The Value of Method. A few simple rules adhered to rigorously and unswervingly—rules that embedy a recognition of what is needed in the instances to which they are in-uended to apply—these things are the keystone of method. — Phonetic Jour-

Character Building Through Reading. The habit of holding the mind steading. The habit of holding the mind steadily and persistently to the thought in a good book not only increases the power of concentration, but also improves the

of concentration, but also improves the quality of the mind.

Inspiring reading is that in which life-building words abound,—for words are things which unconsciously enrich words. are things which unconsciously enrich enaracter. The image of each helpful word held in the mind leaves its impress, its autograph, so to speak, there, and continually reproduces itself in up-

lifting thoughts.

The boy so nurtured will have been given the best means of acquiring a mentality of the very highest order.—

The Good Merchant.

The Rev. Morgan M. Sheedy thus escribes the good merchant, and we eartily commend his words to the atheartily commend his words to the at-tention of all men who would conduct their business on the basis of sound honesty and real principle:

"The good merchant is, above and before all, a man of conscience ; he has before all, a many as a sacred regard for the principles of justice; he deceives no customer by lying; he tells the truth and prospers; he is a one price store; his word is better than another man's oath; though ever so rich, he owns no wicked dollar—all is openly, honestly earned.

ollar—all is openly, honestly earned.

1. He is just with the weak as well as with the strong; he takes advantage of mo one; his counting-room or store is the sanctuary of fair dealings and justice; his industry and honor go hand in hand with him; he gets rich, but no one becomes the poorer because he is rich; he does not boast nor advertise his justice and honesty—there is no need for men to see it; his profession of reigion is not colored by thought of gain; consecrates his life and his business to the service of God and his fellownan; he looks out for the welfare of his man; ne looks out for the wehare of his employees—if they are his help, he is theirs; he helps the weak that help themselves; he is, in fine, a great moral force in the community—a saint in

The True Success

Many a poor cripple who struggled in obscurity, doing his best to make himself useful, trying to reflect a little shine in the darkness, and to make the home a little brighter, but never expecting special recognition here or hereafter, will be surprised to find his ame in letters of light upon history's

roll of world-benefactors.

Ah, how shrunken and pitiful a thing, what a delusion, is the so-called success of self-absorbed men!

They who trample under foot every sentiment of human pity, love, and kindness, who brush aside opportunities to help brighten our lives as so many obstacles to the achievement of their ambition—whatever it may be— will cut sorry figures when their accounts are balanced. Like that private soldier into whose hands there fell, when Galerius sacked the camp of the Persians, "a bag of shining leather filled with pearls," and who, according to Gibbon, the historian, "carefully to Gibbon, the historian, "carefully preserved the bag, but threw away the contents," they will find that they have spurned true riches, real success, to

which there is no appeal, many failures will be approved as successes, and many successes will be adjudged fail-

In imperishable characters, there will In imperisable characters, there was be inscribed on the success roll of honor names unfamiliar to most of us, but whose owners nobly performed humble parts assigned to them. The unknown workers for humanity, the heroic suffers — some blind, some crippled or handicapped by the loss of hands or feet, or tortured by incurable disease —who, with a fortitude equal to that of the martyrs of old, took up their burens and bravely made the most of life, the names of all these will occupy

honored places. This supreme court of justice is beyond the reach of influence and canno

bribed by wealth .- Success. Human Respect. BY JAMES CARDINAL GIBBONS.

The slave of human respect must ssuredly, be contemptible in his own eyes when he searches his heart and contemplates his dissimulation and cowardice; for he uses his speech as if it were given him to conceal, and not to express, his thoughts. He is despised by his companions, for what respect can they have for one who has not the ourage to speak and act out his honest He is odious to God convictions? whose inspirations he rejects, and whose cause he betrays out of a servile fear of man. "No man," says our Lord, "can serve two masters. For either he will hate the one and love the other; or he will sustain the one and despise the other." He who has never made an enemy in the discharge of his public or private duties, and who has never run counter to public opinion, will hardly succeed in leaving a record command the impartial ad-

miration of posterity.

I cannot better close these remarks on human respect than by commending the following appropriate texts of Scripture to the earnest consideration

of the reader:
"He that shall be ashamed of Me and of My words, the Son of man also shall be ashamed of Him when He shall come in the glory of His Father with the holy angels."

persons in judgment. They that say to the wicked man, thou art just, shall be cursed by the people, and the tribes shall abhor them."

