JULY 8, 1000

FIVE - MINUTES' SERMON. Eighth Sunday after Pentecost,

INJUSTICE.

Know you not, that the unjust shall not possess the kingdom of God?" (I Cor. 6, 9.

The unjust steward of whom we

read in the gospel narrative, has many followers. For alas! honesty and integ-rity—who can deny it?—have become

in our times very rare virtues. Children

pilfer, the young steal, the elders de-fraud. In their youth they learned to distinguish between mine and thine,

but in later years they seem to have forgotten it. The jails and penitentia-ries receive their disgraced inmates

ries receive their disgraced inmates from all classes of society; from the rich and the poor, the ignorant and the highly educated, the slums, and the elite of society. These are, indeed, deplorable facts of our age, and

whose mind is not filled with sad fore-

bodings for the future if this is con-

ful, yet undeniable fact is, that there are thousands of men daily committing acts of injustice, without even a pang

of conscience, without so much as considering it a sin in the sight of the om-

niscient God.

For instance, here is a servant,

relation of the unjust steward, who for years pilfered his master, either by withholding small sums of money from purchases made, or by taking things

for his own use, or by distributing for his own use, or by distributing them among relatives. If you call such a one to account for these thefts and acts of injustice, you may perhaps

receive the following answer: Oh, these things are mere trifles, my mas-

ter or mistress will not miss them. Besides the wages are low, and I wish

to be dressed as well as other people.

Thus speaks the disbonest servant

theft is no longer a sin. There is a merchant possessed by the demon of mammon, who hesitates not to pass off

his worthless or inferior goods for the best merchandise, who hesitates not to take advantage of the ignorance of his

buyers, who deliberately cheats them in giving short measure and light weight. If you called such a merchant

by the name which the commission of his injustice deserves, he would feel

grossly insulted and say: You do not understand these matters, this is busi-

ness, all merchants do this ; how could

I expect to make money otherwise, be-

sides I must pay my taxes and make a

living. So speaks the dishonest mer

chant: he no longer understands the obligation of the seventh command-

mand. There are others who even

take advantage of the poor laborer,

overcharging him because he must

come to them for trust, or compelling him to buy from them under threat of

dismissing him from work, and then charging him the highest possible price for their goods; enriching them selves by the extortion they practice

on the poor laboring man. If you remind these scoundrels that such in-

justice cries to Heaven for vengeance,

they will answer: We must make our

losses good, besides the wages of the laborers are too high. This fearful in

justice is not considered a sin. On the

other hand, you find workmen, who

neglect their labor or do it badly and who are perfectly satisfied providing they can cover up the defects and pre-

vent their dishonesty from being de-tected. Speak to such a workman or mechanic about his injustice, he will

be surprised and answer : This is the

way we work now: they all do it, and

I don't want to work more than others.

Do you think I wish to render myself

the dishonest know how to excuse every species of injustice: they find a

mantle to cover every fraud, and at-

believe there is no wrong committed. But wait, ye thieves and dishonest companions of the upjust steward, the

an account of your stewardship, that

is, of your life. Then the veil which you wove will fall from your eyes, then

your slumbering conscience will awake and, to your consternation, you will discover that the God who on Sinat's

Mount gave the commandment, 'Thou

Mount gave the commandment, "Thou shalt not steal," still enforces this law. Then you will become aware that the fires of hell are still burning for those who assisted in making this world vast and an immense den of thieves Thousands and millious would not be warned; they enriched themselves with

ill-gotten gain, and now their cries o

eternal woe resound in the abyss of hell, and stolen goods and ill-gotten gains adhere to them like burning

eternity .

