BER 5, 1908.

D INSURE

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e for the security of its being a grand total paid 0.43. This sum largely result of thirty-three ife insurance.

7. H. RIDDELL,



ess Pope Leo XIII, each inches. These pictures are copies of a celebrated paint it the original colors being ily reproduced. Nothing qual mass ever been soid for less dec. You sell them for only ach return us the money and ar trouble we will send you nost beautiful Doll you have seen. Dolly is beautifully sate owney trimmed with last she ty dressed in silks and sat she ty dressed in silks and sate she visual trimmed with a sate for wear, stockings and chieflithe resonamented with all sate resonamented with sate she est. Dolly has also lovely geld-rily hair, parity tech, rooy a, and eyes tha 'open and shut, it sho goes to sleep an gasin you lift her up just like areas er down and wakes up again you life her up just like areal na life her up just like areal his big, handsome Doll, com-corres at Lice. ench. The domand for his pictures, and are so large, so beautiful and so b, that you have only to show be the source of the source a contrast of the source area being as the source of the source write to day and this beau-blort time. Highton, Ont, said are more than plaqued with my like a perfoct beauty. Every write is a sweet dolle." hinks it is a sweet dolle. It received my beautiful Doll. It received my man the nices

zzie Sproat, Newdale Man. said received my beautiful Doll. It fine premium and the nicest I have ever had." -ADDRESS-E PHOTO ART CO.

SEPTEMBER 5, 1903.

CHATS WITH YOUNG MEN. made him a -curse. The man who had not love of country was a traitor; and if he was strong and able and brave he was only the more formidable and dangerous traitor. So in civil life, the THE U. S. PRESIDENT'S ESTIMATE OF A TRUE MAN'S CHAR. ACTER.

At a recent meeting of the Society of the Holy Name, Oyster Bay, U. S. President Roosevelt spoke as follows : He began by remarking that dangerous that man is as a citizen, the vorse he is as a citizen. "Unless there is a spirit of honesty unless there ense, his courage, his strength, his sense, his courage, his strength, his power, but makes him a dangerous creature in our life, a man, whether from the standpoint of our social or political systems—to be feared and to be hunted down. So you need that quality first—the quality of honesty, the moral sense. In addition to patriotism you must have the power to make the patriotism effective. In ad-dition to honesty you must have the

Our future welfare depends upon the way in which we can combine in our the way in which we can combine in our men—in our young men—decency and strength. Just this morning when attending service on the great battle-ship Kearsarge, I listened to a sermon addressed to the officers and enlisted addressed to the oncers and emisted men of the navy in which the central thought was that each of us must be a addressed to thought was that each of as must be a good man or he could not be a good citizen. And one of the things dwelt upon in that sermon was the fact that a man must be clean of mouth as well as man must be clean of mouth as well as clean of life-must show by his words as well as by his actions, his fealty to

make the patriotism effective. In ad-dition to honesty you must have the power to make the honesty count. In other words, together with honesty, with, decency with cleanliness, must go courage, resolution, strength, the power to make yourself felt as a man in the work of the world. Your must have courage and must have patri-otism, and, in addition, as I have said again and again, with your courage as well as by his actions, his fealty to the Saviour, if he were to be what we have a right to expect from true men. "We have good scriptural authority for the statement that it is not what comes into a man's mouth, but what goes out of it, that counts. I am not addressing weaklings, or I should not take the trouble to come here. I am addressing strong, vigorous men, who again and again, with your courage and with your patriotism must go the saving grace of common sense."

OUR BOYS AND GIRLS.