"Who art thou that thou shouldst be afraid of a mortal man and of the son of man who shall wither like grass?"

"But to me it is a very small thing

to be judged by you or by man's day."
"Whosoever shall confess Me before
men, I will also confess him before My
Father who is in Heaven."—Catholic Mirror.
The Danger of Worrying.

If every business man could keep free from worry, there would be fewer early retirements from business, either by death or as a result of broken health han there are are to-day, says an exchange.

Worry is the great enemy of mankind, and experience shows that, in a large majority of cases, it is unnecessary. There is, for instance, the merchant who worries about a note that is to fall due in four months. Although the money with which to meet it is not in hand, the payment is still a reasonable distance away; but likely as not he spends the intervening time worrying lest he shall fail to secure it, only to find that, at the proper time, the money s on hand.

There is another who begins to worry at the beginning of the year over the profits of the business, and keeps it up until he can get another hold on this kind of worrying at the beginning of the

following year.

Then there is the one who worries for weeks over a debt that he has allowed to be made, possibly with a perfectly re-sponsible customer. He begins to think that the buyer can not or will not pay

him, but he does, and so the worry was only wear and tear, pure and simple.

And then there is the borrower of trouble, who worries lest this or that thing may happen. Many a man, too, worries over the mistakes of the past, though he might just as well worry over the fact that he can not read Greek Brooding over trials, difficulties and disappointments is one of the most prominent and sure characteristics of tretfulness, and an equally sure forerunner of business reverses. In many cases the mind seems to fasten itself upon the omnipresent troubles of the business. It thinks of little else from morning until night, and then, in the night-time, sleep often will not come.

In many cases this state of things continues until its victim is obliged to forsake his business. "It is not work that kills, but worry," runs the old proverb, and the best thing a business man given to worry can do is to turn over a new leaf and cultivate a cheerful dis-position, remembering Mark Tapley's assertion that there is no credit in being cheerful except under trying cir-

cumstances.

It is possible, with a little self-discipline, to cultivate this cheerful disposition, and there is nothing like it to help one over the rough spots of business

OUR BOYS AND GIRLS.

Poverty no Barrier to Success. A Philadelphia newsboy whose face has become familiar to those who pass in the vicinity of Eighth and Chestnut Streets, recently disappeared from his post of trade, and his absence brought forth a number of questions from hi patrons. To their surprise, they learned that he had become an architect, and had shown such aptitude for that pro-fession that he had been taken into the office of one of the best-known firms in the city. The money he had earned in selling newspapers had been spent in studying architecture in the evenings.

Youth.

grasp what is false.

In the white light of history, before the tribunal of justice, we shall not be judged for what we seem to be or to have achieved, but for what we are and by what we have tried to do.

In the judgment of this tribunal, from which there is no appeal, many failures

Youth.

The whole period of youth is one essentially of formation, edification, instruction, establishment in vital habits, hopes and faiths. There is not one hour of it but is trembling with destinies, not a moment, of which, one past, the appointed work can ever be done again, or the neglected blow struck on the cold iron. Take your vase of Venice glass out of the furnace, and strew chaff ever it in its transparent heat, and re-cover that to its clearness and rubrid glory when the north wind has blown upon it; but do not think to strew chaff ver the child fresh from God's presence and to bring the Heavenly colors back to him, at least in this world.

An Opportunity Lost.

It was a little Italian boy who was tending a peanut stand that grasped it, and proved to me that I had lost an

opportunity to do a kind act.

A blind man was walking along a street, feeling his way with a cane. As he came to a crossing, he stopped and seened afraid to go further. After passing by him, I turned to see what he would do. Just then the Italian boy saw him. Without a moment's hesitation, the boy left his stand, ran to the blind man, locked arms with him, as much as to say, "Come, I'll help you across." Instantly the man gave himself up with confidence to the little boy's opportunity to do a kind act. across." Instantly the man gave himself up with confidence to the little boy's guidance. When he had taken the blind man across, he returned to his stand and continued selling peanuts as if nothing had happened. So an opportunity was lost and a lesson taught.—James N. Spawn, Newark, in Success.