oals and will consume them for al

Oh, that their deplorable, but in

remediable condition would deeply im press you! Oh, that it would teac you to abhor a sin which calls God

vengeance upon you during life an in the hour of death places the sting

ing viper of despair on the heart of

the unjust! Sincere repentance wi

procure God's mercy for every other crime, for theft and injustice, however there is no mercy until the ill-gotte gain is restored. And this is the roc

ur will come when you must give

is, my dear Christians, you see

a cripple by my labor

The saddest part of this fear

Bacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XLI. What is a Dispensation in the Roman Catholic Church? As already defined, it is a permission by the Church, especially by the Pope, to do something which God has not forbidden, but has authorized the Church to forbid, and therefore has authorized the Church to allow, or, on the other hand, it is a leave given to omit somethithe Church has commanded. ething which

A Marriage Dispensation, therefore ne cases a baptized non-Catholic) to contract a marriage which God has not forbidden, but is held to have authorized the Church to forbid, and therefore to permit, on occasion, by special exception, unless she shall see fit to allow it once more by a universal law. For instance, down to Adrian VI. marriages between relatives, by blood or marriage, were forbidden on blood or marriage, were forbidden on pain of invalidity, except by dispensa-tion, even, I believe, to the sixth or tion, even, I believe, to the sixth or seventh degree. This Pope abolished the diriment impediments for all who were not, by blood or marriage, descended from the same great-grandparent, and at this point the legislation of the Church rests. All marriages within this line, if undispensed are accounted pull, although. sed, are accounted null, although, if the impediment is unknown no moral fault is involved, and the defect "a healing in the root." I need not speak particularly of various other impediments, as this illustrates

It is an article of faith, as Trent de clares, that the Church has this power, from Christ, to establish diriment im pediments, annulling marriages which are not forbidden by any immutable command of God. It is not held that must, but that she may. Sh might, if she would, entirely pretermit this right. In that case, no marriages would be void except such as are foridden by God Himself, namely, between an ascendant and a descendant, tween a brother and a sister. For these the Church does not dispense, because she can not. They are forbidden by God Himself.

The Church, however, accounts marriages between kindred undesirable, between near kindred even unseemly, the unseemliness increasing as the relationship becomes closer, until, for a marriage in the second degree between an uncle and niece, and still more between an aunt and nephew, the Church is hardly brought to dispense at all, and then only on burdensome conditions, and for grave reasons

of public policy.

Were such a marriage viewed as contrary to the Jus Divinum, like a marriage between a brother and sister, the Church could not, and would not, dispense it. It is not so held, however. Such marriages are not absolutely for bidden, either by the Jus Gentium or by the Scriptures of either Testament or by any decision of the Church. Their unseemliness is beyond dispute. They graze the borders of unlawful but they do not actually cross

In the Methodist Review, treating of the Roman Catholic Law of Marriage, I have adverted to an accusation brought against Rome in the Unitarian I advert to it here again. The author says that in favor of a royal applicant, the Church allows of incest. The reference is to the marriage of Amadeus of Aosta (former King of Spain) with his sister's daughter, Letitia Bonaparte.

Now does this writer, believing as

all do, a marriage between uncle and niece unseemingly, believe it actually incestuous? Certainly he does If a state were so God-forsaken as to authorize the marriage of brothers and sisters, would he suffer such an in cestuous couple in his parish? Assuredly not. If the Unitarians have any way of putting out or keeping out, he would certainly apply it here. If, on the other hand, he should find in his parish a husband and wife that were uncle and niece, would he think of expelling them, or requiring them to dissolve their marriage? Of course he would not. Why not? Because he accounts the marriage of a brother and sister incestuous and the marriage of an uncle and niece unbecoming but non incestuous. That is, non-incestuous for Protestants and incestuous for This is according to our good old fashion of having two weights and two measures, one for ourselves and one for these "intoierable Pap-Of late years, I believe, the Unitarians are not laying great stress on being called Christians, but we can not well dispute their right to be still called Protestants.

