, emptied the cap on the seat beside the father, and about half the contents of his basket beside the children, and hastily decamped. But, somehow, that wasn't the end

of it. The man broke down and sobbed; but we didn't pay any attention to that. One good woman found that she had a spare cloak with her that her little girl didn't need, and it was much better and warmer than the baby's threadbare garment, and a traveling man, who was tak ing home a new overcoat for his little boy, took it out of its paper and dumped it down beside the six-year-old, and, blowing his nose violently, went into

And then one godly old grandmother went down the aisle and kissed the chil-dren warmly, and, as though the man had been her own son, she pushed the hatbrim back from his forehead and left the print of her kind old lips there, too And then the train slowed down at

the Junction. The man rose up with a child on either arm, and he seemed taller than before, and his carriage was more manly, and his face shone like an angel's. ever I reach Heaven, where my good old mother went so many years ago, I know that I shall see that man there, whatever his past may have been.

A STARTLING ADMISSION.

Cataolies Aimost Aione in Defending the Doctrine of the Soul's Immor-

tality. For nearly three-months the New York Sun has held its columns open to fierce discussion as to whether the soul of man is immortal. Throughout the country, the question has been argued in other great dailies printed English. The conflict has been vaged in the journals of nearly every

Now the Sun of last Sunday declares its columns closed, and sums up the result. It says that during the time articles on immortality have come to it from every quarter of the United States and from foreign countries. It ought to be capable of forming an opinion hence Catholics and many others will

be interested in seeing this statement We are reminded of this extraordinarily voluminous and embarrassing correspondence by a sermon preached last Sunday by the Rev. Dr. Lorimer. It was on the present condition of thought in Protestantism.

The boy was about six years old, the girl not more than four.

The were talking about religion. They were talking about religion. The boy kept repeating to his little sister. We used to ride lots in the train with Dad, didn't we, Dad?"

And the man's face would break into a solemn smile as he nodded his reply. "And, oh, we had such good times," at you know, Smith had reached that stage of his prattled on the youngster. "You know, at the machinery of the mediant time to time they are likely to become torpid and throw the whole system out of gear. Parmelee's Vegetable Pills were made to meet such cases. They was a summent the manner to the sum of 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 Vegetable Pills were talking to his little sister. We used to ride lots in the train with Dad, didn't we, Dad?"

And the man's face would break into a bound of gear. Parmelee's Vegetable Pills were talking to his little sister. "Machinery not properly supervised and 1 ft to runtiself, very soon shows fault in its working. They was a bout six years old, the distribution of the properties of the stage of the same with the digestive organs. Unregulated from time to time they are likely to become torpid and throw the whole system and they was a bout six years old, the distribution of the properties is a a alment the three worse—Hood's Sarsaparilla cures them all.

They was a bout six years old, the distribution of the properties is a a alment the three worse—Hood's Sarsaparilla cures them all.

They was a bout six years old, the distribution of the properties is a alment the three worse—Hood's Sarsaparilla cures them all.

They was a bout six years old, the distribution of the properties is a alment the strength of the properties of the same which are worse—Hood's Sarsaparilla cures them all.

rock on which Protestantism was built was belief in the absolute authority of the Bible. Now criticism of the Bible which reduces it practically to a book of purely human authorship, and with the consequent inevitable imper-fections of human knowledge, has entered into foremost schools of Protestant theology and proceeds without restraint. Thus the miraculous element of the Bible is made to disappear, and with it passes away the foundation on which alone Christianity is based, for which alone Christianity is based, for that necessarily, is miraculous. As Dr. Lorimer says, only the Pope, only the Church of Rome, 'comes to the front as the champion of the Bible against the destructive critics.'

"In our correspondence on immortality, therefore, we find that the uncompromising defenders of belief in everlasting individual life for the soul are usually Roman Catholics. . . In Pres-byterianism there is a considerable, if not a great, part of the ministry, in the theological seminaries of that Church more especially of whose views of the Bible of which Dr. Briggs is the repre sentative, though he has passed over to holy orders in the Episcopal Church. The movement for the revision of the Westminster Confession, upon which a committee of the General Assembly is now engaged, may be said to have received its impulse from the new thought oncerning the authority of the Bible ato the Congregational Church the same scepticism has entered, probably nore extensively, and the Baptist and Methodist Churches and their theological schools are feeling its influence probably to a less but to a profound de gree. Protestant religious papers are de-clining almost universally in circulation and influence, and some of the more important of them have secularized themselves very completely, or, if they treat of religious matters at all, they permeated with the sceptical

This being the situation it is not remarkable, but wholly natural that the very foundation on which supernatural Christianity rests, or the immortality soul, should be questioned. the authenticity of Scriptural miracles is rejected it is inevitable that there ould followed an appeal to the actual demonstrations of natural science to test the soundness of the belief in im-

mortality. Accordingly, we look on the vast volume of correspondence we are re-ceiving in criticism of immortality as the most significant evidence of a con-temporary decline of religious faith which could be adduced. Denial of immortality involves denial of a future state, a supernatural and spiritual

realm, the existence of which is the essential basis of theology.

"This sums up the whole question, and it is profitless to say more. Immortality is undemonstable by human science. The faith that clings to it is beyond the reach of scientific or philosophic argument, and happily, for it brings hope onsolation to those who have it.

