FIVE . MINUTES' SERMON.

WORK OUT YOUR SALVATION IN TIME "To day if you hear the voice of the Lord, do not harden your hearts." (Ps. 94, 8.)

We should heed the admonition of St. Paul: Put off the old man, that is, old habits of sin and assume the new man, that is, a life of sincerity or truth, according to the divine law of Christ. Oh, that we would heed this admonition of the Church, this voice of grace! For what more important what more necessary work can exist than the salvation of our soul, the preservation from hell, the attainment of eternal happiness! Worldly affairs can be carried on through the agency of others. We can always procure a laborer to perform our work, a repre sentative to transact our business; lawyer to plead our case ; but we can secure no substitute, no one to say our prayers, to confess our sins, in a word to lead a good and pious life for us, and to appear for us before the judg-ment-seat of God For this is our own affair, this is a business to which no one can attend except ourselves. The most lukewarm sinner will acknowledge that his first duty is to save his soul, but he persuades himself that,

when the end of time comes for him he

will certainly repent, as he desires most earnestly to leave this world in peace and union with God.

Now, my dear friend, are you certain that you can attend to your salvation later? Have you received any special revelation from God to this effect? Certainly not. Now consider, if day after day, year after year, in every part of the habitable globe untold numbers of your fellow men die suddenly, how can you be certain that you will not meet with a similar fate? Is it impossible that at your death bed you will be brought before the judg-ment-seat of God, without preparation, without confession or the reception of the sacraments? Is it not only impossible, but very possible, and God alone knows if this doom is not await-Will you then risk your ing you. Will you then risk eiernal welfare on a possible or bable manner of your death? Is this acting prudently in the most impor-tant affair of your life? Are you as careless in important business transac Oh, no ; in money matters you always chose the safest way, if matter is left to your own discretion. But should not your immortal soul re-ceive the same consideration as a sum of money, an estate, an investment of some kind which you cannot take into eternity, but the use of which you have only for a limited space of time? Heed, O careless Christian, the warn ing of God in Eccles : "My " Say not I have sinned and what harm has befallen me. . . Say not, the mercy of the Lord is great

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Delay not to be converted to the Lord and defer it not from day to day, for His wrath shall come on a sudden and in the time of vengeance He will destroy thee." (Eccles. 5, 4 He will destroy thee." (Eccles. 5, 4 10) Consider the solemn admonition of our Lord, Who proclaims death to us at one time in the form of a master, who suddenly returns from a journey, surprising the whole household; at another time as a bridegroom appearing unexpectedly, then again in the form of a thief entering at the hour of midnight taking everything to be found as his booty. Verily, the uncertainty of the time of death is shown most conspic uously in such parables, and hence our Lord adds the solemn warning "Watch ye therefore " and " be ye also ready, because at what hour you know not the Son of man will come." (Matt. 24,

Supposing, however, that the impenitent sinner will have time to repent at his death-bed, will he make use of experience teaches us the contrary. Whilst death is gradually approach ing, the sinner plans for the future. Every day his condition becomes more critical ; the physician expresses doubt of the patient's recovery, and at last a friend reminds him of his dangerous condition and suggests his reconciliation with God. The suggestion is waived as a sign of overstrained anxiety, the very thought makes him feel stronger and in a few days he will recover, besides, to send for the priest would cause unnecessary commotion. The patient's condition continues to grow worse, however, and at last the dying sinner consents to send for the minister of God. The priest arrives, but alas! what does he find? The patient in the struggle of death, his eyes broken, his mind wavering, con-fused or unconscious. The priest does all in his power, but he returns home with a heavy heart fearing that the time of grace has passed for the depart-As the unfortunate sinner during his whole life has been deaf to all warnings of his conscience, deaf to all divine inspirations and has frivolously squandered the grace of God, it is greatly so be feared that now the terrible word of God will be verified:
"Then they shall call upon Me, and I will not hear, they shall rise in the morning, and shall not find Me."

