"Here's the telegram," he said, handing me the message. It read: "Winston, Postal Clerk on Train 5; Cannot accept your money. Previous arrangements made. Campbell, Supt.', "Well, that settles it," I said hand-

ing back the paper.
"No, it don't settle it by a long sight," said Winston. "The little mother has appealed the case to a Higher Power than railroad supering the doors. ndents, and she'll reverse the decis-I don't know how, but I believe

At Dallas we were busy loading and at Dailas we were outy loading and unloading the mail when old Ray Ellis came rushing out of the dispatcher's office like mad. His face was flushed and his dark eyes dancing, as he handed his order to Mark.

"Read that, quick!"

Winston's voice trembled as he read

"On account of wedding party.
Rick Island train 2 will be held twenty
minutes, and train 5 will run regardless of time card, Dallas to Fort Worth, in order to make connection."

And so the decision of the "lower

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court" was only misunderstood. The previous arrangement" was the wedding party now getting on our train.

And my little lady, clinging to your young husband, did the Higher Court the court that knows all verdicts before they are rendered—did that tribunal, in sweetest subtleness, help you to select this for the day of your happiness That court, my dear, knows all things, and mayhap there is another reaso than your pleasure that this train shall swing and lurch and plunge as no other train on these Texas prairies has done before. For the firemen is now, as we wait for the leaving time, showeling coal in the fire-box; and old Ray Ellis, flushed and excited, never yet poured so much oil in cup and bearing. The schedule is fast to start with, but we will make up the twelve minutes even if the goal is only thirty miles away. The conductor signals, and slowly we move through the city. The safety valve on the engine is popping off, showing that we have the steam ready for the race. Does the been so true that she has known all Mark Winston says so.

But, ah! there is trouble ahead, for an old freight car off the track ahead of us at the siding. They are working manfully to get it on again, but minutes mean life and death now. Five minutes gone—ten, and still the car is not on the track. Our engineer has gone ahead now to help them, and we hear his voice ordering the car overturned, and that Ray Ellis will be responsible. A crash-the grinding timbers, and the car is hurled down the embankment. Our bell is ringing, and old Roy, pale now, and nerv

ous, is in the cab. You can't make it, old man. There are some things that love and bravery can't do. The Rock Island won't wait but the twenty minutes, and you know

Will you try it? Well, you needn't throw everybody off their feet about it. Ah! you were too fast, for the wheels are slipping. Ease up a little. There, that's better. se sparks shooting two hundred feet high, straight up. Well, little bride the race has begun, and though, you may live long and go on many a journey, you will never go so fast but, know this, the man at the throttle is not thinking of you or your happiness. If you were in the car in front of you, you would see a little woman in the corner of the coach with lips moving and eyes uplifted—and, if

and surge, and through the purpling, him a chance for refading twilight objects dash by us like ghosts. We are up-grade now, but making good forty miles an hour; but it can't be done, Ray. Give it up, old man; you would make it if it were man; you would make it if it were possible, but no need to try the impossible. Besides, it's dangerous—such speed as this—and certainly you are going to shut off steam down this grade. No man would think of working steam down such a bill as this.

ing steam down such a hill as this.
Chu! Chu!! Chu!! Chu!!! That don't sound like shutting off much, does it? Look at those telegraph poles, like pickets on a fence! And the people—how they stare! Did they never see a train before! See that old man with his hand to his eyes, looking in wonderment. That old dog there has kept up with many a train for two hundred yards, but Towser, you can't do it to-night. Have you said to the suddenly grown old and stiff, or did to all parts of the earth the brethren of never a train run like this one? Get his order, all carrying his love of 10vup, Mark Winston, and be careful when you strike the next reverse curve. We are almost half way, and, although the speed is terrific, only one-third of the lost time has been made up, and should some one flag us at Ar. up, and should some one flag us at Arlington, the race is wholly lost. There
is the signal now for that station.
Please God that no one wants to go to
Fort Worth this night! There is no
slacking of the speed, but there is a
light to stop. No, it's only the lantern
on the mail crane. Square yourself
for that catch, Mark, and be careful.
Ah! you made it. But let the mail Ah! you made it. But let the mail go, and let's watch this run. Hear that switch rattle, as we go over, and see that lantern, winking like a star. That's right, Ray, sound your whistle loud and long for the country road crossings, and be sure you give the belated form and belated form. crossings, and be sure you give the belated farm wagons plenty of time to get out of the way. You have the case with you, Ray Ellis—not with him alone, eh, Mark? Well, pray, little mother, that we may hug the rails, the speed is sufficient. Now we are going up the last grade, and the rails, the speed is sufficient. Now we are going up the last grade, and the exhaust from the engine is like clock work. Up! Up!! Up!!! Up!!!! Wp!!!!

