R 30, 1905.

rop out, and the above. ere are no bolts nts are made by a blacksmit

tight after ten

stimate of the cost CD.

ANCOUVER, B.C. \*\*\*\*\*\*\*\*\*\*

ealth,

ate, diet and

liver—cures d you should all druggists. ๛๛๛๛๛๛๛

Y is the to wealth." exemplification of

you find than is aintaining a policy surance with the erican Life

ve to the end of the the policy, the with profits, would self.

occur in the mean-nily would receive nt without delay. ars of privileges conferred and an results under a ir age submitted

N LIFE O. ONT.

L. BLAIKIE, anaar "

non Sheehan, D. D. My New Curate,"

Delmege," Etc. .50 post-paid LIC RECORD Office,

et Hats \$2 ...\$12 Suits \$4.50—\$20 Suits \$5 Skirts \$3—\$10 Cloaks \$4.10 Rain Coats \$5—5 Tarifeta (Obina Sik Waisrs \$2.25—\$1.50—\$6 Velvet Hats \$3—\$7 Fall styles. May be had of or free samples and containe belts, neck wear, and jawelry.

Co. Dep. 6, London, Ont.

BBS TURING CO

and Decorative

Vindows N. CANADA

JAN'S COCOA

e it and thrive on is

CHATS WITH YOUNG MEN.

Success in business, if it come too easily or too soon, is apt to spoil a young man, says the Columbian. He overestimates his own ability; he does overestimates his own active; he does not appreciate the merit of those who had to struggle in the same line as he but through obstacles which did not beset him; he imagines that he could dup-licate his good fortune in any pursuit; he gets inflated with a sense of his own he gets inflated with a sense of his own importance; and then he is disposed to take risks, big risks, far beyond what prudence would permit. The chances are that his affairs will eventually go to smash. This is a common experi

Early Success May Mean Ruin.

One of the significantly bad signs of the times is the frenzy of the modern young man to attain a marked success early in life. As a result of the fever we have the prococious young man of attainments upon a pedestal of youth, the interest being in the pedestal rather than in the precocious statue of heroic

A marked success in any field or form coming to the young man of im-mature judgment and knowledge of the world is often that young man's mis-

Ten years ago I met a young man in New York. He was full of the enthus health, good looks, and the consequent egotism of his bringing up. Three egotism of his bringing up. Three years later he was the confidential man in a great stock-broking establishment, and at the end of another two years, and at the end of another two years, following marriage to a wealthy woman. startled all his friends by paying \$50,000 for a seat on the New York Stock Exchange. He was twenty-five years old at the time. To-day, at thirty years old or thereabout, he has disappeared from the horizon of his friends into the deaths of min and obscurity.

depths of ruin and obscurity.

Only the other day I saw another type of the young man who is suffering from an early success. With his father and his brother he was engaged in a business that grew and grew, paying enormous profits. A trust was estab lished in that line and it became neces sary that the corporation buy out the business of the father and the two sons. business of the father and the two sons. It had to pay a big price, naturally, and father and sons became wealthy in a day. One son turned about and went into business for himself, being the older by several years. The younger proving a woman with even more older by several years. The younger son marrying a woman with even more money than he, decided that he had accomplished enough to drop out obusiness. Always for years he had worked hard and carnestly. With rofurther spur to his ambitions, feeling the loss of occupation, and being of a temperment to tire quickly of travel or the conventional pleasures, he has de-veloped into a cynic—a restless youngold man —a success in business long be fore his years had prepared him for the condition—a friend trying the patience of his friends with his distracting nervousness and restlessness that have

When a man has reached his honest goal of success at fifty or sixty or six five years, as the case may be, he has a temperment which through wear and tear alone is fitted to the estate. When success has come too soon it may end in a tragedy.

-JOHN A. HOWLIND.

