(CONTINUED FROM LAST WEEK ) THE CATHOLIC CHURCH IN SAMOA.

Australasian Catholic Record

A few days later a pagan chief named Souawelcomed them at Salevalu. Every sort of pressure was brought to bear on him by Rev. Mr. Pratt, and a whole host of preachers, to induce him not to accept the lotou of the Catholic missionaries. After a time he yielded to their entreaties. "It is strange," he said ; " for years you have been ask-ing me to become a Christian, and now when I was pleased with the Catholic lotou you beseech me to remain a pagan. Well, to avoid further trouble will send away the Catholic missionaries, but you must never more ask me to become a Christian." Another chief named Moe, brother of Soua, now entered on the scene. He had hitherto been carefully observing the proceedings of the missionary Fathers and of their opponents, and he clearly saw that the former were harshly dealt with. He accordingly invited them to take up their quarters with himself. The storm that had assailed Soua now began to rage with redoubled fury around Moe; but he was immovable in his resolve to show friendship to the missionaries. He was noted as a brave warrior, and when several deputations, stirred up by the preachers, called on him to upbraid him as a renegade, he set a formidable weapon, called the skull-cracker, at the door of his house, and he notified his resolve that the first who would again come to trouble him on this subject would experience its full weight. No further deputations came to disturb him. He proved him self in after times a firm and devoted

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ous class of the breath-r with DR. culmonic of es lameness ternally, as n the back; sseess most

friend to the Catholic cause. On the 29th of September, 1845, the devoted missionaries landed at Apla. They received a friendly welcome from the American consul, Mr. Williams. He was son of the Rev. John Williams, who had given proof of the most embittered hostility to the Catholic mis sionaries, and who till his career was cut short by his tragic death at Erromarga, in the New Hebrides, was most active in circulating every vilest calumny against them. Residing in the same house with Mr. Williams was Mr. Pritchard, formerly an envenomed Protestant minister at Tahiti, now the English Consul at Apia. It was solely as a matter of civility that this kindness was extended to the missionaries, but it was well repaid. This act of kindness led to friendly intercourse which broke down the anti-Catholic prejudices of former days. The one most terrified at the advent of the Catholic missionaries was Mrs. Pritchard, yet she, after a few years, became a fervent Catholic; he daughters followed her example, and the eldest of them embraced a religious life in the Ursuline community in England.

All this, however, was a matter of time. On the arrival of the mission-aries in Apla, every house of the natives was closed against them. They were invited by some Wallis friends to Faleyta, a few miles distant, but no sooner had they proceeded thither than a Fono of the chieftains was held, and it was decreed that they should not be allowed to remain. It is instructive to lock back on the calumies by which the Protestant preachers obtained this momentary triumph. Those Papists, they said, are wolves in sheep's cloth-They desire to enslave the people and to consume all the substance of the islands, If once they gain a footing, they will ring a big bell three times every day, at morning, noon, and evening. The first bell will be a summons for the natives to bring to the priests all the taros that they have gathered; at the second bell, all the cocanuts and bananas are to be brought; and at the third an abundant supply of fresh fish must be procured. Twice a week also, the pigs (the great treasure of the natives) were to be brought and cooked, and thus in a little while the natives would be re-duced to starvation and utter misery. It was even set forth in detail, that, to attain their ends, 700 Frenchmen had already landed in the island of Savai, and that 25 French ships were only awaiting the signal to enter the port of Apia. For a few days these lies and calumnies attained their purpose, and it seemed as if nothing would remain for the devoted missionaries but to shake the dust from their sandals and

to quit those inhospitable shores.

It was then that Mataafa, senior, entered on the scene. He was des-cended from the old kings of Samoa, himself a renowned warrior, and head chieftain of a considerable portion of chieftain of a considerable portion of the island of Upolu, of which Apia was the capital. He was known as "the King of birds," probably from the swiftness of his movements, and his headquarters were at Mulinu, a pro-montory stretching into the ocean a little to the west of Apia. It was mainly through his valour that Samos mainly through his valour that Samoa had been preserved from Tongan rule, and it was at his invitation that the ministers of the London Missionary Society had settled amongst them and extended their influence throughout all the islands. An incident of his all the islands. An incident of his early life, however, predisposed him to now offer hospitality to the Marist Fathers. Many years before, he was at sea in his state-boat paying a visit to friendly chiefs in the neighboring island of Tutulia, when a hurricane arose, and he was driven in a ship-wrecked condition on the coast of Wallis. The telephory was as yet pages, but

s onaries were setting out from Wallis to Samoa, he gave a special commission to one of the catechists to commend them in his name to Mataafa. Thus whilst humanly speaking the mission of the Fathers seemed destined for failure, Providence had prepared for them a secure home and a powerful friend.

