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Nothing else gives such deep and inmost satisfaction as the consciousness, not necessarily of being virtuous, ness, not necessarily of being virtuous, for no man is ever conscious of that—like all the greatest saints they did not believe themselves good—but the consciousness of striving earnestly day by day to conform one's life more and more to the principles that are everlasting, that are embodied in the life and teachings of Jesus Christ.—Bishon and teachings of Josus Christ. - Bishop Spalding.

More people fail from lack of force than from lack of education or opportunity. A man may be well educated, or brilliant, and yet, for lack of force, be a complete failure in his vocation. Force as a Success Factor. A man or woman may succeed without education, but not without force; without capital, but not without energy.

Look at the Bright Side of Life.

Look at the Bright Side of Life.
Adjust yourself to existing conditions and work with your face toward the bright side of life.—Conway.

The worry that you are harboring in your mind this moment would seem unimportant to you if a great sorrow came into your life suddenly.

What a folly then, what a crime to spoil beautiful hours and days by magnifying the trivial anxieties of this brief existence!

Find something to laugh over every Find something to laugh over every day of your life.
You can if you look for it, find something to be grateful for. Find something to do to help or cheer another, and something that will add a little richness to your own life in the way of knowledge. With four objects like these before you every morning each day ought to prove entertaining, and worry ought to leave your door for lack of entertainment.

Soul Against Body Speaking to the last graduate class of Pittsburgh College of the Holy Ghost, Bishop Canevin said:

Ghost, Bishop Canevin said:

"The preceptors with whom you have spent your school days have endeavored to open your intellects to the light of truth and train your wills to obedience to the laws of duty. The traditions of Christian learning and sanctity have surrounded you in the college. The minds of many ages and nations have contributed to the development of your intellects and the storing of your memories with the treasures of knowledge. intellects and the storing of your memories with the treasures of knowledge. Your hearts have been formed to justice, duty and generosity. Your souls have been assisted through conflicts of nature with grace, of body with spirit, of conscience with self, of humanity with pride, in order that you may go forth scholars and Christian men.

"The imparting of knowledge is a small part of education. After the light of instruction has expanded the mind and made it free in the truth, you

mind and made it free in the truth, you find yourselves still enslaved by ignoble ions and passionate striving after

forbidden pleasures.

"There is a law in your members fighting against the law of your mind. And in the combat of life, the true man enters upon a long struggle which calls for self-denial, patience and the calm supremacy of Christian virtue over what is base and animal."

Do the Hard Thing First, Suspended above the desk of a Pitts burgh bank presided is this motto:—
Do the Hard Thing First." Ten years ago he was discount clerk in this

"How did you climb so fast?" I "I lived up to that text," he re-

"Tell me about it." "There's not much to tell. I had long been conscious that I was not getlong been conscious that I was not getting on as fast as I should. I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There were always plenty of aged. There were always plenty of the control of the server is all. The high aspirations and noble purposes of youth wither and die there. Manhood brings no ambition and old age no honor, and the end finds the gray-haired man where the youth stood so many comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing incapacity for my work. One morning I woke up. I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar. I had been carry-ing them along from day to day. Inclosed in a rubber band were a number of unanswered letters which necessitated the looking up of certain infor-mation before the replies could be sent. I had tried for days to ignore their

"Suddenly the thought came to me "Suddenly the thought came to me:
'I have been doing only the easy things.
By postponing the disagreeable tasks,
the mean, annoying little things, my
mental muscles have been allowed to
grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't half as
hard as I had expected. 'Then I took a
card and wrote on it: 'Do the Hard
Thing First,' and put it where I could
see it every morning. I've been doing
the hard thing first ever since.—Robert
Webster Jones in Success.

Self-Reliance The man who would succeed must hew his own way through the forest, must cultivate self-reliance and dependence on no power but that of God, and his own honest efforts to reach the end in view. The men who have done most to shape the history of the world have been poor and friendless, and by hard struggle did they develop the character that left its impress on the age in which they lived. Why is it that great fathers so often

have sons who do not rise above medi-ocrity? Because the fathers fought the battles, and the sons entered into the battles, and the sons entered into the rewards of their labors. Ease and luxury precede decay. No greater blessing, it is usually believed, could betall a young man who has health and strength of body and mind to start with, than to be thrown upon his own resources and allowed to sink or swim in the current of life. There are ad-Vantages on every hand that he may vantages on every hand that he may lay hold of. If he has the fibre of manod in him such an one will come out

self-reliance, who depends on others to help him along, will never be worth anything to himself or anybody else. The young fellow who, Micawber like, is always waiting for something to turn up, soon finds himself jostled to the wall, and the "something" never turns up. No man is so much to be pitied as he who is the toy for every wind of circumstance.