car seems to be falling from under us. Is it possible to keep the track? Great Heavens! didn't that bridge shriek and tremble, but it held all right. I believe he will make it. Blow your whistle like mad, Ray, for it can be heard at the city now. Blow it so that all may know we are coming. A moment and we are lost. Put command and love and entreaty in its rhythmical sound, that he that hears will

heed. What on earth is he stopping for? Oh, I beg your pardon, Ray, I forgot the Santa Fe railroad crossing. forgot the Santa Fe railroad crossing.
You didn't quite stop, did you, old
man? but that's all right—you can
stop twice some other day. Now we
enter the yards with cars lined up on every side-but look! White lights all the way on the main track. Let us drive for the station, Ray. Rattle!
Rattle! Asudden putting on
of the brakes, the pitch forward, the people around the depot. "FORT WORTH!"

You are right, mister negro porter. "Dere was impo'tant people on dat train or dis yere Rock Island wouldn't have waited." Blow all you want to the young folks getting into the palace car, but the important people are getting into the commoner car just ahead of the Pullman. Had it not been for them your train would have now been

on its way to the Territory.

And this old man bending over the steam chest of old "46," and seeming to carress the massive driving-rod why does he not stand erect? done aught that he should hang his head ?

Lock up, Ray Ellis, and see those

ST. FRANCIS OF ASSISI.

October 4.

The great Irish Franciscan, Father Luke Wading, who was born in Waterford, in 1588, educated in Spain, steam ready for the race.

little mother know? Or has her faith and spent the last years of his life in been so true that she has known all Rome as president of the Irish College of St. Isidore, and Procurator General of the whole Franciscan order—has just as we are leaving the city, here is left us among other monuments of his genius and holiness, a detailed life in Latin and Spanish of the great founder of his order, St. Francis of Assisi.

In the opening paragraph of this work he introduces us to St. Francis as work he introduces us to St. Francis as
"A man who proposed to himself to
practice literally the precepts of the
gospel and to conform entirely to Jesus
Christ crucified, and to inspire the whole world with His love, who became a singular model of penance, whom God honored with favors until then un heard of, whom he constituted the head of an apostolical order founded solely on His Providence, and which was wonderfully spread for the services of His Church."

This great professional mendicant, whose name and fame is heard in every division of the earth, whose churches and shrines and altars are too numerous to mention, too rich and too numerous to mention, too rich and beautiful for any description by pen or pencil, and which are alive to day and have been every day for nearly seven hundred years, since he died in 1226, with lights and incense and the praise and prayers of millions of people, rich and poor, was born in As-sist, in Italy, in 1182, in a stable and

you knew her thoughts, you would father's mercantile house was not very remarkable, but at twenty five years remarkable, but at the condense gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of a long and a long a long and a long and a long and a long and a long a long and a long a long and a long a lon result that at twenty six we find him there in answer to his result that at twenty six we had nide renouncing the world and all it holds dear—even a decent maintenance— not only choosing Poverty for his own bride, but urging her merits and beau-ties on everybody who came within

reach of his words.

And with great effect, for he was eloquent, not with rhetoric of the schools, but out of a full heart on fire with love for Jesus Christ, he spoke simply and directly to men, singly and nultitudes; to the birds of the air and the fishes in the sea, and drew all And after him to the feet of the crucifix. His chosen dress was scant and coarse, and yet he was loved, appreciated and listened to by high and low; and be-fore his short life ended his apostolate of only eighteen years was so fruitful that from him as from a sun, radiated his order, all carrying his love of joverty and humility. Besides his order proper, which is humbly called erty and numity.

