LD INSURE

CHATS WITH YOUNG MEN.

OF A TRUE MAN'S CHAR.

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 battleship Kearsarge, I listened to a sermon addressed to the officers and enlisted

men of the navy in which the central thought was that each of us 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

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

ACTER.

of the safest moneand there is neither ase in looking after The Company attends

ature of the 5 per Policy is the Guarof 5 per cent. pay. eficiary, annually, rs after insured's nd of which time. is then payable in e, with profits, at

per thousand. erican Life has paid y dividends to holders Policies.

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O, ONT. BLAIKIE, President. S., Secretary. SSIVE

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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, Secretary.





eas Pope Leo XIII., each inches. These pictures are copies of a celebrated paintil the original colors being libreproduced. Nothing qual mass ever been soid for iess 200. You sell them for only ach, return us the money and out trouble we will send you us trouble we will send you nost beautiful Doll you have seen. Dolly is beautifully and in your series of the property of the prop er down and wakes up again you lift her up just like aresi you lift her up just like aresi labig. Just think, Girls, you nis big, handsome Doll, comits big, handsome Doll, comits die and the control of the control of

zie Sproat, Newdala Man., said received my beautiful Doll. It fine premium and the nicest I have ever had."

-ADDRESS-E PHOTO ART CO. Dept. 513 TORONTO

NUAL LONDON 1903.

th.

GER AND BETTER OF ATTRACTIONS. Ionkeys — Balloon As-nd the best Gymnasts, rks each evening, con-

ıdria,''

Art Co., Dept. 511, Toronto.

not. There is no good of your preaching to them to be unselfish if they see you selfish with your life, disregardful of all but yourself.

not only to be decent, but to be strong

These boys are not going to admire virtue that is of purely an anaemic

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 greater a man's ability, if it is not com-bined with the moral sense, the more 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 worse he is as a citizen.
"Unless there is a spirit of honesty

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 addition to honesty you must have the make the patriotism effective. In addition to honesty you must have the power to make the honesty count. In other words, together with honesty, with, decency with eleanliness, 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 patriotism, 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 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.

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 appending that you cannot retain your Such a pathetic little letter "Aunt Such a pathetic little letter Admit 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. It 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 clean and honorable life must inevitably 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 is going out of business, and as a consequence 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 effort toward being winthought, in word and in deed.

"Our whole effort should be toward "Our whole effort should be toward wanted.

"Our whole effort should be toward wanted.

Securing a combination of the strong qualities with those qualities which we term virtuous in the breast of every good citizen. I expect you if you strong. I would not respect you if you were not. I do not want to see Christianity professed only by weaklings; I tianity professed only by weaklings; I want to see it a moving spirit among the strength. I do not expect you strength of character, courage that thrives on disappointment, and persist thrives on disappointment. men of strength. I do not expect you to lose one particle of your strength or courage by being decent. On the contrary, 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 forfend, 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 life, meaning by
that he is going to see life, meaning by
that he is going to see that part of life
which it is a thousand fold better if it
remains unseen; I ask that every man
here constitute himself his brother's
keeper by setting an example to that
min from getting such a false estimate of
life as that. Example is the most
potent of all things.

"While the life in the family cannot
do everything, while the associations
of friendship cannot do everything still
the friends, 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. 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 hese boys are not going to admire she is seeking new employment; and she should give the name of her present omployer. Advertising in the newspapers helps sometimes, although the best places are usually found through some friend or business acquaintance. This is true also in the city. "Aunt Bride's" girl will find it very hard to get a foothold at all in the city unless she has friends in the line of business in which she is employed. If she is a total stranger ir the city, she will have to take the very poorest places at the start. And she will find it very difficult for a long time to get acquainted with the people who can help her forward. 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 sten. she should give the name of her prestype. 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 dealling 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 preaching to them to tell the truth if you do not. There is no good of your preaching. There is no good of your preaching to them to tell the truth if you do not. There is no good of your preaching to them to tell the truth if you do not. There is no good of your preaching to them to tell the truth if you do not. There is no good of your preaching to them to tell the truth if you do not. There is no good of your preaching to them to tell the truth if you do not. There is no good of your preaching to them to tell the truth if you do not. There is no good of your preaching the preaching the larger cities, the big typewriter manufacturers have headquarters where employers needing help, and sten graphers out of graphers out of graphers. Nurses register at bospitals, and find cases through doctors with whom they work. House-workers find the best places through the preaching the larger cities, the big typewriter manufacturers have headquarters where employers needing the larger cities, the big typewriter manufacturers have headquarters where employers needing the larger cities, the big typewriter. In the larger cities, the big typewriter manufacturers have headquarters where employers needing the proposed to supply the larger cities, the big typewriter. In the larger cities, the larg the rough work of actual life outside,

workers find the best places through their friends, but agencies and advertisements in the papers also help. Houseworkers have less trouble in finding 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 dressmaker, 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 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 altogether is not nearly so wholesome.