The Catholic Man in the World The Catholic Man in the World.

It is often in the simplest ways that the most good is done. We all cannot be St. Francis Xaviers. Missionary work lies close at hand. Every Catholic can be a missionary. He can preach by example. He can show forth the holiness of the Church, by the holiness of the Life. Everyle is better iness of his life. Example is better than precept, and more convincing than controversy. The Catholic busi-ness man, upright in all his dealings, honorable in all his relations, will impress his non-Catholic neighbor much more powerfully than if he talked of the holiness of the Church and lived

like a pagan.

Talk is cheap but actions count.

The Catholic professional man, man of business or workingman, may talk till the cows come home about the truth and beauty, and strength and splendor, the reasonableness and logicality of the Catholic faith, but if he is as ready to catholic faith, but it he is as ready to cheat and swindle, to curse and swear, to tell smutty stories, to drink and gamble, as those around him, his words are but as sounding brass and tinkling cymbal. Nobody is impressed by them. But let his life be consonant with his words, and he is bound to be an effective missionary. Men may not come to him and say that his goodness has impressed them, but they are impressed nevertheless; and he wins for the Church, if not converts, at least friends, who by and by, when the Church is assailed, may be able to say: "Well, I knew one Catholic whose life, lived in accordance with his faith, was all that a good man's should be." Opportunities for good lie all around us. Let us seize them. And the best opportunity to do good is to be good.—Catholic Columbian. cheat and swindle, to curse and swear,

A Message and Warning.

John M. Gearin, Esq., addressing the students of Notre Dame University

gave this counsel: gave this counsel:

"Let me ask you to hearken to the warning that it is ringing out to you—a message and a warning that is backed by the experience of all generations of men since the dawn of civilization on men since the dawn of civilization on earth: Be temperate. Avoid intem-perance as you would a pestilence. It is a pestilence, a moral pestilence. In the world of industry it is a consumer, always a destroyer, and produces nothing. It is the nightmare of governmental economy and an outlaw against

governmental authority. It is so insidious in its approach, so shameless in its depravity, so far-reaching in its evil effects as to be, in my judgment, the most dangerous evil of the hour that threatens the education, the civilization and Christianity of the twentieth century.

"Avoid intemperance, my young friends, and avoid the occasion of it and the places of it. Keep out of saloons, don't spend your time there. Every hour you spend there is an hour you may count as lost. Every companion-ship you form there is a companionship to your discredit. Every pleasure that you anticipate there is but a vain and foolish thing. Every success you dream of from such associations is but dead of from such associations is but dead sea fruit, that ever turns to ashes on the lips. No good can come of it to yourself — no honor to those who love you. Character grows foul and depraved there instead of pure and noble. Every noble impulse is crushed out there. Every buse passion is fed and for the termination of the

where the youth stood so many years before, weakened in intellect, stricken in health, without ambition and without hope, ever 'dropping buckets into empty wells and growing old in drawing nothing out. never will come, never can come to the intemperate."

OUR BOYS AND GIRLS. COAINA, THE ROSE OF THE

ALGONQUINS. By Anna H. Dorsey. CHAPTER IX.

Father Etienne did as she desired, but it was only by the most urgent en-treaties that he could get Winonah and the rest to approach the dying woman, whose shrunken features and pallid skin, which already hung loose and wrinkled from her bones, were dripping with the cold dews of dissolution, while the blue, ghastly shadow threw its cadaverous hue over it all. The group of her kinsmen and friends who entered stood some distance off, looking with dread at her changed appearance.

"Now," she said, "listen to my words, for this is my last confession. I

"Now," she said, "listen to swords, for this is my last confession. words, for this is my last confession. I ruined her by my malice," she continued, pointing her shrunken and almost powerless hand to Coaina; "because I wanted my own child to be the wife of Tar-a-hee. I held counsel with Ahdeek, the Iroquois, who brought the rape and I made up the story that Tarrobe, and I made up the story that Tar-ra-hee had left it for Coaina, and wished her to wear it to meet him on

wished her to wear it to meet him on the shore. I wrote the letter that beguiled her to the medicine lodge! I set Tar-ra-hee to watch her! I arranged the whole plot to expose her! I persuaded my kinsmen to circulate evil reports about her! I made my own child lie, and make oath to her lie, that Coaina was a thief! I did it! Coaina is guiltless! No baptized babe could be purer! O, Coaina! can you forgive me!"