The observance of Lent is of the highest antiquity in the Church, and is originally much more rigorous than present. Fasting consists in eating at present. Fasting consists in eating only one full meal in the day, not be fore noon, and in abstaining from flesh meat and other prohibited diet. In former times the faithful did not take their meal until 6 o'clock in the even ing: but the custom of eating at midwas gradually introduced, with the practice of taking some refreshment, called a collation, in the evening.

Though the present discipline of the Church is not what it was in primitive times, the obligation of doing penance is the same. A full reconciliation with God ever requires a true conversion of the heart, the reformation of our life, and the performance of satisfactory works proportionate to the number and nality of our sins. Though Christ, the Redeemer of mankind, has offered a condign satisfaction for the sins of the whole world, we cannot participate in the benefits of His atonement unless we operate with Him in the expiation of our sins. The penitential acts which we perform are accepted by the Almighty, in virtue of the great Atonement once made on Calvary.

THE TRUTH ABOUT THE INQUIS-

ITION. correspondent asks us to give an historical account of the Inquisition We do so with pleasure, and commend it to every lover of the truth: It was Sixtas IV, who, by a Bull dated Nov-ember 1, 1478, authorized the sover-eigns of Spain to establish a tribunal tor searching out and punishing heretics. "Sixtus IV.," says Spauld-ing in his "History of the Church," made a mistake in sanctioning the es-tablishment of such an inquisition, and he himself was the first to see Shortly after issuing the Bull of authorization he declared that it had been obtained by an imperfect representa-tion of the royal intentions, and that through a misconception of these he through a misconception of these he had conformed a scheme which was con-trary to the decrees of the Holy Fathers and the general practice of the Church." This Pontiff and his

A NEW ANTIDOTE FOR ALCOHOL.

(From the Times and Opinion, London, England.)

(From the Times and Opinion, London, Eng land.)

A recent remarkable discovery in medicine which has been found to annihilate all appetite for alcoholic drink in a f-w hours, even in the most hopeless cases, is attracting a good deal of attention among those interested in temperance work. The medicine is purely vegetable, perfectly harmless, and absolutely free from narcotics. Many well known physicians who carefully watched several patients while being treated during a demonstration given by the discoverer. Mr. A. Hutton Dixon, of Toronto. Canada, under the anapices of a number of clergmen, philanthron isia, and others, are endorsing this new product as being the only oblysical cure for alcoholism yet discovered which leaves no evil after effects. The morphice and similar drug craves also yield to this new medicine and the beneficial results from its use in aggravated case are extremely satisfactory. A strong arcument in favor of this welcome help to unfortunate victims of these troubles is that the medicine can be carried in the pocket and taken in absolute privacy, thus dispensing with the publicity loss of time and expense of an institute treatment. A report of the results of above mentioned demonstration and full particulars regarding this medicine can be obtained by addressing Mr. Dixon, 81 Will cook's Street, Toronto, Ontarlo.

successors adopted the policy of throw ing obstacles in the way of the Spanish Inquisition, and of striving to mitigate as far as possible the rigors of its pun-ishments. In Spain and other countries the Inquisition became a name of ill-omen, not because of its use by the Church, but because it was employed by Governments as a political instru ment. Spiritual weapons were called into requisition to crush political foes -American Herald.

PROM "HAWTHORN AND LAVEN DER

SONG AND MANRIGALS

(BY W. E. HENLEY.) I send you roses—red. like love. And white like death, sweet friend; Born is your bosom to rejoice. Languish, and pine, and end.

If the white roses tell of death
Let the red roses mend.
The talk with true stories of love
Unchanging to the end.

Red and white roses, love and death— What else is left to send! For what is life but love, the means, And death, dear heart, the end?

You Needn't You needn't keep on feeling distressed after eating, nor beloning, nor experiencing nausea between meals. In other words, you needn't keep on being dyspenife, and you certainly shouldn't. Hood's Naraparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, cleves a normal appetite, and build up the whole system.

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EVERY HOUSEKEEPER must often act as a family physician. Pain-Killer for all the little ills, cuts and sprains, as well as for all bowel complaints, is indispensable. Avoid substitutes, there is but one Pain-Killer Pery Davis', 25s and 5°c. Pale sickly children should use Mother Grave's Worm Exterminator. Worms are one

the principal causes of suffering in children d should be expelled from the system. SURE REGULATORS—Mandrake and Dande-lion are known to ex-rt a powerful influence on the liver and kidneys, restoring them to healthful action, inducing a regular flow of the HUMORS, boils, pimples and all eruptions are lue to impure blood, and by purifying the good with Hood's Sa saparilla they are

Dood with Hood's Sa saparilla they are CURED.

A PPLICATION will be made to the Parlia-A ment of Canada, at its next session, for an Act to incorporate a company under the name of the 'St. Joseph and Lake Huron Ship Canal Company, with all necessary powers to construct, operate and maintain canals, so located as to make and build a navigable waterway from some point on the Rastera shore of Lake Huron, in the County of Huron, or of Lambton in the Province of Ontario, to some point on Lake Ete (between Rindo Hurbor and Port Burweil), in the County of Egin, in said Province with power to vary the above routes should further surveys prove it advisable; and to dredge, deepen, raise, or lower, the levels of, or other wise improve. The existing water courses, and to form and create such connecting links as may be found necessary to make and complete, throughout the entire distance between the said erminal points on a lake a constant of the said erminal points on a lake a constant of the said erminal points on a lake a constant of the constant of the control of the constant of A PPLICATION will be made to the Parlia bonds, debentures and preference shares, as may be necessary for the attainment of the above objects.

M. S. LONERGAN. Montreal, 27th November, 1901. 1209.9

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