There is but one true and sincere death bed conversion mentioned in HolyScripture—it is that of the penitent thief on the cross—and the Fathers of the Church say that even to him this inestimable grace would not have been given, had he not been sprinkled with the precious blood of our Lord, Jesus Christ, hanging alike on the cross. St. Augustine, therefore, justly ob serves: "If you will be converted now, I can promise you everything, if you will be converted on your deathbed I can promise you nothing." St. Gregory the Great holds as his conviction that penance begun only at the hour of death must generally be con-

Terrible words! Should they not move every fibre of our heart, and impel us on to work out our salvation now when there is still time! On, yes, let us delay no longer in return ing to the Lord, for we know not what the morrow may bring. "To day if you shall hear His voice harden not your hearts," (Ps. 94, 8) says the Lord. Let us therefore accept the lov ing invitation of the Church asking us to reconcile ourselves with God. Let us, by a good, sincere confession receive the bridal garment of grace, and keep it pure and unsullied during our whole life, so that in it we may confidently approach the judgment seat of God.

OUR BOYS AND GIRLS.

Amen.

A True Fairy Story.

This is a pretty little tale that comes from Berlin and sounds almost like a eaf from Hans Andersen's fairy book. There is a poor woman in a humble abode with her triplet of little boys, happy in the possession of her darlings, out borne down with anxiety as to how to provide for three babies, two having

ome so unexpectedly.

Then the sudden arrival of numerous bundles containing baby clothes, which all appear to have been brought by magic hand, followed in a few days by an imperial carriage containing two ladies and a gentleman. The occupants ordered bread to be sent up, took bags of cakes in their hands and accended to the fifth story. Here one of the women admired the babies, praised the cleanliness of the room, promised a perambulator which should also act as a sleeping couch for the in-fants, gave the astonished mother some money, and hoping the little ones would grow up "good men," left the room.
The other woman stopped behind one
moment to whisper the fairy god mother's name. It was the German

Obedience a Necessary Virtue Some young people seem to think it a sign of superiority to ignore restrictions and regulations. They seem to look upon obedience as childish, and a regard for the rules of society as an in-dication of weakness. As a matter of fact, however, it is disobedience that is childish, and license that is the unmistakable mark of an uncultivated and inferior nature. The older one grows, and the more important his pos ition in the social or business world, the more necessary he finds it is to give implicit obedience to certain regula-The Gipsy vagrant disregards tions. social laws, and the untrained little child has not learned the necessity of obedience; but every life you would care to pattern after is willingly held subject to law and order. Obedience is the characteristic of the higher, dis ciplined nature rather than of the lower and untrained.

Social Wisdom

Here is a London society woman's advice to a debutante whose shynese was the result of abnormal self-con-sciousness: "You must be sincere, or people will not trust you. Society has a bad name, but it has more virtue than it is given credit for. It insists upon everything being truthful and geruine. You must not try to be any one else. You must be content to be yourself and not attempt to imitate me or anybody else. Your charms and graces must be your own, and must not be borrowed from your neighbors. You must form, my dear, the habit of making yourself agreeable to people You must forget yourself you meet. nd try to find out what they are interested in and then lend them your sympathy. That is not an easy thing to do, but it is an accomplishment of the highest social value. It is the rising and making a courtesy in resecret of the art of making yourself turn.—Ave Maria. agreeable to your fellow-beings.

"Den't wait until you are interested yourself in those with whom you are talking. Find out what it is that they really care about. Leave yourself out of account and draw out your acquaintances on their own ground, and be-fore you know it people will be saying that you have tact and are charming.

"You must be sincere and agreeable, but you must never cease to be digni-You will hear people talking about distinction of manner. That is simply another way of expressing the same thought. One must have a certain reserve of force, a dignity of manner, which implies resources of character. Your friends will like you all the better, my dear, if they find true womanliness behind the agreeable womanliness manners and the ready tact. will not admire you if they fail to re-