essed it to her lips, "this is too

"Say, my child, that you forgive us," said Father Etienne. "O, my Father! yes, yes! ten thou-sand, thousand times—but no! what sand, thousand times—but no! what have I to forgive? O, my aunt! if you knew the peace and consolation that sufferings have brought me, you would rejoice, and be glad!" exclaimed Coaina, while her countenance shone with a divine peace. There was no exultation to mar its serenity, or cloud sand,

exultation to mar its serently, or cloud the tender pity of her eyes, now rest-ing upon the face of Altontinon. "O, my Father, darkness gathers around me, said Altontinon, in a low, solemn voice. "Coaina, do you forgive

me?"

"As I hope Christ to forgive me, so do I forgive you with all my heart and soul," she replied.

"Then will He forgive me! Oh, my sins! my sins! Father, help me! The shadows grow darker—the winds colder," cried Altontinon, shuddering.

Father Etienne made a sign, and all githdray from the presence of the fast

withdrew from the presence of the fast sinking woman—her guilty accomplices filled with confusion and dread; the others bewildered by the strange revelations and appalling scenes they had witnessed; all withdrew except Coaina, whose hand was held fast in the death grasp of Altontinon. Father Etienne leaned over and heard her low murmuring words of penitence; her voice was almost gone, or she would have declared her sins aloud; in view of her great guilt, and the near approach of the dread judgment, no motive of human respect or shame could have withheld her; her only desire now was to relieve withdrew from the presence of the fast her; her only desire now was to relieve her; her only desire now was to relieve her conscience, that she might depart in the humble hope of one day finding safety and peace. Convinced of her true penitence, Father Etienne admin-istered Extreme Unction, and pro-nounced the last absolution. She was

the touch of death. Then for the first time tears flowed from Altontinon's first time tears flowed from Altontinon's darkened eyes, and she whispered, almost gasping: "Call upon the holy names that I dare not speak; and while Father Etienne read the office for the dying, Coaina whispered over and over again in her ear the names of Jesus and Mary. She lay so silent and metionless they though they dead, when Jesus and Mary. See lay so stient and motionless they thought her dead, when she suddenly cried out: "Jesus for-give," stalking her breast with her shriveled hand; and with these words upon her lips, with her hand uplighted to inflict another self-accusing blow, the troubled soul of Altontinon passed away to the tribunal of Infinite Justice, where, we trust—despite her sins and misdeeds—it found safe shelter in the infinite mercy of Him Who pardoned the

dying thief. Ere night settled upon the panic-stricken village Winonah lay dead beside her mother. Confessing her sins, she humbly asked pardon of Coaina, whom she had so cruelly assisted to injure, and, above all, for the public scandal produced by her malice and falsehoods, and died a few hours after she was stricken by the pestilence, in great agony and deep perturbation of

Coaina had "missed the crown, but not the stake of martyrdom." The

Coaina, who perished; one after another, publicly confessing his or her agency in the affair, while they made the most solemn asseverations of her

perfect innocence.
"Like an angel, Coaina walked unscathed amidst the pestilence; her grey, penitential garments, so lately the insignia of her disgrace, were now honored as no royal robes were ever honored, and hailed with blessings afar and near; wherever she appeared, those who had slandered, defamed and made a mock of her, would fain have knelt and kissed the frayed and faded serge, had she allowed it. But such homage could not move her soul from its strong entrenchments upon that rock whither the storms of obloquy and humiliation the storms of obliquy and minimates had driven her, and where, in divine crucible, the dross of her nature had been separated from the precious gold. With sweet and gentle words she received their repentant expressions of kindness, but hastened away from all the court of the co who sought to detain her, to minister to the sick and dying. Standing or kneeling beside them, assisting Father Etienne in all that she could, holding the poor hands stiffening in death, or smoothing the cold forehead knotted smoothing the cold forenead knotted with agony; reciting the prayers and aspirations which their feeble tongues could no longer utter; performing the most menial offices, shrinking, in fact, from nothing that she could do for the dying or convalescent, she gave herself but scant rest day or night until the dread pestilence, leaving behind its broad furrows of graves, passed away from among them, through the forests, southward. TO BE CONTINUED.

"My child," said Father Etienne, tears flowing over his cheeks, as he approached and knelt before Coaina, "my child, can you forgive us all?" cried Coaina, "O, my father!" cried Coaina, toovered with confusion, as she knelt, covered with confusion, as she knelt,

HOLY WEEK OBSERVANCES.

