OUR BOYS AND GIRLS.

Neatness in Girls.

Neatness is a good thing for a girl, and if she does not learn it when she is young she never will.

It takes a great deal more neatness to make a girl look well than it does to make the boy look passable. Not be cause the boy, to start with, is better looking than a girl : but his clothes are of a different sort, not so many colors in them, and people do not expect a boy to look so pretty as a girl.

A girl that is not neatly dressed is

called a sloven, and no one likes to look

Her face may be pretty, her eyes bright; but if there is a spot of dirt on her cheek, and her finger ends black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is unbuttoned, and he skirt is torn, she cannot be liked.

Learn to be neat, and, when you have learned it, it will almost take care

Girls With Red Hair. Auburn hair is of itself beautiful, but one rarely meets an auburn-haired girl who knows just what colors suit her best.

The girl whose hair is of any shade of so called red must never, under any circumstances, wear pink, red or bright yellow. Those colors will only accentuate the reds in her hair and the

contrast is exceedingly unbecoming. She may, however, wear golden browns and plenty of them. These will bring out the ruddy gold tints of She may also wear light and dark shades of blue and green, dark purple, gray, white and lavender with blue cast.

And when properly dressed, the redhaired girl is a real beauty.

Best Books For Boys and Girls.

A priest in Australia, being asked what books were best suited to mould the moral character of boys and girls, replied that it was quite obvious that the principles which ought to be instilled carefully and constantly into the minds of all young persons were truth, justice, honor, kiudness, gentleness, piety. To promote such instruction, he said, the best books, in my judg me said, the best books, in my judg-ment, are: For truth, Lingard's "History of England:" for justice, Fenelon's "Telemachus;" for honor, "Plutarch's Lives;" for kindess, "The Imitation af Christ;" for gentleness, St. Francis de Sales! "Introduction to St. Francis de Sales' "Introduction to Devout Life," and for piety, the Holy These books are all compiled on the broadest principles of truth and morality, and hence cannot fail to instruct and improve every one who reads them.

Sources of Charm.

It is well for our girls, and boys too to remember that a gracious presence and cheerful, well modulated voice have more power to create beauty in the home circle than all the luxuries that money can buy. The parent and teacher also can not overestimate their moral value. They forestall opposi-tion, allay irritation and prepare the way for receptivity. What is way for receptivity. What d "personal magnetism largely capable of analysis. If a stiff, uninteresting person has genuine kindliness and sincerity, though he have only ordinary endowmenti, he can be transformed by correct training A husky, duil, or weak voice may be made pleasant and clear, a slovenly enunciation may become elegant, a slouching gait dignified, and an unat tractive person may become winsome The charm of monner consists in its grace, its simplicity and sincerity. Cultivate a pleasant manner of laughing. Keep the voice sympathetic and

Look with interest, but without staring, at the person with whom you are talking. Do not let your eyes wander over his clothes or around Be simple and sincere. Be yourself a good listener while another In talking to a number of is talking people scattered around a room, even though you are telling the story especially to one, let all the others fee that their presence is recognized and their interest is appreciated. each one pleasantly with your eye.

A Rich Boy.

"Oh my!" said Ben, "I wish I were rich and could have things like some of the boys that go to our school.'

"I say, Ben," said his father, turn-ing around quickly, "how much will you take for your legs?"
"For my legs!" said said Ben in sur-

prise. What do you use them for? "Why, I run and jump and play ball, and—oh, everything!" "Tnat so," said his father. "You

would not take \$10,000 for them, would "No, indeed!" answered Ben,

smiling. "Aud your arms-I guess you wouldn't take \$10,000 for them would

you?"
"No, sir." "And your voice. They tell me

you sing quite well, and I know you talk a little bit. You wouldn't part with that for \$10,000 would you?"

"Nor your good health?"

Your hearing and your sense of taste are better than \$50 000 a piece at the very least; don't you think so?

"Your eyes now. How would you like to have \$50,000 and be blind the rest of your life?"

'I wouldn't like it at all,"

Are you very sure you wouldn't sell them for that much?'