Where to Practice Law

A young man who has just graduated in law writes to ask several questions which are of the highest interest to many others situated as he is. He de-sires advice as to whether he should sires advice as to whether he should remain in the country to practice his profession or go to a city. If he goes to a city, is it best to enter practice alone or to go into the office of some lawyer in good practice? These same questions have been considered by oung men as they have entered the bar for many years, and upon the decision their careers have depended. To reach a correct conclusion, therefore,

tice law, there is hardly any choice remaining. In recent years the amount of law business at the county court-house in this and other States has been nouse in this and other states has been gradually declining. A large part of the business that fell into the hands of the country lawyer—and in getting this business the young lawyer had an almost equal chance—was in bringing suits for the collection of undisputed accounts. This business has largely decreased. The city merchants who sell to those in the country are more careful in giving credit and have better information to guide them. The country merchant knows that promptness in paying bills is essential to business success, and so there is less collecting to be done. Banks do not have to sue on as many notes as they did a quarter of a century ago; land titles are settled, and there is less litigation in the country courthouse in every branch of the law.

In the city, on the other hand, liti-In the city, on the other hand, liti-gation has taken a different direction, and it is likely that the volume of law business keeps up with the increase in other businesses. The great corpora-tions have employment for a large num-ber of lawyers, and new kinds of cases are always growing out of the complex affairs in modern city life, in former time one of the most profitable of all businesses intrusted to lawyers was the settlement of estates, acting as adminsettlement of estates, acting as admin-trator, executor or trustee. Now a new class of corporations has grown up, which is rapidly taking all this work from the lawyer. But as that work goes other work takes its place.

It is useless for a young lawyer in looking around for a place to locate to expect to find one where members of his profession are scare. At every courthouse it will be found that there are enough lawyers to do all the month. are enough lawyers to do all the work that is offered. Giving up the idea that a place can be found where there will be little competition, the next thing is to find a place where there is business to be done. In such a place a young man's success depends upon him-He may have to submit to years of weary waiting. But if he has ability, industry and perseverence he will co mand success, and when success does come it will be worth having. Whether it is better to start in business alone or

to go into the office of an established practitioner depends upon the arrangement that can be made and whether the young man has enough money to keep him for a long wait. It is always best for a man to stand alone if he can do

Every morning is a good morning to one who is feeling well. The good cheer of health, combined with a pure life, serves to turn every morning into a good morning and every evening into a good evening, says Medical Talk. The best way to wish any one good

morning or good evening is to set be-fore them the example of right living, for it is through right living that good morning and good evening come.

To say grace over a badly cooked meal will not make it agree with the

stomach. There is no use to say good morning or good evening unless we do the things that will make good morning and good evening. It is, indeed, a good morning for any one who has done an honest day's labor at some useful employment, and has found eight hours of sound and refreshing sleep.

Lots of good, red blood is conducive

to good manners, good morals and good morning. Any person who can honestly say good morning has had a fairly de cent sleep the night before. good morning is a certificate of self-restraint and a clear conscience.

The devotee of sensuous pleasure has

rarely the honest right to say good morning. There are no good mornings for him. Dissipation has soured the atmosphere and poisoned the surrise for him. If he says good morning at all he lies. It is merely a perfunctory all he lies. It is merely a permanearly remark. His languid manner and icy touch expose the falsehood covered by the words "good morning."

Good morning is the sequel of good the book of the sequel of good morning is the sequel of good morning in the sequel of good morning is the sequel of good morning in the sequel of good morning in the sequel of good morning is the sequel of good morning in the sequel of good morning in

behavior. The price one pays for a real good morning is a good day's work. Good sleep, early to bed, up early in the morning, then indeed it is a good

morning.

Every morning is a good morning to such persons. They have paid the price for it and are entitled to it.

Hobbies.

We are told to beware of a man with we are told to beware of a man with a hobby. We are warned that he is likely to hold us with his eye, as the Ancient Mariner held the Wedding Guest, while he rides his hobby over us and generally conducts himself as a bore It is quite true that some men are bores. There are two kinds of bores—men who have hobbies and men who have hobbies and men who have not. Of the two, the one who has a hobby is less a bore than the one who has not. Don Quixote and the Antiquary are good interners of men with backing and good instances of men with hobbies, and it they are bores let us have an empire of boredom. There is reason in everything if we only knew it, and there is a great deal of reason in hobbies. In fact some hobbies are decidedly desir-able and may make all the difference to a man between sanity and insanity.

For hobbies are not manias. They are those pursuits which we follow with the most eni wable rest and

most enjyable zest and energy.

Nay, we will go farther. Every man should have a hobby and a hobby totally distinct from his daily work. An old proverb says that change of work is as good as a rest. That may not be strictly true, but there is a good deal of common sense at the hottom of it. of common sense at the bottom of it. of common sense at the bottom of it.