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 quality 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, cleanliness of speech as well as of life, 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

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 expected. And the experience will probably 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.

Miss Laura Dumontier is the daughter 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 interest 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, however, 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 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 exertion 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 inwas that my trouble had reached an in-curable stage. I was greatly disheart-ened and did not expect to live 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 any-

thing 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 and I was a large of the property of the 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 unavailing. 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 PETER.

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

"It may not be out of place at this time," continues Mr. Ringrose, "to remind both Protestants and Catholics 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 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. Paul I, had given the example of those nocturnal wanderings; his tours of inspection, however, included the prisons, the system of which he endeavored to referre here before 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 wine, bread and soup to a hundred poor people. Gregory 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 today concerning these venerable men, that I can not permit the present opportunity to declare the truth to pass unheeded."

THE TRUE CHURCH APOSTOLIC

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 Saviour, Jesus Christ, mnst show an unbroken line of descent from the Apostles. It must also be able to show the above and conclusively that it teaches 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. Consequently they alone possessed them free from error. It was to them He issued the differencement of the from error. It was to them He issued His divine commission to go forth and teach these doctrines among all nations. 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 requisites? Is it that represented by the name Lutheran, which came into exist. ites? Is it that represented by the name Lutheran, which came into exist unpleasant feelings and symptoms of 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 General Assembly of 1560 or the New 1560 o School Presbyterianism of the Scotch General Assembly of 1560 or the New School of the Philadelphia General School of the Philadelphia General Assembly of 1846? Is it the Congregationalist 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 Methodist Episcopalism of John Wesley of England in 1739? In fine, is it any of the many come into existence at much more recent dates?

more recent dates?

Reason in each 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 association 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 more recent dates? their entirely, hence none are truly apostolic. None have their dogmas by unbroken succession from the Apostles, therefore none possess this mark of the true Church.

Finally, as to the teachers. These possess no power to teach God's doctrines. Our Lord gave such powers to this Apostles and their successors. His Apostles and their successors. Those, therefore, who have not been ordaioed to teach by a successor of the Apestles 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 On the other hand, the Catholic Church, by distinct steps, traces her origin back to our Lord Himself. She afone is able to show her apostolic succession, proving by unbroken line of Supreme Pontiffs her establishment by Jesus Christ Himself. She alone teaches in their entirety the same doctrings 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 ministry, she alone possesses this mark of the true Church. Therefore, the Cathelic 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 paper is an insurance policy on the faith of every member of the household." A Jesuit Father calls it "the catechism of the nineteenth century," and Leo XIII., has said it is "a perpetual mission in control of the said it. 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

Catholie journal as a means of doing 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 preserved 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 Catholic paper," will say: "I don't goto church." There is a meaning, therefore, in the expression, "the Providential mission of the press." "No Catholic family," says Archbishop Ireland, "should be without a Catholic paper." paper."

A Broad-Minded Bishop.

Bishop Thornton, 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 Rooth, 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.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Connyptive Syrup before it was too late, their itves 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 complaint of any kind send at once for a bottle of Dr. J. D. Kellogy's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

Apure hard Seep. SURPRISE MAKES CHILD'S PLAY SUAD

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 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, prock Post-nervous diseases in the New York Post-Graduate Medical school, in an article Graduate Medical school, in an article 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-

ous irritability."
In some countries it is still heresy to doubt the usefulness of wine and beer. But even the German doctors are ranging themselves on the side of cold

water.

Dr. A. Baer of Berlin says: "Alcohol 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 craving 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.

A woman, married, with six children, 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 labour. Another woman was taken gave her name and address, noting 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 same of the development of the 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 nusband 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 country, but the worst anarchist, up to date, is the lyncher,—a strictly homemade American product.—Sacred Heart Review.

Only those who have had experience can tell the forture corns cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Holloway's Corn Cure.

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