Bestudy

proper, which is humbly called

ir Friars' Minor," he es ablished a second order for nuns, St. Clara being

their head, and a third order, for pertheir head, and a third order, for year. sons living in the world who wished to serve God perfectly, of which Sc. Eliz

sbeth of Hungary is the special orna-ment. He lived to see the three orders firmly established and spreading what a lesson to the ambitious—the seekers after wealth and fame—that this man, who despised wealth and fame, who preached constantly the advantages of owning nothing in the world, should have his name and his deeds perpetuated in song and story, in sculptured marble and on the rarest canvases in shrines whose number and size and beauty and value make the size and beauty and value make the size and beauty and value make the size and strangars and travalars." this man, who despised wealth and size and beauty and value make the

ing to Rome first for the sanction of the Pope, though St. Francis had the inspiration for his mission from heaven itself. Just as St. Paul, returning from the third Heaven, went at once to Peter to give an account, as Bossuet remarks "in order to give a form to all future ages, and that it may be established for ever, that however learned

or holy we may be—even were we another St. Paul—we must go to Peter."
When Francis and his companions reached Rome and at the feet of the Pontiff Innocent III. laid their rule of life and begged his sanction for it, they were at first rejected. The Pope was not prepared to approve of any body of men binding themselves to such abject poverty, such hardship as begging for the poor and sick as well as tending to them and preaching penance to the people. How could any body of men keep themselves together for any work of preaching and teaching who had absolutely nothing of ways and means to rely on? Of course they pleaded to rely on? Of course they pleaded their reliance was solely on the Providence of God But the Pope hesitated before giving the sanction of the Church to anything so seemingly visionary. Then Francis made an appeal (St. Bonaventure quotes it—so does Father Wading) that won the Pope at once, who authorized them to go on and promised them his persona

friendship as well as his official auth ority. He ordained Francis a deacon his humility prevented him ever seek ing ordination to the priesthood) and constituted him head of the order. Each of the brethren in the presence of the Pope promised implicit obedi-ence to Francis, as Francis did in his turn to the Pope. This was in 1210

They began by begging from a
Benedictine Abbot near Assisi, a poor little church dedicated to St. Mary of the Angels, and which they called the Portiuncula or 'little portion,' in the same spirit as they called them-

selves Friars Minor, and which thus became the foundation house of the great Franciscan Order. From this spot the Friars Minor went in twos day after day simply preaching Christ crucified and the peace which He brought to earth. Francis especially, whose zeal knew no bounds, without any affectation of knowledge or rhetoric, spoke directly and simply to the hearts of his hearers. The mo wonderful miracles confirmed his words. The daily record of his journeyings through Italy and Spain during the first few years after the found-ing of his order is very fascinating reading. His humility and gentleness, wonderful as his miraculous healing of healing of the sick, raising the dead, feeding the hungry, subduing the proud, all the time attending to the ception of novices at the mother house obtaining leave from pastors and Bishops here and there for his friars to preach and work, and when he got it nding them in twos and threes where he thought they could do good or were needed—all the time seeing to it that in the mother house and in the branches he rules he made be strictly kept Not one but a score of herculean tasks and all the time he calling nothing his but the spirit of his work and allowing

his body only what barely kept him Within three years from the birth of the order there were eighty monasteries looking to him as their father and

Ten years after the establishment of the Friars Minors, Francis, as Superior General, called a general chapter of the Order to meet at the Portiuncula, there in answer to his call, whose shelter was provided for by huts made of mats in the grounds surrounding the little church. As "The Chapter of Mats" this gathering is known in his tory. tory. Many noteworthy things oc-curred at this gathering, which Father

Wading faithfully transcribes from the records—all very interesting if one had time and space for recital of them. For instance: Some of the friars represented that they were prohibited by the Bishops in certain places from preaching in public, and they sug-gested that a privilege from the Pope to speak without the Bishop's leave be obtained. "What!" said St. Francis. You do not know the will of God. Let it be our sole privilege to have no privileges! When you live holily and humbly the Bishops will themselves apply to you and beg your help in tho

apply to you and sog your help in the care of souls entrusted to them."

