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JOAN OF ARC.

Roma lente procedit! Rome acts slowly, but it has this advantage over most of the institutions known to his-tory and to men, that when it does act, it acts justly. After many centuries of patient investigation and minute examination of every fact pro and con, it has proclaimed the beatification of Joan Arc. In so doing, it has but firmed the universal judgment of connected the universal judgment of mankind, for if there ever was a saint it was the sweet and lovely child whom France worships and the world

When it is considered that at the when it is considered that at the age of seventeen, a peasant girl of Domremy went forth to deliver a nation and accomplished her purpose where hitherto the genius, the intellect and the established power of France has failed to throw off the yoke the invading enpressor, that in itself of the invading oppressor, that in itself is sufficient to arrest for all ages and all centuries the marveling admiration of men. But unlike many other miracles of which tradition and legend bears reof which tradition and regend bears re-cord, the wonders performed by Joan of Arc are the sober and attested truths of secular history against which even skepticism and cynicism hold respectful

This girl, who knew neither how to read nor write, obeying the inspiration of voices which directed her to the deliverance of her country, went to the nearest commandant and told that grizzled soldier that she had been degrizzled soldier that she had been de-vinely appointed to lead the armies of France for the freedom of the country and the crowning of the king. Though at first her statements were received with incredulity, she inspired in him faith in her representations as she did in all the great generals of France to whom she was in turn presented. Brought to the palace of the king, she went directly to him, though he was clad in the garb of a courtier and another sat arrayed in royal vestments upon the throne of the king.

And so it happened that at the age of seventeen Joan of Arc was appointed commander in chief of the armies of France with supreme control over its warlike destinies. What she accomplished is the record of universal history. Again and again her council of war de-cided on one plan of campaign and she directed another, and in each instance success attended her judgment. She raised the siege of Orleans, drove the English from France and conducted Charles VII. to Rheims where he was triumphantly crowned as the king of a delivered and independent

Then announcing that her work was done she begged leave to retire again to her native village of Doremy. This the selfishness of the king refused, and as a result she was detained at the court until, through the vacillation and weakness of king, the English again made inroads upon his power and in one of these forays Joan of Arc was captured and taken to Rouen by the English. She was accused of witcheraft but defended herself with such skill and such convincing truth that even the subservient Bishop Cauchon (pronounced like cochon, the French word for pig) had finally to adjourn the word for pig) and infant to adjust the court leaving Joan of Arc triumphant as to argument and fact. But the English had decided upon her death, and so contrary to the forms of civil and ecclesiastical law, she was turned over to the executioner and at the age of nine-teen was burned to death at the stake.

No loftier soul ever ascended to heaven No lotter soul ever account that the from a scarfficial than this pure and sinless child. Waile the beatification enrolls her in the army of the elect, it is a tribute to the justness of men and a benefit to the world in the truth that to the world in the truth that it is the proclaims that, though centuries intervene, right is trumphet-tongued and wrong is damned. The Protestant as well as the Catholic world hails Joan of Arc as a saint, and though the reign of Pius X may have many glories, none will outshine the splendor of this beati-fication which fulfills one of the dearest purposes of Leo XIII. —Catholic Union and Times

ELECTION ANECDOTES TOLD BY AN ARCHBISHOP.

AMUSING INCIDENTS GROWING OUT OF THE RIGHT OF WOMEN TO VOTE IN

AUSTRALIA. Some amusing and instructive election stories were told by Archbishop O'Reilly, of Adelaide, Australia, in the course of addresses delivered at recent prize distributions in the schools of the Sisters of St. Joseph and Sisters of Mercy. of Mercy.

Now that women can record their votes, said His Grace, it is necessary more than ever that they be intelligent and well educated. Some years ago, about the time when the franchise was first given to women in South Australia, there was an election in Adelaide, and party feeling ran high. Four or five candidates had offered their services and two had to be returned. Among the supporters of one party who were anxious that their "man" should be chosen was an old lady. As she had not been used to elections, close attention was paid to her political education. She was told to vote for A and B, not for C, D or E, and to put a cross after the names of the two first mentioned. Lesson after lesson was given her, and certain after lesson was given her, and certain members of the party walked to the polling place with her, their last in-junction being: "Maggie, now be careful." When she came out of the booth she said she was quite sure she had voted for A. and B., but in answer to further inquiries stated: "I am certain I voted for them, because I

gave a vote to everybody."