"Yes, sir. "Then they are worth that much a

last. Let's see now," his father went on, figuring on a sheet of paper. "Legs worth ten thousand, arms ten, voice ten, hearing five, taste five, good health ten and eyes fifty; that makes a hundred. You are worth 8100 000 at the very lowest figures, my boy. Now run and play. Jump, throw your ball, laugh and hear your playmates laugh, too. Look with those \$50,000 eyes of yours at the beautiful things about you, and come home with your usual appetite for dinner; and thick now and then how rich you really are.

It was a lesson that Ben never forgot and since that day every time he sees a cripple or a blind man he thicks how many things he has to be thankful for ; and it has helped to make him contented.

CHATS WITH YOUNG MEN.

A man of noble character is a bless ing to his fellows. He is courage for the timid, strength for the weak, purpose for the irresolute, and example for the good.

Keep Your Ideal Before You, What do you want to be? A successful author or artist? A musician holding A musician holding great audiences by your singing voice or singing fingers? The principal of a

school-with a large salary, and the love and confidence of all who know you? Or the head of your department, and eventually the head of a large business? A rich man, able to upyou? lift your kindred, and do great things for religion and charity? Or a leader in society using your influence for good? -Whatever you want to be, keep be fore you as you kept the model in your copybook in childhood, the image of beautiful, completely attained ideal .- Adapted.

Four Good Habits,

There are four good habits-punctu ality, accuracy, steadiness and dispatch. Without the first of these, time is wasted, without the second mistakes the most hurtful to our own credit and interest, and that of others, may be committed; without the third, , nothing can be well done; and without the fourth, opportunities of great advan tage are lost, which it is impossible to

"Almost.

There are men in this world who are almost successful, almost religious, almost happy, almost well. But a miss is as good as a mile. A recruit who is 5 feet 9½ inches in height when the standard is 5 feet 10 inches is rejected just as surely as if they were only 4 teet in height. It is of little avail how valiant, how strong, how experienced and how willing to fight he may be. He is not up to the standard and so he is rejected. If you run and jump 7 feet after a ferry boat leaving the dock and the boat is $7\frac{1}{2}$ feet away, you fall into the water just as surely as a little child who jumps only one foot, and you sink just as deep, for you both go to the bottom. "Almost" is a dangerous It looks so large and is really word. What you require is a cer You want to be assured. You so weak. tainty. want definite answers. You want de finite things

Economy the Mother of Liberty. pleasure in paying my debts, because I discharge my shoulders of a wearisome load and of an image of slavery. Johnson might well call Economy th mother of Liberty. No man can be free who is in debt. The inevitable effect of debt is not only to injure per sonal independence, but, in the long run, to inflict moral degradation. Th debtar is exposed to constant humilia Men of honorable principles must be disgusted by borrowing money from persons to whom they cannot pa it back-disgusted with drinking wine wearing clothes, and keeping up appearances, with other people's money The Earl of Dorset, like many other young nobles, became involved in debt, and borrowed money upon his pro perty. He was cured of his prodigal ity by the impertinence of a city alderman, who haunted his antechamber for the purpose of dunning him for From that day the earl de his debt. termined to economize, to keep entirely out of everybody's deht—and he kent his word.

Let every man have the fortitude to look his affairs in the face-to keep an account of his items of income and debts, no matter how long or black the list may be. He must know how he stands from day to day, to be able to look the world fairly in the face. L t him also inform his wife, if he has one how he stands with the world. If his wife be a prudent woman, she will help onomize his expenditure, and enable him to live honorably and hon-estly. No good wife will ever consent to wear clethes and give dinners that elong, not to her, but to her shop

Labor and the Professions.

The diffusion of education has tended to fill up the gap formerly existing in every community between "the masses" and "the classes." Labor has become so intelligent and so skillful that in many occupations both in character of work and amount of income the workman is on a par with, or is superior to, the "professional

man.
Not so very long ago," says the Iron Age, "all labor was classified as skilled or unskilled. Above the skilled "Think a moment, Ben! Fifty labor zone, on the one side were the thousand dollars is a lot of money.

between ; while below were the peasantry classes, untrained and unprogressive. All this has changed; the pent. wide chasm has been bridged. The laborer possessing both skill and training now exercises professional powers: he stands shoulder to shoulder with in every just sense the equal of-the

professional man and the scholar. Professions and trades, handicrafts and vocations, have been multiplied and a new classification of the laborers is necessary. Can we not fairly designate them 'professional,' 'expert,' 'professional,' nate them 'professional,' 'es' 'skilled,' 'trained,' 'untrained?' march of invention constantly draws the more skillful classes of workers into new fields, and thereby furnishes the opportunity through which the less skillful classes can advance into higher occupations."