Among other decrees at this first general Chapter of the Franciscan Friars Minor was one that every Saturday a High Mass be sung in honor of the Immaculate Conception of the

Blessed Virgin.
Thus to the Franciscans came the houer of giving public solemnity to the doctrine of the Immaculate Concep tion, six centuries before the Church declared it a dogma. The express mention of St. Peter and St. Paul, to gether in their offices was another for-mal decree, and a third was that in all their buildings no attempt at grand-

possible obtain martyrdom for the Faith. On one occasion he started out

Up!!!!! to the summit. See the lights of the city. Now the plunge of the picking out of the twelve as told down to Handley Creek. Down!! The Down!!! The Down!!! Down!!!! The Church animated them is shown, as the Church animated them is shown as th in preaching Jesus Christ. When Francis heard the news of their martyr-dom he thanked God fervently, saying he was now sure he had five true Friars Minors. That the blood of the martyrs is the seed of the Church was proved in their case. The twenty young men who conveyed the remains of the martyrs back to Spain all begged and obtained the Franciscan habit.

St. Anthony of Padua joined the order at this time, and St. Bonaventine and St. Bernard of Clairvaux became fired with zeal for souls at the tomb of the martyrs, and clothing themselves in the coarse habit, without purse or staff or a second coat, set out so suc

cessfully to bring the multitude to the feet of the crucifix.

When Bernard of Clairvaux was ap-Egypt) Francis made his way alone to the Suttan and represented to him with such ardor the truths of the Christian wonderful circumstance," writes Wading, "because Francis in his poor clothes and clipped beard and emaciated form was not the figure likely to win any attention not respect from the sumptuous and haughty." Novertheless the Sul-tan listened respectfully, promised to think about it, asked St. pray for him, and had him conveyed safely back to the Christian camp after inviting him to come again and promising protection to him and his

Years afterwards this same Sultan or the deathbed was baptized, and then and since the Franciscans had many and singular rights and privileges in the Holy Land. They have been allowed the care of the Holy Sepulchre in the midst of the infidels. sanction of the Popes, and the continued permission of the Turks, doubtless due to the marvelous intervention of St. Francis, they are the faithful guardians of all the places sanctified by the life and passion of our Lord, and the glories and sorrows and joys

of the Blessed Virgin
St. Francis' life was one of bodily suffering from which he was released at the age of forty-four in 1226, and in the brief space of two years he was solemnly canonized by Pope Gregory IX, and not many years after a magnificent church was built over his remains, which, contrary to what happens generally to great saints' bodies was never removed, never exposed to view, and lies hidden away from all the world down beneath this church. What St. Francis of Assisi was to

the Church is acknowledged by her at the solemn ceremony of the consecra tion of the Pope when she adds to the prayer to the Holy Ghost and to the Blessed Virgin an invocation to S. Francis beseeching him to continue to succor as he assisted to renew her. At least five of the Popes were mem

At least five of the Popes were members of the order, though the great wish of St. Francis was that none wearing his habit would aspire to or be offered ecclesiastical dignities.

In his travels through Spain he met St. Dominic, then, like himself, working to found a new order, and a great and lasting friendship grew up between the two. Dominic would have with his disciples joined Francis, but the latter said no—his rule was too severe for many, and the Church needed the two orders. They both a greed, however, that they would discountenance any aspirations in their disciples for honors in the Church.

The last will and testament of St. Francis was characteristic of him. It enjoined on his brethren a faithful observance of the rules that they always honor priests and pastors as their mashed that they work with their last will that they work with their last will be served to get the time the said of the countenance and the church.

The last will and testament of St. Francis was characteristic of him. It enjoined that they work with their last will be served that they always honor priests and pastors as their mashed the said of the counter of the

ters, and that they work with their hands, not for gain, but for good ex ample and to avoid idleness, and to this end that they each learn some trade. The Pope afterwards abrogated this last, saying their work as teachers and

preachers was enough.

The miracles of St. Francis were so numerous, and so varied and wonderful, that a recital of them would fill a volume. St. Bonaventure, who was the first biographer of St. Francis, gathered and wrote them down while fresh in the memory of the brethren and the people of those days. He restored the dead to life, healed the sick, cured the blind and the lame. The birds and the beasts obeyed him. Indeed, his tender regard for animals large and small, and his command over them, was one of his beautiful traits. His happy singing of God's praises for the sun and the moon, and the fields and the hills, was another, and the canticles he composed are preserved in

iterary annals. Perhaps the most wonderful of his gifts — certainly the greatest mark of God's favor — was the imprint of the wounds of our Saviour, miraculously impressed on his hands and feet ar side, hidden from the world till his

