The Master's Story.

"Up a crowded city through a populace wild and strong, ears all dinned and filled by ribald

jest and song,
Came a gentle saint one day.?

His eyes were beaming kindness on the
angry faces round,
Little reck ad that saintly man the tumult's

Nor unbridied passions play.

"What cared he forsooth for a life-s breath, a waste of years—
With its torture and terment and waves of

And misery dread:
A martyr's dearh, a palm of life, a place in
the realm blest,
With its white-winged cherubs and light divine and everlasting rest, Was surely a guerdon fair."

So spake a master, aged, worn down by trouble and care.
To a group of students grave, all gathered about his chair,
And the breath was bated and face all flushed of the students round
As went through hearts these words like a trumpet's stirring sound.

But hark! again the master spake: the accents slowly came:
"Ye may not all, my children, be graced by
martyr's fame,
Yet if in life's stern conflict ye battle for

the right rs than martyrs bold; ye may be in God's sight.
Go forth and amid the throng of men be

always true and bold,
Your conscience and your honor ne'er throw
away for gold
Do God's own mission, bestow ever joy and

light,
And angels clarion voices will cheer you to
the fight.
Go forward! go forward! the fixed law of

your being seless activity, will ever working and intellect scheming,

Those who stand idle without praise or

In the first circle of hell are covered with

A TIMELY CONSIDERATION.

THE GREAT SPIRIFUAL BENEFTS WON BY LOVE AND SERVICE OF THE

From the Lenten Pastoral of the Bishop of Saford, As Catholics, we "itve by faith;" and faith supplies the strongest motives and encouragements for love and service of the poor. The natural and philanthropic motives and the national and social benefits which it flence men of the world are admissible and good in their own order. But Catholics, living "by faith," must guide their conduct by the dictates and

mises of fatth Meditate, herefore, on some of the fol lowing brief considerations; and make them the motive of your conduct:

them the motive of your conduct:

1 Do you need grace for yourself, for your children, for some one dear to you? Do you need more light? Are you anxious to know God's will? to you anxious to know God's will? to obtain a blessing on an undertaking, or resignation to bear some trial?—If so, work for God's poor No one can read the Lives of the Seints, without being struck with the part which service of the poor played in their spiritual life. They visited and served in hospitals, dressed wounds, kiesed sores, and nursel the poor at home this area. and nursed the poor at home; this especially in the beginning of their conversion. when they needed greater light and grace For every canonized saint a hundred thousand Catholics do the same is every age. We have known unusual vocations to the priesthood and special lights and graces granted through love and service of the poor. We have see bland of the poor. We have seen blessings drop upon their recipients in visible answer to acts of charity. Live of the poor is that humble seed which bears sixt- and a hundredfold, even in this life. Daily experience proves it. And there is not one of you who may not gain the experience.

2 Death approaches, and many are terribly afraid of its cold embrace. St. Vincent of Paul used to say that "those who love the poor during life are de livered from the fear of death in their last sickness." He witnessed innumerable examples of this We have, ourselves, been witness to the same fact, and that in the case of persons naturally most timid and auxious. Take note of this, and you also will observe it: but, best of all, win

asso will observe it: but, best of all, win
the experience in your own person, by
love and service of the poor.

3 But far more terrible than the fear
of death is the fear of judgment, especially when we consider the multitude of
our known and hidden ains, both of commission and omission. mission and omission.

Now the love and service of the poor secure for us the grace of repentance and remission of sine; and, as the Fathers say, sway the mind of the Judge with partial ity towards us, Christ becoming our Advo-St John Chrysostem says:

"If there were no poor the greater part of your size would not be removed. They are the healers of your wounds. Their hands are medicinal to you. The physician, extending his hand to apply a remedy, does not exercise the healing art more efficaciously than the poor man who stretches out his hand to receive your alms, and then becomes a cure for your ills. You give your money and with it your sine pass away. Thou lendest to God, not to men."