History of the Angelus,

The custom of ringing the Angelus bell in the middle of the day is due in part to a remarkable event. In 1456 the city of Belgrade, on the Danube, on the frontier of Turkey, was besieged by the Turks, who kept battering its walls for four months without avail. The Sultan, desperate at seeing so many efforts remain unfruitful, resolved to make a general assault. twenty-four hours they fought with unequated fury, and those who de-fended the city were exhausted and overcome by a long and obstinate re-sistance. At that moment there was seen advancing a pious and courage-ous Franciscan, St. John de Capistran He presented himself to the soldiers, crucifix in hand, and prayed God and the Blessed Virgin to come to their assistance. This was his prayer:
"Alas! powerful Queen of Heaven, wilt thou abandon thy children to the fury of the infidels, who never cease to insult and outrage thy Divine Son?
Where is now the God of the Chris Where is now the God of the Christians?" And praying thus he shed a tor-rent of tears. Animated by the pray-

ready penetrating into the city, mas sacred several thousand of them and put the rest to flight. This victory, as glorious as it was unexpected, only be attributed to the assistance of heaven, and especially to the intercession of Mary. At the news of this suc-cess Pope Calixtus III. ordained that in all churches of Christendom solemn thanksgiving should be made to God and the Biessed Virgin. To perpetuate forever the memory of this great bene-fit and to inflame more and more the courage of Christians, the same Pope ordained that in all Catholic countries the hell should be rung for the recitathe bell should be rung for the recitation of the Angelus between 2 and 3 clock in the afternoon, the time when the victory of Belgrade had been obtained over the Turks. In after times the signal was transferred to the hour on, the better to divide the day, but the memory of the miraculous protection of the Blessed Virgin was ever associated with it. - New Zealand Tab

A Great Actor and His Little Friend. Of the many thousands who thronged the theatres to witness the wonderful acting of the late Eiwin Booth, there were few who knew what a rarely beautiful soul the actor himself possessed. From his early years, Booth displayed exceptional talent in tragedy; and his own industry, together with the burden of sorrow which he seemed fated to bear through out life, made him perhaps the greatest dramatic artist that our country has yet produced. He was spiritual, trustful, utterly free from jealousy or selfishness; and his afflictions, which would have crushed any other man, only made him tender and charitable, while they taught him to look to God alone for consolation.

A story told by his friend, Mr. William Winter, illustrated one of the most charming qualities of his beautiful observators his fondage for ability ful character, his fondness for children. One of his favorites was Constance, the twelve-year-old daughter of his friend, Mr. Charles Carryl: and he always kept her portrait in sight upon his mantle shelf. One day while Booth was playing in New York, he remembered that it was Constance's birthday, and invited her to occupy a box at th theatre, where he was acting the part of Bertuccio in "The Fool's Revenge." When she arrived, with a party of friends, an usher presented her with a bunch of white roses with the following lines :

BERTUCCIO'S WISH FOR MANIE HAPPIE RETURNS OF THE DAYE.

TO YE CE ON HER TWELTE CONSTANCE BIRTHDAY.

BIRTHDAY.
Fair layde bright,
Thy knobby knight—
Bertuccio hight—
Poor twisted wight!
On crooked knees
Presenteth these—
True emblems, sure,
Of thy sweet self—
Twelve rosebuds pure,
No more, no fewer,
To number your
Birthday—vertealth Birthday—ye twelfth, May many years
Of joyful days
Be thine, sweet maid,
And all thy tears
With smiles be shed!
Rest thou in peace.
For now I'll cease;
My say is said.

No prettier act was ever enacted by the great actor; and had the audience known it, they would certainly have applauded it even more than the wond rous personation of the poor twisted knight. The child, at any rate, was deeply impressed by it; and when Booth, in response to a call from the audience, chanced to bow toward the box occupied by his little friend, she is said to have quite upset his gravity by

ASSISTING AT HIGH MASS.

Be in time. Have Prayer-Book or beads. Stand at the "Asperges." Kneel from the beginning of the Mass until the "Gloria." Stand while until the "Gloria." Stand while the celebrant is reciting the "Gloria." Sit while the cel-ebrant sits. Rise with the celebrant and stand during the singing of the prayers until the epistle. Sit from the beginning of the epistle to the gospel. Stand during the chanting of the gos pel. Make the sign of the cross on forehead, lips and breast at the begin ning of the gospel. Sit until the reading of the gospel by the preacher. Stand while the preacher reads the gospel. Sit still and listen to the ser-Stand while the creed is being said. Sit when the celebrant sits Rise with the celebrant and stand while he sings "Dominus Vobiscum" and "Oremus." Stand when incense is given. Stand at the singing of the Stand when incense is preface. Kneel from the "Sanctus" until the priest takes the wine and water after Communion. Sit until be "Lominus Vobiscum." until the orations and "ite misca est are sung. Receive the blessing kneeling and make the sign of the cross. Stand at the gospel making the sign of the cross on the forehead, lips and breast. Remain in your pew until the priest has left the sanctuarv .-Journal of St. Ignatius' Church.

