ment is this, that were the sum of our

knowledge restricted to what we have acquired by personal research, we should not be far removed from riots.

What in fact has caused man to advance in learning and education is, in

very great measure, the acceptance of statements on legitimate authority.

This being so, as every one who stops

to think for a moment will readily per-ceive, our astonishment exceeds all bounds when we hear an educated man,

such as the Hon. Mr. Harris, United

States Commissioner of Education, give as a reason why religion should not be taught in the school, that in the class room all is taught by personal

class room all is taught by personal research, whereas religious truth would have to be taught by authority. Now, let us go over the subjects taught in the public schools by personal research. Is history so taught?

Are the pupils, young as well as old, asked to transport themselves into the

asked to transport themselves into the great libraries of the world and there

rather are not all historical statements

given to them cut and dried as we find

them in our modern text books? And then what about geography? Let us see how far personal research goes in that imparted study. Does not every chart and map placed with its bright colors before the eyes of the children

cry aloud that it is teaching by author

one by which knowledge can gain

ity? Were personal research the only

mittance into our mind, before teaching

anything about the lay of the land in

the frozen regions of our globe, we should have to ask Captain Peary to

son nothing to do when there is ques

son nothing to do when there is question of learning by way of authority? It has very much to do; it has to examine very carefully the credentials of the teacher. Our Lord produced for

these whom He was going to teach cre-dentials that could neither be falsified

nor duplicated. He raised the dead, He

gave sight to the blind; and sofully did

He submit to the requirements of the tribunal of reason that He was appealing

not to the truths which He taught, but to His credentials. "If you will not believe Me," He said to the people, "at least believe My works," and at another time: "If I had not done in their wides the works that we other

their midst the works that no other man ever did they would be without sin." Once the credentials were

sin." Once the credentials were proved to be genuine, authenticating His divine mission, the people were no longer free to reject His teaching, for it was thus shown to be from God, Who can neither deceive nor be deceived. It seems so strange that any

ceived. It seems so strange that any

ceived. It seems so strange that any one should balk at this doctrine, as we are naturally and continually carrying out similar principles in daily life. If I go to consult a specialist about the condition of my lungs I never dream of asking him to submit for my approval.

condition of my lungs I never the an or asking him to submit for my approval or rejection all the medical knowledge that he has acquired by years of close study and severe application. One thing I may do. I may ask to see his diploma and I may examine with a miscroscope, if I wish, the seal of the projective filted to that diploma. The

university affixed to that diploma. The diploma will tell me that the special

diploma will tell me that the special ist's knowledge has been examined by men who are qualified to form a true judgment about its correctness, and that they testify to its reality. Thus their authority moves me to put myself under his care. Men and women of so-called "advanced thought" are forever telling the world that they cannot

telling the world that they cannot accept some of Christ's teachings—the

accept some of Christ's teachings—the Trinity, for example, because their reason cannot grasp it. Why, they are accepting a hundred things every day which they cannot grasp. Sappose in the days of Newton some "advanced thinks", had gone to the calebrated

theory of gravitation explained to him between breakfast time and dinner? Suppose Newton had, to please his vis-

ouppose Newton nad, to please his visitor, filled a gigantic blackboard with algebraic signs, would the advanced thinker be any further advanced, unless he too more available in matter

I am in a position to

submit for my approval

consult the original documents,

them in our modern text books ?

# CHATS WITH YOUNG MEN.

Men at the Lenten Devotions "The Lenten devotions," says the atholic Columbian, "hed in the urches should be attended especially the men, who are in more need of iety and grace than are the women. Our Place Here.

What is the greatest temptation of a busy, purposeful Catholic young man? Is it not the temptation to take his life into his own hands, and carve out a career of service for himself, instead of being willing to search out God's plan for him, and follow that?

God's plan for him, and follow that?
Especially when the work we want to
do is good work do we find it hard to
realize that our carefully thought out
plans may not coincide with God's pur
poses. But the only success for a
Christian is to learn what God would
have him do, and to do that up to the limit of his powers.

Onward and Upward.

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Many people seem to think that ambition is a quality born with us; that it is not susceptible to improvethat it is something thrust upor ment; that it is someoning thrust upon us which will take care of itself. But it is a passion that responds very quickly to cultivation, and it requires constant care and education, just as the faculty for music or art does, or it will

atrophy.