The catechist brought to Mataafa the message of King Lavelua. Mataata at once replied, "Bring the missionaries hither; my house is not large, but there will be sufficent room for us all, and they will be heartily welcome. The missionaries entering his abode invoked heaven's blessings on the courageous chieftain, and from that day till his death in 1863, they enjoyed his uninterrupted friendship and pro tection. It required a firm resolve on the

part of Mataafa to resist the persistent efforts that were made to prejudice him against the Catholic missionaries. The Protestant agents left nothing undone to heap obloquy upon him. They styled him a pervert and a perjurer, and they menaced him with the direct punishments here and hereafter. He punishments here and herester. He invariably replied: "I am nothing of what you say; I am a Protestant, and will continue so, unless I find that your loton is a deceit and a lie; but I am faithful to the traditions of my race, to show hospitality to the friends of him who saved myself and those with me in our hour of need." Though he con-tinued to assist the Catholic missionaries in every way in his power, he, at the same time, watched closely their manner of life, the lessons they taught, and their whole course of procedure He often told them that he felt constrained to abandon the Protestant lotou, but it was not till about five years before his death that he took the final step, and was openly received into the Catholic Church. His great difficulty was that he would be upbraided with inconsistency. "ASamoan chief must be firm," he said; "it was I who brought the Protestants to Samoa; I must remain with them until I am forced by the evidence of truth to quit them." Whilst, however, he thus for everal years remained a Protestant in name, he was in his heart alienated from them, and he did everything in his power to befriend the Catholics. Even in time of famine he would share his last morsel with Silipele (it was thus Father Gilbert Roudaire, the senior Catholic missionary, was called) and his campanions. For the family evening prayers he adopted the words:
"May the Lord bless Silipele and his campanions be story in Hodgingham and the story in the st work, and may his stay in Upolu, be peaceable and prosperous." One day he had listened with great attention to an instruction of the missionary ex plaining some matters from the Sacred Scripture. When the instruction was ended, he went to the Father and said: Stlipele, the preachers have always been telling us that the Papists don't believe in the Bible; I see that their words have been lies; if they tell us lies in this matter, may not their other words be lies also?' When at length he became a Catholic, he led in every minutest detail a most

exemplary life, and proved himself a model chief. Humanly speaking, the contest be-ween the Protestant sects and the Catholic cause was most unequal. For considerable time there was only a solitary priest with a few catechists in Apia, to instruct and comfort the Catholic truth, clung immovably to it. Some of the reasoning of the converts in their religious disputations gives proof of a natural acuteness of talent

that could not easily be surpassed.

Mana was one of the most important Mana was one of the most important chiefs of Samoa in those early days of the Catholic Mission. He was slow in embracing the faith, but having once taken the step, he was ardent in defence of the truth. At a fono that was held in the presence of some of the preachers, to consider his conversion, he defended himself saying: "Do

he defended himself saying: "Do not tell me that the Protestants have a good religion. They only date from Luther, who lived three hundred years ago. He was at first a Papist, and the motives which led him to change reflect that the conditions of the same than the sam but little credit upon him. Is not the Catholic religion better and more se-Catholic religion better and more secure? taught by Jesus Christ, and preached by the apostles; it was confirmed by the miracles, and the heroic death of those who received from them the lessons of truth." One of the Protestant preachers who was a man of great repute amongst them, said in reply: "It is true we succeeded to the Protect but this is quite conformable. ply: "It is true we succeeded to the Papists, but this is quite conformable

to the order of nature, as every day's experience proves. See your banana. plant. It sends forth a shoot which bears fruit and dies, and then another shoot springs up and follows the same course. So it was with Popery. It ran its course and died. But the new and vigorous shoots of Protestantism sprung up, which are the hope for the future." The Protestants present received these words with great applause, ceived these words with great applause, but Mana, nowise disconcerted, replied: "Shame be upon you to have used such words. Do you dare to assert that what planted by Christ and fertilized with His blood could die and pass away? And do you tell me that the Papists have died out, while the whole world knows that that is untrue? By your own argument I refute you. When a banana shoot decays and dies,

