CHATS WITH YOUNG MEN.

THE HOLY FATHER AND THE

colleges all over Italy have been here or the first really great national ath-

letic gathering ever assembled in this country. They have had bicycle races,

running, walking, jumping, gymnastics of all kinds and their contests have

been watched with great interest by some of the highest officials of the

Vatican. Cardinal Merry de Val stole

several hours from his grave cares of

State to be present at the games, and

Mgr. Bisleti was specially told off by

the Holy Father to give an account of how things went. But the ceremonies of to day might be called the apotheo-

sis of muscular Christianity in Rome. The youths gathered this morning in the Church of Sant' Ignazio to assist

at the Mass celebrated for them by Cardinal Cavagnis, and from there

marched in serried ranks, preceded by marched in serried rams, preceded by a fine band, to the Vatican. By 10 o'clock they were all lined along the loggia on the first floor awaiting the arrival of the Holy Father. When His

Holiness made his appearance he was

greeted with a lusty cheer. He gave his hand to kiss to each of the young

men in turn, pausing here and there to ask details about some of the clubs or to say a few words of praise to one

or other of the victors in the recent contests. The solemn reception took

place in a few minutes later in the

the Pope had elected to give it special

importance, for he was attended by his Maestro di Camera, Majordomo, several Chamberlains, and pickets of Noble and Swiss Guards. The Presi-dent of the Committee of the athletic

gathering then read a brief address to

the Holy Father, and begged His Holiness to say a few words to the young

men. "'I am glad,' said Pius X, 'to find

myself among you, for I consider myself as a companion and a friend with you.

ious may try to east upon you for the religious spirit you show—they will, in the end, be forced to do homage to

your virtue. 'All went on their knees as Pius X. solemnly called down on them and their organization the bless-

ing of Gcd, and three rousing cheers finished the function. Before leaving them the Holy Father stopped a few

moments to congratulate the jouths of the club 'Glovane Roma,' whose can-

didates carried off the greater part of the athletic honors of the last few days. This afternoon it looked as if the rain were

bent on spoiling the distribution of prizes in the Cortile of San Damaso,

where a temporary throne and platform had been erected for the occasion. Fortunately the clouds broke just in

and the Holy Father appeared

before the eager athletes, sur-

unded with the same pomp as in the

Cardinals Merry del Val and Mathieu and by the Archbishop of Westminster.

A number of gymnastic exercises were gone through and then his Holiness

gone through and then his Holiness conferred the four principal prizes on the winning clubs amid great applause. Among the other prizes, which have been awarded this evening, were a beautiful oil painting offered by Cardinal Merry del Val, gold and silver medals presented by Cardinal Respighi Vicar-General to his Holiness; a beautiful album, the gift of Cardinal Cavaguis, and a set of cut glass offered

nis, and a set of cut glass offered by Mgr. della Chiesa, the Vice-Secre-

tary of State. The Liberal papers have

tary of State. The Internal papers have devoted a great deal of space to the proceedings, and many of them have urged on the government the necessity of rivalling the Pope in his encourage.

ment of athletics among the youth of Italy."

It is in the lulls of life that great

the great central fact of the Church on

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I bless your games and your ath

Sala Regia, and it was noticeable that

ATHLETES.

8, 1905.

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OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREK. The Presentation in the Temple. COUNT LUGI.

"Nothing's up."
"I say there is," said Mrs. Baxton. Come now.'

We supplement the brief despatch recently published in these columns by the appended details from the Rome correspondent of the London Tablet as to the Pope and Italy's first national athletic gathering, which took place, as our readers know, in the early part of last month at the Vatican.

Writes the Tablet correspondent:

"The Vatican has been in the hands of the athletic youths of Italy for the last three days. Several hundreds of picked youths from Catholic clubs and colleges all over Italy have been here "Well, mother," said 'Lisbeth, " it do seem so hard when one goes to a swell house like Miss Ferrars' and see all her beautiful things—you don't know how levely they are, mother— why, her dressing table is set out like a jeweller's shop, even the brushes got silver backs, and her dresses and all, and them beautiful rooms, and then to come back here to this little poky house, and we so poor and having to and scrub and strive, and oh it's

all hateful.' "Katie," said Mrs. Baxton to Kate, who sat open-mouthed at this unexpected outpouring of discontent, 'you've finished your tea, be off and don't sit gaping there while your sister's making a fool of herself. Well, sister's making a fool of herself. Well, I never did hear such talk. 'Lisbeth, wherever have you picked it up?"

