PERCE Guaran- CURE of MONEY IN RETURNED.

ARMINE

CHRISTIAN REID.

CHAPTER IX.

of a pale, suffering-stamped face

looked such grave, serene eyes.

ng to hold out a wasted hand.

peculiar charm of tone and manner.

The other shook his head. "One

"The account, then, will include an

vou like.

Helene.

D'Antignac.

ou attend it ?"

"If that is severity it will apply

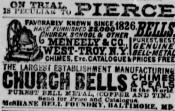
very justly to the most of my life,

noteworthy exception.

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of a man of remarkable genius and eloquence who is one of the leaders of the extreme Socialists. Now, you know, although one hears a great deal about Socialism, it is generally only from one point of view; and I always like It was on the day after his visit to Miss Bertram that Egerton again made his appearance at the door of the D'Antignac apartment, and on this occasion was admitted. He was reto hear both sides of a question. So 1 ent with a friend of my friend's Bohemian journalist, also red Republican - to hear this revolutionary tri bune. He is indeed a man of remarkceived by Helene with great cordial-ity, and taken at once to her brother's able eloquence, and after the meeting was over my companion introduced me to him, when I found him to be that room, where he found the scene which had grown familiar to him, as to many singular anomaly, a gentleman Socialothers — the bright chamber with its broad windows, its sunshine and picist. His name is Duchesne. tures and flowers, and the couch where, with pathetic immobility, lay the wreck

D'Antignac smiled. "I felt sure that you would name him," he said. And what then? Did he convert you to his doctrine?" of a man's strong frame, and where out

"Hardly. I am not prepared to assist in cutting my own throat. Yet Those eyes glanced up as the door pened, and with a smile D'Antignac I should not answer for myself if I were subjected to be a for myself if I laid down a book which he was readwere subjected to his influence often. He has not only the gift of persuasion and the power of eloquence in extrafriend who has been long absent is doubly welcome," he said with his ordinary degree, but he is well sup-plied with the heavy artillery of argument. And I must admit that some of That ought to depend upon the the problems of the time seem to me insoluble.

reason of the absence," said Egerton, responding to the smile. "So they are," said the other quietly, "in the light of anything that you can bring to bear upon them. You have gained a step if you recognize that. Many men either deny the exmust take for granted that the reason has been good," he said. "We should never doubt a friend. However, you may give an account of yourself, if istence of these problems or have panacea ready for all the evils that afflict the world."

attempt to see you not many days ago. I was sorry to have failed." "I have nothing of the kind," said Egerton. "The evils seem to me so gigantic and the remedies proposed "I was sorry to have failed." "I was sorry, too. But I did not hear of the visit till you were gone." "It was I who gave the order that Raoul should be denied to any one who either so ineffectual or so terrible that I have a sense of despair in contem plating the picture which human

Raoui snoth of the state of the society presents." "That is a common state of the most thoughtful minds," said D'Antignac. "Pessimism is one of the rapidly growcertainly never offended at being turned away," said Egerton. "On the contrary, I take it as a special favor when I am admitted." ing evils of the days on which w fallen. Whoever is without faith, yet "And how ought I to take a visit has a sufficiently clear vision to see from one who has naturally many more the tendency of the age, and not only entertaining places to go than to the chamber of an invalid?" asked D'An-tignac. "But, besides giving me pleasure, you are performing one of the comparison which of margaret the tendency of this age but the tend-ency of all ages, 'if in this life only we have hope,' must fall into it.

"I am not a pessimist," said Eger ton, "nor do I think that I could ever the corporal works of mercy - which is a good thing for you, though I dare become one. These things are very say you know very little about the much matters of temperament, you know. But if I am not a pessimist, I am still less an optimist of the positive corporal works of mercy." "I must confess I don't know much," answered Egerton, "though I am glad to be performing one. But if school-one of those who see the future of the world rose colored by the light of there is any merit connected with such their own imaginations. I am quite works, I am sure my visit to you cansure that the humanity which we know, and have known, through hisnot possibly be classed among them, as it gives me too much pleasure." "If flattery could spoil me — as it is tory, for ages, will undergo no great change in the time to come - that more than likely that it does - my selfishness will still rule men and crime friends give me enough for the pur-pose," said D'Antignac. "But sit will still exist among them."