your Protestantism may flourish for a chosen as the Episcopal residence and day, but then, like the banana, it must the centre of the Vicariate, when, in decay and die. How can it promise us life, when it is itself subject to death?" Mana easily carried with him the whole vote of the assembly, and for a long time the preachers did not trouble him with further arguments. They did not cease to thwart him, however, in everything that he undertook in favor of the Catholic missionaries. He proposed to build a house for them at his own village of Vailele, thus to secure their stay amongst them. Only four or five of his own followers would give helping hand. All went well, how ever, till the thatch of leaves had to be arranged. That was a task, according to Samoan usage, reserved for the omen, and only one native woman women, and only one native woman had volunteered for the work. So earnest, however, was the chief that he flung aside all pride of chieftancy, and, heedless of the jeers and reproaches addressed to him, applied himself to this branch of the work and did not desist till the whole of the

thatching was completed. Another chief named Moe was supposed to be wavering in regard to the Catholic lotou which he had embraced. This gave great delight to the Protestant preachers. He publicly disabused them as follows: "Do you see this them as follows:

black tattoo on my skin; you know how indelible it is. Well, the truths which I have learned from Father Silipele are tattooed on my heart. This black tattoo will be corrupted after death, but my soul will never lose the tattoo of truth."

One of the preachers resolved by a coup de theatre to overcome the ob-stinacy of another convert chief. The chief's house was close to the Protestant Church. On a Sunday morning the minister proceeded to the summit of a neighboring hill, and, when service in the Church was coming to a close, he marched slowly down the hill, carrying a large Bible on his head. He ing a large Bible on his head. He then proceeded to to the chief's house followed by the Protestant congregation. On seeing the chief, he said : "I have come like Moses from the mountain bearing the message of God, and I find that, like the Jews, you have been adoring the golden calf of Popery." "Stop," said the chief. "On the way down the bill you must have lost the rays of light, which Moses received from God. I don't know with whom you were communing on the hill, whether it was with God or with the devil. When you show the rays of light, then I will believe you." Needless to say, that the table ware

completely turned upon the minister.
Old Mataafa, whilst as yet a Protestant, became an apologist for the use of images by the Catholic missionaries. "We cannot do without images," he said to the preachers who were using this argument to prejudice him against the Catholic Church, "our cocca trees, do they not throw their image on the water that flows beneath them? The sun with its crown of light, is it not the image of the Creator? Have not you yourselves the pictures of your chil-dren and friends? What is the Bible but the image of the truth of God? Cease, then, to reproach the Catholics for using images which only serve to

recall to mind the teachings of the divine mysteries." It was no easy matter for the Catholic missionaries at the outset to secure a site in Apia for a Church and residence scattered Catholic converts, whilst six Here, however, after a time a favor-teen ministers of various denomina able, opportunity was presented from tions and a whole army of native preachers were marshalled against him. The bright mind of the natives, however, when once it grasped the Corbella with a most unexpected quarter. A beautiful site in Apla had been appropriated by Mr. Pritchard, the former Protestant of the protection of the protectio by Mr. Pritchard, the former Protest-ant minister in Tahiti. In 1851, his son Williams Pritchard came into son Williams Pritchard came into possession, and a good price being offered him, he at once privately transferred its deeds to Monseigneur Batailon, the Catholic Bishop. As soon as the purchase became known a violent storm was stirred up by the various sects, but it was too late. The contract scots, but it was too late. The contract was duly signed on the 7th of January, 1852 The Bishop wisely resolved that the Church should be of stone, so that the material structure might correspond to the prominent site with which Providence had favored them. On the 8th of December, 1852, the foundations were laid with all available eclat by the Bishop, assisted by several mission aries who had assembled from the neighboring islands. So far as possible the white coral of the island was used. Cut-stone and bricks were procured from Sydney, and it was further the privilege of Sydney to supply the head mason, who was at the same time superintendent of the work, in the person of John Shee, a worthy Irish-man. The work was slow, and beset by a thousand difficulties on every side. and it was not till 1857 that the Church was at length completed. This Church did good service in the cause of religion for many years, but it has at length given place to the beautiful Cathedral of the Immaculate Conception, which, though not as yet completed, is the noblest structure of the Samoan Islands. The new building was only being commenced when Mr. Stone-hewer Cooper visited Samoa, yet he writes: "The new Catholic Cathe-dral in Samoa will be the finest eccles-iastical building in the islands of the South Sea. According to advice re-ceived by the last mail, the stone for the new edifice was being shipped at Oamaru, N. Zsaland, three thousand tons being the quantity required for the new church. When completed it will be 157 feet long by 52 in breath, and the walls will be 30 feet high Catholicism in the Samoan group of

the present illustrious Bishop Monseigneur Broyer was consecrated

Vicar Apostolic of Samoa.

