PROTESTANT PRESS TESTIMONY indicates that the miracles of Lourde are beginning to percolate even the thick pachyderm of Protestant pre-TO A MIBACLE AT LOURDES.

judice.

STRENGTH.

TO A MIBACLE AT LOURDES. The Paris correspondent of the Gias-gow Herald reports in that paper (August 31, p. 7) a marvellous cure re-cently wrought at Lourdes. The correspondent who reported the mir-acle is clearly not a Catholic, and that fact gives greater value to the almost reluctant testimony he is obliged to give with regard to the wonderful cure at Lourdes. Appended is the whole of his account in reference to the case of Mme. Courcel. What he calls "the alleged miracle" seems too great a marvel to be got over, and the question with which he concludes his account gives really greater weight to the THE SECRET OF THE CHURCH'S The Detroit News Tribune has a regular department in its Sunday issue dealing with religious affairs. This de-partment contained Sunday, Sept. 23, the following answer to the query, "Why is there not among Protestants a revival of religion ?"— "The reason why we have no revivals of religion is because the people have "There reason why we have no revivals of religion is because the people have no faith in the sincerity of revival preachers. The impression abroad is that these men do not "serve God for naught." There is money in it and, they are after the money. The frequ ent "calls " to higher salaries which preachers accept, and the fat purses presented to rivivalists who "get up" a successful revival, foster and strengthen this popular sentiment. But let there be sacrifice and suffering mani-fested, let the cross be borne publicly, then people will begin to think that preachers themselves believe what they preach—now they doubt it. This is what makes the Roman Catholic Church the power in the world that it is. It is gives really greater weight to the simple record he is obliged to publish. This is his report :

IN THE LAND OF "MIRACLES."

(From Our Own Correspondent.)

Paris, August 29. Lourdes, it goes without saying, is just now the locality whence "miracles," duly attested by medical men, are re-ported. Notable cures, be it also re-marked, are alleged to have been effected at the shrine of Notre Dame des Victoires.

des Victoires. Having heard, through the channel of the clerical papers, that a certain Mme. Courcel, aged forty-six (a street singer by calling), had had her sight the power in the world that it is. It is not the hierarchy; it is not gorgeously appareled Popes, Cardinals, Bishops and priests; it is not the sensuous cere monial of the Mass, nor the magnificent restored by the healing waters of Lour-des, whither she went with the pilgrims er week, I undertook a journey vaulted domes of its cathedrals; it is the religious men and women who go barefoot, wear hair shirts, tie a rope around their waist and beg bread for their religion; it is the priests who forego matrimony for their religion; it is the nuns who nurse leprosy, small-pox, fevers, and worse, not for \$20 or \$30 a week, but for a bare living, and their religion. It is a sacrifice; it is not a theoretical but an actual giving up of the world and doing works, menial vaulted domes of its cathedrals ; it is to the Latin quarter in order to see if to the Latin quarter in order to see if possible the woman. It was a long trudge—a veritable little pilgrimage in its way—to the queer old corner of Paris where she resides with her hus-band. When I called she was out, gone somewhere, her concierge told me, to return thanks to the Virgin for the un-expected recovery of her sight. I ques tioned the concierge (an aged man, and by no means a model of piety) concern-ing the alleged miracle, which, be it noted, is for the moment the talk of the district. He affirmed that his lodger, district. He affirmed that his lodger, Mme. Courcel, had been stone blind for the last three or four years. On ac-count of this infirmity, which prevented her from earning her living otherwise, the city authorities allowed her to sing in the streets or in the courtyards of private houses, her husband accompany private houses, her fußband accompany ing her with his guitar. Being assured if I fixed an hour and a day Madame Courcel would keep an appointment, I gave her a rendezvous, to which she very punctually came.