"In other words, original sin will down and tell me about yourself. still remain with its consequences, "said D'Antignac. "But original sin is one of the things which positive thinkers ignore. To them humanity only needs What have you been doing since I saw you last?" "That," said Egerton as he sat down, "would make a long story, if it were worth telling — which it is not. Since I was here last I have, with one to be relieved from the belief in eter-nity and the fear of God to become reat and good, wise and benevolent. The Anarchists—who are the most per-fect developments of advanced thought —do not, it is true, exhibit these virexception, done nothing worth remem-bering for five minutes." "You are severe on yourself," said tues yet in transcendent degree. But perhaps when they have assassinated all rulers, slaughtered all capitalists, said the young man quite seriously. But you do not ask what is the one overthrown all governments, and de molished all altars, they may begin to do so.

"We wait for you to tell us," said "Men like Duchesne at least think so," said Egerton. "He gives me the "Remember, then, that I define it impression of being an honest enthusias noteworthy, not praiseworthy; for a am afraid of falling in your good - one who looks reluctantly at the ast a fail arraid of failing in your good opinion when you hear that I have attended a Socialist meeting." "There is no reason why you should suffer such a fall from the mere fact first act of destruction, but who see beyond it the new earth, the new civilization, the new creed of the future. "Such dreamers are to be pitied," said D'Antignac, "but they are none of attending the meeting," said D'An-tignac. "The question is, Why did the less accountable because self de-ceived. The spirit which fills them --the spirit which is as far as possible re-"From curiosity chiefly. I have a moved from the reason which they profriend who is a student over in the fess to adore-is shown in the violence Quartier Latin, a fiery red Republican, of their animosity toward the idea of revealed religion, of a law which all and I have heard him talk a great deal men are bound to obey under a penalty of spiritual death. That reminds me," said Egerton, "that if the eloquent Socialist ' almost persuaded 'me, an oracle of a different kind spoke under his own roof-tree, and directed me to you." "It is not difficult for me to imagine who that was," said D'Antignac. "You met Armine." "Mile. Duchesne? Yes, I met her, and was exceedingly interested. No doubt she would be interesting under any circumstances ; but as the daughter of a fiery Socialist, and your friend, you will confess that was enough to stimulate my curiosity.' Mile. d'Antignac laughed. "Quite enough," she remarked. " But we have known Armine for a long time. She was hardly out of childhood when I met her first-the most slender, quiet creature but always with that poetic face and those sibylline eyes. Before I had exchanged a word with her—be-fore I knew who she was — I felt in-stinctively sorry for her. And you may be sure I feel sorry for her now." "Do you mean that you are sorry for the because her father is a Socialist 2" creature but always with that poetic her because her father is a Socialist ?" asked Egerton. asked Egerton. "Partly, yes; for he is not only a Socialist in theory, but, as Armine says with pathetic pride, he does not con-tent himself with urging others to danger: he is ready to lead them. Nay, from what she lets fall, I fancy it Nay, day any for it has were apprenticed. would not suprise her if he were any day implicated in a dynamite plot on

only endorse it but declare it to be their chosen and approved weapon. It is difficult for any man to disavow the policy of the army in which he has voluntarily enrolied himself. And the utterances of the leaders, as well as the acts of the revolutionary societies all over Europe, are unmistakable on this point. From Mazzini, the idol of 'liberals' and apostle of assassination, to Michael Bakunin, the father of Nihilism, their outspoken teaching is as clear as the acts of their followers have been decisive.'

" I am afraid there is no doubt that assassination plays a large part in the revolutionary programme," said Eger-ton. "But is it not the old story oppression producing violence ?'