To go on hour after hour, to let the hours grow into days, to let the days extend into weeks and the weeks into years, at the same daily task, on the same dead level of existence, is to court the attention of a commission in lunacy, and if we escape that, it is the high and if we escape that, it is the high road to poverty of mind, however it it may fill the purse. Here is where the hobby comes in. It is the best means of relaxation, and relaxation is necessary, for the bow which is never unbent soon loses its elasticity. What relaxation is it to go home after a day's work, eat a meal, sit gazing into vacancy, or rush over the place at a speed which would astonish you during the daytime? Get a hobby instead of sitting still or rushing about, and you her ways, treated her as if nothing had

Elements of True Greatness

We have all longed to be great. We have thought that greatness consisted only in a few great deeds such as are usually attributed to heroes, but Christ teaches that true greatness consists in the sum total of little acts of kindness.

No architect ever built a great cathedral with one large unbroken piece of stone, for all cathedrals are constructed with many bricks and many broken pieces of stone. So you and I ere long find that the sum total of the little deeds that we have performed through the years will constitute a more glori-ous life than any of the great deeds of the most famous heroes.

Some Helpful Thoughts.

A good character is the best tomb-Those who loved you, and were helped by you, will remember you when forget me nots are withered. Carve your name on hearts and not on marble. The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for

the rights of others, and an unwillingness that any man, whether high or low, should be wronged and trampled under foot. The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—Father

The religious person is never poor. He may not have much of this world's goods, but he has the priceless gift of faith which insures him eternal salva-

He who knows, like St. Paul, how to spare and how to abound, has a great knowledge, for if we take account of all the virtues with which money is mixed up — honesty, justice, generosity, charity, frugality, forethought, self-sacrifice—and of their correlative vices, it is a knowledge which goes near to cover the length and breadth of humanity, and a right measure and manner in getting, saying, spending, giving, tak-ing, lending, borrowing and bequeath-

ing would almost argue a perfect man. Henry Taylor.

Paste This in Your Hat. No young man is rich enough to smoke 25 cent cigars.

No man, however rich, has enough noney to waste putting on style.

The more successful has should be to keen

the more careful he should be to keep his head level.

Every time a man loses his temper,
be loses his head; and when he loses
his head, he loses several chances.

his head, he loses several chances.

The secret of all great undertakings is hard work and self-reliance.

The above are a few of the chunks of wisdom that fell from the lips of the late Gustavus Swift of Chicago, one of the most successful business men of the West. If you do not care to make these

when preparing to go to the tribunal of penance, of their injustice toward their employers; but how many others are there who, because they are subject to a property of the control of th ject to no specific taskmaster, because their time is their own, falsely imagine that its waste injures no one, or at least no one but themselves! This is clearly a fallacy.'

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. NO ROOM.

"Oh yes, but put it off until the last moment. Betty goes about once in three months, Ida once a year, and Agnes, who used to be a weekly communicant, has left it off, and now it has a standard down to caping only year constant." dwindled down to going only very occa

sionally."
"One cannot force them."
"I know. I have said all I can, but they seem to resent it very much. Their excuse about not going to daily Mass or ever to Benediction is that they have too much to do, and have not time, but though I grant they are busy, still, you know, Frank, where there's a will there's usually a way."

Mr. Vayasour nodded. Mr. Vavasour nodded.

He always went to Mass daily himself, though his so doing required very careful arrangement of his time to be

back for breakfast, and off to the city. back for breakfast, and off to the city. However as he valued the privilege very highly, he made up his mind that he would do it, and seldom or ever was absent from his place.

"I don't see how you can blame yourself in any way," said Mr. Vavasour.

"Perhaps I don't go the right way to make your the right words."

work, or say the right words."

Mr. Vavasour smiled, knowing that his sister had not only a great deal of tact, but a very sweet and persuasive

"I am sure you have done your best, Angela," said Mr. Vavasour. "We must remember, you and I, that after all, though we can insist upon what is of obligation as long as children are under a parent's roof, devotion is not

in our power to bestow or even to

vital.