MOST IMPRESSIVE SERVICES IN THE ECCLESIASTICAL YEAR.

This week, the most solemn of all the ecclesiastical year, the Church com-memorates the passion and death of our Saviour. It is called Holy Week be-cause of the holiness of the events that were enacted during the ever-memor able week of the Passion, and holy be-cause the faithful are called upon to assist with humble and pious disposi-

assist with humble and pious dispositions at the solemn rites and functions
performed in our churches from Palm
Sunday to Easter Sunday.

This week has been known by various
names at various periods. At one
period it was called the Great Week
because of the wonderful things that
God performed for man and for the
world on this week. On this week He
repairs His work which He created by
sanctifying it and purifying it by the sanctifying it and purifying it by the blood and death of His Son. It was on this week that the tyranny of the devil was destroyed, that death was disarmed, that sin and its curse was blotted out, that Heaven was opened to man, who from being a slave in the power of Satan became equal to the power of Satan became equal to the angels. Holy Week is also called Pain-ful Week, because of the sufferings of our Saviour; Indulgence Week, be-cause penitents were then admitted to absolution and to the Communion of the faithful; Xerophagy Week, because during the six days of this week only dry food was used without anyseas on-ing.

The observance of Holy Week is mentioned by Irenaeus toward the end of the second century, while Eusebius believed that the custom of keeping Holy Week dated from Apostolic times. In the East this week was distinguished from the rest of Lent by the extreme strictness of the fast, so strict that for istered Extreme Unction, and pronounced the last absolution. She was too far gone to receive the supreme and crowning consolation of the Holy Viaticum.

"Does Coaina forgive me?" she whispered again.

"Coaina's prayers have obtained your conversion; doubt not, then, her forgiveness in this extreme hour," said Father Etienne.

"Have you prayed for me, Coaina? Through it all, Coaina? Can it be?" strictness of the fast, so strict that for one, two, three, or four days many abstained from all food, In the Latin Church, however, we have no proof that the fast of Holy Week was more strict than the rest of Let.

Formerly, all the days of this great week and the week following were so many festivals. Manual labor, business, and lawsuits were forbidden.

The Roman emperors confirmed by decrees this regulation of the Church.

St. Chrysostom says: It is not alone

Father Etienne.

"Have you prayed for me, Coaina? Through it all, Coaina? Can it be? Tell me, child!" she moaned.

"I have never ceased praying for you, my aunt," she replied, as she stooped down and kissed Altontinon's stooped down and kissed Altontinon's perors also command it, suspending all records and criminal trials, and bringfor the stooped down and command it, suspending all records and criminal trials, and bringfor the stooped down and command it, suspending all records and criminal trials, and bringfor the stooped down and kissed Altontinon's perors also command it, suspending all records and criminal trials, and bringfor the stooped down and kissed Altontinon's perors also command it, suspending all records and criminal trials, and bringfor the stooped down and kissed Altontinon's perors also command it, suspending all records and criminal trials, and bringfor the stooped down and kissed Altontinon's perors also command it, suspending all records and criminal trials, and bringfor the stooped down and kissed Altontinon's perors also command it, suspending all records and criminal trials, and bringfor the stooped down and kissed Altontinon's perors also command it, suspending all records and criminal trials, and bringfor the stooped down and kissed Altontinon's perors also command it. ing all secular and civil affairs to a standstill, so that these holy days may be free from all quarrels, embarrass ments, and other distractions capable of preventing people from giving them-selves leisurely and quietly to the pious exercises of religion and the spiritual welfare of their souls. Christian princes, out of gratitude for the wonderful favors which God grants to man through the merits of the death and passion of our Saviour, and out of a desire in some way of imitating His goodness, con-formed their policy to that of the Catholie Church, which reconciles public sinners and set captives free, as we read in the life of the Emperor Theodosius, who sent letters of pardon to cities for the release of captives and the pardon of criminals on the days before the

great festivals at Easter. great lestivals at Easter.
St. Leo the Great, speaking to the Christian people on the indulgence of these princes during this holy time, adds that it is very just that Christian people should also interest the contract of adds that it is very just that chose princes, people should also imitate those princes, and should be moved to practice acts of indulgence and clemency amongst themselves during Holy Week. Domes-tic laws ought not to be less humane

than public laws. We must, therefore, forgive one another, overlook offenses, put away all resentment and be reconciled, if we wish to have a share in the graces which Jesus Christ merited for us by His

Coaina had "missed the crown, but not the stake of martyrdom." The penitent confessions of Altoninon and Winonah, before so many witnesses, removed the stigma from her name and reputation. All were as anxious now to obtain a look or word from her as they were before eager to avoid her.