This is true progress. All work is honorable, and it is progress to dignify all honest occupations by means of the intelligence infused into them, so that men shall be valued for their persocal merit and not for their calling or palace. status.

MISSIONS AMONG CANNIBALS. Bishop Vidal's Work Is Flourishing in the Fiji and Solomon Islands.

Right Rev. Julius Vidal, S. M., Vicar-Apostolic of the Fiji and Solomon islands, is at present in this country on

his way to Rome.
Since his last visit to the Holy See Bishop Vidal's mission in the Solomon islands has flourished greatly, and 10,-000 natives are at present under in-struction. This number represents a thirteenth part of the entire population. Thirty-seven priests of the Marist com-munity, assisted by twenty-six native Sisters and eighteen native Brothers, under the direction of the Marist Sis ters of France, are engaged in the work of conversion.

The past twenty eight years of Bishop Vidal's life have been spent in missionary work. A considerable por tion of this time has been spent in the Samoan islands. During his work there he became conversant with every dialect of the native language, and h is now familiar with every tongue of the Fiji and Solomon islands' natives. During the period of his bishopric, however, he has been identified exclusively with the missions in the Fiji

and adjoining islands. The remarkable success of the Marist Fathers among the Solomon Islanders may be accounted for in part by the absence of the preachers, who have brought scandal instead of blessing to so many of the beautful islands of the southern sea. The Protestant missionary traders find no incentive to work among a race of cannibals when they can lead comfortable lives among the docile Tahitian and Hawaiians.

For over half a century the Marist fathers have labored unceasingly among these savage people, enduring the greatest hardships and passing through the deadliest perils. "Durthrough the deadliest perils. ing the whole course of my experience " writes a Protestant in the Pacific, traveller, "I have never heard the roughest trader speak an ill word of the Marist Fathers. Their lives of ceaseless and honorable toil tell their Their lives of The Roman Catholic Church may well feel proud of these, her most devoted servants."

In 1845 the first Catholic missionaries landed in the Solomon Islands. Monsignor Epalle, the first Vicar-Apostolic of Milanesia, was murdered by the natives soon after. Three years but the work was resumed in 1881. Stnce Bishop Vidal was consecrated in 1887 he has prosecuted the work with great vigor. Cannibalism is still prac tised on some of the islands, but is rapidly being stamped out.

When the Marist Fathers first visited the Fiji group cannibalism was ram-pant. Ship wrecked or helpless strangers were nearly always killed and eat Widows were strangled at the death of their husbands, slaves killed at the death of their masters, and vic tims were slain in numbers at the build ing of a canoe. The lives of individuals were always at the caprice of a chief

Wesleyan missionaries had commenced operations twenty years before their arrival. That they were not successful in their missionary efforts must be seen from an official report of that date to the colonial secretary which says that "over two-thirds of the native population remain pagan and practice cannibalism, strangulation of widows and other enormities to a frightful extent." Again, Kur ududa, the "great chief of Navua," though he rather favored Christianity, said that Wesleyans had "very few native Christians in the group and he And this after an hated hypocrisy." expenditure of \$500,000!

The Catholic missionaries had been in Fiji but a short time, however, whon Berthoid Seeman, a warm advo-cate of the Protestants, was compelled to say that "the French have very successful in the islands of Fortuna, where the Roman Catholic priests have established a flourishing mission." Thanks to the Zeal of the Cathelic missionaries the Fijians are

now mostly Christian. They found the natives very amen able to civilized custom when properly instructed. They are hospitable, open handed and remarkably polite. have good conversational and reason ing powers, much sense of humor, tact and perception of character. code of social etiquette is elaborate, and the graduations of rank are well

marked. Before the advent of the Maris fathers the Fijian creed, in common with the Polynesian, included a belief in a future existence and in two classes of Gods, the first immortal and

believed to exist in the form of a ser-The second rank comprised the spirits of chiefs, heroes and other an-

cestors. The Fijlans have become skillful cultivators and good boat builders ; there are also tribes of fishermen and sailors; their mats, baskets, nets, cordage and other sabrics are substantial and tasteful : their pottery, made-like much of the above—by women, is far superior to any other in the South seas.