AUNT BRIDE'S TALK.

addressing strong, vigorous men, who are engaged in the active, hard work

are engaged in the active, hard work of life—and life to be worth living must be a life of active and hard work. I am speaking to men engaged in the hard, active work of life, and therefore men who will count for good or for evil, and it is peculiarly incumbent upon you who have strength to set a right example to others. I ask you to somember that you cannot retain your Such a pathetic little letter "Aunt Such a pathetic little letter Auno Bride'' had the other day from one of her nicest girls. Although Aunt Bride has never seen her, she knows from her letter that she is neat and tidy, faithright example to others. I ask you to remember that you cannot retain your self-respect if you are loose and foul of tongue; that a man who is to lead a clean and honorable life must inevitful, conscientious, timid, sweet-tempered and a bit unpractical. Letters tell a great deal about us. The firm for which she has worked for several years past in which set of business and as a conclean and honorable life must inevit-ably suffer if his speech likewise is not clean and honorable. Every man here knows the temptations that beset all of us in this world. At times any man she has worked for several years past is going out of business, and as a con-sequence she will be out of work. She hasn't the remotes idea how to find another job. She hates to tell her friends of her predicament. She is too will slip. I do not expect perfection, but I do expect genuine and sincere effort toward being decent and cleanly proud, she says. And she wants to come to the big city where the papers are full of advertisements for help

effort toward being and in deea. in thought, in word and in deea. "Our whole effort should be toward "Our whole effort should be toward are nun-gualities with those qualities which we qualities with those qualities which we good étitzen. I expect you to be strong. I would not respect you if you were not. I do not want to see Chris-tianity professed only by weaklings i I manuferd and ninety-nine out of every thousand of the country mice who are fleeting to the city with such high hopes. Oncee in a great while some che comes along with uncommonability, strength of character, courage that thrives on disappointment, and persist-thet refuses to consider failure the makes a place men of strength. I do not expect you to lose one particle of your strength or courage by being decent. On the con-trary, I should hope to see each man who is a member of this society, from his membership in it, become all the fitter to do the rough work of the world, all the fitter to work in time of peace, and if, which may heaven for-fend, war should come, all the fitter to fight in time of war. "I desire to see in this country the

peace, and if, which may heaven forfend, war should come, all the fitter to fight in time of war.
" I desire to see in this country the decent men strong and the strong men decent, and until we get that combination in pretty good shape we are not going to be by an means as successful as we should be. There is always a tendency among very strong men and among young boys who are not quite young men as yet, to think that to be wicked is rather smart. How often you see some young fellow who boasts that he is going to see that part of life remains unseen ; I ask that every mather constitute himself his brother's keeper by setting an example to that he life in the family cannot do everything, while the associations of triends, the father, the elder brothers, can do much toward seeing that the boys as they become men become clean and honorable men.
" I have told you that I wanted you not only to be decent, but to be strong.

