1 Conway, . \$1.25

. . . . \$1.25 rican Catholic ters. . . \$1.50 ughter, none of ou

in such a short time

CHICAGO: 178 Monroe St.

nerican Writers, odern Bindings.

----

ECTS OF THE-Catholic Agency

his Agency is to supply, at the prices, any kind of goods imported and the United States. es and conveniences of this, a few of which are: ted in the heart of the wholametropolis, and has completed its with the leading manufacturers as enable it to purchase it he lowest wholesale rates, thus so recommissions are charged has assessmade for them, and giving the commissions are charged has assessmade for them, and giving the patron want several differenting as many separate trades, the witting of only one letting, the writing of only one letting in the patron want several differentings of reight charge, butting of only one letting, the writing of only one letting, the writing of only one letting is, the writing of only one letting, the writing of only one letting, the writing of only one letting is, can get such goods alt this, can get such goods alt this, to this Agency.

In a feeling the attention of this Agency, will be strictly usly attended to by your giving act as your agent. Whenever anything send your orders to AS D. EGAN,

AS D. EGAN. NEW YORK. New York

ost instructive and useful pamphthe lectures of Father Dames,
four of the most celebrated onethat renowned Jesuit Father,
Private Interpretation of thy
Catholic Church, the only true
"" Confession," and "The Real"
the book will be sent to any adtt of 15 cents in Stamps, Orders,
Thos. Coffey Catholic Record

DIA VINEYARDS DWICH, ONT. T GIRADOT & CO r Wine a Specialty. Wine is extensively used and by the Clergy, and our Clared favorably with the best 122-

E. GIRADOT & CO.

NDERS addressed to the under d endorsed. Tender for Kinca vill be received at this office un the day of February next, inclu-construction of sheet pling an Kincardine, Bruce County, Or

va.
Il not be considered unless made upplied and signed with the actual tenderers.
do bank cheque, payable to the dinister of Public Works, for once a hundred dallars. (81500 km.) we hundred dollars (\$1,500.00), pany each tender. This cheque ted if the party decline the con-to complete the work contracted be returned in case of non-accept-

ment does not bind itself to accept any tender. By order, E. F. E. ROY. of Public Works, 1st Dec., 1896.
s inserting this advertisement will or it.

953-



ENDERS addressed to the underand endorsed "Tender for Owen
k," will be received at this office,
the 5th day of February next, inor the construction of sheet pillus
and, Grey County, Ontario, accordand specification to be seen at the
Town Clerk, Iowen Sound, and a nent of Public Works, Ottawa.
Illand the considered unless made
supplied, and signed with the actres of tenderers.

It would be the considered to the
Minister of Public Works, For one
we handred dollars (6, 1500,00), must
we handred dollars (6, 1500,00), must

v. hundred dollars (\$1,500.00), must each tender. This cheque will be the party decline the contract or lete the work contracted for, and rned in case of non-acceptance of

rtment does not bind itself to accept or any tender. By order. E. F. E. ROY. Secretary.

t of Public Works, } 31st Dec., 1896. ers inserting this advertisement thority from the Department will for it. 953.2

ABLY KNOWN SINCE 1826. BELLIS

FERMINERS #50 OTHER

MEN EELY & CO. PUBLISHEST

WEST TROY N. Y. BELLWETAL

CHIMES, ETC. CATALOGUE N PRICES FREE

RCH BELLS & PEALS end for Price and Catalogue.
BELL FOUNDRY, BALTIMORE. FIVE-MINUTE'S SERMON.

Fourth Sunday After Epiphany.

TAKING COURAGE.

Sometimes, my brethren, we feel discouraged because we have not kept our good resolutions, and are even ready to say it is better not to make any at all, so often do we break them. have no doubt there are some listening to me who began the New Year courageously and with some sincere promises to God of leading a good life, and have already slipped back into the bad old ways; and now they say, What was the matter with my good resolutions? I did not mean to lie to God, yet I have not kept my word with Him; I have relapsed; I am as was before, maybe I am bad as I What, then, was the matter with my good resolutions?