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We must be willing to learn from the experience of other people. Every testimonial in favor of Hood's Sarsaparilla is the voice of experience to you, and it is your duty, if your blood is impure and your health failing, to take this medicine. You have every reason to expect that it will do for you what it has done for others. It is the best medicine money can buy.

HOOD'S PILLS are non-irritating, mild, effective.

ers and tears of the holy man, the Charts WITH YOUNG MEN. LABATT'S PORTER. The Power of Habit.

Some one has called man a bundle of habits, and it is not a bad description. As time goes on our lives get more and more into grooves. Habit has often been illustrated by a beaten path. As the traveller is apt to tall into and follow this, so thoughts, feelings, and act ions are likely to pursue the track which they have often followed before. When in the revolution of time the point comes round at which we have een thinking of anything, or have done anything, by the law of associa-tion of ideas we think of it again, or do it again. We get out of bed be-cause we done it at that time before. At a later hour we take breakfast, and go away to business or work, for the same reason. The more frequently anything has been done the stronge is the habit. Frequency gives ease and swiftness to the doing of anything. Even what seems to be impossible can-not only be done, but be done with facility, if it has been done often. A elever acrobat tells us that in a month he learned to keep four balls up in the air, and at the same time to read a book and understand it. Many women can read with intelligent ease while knitting, although there was a time when knitting was to them a slow and laborious process, absorbing their whole attention. The power of habit

difficult into that which is easy. The power of habit increases our facilities for work. The architect who builds a house, the painter who paints a house, the statesman who legislates, the author who puts himself into books the preacher who preaches sermon week after week-all gain ease in their individual spheres of activity through repetition of their efforts Thus labor in the great field of des tiny becomes easier with every progressive stroke. Even tasks that caused pain may come to be done with pleasure, and things that were accom plished at first only with groans and tears may become at last a source of triumph.

has thus turned that which was ence

The power of habit is an influential actor in determining character. making of character is like unto the making of a statue. Did you ever watch a sculptor slowly fashioning a human countenance? It is not molded in a day. Hundreds of blows fall and ten thousand chisel pointings polish and perfect before the expression shines out in imperishable beauty. Even so is it with the carving of that moral likeness we call character. Every day adds something to the work. Thoughts and deeds of goodness make, thoughts and deeds of evil mar, the features of the soul. There are but three steps, says Butler, from earth to heaven, or if you will, from earth to hell-acts, habits, character. Acts often repeated become habits, and ng enough continued settle and solidify into character. Tremendous, therefore, is the power of habit, determining our weal or woe for time

Habits are threads to begin with, but in course of time they become as strong as a cable. Many are to day prisoners in the captivity of evil be cause of the tyranny of habit. Des pair, however, should not be allowed to keep the prison door locked. There is a way of deliverance for every cap tive who exercises strength of will and puts good resolutions into immediate exercise. The best rule to be followed by the man who finds himself coming under the dominion of an evil habit is to do something deliberately every day that he does not want to do so that he may get power over himself, and then be can accumulate moral strength sufficient to make one desperate effort for freedom from the habit which cripples his activity. If the bords be too firm for him to break in his unaided strength, he should renember that the consolation of Chris tianity lives in the assarance that a Power outside of himself is waiting to aid him in his weakness, and to lift him to that height of victory on which he may become more than a conquerer over every evil habit in the strength of Jesus Christ.

Thrift.