The Bird's Charity. This charming winter scene is de-scribed by St. Francis de Sales for the edification of his penitent, St. Jane Frances de Chantal. It had snowed a great deal, so that the yard was covered with a full foot of snow. John went out into the middle of it and swept clear a little space amid the snow, and clear a little space amid the snow, and threw into it some grain for the pigeons to eat. They flocked all together to this dining room, to take their meal, and with admirable peaceableness and respect; and I amused myself looking at them. You could not believe the respect; and I amused myself looking at them. You could not believe the respect; and rambed at them. You could not believe the great edification these little creatures gave me; for they never said a single little word, and those who had taken their repast soonest flew away a little to wait for the others. distance to wait for the others. When they had cleared half the space, a quanthey had cleared half the space, a quantal three spaces, a quantal three space

greater part of the place to the little birds, who also came to put themselves at table and to eat, without the pigeons

troubling them for it.

I admired their charity; for the poor pigeons were so afraid of bothering these little birds, to whom they were giving alms, that they kept themselves all huddled together at one end of the table. I admired the discretion of these little beggars, who came for their alms, each when they are that the alms only when they saw that the pigeons were at the end of their meal and that there was still enough left for them. At last, I could hardly prevent myself from shedding tears at seeing the charitable simplicity of the pigeons and the confidence of the little birds in their charity. I do not know if a preacher would have touched me so deeply. The image of virtue did me great good the whole day.

The Poet's Little Joke.

An Arab king whose name is not recorded, had the faculty of retaining in his memory any poem which he had once heard. He had, too, a mameluke who could repeat a poem that he had twice heard, and a female slave who could repeat one that she had heard thrice. Whenever a poet came to compliment the king with an ode, the king would promise him that if he found his verses to be his original composition he verses to be his original composition he would give him a sum of money equal in weight to what they were written

upon.
"The poet delighted, would recite his ode, and the king would say: "It is not new for I have known it some years." Then he would repeat it as he had heard it. After that he would add: "And this mameluke also remembers it;" and the mameluke would repeat it. To make the proof seem plainer stil the king would then say to the poet:
'I have also a female slave who can repeat it," and on his ordering her to do so she would repeat what she had thus thrice heard; so the pest would thus thrice heard; so the post would go empty-handed away. Dr. E. W. Lane in "Arabian Society in the Middle Ages" gives the story of a poet who outwitted this king: The famous poet El-Asmai, having

heard of this proceeding and guessing the trick, composed an ode made up of very difficult words, and, disguising himself, went to the palace and presented himself.

He repeated his ode. The king, perplexed and unable to remember any of it, made a sign to the mameluke, but he had, too, retained nothing. Then he called the female slave, but she also was unable to repeat a word. "O brother of the Arabs," said the

king, "thou hast spoken truth, and the ode is thine without doubt. Produce, therefore, what it is written upon, and we will give thee its weight in money, as we have promised."
"Wilt thou," said the poet, "send

one of the attendants to carry it?"
"To carry what?" asked the king. "Is it not upon a paper here in thy

possession?"
"No, my lord the Sultan," replied the poet. "At the time I composed it there was not a piece of paper near me upon which to write it, but only a fragment of a marble column, so I engraved it upon this, and it lies in the court of

the palace."

He had brought it, wrapped up, on the back of a camel. The king, to fulfill his promise, was obliged to make a facew drain upon his treasury; and to heavy drain upon his treasury; and to prevent a repetition of the experience, in future rewarded his poets more justly.—Youth's Companion.

FATHER M'SORLEY ON CHRISTIAN WOMANHOOD.

Father Joseph McSorley contributes to the February Catholic World Magazine a learned and timely article on St.
Frances de Chantal as a type of Christian representation of the Christian representation represent tian womanhood. They who wou'd question the progress and success of the may certainly read these

which have sometimes come to arouse souls from slumber and to save religion from decay. One such is that of three from accey. One such is that we conturies ago — perhaps the most significant in history—when the stirring of God's spirit awakened so vast a host of saints and heroes that the age which had set in hopeless gioom under the menace of a general European apostasy gave place to the rising of a splendid dawn in whose brightness the Church stepped forth to combat with renewed strength, to resist, to check, and to beat back the destroying hordes that had er with a violence as swept in upon h much more dreadful than the barbar much more dreadful than the barbarians' as the treachery of unnatural
children is more fearful than the
invasion of foreign foes."