Now, in considering this question knows us just as we are, and far better than we know ourselves. Therefore He is not so cruel as to hold us strictly to our promises. true and every man is a liar," says Holy Writ, and our experience of human nature demonstrates that although we are honestly determined to tell the truth, and do tell it, when we promise to God to behave ourselves properly, yet we know very well that in a moment of weakness we may break down, and that is understood when we make our promise. I remem-ber reading of St. Philip Neri that sometimes on waking in the morning he would say, "O Lord, keep thy hand on Philip to day or he will be

Hence it is a great folly to say, "I do not want to make a promise for fear I could not keep it." That would be good sense if you were going to swear to your promise, or if you were to make a vow. But a promise to attend Sunday Mass, to keep out of saloons, to stop stealing, to be more good natured at home, and the like is very different matter. In such cases we must shut our eyes and go ahead, and meautime pray hard for God's assistance.

There is such a thing as being too fidgety about the future, looking back too far into it or imagining tempta tions not likely to come up. there was an army officer who led an edifying life, and who came to a priest of his acquaintance and informed him that he was in great distress, and feared that he could not persevere. What is the matter?" said the riest. "Why I know that duelling is a deadly mortal sin : yet if I were challenged to a duel I fear that I should not have the virtue to decline the challenge and suffer the disgrace which would be sure to follow."
"But," sail the priest, "has any one challenged you or is any one likely to "Ob, no! not at all; but-But wait until the temptation comes You have made up your mind not to commit mortal sin, and when this particular temptation comes God will

give you grace to overcome it."

Do not east your net too far out into the stream; do not be in a hurry to promise to abstain from any particular sin or to do any particular act of virtue for your whole life except in a In a general way you general way. are determined to keep God's law, honestly and firmly determined. As to this or that particular sin, you hate and detest it and have made up your mind against it; whenever the temptation comes you are resolved to resist

There are three things about which one should make good resolutions rather than about any others - First, the practice of prayer; second, going to confession and Communion; third, avoiding the occasion of sins. The first two fill our souls with God's grace, and the third keeps us out of danger. Put all your good resolutions into ompany with prayer and mouthly, or at least quarterly, Communion; and you will have no great difficulty in pulling through. From month to month is not so long a time to keep straight, and a good confession and a worthy Communion is God's best help. Morning and night prayers are a mark of predestination to eternal life ; keep away from bad company and dangerous places, and avoiding bad reading and all other dangerous occasions, has very much to do with an innocent life and a happy death.

# An Object Lesson

It is a sufficiently well known fact that several Protestant denominations support very largely, if not altogether, papers that are published for the pur-pose of setting forth and diffusing the religious tenets of their Churches. Even the Unitarians, whose creed is so nebulous as to have given rise to doubts in certain sectarian circles whether a Unitarian should be considered a Christian, do this, and we learn from a sermon of Rev. Dr. Cuckson, reported in the last issue of the Christian Register, that they are going to expend \$20,000 for the improvement of that paper. So obvious is the moral which this Protestant policy towards the Protestant press teaches that no comment thereupon is needed. - Sacred

Don't worry. Don't run in debt Don't trifle with your health. Don't try experiments with medicines Don't waste time and money on worth less compounds. Don't be persuaded to take a substitute for Ayer's Sarsa parilla. It is the best of blood puri-

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satisfac-

#### OUR BOYS AND GIRLS.

Do your little duties cheerfully and Do not grumble when you are asked to go on an errand by your parents or teachers. If you faithfully perform the little duties that you are now called upon to do, you may be sure that the greater duties which will be met in the years to come will also be well performed.

The Mote and the Beam. The Mote and the Beam.
When once we begin to meanly grudge
The graces or gifts of another,
How easy it is to rashly judge
The deeds of a man and brother!
To carp and question, gossip and pry,
Till, clear as the daylight shown,
We see the mote in our neighbor's eye,
Forgetting the beam in our own.

There is only One who can judge aright
The failures and faults of men;
For all is clear and plain in His sight,
That's hid from our mortal ken.
Oh! hearken and heed the warning cry
Of that Judge on His awful throne;
"Instead of the mote in your neighbor's eye
Cast forth the beam from your own!"

Courage, my brothers, and let us look
Alone to the annals within
Our own poor breasts,—In that dark book,
We'll read such records of sin,
That, henceforth, blind (both you and I),
To the failings of others grown,
We'll miss the mote in our neighbor's eye,
Because of the beam in our own!
Eleanor C. Donnelly.