A sullen look came over 'Lisbeth's face, and she gave a sniff which irritated

"Don't sniff like that as if you'd a "Don't snill like that as it you d'a cold in your head, or I'll see that you have a dose of medicine to set you to rights," remarked Mrs. Baxton, who, in some respects, treated 'Lisbeth like child of six.

"I haven't a cold. Indeed, mother, I do feel it's horrid to be a working girl and poor and not have nice things. It seems very unfair and dreadful, and you'd think so too if you was to go to ladies' houses as I do and see them," said 'Lisbeth with a sound in her voice that was suspiciously like tears; and as she spoke she pushed aside her un finished plate of bread and butter.

"Well, I never! Like your impud-"Well, I never! Like your impud-ence to think as I've not been in ladies' houses," said Mrs. Baxton; "your memory's like a sieve, my girl, or you't recollect that I've told you that before I married I was house-maid in first-class families what lived in houses a bit bigger than where your Miss Ferrars lives.'

Oh yes, I do remember motherand didn't it make you want to be rich

too?"
"I don't go for to say that I never did wish to be rich, for such thoughts come to most of us, but I soon learnt that it was wrong to be discontented with the sort o' life it pleased the Al-I bless your games and your athletic exercises—while they make your bodies healthy and strong, they are certain also to have a powerful and beneficent influence on your minds. Physical exercises, occupying your bodies and your minds, will keep you from ideness, which is the father of all the vices Recalling the words of the youngest of the Apostles, so dear to Jesus Christ. I mighty to put me in, and when I got engaged to your father, and married, and had my little 'ouse of my own, I didn't feel as if I envied the Queen, for a better man than he never lived."

'Lisbeth was silent, and her mother Recalling the words of the youngest of the Apostles, so dear to Jesus Christ, I exhort you to be strong in keeping and defeading your faith, strong in combating temptations, strong in overcoming the obstacles that lie in your path. Do not be afraid that in asking you to be good and religious I would deprive you of your pastimes or require of you great sacrifices beyond your years; on the contrary, I wish you to have recreation of body and of mind, which is necessary for you, so that in the autumn of your "You just turn all that rubbish out of your head, 'Lisbeth, and be content at home, though we are poor, and have to work hard, as you'll have to do when you marries Jo. Very often when I says my rosary I thinks to myself that if one Blessed Ladar me.

if our Blessed Lady was content to live in that humble home at Nazareth, I've no call to complain. What was good enough for her is good enough for me," said Mrs. Baxton decidedly. At this moment Bobby came to grief of body and of mind, which is necessary for you, so that in the autumn of your life you may be able to reap the fruit of a healthy springtime. The foundation of all your work must be love of God, for in piety you will find strength to fulfil your apostolate, and remember that your apostolate is first of all that of affording a good example, which is of far greater avail than At this moment Boody came to great by falling down, and an uproar, in which Bill joined loudly, diverted Mrs. Baxton's attention, and 'Lisbeth went upstairs to her room and set to work mending an old dress, and then placing a pocket in the underskirt she had on. As she sewed her thoughts were busy She was far away in imagination from which is of far greater avail than preaching. And the Holy Father quoted poets and philosophers to show

She was far away in maginization. The Hummersmith, and even the glories of Miss Ferrars' house were dimmed by the mental pictures, on which she dwelt, of magnificence and grandeur, and where she saw herself attired as quoted poets and philosophers to show the poor figure cut by him who preaches well but practises badly. The world is not quite so bad as pessimists paint it to day, but it is unhappily true that a great many have come to forget the golden maxim: 'Do unto others as you would be done by.' All this is due to the lack of the religious principle. 'I earnestly exhort you all, therefore,' the Pope concluded, 'to be good Catho-lics in deed as well as in name. Don't be afraid of the ridicule that the irrelig-ious may try to east upon you for the Miss Ferrars had been when 'Lisbeth happened to be at the house, and she

mother's voice calling her.
"Three times I've 'ollered to you, and you've never heard," said Mrs. Baxton, as 'Lisbeth appeared at the

top of the stairs.
"What's it, mother?" "I've got to go out. I'll run round to Mrs. Swiggins about that baby of hers, and then I must just go to Mrs. Harris and see whatever she means be sending Jenny to the Board school when she promised Father Howson faithful to send her to our schools. She shall have a bit of my mind, I promise you; and I must look in and see how poor Danvers is, and take him a bit of fruit. You just put the children to bed, and if you've nothing to do you can just look over Katie's frock, as she hasn't time to night to mend it where it all got ripped out. I think that's