Men also were in need of education
and proof of this was supplied. Dr.
O'Reilly said he knew an old man who O'Reilly said he knew an old man who could neither read nor write, and when accosted on Wednesday morning this person, whose name was Jim, said he was going to record his vote. Jim stated he was sure that, although there were eight candidates, he must put a cross opposite only three names. "But how can you tell for whom you are going to vote?" he was asked by the Archbishop, and the reply he gave was: "It does not matter. I have got the

right to vote, and I am going to exercise it." "And so he did," said Archbishop O'Reilly, "and to-day he does not know for whom he had voted."

No matter what they learnt from books and flures, they must, His Grace remarked to his hearers, have common sense, and that was acquired in the larger and wider school of life. He would guarantee the accuracy of this srory. Some three years ago, when the elections were on and political zeal ran elections were on and political zeal ran very high, an old man and his wife lived somewhere near Adelaide. He must not tell the suburb. The man's name wrs Mick, and his wife's name was Mary. Unfortunately, Mick was in favor of Mr. X., while Mary was it favor of Mr. Y. Day after day they had disputes and arguments. At length the morning came to vote, and Mary said, "Mick, we have never quarreled said, "Mick, we have never quarreled in our lives, and we are not going to quarrel over Mr. X. or Mr. Y. I will vote for Mr. X." Mary went to the poll, and when she came back she informed her husband that she had voted for Mr. X. "I don't believe you," said Mick. "You're always suspicious," replied Mary. "I thought you would not believe me, so I brought the ballot paper home with me." Flourishing it before her husband, Mary cried triumphantly: "Now, do you believe me, Mick?" They must try to use a triumphantly: "Now, do you believe me, Mick?" They must try to use a little common sense with their learning.

Commenting on a recent address of Rev. Dr. W. S. Rainsford of the Epis-copal Church in New York City, at the Young Men's Christian Association, in which he startled his audience by say-ing: "The Lord deliver me from the highly developed lady board member. You want the worker. There ought to have been a hundred young women here. We need the girl that is willing to give up her afternoon teas, fancy dress balls and her theatre parties and labor with those of her own age in the spirit of true charity and gentleness," the Oregonian of Portland, Ore., thus

editorially says:
Dr. Rainsford is right, and he has put his finger upon a weak spot in Pro-testantism compared with the missionary efforts of the Catholic Church. The Catholic Church is more democra-The Catholic Church is more democra-tic in its missionary work. It draws no color line. In St. Peter's, in Rome, the meanest-clad Catholic can enter its portals and kneel at its altar any day of the year. You will see negroes clad in the garb of a priest in Rome. Macaulay notes among the causes of the tenacity of life in the Catholic Church this fact that its worship is to this day far more democratic than that of Protestantism; the Catholic priest and missionary always gets nearer the heart of those he seeks to convert. The story of the devotion of the

Catholic missionaries to their Indian converts in Canada in the seventeenth and eighteenth centuries is pathetic on both sides. The Huron Indian converts, whether they died fighting the Iroquois or the savage Puritan soldiery,

died in defense of their priest, and he perished with them and for them.

It was equally true of the Catholic missionaries in China, in Tonquin; it was equally true of Father Damien and missionaries in China, in Tonquin; it was equally true of Father Damien and his successors in the leper colony of Hawaii. It was equally true of the Catholic priest among the tribes of the Hawaii. It was equally true of the Catholic priest among the tribes of the Northwest. The Catholic priest and missionary stoops lower to reach and drag the lost to dry land. He is not afraid to redeem the outcast, to restore the world's wounded and beaten to be world's world world

store the world's wounded and beaten to health and hope.

In New York City to-day the spread of Catholicity among the poor steadily continues because of the superior tact and wisdom of the missionaries of the Catholic Church. No Catholic priest or missionary ever talks about "the deserving poor." The priest at the Catholic Church, where the poor are glad to congregate, is no occasional visitors who makes his hearers feel that glad to congregate, is no occasionary visitor who makes his hearers feel that the church is a "charity;" he is no patronizing disseminator of old garments. The Catholic priest in the churches that the poor visit in New York lives among his people; he is not a bit too proud to be one of them.

The Catholic Church knows that organization and system are necessary, but it knows and always has known but it knows and always has known that no missionary who dodges personal contact with those to whom he seeks to preach the gospel of human brotherhood is worth his salt. The poor are not fools; the heathens are not idiots; they are quickly alive to the difference between the man that preaches to them, that gives them old clothes, and the man who is willing and anxious to be that gives them old clothes, and the man who is willing and anxious to be with them personally in their hours of dire distress and extreme travail. The Catholic missionary to the Indian was his priest and also his physician. He suffered equal hardship with his flock: he faced death in every form in which his flock was empelled to face it.