she is seeking new employment ; and she should give the name of her pres-ent omployer. Advertising in the newspapers helps sometimes, although the best places are usually found through some friend or business ac-aquaintance. This is true also in the city. "Aunt Bride's" girl will find it vory hard to get a foothold at all in t the city unless she has friends in the line of business in which she is employed. If she is a total stranger in the city, she will have to stake the very poorest places at the stat. And she will find it very diff-cult for a long time to get acquainted with the people who can help her for-ward. It is hard, of course, for the newcomer, but there isn't anything particularly unnatural about it. If "Aunt Bride's" girl knew there was going to be a vacancy in her place and she had a friend who did that sort of work, she'd be quite likely to recommend her friend for the place. That's the way it happens everywhere. In the larger cities, the big typewriter manufacturers have headquarters where employers needing help, and stennot only to be decent, but to be strong. she should give the name of her pres-These boys are not going to admire virtue that is of purely an anaemic virtue that is of purely an analysic type. They believe in courage, in manliness. They admire those who have the quality of being brave, the quality of facing life as life should be faced, the quality that must stand at the root of good citizenship in peace or in war. If you are to be effective as good Christians you have got to possess good Christians you have got to possess strength and courage or your example will count for little with the young who admire strength and courage. I want to see every man able to hold his own with the strong and also ashamed to oppress the weak. to oppress the weak. "I want to see the young fellow able to do a man's work in the world and of a type which will not permit imposition to be practiced upon him. I want to see him too strong of spirit to submit to wrong, and on the other hand ashamed to do wrong to others. I want to see each man able to hold his own in the rough work of actual life outside the rough work of actual life outside, and also, when he is at home, a good man, unselfish in dealing with wife, or mother, or children. Remember that the preaching does not count if it is not backed up by practice. "There is no good of your preach-ing to them to tell the truth if you do not. There is no good of your preachthe rough work of actual life outside, workers find the best places through their friends, but agencies and adver-tisements in the papers also help. Houseworkers have less trouble in find-ing employment than other workers. Of course there are certain kinds of work which can only be done in the city, but if "Aunt Bride's" girl is a dress-maker, a milliner, a house-worker, a nurse, a saleswoman or book-keeper, it will be much better for her in the end to stay in her own little town, even if she gets only half the wages she is sure ing to them to tell the truth if you do not. There is no good of your preach-ing to them to , be unselfish if they see you selfish with your life, disregardful of all but yourself. of all but yourself. "In the last analysis, the whole future of the State depends upon the average citizen having in his nature the mixture of strength and honesty which make in their sum what we call good citizenship, to the making up of which go many qualities, but three above all. In the first place, the qual-ity of honesty; we have got to have that first. I am using it in its broadest sense—honesty, including decency in private life, cleanliness of word, clean-liness of speech as well as of life, to stay in her own little town, even if she gets only half the wages she is sure she could get in the city. Living will cost twice as much in the city. The excitement is dangerous, and life alto-gether is not nearly so wholesome. liness of speech as well as of life, decency toward the state, including honesty which, if it is really possessed stands at the basis of patriotism itself; that is indispensable. I do not care how strong a man was, how brave he was, if he was crooked, if he did not have in him the love of country, then his other qualities but

THE CATHOLIC PECORD.

THE TRUE CHURCH APOSTOLIC make arrangements for a place to live in before coming. If she is the right sort of girl she will not let any false pride stand in the way of her going back home when she finds she cannot do as well as she ex-

greater a man's ability, if it is not com-bined with the moral sense, the more pected. And the experience will prob-ably do her good. She will be more contented at home ever afterwards because she will know its advantages. Now she only sees its drawbacks.— Sacred Heart Review.

HAD TO LEAVE SCHOOL.

The Pitable Story of a Young Girl.

EVERY MOTHER OF A GROWING GIRL WILL BE INTERESTED IN THE STORY AS TOLD BY THE YOUNG LADY.

ter of a well-to-do farmer in St. Cuth-bert, Quebec. The circumstances under which she was forced to discontinue her studies and leave school will be of inter-est to all mothres of growing girls; and Miss Dumontier cousents to make them public for the benefit her experience may be to others. She says: "At the age of twelve I was sent to a convent age of twelve I was sent to a convent school in this parish. At that time I was as healthy as any girl of my age. At the end of a couple of years, how-ever, I felt my strength leaving me-My appetite grew poor, and I suffered from severe headaches. I nevertheless continued my studies until October, 1901, when I became very ill and was forced to leave school. The headaches

1901, when I became very III and was forced to leave school. The headaches that had bothered me became almost constant. I suffered from pains in the back and stomach and the least exer-tion would leave me almost breathless. A doctor was called in and he said I was suffering from anaemia, and was in a very dangerous condition. He treated a very dangerous condition. He treated me until February without the least beneficial result. Then another doctor was called in, but no better results fol-lowed his treatment. My parents were now thoroughly alarmed and two other doctors from St. Barthelemi were called in, and after consultation their verdict was that my trouble had reached an inthing that might help me, and my fathe thing that might help me, and my father got me a supply of the pills. When I had used a couple of boxes it was very plain that the pills were doing me good, and after I had taken them a couple of months I was once more enjoying the blessing of good health. I feel that Dr. Williams' Pink Pills have saved my life

Williams' Pink Pills have saved my life and I would gladly give my experience in the hope that it may be of benefit to some other young girls." No discovery of modern times has proved such a blessing to young girls and women as Dr. Williams' Pink Pills. They act directly on the blood and nerves, invigorate the body, regulate the functions and restore health and strength to the exhausted patient when every effort of the physician proves unstrength to the exhausted patient when every effort of the physician proves un-availing. These pills are sold by all dealers in medicine or may be had by mail post paid at 50c per box or six boxes for \$2.50, by writing to the Dr. Williams' Medicine Co., Brockville, Ont. Remember that no other medicine can take the place of these pills, and see that the full name Dr. Williams' Pink Pills for Pale People, is on the wrapper around every box. around every box.