" Jo's coming round to-night," said

'Lisbeth. 'Lisbeth.

"He can come, and you can do your sewing while he's here," said Mrs. Baxton, "but I shan't be long, and if I'm back then you can go for a bit of a stroll together, these light evenings
I've no objection."

" Very well, mother," said 'Lisbeth, and when Mrs. Baxton had slammed the door after her, 'Lisbeth put the children to bed, and by the time that was done Joseph Carr appeared on the

was an insignificant looking young man, with a good, trustworthy face that was a safe index to his character. He had a strong Cockney ac-cent, was London born and bred, and

was by trade a house painter.

"Bloomin', 'Lisbeth ?" he asked, as he was met by the girl, for whom he had a strong, genuine affection.

"Lisbeth nodded, and in the half light

Jo did not see the little moue of dis-gust which she made as she smelt the paint on him, though he had removed

his working clothes.

"Well, we've had a job this last month, and no mistake," said Jo, seating himself where he could see 'Lisbeth bending over Katie's frock, which she seemed suddenly seized with a desire to finish. "Seems like a year since you and me met."

TO BE CONTINUED.

TALKS ON RELIGION.

SUPERSTITION.

Superstition is more prevalent than many suppose. It is not confined to the uneducated classes, since it has frund lodgment and a welcome in the upper classes. Signs and onens often decide the actions of these and fortune-tellers and mediums too frequently find their best customers among the wealthy and the educated.

Superstition attributes to creatures or to things, powers which they do not and cannot possess of themselves. It leads persons to attach undue import ance to forms and observances; and to ascribe occult influences to trivial things, as to omens, charms, dreams, etc. Superstition frequently attributes to creatures powers which belong to the Creator alone.

Christians addicted to superstition are not worthy of the name, because that practice virtually seeks to unite that practice virtually seeks to unite the worship of God with the worship of the devil. St. Paul says: "What fel-lowship hath light with darkness, and what concord hath Christ with Belial . . and what agreement hath the temple of God with idols?" (2 Cor. vi.

Curiosity and an overweaning anxiety to know the future or to find out things hilden are the mainsprings of superstition. Persons may not directly se wish to have dealings with the devil, but they virtually do since they mean, if possible, to get the knowledge from some power, from some hidden power outside of God. They are not using natural means of knowledge, and the good they look for they do not for one moment attribute to God. From what ower can it come? It is obvious that it comes from an occult or diabolical power. Is not this kin to offering wor-

ship to some demon?

The cutting of cards, the reading of cups and the consultation of fortunetellers may often originate in levity and thoughtlessness. Yet there is always something wrong about these practices, and frequently there may be serious sin. God alone knows the future; for e punishment of the superstitious He may sometimes permit the things pre-dicted to come to pass. King Saul consulted the witch of Endor. By the permission of God the prophet Samuel appeared and said: "Why hast thou disturb d my ret? . . . The Lord will deliver Israel with thee unto the ands of the Philistines; and to morrow thou and thy sons shall be with me; and the Lord will also deliver the army of Israel into the hands of the Philis-tines." (1 Kings xxviii. 7.) Saul had found out the future—a sad

uture for himself and for his sons.