"Unfortunately they have not always that excuse. Bakunin, of whom I spoke a moment ago, declared publicly in a speech at Geneva that 'such deeds are justified by the necessity of rooting out from men's minds the habit of respect for the powers that be.' In other words, secret tribunals are to condemn kings and ministers to death for no other crime than that of ruling-or attempting to rule-and in order to break down the last faint tradition of 'the divinity which doth hedge a king.' Has the world, in what are called its darkest ages, ever known anything to equal that? In the broad light of this much-lauded nineteenth century we see Europe dominated by powerful organizations which defy every law of God or man. which proclaim anarchy as their end, terror and bloodshed as their means, and which are already strong enough

and which are already strong enough to dictate the policy of governments." Egerton did not answer for a mo-ment. Then he said : "It is true. Yet surely there is something to be said for that movement which we call Socialism. Putting aside its objectionable features — assassination, war against religion, and wild theories about property-can it be denied that the grievances of the poor are real and undoubted? And in the face of those grievances we can scarcely blame desperate men for advocating desperate measures.

"In the first place," said D'Antig-nac, "it is not possible, in considering and judging Socialism, to put aside what you call its objectionable features; for they are not simply features, but integral parts. Without the denial of religion there could be no such thing as Socialism. And men never stop at denying God : they immediately proceed to make war against Him. they can only reach Him through the Church, which is His visible witness and representative on earth ; and so you will find secret societies, whereever they exist, arrayed against Catholicity

"I have accounted for that," said Egerton, "by the fact that the Catholic Church, embodying the spirit of a past age, is opposed to popular rights."

"It has often been a source of won der to me," said D'Antignac quietly, "that men of culture like yourself are not ashamed of displaying gross ignorance with regard to what, even from your own point of view, is one of the most important institutions the world has ever known. On every other subject you are careful to be thoroughly informed, to accept no assertion with out proof ; but when there is question of that Church to which you owe every fragment of your civilization you are content to receive the unproved assertions of her enemies and to betray, whenever you speak of her, an ignor-ance for which a child should blush." "I am sure I beg pardon," said Egerton, "if I have displayed in any way an offensive ignorance. Nothing was farther from my intention. And may add that no one admires more I do the glorious achievements of than the Catholic Church in the past. it seems to me that, however beneficial

dinal virtues obedience and humility : modern thought says that obedience is slavish and humility foily. The Cath-olic Church echoes forever the words of her Lord, 'Blessed are ye poor ;' modern thought says, 'Blessed are ye rich. The Catholic Church says that the road to heaven is by self-denial and sacrifice-none other, indeed, than the road of the cross ; modern thought affirms that an 'enlightened selfishness' should be the guide of all our actions, that sacrifice is futile, and that the cultivation of our faculties and the amassing of wealth is the true end and aim of life. This is the contrast of ideas. And 'by their fruits ye shall know them.' The condition of the world at present-its higher classes absorbed in the pursuit of gain and the pleasures of life, its lower classes sunk in animalism and despair, governments threatened with revolution and society with disso -lution - these things flow directly from a common fountain : denial of the authority of the Church, from which

in logical sequence has proceeded con-tempt of all authority, both human and divine, infidelity in the spiritual and revolt in the political order. "And do you think," said Egerton, "that the great problem of labor and capital which underlies Socialism-of the rich, without effort on their own part, growing constantly richer, and the poor, with all their efforts, con-

stantly poorer-flows from the same cause ?

"From what else can it flow ?" asked 'Antignac. "Is it not entirely a D'Antignac. "Is it not entirely a product of the modern world, of the materialism which has become gospel of life, and the selfishness which is its law? Echoing is its law? Echoing a statement which you have accepted without conits law? sideration, you said a moment ago that the Catholic Church is opposed to pop-ular rights. Yet where in the history of the world, have the people ever found such another friend? She stood between them and the true pop stood between them and the tyranny of their rulers during all the long centuries when civilization was slowly emerging from barbarism ; she flung round them her mighty protection and waged continual warfare in their behalf; she raised them from slaves to freemen, and she laid down in her theology that to wring his toil from the laborer for less than its just value is a sin, and to defraud him of his wages is ranked with wilful murder, as one of the sins 'crying to heaven for vengeance '; she blessed those great guilds of the middle ages which secure to the artisan his rights, and of which the trades-unions of our day are merely unworthy imitations ; and she framed laws against usury of which the world-helpless to day before the immense power of capital-is only beginning to realize the wisdom."