THE BENEVOLENT DYNASTY OF

Hyacinthe Ringrose, writing from Dieppe, France, to the New York Sun, says that all Christians should rejoice at the tolerance, charity and Catholic-ity of spirit displayed by Protestants on the death of Pope Leo XIII.

on the death of rope Leo XIII. "It may not be out of place at this time," continues Mr. Ringrose, "to remind both Protestants and Catholics

Church Progress. The fourth and final distinguishing characteristic of the true Church is its Apostolicity. That is to say, any Church which to-day lays claim to being the Church founded by our Lord and Sayiour, Jesus Christ, most show an unbroken line of descent from the Apostles. It must also be able to show deally and conclusively that it traches conclusively that it teache the same doctrines taught by the

Apostles. The reason is quite evident. The Apostles it was to whom our Lord taught His sacred truths in person. Conse-quently they alone possessed them free from error. It was to them He issued blic diffeo commission to go forth and trom error. It was to them He issued His divine commission to go forth and teach these doctrines among all na-tions. As they, however, were to die, this meant that they possed the power of appointing their successors in the work. Hence those who to-day profess to teach God's doctrines must show

to teach God's doctrines must show that their powers to teach come in uninterrupted succession from the Apostles. Let us now make the application.

Which of the many religious systems to-day is able to verify these requis-ites? Is it that represented by the name Lutheran, which came into existites ? Is it that represented by the name Lutheran, which came into exist-ence in Germany in the year 1524 ? Is it Episcopalianism, which Henry VIII. established in 1534 ? Is it the Old School Presbyterianism of the Scotch General Assembly of 1560 or the New School Presbyterianism of the Scotch General Assembly of 1500 or the New School of the Philadelphia General School of the Philadelphia General Assembly of 1846? Is it the Congre-gationalist started by Robert Browne in England in the year 1583? Is it the Baptist of Roger Williams, inaugurated in Rhode Island in 1639? Is it Method-ist Episcopalism of John Wesley of Eng-land in 1739? In fine, is it any of the many come into existence at much more recent dates?

more recent dates ? Reason in cach case prompts a most emphatic No. And why? The very dates of their establishment and the names of their founders disclose that all came centuries too late to have as-sociation with an apostolic succession. All retrace their steps to the founders, and there cease. In point of time, therefore, they cannot be apostolic. Their doctrines are the doctrines of their human institutors, hence cannot be the doctrines of the Apostles. None teach the doctrines of the Apostles in their entirely, hence none are truly their entirely, hence none are truly apostolic. None have their dogmas by

Finally, as to the teachers. These

possess no power to teach God's doc-trines. Our Lord gave such powers to His Apostles and their successors. His Apostles and their successors. Those, therefore, who have not been ordaioed to teach by a successor of the Apostles have no apostolic authority to teach. Being outside the direct line of succession, Christ's commission to truth as His successors they do not possess. They cannot, therefore, he teaching apostolic doctrines by our Lord's authority. Hence they are not real pastors.

real pastors. On the other hand, the Catholic Church, by distinct steps, traces her origin back to our Lord Himself. She alone is able to show her apostolic succession, proving by unbroken line of Supreme Pontifs her establishment by Jesus Christ Himself. She alone teaches in their entirety the same doc-trings taught by the Apostles. By the trines taught by the Apostles. By the same line of succession she possesses same line of succession she possesses the power to consecrate her clergy, who thereby receive properly their commission to teach. In point of time, in matter of doctrine and in her min-istry, she alone possesses this mark of the true Church. Therefore, the Cath-olic Church is the only true, anostolic olic Church is the only true, apostolic Church.