the fact that it is the Church founded by Christ Himself-the Church against Our conversation was distinctly cur-ous. The woman, be it said, had not, which He promised that the gates of hell should never prevail-the Church with which He promised to remain nucli the end of time. If there is lons. The woman, be it said, had not, or at any rate had not, previously to her Lourdes visit, a spark of religion in her composition. She went to Lourdes without either faith or hope, she said, and solely in order to content found among its priests and nuns and laity a spirit of self-sacrifice and devoshe said, and solely in order to content her husband and a worthy Sister of Mercy who had frequently helped her in time of need. To please the latter and make herself eligible for Divine mercy, she consented to be baptized about a couple of months are although tion more marked than that presented by the people of other creeds it is the firm and unshaken faith in Christ's words spoken when he established the Church which is the source of al about a couple of months ago, although she confessed that the whole ceremony seened to her ridiculous, whilst as to There are no doubts in the minds of the Church's chil dren as to her divine founda tion and her divine mission. They know she is the Church of Jesua seened to her rideulous, whilst as to the accounts of miracles she compared them to fairy tales, or "histoires de brigands," as the French say. Relat-ing her experiences at Lourdes, she Christ, that she speake to them with the authority of Christ. This is what sustains the Pope in his arduous work ing her experiences at Lourdes, she said when at the sacred grotto two young girls dipped her handkerchief in the holy water, and sought to apply it to her sightless eyes. She resisted the sttempt at first, declaring the Paris hospital doctors had enjoined her to bathe her eyes in bulk warm water and of administration and government; this is what sustains the other officials under him; this is what sustains the Archbishops and Bishops in every part of the world; this is what sustains bathe her eyes in luke-warm water and the priests in their life-long labor for bathe her eyes in luke-warm water and never to use cold water. She added, "I am not going to make a fool of my-self." Nevertheless, almost uncon-sciously, she did apply the moistened handkerchief to her eyes, and simul-taneously she felt a sharp pain in them. the salvation of their people ; this is what sustains missionaries, brothers, nuns, of all kinds, in heathen lands, in leper hospitals, in lazar houses-everywhere. This faith is the life principle of the Catholic Church. Other churches taneously she felt a sharp pain in them. She grew very angry, imagined she had done herself harm, but at the same moment she began to perceive dim ly, with one eye, surrounding ob-jects. She was almost frightened, thought she was dreaming, but ulti-matoly may compalled the admit the as founded by men do not possess it. Hence their weakness when compared with the one true Church of Jesus Christ.-Sacred Heart Review. s compelled to admit the as tounding fact that she could see with one eye and see perfectly well. The other eye remains blind, however. The first eye remains blind, however. The first thing she noticed after recovering her sight was a couple of ladies near the grotto who wore, as she put it "extra-ordinary hats," such as she never reordinary hats, such as and botter to membered seeing before she lost her sight. The next thing she remembers was that several people laid hold of her and almost carried her to an adja sent medical "bureau," where the "mirwith all its details, was consigned to paper. Her husband, the guitar player, says that since the age of twenty his wile had been under treatment for her eyes at the Paris hospitals. Very eyes at the eyes at the Paris hospitals. Very gradually, he asserts, her sight became worke and worse, until about three yers ago, when she became totally blind. Now, she affirms, she can read with the cared eye the smallest hand-writing, but her great anxiety is to know whether, being no longer sight-less, she will be allowed by the police to continue to earn coppers by street singing. She hopes, however, that the Virgin who has cured her will not leave her to starve. Such is the " miracle " story briefly put. As it is impossible not to be sceptical on the subject, one is in-clined to ask whether Mme. Courcel was ever really entirely blind, and whether, perchance, she did not feign be so in order to obtain the author isation to sing in the streets.

THE CATHOLIC RECORD.

THE QUEEN OF THE BOSABY. "Since the dawn of Christianity, Mary has been loved and honored as the mother of its Divine Founder," says Our Parish Calendar. "She has ever been invoked as the advocate and

ever been involted as the advocate and protectress of all those who love her Son. But no devotion has been handed down to us from our Catholic fore-fathers, which bears more evidence of the love they had for Mary, than the Resary. The Resary! How tenderly the words appeal to all true Catholic hearts. What beautiful thoughts of Mary linked with till more heantiful hearts. What beantiful thoughts of Mary, linked with still more beautiful thoughts of Je us it brings before the mind. In what harmony it blends these two lives, and leads to the contempla-tion of their combined sufferings. Be-ginning with the angel's visit to an-nounce to Mary that she had been chosen from among all other mortals, to become the Mother of the Eternal God, it leads us step by step through the mysteries of the birth, passion, life, death and glorious resurrection and death and glorious resurrection and ascension of our Divine Lord. It leads us through the manifold sufferings of Marv, His mother, to her union with Him in Heaven. How beautifully sug Him in Heaven. How beautifully sug gestive it is throughout the entire fifteen decades. Surely a prayer which leads us to the contemplation of these mysterles which form the very basis of our religion, can not fail to be pleas ng to our Divine Saviour; it can not fail to be efficacious. And, as it to render it more powerful, we offer it through Mary 'Queen of the Rosary,' to Jesus her Son."

A HINT TO THE CARD-PLAYERS.