Dont be a grumbler. What a happy world it would be if all disconten were thrown out. Many young people complain about their work, that it is menial and beneath persons of their talents and training, whereas all hon-orable work is ennobling. Ambitions are best realized by the faithful perhumble it may be. The doings of a life he loves his religion and his church lowly service may be the test which the employer uses for bringing out the strength of his employee. Generally an employer will see to it that "he that is faithful in that which is least" tented, careful, generous and good? has the opportunity to become "faithful also in much." A life spent in brushing clothes and washing crock ery and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet; a life spent at the clerk's desk; a life spent in the narrow shop; a life spent in the laborer's hut-may yet be a life so ennobled by God's living mercy that for the sake of it a king might gladly

A Few Words to to Our Girls.

vield his crown.

What-after religion-shall be the principal aim in the moral education of a young woman? I should say good manners. First, and last, and all the way between, good manners. Reading and writing and all the accomplishments are always convenient; often they become obnoxious, and sometimes positively an infliction, that is, when they are not accompanied by member that no man can know every good manners. Good manners are the thing; and that to the most subtle absolute transparent medium of conveying to the world the benevolence of a good heart; music is a matter of the guide. throat, ears and fingers; painting a are blind in matter of fingers and eyes; dancing is a feat of the feet and toes, and even housekeeping is a question of the will, accompanied by resolution and atten-But good manners involve and tion. include every department of the human being - body, soul, mind and heart, imagination and conscience, discrimination and moral judgment The whole duty of man-to man-are embraced in good manners, for they are charity, gratitude, justice, kindness-all the virtues rolled into one .-Mary Mannix.

Am I Doing My Work? It may be sweeping rooms or washing dishes, it may be tending a baby or writing a sermon—the question is just as applicable, "Am I doing my work?" not criticising somebody else, not longing for a better chance, not waiting for something to turn up ; but doing my work as well as I know how

to do it?

If one can answer this question in the affirmative, he has answered one of the greatest questions that he is ever called upon to face. To be in one's place and doing one's work is supremely satisfying; to be out of one's proper place at last will be agony, because it will take one away from God. If a man who is meant to be a physician is miserable as a law yer, if a useful and prosperous farmer sometimes spoiled to make an un happy and second-rate professional man, what will be the agony of living for an eternity out of one's element, or, in other word's, away from one's God? To be something, and the right something, may be the high am-bition of every humble child of God, and he may be sure that at last he will certainly reach the very summit of his ambition

You Will be Wanted

If we could only get the ear of that boy in school, or that young man in college, we would say most earnestly to you that the time is coming, and perhaps not far distant, when you will be wanted. The opportunity is ready to develop when, if you are ready, you can enter into a great life-work; a time which taken at its flood will lead broad and populous country, and opportunities for eminent achievement and large usefulness are constantly recurring in educational work, in business, in professional life, or in politics, and the service of the country possibly in war. You may be wanted ever so much, but if you are not ready when wanted you will be passed by. The opportunity, just the one you would most like, will not wait for one not ready. Somebody else will take the and you should be ready to respond at the right moment. The important cents.

HOOD'S PILLS are the best after-dinner pill; assist digestion, cure headache. 25

places require men of character, fixed principle, education, power. No man gets mental power and discipline with out stern hard work, and years of it And no weak, undisciplined and unprincipled person is fit for command, or can ever expect to hold a commanding position. There is no lack of im-portant positions for those competent to fill them. But it should be remem-bered that important positions can always find those at le to fill them, and the world will not wait for you if you are not ready. Keep this constantly before you, and your studies will not

appear insurmountable. Signs of Character. When a boy is patient and persevering and conquers difficulties, it is a sign he will make his mark in the world. If he worries and frets and stews, it is a sign he is likely to die parents, he has the promise that his "days shall be long in the land." If cent papers, instead of bright, helpful literature, he will likely end his days in a prison or upon the gallows.

#### Reverence.

Are you trying to be?

position among men. Are you

Phrenologists have placed somewhat in their map of the human brain, an organ of "Reverence." There is, without doubt, a natural human inclination to revere. It grows up out of natural tendency to adore, which rises from our consciousness of being not our own but another's. He who reveres, supposes merit, or strength or wit in others, which he is conscious of not possessing himself, and left to itself his inclination would lead him to take merit for granted, until defect is found out. This is the spontaneous feeling of children toward their parents, of a nation towards its founders, of a pupil towards his teachers.