In sickness or in health, in sorrow or in mirth, in life or death, the priest was literally the good shepherd who repulsed the rapacious wolf and cared for the new-born lamb. The democracy of the methods of its religious and philanthropic work has made the poor continue to seek the Church of Rome, continue to seek the Church of Rome, and Dr. Rainsford has impulsively confessed the weakness of the Protestant churches in dealing with the city poor when he says that the dreary want is the lack of workers, who have not simply old clothes and soup tickets to give away, but human sympathy to offer to those who sorely need it.

Thirty-five Converts.

A DEMORALIZING INFLUENCE.

THE FAMILY DAILY PAPER WITH ITS RECORD OF PUBLIC AND PRIVATE

SCANDALS. Nothing exercises more powerful in-fluence than example: and certainly nothing is more contagious than bad example. Every observing person has remarked the number of suicides that fetlow the published account of one sensational suicide: children of four-teen years of age have died by their own hands, because of some parental correction or of some childish disappointment. Where did they obtain the more sensational, and what arouses the sleeping passions of justice-loving Christians to seize, hang and burn a brother mortal, without a hearing, without a trial, without a judicial con-demnation? The family daily paper has urged them on, has fitted their hearts for crimes unspeakable. The highly colored sensational accounts of divorce trials, of elopements, of mur-ders, of breach of promise suits are the mind's nutrition daily absorbed by the American youth, and these yellow lessons in degeneracy are forming the habits, the dispositions and the character of our manhood and womanhood.

If a friend should visit you and, in THE CHURCH'S STRENGTH.

THE PRIEST SUFFERS HARDSHIP FOR HIS FLOCK — WEAK SPOT IN PROTESTANTISM.

Commenting on a recent address of Rev. Dr. W. S. Rainsford of the Epis. deserve admiration for preserving unsullied your domestic hearth.
What then are we to do? Shall we

What then are we to do? Shall we give up our daily paper and be in ignorance of the daily histery of the world? Yes, by all means give up your daily record of public and private scandals and devote your leisure hours to more profitable studies or to better advantage: Your mind will be healthier, your conscience will be purer, your suspicions of your neighbors will be rarer, your jealousy of your husbands and of your wives will vanish and you will be better men, better women and will be better men, better women and better Christians. It is really a na-tional calamity to permit the unlic-ensed privileges of the press to demoral-ize our American youths; it is an un-mitigated evil to publish sensation that can produce nothing but evil.—Rev. James Flanagan in St. Joseph's Chronicle, Reading.

UNANSWERED PRAYERS.

There are selfish prayers which go unanswered. Human lives are tied up together. It is not enough that any of us think only of bimself and his own things. Thoughts of others must qual-ify all our requests for ourselves. Something which might be good for us, if we were the only person, it may not be wise to grant because it might not be for the comfort and good of others. It is possible to overlook this in our prayers, and to press our interests and desires to the harm of our neighbor. God's eye takes in all His children, and He plans for the truest and best good of each one of them. Our selfish

ened character cannot be attained by upon faith. Protestantism has swung a young person merely in answer to prayer—it can be reached only through long experience. There are blessings which we crave and which God would which we crave and which God would gladly give, but they come only through long and slow process. God delays to answer, that in the end He may give better things than could have been given at the beginning. An immediate answering would put green fruit into our hands. He waits until it is ripe.

WHERE TO HEAR A GOOD SERMON.

Some ignorant people outside the Church imagine that as Latin is the language of the Catholic Church, even language of the Catholic Church, even the sermons of the priests to the people are delivered in that tongue! Mr. George T. Angell, the veteran humanitarian, was in a Protestant church recently where the sermon might just as well have been preached in Latin for all the good it was to the majority of the preacher's hearers. He says that the clergyman spoke of "ethics" and "economics," "encyclopaedic man," speculative orthodoxy," "psychology," "isoscleles triangle," "unify-

"isoscleles triangle," " unifying force from the great Universal Self," "elaborate scheme of social organization," "Antinous and Apollo," "complex realism," "sociological expansion" and "the old skeleton cal expansion "and "the old skeleton of a defunct philosophy," etc., etc.—all of which, while doubtless intelligent to the Lord, was an unknown language to nine-tenths of the congregation. "We contrasted it," says Mr. Angell, "with the plain talk of Christ and the Apostles—'Christ and Him Crucified.' Our Father Who art in heaven"—and we wondered what in heaven'—and we wondered what headway lawyers would make if they talked to juries as this educated clergyman talked to his no more intelligent

congregation."
If Mr. Angell wishes to hear a good practical sermon delivered in language "understanded of the people" he should attend Mass in a Catholic church some Sunday. Almost any church on any Sunday will do.—Sacred Heart Review. ongregation.'