If we do not try to realize our ambi tion, it will not keep sharp and defined. Our faculties become dull and soon lose their power if they are not exercised. How can we expect our ambition to re-How can we expect our ambition to remain fresh and vigorous through years of inactivity, indolence, or indifference? If we keep letting opportunities slip by us without making any attempt to grasp them, our inclination will grow duller and weaker.—Success.

Courtesies to Parents. Parents lean upon their children, and especially their sons, much earlier than either of them imagice. Their last element of chem imagine. Their love is a constant inspiration, a perential fountain of delight, from which other lips may quaff, and be comforted thereby. It may be that the other ilps may qual, and the mother thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her her only son for support. mfortable home, sees that she is well clad, and allows no debts to accumu-late, and that is all. It is considerlate, and that is all. It is considerable, more even than many sons do, but there is a lack. He seldom thinks it worth while to give her a caress; he has forgotten all those affectionate ways that kept the wrinkles from her face, and make her look so much younger than her years; he is ready to put his hand in bis pocket to gratify her slightest request, but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough of his filial regard? Is he not continually making sacrifices he not continually making sacrifices for her benefit? What more could

any reasonable woman ask?

Ah, but it is the mother heart that craves an occasional kiss, the support of your youthful arm, the little attentions and kindly courteries of life that smooth down so many of its asperities and make the journey less wearisome.

Little Amenities. Some people go through life pouring out truth as though it were essence of violets, whereas in most cases it should be kept in a small vial, marked "for external use only," and administered only when necessary. There is no reason for the commen theory that truth is admirable simply because it is truth is admirable simply because it is truth. Besides it is a difficult ques tion what the truth really is, and, moreover, who has the right to decide it for others? Between unmerited praise and unmerited blame the choice may be safely said to be always in favor of the former. With those who have good in them the best way to bring it out is to believe it, while undeserved fault finding only makes bad worse. Incautious speech has served to estrange more souls than ever years of silence has accomplished,—H. Old

"He could not keep himself in tune," would be a good explanation of thousands of failures. Many of these failures could have accomplished great things if they could only have kept themselves in harmony, if they could only have cut out of their lives the friction, the worry and the anxiety Keeping in Harmo

The keynote of life's harmony is cheerfulness. Every muscle and every merve must be tuned until it responds to that vibration. As the piano tuner eliminates the least discord in sound, so the coming man will tune out the discordant notes of passion, of hatred, of jealousy, and of worry, so that there shall be no inharmony in the instrument. He will no more think of starting out in the morning to play on the ment. He will no more think of start-ing out in the morning to play on the most delicately constructed instrument ever made when it is out of tune, than a great master musician would think of laying in public on an instrument that

was out of tune.
Gloom, despondency, worry about the future, and all discordant passion must be tuned out of this life instrument before it will express the exquisite melodies, the ravishing harmonies which the Creator intended it to ex-Press.—Success.

When the Thirst Craze Comes.

The age at which drunkenness is established, says the American Magazine, was investigated by Dr. Charles L. Dana, and his conclusions, being based upon some thousands of cases, based upon some thousands of cases, are not only of great scientific value but have a practical application as well. Briefly, it might be said that inspirity usually begins before twenty years of age, and if a man has not indulged to excess before he is twenty-five he is not likely to do so later. There are so few who begin excessive drinking between thirty and forty years of age that one who has reached the age of thirty without excesses is almost surely safe. Dana stated that no cases arise after forty years of age. There is a popular idea, no doubt, that numerous cases do arise after forty, but it is not at all unlikely that investigation into their early histories will bring to light a long series of occasional over-indulgences with some symptoms dating back to childhood. Dama evi-

dently refers to real inebriety in youth, and not to the lapses which so many young men wrongly assume to be a part of their education, nor does he assert that all youthful inebriates are incurable, but merely that old cases began at an early age. Wild oats must be reaped in sorrow and pain, but they do not necessarily choke the whole crop of good seed. These statistics are of such profound significance that it is quite remarkable they have elicted so little comment and have not been made the basis of practical measures for the prevention of drunkenness.

for the prevention of drunkenness.