Monseigneur Elloy, to whom reference has been made, came to the islands as a missionary in 1856. By his zeal and indomitable energy hegave a great impulse to the development of religion throughout the Samoan group. Being appointed Coadjutor Bishop, his consecration took place at Apia on the 30th of November, 1864. It was indeed a memorable ceremony. The stone church being too small for the crowds that would assemble on the oceasion, a large temporary structure was erected after the native fashion. Nothing that genuine piety and French taste could suggest was left undone that the decoration of the interior would be befitting the unique cere mony. Gifts poured in not only from all parts of the islands, but from Sydney, and even from France. Twelve priests were present at the con secration, an augury of the apostolic fruitfulness which would repay the new Bishop's toil. It was remarked that when the catechumens entered the church in procession, they exclaimed pretty much like the warriors of Clovis

when they entered the church at Rheims, "On, this is Paradise." One of the most interesting works which engaged the new Bishop's attention was the erection of the College for native catechists on the beautiful site of several acres at Vaca, overlook ing the city and harbor of Apia. The first thing to be done was to clear the ground. The Bishop, priests and stu dents, as well as the natives, took part in the work. The buildings had then to be erected. The Catholic tribes undertook this task. Each came in turn, bringing with them their food of bananas and bread-fruit. When the buildings were complete, the ground had to be planted with fruit trees to supply food for the students and other inmates. The natives, despite their natural indolence, reckoned it a privilege to have a part in this task. came in their boats even from distant parts of the islands, carrying plants with them. These they set with great care and returned homeward rejoicing. But it could be only after ten month that these plants would yield their fruit. In the meantime gitts of food were poured in by the natives, so that the students had wherewith for their maintenance. This college has furnished an uninterrupted supply of well instructed and devoted catechists. At the close of last year there were ninety six natives preparing there for missionary work. It may be remarked missionary work. It may be remarked that the London Missionary Society and the Wesleyans avail themselves in a special manner of the Samoan natives, not only in the office of teachers, but also in the exercise of the ministry throughout most of the islands of the

In 1890 a special festival was kept in Apia. It was the jubilee celebra-tion to mark the beatification of the blessed martyr Chanel, the proto-martyr of the Marist Order, and of the missionaries of the Pacific. It com-menced on the 28th of April, the anniversary of his martyrdom. Seven-teen missionaries, with Monseigneur Lamaze, the Bishop Administrator, and eighty native catechists, were assembled for the occasion, and the faithful came in pilgrimage from nine-teen distinct missionary districts to and for three days the church and its and for three days the church and its approaches resounded with joyous hymns of thanksgiving to God for all His mercies, and for the glorious triumph accorded to the blessed martyr.

TO BE CONTINUED.

FIVE - MINUTES' SERMON.

Eighteenth Sunday after Pentecost.

BLESSINGS OF AFFLICTIONS.

"For whom the Lord loveth, He chastiseth, and He scourgeth every son whom He receiveth," (Hebrew 12, 16.) The condition of the man sick of the palsy was indeed a deplorable one. Helpless, and continually tortured by this dread disease, he deserved the compassion of his relatives and friends. Which of us, however, can secure him-self against a similar fate. Faith teaches us and the daily experience of life demonstrates that this earth is a valley of tears. It is related that a friend, bowed down with grief, came to Solon, the Greek philosopher, seek-ing consolation. Solon took him to the roof of his house and pointing to the palaces of Athens said: How much grief and sorrow do you think is hid-den under the roofs of those buildings? Look around, count the houses, and you will find that there is none which does not contain at least one person who is more unhappy than you. If, in imagination, we would ascend a similar height and review the lives of the people, if we could see their sorrow and trials, we should soon come to the cenclusion that there is no home without sorrow. We should find verified the words of Ecclesiasticus: "Great labor is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming

out of their mother's womb, until the day of their burial into the mother of all." (Excli. 40, 1)

Whence this painful ordination of God? What is it that causes so much tribulation? Faith answers: Sin is where ded condition on the coast of Wallis. The island was as yet pagan, but its king, Lavelua, showed an unexpected kindness to him and his companions, gave him many presents, and equipped him with a large new boast of different leaves and flowers and for his safe return to Upolu. In the preacher denies what another affirms.