Says the Catholic Columbian : " The long cool evenings are coming when the lights will be lighted early and the members of the family will stay in-doors. To prevent the free time from being wasted and to provide a useful up of the world and doing works, menial and unpleasant, as a proof of their probeing wasted and to provide a useful form of recreation, the old custom of reading a book aloud to the home circle should be revived. Many old persons can recall that in the days that lessed faith. And, until Protestants display somewhat of the same spirit of sacrifices as an evidence of the genuine-ness of their faith, comparatively few Catholics will be converted to Protest. are gone they spent delightful even-irgs listening to such reading. Often ness of their faith, comparatively lew Catholics will be converted to Protest antism, and supplanting the Catholic Church with something better will con tinue to be a dream, and there will be no genuine revival of evangelical relig-ion." it happened that an interruption was made for an explanation of some pas sage not understood by a younger member of the group, and still more frequently it occurred that interesting chapters or incidents formed subjects Yes, all these things are true. But for discussion at the time or at the the fundamental point is missed. All the fine qualities which this writer finds in the Catholic Church flow from next meal. And much was learned that it was worth while to know. Books are cheap. Good ones are bet parties, or gossip meetings. They are introductions to the best works of some of the finest minds that ever were created

THE BLOOD OF ST. JANUA IUS. MIRACLE OF ITS LIQUEFACTION WIT-

NES ED BY OUR ROME CORRESPOND ENT. oman Correspondence Philadelphia Catho-lic Standard and Times.

We have heard and read many ac-counts of the liquefaction of the blood of St. Januarius in Naples, but we had only a very faint idea of the awe with which one is inspired on standing by while a miracle is being wrought, of the enthusiasm of the Neapolitans and Catholics from other parts at its accomplishment.

There are two days in the year on which this miracle takes place. The which this miracle takes place. The first occasion happens early in May, the second on September 19. We had the privilege of being present yester-day in the Duomo while the miracle was wrought, and we believe few things would be more welcome to our readers

than an account of it. Januarius, protector of Naples, suf-fered martyrdom under Diocletian abcut the year 305, in company with Festus, his deacon, and Desiderius, his lector. As Bishop of Benevento he attracted the attention of Draconzius, the governor, and, on refusing to sacrifice to the gods, was by his orders decapitated at

wild scene followed. "Ecco! il mira colo è fatto!"-" Look, the miracle ha

while a second s

the miracle was the dominant theme. Men wrangled over the precise moment the liquefaction had taken place; shrill-voiced women argued about how long "San Gennaro" had delayed them, but all were happy and agreed on one point—their protector has not forsaken his beloved city. VERITAS.

THE CATHOLIC CONFESSIONAL AND THE SACRAMENT OF P NANCE

This week we present to our readers complimentary notices of Father Mc Keon's little book, by three eminent theologians, viz : Rev. G. R. North graves, editor-in-chief of the CATHOLIC KECORD, Rev. Wm. Foley, S. T. D., and Rev. L. A. Lambert, editor in-chief of the New York Freeman's Jonrad. Journal.

Journal. October 13, 1906 "The Catholic Confessional and the Sacra-ment of Penance" is the title of an exceeding in interesting and instructive pamphet, just issued by the Rev. Albert McKeon S. T. L., of St. Columbaa, Ontario. Canada. The author treats his subject in a lucid. forc-tible and able manner, He states his doc-trines clearly and supports them with an abundance of Bible texts referring to them. In fact he bases all his arguments on Scrip-ture and on an appeal to common sense. In his answer he clears away a vast amount of mis-mation and misconception about the Catholic doctrine of penance. Father Mc-Keons work is an earnest and direct taik to the reader, and holds the attention of the sincera seeker of the truth, from beginning to end. It is just the kind of book for the Cath-to read himself. REV. L. A. LAMBERT, LL D.

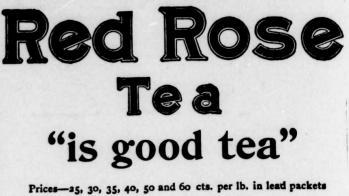
REV. L. A. LAMBERT, Lie D. Parrsboro, N. S. Oct. 14 1906, Dear Father McKeon-I like your book, and I hope to see others from your faile pen. I like the style, simple and unpretentious and the doctrine, needless to say, sound. What pleases me is your moderate tone, as bellos a man who issure of his ground. Please, Father, give us some more of the old truths in a new garb. With every wish for your welfare, Yours fait faulty in our Lord, W.M. FOLEY. S. T. D. Krom Pay. G. B. Northerszes, editor-in