There was a pause. It is difficult for one to whom these truths are so familiar as to be commonplace to understand that to Egerton they were much more novel than the views of Socialism with which he had been lately entertained. Nor let it be imagined from this that he had not the culture which has been claimed for him. Those who know most of modern culture are best able to realize how entirely it regards the history of the world and the claims of the Church through a distorted mediumthe accumulated prejudice of three centuries of error. The man of letters or of science who has flung aside contemptuously the mutilated creed of Christianity is still as fast bound by an inherited tradition of dislike to Catho licity, is still as childishly ignorant of the true relation of the church to human civilization, as the most narrow-minded adherent of the sects he scorns. The mother of learning is to him a house of bondage for the human intellects ; her dogmas, instead of divine truths enlarging the sphere But of knowledge, are fetters on specula-ficial tive thought ; her beautiful devotions her influence was at a certain point in the progress of the human race, it is

said D'Antignac. But as he lay back on his pillows he looked so pale that Egerton, with sudden self-reproach and a glance of apology at Helene,

"So far from being exhausted, I have never been more entertained, not even by M. Duchesne," he said. as he drew near the side of the couch.

"I only hope that Mile. d'Antignac will not panish me for my want of con-sideration by shutting the door in my face when I come again. Taking ad-vantage of your statement that man is a being subject to instruction,' I shall return.

"You will be welcome," said D'Antignac, glancing up with a smile. Then, retaining for a moment the hand which the other gave, he added : "But if you really desire instruction let me beg you to go to Notre Dame on Sunday afternoon to hear an orator as eloquent as the Socialist whom you went to Montmartre to hear.

"With all my heart," said Egerton. "There is nothing to me so attractive

"He is a famous Dominican friar, the Pere Monsabre. Go to hear him. And while you listen I will be like the beggar on the pulpit stair and pray that light may enter your mind and

grace touch your heart.

TO BE CONTINUED.

HE CHOSE TO BE AN OUT-CAST."

By R. J. WALSH.

A funeral procession is passing down the street. A few persons follow the last remains of some poor soul unto the grave. No fancy hearse, no elaborate casket, no large concourse of people follow. We stand and gaze on that sad procession at it moves slowly along, the mourners with heads bowed down, and we ask "Whose funeral is this?" Merciful God! is it possible that he, who a few short years ago was a fine manly, young fellow, should have fallen so low! We remember him in the We remember him in the spring time of his youth, a noble, generous, promising young man, possessed of fine fortune, many friends, and all the opportunities these bring : and now we see him going to his cold and silent grave unwept and unhonored- going down to the grave in the very prime of his manhood, all his opportunities lost when there is so much to be done in the world, for the world's advancement, and so few to do it : turning his back the upon God and the world, to fall down in adoration before that most horrible of idols, the whiskey bottle-pawning the very covering of the body in order that the soul may be dyed deeper in sin, and the heart sunk deeper in degradation. Here we have the power which the demon of intemperance slowly, but neve the'ess surely, obtains over his victim well exemplified. He chose to be an outcast. And why? Because he was treated unjustly at home or abroad ? No. Because he was unfitted in disposition for the associations at home or abroad? No. Because of any sore spot in the heart or deficency of the mind? No. or deficency of the mind? No. Then why did he chose to cut himself off from the companionship of his equals, the enjoyments of society, and the delights of his home? Because heart and mind and will were subservient to his passion for strong drink. His heart and mind told him the cause he was pursuing was the broad road which would surely lead to destruction and death, but his will was not strong enough to change his course, and he went on unchecked until he became a confirmed drunkard. Friends had used persuasion, had by every means endeavored to open his eyes to the error and the crime of his course, but he would not listen. The kindly counsel of a loving father, the prayerful and tearful entreaties of a heart-broken mother, were alike spurned and cast



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the other side of Europe." "I should not think," said Egerton, "that Duchesne was that kind of man. He looks to revolution, of course ; but | I cannot imagine him endorsing assassination.