Speaking in general of almegiving, in

"Total neglect of almsgiving is enough to cast a man into hell fire! For in what will he avail who does not give alms? Dost thou fast every day? So did those virgins, but it availed them nothing Dost thou pray? But what of that? Prayer without almsgiving is unfruitful; without that all things are unclean and unprofitable 'He that loveth not his brother, knowth not God.' (1 John iv 8) And dost thou love him when thou dost not impart thou love him when thou dost not impart to him of these poor worthless things? It is in showing mercy and pity that we are able to resemble God. When, there fore, we have not this quality we are devoid of all good. He has not said, 'Ye shall be like unto your heavenly Father, if ye fast;' nor 'if ye bs virgins,' nor 'if ye pray,' hath He raid, 'ye shall be like unto your heavenly hath the raid, 'ye shall be like unto your heavenly hath the raid, 'ye shall be like unto your heavenly hath the raid, 'ye shall be like unto your heavenly hath the raid, 'ye shall be like unto your heavenly hath the raid, 'ye angels, and to men' The crown of such a priest, "hidden with Christ in God," is

Father,' for none of these things can be applied to God, nor are they His acts. But what? 'B' ye merciful, as your Father in heaven is merciful.' This is the work of God II, therefore, thou has not this, what hast thou? He says, 'I will have mercy, and not sacrifice.' By nothing has He so powerfull, attracted human nature to Himself as by mercy and love of mankind." (Com. in II. Timothy) work of God If, therefore, thou has not this, what hast thou? He says, I will have mercy, and not secrifice. By noth-ing has He so powerfull, attracted human nature to Himself as by mercy and love of mankind." (Com. in II. Timothy) When we are told that almsdeeds "de-liver from all sin and from dasth," God means that they easily lead even the

cloth in the ci y of Siena :
"One day Giovannt and his companion. Francesco, going to the Cathedral to hear Mass, saw at the door of the church, Mass, saw at the door of the church, amongst the other poor creatures who were begging there, a man sick with leprosy, and half naked, who was covered from head to foot with scabs and sores Giovanni, seeing him, and moved in his inneost heart to pity and compassion, said to Francesco, 'Look at this poor creature here, deprived of every human aid Sasil we take him home, and for love of Christ take care of him? We were about to hear Mass; this will be to do tt.' Francesco replied, 'Do what thou witt.' Then this despised Glovanni embraced that leper, and lifted him on to a bench, and put his head between his thigns, and so bore him on his shoulders in triumph, holding the leper's hand in his, and with a sweet charity he gently laid his cheek on those corrupt and wounded thighs, first on one, then on the other; and on arriving at the house they brought him in. But when Giovanni's wife eaw him, disgusted and norrified at the geartly disease, she said at once, 'Are these the goods that thou bringest to me? Hast thou brought me norrified at the guartly disease, she said at once, 'Are these the goods that thou bringest te me? Hast thou brought me home corruption and rottenness? I will leave the house, and thou can't do thy pleasure, as thou art wont.' But Glovanni gently answered her, saying, 'I pray thee to have pattence. This is one of God's creatures, redeemed as we are by this precious Blood, and we might become like him, it God willed it. For the love of Curis:, I pray thee allow me to put him i our bed, so that he may rest awhite. Oh, remember how many pleasure—we have had, and how many sins we have committed, and off-inded our Creator Don't let it trouble thee to make some little amends for them; know that the

ittle amends for them; know that the poor and the sick represent the person of Christ, because He tays in the Holy Greet, because He tags in the Holy Greet, 'Whenever you remember and do good to one of these, My least ones, you do it unto Me' Sae replied. 'Thou hast pleaty to eay, do as thou wiit; I will not meddle in it, and if you publim into our bed, I will never ite there again. Dest thou not now perceive and smell the stink he gives forth? I can bear it no longer." Then Glova, nt, not heeding the wife's

words, having prepared a tepid bath, care fully washed the leper all over; and after they had gently dried him they laid him to reet awnile in the best bed, where the lady was accustomed to lie, at which she was displessed. Finally, Gloranat ad was displeased. Finally, Giovanni ad monished his wife that before they should return from church she should somereturn from church she should some-times visit the sick man; and with his companion, Francesco, he returned to bear Mass. But she did not promise to do this: nevertheless, beginning to be stung by the pricks of conscience, because she did not fulfil her husband's com-mands, and was not moved to pity for the lovalid riging up the want to the learn invalid, rising up, she went to the leper, and when she opened the door of the room, she smelt such a very sweet, fragrant emell, as if all sorts of spices and sweet scented things were gathered there. For which reason, not daring to enter, she shut the door, and b-gan to weep bitter tears of repentance, thicking specially of the words she had spoken to her husband about that poor sick man. At this mo-ment Giovanni and Francesco returned from church, having on the Way bought confections for the relief of the sick man And directly they entered the house, Grovanni said to his wife, "Why weepest thou? and what news of our invalid?" to whom replying with many tears, she nar-ranted what had happened to her on going there; on understanding which the servants of God ran to the room, and on opening the door smelt that same sweet fragrance, and uncovering the bed, they found no one there Then they knew it