Reverence has been ridiculed by infidels as blind; but they should reful, thought, routine has often to be a little blind to the faults and weaknesses of those who have gone before What matter is it, if we do love

to a little excess the usuages and opin-ions handed down to us by those who, noble and admirable on a critical examination, will be found to have known less of science and the arts than we know? Is it not safer to do right through a blind confidence in others than wrong through a blind trust of ourselves? The greatest men have been most noted for revare the readiest to see and acknowledge excellence in others - Catholic world, which weighs all things in the

## The Affectionate Sister.

Fortunate is the home that has a grown daughter who is devoted to her own brothers, who is proud of them, who likes to be taken around by them, who is fond of doing for them. She is their visible guardian angel. Their care of her, their respect for her, and their desire to retain her esteem and affection will be three sheet anchors to windward keeping them off the rocks

of debauchery.
Once there was a young man who went to work in a strange city far from his people. His eldest sister, whose favorite he was, resolved to write to him three times a week. With unfail ing regularity, no matter at what pain or sacrifice, she performed her labor of love. She reminded him of home. She kept him in touch with all that he held dear. She gave him news of all her letters bright. She did not 'preach," but, all the same, her good influence over him was retained in its activity by her frequent communications and her choice of subjects that stirred him to be faithful to his best.

What that high minded girl did for that young man, other affectionate sisters, in their own place and way, can do for their brothers. They can win their hearts by daily acts of kindness, they can sympathize with them in their troubles, they can cultivate their comradeship, they can elevate their motives, they can revise their on to fortune and to fame. This is a principles, they can refine their hab its, and they can, by love, foster in them aspirations for a noble manhood. -Catholic Columbian.

When your blood is pure, rich and nourishing for nerves and muscles. The blood is the vital fluid, and whea it is poor, thin and impure you must either suffer from some distressing disease or you will easily fall a victim to sudden changes exposure, or overwork. Keep your blood pure with Hood's Sarsaparilla and be well



Is it easy for a young man to escape being infected with the prevalent spirit of money-grubbing? This is a lies between these extremes. He must, he is lazy and indifferent and neglects not love of money, a sordid, unholy accomplishment of good. Who will love of the very drossitself, what is it? say that his duties, he will grow up a dunce, and men cannot respect him. If he reads dime novels or low, trashy, vile reads dimensional reads of the very dross itself, what is it? say that the read transfer of the very dross itself, what is it? Support that the read transfer of the very dross itself, what is it? The desire for wealth is a well night to acquire riches may not be a kindly interposition of Providence to save THE MISER'S LUST OF GOLD,

to possess riches for the benefits it might enable us to share with less fortunate brethren. Why do we slave gratify a mean, selfish love of our savage nature? Isn't it in response to the promptings of self- affection and to purchase for ourselves the animal enoyments that only wealth can buy? Isn't it to please our vanity and to give rein to that innate thirst for luxury and power that underlaps the better instincts of our composition? The unheeded propinquity of abject want and misery to the barbaric glitter of surfeited self-indulgence is the best answer to these queries. Wretched-ness and vice rudely jostled by pomp and prodigality affords a too plain i lustration of the end and aim of this dominant passion. We are notorious ly a nation of money grubbers. Mam-mon's is the shrine at which we wor ship. There is no gainsaying the

is the criterion and gauge by which everything is tested. Success is measured by this rule. Religion, intellect, understanding, and to the most wake- morality, charity, benevolence, loyal ty, fidelity, every attribute, every virthe guide. It is no harm for us who are blind in so many other ways, to be application of the popular standard. ts existence and universal recognition, to the mind of society, have a relativity in some degree to all things What career is noble and admirable in the public eye? Isn't it that gloriously gilded with millions? Which are the fail-ures, unless it be those whose achievements are not represented in tangible increment? A good life that ends in penury or in modest sufficiency may licit the applause of the sentimental, erence. Those who think the most but to the searching vision of practi-deeply feel most their insufficiency and cality, it is undeserving of notice, or but to the searching vision of practi at most commands only the pity of the one balance. Riches are

THE ONLY EVIDE acceptable to this tribunal of judg ment. Do we exaggerate the domin ating spirit of the great, busy, pros perous luxurious world around us He who sees beyond the tip of his own nose is obliged to admit that the state ment is well within the limits of the

And yet we are far from deprecat ing the proper ambition of young men to possess themselves of that which unlocks the door to nearly everything that can make life useful and worthy MONEY IS NOT A CURSE.