'SAID OF THE CATHOLIC PAPER.'

Some one has said : "The Catholic Some one has said: "The Catholic paper is an insurance policy on the faith of every member of the house-hold." A Jesuit Father calls it "the catechism of the nineteenth century," and Leo XIII., has said it is "a perpe-tual mission in surgery the per-



A CHAPTER ON DRINK.

The natural cravings of the human body for liquid nourishment are, in the absence of any previously formed habits, abundantly satisfied by cold

Dr. George Henry Fox, professor of Dr. George Henry Fox, protessor of diseases of the skin in the New York College of Physicians, says: "It is quite certain that few people drink too much water and I feel sure that many

Dr. Charles L. Dana, proceeding nervous diseases in the New York Post-Graduate Medical school, in an article Graduate Medical school, water on diet in nervous disease says : "Water should be drunk between meals of should be drunk between means of before meals, and a moderate amount at meals. At least three pints, or about six tumblerfuls, should be taken daily. American neurotics do not drink water enough. They have half dessicated nerves and dessication increases nerv-

In some countries it is still heresy to doubt the usefulness of wine and beer. But even the German doctors are rang-ing themselves on the side of cold

water. Dr. A. Baer of Berlin says: "Alco-hol is not a food in the sense that it gives one the power of endurance or preserves strength and health. It rather produces the opposite effects, for it destroys the body and ruins its health"

health." To ask a man long accustomed to wine and beer to abstain totally from such beverages is to require quite a sacrifice. But it seems prudent in view of what the doctors say, to train up the

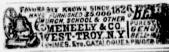
of what the doctors say, to train up the new generation in such manner that, not having formed the habit of beer drinking, they will experience no crav-ing for alcohol. The doctors say alcohol does not do a man any good: the moralists say that it leads him into temptations. Wisdom would therefore urge that our boys be brought up total abstainers.—Catholic Citizen. Citizen.

A woman, married, with six chil-dren, was arrested in Boston last week for shoplifting. The papers faithfully gave her name and address, noting the fact that she was the wife of a poor laborer. Another women was taken gave her name and address, houng the fact that she was the wife of a poor laborer. Another woman was taken into custody on the same day, for the same offence. The newspapers, how-ever, did not give her name. They ever, did not give her name. They simply said she was the "wife of a well-known citizen." Why is it that the poor woman's name is paraded be-fore the public, while that of "the fore the public, while that of the wife of a well known citizen " is care-fully concealed? Are not the reputa-tions of the poor woman and her laborer-husband and her six children just as husband and her six children just as dear to them as the good name of the "wife of a well-known citizen ?" This is the kind of journalism that makes us weary.—Sacred Heart Review.

We have made a law to prevent anarchists from becoming citizens of this archists from becoming criticals of this country, but the worst anarchist, up to date, is the lyncher,—a strictly home-made American product.—Sacred Heart Review.

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was that my trouble had reached an in-curable stage. I was greatly disheart-ened and did not expect to llve long when one day one of my friends asked me why I did not try Dr. Williams' Pink Pills. I had lost confidence in all medicines, but was willing to try apy-tic thet priorth help me, and my father

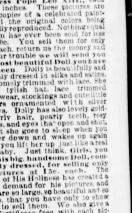
PETER.

remind both Protestants and Catholics that the great majority of Roman Pon-tiffs have been, like Leo XIII., men of noble character and luminous intel-lect. Pope Boniface IX. loved 'God's

Canada

Secretary.





and by letter at all the places where such services as she can render are likely to be needed. And in each letter she should mention the reason she is each grand the places where such services as she can render are likely to be needed. And in each letter she should mention the reason she is each grand the places where such services as she can render are likely to be needed. And in each letter she should mention the reason she is seeking new employment; and

more recent dates ?

unbroken succession from the Apostles, therefore none possess this mark of the true Church.