The history of the South sea missions is, from first to last, a contrast between the Protestant and the Catholic mission ary. Since the beginning of the Wes-leyan mission work at Fiji, we have had the testimony of a crowd of impartial Protestant travellers as to the fail ure of their efforts. Captain Sherard Osborn heard so-called Protestant natives "singing the sixty fourth psalm to pacify a heathen goddess" Rev. Mr. Hines ascertained the hopeless degradation of the whole people "from the hut of the menial to the royal

On the other hand, the missionaries themselves confessed that their disciples deserted them by thousands to become Catholics Mr. Walpole and Sir George Simpson expressed their reluctant admiration for the latter, and ventured to avow that they were "strongly prepossessed in their favor." They relate with evident surprise that the native Catholics resisted "even to death " every attempt to force them to apostacy. Mr. Dana, who was commissioned by the Protestant societies to visit and report upon all facts, gave such an account of the success of the Catholic missionaries, of their overflow ing churches and their sincere nec phytes, that his report was suppressed as "unsatisfactory to the supporters of the mission !"

THE LAYMAN'S DUTY.

Rev. M. P. Dowling, S. J., president of Creighton College, Omaha, Neb , has issued in pamphlet form a lecture men's Sodality of the Jesuit Parish, Milwaukee, Wis. It is entitled "The Catholic Layman in the American Republic," and is deserving of a careful and thoughtful perusal.

Father Dowling does not attempt in the brief space of thirty-six pages to outline any comprehensive plan of lay activity. He lays it down as a general principle that Catholic laymen do not take advantage of their opportunities - that they are disposed to leave the defense of the interests dear est to the Church entirely to the clergy -that they do not use the weapons placed in their hands by the circum stances of the time in which they live -that they lack the public Catholic spirit which should make itself immediately felt when occasion requires-that they have not by any means that moral influence upon the affairs of the country to which their numbers en-

He deems it to be of primary im portance that Catholics should make a united stand for honest political methods for just laws, state and municipal, for the enforcement of existing laws against public vice and immora ity of every kind. On all those mat ters he would have a Catholic public spirit, so forcibly expressed as to be unmistakable, and so unanimous as to be a constant source of terror to political evil-doers.

He stands for a bold, aggressive laity, fearless in the defense of its rights, conscious of the rectitude of its later this mission had to be abandoned; position, alert to take advantage of its opportunities, ever ready mis-statements of facts, to remove misapprehensions, to co operate in every good work for the sccial and moral advancement of the community.

To this end he advocates effective organization and the use of the press as the most potent factors in the moulding of the public conscience.

Apropos of Father Dowling's pamphlet we notice with pleasure the steps aken by the Catholic societies of Cincinnati to work in union along the foliowing lines:

To vindicate the rights of Catho lies as citizens. To support the Catholic press and

diffuse Catholic literature. To defend Catholic principles and protest against all measures anta-

gontzing them. Watever may be the outcome of such an effort it is a sep in the right direction. It opens a field of activity in which the humblest layman may find much to do.

A Question.

How can we raise more corn to the archer?
Why, of course by using Putnam's Corn Extractor. Putnam's Painless Corn Extractor has given universal satisfaction, for it is sure, safe and painless. Like every article of real merit it has a host of imitators, and we would specially warn the public to guard against those dangerous substitutes offered for the genuine Putnam's Extractor. N. C. Polson & Co., proprietors, Kingston.
"Murder will out." Impurities in the Impurities in the

"Murder will out." Impurities in the blood will also be sure to show themselve unless expelled by Hood's Sarsaparilla.

unless expelled by Hood's Sarsparilla.