What was the question at issue be tween Henry the Eight and Catherine of Aragon? Was it, whether the Church can allow a marriage which God forbids? Most certainly not. As I have said already, such a proposition would be not only morally moastrous but intellectually insane. There is no conceivable or construable sense that can be got out of it. If it meant any. thing, it would mean nothing, for what meaning has this sentence: "Goo " God Yet, according to Dean Hodges, as quoted in the Sacred Heart Review, this lunatic sentence was actually the foundation of Roman claims and discipline! Doctor Doellinger says there has never been a mad Pope, but if Dean Hodges made out his claim, there would have been a whole string of

that the Levitical marriage law is no more binding on Christians than the Levitical law of meats or of sacrifices. Levitical law of meats or of sacrifices. No one supposed that the Levirate Law applied, and if not that, then not the rest of the Levitical law. The Church had taken up certain parts of it into her own legislation, but these, of course, she could remit as she found good. Had this opinion been universal, it would have had dogmatic authorates and no controvary could have

ity, and no controversy could have arisen. There had never been, how-

arisen. There had never been, however, a final decision, so that even the
great university of Bologna, in the
Pope's own dominions, could, without
heresy or danger, maintain that the
dispensation given by Julius II. for
Henry's marriage had been null. Both

sides agreed that if the marriage was

Even Luther and Malancthon then

sided with Pope Clement, although they spoilt their case and disgraced themselves by exhorting the Queen to

consent to a polygamous marriage of her husband with Anne.

The whole Roman doctrine is put in nutshell by Cardinal Bellarmine.

The Church, says he, can never permit a marriage which Christ has forbidden,

but she may, by authority derived from Christ, forbid a marriage which Christ

men ever to act as priests, their pre-vious marriage would annul Orders.

nper, but for utter fatuity beats even

our wonted capacity of misunderstanding Catholicism. It is not of much

ething of more consequence.

AT THE MEDICAL CONGRESS.

Dr. Murphy Announces the Success of

The recent convention of the Ameri-

large, one would find a rather difficult

names in science and have given the

world valuable new things for its wel-

fare from their brains and energies.

And among them all no name stands

out more prominently or is better known than that of Dr. J. B. Murphy

his work is of more value for the reason

of his religion, but that fact makes

him of interest to us in a special way

and adds another to the long list of

Catholic scientists to whom the world

Dr. Murphy's particular work for

some time past, and especially during

the preceding year, has been investi-gating the workings of tuberculosis, that dread disease which carries off

one in every seven of our population.

The doctor's paper giving the results of his work and experiments for the

past twelve months was pregnant with

possibilities for the future and easily the most important communication presented to the convention.

"Practice of Medicine" by the doctor's

assistant and worker, Dr. A. F. Lemke. It was phrased so modestly

and came so late in the meeting that

its full significance was not on the

moment realized and some of the news-

paper men missed it altogether. Dr

Murphy himself sat in the back part of

the room unconcernedly listening to his assistant and with nothing in his

face to indicate that a great personal

triumph worth a life-time's labor was

The most striking, salient and convincing features of Dr. Murphy's re-

port is the fact that of the more than

one hundred cases of consumption treated by his method during the year,

not one has died, and some of them

were in advanced stages. Not a single

failure and the first practical success ever attained in combating this terrible

upon not only to assist but to bear the

heaviest part of the burden.'

being exploited a few feet away.

It was read before the section of the

Not that

of Chicago, a great physician, gentleman and a Catholic. Not th

Charles C. Starbuck.

will consider it next week

Andover, Mass.

task to duplicate. N

looks.

though they were in advanced stages of consumpton before they had become compressed.

He then conceived the idea of deflating lungs by compression artificially; of putting them out of action for awhile by the injection of nitrogen gas between the pleura and the lung, thus giving the lung a rest that it might

To illustrate what he was saying Dr. Lemke passed around for inspection at the convention, a human lung. It was stages of consumption, so far advanced stages of consumption, so far advanced that the lung contained cavities produced by the tubercle baccilli. By reason of some other ailment suffered the lung had become compressed so that its wails were flattened together. It was in that condition that of a man who was in the advanced It was in that condition when the

sides agreed that if the marriage was against the Jus Divinum, it was not dispensable. Both sides agreed that if it was only against the Jus Ecclesiasticum, it was fully dispensable. The decision finally fell out for Catherine, and has been received ever since, with universal satisfaction, by Protestants and Catholics alike, a few nondescripts like Froude excepted. Even Luther and Malancthon then autopsy was made and the civities were found to be entirely healed.
"What was done in that case by natural causes," said Dr. Lemke, as the other doctors crowded around the exhibit, "is exactly what is sought to be done by the use of nitrogen gas, ccording to the Murphy treatment.