The misuse of it is. Man may save his soul in poverty. Yet poverty of itself is not a virtue. It is not an end, but in certain circumstances become a means, and a powerful one, to the highest attainment in human perfection. For example, the voluntary poverty of the religious is a conscious sacrifice inspired by the most exalted of his old acquaintances. She made motive that prompt men to heroic him eager to hear from her by making deeds. One may live in the world and keep a holy vow of destitution with singular and equal merit, but poverty that arises from shiftlessness improvidence and the failure to avail itself of such opportunities as may present themselves, is apt to be the reverse of meritorious. Some poverty amounts to sinfulness, because it involves neglect of duty and the omis sion to bestow upon others what they are entitled to receive. The depriva-tions suffered by the children of a father grossly addicted to evil habits, constitute a record of UNLIQUIDATED OBLIGATIONS

that must tell against the drunkard and profligate at the last dread reckon-

ing. His poverty and the poverty of his hapless off spring will not plead for him then, but will be cited by the accusing angel as damning proof of culpability. Honorable poverty ac-cepted with cheerful recognition to the Divine will may win blissful immortal

The wise young man will perceive

hard question : we shall not attempt to if he aspires to approach the true prematurely or live to little purpose. If he is in a hurry to spend each cent as he gets it, he will never be rich, but a spendthrift. If he hoards up his covery observant person must have discussed in the covery observant person must have discussed in the only one worthy of his christian ideal of success, which, after other. What we do know, and what every observant person must have discussed in the only one worthy of his christian ideal of success, which, after other than the only one worthy of his christian ideal of success, which, after other than the other true. a spendthrift. If he hoards up his pennies, and will not part with one for any good cause, he is likely to be a miser. If he is careful and economical and generous, he may or may not be rich, but he will have the blessing of God, and if he is a Christian who attends to his religious duties, he will never want. If he is obedient to his parents, he has the promise that his great ruling passion of our own people in this richly endowed nation? If it is stance not an end but a means for the

> interposition of Providence to save too, that pervades every avenue of life, not a high and generous ambition to possess riches for the benefits it their eternal welfare? We need not seek far for evidences of the blighting effects of riches on the broader and and scheme and intrigue for the acquisition of money? Is it for any other reason under heaven than to nobler qualities of human nature. themselves simply as God's almoners and use their means accordingly Yet religion teaches that this is only attitude that is pleasing to the Creator and Giver of all good things. The meaning of that passage of Holy Writ which declares it is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven, is not interpreted in

DISPARAGEMENT OR AFFLUENCE, of the beggar Lazarus. Dives is a ern Slavs, whose curse

grace which can be ours for the tak-

THERE IS NO DANGER

that we shall go astray. On the one two empires into collision. side is the temptation to subordinate all our best impulses to the passion of money for money's sake. We may be stone of life, that of the Pope must be money for money's sake. We may be seduced into sacrificing the noble seduced into sacrificing the noble numbered as those which have surideals held up for our guidance, to a vived. Leo XIII. has continued to fierce emulation of the world, the flesh and the devil. We may desert the service of God to enter that of Mam- hail him as one of the greatest of Ponmon. We do so at our certain peril.
On the other side, faltering in the passion for Christian unity, and his On the other side, faltering in the path of duty we may yield to the allurements of indolence, sloth and carelessness, diverging as widely in another direction from the road that him into taking any liberties leads to that eternal destination, which with what he considered the wellis the one objective point worthy life's

best endeavor.

We must not be deterred by either the love or fear of riches, but accept what God places in our way, in a spirit of gratitude and with a determination to employ His gifts in accordance with what we know to be His will, eeking wealth, not as an object of selfish desire, but as a means to increase the merit of a useful life.