The banana is your own argument T reture you. So feet high. Catholicism in the Samoan group of islands has flourished ever since the first missioners of the Church landed on the poisonous source from which the boast of different leaves and flowers and first missioners of the Church landed on the poisonous source from which the boast of different leaves and flowers and first missioners of the Church landed on the poisonous source from which the boast of different leaves and flowers and for the poisonous source from which the poi

It requires God's scourge to raise our heart, which is so attached to earth, aloft and thus save us from eternal perdition. One glance at life will convince you of this truth. When is man more apt to forget God and the end for When is man which he is created? When do the flames of passion rise higher in the heart? When does the lukewarm Christian with the least compunction hasten to the wide road of perdition? Does not experience daily teach us that it is when the sun of temporal suc cess shines brightest, when no cross reminds him of the instability and vanity of all earthly things, then pleasures and honors stifle the voice of

conscience? How many, during the enjoyment of perfect health, lost all care for the salvation of their soul! Then the Lord sent them a painful and dangerous sickness. Prostrated on a bed of pain, their eyes were opened; they saw the grave looming before them and their mind was concentrated on the ocean of eternity. Then the voice of conscience called loudly to them: If at this mo-ment you were compelled to exchange your bed with the silent tomb, would your soul be prepared to stand before the judgment-seat of God? And the soul thus aroused to the eternal truth and to the end of all things, was moved to contrition for its past offenses; with deep sorrow it looked up to the Cruci fied Saviour, hope was revived, the converted soul again gave her heart to her heavenly Father and began a new life in the service of God.

How many others will you find whose only god is the world with all its vanities. Their heart is so attached to the world that they never think of death, judgment, Heaven or hell. Their houses, their money, their property, are the pillars on which they rely, for religion or for the eternal goods, there is no longer place in their heart. If, however, they lose their fortune, their possessions, if they see the foundations on which they relied so much crumble to nothing, if the stars of honors and positions that for merly shone so brightly vanish from their sight, if they find themselves standing alone in the darkness of mis fortune, if all voices of joy are silenced, if they knock in vain at the doors of their former companions, who no longer recognize them, then their mind becomes enlightened, their thoughts turn to God who governs all things, and by penance they become once more faithful servants and good children.

Verily, afflictions are the staff which God uses to break the flinty hearts of men. They are the trumpet by which the souls who are dead in sin and buried in the grave of negligence, are recalled to life. Afflictions are the two-edged sword, with which the Lord cuts asunder the bonds of sinful habits. They are the rungs of the ladder to gain perfection and to ascend to Hea-Hence St. Ephraim prayed: Thy scourges, O Lord, are cut from the tree of mercy, and when they strike, it is for our benefit.

God sends afflictions, however, not only to the sinner, to convert him, but also to the just to make him more perfect. The good, like the gold placed in the crucible, must be purified from all imperfections. The wheat must first be sifted and cleansed from chaff before it is stored away. So must also the souls of the just be cleansed from imperfections before they can find a place, as good wheat, in the eternal venerate the relies of the holy martyr.
All the Catholic natives received the sacraments with the greatest fervor, and for three days the church and its practice his faith, gain strength in

joyfully suffered persecutions for the name of Jesus. The martyrs praised God amidst their terrible tortures. St. Augustine prayed: Here O Lord, burn and cut, but spare me in eternity. Theresa, taught in the school of sufferings, prayed daily: Lord, permit me to suffer or to die. St. Francis Xavier, to suffer or to die. the great apostle of the Indies, when

**Delicate** 

Children

They do not complain of

anything in particular. They eat enough, but keep thin and

anything in particular. They eat enough, but keep thin and pale. They appear fairly well, but have no strength. You cannot say they are really sick, and so you call them

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nerves. It means robust health and vigor. Even delicate infants rapidly gain in flesh if given a small amount three or four times each day.

overwhelmed with afflictions prayed: Lord, do not take this cross away from me, except to send me a heavier one. Thus the saints loved sufferings and afflictions and should not we try to imitate them? Do we wish to have a Heaven both in time and eternity? No, let us first suffer with Christ and His saints, that we may be glorified Let us bear our cross with them. patiently, that we may receive the crown of eternal glory. Amen.

## "Little Strokes Fell Great Oaks."

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of the cross. For here the child should practice his faith, gain strength in hope, and be inflamed with the fire of divine love. Here, he should suffer his purgatory by the practice of patience, here he should learn to make his life conformable to that of his Lord by the practice of virtues and thus merit Heaven.

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