The boy of to day has little to fear that the field is becoming over crowded in our own country. It is just being opened. It is for the young men who are just beginning to think what a wonderful world this is, to study well the achievements of the past, and to see in what manner they are to be improved.

Never did the world call more loudly more insistently, for young men with force, energy and purpose—young men trained to do some one thing—than to

day. And every year that ery grows louder, more insistent.

But the times demand men of large, liberal, energetic minds, and the man who insists on doing business in the old-fashioned humdrum way is as much behind the procession as is the man who insists on travelling with an ox team instead of by railway.

Some Helpful Thoughts. Since to be a man is to think and to love, they who think and love the highest things are the best.—Bishop Spalding.

Give us courage and gaity and the quiet mind. Give us to awake with smiles. Give us to labor smiling. Give us health, food, bright weather, and light hearts.—Robert Louis Steven-Enjoy life as it come to you. Listen to the bird songs and the voices of the children. Linger to watch the sunset

or the opening of a flower. Take into your life the goodness, the pleasure and the brightness of every day, for and the brightness of every day, or we shall pass this way but once," and then when you reach the last day that is given you here you will be content and can say, "I have lived."— Town and Country.

### OUR BOYS AND GIRLS. NORAH'S LETTER.

"And if there was a place for the likes of me, I would like to join Miss —," said Norah, as she fluttered her duster carefully over Miss Leigh's

desk.
"Certainly, Norah," replied the young lady; "St. Gabriel has a place for every one."
"I can neither read or write, as you

know, miss, an' the little bit of money miss, an' the little bit of money have left afther keeping meself nate and tidy goes to me poor ould mother in Ireland."

"I understand all that, Norah," said

Miss Leigh gently.

'But I was thinking, miss," continued Norah, "after hearing the ladies talk in the meeting to day—and beautiful talk it was—that there was something to the country of aven an ignorant girl like me could do that u'd cheer up the sick and the lonely and thim that's shut in, God help thim! away from church and priest. Being housemaid in a big place like this, there's a dale of ould books and papers an' piethers comes in me way that no one wants, an' I could gather 'em meself, and ye might pick out the good of 'em and send thim off to poor craythurs that 'need hartning up.'"

craythurs that 'need hartning up.'"

"Very good indeed," said the young lady, smiling; "You have the real spirit of St. Gabriel, Norah. 'Heartening up,' that's our motto. Here's a correspondent for you at once, good old Mrs. Delval. She is old and crippled, and has not been cut of the house pled, and has not been out of the house

for twenty years."
"Och, the Lord have mercy on her!"

exclaimed Norah pitifully.

"But she is one of the best and busiest old souls in the world. She wrote est old souls in the world. She wrote me the other day she would like any old pictures I could send her, to cut out and paste on muslin to make children's books and screens for the Christmas gifts. She is not able to buy, so go to work on your silent letters, Norah; I will nay the postage if you bring them

only have cut out of their lives the friction, the worry and the anxiety which whittled away their energy and wasted their life forces.

The keynote of life's harmony is cheerfulness. Every muscle and every nerve must be tuned until it responds to that vibration. As the piano tuner eliminates the least discord in sound. for Norah was ignorant and untaught in all things save her sir ple household duties and the love and service of her God. Miss Leigh only smiled kindly when the letter was altogether inappropriate and tucked it quietly out of sight.

One bright morning in early autumn

sight.

One bright morning in early autumn Norahappeared with an unusual treasure trove thrown out from the rooms occupied by a group of students, who had left things in a clutter that aroused the landlady to energetic measures. "I was to burn all of 'em up, miss," said Norah; "but I picked these out. Shure, what the reading is about I don't know, but the picthers is most beautiful what the reading is about 1 don't know, but the picthers is most beautiful—church and altars, and holy priests walking in the gardens, and boys playing ball. I thought it must be something and a something a som

ing ball. I thought it must be something very good indeed."
"Why, why"—the smile trembled on
Miss Leigh's pretty lips — "they are
old college catalogues, Norah."
"And what's them, miss?"
"Only a sort of advertisement; that
is, a book telling all about the college
and giving pictures of the chapel and
class-rooms and grounds."
"And it's no good, miss?" There
was evident disappointment in Norah's

gift, Sarah. There's a deal of things wanted for his new hospital, I know.
I'll send the dear, good doctor my screen.