As to settling in the country to prace law, there is hardly any choice re
the daytime? Get a hobby instead of sitting still or rushing about, and you will soon find the benefit in both body happened, but received by appened by the residued by the proposed by the residued by t

their remarks. It was certainly not a pleasant state of things, but as Betty philosophically remarked, she would come out of her sulks in her own time, and meanwhile there was nothing to be done, she herthere was nothing to busy to pay much attention to the matter. Her philan-thropic work was very much on the in-crease, for the girl's club alone three her into connection with many cases where she was able to help in several ways. Betty was naturally very ener-getic, and having a real love of work and her fellow creature as well, she delighted in doing all she possibly could.

As she was a clever girl, and possessed of a great deal of method, she contrived

to do the family housekeeping, and work several hours a day at typewriting, work several hours a day at typewriting, the latter being the occupation which she had taken up professionally, for all the girls on leaving school were supposed to earn money for themselves, the Vavasours being badly off. As time went on, however, and Betty found herself more and more immersed in work of all kinds, her spiritual life enfored in consequence. At first she in work of all kinds, her spiritual life suffered in consequence. At first she had tried to go to Communion every month, say her morning and night prayers, and read a pious book as she had done in her convent days, but gradually these things had dropped off. She went to the Sagraments occasion. she went to the Sacraments occasionally, and in a very prefunctory way, and was generally so extremely tired at night that her prayers were cut down more and more, said carelessly, and, like her morning ones, almost omitted altogether after a while. She was always living at high pressure, and the excuse that she made to herself was the excuse that she made to herself was that after all, the good works in which she was engaged must do instead of that personal religion for which she really felt she had neither time nor in

clination.
Agnes, on the other hand, had no philanthropic tastes at all, but was devoted to art in many ways. She was a skilled wood-carver, and earned a very fair amount by the sale of her carvings;

fluenced by Betty far more than the latter knew, although she was aware that to a certain extent she was the one who guided her sisters generally.

Agnes had since leaving the convent

Agnes had since leaving the convent had some qualms of conscience at the way in which she had let drop devotional practises and habits which there had become almost second nature. To give herself up to her art work and learning new crafts proved a very great attraction, and she comforted herself by saying that she must earn her living, and that therefore she could not be expected to make time for both it and devotion, and Betty's example in doing the same for another purpose settled the question. Ida was too lazy to find time for anything but what she wanted to do, and having no

while you are result may not bring mailton, but in ten years you will possess something that money cannot buy.

Don't Waste Your own Time.
"A sin that is very prevalent, yet rarely confessed," says the Ave Maria, "is the waste of time. True, servants, day-laborers, artisans, clerks, and such like employees, who deliberately squander a portion of the time for the presumed proper use of which they receive wages or salary, may take accommy the preparing to go to the ceive wages of their eir emplorements.

Susie expressed her distaste for religion at every opportunity. Her aunt's piety annoyed and irritated her, and her father's would have done so but for her love for him. Meanwhile she had a strong, passionate temper utterly uncontrolled. In her heart she was rather ashamed of the way in which thought she could not help it to a certain extent we neglecting all would not be presented to do, and having nondeess for religious practices reduced the amount to a minimum.

Susie expressed her distaste for religion at every opportunity. Her aunt's piety annoyed and irritated her, and her father's would have done so but for her love for him. Meanwhile she had a strong, passionate temper utterly uncontrolled. In her heart she was rather ashamed of the way in which she allowed it to conquer her, but thought she could not help it to a certain extent we neglecting all would not be prevented to do, and having nondees for religious practices reduced the amount to a minimum.

Susie expressed her distaste for religion at every opportunity. Her aunt's piety annoyed and irritated her, and her father's would have done so but for her love for him. Meanwhile she had a strong, passionate temper utterly uncontrolled. In her heart she was rather ashamed of the way in which she called the amount to a minimum.

A week after the loss of Susie's articles she was turning out office drawers, and feeling anything but cheerful as she did so. There had just been a change of editor at the office, and the one just installed did not seem quite such an easy going individual as his predecessor, who had left Susie pretty well supreme in her own department.

TO BE CONTINUED.