had been Jesus Christ who had shown Himself to them in the form of a leper, and perceiving such a great gift of God, they returned Him most hearty that he " St Francis of Assist sums up well the spirit of the Church in the short advice ne gives to those who visit the poor and

the sick, when he says: "Whenever thou seest a poor man, thou shouldst consider the poverty of Our Lord and His Mother. And in like man ner, when thou beholdest the sick, thou shouldst remember the infirmities Carist took upon Himself for our sake "

5 But love and service of the poor liken us to Jesus Christ. If we have not courage to become absolutely poor our-selves to be like Him, at least let us love the poor because He loved them. But we do not love the poor if we are dainty and which is included the giving of our time, sympathy, advice, and love to the poor, the same holy Doctor says:
"Total neglect of almegiving is enough to cast a man into hell fire! For in what

Ohow glorious is the life of Sisters of Charity—of Murcy—of the poor, and such like, epent entirely for the poor! O, how Christ-like the life of priests laboring among the pour! Though in outward appearance humble, and compassed with

1. I am very sorry but I cannot be generous to the poor and to God, because I save all I can for my chadren.

This is a very did argument, long since answered by S. C. prian, S. Augustiae, St. J. bu Chrys stom, and other Fathers.

The sum of tasir reply is this:

You cannot secure your children's future welfare, or prevent the misuse or loss of all you leave to them, wi hoat!

future welfare, or prevent the misuse or loss of all you leave to them, wi host G d's blessing Secure this blessing by generous aims deeds, for to leave them less, enriched with a blessing, is to leave them happier than with more, without a blessing. To give to the poor and to God is cautain of reward; but to defraud them. blessing To give to the poor and to God is certain of reward; but to defraud them, in order to leave everything to posterity, is punishable

is punishable

2 I have nothing to give, or the merest
tryle I cannot therefore go among the poor
You evaluatly to 'know the value of
a little samebine Your mere presence, if
kind and cheerful, will give pleasure and
joy. St Leo cays, 'At least give kindness of heart to the poor; the measure of your merit is not your money, but your good will "
St. Augustine urges the same thing;

"If then hast not wherewith it to give be a ow friendliness and sympathy: God will cown thee for bestowing these"

A mere trifle may be given with a grace which is irresistible, as for instance when the donor shows that the poor man con-

the donor shows that the poor man confers a favor by accepting it.

S. John Chrysostom, commenting on the w rds "G d loveth a chee ful giver," says: "He wno c nsiders himself a loser and thinks he confers a great favor by giving, destroys the merit of his grf; but he who looks on himself as receiving a tavor when his giff is accepted increases his own reward. You are indebted to the poor man who receives your gift"
Finally, remember that many Works of

Mercy need no gifts of mon y. Practice at less these 3 I have postevely no time; my duties, my health my condition absolutely hinder me

from going among the poor
God does not demand of you the impossible.

If you cannot love and serve Christ in His poor, by personal service, help by alms those who give personal service; and if you cannot give even small contri butions towards their store at least show interest to their work, and encourage others to work. Thus, you also, having done what

This reason, impartially examined, will apply to each one if us Were God to treat apply to each one if us Were God to tree; us as Wedeserve, where should we be now? In what misery and darkness! How utterly helpless and louely! Should we be even alive?—"Do unto others as you

would be done by."

Imitate G d's mercy, who gives te cause He is good Our poorer brethren have not sluned against lights and advantages such as we have had. Shou d we be better than they are rad we been brought up as they have been? If certain persons are not fit obj c's f r a U rporal work of Mercy they are objects for one of the Spiritual works of Mercy —But have you not heard of the "deserving" poor?
Or seek you only a pretext for exercising neither Spiritual nor Corporal works of

5 I feel such a repugnance to the very sight

of poverty meery and suffering.

Of course you are no. p eas re-seeking
We must suffer sometring, if we would
co operate with Christ in the "divinest of
all divine works—the salvation of souls." Consider the natural repugnance of Christ's most refined and deficite nature to the rude companionship of His ignor ant disciples, and His natural shrinking from suffering. Knowing our repug-nances, He embraced poverty in ever-form to encourage us to overcome our natural averations in dealing with por

Remember that love and service of the the poor and self denial are parts of Christianity; "Religion clean and unde filed is to visit the widows and the father

Dare you say, "Me line is prayer, evotion, the Sacrame ta, the care ome, and—neglect of the poor?" is but too true an account of some who are called even d v u .