garb. With every wish for your weilare. Yourstainfully ito our Lord. WM. FOLEY, S. T. D.
From Rev. G. R. Northgraves, editor-in chief of the CATHOLIC RECORD and auchor of "Mistakes of Modern Infidels."
"The Cacholic Conf-ssional and the Sacra-ment of Penance" is a little book that will do good. It is well written is within the re-sources of the most meagr- pocket-book. Father McKeon believes, with F. har Gerard, S. J., that we need a new school of writers to must the requirements of the twentieth cen-those of old, but who, instead of folios, will write six penny ractic and will write not with an eye to the pundits of the schools, but to the papele, so that he who runs may read, and reading may comprehend. Hence there are one "purple patches" in this pamphlet. It is a business like work and devoted to the exposi-tion of a much misrepresented subject. It contains, so far as we can see, no attempts a treligious controversy; and we are sure that a fair hearing will relinquish some of the mis-ligitoned age, respecting the confesional. Carajing and cogenity are presented arguments to prove that the prevail, even in this en-lightened age, respecting the confesional. Caraji and cogenity are presented arguments to prove that the prevail, even in this en-lightened age, respecting the confesional. Caraji and cogenity are presented arguments to prove that the prevail, even in this en-lightened age, respecting the confesional. Caraji and cogenity are presented arguments to prove that the prevail, even in this en-lightened age, respecting the confesional. Caraji and cogenity are presented arguments to prove that the prevail, even in this en-lightened age, respecting the confesional. Caraji and cogenity are presented arguments to prove that the prevail. Even in the year of the bourd saviour Jesue Christ.

DIOCESE OF LONDON.

On the occasion of the ceremonies attending the reopening and confirmation at Wallace burg church the report of which appeared it last week issue, the Vesper service drew as immense congregation. A great number of the most prominent non-Catholice of Wallaceburg most prominent non-Catholics of Wallaceburg and Chatham, and other surrounding places were present. There was presented a new and glorious aspect of the exquisite decorations by the hundreds of electric lights above the altar and on the white ensmelled woodwork around each picture, which revealed beaulies not the hundreds of electric lights above the aluar and on the white ensmelled woodwork around visible by day, mking the interior a brillisn energy of the sendered in a most artistic and the bourch choir was areas ed by Miss A. Grady, of Toledo who possesses a voice beauti-fully agmentative and highly cultivated. The parts rendered in a most artistic angent the sendered in the sender of the parts rendered by Mr. Gordon and by Mr. Daw, showed rars ability, and were a grady and the sender of the school, and Daw, showed rars ability, and were a grady of the sender and the school, and Daw, showed rars ability, and were a grady of the sender and the school, and Daw, showed rars ability, and were a grady and the school, and the school, and Daw, showed rars ability, and were a grady of the sender and the school, and Daw, showed rars ability, and were a grady of the sender and the school, and Daw, showed rars ability, and were a grady of the sender and the school, and Daw, the school of which was "the big the due to Mr. Gordon and Miss Ruby, their isocas blending beautifully and the different the school of which was "the big the school of which was "the big the school of which was "the big manner. We deeply right we have not a ro and studied with Interfore and pool the pro-testants as well as Chese was the honor due to Mary because of her calcionebility to the Re-dender of the world Schoe exercises as the smanter of the world Schoe exercises as the smanter of the world schoe eremons as this masterly discoursed the peroid of Assump in college areached the to bigsel ignorance and bring the minds of non Catholies closer to the divine institution which will axist in all its glory until the end of the world. OCTOBER 21. 1906.

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to read himself. REV. L. A. LAMBERT, LL. D.

The doubt thus expressed by the correspondent of the Glasgow Herald is shown to be unreasonable by the Glas gow Observer in the following para graph : The suggestion that the blindness of

the woman was feigned is absurd on the face of it. Had it been feigned, why should the woman have gone to the Paris hospitals, as she did ? Why should she go to Lourdes at all ? More than that, the attestation of the medical burgen et Lourdes is something medical bureau at Lourdes is something medical bureau at Lourdes is something which cannot be got over. The doctors there deal with all these cases in the most frigidly scientific way, and if the woman was shamming, she would not pass that test without detection. The pass that test without detection. The mirsole is one of the most remarkable in the whole history of Lourdes, and the fact that it is published by Protest-ant press with such a wealth of detail

THE NEED OF A PROTESTANT CONFESSIONAL "

PITTSBURG MINISTER TELLS HIS FLOCK THE PRACTICE WOULD LESSEN IMMORALITY.