The advantages of thrift to the in dividual who practices it are not to be measured by the amount of money saved or gained, although that is of importance; they include the forma-tion of a good habit and very often the development of a temperate and contented disposition. Moreover, thrift may be practiced by people of very small means. The amount of money saved is not of so much importance as the saving habit, the determination to live within one's income. Even those who have very small wages, if they have steady employment, can manage to save a little money each week without sacrifice of health or real comfort. A saving of fifty cents a week, or less than ten cents a day, does not seem a great deal, but in a year amounts to more than \$25 enough to carry a man of small means and small needs through two or three weeks of enforced idleness or sickness. In a few years even such small savings will furnish the capital required for the purchase of a lot or house with which beginning may be made toward be coming a home owner. Or the small savings may be invested in a business enterprise yielding greater returns than come from labor alone. The habit of thrift having been es-

one of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvellous manner to the little one.

health, and he is benefitted in many ways. Best of all, perhaps, he is rendered to a certain degree independent. He has no debts; he is capable of car-

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ing for himself if sickness or other misortune should temporarily deprive him of an opportunity to earn his daily He is in little danger of be coming pauperized by being made an object of public charity, and by slow degrees he is tolerably sure to become nore and more independent, until he has attained a competence, even though e may not have made a great fortune.

Small savings seem to be so trival as to be hardly worth the effort of a poor man to make them. Yet they amount to a considerable sum in the course of years, and one who has learned to be thrifty finds, at the end of a long term, that he has really made few sacrifice in order to become possessed of a small but useful capital. It is said that the first thousand dollars is the hardest to save, and this is true, not merely because the other thousands are built up on accumulations of interest as well as by savings, but also because the savings of the first thousand represents the formative period of thrifty habits. The general rule to be followed by all who would learn to be thrifty is to save something, however small, from the pay of each week or month. That means, in the first place, the wholesome principle of living within one's ncome, and in the second place a gain in capital to be used in meeting reverses of fortune, or, if these be escaped, in building up a competence. The habit of saving, however, is the important outcome of thrift. One need not be stingy or mean in order to be thrifty. As a matter of fact, thrifty people live quite as well as their ex-travagant neighbors. The only difference between them is that the thrifty family avoids waster by learning small economies, while the extravagant family develops tastes beyond the means for their gratification. The thrifty family wants less and gets what it wants; the extravagant family is always discontented. There is nothing more important to the welfare and hap piness of the poor than habits of thrift, and they can easily be acquired without much sacrifice if one begins early to so order one's tastes and needs as to keep expenditures within the income, whatever that may be.

> The Elephant and the Python. Dr. Louis Albert Banks tells the fol-

lowing story, which has a most important lesson, especially for young people: "About six months ago a baby elephant was brought over from Burmah, and made a summer tour, extending into the late autumn, with a traveling show. Then it was sent to the Brooklyn boarding-house to spend the winter. The elephant took a bad cold, and the landlord dosed him with whisky and quinine from a demijohn. The elephant did not like the liquor at first, but soon acquired the habit, and the other night, feeling thirsty. he knocked the head off the demijohn, which had been left in his quarters, and sucked out all there was left.
"There was not enough to make

him 'dead 'drunk, but just enough to make him feel big, and want to break omething, and have a great time. his hilarity he overturned a glasscovered case in which a twenty-foot python was asleep. The big snake was angry when he waked up, and with a vicious sparkle in his little eyes, he went for that tipsy elephant, and coiled himself around its body.

"As the coils grew tense about the

elephant, it trumpeted in agony, and struggled to shake the python off, the snake had neither mercy nor fear.
"The boarding house keeper was awakened by the noise, and rushed into the room, club in hand. He saw the peril of the elephant, and when the snake raised its head angrily at the intrusion, he hit it a savage blow. The coils loosened, and the python fell to the floor. The elephant gasped and fell likewise. Its ribs had been crushed in, and in half an hour it was dead.

The snake was put back into its box, but an hour later it was dead also. "The empty demijohn in the corner told the cause of the tragedy."

DON'T RUN CHANCES by taking whiskey or brandy to settle the stomach or stop a chill. Pain Killer in hot water sweetened will do you more good. Avoid substitutes, there's but one Pain Killer, Perry Davis. 5c. and 20c.

25c. and 20c.

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By enriching the blood it makes the nerves
STRONG.

SORE FEET.—Writes. "For nearly six

SORE FEET.—Mrs. E. J. Neill, New Armagh, P. Q. writes: "For nearly six months I was troubled with burning aches and pains in my feet to such an extent that I could not sleep at night, and as my feet were badly swellen I could not wear my boots for weeks. At last I got a bottle of Dr. THOMAS ECLECTRIC OIL and resolved to try it and to my astonishment I got almost instant relief, and the one bottle accompilished a perfect cure.

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