"You can't do anything for me, l know," said the new patient, fixing his dull, hopeless eyes on the doctor.
"Just shut me in somehow, so I wan't "Just shat me in somehow, so I won's see all those other wretches around me, and let me fight it out alone. How long can I last? Don't be afraid to tell me. I've had my fling in life, and won't do any squealing. How long?"
"Only a few hours, I fear," answered the doctor gravely. "Is there any one the doctor gravely. "Is there any one you wish to see, any friend, priest or minister?"

"No one," was the harsh reply. have no friend, and want no cauting about me. I'll die as I've lived. Just pall up that screen beside my bed, dector, and leave me. I'll fight it out alone

And Miller Gordon turned newly on the dull, hopeless apathy that fore-shadows the awful despair of the lost soul. The gray, cold light of the win-ter's day stole in through the half cur-tained window and fell upon the screen the doctor had drawn up at his bidthe doctor had drawn up at his bla-ding. It was a bit of simple handiwork, made with patient care. As his dull, listless eyes rested upon the strangely assorted pictures pasted upon the dark green surface, they were suddenly at-tracted by a familiar scene, the old College of St. Bede's, rising from its College of St. Bede's, rising from its fine hill. His feeble pulse quickened— St. Bede's, his own alma mater, home of the brightest, happiest days of his youth! He looked again with marked attention. There were the walks attention. There were the walks through which his boyish feet had wanthrough which his boylsh feet has wandered on that glad, carefree long ago; the old playground that had echoed so often to his happy shout; the class, the study room, the lecture ball, where he study room, the lecture ball, where he had won many a proud student triumph. And here was the chapel, the old college chapel. A strange thrill went through the dying frame—the altar be fore which he had knell in the beautiful morning of life; where he had made his first Communion; where he had made his first Communion; where his own clear, boyish voice had spoken the re-newed baptismal service and pledged service forever to his Lord and God.

And now, oh God! now! now! Dr. Osgood, pacing his ward anxious ly near his strange patient's bed, was startled by a low, hoarse sound.

"Gordon, my poor friend, what is it?" he said, hurriedly slipping to the dying man's side.
"Doctor"—the husky speech was

broken by a sob; the eyes filling with the approach of death had a touching appeal in their lifted gaze — "forgive my madness; help me to die as a Chris-tian, as a Catholic. In God's name, being me a priest!" bring me a priest !'

The soft glory of a clear sunset was in the western sky when the penitent soul, purified, now in its last hour, went forth in faith and hope to meet its God, and there were only rejoicing angels to tell how poor Norah's wordless letter had done its blessed work.— Mary T. Waggaman in Sursum Corda.

#### FLAMES DID NOT BURN TABER NACLE AND STATUE.

WHEN PRIEST WENT THROUGH RUINS OF ST. LAWRENCE CATHOLIC CHURCH HE FOUND REPOSITORY INTACT.

St. Lawrence's Catholic church, Pittsburg, and all its appurtenances, with the exception of the tabernacle of the high altar, in which the Sacred Host was deposited, and a large statue of the Blessed Virgin, were destroyed

After the flames had been subdued by the firemen, Rev. John McCarthy, assistant paster of the Sacred Heart church, went among the ruins. He found that everything inside the walls had been consumed or damaged beyond repair save the statue of the Blessed Virgin and the tabernacle on the main altar. Father McCarthy opened the repository and found that the Sacred Host had not been touched by the flames. The fire started in the sacristy thinker" had gone to the celebrated thinker had gone to the whole near the middle altar. The flooring of scientist and asked to have the whole the sanctuary was burned and the fire spread to the east side of the church, spread to the east side of the church, where, upon a pedestal, was the large statue which was saved. The pedestal was soriched and blackened, but the statue was not touched by the fire.

FATHER: PARDOW ON THE RIGHTS

OF REASON.

N. Y. Freeman's Journal.

Father Pardow's second sormon at St. Patrick's cathedral, March 11, 1906, was "The Catholic Church and the Rights of Reason."

thinker be any further advanced, unless he, too, were a specialist in mathematics? If there is one statement more against reason than another it is that every mind is fitted to fathom all religious questions. The one way to teach divine religion is the way of authority, the way chosen by Christ. This safeguardsall the rights of reason.