Dr. Murphy contented himself by pointing out the fact that none of his patients had died. Whether they were cured he did not say. The paper was prepared, not for the public, but for members of the association, who were free to draw their own conclusions as to whethee cures had been effected. These parts of the paper which were not read will not be made public until they appear in the offixial journal of the association. The salient features of the paper were read, however. The Himself has left free. Christ, he remarks, has not forbidden priests to marry. Had He done so, the Church main fact was stated. Consumption is not only curable, but cases have apparcould never validate a priest's marri-age. Had He even forbidden married ently been cured. Of the large num-ber that have been treated not one inetance of failure has followed.

As if to corroborate the testimony of He has done neither. He has left it all to the Church. Accordingly, she Dr. Lemke on this manner of curing those afflicted with tuberculosis, one suffers married men in the East to be ordained, and forbids it in the West. of his patients came here from a northern Ohio town to present himself to Dr. Murphy as a living evidence of the efficacy of the method discovered by the Chicago surgeon.

The successful demonstration of his In the East and West alike, she forbids men already ordained to marry. Yet

in rare cases she suffers it, if they will retire from service. She once per-mitted subdeacons to marry, and she now might, if she would, forbid method of treating tuberculosis of the lungs has easily given Dr. Murphy the first honors in this convention of doc-tors, which is the largest ever held in America and the one in which the subacolytes to marry, or again, allow deacons to marry. In short, it is held, Christ has left the whole matter of clerical marriage absolutely within her ject of tuberculosis has been given the competence. Now these varieties of

Dr. Murphy is yet almost a young discipline are not a playing fast and man, not quite forty two years of age. He is personally a handsome, finely built man, a charming companion and loose with God's law. They are simply an exercise of the power of the Keys, within those wide limits which lie on a more than ordinarily cultivated this side of the immutable commands gentleman, for he has traveled considerof God, over which the Church has no ably and learned to know men as well dispensing power to pass.

This brings me to something which as science. I have lately seen in some Protestant paper, which is harmless enough in

He was born at Appleton, Wisconsin, and made his first medical studies at Rush Medical College, from which in stitution he was graduated in 1879 As an interne at the Cook County Hosimportance in itself, but it leads on to pital he spent one year and then practiced this profession until 1882.

At this period Dr. Murphy decided to go abroad to take advantage of the best things in the great medical centres of the continent. He studied and investigated, for some time in Berlin, Vienna, Munich and Heidelberg before returning to the United Stat

Dr. Murphy is now professor of clini-cal surgery of the College of Physicians and Surgeons and Professor of Surgery can Medical Association brought to at the Post Graduate College. He ha been for ten years attending surgeon Columbus a body of man whose fine Columbus a body of man whose the appearance, intelligence and influence appearance, intelligence and influence in the life and affairs of the country at in the life and affairs of the country at the Alexian Brothers' Hospital. In addition he is President of the Medical staff of the former institution and Vice to show that even the greatest disof Railway Surgeons. - Catholic Colum-

WANTED ST. PAUL.

A comical incident at Constantinople illustrates what thin ice those who use the press have to walk upon under he rule of the sultan.

There is a Greek benevolent society in Constantinople which recently had ecasion to publish a pamplet on its work, and on the title page there was put a quotation from St. Paul's Epistle to the Galatians. Very soon after it appeared, a police officer came to the printing office and demanded of the editor that he should give him information as to who this Paul was who had been writing letters to the people of Galata (one of the suburbs of Constantinople), as he had orders to get a copy of these letters and to bring the aforesaid Paul to headquarters.