From the Pittsburg Gazette-Times, Sep tember 24. Confession would prevent many scan-dals in churches, declared the Rev. Dr. B. Stocking, of the Universalist church, Allegheny, in his sermon yesterday morning on "The Need of a Protestant Confessional." He instanced particular-

by the recent elopment of a pastor with a deaconess, and said in part: "Nothing will so aid the individual in attempting to live Christianly as the fixed determination and habit of confixed determination and habit fessing sin. Not simply to confess sin-fulness and depravity, but particular sins-the particular evils committed, calling them by name. If one is guilty of bearing false witness, confess that fault. So of slander, so of stealing or trating on bins on burgering Ac extortion, or lying, or hypocrisy. Ac knowledge the theft, acknowledge the lie and hen forsake them. "In the Roman Catholic Church con

fession is made a strict religious duty.

In some countries confession is made legally obligatory. In the Church of England it is a voluntary practice. In the Roman Catholic Church the com-municant is expected to make admission or acknowledgment to the priest-to own a fault or a crime, to make known one's wrongdoing. I am persuaded that if this practice was taught and observ ed in our Protestant churches there would be less immorality among the ministers and church members. There would be fewor instances of ministers alienating some parishoner's wife's af fections, less elopments, as in the case of the Rev. Mr. Coombs, of the Loming of the Kev. Mr. Coombs, of the Leming ton Avenue Methodist Episcopal Church less contentions among church mem-bers concerning administration and dis-tipline. If all were under solemn obli-gation to confess their faults there

would be less wickedness in our Pro testant churches. "I know of nothing that would tend to produce a better state of mo al pur-ity than the obligation to make con-fession of individual fault among the

ression of individual fault among the ministers and the brethren, unless it be to emphasize the great fact that there is no escape from the consequences of one's own sins, either in this world or in the world to come.

Pozzuoli, two miles from Naples. Im mediately after the execution a pious woman collected some of the dead Bishop's blood, which she brought to Naples in two phials. This is the blood which, after sixteen centuries, we beheld yesterday-fresh, living blood, as if it had cone from veins but a few hours before. These few remarks are sufficient pre

vious to giving a detailed account of the liquefaction. The great event may take place at any moment between seven and twelve, and therefore it was no wonder to find a crowd in the church at an early hour. By 9 o'clock the Domo was filled, while in the chapel of the cathedral treasury, there were about fiteen hundred nersons laboring about fifteen hundred persons laboring under intense excitement. On the steps of the high altar of this chapel an aged canon stood, holding the phial half full of dry, hard blood. Priests, laymen, soldiers and gendarmes stood around. Outside the rails young and old, rich and poor stood jammed to

gether, praying, singled, crying cut to the protector of Naples that the miracle might take place. The tension was great, for Neapolitans believe if the blood does not liquefy they shall suffer either pestilence or scarcity of crops. They regard St. Januarius as a father They regard St. Januarius as a tatter from whom they expect almost every-thing. Their confidence in him is strong, but they know that on more than one occasion the blood did not liquefy and a plague followed. His protection saved the city of which they are so proud from being destroyed by Vesuvius two or three times, especially in December, 1631; but they must ad mit they have not always deserved it It was not a thing to be surprised at therefore, that those vivacious people were rather hysterical. THE MIRACLE.

From the moment the canon held up the phial to the light of a caudle before the concourse until the liquefaction occurred forty minutes passed by. Litanies, hymns and various prayers succeeded each other, yet no sign of any change in the hard mass was apparany change in the hard mass was appar-ent. At length it began to grow soft. Pieces of the dark lump commenced to fall off. Then, the next moment, the whole phial was almost filled with blood—and the miracle had taken place. A cry went up from the crowd, and a

MY BEADS.

By Father Abram J. Ryan. Sweet, blessed beads! I would not part With one of you for richest gam That gleams in kingly diadem; Ye know the history of my heart.

For I have told you every grief In all the days of twenty years. And I have moistened you with tears. And in your decades found relief.

Ah 1 time has fied, and friends have failed And joys have died ; but in my needs Ye were my friends, my blessed beads ! And ye consoled me when I walled.

For many and many a time, in grief. My weary fingers wandered round Thy circled chain, and always found In some Hail Mary sweet relief.

How many afstory you might tell Of inner life, to all unknown; I trusted you and you alone. But ah ! ye kerp my secrets well.

Ye are the only chain I wear-A sign that I am but the slave, In life, in dea h, beyond the grave, Of Jesus and His Mother fair.

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