DISCRIMINATION AGAINST CATH-

WHATEVER THE CAUSES, CATHOLICS THEM-SELVES ARE NOT ENTIRELY BLAME

Commenting upon the speech made recently by President Cummings, of the A. O. H. of Massachusetts, in which he arraigned the mercantile and school teachers' agencies and some of the large corporations of that State for discrimination against Catholics seeking crimination against Catholics seeking employment, the Sacred Heart Review says:

"Protestant ignorance of the Catholic Church and of its principles and

teachings is, of course, the cause of this discrimination against Catholics. Perhaps we would be mistaken to say that Protestant ignorance is the sole cause. Will not an impartial view of the case ompel us to acknowledge that Catholics themselves are not entirely blame-less? What are we doing to instruct Protestants and to help them to get a more correct knowledge of the Church and its influence? Is it not our business, nay, even our constientious obligation before God and man, to bear witness to the Church, to its divine witness to the Church, to its aivine mission and its heaven-born doctrines? Every Catholic is a witness—whether he wills it or not—he is a witness by his life and conduct and by the principles he avows, for or against the Church, for or against Jesus Christ. You shall be witnesses unto Me in Jerusalem and in all Judea and Samaria and even to the utmost parts of the earth, was said by Jesus Christ, not only to His Aposties, but in its own measure to every one of His disciples. The layman has opportunities such as has no priest, no Bishop, to bear witness to Jesus Christ and His Church, to disprove the charges made against her to dissipate the clouds of ignorance and the mists of error that prevent honest Protestants from understanding the work which Jesus Christ performed

for their guidance and sanctification in His Church. "Are we, the Catholic laity, conscious of our obligations as witnesses? Does our conduct in business, at our work, in our domestic, religious and to the constitution of the constitution civic relations near witnesses to the superior moral principles of the Church. In a word, what witness do we bear to the truth, the beauty and sanctifying influence of the Church? What improvement of the Church? civic relations bear witnesse pression or idea of the Church and its doctrines does a Protestant get by seeing us, by hearing us, by observing our conduct? The only Catholic testimony that most Protestants read is our daily that most Protestants read is our daily life, our conversion, our conduct on the street, in the shop, at the polls: they take us at our own valuation of our-selves, and from their observation con-clude whether the stories they have heard against the Church be true or false, or whether a Catholic is a desirable companion or employee, or likely to be a good moral influence as a teacher. Such an honest salf examination on our own part will not justify Protestant ignorance or big as the same of testant ignorance or bigotry, but it may prevent Catholics from deceiving themselves, or, much better, it may help them to realize more fully what it means to be a witness to Javas Carist is to be a witness to Jesus Christ and His Church before the world.

" President Cummings' note of alarm may be well founded, but in any case it seems unsatisfactory, inasmuch as it fails to suggest a remedy. Sixty or seventy years ago some of the most dis-tinguished families in Boston and New England were led into the Church by the exemplary lives of their servant girls. Catholics are more numerous and should be more influential to day. Who should be more influential to day. Who can estimate the immense influence for good present-day Catholics could exercise it by their lives, like our former servant girls, they should bear witness to Jesus Christ and His Church? In that case we venture to think President Cummings' grievance would be short-

As soon as any misfortune or accident happens to you, go to our Lord, and with reverence and humility lay all your griefs at His feet. You need not ask for help or relief; if your confidence is strong, it will suffice to reveal to your God your affliction and suffering. His delight is to comfort sufferlately she had taken up bookbinding as well, and attended classes at the School of art, which was not far from the Vavasours' house. She was rather a week character, easily led and in-

IMITATION OF CHRIST.

NOT SEARCHING INTO HIGH MATTERS NOR INTO THE SECRET JUDGMENTS OF GOD.

Take care, son, not to dispute about high matters, nor about the hidden jadgments of God; why this man is left thus, and that other is raised to so great a grace; or why this person is so much afflicted, and that other so

highly exalted.

These things are above the reach of man; neither can any reason or dis-course be able to penetrate into the judgments of God.

When therefore the enemy suggested to thee such things as these, or thou hearest curious men inquiring into them, answer with the prophet, Thou

them, answer with the propose, Thou art just O Lord, and thy judgment is right. (Ps. exviii. 137.) And again, The judgments of the Lord are true, justified in themselves. (Ps. xviii. 10.)

HONESTY OF A CHINESE CHRISTIAN.