6. It is of no use my visiting the poor This idea spring from ignorance of the eff ct of a charitable visit. God uses buman instruments to convey lights, warnings, encouragement, lessous. blessings. He sends you forth to sow Hisseed. You are an instrument in His hand. Thousands of soul- have been aided and

Promiuent Public Men

are not slow to give expression to their opinion where genuine merit is concerned. D. Derbyshire, p esident of the O tario Creamery Association, says: "Nasal Balm beats the world for catarrh and cold in the head. In my own case it effected relief fromthe first application"



of mankind." (Com. in II. Timothy)

When we are told that almsdeeds "deliver from all sin and from death," God
means that they easily lead even the
greatest sinners to repentance and eternal
life. They win for him graces he would
never otherwise obtain.

St. Augustine calls love of the poor a

"sign of predestination."

4 Love and service of the poor is the same
thus discovered to an derive of the poor is the same
thus striking facts, which we may read in
the Lives of the Saints. One example
must suffice. Bleesed Jehn Colombini
was a common tradesman, and dealt in
cloth in the city of Siens:

"One day Giovanni and his comparisor."

Operation in many departments, but in
none more than in that of desting with
the multitude of our poor. No where is
the field wider or the harvest more plentithe hard wider or the harvest more plentiful. Come then, dear men a. d women,
come grasp the sickle with your hand,
weary. See you not that the grain rots
on the graund from want of isb sters to
gather it? Come searly, come late, perse
were to the sud, and you also shall enter
the poor and the criminals affects with juy into
the garage of the Lord.

Objections Balefity Considered.

Objections Balefity Considered.

1. I am very sorry but I cannot be generous to the poor and to God, because I save all
the naked and had been kind to poor
friendess strangers. You may be astonlishe that H- said nothing about the se
who had been ever careful of their family and
the naked and dated and calls the considered with the poly of the poor is the same
that they easily lead exercise hold when
the judgment of all nations (is it, it be judged as estiting who had been different at their practices who had spent long hours in church, or had been ever care ful of their family a dhousehold duties. But Our Lord tells us that the judged themselves will be astou-

tabel, u til they see and understand by the clear light of the day of judgment that "as long as ye did it to one of these my least brettern ye did it unto Me. (Mart. Xxv, 40) And now shall we, who have neglected to perform works of mercy to the poor, because we had home duties, and it was because we have head nome every seidered the poor requisive—how shall we stand in that hour of judgment?

Will it not be terrible to hear the works: 'D part from Me, ye cursed, ist-

everlasting fire which was prepared for the devil and his angels," because "as long as ye did it not to one of these less neither did ye it unto M ." We see th that Christ and the poor are one, that good works are commanded, that G d takes them and rewards them as done unto Ulmself, and that He will judge us accord

Ring out an alarm and it is heeded. This is to notify you that base substitution is practised when the great sure-pop corn cure is asked for. Putnan's camess Corn Extractor never talls to take corns off. It makes no sore spots and gives no pain Be sure and get 'Putnsm's' Give Holloway's Corn Cure a trial. It

removed ten corps from one pair of feet without any pain What it has done once VICTORIA CARBOLIC SALVE is a great aid to internal medicine in the treatment of scrofulous sores, ulcers and abcesses of all

EXPEL THE WORMS by using the safe and reliable authemintic Freeman's Worm Powders.



SENES MEDAM.

JENKS PREAM.

Jenks had a queer dream the other night. He thought be saw a prize-fighters' ring, and in the middle of it stood a doughty little champion who met and deliberately knocked over, one by ene, a score or more of big, burly-looking fellows, as they advanced to the attack. Giants as they were in size, the valuant pigmy proved more than a match for them. It was all so funny that Jenks woke up leughing. He accounts for the dream by the fact that he had just come to the conclusion, after trying nearly every big, drastic pill on the market, that Pierce's Pleasant Purgative Peliets, or thay Sagar-coated Granules, easily 'knock out' and beat all the big pills hollow! They are the original and only genume lattle Liver Pills.