Spiritualists profess to have communi Spiritualists profess to have communi-cation with the souls of the departed, and curiosity about the future leads many people to consult them. Much of the alleged communication has been shown to be imposture, nonsense and trickery. But apparently it is not always so. Should it be true, it is diabolical and unlawful. When Ochozias, the King, in his sickness had sent messengers to consult Beelzebub to learn if he would recover, an angel of the Lord spoke to Elias the prophet, saying: "Arise and go up to meet the saying: Arise and go up to the commessengers of the King of Samaria, and say to them: Is there not a God in Israel that yego to consult Beelzebub, the god of Accaron? Wherefore thus seith the Lord: From the bed on which thou art gone up thou shalt not come down, but thou shalt surely die." (4

Kings i, 2.) Superstition embraces omens and dreams. Pagans of the olden tice sought a knowledge of the future sought a sought a knowledge of the fluture through these mediums. They directed their actions by the flight of birds and by seeking to read the appearances found in the bodies of beasts that had been killed. Nothing could be done until the omens were declared favorable. There is a kinship between these mentions and the signs that many was going to a ball.

Tears occasionally o'me into 'Lisburshed them away quickly, giving a start of surprise when she heard her start of surprise when she heard her Another way by which the supersti-

lucky." These signs are applied to animals and even to persons.

Another way by which the superstitions seek to draw the curtain from the future is by "charms" and "spells."

A person lays a great deal of stress upon the sprig of a certain tree carried about his neck, or he will carry a rusty will about his neck, or he will carry a rusty will about his neck, or conneal or exnail about his waist or conceal or expose a horse shoe for "good luck."

Once, while riding on a local freight train to a mission, we noticed a horse shoe nailed over the door of the caboose. We asked the conductor for an explan-We asked the conductor for an expan-ation. He said: "One of the brake-men placed it there for good luck." We asked: "What have been the re-sults?" He replied: "I have been conductor for fifteen years. I never had an accident. Three months ago that horse shoe was nailed there and since that this train has jumped the track three times. I'm going to yank that horse shoe from the door."

"Spells" are somewhat different from Spells" consist of a cer omens." tain or peculiar form of words, or the saying of prayers in a peculiar manner attributing to the change a magical or supernatural effect.

supernatural effect.
You may say: "What is the harm of all this? We do not do these things seriously, but in a spirit of fun." One of the saints said: "Those who joke with the devil cannot rejoice with Christ." Such foolish and sinful practices should find no place in the life or the saints of a Christian. You may re tices should find no place in the fire of corduct of a Christian. You may retort: "We have seen these practices at church fairs and lawn fetes." That may be. They should be eliminated there as elsewhere. There is no justification for them in any place and law. cation for them in any place, and less under the auspices of the Church than

under other auspices.

The question may be asked: "Are not crosses, scapulars, medals and relies worn by Catholies worn as charms, and are not certain powers attributed to them?" The difference should be obtained to the contraction, the blessing vious. The protection, the blessing and assistance the pious Christian expects from these religious symbols he expects directly from God. They have been blessed in His Name. We do not expects directly from God. They have been blessed in His Name. We do not attribute to the material things any power or influence. If a person were to persist in a life of sin, depending upon tlemed's etc., to save him from the consequences of his bad life, he would

be guilty of superstition.-Cleveland

PRAY FOR DEPARTED SOULS.

LET US PRAY FOR SINNERS EVEN AFTER THEIR UNHAPPY DEATH.

The Church condemns none to eternal torments. She publishes decrees to declare that one man is in heaven; she has never published any to declare that nother is in hell.

Marshal Exelmans, who was precip itated into the grave by a fall from his horse, had neglected the practice of religion. He had promised to have rereligion. He had promised to have re-course to confession, but had not time to do so. Nevertheless, the very day of his death, a person habituated to heavenly communications seemed to hear an inward voice saying: "Who can tell the extent of My mercy? Can any one fathom the depths of the sea, and calculate the amount of its waters? and calculate the amount of its waters; Much will be forgiven to certain souls that have remained in ignorance of much." How explain these strokes of grace? By the value of a soul pur-chased by the blood of Jesus Christ, and by the mercy which knows no limits by some good work, almsdeed, or prayer of the sinner during life; by the invisible ministry of the guardian angel, ever prompt to act, and ever ready to save his charge; by the preceding prayers of the just on earth and the saints in Heaven; but more than all, by the intercession of the Virgin Mary; in fine, by the prayers offered up for sinners after their death, even though they may have given no sign of repentance.