## The Only Remedy.

Speaking in Saint Mary's church,

Lawrence, the other Sunday evening, Reverend J. T. O'Reilly, O. S. A., the pastor, after having eloquently depicted the evils of intemperance, said that religion was the only remedial ower. There is no morality without religion, he continued. You can not establish morality on any basis but religion. You can not make men temperate, nor can you close the saloons, only by religion. Again, there are many engaged against the traffic, who on other subjects preach the gospel of hatred and sow the seed of discord. It is the duty of all true friends of society to bind together nstead of drawing apart. We have a duty to perform and it requires th united action of all men to save soci ety from this hydra-headed evil. My brethren, the remedy is quite simple if you will only apply it. There is the law of supply and demand Shut off the demand and supply will shut off itself. Shut off the demand by individual action; each one of you promise Almighty God that for the benefit of the suffering of human nature, that you see flowing from this vice all around you, and henceforth you will not touch intoxicating drink The young man and the young woman who are just coming up from childhood should, out of a sense of their own honesty, a sense of their respectability, ity, but misfortune resultant from slothful negligence and wilful failure down against this evil, to look it to make the occasions which industry, sobriety and perseverance create, is no more commendable or admirable or meritorious on the one hand, than is

CHATS WITH YOUNG MEN. unconscionable money grubbing on Then it will be an easy matter to close

EDITOR STEAD ON POPE LEO XIII.

He is the Grandest of All the World's Grand Old Men.

1896 has been a year testing and trying the reputations of men, writes Editor Stead in the English Review of Reviews, and although this process may be occasionally disagreeable to individuals it is one of the most use ful forms of national and imperial stock taking. After all the strength of nations lies not merely in the character of their ordinary men, but also in the greatness of their great ones. A nation which has lost the capacity of begetting great men is a nation in its decadence. But to know the greatness of the truly great it is necessary to pass them time and again through the ordeal of adverse circumstance, to smelt away their dross in the crucible of trial and temptation. It is only after a long continued series of these processes, which, indeed, never cease while life lasts, that mankind is able to ascertain beyond all doubt who are really worthy of supreme homage as the heroes of the race.

Eighteen hundred and ninety-six has not been devoid of the tests supplied by trial and temptation to the great ones of the earth. Bismarck, for instance, who for many years towered like some magnificent column above the waste of European diplomacy, has afforded only too painful demonstra-tion of the faults and failings which assail the statesman in retreat. \* \* 1897 has also revealed Mr. Gladstone as one but in condemnation of the spirit of who, if he has not worsened in his best selfish luxury which the accumulation of wealth too commonly begets. Dive's sin did not lie in the possession and enjoyment of riches and pleasures, but 1876, sent around the fiery cross in his cruel forgetfulness of the claims on behalf of Bulgaria and the Southtype of the modern money grubber had made her own, was also the Mr. and his fate will be the fate of all of Gladstone who, in 1885, came perilhis class for all time who refuse or ously near going to war with Russia neglect to learn the lesson of duty to in one of the worst causes that any God's poor, conveyed by this simple nation could have made its own. In arable. 1896 we see the same two currents of The way lies straight before us, it is good and evil blended. There is the luminous with the plain teaching same enthusiasm against the atrocities of our religion, and if we but use the of the Turk, but there is also the same same enthusiasm against the atrocities unsympathetic incapacity to recognize the difficulties of Russia's position, which, in 1885, so nearly brought the Among the great established reputa-

> maintain the prestige which has com-pelled even the non-Catholic world to stablished boundaries of his Church His decision concerning Auglican or ders, although it has been somewhat fiercely resented by those who had deluded themselves into the belief that the Pope would try to convert the steel wire of the Roman fold into an elastic band, was only one more proof that the Pope is too logical, consistent and veracious to snatch at an apparent advantage by any straining of the well-established law of the communion over which he pre-sides. His intervention on behalf of the Italian prisoners in Abyssinia showed his desire to play the part of general mediator and intercessor. even on behalf of those whom he believes have usurped his patrimony and despoiled the inheritance of the Church. And his utterances on behalf of international arbitration have shown once more how keenly alive he is to the movements which tend towards the realization of the Christian

We wish we could make everybody believe that promptness is prevention; that there should be no delay when you are losing flesh and when you are pale, especially if a cough be present. The continued use of Scott's Emulsion in the early stages of lung affections does prevent the development of Consumption. Your doctor will tell you this is true and we state it without wishing to make any false claims or false promises. Free book tells more on the subject.

SCOTT & BOWNE, Belleville, Ont.