The question of woman's duties and
woman's position is being widely discussed. It is most important that we
should undawstand here powers and we

should understand her power and her

responsibility.

"If religion is to grow young again, it must be with woman's aid. If ages yet unbern are to reveal new mysteries of devetodness and fidelity and details. of devotedness and fidelity, and deeper knowledge and purer love are to be given to God by a future race welded together in unity of belief and service; if man's upward growth is to continue itself in the things of the spirit too, and God's dearest plan to be fully realized; if all this is more than a sensele dream, then, as a necessary condition to its fulfilment, must woman thrill to her inmost being with an appreciation of the spiritual significance of Christianity to her. To her, more than to any other, must religious frivolenthal and appreciation of the spiritual significance of the spiritual spir ousness seem intolerable. A deep, heart-quaking sense of God; an intimate and affectionate personal acquaintance with Jesus Christ, His character and His thoughts; a vital grasp upon the truths He came to tell and to die for; a sublimely heroic practice of those virtues which Christianity has ever extolled and cultivated with peculiar care—these, if the world is to be saved, must be infused into the mothers

them truly spiritual, and real degrada

ion remains unknown."

And the individual of to-day may look for his inspiration to the great heroes of yesterday. Father McSorley writes that a most practical ideal is St. Chantal.

"St. Chantal is a lesson to her sisters of all time, because what the Kingdom of Christ will ever be calling for is women who are clear in judgment and strong in will; who fix their ambition immovably upon lofty ideals and yet are never un-faithful to daily routine; whose meek-ness is thorough, whose penance is practical and docile, whose generosity with Jesus Christ can be surpassed by no sacrifice a woman has ever made the sake of one she loved.'

WHAT'S IN A NAME?

Freeman's Journal.

Episcopalians all over the country are showing much dissatisfaction with the adjective "Protestant" in the official title of their Church—Protestant Episcopal. Their desire is laudable. It would be more praiseworthy still if it were to get rid at the same time of all that the objectionable word implies. The theological meaning of the word in Western Christendom - where it was first used to characterize the varicolored tout ensemble of the sixteenth contury revolt against the Roman Cathelic has been irrevocably fixed to Church indicate all religious bodies that protest against and reject the authority of Rome. The schismatics and heretics of the East scorn the title and call themselves Greeks or orthodox. But non-Roman Catholic Christendom of the Western world is simply Protestant, Western world is simply Protestant, because it protests against that other part of the Western Christendom, the Roman Catholic. It is not much of a title, it is true, but it is of their own selection, and it will stick as long as the thing it designates exists. If the Catholic Church did not exist Protestantism could not exist, because the essence of the latter is protest against, the former. the former.

Episcopalianism protests against the authority of Rome. It is therefore Pro-testant, and its founders in this country were consistent in giving their organiz-

ation the title.

We must admire the good taste of the modern Protestant Episcopalians be-cause of their desire to scrub them-selves clean of it, but we must say that they do not show good consistency. There is but one way in which they can consistently get rid of it. It is by submission to the authority of Rome and a return to the old home from which their

prodigal son ancestors departed.

An Episcopalian who is disgusted
with the term expresses his feelings somewhat energetically in the following acrostic:

PROTESTANTISM.

Poor profession, mere denial,
Rising not above negation;
Of no use in time of trial.
Tearing Church, b-fooling Nation.
Ever carping, smiling, snarling,
Scenting wrong in all that's right.
Truth thy bugbear, strife thy darling
Always putting black for bright,
Now protesting, now reviling.
Tampering with the Church's name,
Indolent, on error smiling.
Seemits dead to Christian sharm.

THE EXAMPLE OF ENGLAND IN FAVOR OF LIBERALITY.