The editor explained that Paul could not be brought to headquarters ; he was dead. But the functionary retorted that his orders were to bring Paul, and, if he could not bring Paul, to bring the editor. It was of no us to protest that Paul had been dead for 800 years : the editor was taken to headquarters and put in prison for several days, until finally the Greek patriarch interfered and presented the bureau of censorship with a copy of the letter of Paul, which he showed was addressed not to the people of Galata, but to a province of the

ancient Roman empire.

This having been at last made clear

To Throw Good Money After Bad "To Throw Good Money After Bad Will but increase my pain." If you have thrown away money for medicines that did not and could not cure, why should you not now begin taking Hood's Sarsaparilla, the medicine that never disappoints? Thousands of people who were in your condition and took Hood's Sarsaparilla say it was the best investment they ever made, for it brought them health. disease is what Dr. Murphy has to his credit.
"The method of treatment," explained Dr. Lemke, "is mechanical, not chemical. Nature herself is called

Hood's Pills cure sick headache, indi-

FATHER FABER

Founder and First Superior of the London Oratory.

An interesting event to English Catholics and to many others besides, is the Golden Jubilee of the London, England, Ocatorians who are now cele brating the fiftieth anniversary of their

foundation. The Oratorians were introduced into England by the late Cardinal Newman, who had become acquainted with this institute during his sojourn in Rome. institute during his sojourn in Rome. Their first house was opened at Maryvele, in the Birmingham diocese, and it was from that house, which was subsequently transferred to Alcester street, in Birmingham city, that the London Oratory was founded.

The leading spirit in the London foundation was Father Frederick William Faber, who became its first uperfor. That celebrated clergyman, like nearly, if not all the first Oratorians in

nearly, if not all the first Oratorians in Eugland, was a convert. He was born at Calverley, Eug., June 27, 1814, his father being Thomas Henry Faber. who was secretary to the Anglican Bishop of Durham, Dr. Barrington. His grandfather, Thomas Faber, was the Anglican vicar of his native town; and he himself was educated for the Anglican ministry, to which he was ordained in 1839, in his twenty fifth year. He was not destined however, to remain long outside of the pale of the true Church. It cost him a powerful struggle, a vivid account of which may be found in his "Life and Letters," to sever all his former ties; but he was not the man to hesitate when he

heard the voice of God calling him.

He was received into the Church on Nov. 17, 1845, and his ordination to the Catholic priesthood followed soon after. Naturally, he joined Father Nawman—as the great Cardinal was then known-at the Birmingham Oratory, and when it was decided to open in Oratorian house in London Father Faber was unanimously selected by his brethren to be the superior of the new Oratory. He remained there until the time of his death, Sept. 26, 1863.

Father Faber wrote quite a numbe of works which may be called Catholic classics; "Growth in Holiness," "All for Jesus" and others. His hymns, whose beauty has won them a place even in Protestant collections and hurches, have been published in colected form and are to be found in every library of my pretensions to merit. He was the poet priest of the English oratories and it will be a long time, if ever, before he is displaced from the pedesta! which he occupies as

such in their estimation.

The London Oratory which Father Faber founded and of which he became the first superior, was originally located in King William street, in the Stand. The year after its foundation, in compliance with the Oratorian rule, which demands that each house, with some few exceptions, be independent, it was made an autonomous establishment by Cardinal Newman. It has since secured better quarters and it built, in 1884, the magnificent church of the Immaculate Conception, Brompon road, which is one of the finest o all the Catholic places of worship in London, and in which the Golden Jubilee of the London Oratorians in these days is being duly celebrated.

THE UNBELIEVER LITTRE.