A SUCCRSSFUL MEDICINE.—Everyone wishes to be successful in any undertaking in which he may engage. It is, therefore, extremely gratiying to the proprietors of Parmelee's Vegetable Pills to know that their efforts to compound a medicine which would prove a blessing to mankind have been successful beyond their expectations. The endorsation of these Pills by the public is a guarantee that a pill has been produced which will fulfil everything claimed for it.

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

So expedit does lang institution expendent.

likewise.

So rapidly does lung irritation spread and deepen that otten in a few weeks a simple cough culminates in tubucular consumption. Give heed to a cough, there is always danger in delay, got a bottle of Bickle's Anti Consumptive Syrup, and cure yourselt. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

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Ask for "LABATT'S" when ordering.

SPIRITUALISM.

Spiritualistic seances and manifestaions have become a fad in Germany, particularly in the larger cities, where mediums" do a land office business and new ones arise every day. It has also taken quite a hold among the people in the Catholic portions of Ger-many, especially in Bavaria. The many, especially in Bavaria. The Bishop of Augsburg has issued an en cyclical forbidding the practice of it and threatening to interdict it. He denounces the whole system a fraud and a superstition and warns the clergy of his diocese to be very vigilant ove their people.

AFTER DOCTORS FAILED.

How Perley Misner, of Wellandport,

HE SUFFERED FROM HIP JOINT DISEASE AND ABSCESSES -- HIS FRIENDS FEARED HE WOULD BE A PERMANENT INVALID.

From The Journal, St. Catherines, Ont. A reporter of the St. Catharines Journal visiting Wellandport not long ago, heard of one of those remarkable cures that have made Dr. Williams' Pink Pills famous as life savers the world over. The case is that of Perley Misner, son of Mr. Mathias Misner, who had suffered from hip joint disease and abscesses, and who had been under the care of four doctors without beneficial Mr. Misner gave the particuresults. lars of the case as follows: In the spring of 1892 my son, Perley, who was then in his thirteenth year, began to complain of an aching in his hips, and later my attention was directed to a peculiar shamble in his gait. the trouble gradually grew upon him I took him to a physician in Dunnville, who examined him and said the trouble arose from a weakness of the nerves of the hip. This doctor treated Perley for weeks, during which time a large abscess formed on his leg, and he was obliged to get about on crutches. As he continued to decline, I resolved to try another doctor, who diagnosed the case as hip joint disease. He treated Perley for six months. The lad slight He treated ly improved at first, but later was taken worse again. He would startle in his sleep and was continually in distress as he could neither sit nor recline with ease, and was weak, faint and confused. During this time the abwith ease, and was weak, faint and confused. During this time the abscess had broken and was discharging in three places, but would not heal. A third doctor advised a surgical opera third doctor advised a surgical operation, which he objected to, and a fourth medical man then took the case in w hand. This doctor confined Perley to the bed, and besides giving medicine, he ordered a mechanical appliance to which was attached a fifteen pound weight, to be placed in a position by We pulley system so as to constantly draw downwards on the limb. This treat ment was continued six weeks, causing much pain, but nothing in the way of benefit was noticed. The abscess was dressed twice and thrice a day for months, and frequently, despite the cruches, it was necessary for me to carry him in my arms from the

doctor of this decision, and he said that Dr. Williams' Pink Pills would quite likely be of much benefit. After using four boxes I could see some improve ment. After this Perley continued the use of the pills for several mouths improvement and new with constant vigor, and after taking about eighteen boxes the abscess was nicely healed, the crutches were dispensed with, and he was able to work and could walk for miles. I attribute the good health which my son enjoys to day to the use of Dc. Williams' Pink Pills. This

medicine achieved such a marvellous success in my son's case as to set the whole community talking about it. I consider no pen expressive enough to do Dr. Williams' Pink Pills justice, as believe my son would still be a hope less invalid but for this medicine.

house to the vehicle when taking him

out. In Ostober of 1893, I decided,

other treatments having failed, to try

Dr. Williams' Pink Pills. I told the

Dr. Williams' Pink Pills cure by going to the root of the disease. renew and build up the blood, and strengthen the nerves, thus driving disease from the system. If your dealer does not keep them, they will be sent postpaid et 50 cents a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Breckville, Ont.

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bottle in the ency."

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