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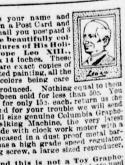
GER AND BETTER OF ATTRACTIONS.

lonkeys — Balloon As-nd the best Gymnasts, rks each evening, con-

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poor' so well that he possessed at his death less than \$3 of American money. Like Haroun-al-Raschid, Leo IX. perambulated the streets of Rome at night, not to detect abuses on the part of his ministers, but to tend the sick and shelter the homeless. Having on one occasion found a leper crouching in the doorway of the Papal palace, he took him in his arms and carried him to the bed of state, called the Pope's Bedstead, while he himself lay on the floor be-

side him.; "Three hundred years previously Paul I, had given the example of those nocturnal wanderings; his tours of in-spection, however, included the prisons, the system of which he endeavored to refere the place Howard was thought the system of which he endeavored to reform long before Howard was thought of. Eugene II. was called ' the Father of the People,' in virtue of his bound-less charity. Adrian I. established out less charity. Adrian I. established out of his private means a fund for the daily distribution of whee, bread and soup to a hundred poor people. Greg-ory I. had a register of all the poor of

ory I. had a register of all the poor of Rome, kept up to date by a special secretary. Nicholas the Great had a similar register. "So the glorious list goes on. The Papacy has been the gentlest and most benevolent of all dynasties. Most of the wearers of the tiars have been humble and faithful followers of the meek and lowly Jeans.

meek and lowly Jesus. "Roman Catholics are with justice "Roman Catholics are with justice proud of the Papacy. They point to it as the most ancient and splendid of all dynasties. Aside from Pope Leo XIII. whose memory is held blessed by all Christians, so much has been said against the Popes and so little is known by the Protestants and Catholics of to-day concerning these venerable men, that I can not permit the present oppor-tunity to declare the truth to pass un-heeded."

tual mission in every parish." From another writer: "The Catholic paper is the priest's assistant." Bishop von Ketteler intimates that if St. should come to life, he would publish a Catholie journal as a means of doing

Should conduct to the press." In an age of the most good. These are, indeed, the days of "an apostolate of the press." In an age of indifferentism, "the Catholic spirit" —by which is meant "an interest in things Catholic"—can only be pre-served by reading a Catholic paper. Both the Second and Third Plenary councils of Baltimore advise Catholic families to "read regularly a good Catholic paper." In a country like ours, the son of the man who say: "I don't read a Catholie paper," will sayi "I don't go to church." There is a meaning, therefore, in the expression, "the Pro-vidential mission of the press." "No Catholic family," says Archbishop Ire-land, "should be without a Catholic paper."

A Broad-Minded Bishop.

paper."

Bishop Thoraton, Vicar of Blackburn, answering the protest of a parishioner against the hoisting of the church at half-mast for the late Pope and the question whether he would do it for General Booth, says that the Pope was General Booth, says that the Pope was the venerated representative of the most numerous communion of Christians most numerous communion of Christians in the world, and its representative in a way no individual is of Protestantism. "Controversy," he adds, "is too much with us. It is sweet to have her harsh voice hushed awhile beside a good man's grave.—London Daily News, July 31. My New Curate......Post paid, \$1.50 Geofrey Austin, Student "1.25 Triumph of Failure...... "1.60 Luke Delmege...... "1.50

There is danger in neglecting a cold. Many who have died of consumption dated their involues from exposure, followed by a cold which settled on their lungs, and in a short bysician. Had they used Bickle's Anti-Con-muptives Syrup before it was too late, their ives would have been spared. This medicine has no "qual for curing coughs, colds and all affections of the throat and lungs. Ill attacked with cholers or summer com plaint of any kine and at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use that destroys the young and delicate. Those who have used this cholers medicine asy it dats promptly, and never fails to effect a thor-ough cure. 31. PRIESTS' NEW RITUAL FOR THE GREATER CONVENIENCE OF THE REV. CLERGY IN THE ADMINISTRATION OF THE SACRAMENTS AND VARIOUS BLESSINGS.

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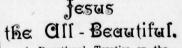
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