But what most people would call a remarkable coincidence, but which Monsigneur De C——, who was deeply versed in the ways of God, styled retributive justice, the first victims of cholera in that Algonquin village were Altontinon, Winonah, and five of their kinsfolk who were leagued with them in the wicked plot against the innocent Coaina, who perished; one after another, overlook offenses, put away all resemblent the foreign defense, put away all other, corn or penarations fail, try Holloway's Corn Cure. No pain whatever, and no have a share in the graces which Jesus Christ merited for us by His passion, and to celebrate worthily the festival of Easter.

On Holy Thursday only one Mass can be said in the same church, and that is celebrated in white vestments. The bells which ring at the "Gloria" on Saturday morning, and the Church returns to the ancient use of summoning the faithful by a wooden clapper. After Mass a procession is formed. The celebrating priest carries the Blessed Sacrament under a canopy, which settled on their lungs, and in a short the wicked plot against the innocent Coaina, who perished; one after another, overlook offenses, put away all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and other, we worthily the to have a share in the graces which Jesus Christ merited for us by His passion, and to celebrate worthily the to have a share in the graces which Jesus Christ merited for us by His passion, and to celebrate worthily the hard to elements. The bells which ring at the "Gloria" on Saturday morning, and the Church returns to the ancient use of summoning the faithful by the Blessed Sacrament under a canopy, and followed by the clergy and choir who chant the "Pange Lingua" to the altar of repose, which is richly decked with lights and flowers. After the procession the altars are all denuded, in memory of how our Divine Master was stripped of His garments.

The city wed in administering Sacraments.

The oils used in administering Sac raments are blessed by the Bishop in the Mass of this day. Twelve pricets, seven deacons and seven subdeacons assist as witnesses of this function. There are two masters of ceremonies

There are two masters of ceremonies. The Bishop and priests breathe upon the oil of the catechumens and chrism, meaning that by this action the power of the Holy Spirit is about to descend on the oils, with the words, "Hail, holy oils; Hail, holy oflis; Hail, holy oflis; Hail, holy oflis; Hail, holy office the Church commemorates the Passion of Christ, the most sad and sorrowful day in Holy Week. The clergy, robed in black, prostrate themselves before the altar, which is denuded. No candles are as yet lighted. The prayers of the Church which is denuded. No candles are as yet lighted. The prayers of the Church are then said for all conditions of men. The Passion is sung from St. John. After the Passion has been sung and the prayers ended, the cross, which up to this time was covered, is exposed to view and devoutly kissed by the clergy and people on bended knees. The Blessed Sacrament, Which the day before was carried in procession to the altar was carried in procession to the altar of repose, is again solemnly brought back in procession, whilst the choir sing the "Vexilla Regis."

On Holy Saturday the ceremonies, which care is a second of the company of the company of the company of the ceremonies, which care is a second of the company of the ceremonies.

which are of very ancient date, consist of blessing the Pascal candle, blessing the baptismal font and Easter water, the baptismal font and Easter water, reciting the prophecies and litanies prescribed. The Pascal candle blessed on this occasion expresses the new light of spiritual comfort the Son of God brought us at His resurrection. The Church orders it to be lighted at the beginning of the Gospel, and to be left burning till the end of the Communication.

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during the whole of the Pascal time The triangular candle made use of in Holy Saturday's ceremonies signifies the united light of the Trinity, as made

the united light of the Trinity, as made known to us in the Gospels.

These solemn ceremonies should be, as they are intended to be, living pictures of the sufferings of our loving Saviour. We should learn from them realistic lessons on the Passion. We should ponder them over in our minds, and let them make impressions on our hearts. The Church cannot render these events more solemn. She has these events more solemn. She has added all the dignity that her beautiadded all the dignity that her beautiful rites will allow to do due honor to this great and Holy Week. What she expects of her children is that they, in a devout and becoming manner, assist by their presence at the sacred functions.

Close of Lent.

Lentis almost at an end. It is hoped that every member of the League of Sacred Heart has done something to make the penitential season a period of grace—of spiritual progression. The journey toward perfection is uphill, but every one would rather go up than down. Consider how very necessary it down. Consider now very necessary it is for you to set your face against your-self and to walk in the way of penance, if you would attain perfection. If a soul has more patience under suffering, a greater endurance in the absence of sweetness, that is a sign of greater progress in virtue.

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