You read with pleasure those lines of the holy religious written to comfort a queen whose son was killed by a fall irom a carriage: "Christians beneath a law of hope, no less than one of faith and love, we must unceasingly raise our thoughts from the abyse of our afflictions to the height of the infinite goodness of our Saviour. As long as a single breath of life remains, no bar rier is placed between the soil and grace. We must, therefore, always hope, and make humble and preserving intercession to the Lord. We cannot know to what degree it will be accepted. able. Great saints and great doctors have gone very far in speaking of this powerful efficacy of prayer for beloved souls, whatever may have been their end. We shall some day understand these inestable wonders of the divine nercy, which we must never cease to invoke with the utmost confidence.

The most eloquent of the archbishops of Constantinople, while arguing to pro that we must not mourn our dead with excess, but rather aid them with our prayers and works, imagines that one of his audience interrupts him, each seed be-"But I mourn this dear deceased be-cause he died a sit ner." What is the ery of St. John Chrysostom? "Is not this a vain pretext—for if such be the cause of your tears, why did you not make more effort to convert him while he lived? And if he really died a sinner, ought you not to rejoice that he can now no more increase the number of his sins? You must, in the first of his sins? Tool must, in place, go to his help as far as you are able, not with tears, but with supplications, alms and sacrifices. All these things are indeed not idle inventions. It is not without necessity that in the Divine mysteries we commemorate the dead; it is not fruitlessly that we approach the altar with prayers to the Lamb Who taketh away the sins of the world, but by these means is consola-tion showered upon their souls. If Job could purify his children by offer-ing sacrifices for them, how much more must He Whom we offer up for our dead give them relief.

THE LIGHT IN THE SANCTUARY.

Pendant before the altar in every Catholic church and chapel will be noticed continually burning, both day and night, a small light, easting its rays through a red glass receptacle. So familiar has it become to the Catholic facility respectively. lic that we fear its presence is frequent ly overlooked and its significance by any almost wholly forgotten. Conse

many a most wholly forgotten. Conso-quently a word regarding its meaning may be of much service.

The purpose, therefore, of the per-petual light thus kept burning in the sanctuary is threefold in character. It serves as a reminder that our Lord and Saviour Jesus Christ is continually present in the Blessed Sacrament on the altar. It speaks to us of the wor-ship and the reverence that are con-stantly due Him and teaches us the esson that Jesus Christ is the light of the world.

These are the three principal facts which it signifies. It should, there-fore, be one of the first objects to arrest the attention of all Catholiss upon entering the church. For to re call its significance must necessarily excite thoughts of devotion, reverence and worship. It serves as a warning that we are in the presence of God and therefore, demean ourselves

accordingly.

Are there not many, however, who constantly enter the church without ever seeing it? Many who have for-gotten the very important facts which it signifies? And may we not attrib-ute the irreverent conduct which we sometimes witness to this forgetful-

The little light in the sanctuary, therefore, serves a very important purpose. There it burns night and day throughout the year, extinguished aly in Holy Week, when the altar is stripped, when God is gone from the tabernacle and the Light of the World has been temporarily extinguished by the darkness of the tomb. On enter ing a church, therefore, we should always look for it, remembering that it tells us of the continued presence of our Lord and Saviour Jesus Christ in the Blessed Sacrament. Those who do so have predisposed themselves to proper worship of God, which is the purpose of their presence in church. Church Progress.

Indifference and irreligion are the ir evitable fruits of secular education from which religious instruction is ex-



PUTTING ON GRIEF.

An excellent Catholic gentleman before his death, he said to Shortly

Shortly before his death, he said to his wife:

"I want you to promise me one thing—don't give way to your feelings over my death. Act the Christian. Accept the will of God. It must be for the best. And it will be only a few years, at the most, when you'll follow me to the grave. Death is the lot of all. I hate to see a man or a woman wailing over a corpse. If you want me to lie seaceful in my grave you will not make a show of grief. Promise me."

Promise me."

And she did give the promise and she kept it. Her grief has been sacred to herself. Her tears no one had seen. But her children have heard her say:

"We must be resigned to the holy will met."

of God and live so that we shall met father again in Heaven."

How much finer and better this is than an ostentation of sorrow, a selfish abandonment to grief, a disregard of the feelings of one's acquaintances who have troubles of their own and who do not care to be harried by a display of another's misery, and a defiance of the duty to be resigned.—Catholic Col-

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