There is a story told of the unbeliever Littre, the author of the monustaff of the former institution and vice it resident of the National Association clubes of infidel philosophy have doubted not only the correctness of their own conclusions, but also the efficacy of a system of morality which discards Christ and His teachings. When his daughter was born, he said, to his wife: "You are a fervent and practical Catholic; I wish you to teach our child your religion, with this condition, that when she reache the age of fifteen, I am to be allowed to expound my views to her in order that she may make a rational choice.' His wife agreed, and on the day when the girl became fifteen, she reminded her husband of their compact: "Our daughter is now ready to listen to you with the respect and obedience due to her father; will you begin your in structions to-day?" "Nay," replied Littre, "why should I? You have made her a loving, upright and simple-hearted creature and I am by no means sure that my own ideas admirably as they suit me, might no at least impair your excellent results. Send her to me that I may hear her bless your name and bid her love and venerate you more than ever.

Despite his own disbelief in the Church's divine character and missions Littre was still of the opinion that she could form a truer, purer and nobles specimen of womanhood than any sys tem which pure reason had thus far devised. He was right. Even in the closing hours of the nineteenth century, the world refuses to look for its highest types of manhood and woman-hood elsewhere than amongst the number of those who conform their lives to

Christian teachings. Even unbelieving husbands prefer to have their wives and daughters retain some belief in a teaching has made womanly chastity and maidenly purity the glory and honor of the Christian name. Saint Genevieve and Joan of Arc are names still dearer to the French heart than Madame de Chatalet or Madame Roland. Vincent of Paul is still esteemed a greater benefactor of humanity than Voltaire. The home from whose hearthstone the nightly prayer goeth up to the Father of Mercies is still a more sacred place The editor of this Review has shown from the Speaker's Commentary, that in Henry's and Catherine's time the common opinion in the Church was

Briefly the method is the following:

Use the safe, pleasant, and effectual worm extermina's:

killer, Mother Graves' Worm Extermina's:

than that in which "reason is enthing equals it. Procure a bottle and tike natural causes had been cured, al."

Men still possess an old-fash-



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value when buying Soap. Surprise is hard, solid, pure Soap. That gives

the highest value in Soap. Surprise is the name of the Soap. You can buy it at any grocers for 5 cents a cake.

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ioned faith, in a "man of conscience," who weighs his acts not by the standard of human judgment, but by divine approval. The simple, upright Christian who forgives injuries for the love of Christ, who is honest because there is a commandment given of God, "thou shalt not steal, who refraineth his tongue from evil and his lips that they speak no gulle, who rendereth not evil for evil, nor railing for railing, but contrawise, blessing, who with modesty and fear, having a good conscience and the incorruptibil ity of a quiet and meek spirit, striveth after justice and righteousness in the hope of an imperishable crown is in greater demand to day than even for the incorruptible, the unselfish, the brave, the devoted, the pure, the true amongst those who ennoble, not "sacrifice," their reason on the altar

THE RASCALITY OF CHRISTIAN SCIENCE.

of faith .- Rev. T. J. Roche, in Dono-

hoe's Magazine.

In the pursuit of her science she (Mrs. Eldy) had discovered that the cures would not work without a sacrifice on the part of the patient, a pecuniary sacrifice which she assessed at £1 a week, or 83 a visit, payable in advance, since, as an eminent healer deliciously explains in a letter to one of her patients, "the running up of bills for healing is contrary to the spirit of Christian science." Thus the whole structure of Christian Science is a pin nacle of sacrifice. The patient sacrifices to the healer; the healer sacrifices to Mrs. Field King; Mrs. Field-King sacrifices to her tradesmen, or possibly (for this we do not know) to Mrs. Eddy herself, in the form of a commission or

Mrs. Eddy alone enjoys immunity from sacrifice, as is only just, seeing that she is, as it were, patentee of the system. As one of her most trusted followers declared, "Mrs. Eddy has a keen sense of the more practical side of life, and a shrewd business instinct. For that reason some have even accused her of worldliness." As she charges £60 for three week's training as a healer, and claims to have an attendance of 3,000 pupils, and has sold 100, 000 of her book at 14s, none will question the aptness of this loving description.-From Blackwood.

TAKE ONLY the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get HOOD'S.

Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excresences, as many have testified who have tried it.

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IT REQUIRES ONLY WATER

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Try it this Summer.

Bickle's Anti Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon sub-dued, tightness of the chest is relieved, even dued, tightness of the class is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medi-cinal herbs, and can be depended upon for all pulmonary complaints.

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SECONI CAUNT-TO LIVERPOOR, LOW-nale: \$80.50 return. STERRAGE-Liverpool, London, Glasgow, Belfast, or Lon-onderry, including every requisite for the voyage, \$22.50, by Parisian and Californian, \$23.50. Cape Town, South

Tenders for Placer Mining Claims on Dominion Creek, in the Yukon Territory.

JOHN R. HALL, Secretary. Department of the Interior, Ottawa, 27th May, 1899.

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CEALED Tenders addressed to the under-bigned and marked on the envelope "Ten-der for a placer mining claim" will be received at this Department until noon on Friday the lat day of September, 1898, for placer claims and fractions of claims on Dominion Creek re-

reved for the Crown.

The following is a list of the numbers of the laims and fractions and the approximate rontage thereof as surveyed by Messre, James Hibson and R. W. Cautley, Dominion Land urveyors:
BELOW UPPER DISCOVERY.

No. Length in ft. No. Length in ft.

NO.	Length in it.	NO.	rength in
1 A	5	10 A	33.3
2 A	19	15 A	42.25
3 A	30.5	31 A	43
8 A	87.4		
	ABOVE LOWER		VERY.
No.	Length in ft.	No.	Length in
1 A	12	6 A	35.00
2 A	59.1	10 A	143.25
4 A	1.52		
100	BELOW LOWER		VERY.
No.	Length in ft.	No.	Length in
1 A	56 3	75 A	24.7
2 A	7.2	76	500
2 C	20.3	77	449.8
8 A	34.00	16 C	33.8
9 A	39.25	18 A	164 7
11 A	98.4	78 A	3.6
13 A	68.5	80	431.3
16 A	40.25	81 A	15.3
20	202.1	83	500
21 A	71.9	84	500*
22	500	85	500
22 A	60.7	86	500°
23	446.2	87	500*
25	500	87 A	500*
26	120 66	87 B	387 9
31	350.5	89 A	85.1
33	500'	91	500.
34	500	92	500
36	500	93	500
37	500*	94	500°
38	852*	95	500
68 A	94.7	96	500
69 A	40.5	97	500
70 A	72.6	98	. 500*
71	414.4	99	500
			4787
			118
78 A 74 A Each	12:3 21:3 tender shall spe and fractions te	100 101 cify the	anumbers

Each tender shall specify the numbers of the claims and fractions tendered for and also the amount of bonus offered for each claim and fraction. The tender may be for the whole lot or any one or more of the claims and fractions, and must be accompanied by an accepted cheque in favor of the Minister of the Interior for ten per cent of the amount offered, one half of the remainder to be paid into the Department of the Interior at Ottawa or to the Commissioner of the Yukon Territory at Dawson within shirty days from notice of acceptance of tender, and the balance within six months thereafter with interest at the rate of four per cent, per annum.

Entries for the claims and fractions will be granted in accordance with the Placer Mining Regulations on acceptance of tender.

The entries will be subject to the usual royalty and the provisions of the said Regulations from time to time in force, except as to representation provided for by Clause 30, which will not be required.

The claims and fractional claims for which entries may be granted shall not include any portion of the beach or hill claims for which entry may have been previously granted.

The highest or any tender not necessarily accepted.

sacrilege and keeps his unjust possesions, and then heaps crime up crime, and sacriliege upon sacrileg

My dear Christians, let us therefor

on which the souls of so many as wrecked. An injustice is easily con mitted, but with difficulty repaire in confession, the unjust man wi either remain silent about his gre crime of injustice, or he will accur himself without being fully determine to restore the ill-gotten gain and make reparation. And what is t fearful consequence? He commits

until, at last, an impenitent des takes his soul and buries it with Div