"Personally I know nothing about him," said M. d'Antignac, " but if he does not himself endorse assassination he is the companion of those who not

now an outworn force. Having lost is held to be fatal to progress. her hold on the intellect of the world, she is incapable of leading modern thought.'

"My poor friend," said D'Antignac, your ideas are in sad but not uncommon confusion. Your reasoning seem to be something like this: because modern society three hundred years ago threw off the authority of the Church which the Son of God had com-

manded to teach all nations in His name and witness through all ages to His truth ; because it has persistently ever since turned a deaf ear to her admonitions and disregarded her solemn warnings, and because it is now face

to face with the logical result of its own principles; because men have transferred the right of revolt from the spiritual to the political sphere, and spiritual to the political sphere, and there is consequently only choice be-tween tyranny and chaos in govern-ment: because ' private judgment' has led to universal scepticism, and because the people, deprived of the hope of heaven, are about to rise up and take forribly the things of earth and take forcibly the things of earth, therefore the Catholic Church is an out worn force, unfit to guide the society which owes all that it possesses of good to her.

"I do not think," said Egerton, "that I am stupid enough to have been guilty of such false reasoning as that. But you must admit that the ideas of

modern society are wholly opposed to those of the Catholic Church." "Certainly, I admit it, and I add that the result is before you in the evils which afflict that society. The Catho-lic Church transformer that the theory of the theory is church transformer that the theory of the theory of the theory is church transformer that the theory of the theo lic Church teaches man that he is a

No one outside the Church can escape the con tagion of these ideas. They are in the very air; they are iterated and re-iterated in every department of litera-ture; and the more a man has yielded himself to the current of his age, the more is he likely to regard with animosity the one steadfast witness of revealed truth.

Egerton was not conscious of entertaining any of this animosity. He would certainly have described him self as entirely unprejudiced — and prejudiced, in a vulgar sense, he certainly was not, but that his ideas were those of the "liberal" thinker of his lay and generation was sufficiently evidenced by the fact that as he lis-tened to D'Antignac he felt like one whose point of view is shifted so sudderly that familiar things grow un familiar, and who may be called upon familiar, and who may be called upon to readjust all his mental attitudes. "I see," he said at length, with a smile, "that if Mile. Duchesne wanted

me to have an antidote to her father's teaching she knew very well where to send me for it. Yet what strikes me most is that on several points-especially in your view of modern civiliza tion-you are practically agreed with

"Extremes meet in many things," said D'Antignac. "We are, however, exceedingly disagreed in our view of It has been very well obremedies. served that the difference between Socialism and the Gospel is that the latter says to the rich, 'Give'; the former says to the poor, 'Take."' "You have certainly given me a

being subject to instruction and bound to obey a law which God has revealed; modern thought tells him that he is the supreme judge of truth, and that what ever his finite intelligence cannot ap prehend is to be denied and ignored. The Catholic Church inculcates as car-

side. one by one, former friends dropped away from him, former haunts were closed upon him, and finally the very home in which he was born and in which he had spent so many happy hours was closed upon him. The most miserable beggar that him. The most miseratic beggar that came in rags and wretchedness to the door would as soon be ad-mitted to the family precincts as that bloated object which had once been the pride of the household. Oh ! what an object lesson for the tippling young man of to day. Young man, are you stronger than he? Can you resist where he was forced to succumb? Listen to what that great apostle of temperance, Father Mathew, has said, "No man is born a drunkard; it is only by degrees he becomes such.

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faction." Still Another Triumph—Mr. Thomas S. Bullen, Sunderland, writes: "For fourteen years I was afflicted withPiles: and frequently I was unable to walk or sit, but four years ago I was cured by DR. THOMAS' ECLECTRIC OIL. Thave also been subject to Quinsy for ver forty years, but Eclectric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since."