Beware of limitations which contain Poise of limitations which contain Poises and the start of the property of the property



Bilious Hendache, Dizziness, Coustipation, Indigestion, Bilious Attacks, and all detransgements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr.
Pierce's Pleasant Purgative Pellets. They are gently laxative, or strongly cathartic, according to size of dose. Smallest, Cheapest, Easiest to take. 25 cents a vial, by druggists.

Copyright, 1888, by WORLD'S DISPENSARY MED-ICAL ASSOCIATION, Proprietors, 663 Main St., Buffalo, N. Y.





WANTED, bree good men to sell for us, either on salary or commission. Address, May Brothers, Nurser men, Rochester, N. Y.

POWERFUL INVIGORATOR

CREAT STRELLOTTE ON BR

It supplies Nourishment for Flesh, Muscle and Bone.

Worth their Weight in Gold

Root Pills.

Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills. Dr. Morse's Indian

To save Doctors Bills use Dr. Morse's Indian Root Pills.

Root Pills.

The Best Family Pill in use. FOR SALE BY ALL BEALERS.

CHARRE GAP, Etokes Co., N.C., July S. ISSE.
W. H. CONSTOCK;
DEAR SIR: — Your Dr. Morse's Indian Root
PHIS have effected a most remarkable cure. My
mother was suffering from kidney difficulties; the
disease had got so firm a grip upon her that she could
not wak a step. I bought a box of your pills and
commenced givin; her two pills every night; before
she had take: all of one box she could walk about the
house, To-day she is perfectly well and says that
Morse's Pills saved her life.
Yours, &c., L. W. Ferguson. W. H. COMSTOCK,

CHAPANOE, N.C., July 29, 1888.
Sin: -For years I have been affilied with graved and after trying the best ductors in this locality without receiving any benefit, I tried Dr. Morse's Indian Root Fills with the results that tooks I

am a new man, completely cured. I would not be without them; they are the best Pill I ever used.
Yours, &c., WM. JACKSON.

After 25 Years.

PRINCETON, Ind., Aug. 24, 1888,
W. H. COMSTOCK:

DEAR SINIS—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my housework. In 1885 your agent called at my house and said that "he could cure me." I asked, How't he replied, "By the us of Dr. Morse's Indian Roof Pilis," I decided to give them a trial and tha result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them.

Yours, &c., Cella Johnson.

QUARER GAP, Stokes Co., N.C., July S. 1888.

MORRISTOWN, N.Y. BROCKVILLE, ONT.

NO BLIZZARDS, CYCLONES, The FINEST, RICHEST ROBEST OF LINES TO BE STORY OF LINES TO SOLL IN the World BEST PAYING MARKETS in Michigan. How to get a FARM CHEAP, LONG time, easy payments, and full information, auticipation, EEEO. M. BARNES, LANSING, MICCH.

THE PILLS

THE PILLS

Purify the Elood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to beath D-bilitates Constitutions, and are invaluable in all
complaints incidental to Females of all lages. For Children and the aged they are priceless

THE OINTMENT

IS an infailible remedy for each Legs Bad Sreasis, Old Wounds, Seres and Ulcora. It is
famous for Gout and Rheumatism. For disorders of the Chest it has no equal.
FOR SORE HROATS, FRONCHITIS, COIGHS,
Colds, Glandular Swellings and all Skin Discesses it has no rivel; and for contracted
and stiff joints it sets like a charm

Manufactured only at Professor HOLLOW V'- Establishment,
78 NEW OXFORD ST (LATE 528 OXFORD ST.), LONDONAnd are soid at its. 14d, 28 9a, 4s. 6d. Ils., 22s. and 33s. each Box or Fot, and may be had
of all Medicine Vendor, throughout the world

Purchasers should look to the Label on the Pois and Boxes.

It he address
ta not Oxfort Sirest, London they are spinious

The Importance of a Wise Choice. "THE BEST"

schools but in claimins superiority the Kingston Business Coteg Company gives facts to prove it. This College is highly recommended by His Grace Archibishop Cleary. Full information sent to any address. J. P. McDONALD, Sec



PUBLICATIONS: A New Prayer Book for Lent.

GE "HSEM ANI, JERUS ALEM, AND GOLGOTHA. Meditations and Prayers for
Lent. To which are added: Morning and
Evening Prayers Devotions for Mass, the
Stations of the Cross, and other Prayers
in Honer of the Passion of Our Lord 32mo.
No. 28 cioth 35 cts; No. 4 Arabe-que,
glit centre and edges, 69 cts; No. 950.
French morocco padded sides, 31.2

THE PASSION AND DEATH OF JESUS

THE PASSION AND DEATH OF JESUS CHRIST. By St. Alphonsus. 12mo, cloth

MEDITATION ON THE SUFFERINGS of Rev Francis da Perinaldo, O S F. Cloth.