A poor Chinese Caristian found in one of the streets of Pekin a purse contain-ing twenty pieces of gold. He looked around hoping to find the owner; and around hoping to find the owner; and thinking it might have fallen from a gentleman on horseback, who had just passed, he ran after him, and asked if he had lost anything. The gentleman searched his pockets, and, missing his purse, replied: "Yes, I have lost my purse containing twerty pieces of gold." "Be not disturbed," said the poor man, "here it is with the twenty pieces." The gentleman recovering from his

The gentleman, recovering from his alarm, could not but admire so noble alarm, could not but admire so hoose an action in a man of humble condition. "But who are you?" he said. "What is your name—where do your live?" "It matters little," said the poor man, "who I am. It is sufficient to tell you

that I am a Christian—one of those who try to observe the law of the Gospel, which forbids not only to steal

Gospel, which forbids in the only of sear the goods of others but even to keep what may be found by chance."

The gentleman was so struck at the purity of Christian morality that he went immediately to the Catholic Church in order to receive instructions in the Christian religion.

Shirk Not labor.

The Holy Ghost has said: "Man is born to labor." He is not obliged to labor simply in consequence of the nature of his being, but also by a special command of God. The Holy Scriptures declare that after creating Adam God placed him in the terres-Adam, God placed him in the terres-trial paradise that he might work in it trial paradise that he might work in it and keep it. Moreover, after his fall, this law was strengthened by a new Commandment which God gave him; a commandment to "eat his bread in the sweat of his brow and to till the earth by the labor of his hands." Therefore, shirk not labor. Work while it is day, says the Blessed Redeemer for the night cometh when you shall no longer

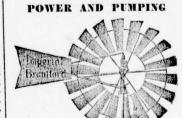
## Cet SCOTT'S **Emulsion**

When you go to a drug store and ask for Scott's Emulsion you know what you want; the man knows you ought to have It. Don't be surprised, though, if you are offered something else. Wines, cordials, extracts, getting cod liver oil when you take them. Every year for thirty years we've been increasing the sales of Scott's Emulsion. Why? Because it has always been better than any substitute

Send for free sample

SCOTT & BOWNE, Chemists Toronto, Ont. BOc. and \$1.00. All druggists

WINDMILLS



The "IMPERIAL" won the championship of the world in a two months' trial held by the Roya' Agricultural Society in England. There were twenty-one American, British sur Canadian mills in the trial.

WE ALSO MAKE GAS AND GASOLENE ENGINES GRAIN GRINDERS, ETC.

GOOLD, SHAPLEY & MUIR CO. Brantford, Canada

THERE IS NOTHING LIKE K.D.C FOR NERVOUS DYSPEPSIA
HEADACHE DEPRESSION OF SPIRITS, Etc.
FREE SAMPLES K.D.C. AND PILLE. WITE for their
K.D.C. CO. Ltd., Soston, U.S., and Naw Glasgow, Car



PROFESSIONAL

HELLMUTH & IVEY, IVEY & DROMGOLA -Barristers, Over Bank of Commerce.

DR CLAUDE BROWN DENTIST, HONOR Graduate Toronto University, Graduate Philadelphia Dental College. 189 Dundas St. Phone 1381

DR STEVENSON, 391 DUNDAS STREET, London. Specialty—Surgery and X. Ray Work, Phone 510.

JOHN FERGUSON & SONS 180 King Street The Leading Undersakers and Embalmers Open Night and Day. Telephone—House, 373; Factory, 548.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street
OPEN DAY AND NIGHT. PHONE 580

D. A. STEWART Successor to John T. Stephenson Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises.

104 Dundas St. 'Phone 459 GEO. E. LOGAN, Asst. Manager.

## Farm Laborers

Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

WRITE FOR APPLICATION FORM TO . . . . . .

THOS. SOUTHWORTH, Director of Colonization, TORONTO, On

## O'KEEFE'S Liquid Extract of Malt Aids digestion, procure sound sleep and a keep

appetite. It is prescribed by leading physicians all over Canada for nursing mothers, delicate chil dren, nervous people and convalescents.

When ordering Malb Extract from your druggist, if you want the best, insist upon getting "O'Keefe's."

W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO



SELF - PRONOUNCING Webster Dictionary

FOR THE VEST POCKET 30c. post CATHOLIC RECORD OFFICE,



H.E. ST. GEORGE London, Canada