OUR DUTY AS TO HEALTH.

People have no right to be careless concerning their health. First, they have their own duties to do, and they cannot do them properly without cannot do them properly without health; second, no person can be sick without interfering without interfering more or less with the rights and privileges and comforts of others. Probably three-fourths of the sickness and disease in the world could be prevented with a little care, and what a shame it is for people who ought to be and might be well and useful in the world, to make themselves ill and dependent and miserable, and hinder others from their work, and pointment. Where did they oftain the family daily paper. Everybody knows how one sensational lynching has been followed by other lynchings more sensational, and what arouses the little earn might have prevented it all! It is every person's duty to be well and strong, rather than weak, sickly, miser-able, helpless and burdensome to strong, rather than weak, sickly, miserable, helpless and burdensome to others. Hence all persons should be thoughtful and careful about their

health. Christians especially should care for their bodies, which are the "temples of the Holy Ghost," and their health, which is necessary for effective service for the Master. No one not a brute would wish to work a horse till he was sick; yet many who claim to be Chris-tians will work themselves, and their families, in a way which would be cruel in the case of a horse or a mule. People must learn to be careful of the Lord's property, and Christians are not their own; they are "bought with a price," and should, therefore, "glor-ify God with their bodies."

To Save One Soul.

To bring one soul—no matter how black and guilty—to the loving, yearning Heart of Jesus, is worth all the best actions of your whole life put together. Think of the great price paid

for its redemption!

To look after one's own salvation exclusively is, no doubt, good; but so narrow are our poor petty minds that there is selfishness even here, and self-ishness, above all other things, is op-posed to everything we know of our meek, tender and forgiving Redeemer. His whole life was spent in sacrifice and solicitude, and all for the poor, erring, wandering, wayward sinner. Think of the stories of the prodigal, of Magda-lene and the penitent thief, and how clear this fact must then appear! His last prayer, while suffering the most terrific torture on the infamous gibbet, was for pity and forgiveness for His very murderers, so anxious was He to secure their souls! Love of souls and their salvation has ever been the unfailing sign of saints.

TAUGHT BY CATHOLICS.

WHAT REV. MADISON C. PETERS THINKS PROTESTANTS SHOULD LEARN.

On the subject, "What Protestants Should Learn from Catholics," Rev. Madison C. Peters preached a forcible sermon in Broad Street Baptist Church, Philadelphia, Pa. He said in part: The rich Catholic hesitates not to kneel by the side of the poorest. Pro-testants have too keen a sense of

mell. Protestants should learn from Catholies how to give. Catholies are generally poor. But behold their churches. Behold the earnings they lay upon the

altar of the church.

Every Catholic is identified with some parish. There are thousands of Protestants in this city whose church membership is in their trunks, or in the place where they used to live. They remind me of those matches that strike only on their boxes—when you havn't the match you havn't the box, and when you have the box you haven't the

match. In caring for their children Catholics teach us a lesson. The Protestant laity need to be awakened to a deep sense of the magnitude of their duty toward their children. Here is the source of strength in the Catholic Church. The Catholic Church has been charged with putting too much stress upon good works and not apongh to the other extreme and not put enough stress upon good works. Good works won't save, but faith without works is dead. The Catholic charities, covering every conceivable case of need and suffering, put Protestants to shame.

"THE DARK AGES."

PROTESTANT TESTIMONY OF HOW GREAT LY THE WORLD OF THAT PERIOD WAS INDEBTED TO THE MONASTIC ORDERS.