We have all these things minutely described by Father Luke Wading in his large work on St. Francis. Than Father Luke Wading there is no higher authority. He was one of the most learned men of a learned time,

love of truth is a matter of histor is told of him by other annalists of his time that he was most scrupulous in hunting the truth of a story, but once own, but as belonging to some great wish of his heart was One great wish of his heart was never realized, namely to bring the never realized, namely to bring the Gospel to the Moors and Turks, and if Gospel to the martyrdom for the truth of a some of the truth of a some partyrdom partyrdom on earth could prevent him from publishing it. He was one of the expension of the could prevent him from publishing it. He was one of the expension of the could prevent him from publishing it. X. to inquire into the writings of Jan-

Franciscans of Spain sent him as their ambassador to Rome to get a definition of the doctrine of the Immaculate Conception. The Pops so admired his learning and sincere piety that he kept him in Rome, making him Procurator. General of the order, with a residence in Rome, where he died true to the spirit of the great St. Francis and an honor to the order. — New York Freeman's Journal.

CARDINAL VAUGHAN.

He Advises Catholies to Call Themselves Catholies.

New York, Sept. 10, — Cardinal Vaughan made a striking address at the meeting of the Catholic Conference in Newcastle last night, says a London dispatch to the New York Times. The Cardinal implored Catholics to call themselves Catholics-Roman Catholics, if they pleased, but preferably Cath-

"Indeed," the Cardinal went on to say, "it is important in this country that we call ourselves 'Catholics' rather than 'Roman Catholics,' because a false meaning is more often attached to latter than the former term.

In speaking of the royal declaration, the Cardinal said that it was the accepted decision of the country that the King must be a Protestant. It was expedient that the King should be of the religion of the overwhelming majority of hissubjects. Catholics, however, had no difficulty in giving their loyal allegiauce to a Protestant sovereign, and in this they seemed more liberal and of a more confiding temper than those who refused allegiance to King not professing their creed. Catholic Belgium placed Protestant Leo oold on the throne and gave him as hearty devotion as had ever been shown to his Catholic successor. Sixteen millions of German Catholics were no less loyal to their Protestant emperor than the millions of his subjects wh were Protestant or of no religion. The Cardinal pointed out that it

would be no gain to English Catholics to have a Catholic King. The King was not an absolute monarch. They must first convert the house of commons. Next session, continied the speaker, Parliament might settle for-ever the position of Christianity in this country, when secondary and mid dle class education would be

The declaration as it stands was called by Cardinal Vaughan blasphemous and an insult to three fourths of Caristondom. As a guaranty, he said, it was a shame. As for the House of Lords' amendment, it single out the Catholics' holy religion for solemn If there must denunciation. If there must be a declaration, let it be one to the effect that the King was a Protestant, and let it end there.

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Dr. J. D. Kellogg's Dysentry Cordial is a speedy cure for dysentery, diarrhose, cholera, summer complaint, sea sickness and complaints incidental to children teething. It gives inmediate relief to those suffering from the effects of indiscretion in eating unrips fruit, cucumbers, etc. It acts with wonderful rapidity, and never fails to conquer the disease. No one need fear cholera if they have a bottle of this medicine convenient.

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it, and see what amount of pain is saved.

You Can **Lead a Horse** to water but you can't

make him drink. You can't make him eat

either. You can stuff food into a thin man's stomach but that doesn't make him use it. Scott's Emulsion can make him use it. How? By making him hungry, of course. Scott's Emulsion makes a thin bodyhungryallover. Thought a thin body was naturally hungry didn't you? Well it isn't. the sixteenth century, and his great A thin body is asleep—not love of truth is a matter of history It doesn't try to use it's food.

Scott's Emulsion wakes it up—puts it to work again

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Dyspepsia

From foreign words meaning bad cook, has come rather to signify bad stomach; tos the most common cause of the disease is a predisposing want of vigor and tone in that organ.

No disease makes life more miserable Its sufferers certainly do not live to eat: they sometimes wonder if they should

W. A. Nugent, Bellville, Ont., was greatly troubled with it for years; and Peter R. Gaare, Eau Claire, Wis., who was so afflicted with it that he was nervous, sleepless, and actually sick most of the time, obtained no relief from medicines professionally prescribed.

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