N. Y. Freeman's Journal.

Father Pardow's second sormon at St.
Patrick's cathedral, March 11, 1906,
was "The Catholic Church and the
Rights of Reason."

Father Pardow said in part:

"I endeavored to show you last Sunday how true Christianity cannot be
"churchless," for the Christianity of Christ is a collection of truths transmitted to us from God Almighty, and it is the church's sacred duty to preserve intact this deposit. The question before us this morning is: "How can men and women of cur day accept and firmly negotiate large loans on church property at low rates of interest. Prompt service intact this deposit. The question beloft us this morning is: "How can men and women of cur day accept and firmly hold as true all that is contained in that deposit of faith, and yet safeguard the rights of reason." Let us accentuate at the very outset the great reverence ever shown by the Catholic church for these very rights of reason. She proclaims unbestatingly and per sistently that her children must never go against reason; that if anything is clearly against reason, it cannot be true. For God gave us reason as a trustworthy guide, and it is such as long as it keeps within its legitimate is boundaries. There may be truths beyond reason, but there can never be a single one against it. Reason itself at the caches that there are two ways, and yond reason, but there can never be a single one against it. Reason itself teaches that there are two ways, and only two, by which definite truth may gain admittance into the storehouse of my mind: The one way being the authority of evidence and the other way the evidence of authority. There is no difficulty about the former way, but we must insist very strenuously on the legitimacy of the latter way. We hear so much nowadays about personal research and investigation, as the great means of advancing in learning, that we are in danger of denying the possibility of really acquiring any knowledge by authority. Now, my very straightforward state.

#### PERFECT CHRISTIANITY,

IT MUST PERMEATE THE DAILY LIFE. The Christianity that does not sift its way into every little corner of life is an imperfect Christianity. It is a part of something; and what Christ in-tended man should have was the whole benefit of a perfect example. Many ask how we can do this work. Here we are; upon some of us homes are de-pendent; upon others stores and offices; pon others school rooms and the mind of many children. We are only a part of the great machinery; if we stop for moment we may lose our place and its dependent opportunities for good and useful effort. If we rebel against the things we know to be wrong, or against the things we know might be better, we are apt to be set aside. After all is it not better to overlook these details and have an eye single to the greater and more majestic truths of Christianity?

There is only one answer to all this. Can we allow material conditions to

stand in the way of spiritual advancement — no matter what it costs? Can we, who represent the surest principles of truth, allow the shadows of disap-proval to daunt us? In short, will the Christian world go on preaching one thing and practicing another, or will it stand out fearlessly before all other men and prove its faith by its works? It must not be forgot that Christ laid strongest emphasis upon the doing of the little things, and that when we lose hold on these, the big things slip easily

should have to ask Captain Pearly to bundle up in furs and sealskins the little tots of our class room, and lead them by personally conducted tour to ward the north pole, that they might see for themselves. We can therefore know things for certain by means of Lent should be especially a time of resolution. Resolve to lead a better life and ask God to give you constancy.

Be a Catholic, not alone during the penitential season, but throughout the year-during life.-Buffalo Union and authority.

Now, our Blessed Lord came on earth Now, our Blessed Lord came on earth to teach according to the second way. He was as one speaking with authority, the Gospel declares, "and not as the scribes and Pharisees." Has the rea-

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VIVIAN, ONTARIO.

It is with gratitude and heartfelt thanks I pen these lines: My wife had lost all control of her nerves and ould only speak at times, and was in a very low condition generally. She commenced using Fasor Koenig's Nerve Tonic on August 4th and a few days afterward she could come into the parlot and sing to the musicand execute the sole part town. I am sorry that I did not hear of this worderful remedy sconer, for I could have bought twenty-five or mere bottles for what I paid the dector here, just to come and look at her, for he did not further good whatever. Pastor Koenig's Tonic will be a blessing to all, and I can strongly recommend it. I send to-day for another lady whose nerves are weak, and whom I told what your Nerve Tonic had done for us.

JOHN MITCHELL.

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