Commenting upon the new education l law recently passed by the English Parliament, a leading English periodial remarks:

cal remarks:

"However defective in detail, the new law is honestly sound in principle, and for the first time securely entrenches the denominational schools in the soil of England and publicly recognizes that, as far as the right to element to be a second of the soil o nizes that, as far as the right to ele-mentary education is concerned, all the children of the people are equally the common care of the state. That the new law is a vast improvement upon anything which obtained before is a natter for which we have to thank the

in gaining an important advance in Government recognition of their right o an equal share of the aid of the state in the support of the primary educa-tion of their children. Considering the tion of their children. Considering the violence and persistency of the opposi-tion to the law, this certainly is a most notable triumph of justice, and it may well encourage the friends of denomina tional education in this country. True, the circumstances here ifferent from those in England.

can not depend upon the Government,

hether state or general, to carry a law in opposition to popular sentiment. But our hope must be in influencing hat popular sentiment. We believe there is a respectable portion of our ommunity who are accessible to reason and opposed to injustice. For their and opposed to injustice. For their benefit we must continue to present the claims of justice and equal rights with all the force and persistency which we can command. But for that portion of he community who are dominated by the community who are dominated by religious prejudice and who are inaccessible to reason, a different course must be pursued. An appeal must be made to their pride or their self-interest. If you can make them feel that it is for their personal or party interest in politics to do justice to Catholic or denominational schools generally, all denominational schools generally, all their professed conscientious scruples will vanish at once, and they will be your most compliant, humble servants. Let the Catholic body present a solid front in demanding their rights, and the argument will be too powerful to be resisted. And we should think that a sense of shame, in view of our inferiority to England as well as other nations the matter of liberality, ought have a powerful influence even with the most hide-bound bigot in the country.

Sacred Heart Review. You need not cough all night and disturby your friends; there is no occasion for you cunning the risk of contracting inflammation of the contracting inflammation of the contracting inflammation of the contracting inflammation of the contraction of the contracting inflammation of the contracting and all throat and cheet troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.



A FAMOUS CONVERT.

BY REV. THOMAS I. GASSON, S. J., IN

DONAHOE'S. Paul Bourget, another famous convert, a descendant of a Russian father and of an English mother, was born in the busy city of Amiens, in 1852. Bourget was noted in his early youth for an enthusiastic love of travel and for an insatiable desire of reading. He enjoyed nothing more than visiting different cities, studying their history, their monuments, and the local peculiarities of the people. At the same time he was an omnivorous reader, and was nearly always seen with a book in his hand or under his arm. He was especially fond of English and French poetry, of fiction and of philosophy. At the College de Sainte Barbe in Paris, he carried off several prizes on account of his excellence in writing and of his thorough scholarship.

He entered the arena of letters as a writer of poems. "La Vie inquiete" was not a success. It was stilted in was not it success. It was style, and superficial in conception. In 1883 he published "Essais de Psychologie Contemporaine." This immediately made him famous. It struck the popular fancy, and was greeted with approval by the critics. He added fresh laurels to those already won by "Nonveaux Essais de Psychologie Contemporaine" and by "Etudes et Portraits."

IMITATION OF CHRIST.

OF THE CONFESSION OF OUR INFIRMITY AND THE MISERIES OF THIS LIFE.

Strengthen me with heavenly forti tude, lest the old man, the miserable flesh not fully subject to the spirit should prevail and get the upper-hand; against which we must fight as long a we breath in this most wretched life.

Alas, what kind of life is this, where afflictions and miseries are never wanting; where all things are full of snares

and enemies!

For when one tribulation or temptation is gone, another comes; yea, and while the first conflict lasts, many others How can a life be loved which has such great bitterness, which is subject

b so many calamities and miseries!
How can it be called life, since it beets so many deaths and plagues!
And yet it is loved, and many seek their delight in it.

their delight in it.

Many blame the world as being deceitful and vain; yet they are not willing to quit it, because the concupiscence of the flesh too much prevails.

But some things draw them to love the world, others to depise it.

Something to be Thankful For.

"During the past month," says the Rosary, "there was noticeable a won-derful activity among the Holy Name Societies of this country. Everywhere unusual efforts were made to celebrate the feast of the Holy Name with fitting words with profit:

"Amid the difficulties weighing heavily upon us nowadays we receive comfort and inspiration from the remembrance of those great renewals which have symptons or more to a contention and expostulation, the contention are contention and expostulation. much help from heaven to stem the friends of religious and denominational education in England have succeeded tide of blashemy which is sweeping over the land."

WOWAN'S ILLS.

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Remember that substitutes cannot cure and see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed, post paid, at 50c per box, or six boxes for \$2.50.

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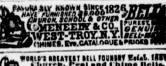
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