In his book entitled "The Dark Ages" Dr. Maitland, a Protestant clergyman and scholar of repute, said: "It is quite impossible to touch the subject of Monasticism without rubbing off some of the dirt which has been heaped upon it. It is impossible to get even a superficial knowledge of the medieval history of Europe without seeing how greatly the world of that period was indebted to the monastic orders, and feeling that, whether they were good or bad in other matters, monasteries were beyond ail price in those days of misrule and turbulence as places where (it may be imperfectly, but better than elsewhere) God was worshipped as a quiet and religious refuge for helpless infancy and old age, a shelter of respectful sympathy for for the orphan maiden and the desolate widow—as central points whence agriculture was to spread over bleak hills and barren downs and marshy plains, and deal bread to millions perishing with hunger and its pestilential train—as repositories of the learning which In his book entitled "The Dark and deal bread to millions perishing with hunger and its pestilential train—as repositories of the learning which then was, and well-springs of the learning which was to be—as nurseries of art and science, giving the stimulus, the means and the reward to invention, and aggregating around them every head that could devise and every hand that could devise and every hand head that could develve and every hand that could execute—as the nucleus of the city which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathe-dral. This, I think, no man can deny. I believe it is true, and I love to think
to fit. But, if it is only a dream, however grateful, I shall be glad to be
awakened from it; not indeed by the
yelling of illiterate agitators, but by a

quiet and sober proof that I have mis-under-tood tre matter. In the mean-time, let me thanklully believe that thousands of the persons at whom Rob-erton and Fortin, and other such very miserable second-hand writers have sneered, were men of enlarged minds, purified affections and holy lives—that purified affections and holy lives—that they were justly reverenced by men, and above all, favorably accepted by God, and distinguished by the highest honor which He vouchsafes to those whom He has called into existence that of being the channels of His love and mercy to his fellow-creatures."

AS ONE WHO LOVETH

UCH IS THE CHASTISEMENT OF THE SAVIOUR FOR HIS CHOSEN ONES.

Among the many beautiful sentiments voiced by General de Sonis, the incom-parable French patriot and Christian, one are more elevating than those em bodied in his letters to his daughter. In one of these he wrote: "My dearest Marie, I love to think that our Lord only tries those whom He loves, and who love Him, so as to make them pass by the crucible of suffering, to associate them with His Passion, and afterwards with the glory reserved to His saints who have all been thus purified before entering into a blessed eternity. Dear child, struggle with courage against the demon of sadness, oppose to it a gentle submission to the will of God, and serve Him with joy, asking of Him a thorough acquiescence in His will, and, a great simplicity of heart. Come, my a great simplicity of heart. Come, my dearchild, do not let us be discouraged, but let us walk bravely in the path which our Lord has pointed out. Let each fall—and who does not fall in the way of perfection?—be an occasion for our rising again with greater devotion and sanctity."

In the same way he teaches her how In the same way he teaches her how to bear sickness and suffering, quoting the device of St. Teresa and St. Magdalen of Pazzi. "Either suffer or die! Always suffer, but never die!" It is in a state of sickness that she can best imitate her Divine Model. Our Lord is represented under the figure of a Lamb, gentle and submissive, and so He lamb, gentie and solutions and solute loves with predilection those souls who are ready to accept all that God wills. Finally he exhorts her to offer up her sufferings and prayers for all, for the Church, for the world, for her country, for her family, living and dead, for her her ancestors. He ends by excusing himself for this long letter, and keeping her thus "hanging between heaven and earth."

His daughter, in return, wrote to her fis daughter, in rectain, who can be not father about the green fields of Alsace, the fir-wood of the Vosges, and the heaven so bright with stars at night, reminding him of the way in which, as a child, he used to make her admired

a child, he used to make her admire the firmament in Africa, and he replied:
"I am so pleased, my dear child, that you remember the lessons I taught you so long ago, and that your soul thus rises above the weary earth to those luminous regions which inspired the Royal Prophet with that admirable Psalm of thanksgiving: Coeli enarrant gloriam Dei. Of this Psalm I can only say: 'Beauty old, yet ever new!' and each day when I come upon it in the office, it fills my heart with fresh en thusiasm.''

Drink Habit Among Women.

A St. Louis priest inveighs strongly against the drink evil among women. It is the weak, foolish women who indulges in strong liquors. Fathers heads of families, should recognize this fact, and as far as in them lies keep stimulants out of their houses. Doctors should know that, too often, they prescribe malt and spirituous liquors for women patients, when other remedies could be used, and the end is remedies could be used, and the shall a the inordinate love of the one time med-icine. The after theatre parties are responsible for the spread of the drink habit among women. It is no unusual thing to see women, young and old, around festive tables with liquor, disguised in decoctions, before them, and insensibly the base appetite is aroused. Catholic women should shun liquor in all its forms; it is the beginning of their ruin, socially and morally. They should, at all times and in every place, put their veto on it.—Pittsburg Cath-

No single great deed is comparable for a moment to the multitude of little gentlenesses performed by those who scatter happiness on every side, and strew all life with hope and good cheer

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