MEDITATION ON THE SUFFERINGS of Rev Francis da Perinaldo, O S F. Cloth.

\$125

MEDITATION ON THE DANNIE STATE OF STATE MEDITATION ON THE PASSION OF UR LORD. With a Magnatiof the Blace Scapular of the Passion, and Daily Peny era. From the Italian, by a Passionist Father, 40 cts Father, 40 cts
THE SACRED PASSION OF JE-US
CtiRIS' Short Meditations for Every
Day in Lent. 89 Rev. Richard F. Carke,
8 J. Ismo, marcquette, 20 cts; per 100
\$13.50

N. J. 18mo, marcquette, 20 cts; per 100 net, \$350

THE WORDS OF JESUS CHRIST DUR ING HIS PASSIO > 10 their Literal and Moral Sense. From the Free ch or Rev. Ex. Schouppe, S.J., by Rev J J. Quisn Maroquette, 25 cts

THE WAY OF SALVATION AND OF FERFECTION: Meditations. Plons Reflections. Spiritual Treatises. By st. Alphonaus, net, \$125

PREPARATION FOR DEATH: or, considerations on the Eternal Fruths. Maxims of Eternity — Rule of Life By St. Alphonaus.

COOK BOOK FOR LENT. Receipts for the

Alphonsus.

COOK BOOK F-R LENT. Receipts for the preparation of dishes without the use of fleet meat. 16mo, cloth, 20 cts.

For the Wooth of March. FOR the would of march.

ST. JOSEPH, THE ADVOCA : E OF HOPE
LE'S CARES Translated from the French
of Rev. Father Huguet, Maries, 32:00
ciota.

Sold by all Catholic Booksellers BENZIGER BROTHERS Printers to the Holy Apostolic See,
MANUFAUTURERS AND IMP RTERS OF
VESTMENTS AND CHURCH ORNAMENTS,

McShane Bell Foundry. Chimes and Peals for CHURCHES,
Chimes and Peals for CHURCHES,
COLLEGES, TOWER CLOCKS, etc.
Fully warranted; satisfaction guaanteed. Send for price and catalogue.
HY. McSHANE & CO., BALTIMORA,
Md, U. S. Mention this paper. BUCKEYE BELL FOUNDRY

chools, Fire Alarms, Farms, etc. FULLA ARRANTED. Catalogue sent Free. VANDUZEN & TIFT. Cincinnati.

MENEELY & COMPANY WEST TROY, N. Y., BELLS Eavorably known to the public sin-ses. Church Chapel, School, Fire Alar-and other bells, also, Chimes and Pea-

AN ORGANIST And thorough musician of twenty years' experience educated in France and Germany wishes a position in a large city. Can also teach German and Fence languages. Is a member of the C. M. B. A. Address "Organist." Catholic Record office, London. Ont.

PETHICK & M'DOMALD'S

Pants, Sults, Overcoats and Winter Underwear.

PETHICK & M'DONALD 393 Richmond St.

IMPORTER : WINES & LIQUORS

131 DUNDAS ST. & 12 MARKET SQ.

MANUFACTURING UNDERTAKERS Wholesale and retail. Outside the colbine. Always open. R. DRISCOLL & CO. 424 Richmond-st., - London, Ont.

MITH BROTHERS.

PLUMBERS, GAS & STEAM FITTERS ——172 KING STREET——Plumbing work done on the latest improved sanitary principles.

Estimates furnished on application.
Telephone No. 528.



ONTARIO GLASS WORKS.

STAINED GLASS FOR CHURCHEN. PUBLIC & PRIVATE BUILDING fornished in the best style and at price: low enough to bring it within the reach of all.

WORKS: 484 RICHMOND STREET. R. LEWIS.

CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON. Opposite Revere House, London, Has always in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None but first-cleas work turned out. Prices always moderate.

HOW A SCHOOLMASTER BECAME A C THOLIC.

We especially recommend its perusal to our Protestant friends, whom we know to be sincere, but in error, as was ourself at one time.—Western Catholic News, Chicago.

The work may be had by addressing Thos. Coffey, CATHOLIC RECORD Office, London.