## FIVE - MINUTES' SERMON.

Nineteenth Sunday After Pentecest. HELL. - THE MOST TERRIBLE OF ALL

"Bind his hands and feet, and cast him into the exterior darkness." (Matt. 22, 13.)

No class of enemies of Christ is more frequently represented in our days than that of scoffers of hell. What, than that of scorers of neil: What,—hell? What—an eternal place of punishment! Who would be imposed upon by such a fable? Never yet has any one returned from hell! And how could a merciful Father render one of His children eternally unhappy Language like this may be heard to from the mouths of sinners, young and old-I say sinners; for only who have reason to fear hell, ridicule it; fervent Christians believe in its

existence. And yet, what says the Judge of the living and the dead to such mockeries?

Does He not utter the terrible command given in the conclusion of this day's gospel: Seize this man, his hands and feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. vet this fearful sentence is only one of the fifteen repeated expressions of the gospel, wherein our Saviour speaks in the clearest and most terrific term of a place of punishment, of everlasting despair, of a fire, where the worm despair, of a firs, where the worm dieth not and the flame is not ex-tinguished." Recall to your mind only several of these declarations. "The just," says our Lord in Matt. shall go into life everlasting wicked into everlasting punish ment." Again the same Again the same evangelist life lame, than having two feet cast into everlasting fire." (Matt. 188.) And what, according to the prediction of Jesus Christ, will be the sentence of the damned on Judgment Day? You well know the terrible words: "Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels."
(Matt. 25, 41.) Behold, dear Christians, thus speaks Jesus, the Saviour, thus the Judge of the living and the dead announces in the mot varied terms the existence of an everlasting fire of vengeance, of the divine justice of punishment. Whom will you beof punishment. lieve? Those scoffers, who deny what they have reasons to fear, or Him, Who is God's only begotten Son, the Way, the Truth and the Life?

You reply, perhaps: Far be it from me, to refuse crediting my Saviour; but it is not possible that those asser-tions should be taken literally. No, it can not be, it would be too horrible ! You therefore call into question the in terpretation of the words of our Lord? Who can explain your doubts more clearly than the Apostles, who for years were His pupils and who received all His holy doctrines from His divine mouth? Listen to St. John in the Apocalypse: "The unbe-lieving," says he, "the murderers, the whoremongers shall have their portion in the pool, burning with fire and brimstone." (Apoc. 21, 8) And again the same Apostle says: "The smoke of their torments shall ascend up forever and ever; neither have they rest day nor night." (Apoc. 14, 11.) Referring to the old Testament I find in Isaias, the prophet, words which I can pronounce only with fear and trembling. "Which of you can dwell," exclaims the prophet, "with devouring fire, which of you shall dwell with everlasting burnings!"
(Is. 83, 14.) Beloved Christians, shall I still continue to quote from the sacred text to prove that the fire of hell of which Jesus speaks, is not a painted one, but one of fearful reality! Ah, no, there will be no necessity, you will certainly admit that he who no longer believes in hell ceases to be a Christian.

If not a Christian, what, then, is he Perhaps a Jew? Ah, no, the Jews would immediately expel him from their synagogue as a blasphemer; for they, too, believe in hell. Probably, he is a pagan? But no, even pagans disown him; they, too, have. at all times, acknowledged a place of punishment for the reprobates, although according to their religious ideas, they pictured it in various Where, then, will we rank the deriders of hell? I can only answer They have their place among the dregs of humanity, among those who by their manner of life resemble the brutes. Show me one faithful husband, one virtuous young man, who has ever denied the existence of hell ! No, not virtue, but vice has the sad privilege to maintain such unworthy principles, which, should they be unanimously accepted, would transform the earth into a den of robbers and murderers. It is only when the mora life has suffered shipwreck, when forced by horrid crimes one must fear the divine justice and count himself among the reprobates, that principles are acknowledged which would cause even a pagan to blush. To ascertain how little these scoffers believe the principles they maintain, it suffices to witness the death bed scene of their adherents. How suddenly their lan-guage changes! What! One might that this rebel before being prostrated embraced all the tenets of our holy religion, or at least seriously re Ah! no, this is not the case It is solely the circumstance that they now stand before the Truth, Who is about to judge them. There, indeed, the impure troop of passions must take flight, and the long deadened conscience re-awake. Alas! in the majority of cases it does not awake to penance, nor to appease the anger of God, but to the death of reprobates to be convinced that there is really a hell where there will be eternal weeping and gnashing of teeth.

My dear Christians, before finishing my discourse let me remind you that hell burns under our feet. Millons of unhappy beings, once our fellow-creatures now wail there that eternal Mea culpa,—through my fault. We may yet escape a similar fate. If we propitate the Divine Justice by penance and, as children of God, lead devout and irreproachable lives, then, as-suredly, for us the most fearful of all truths—hell—will have no terrors. Amen.

## OUR BOYS AND GIRLS.

A Sparrow's Gratitude.

"Last week my brother (a lad of twelve) killed a snake which was just in the act of robbing a song sparrow's Ever since then the male sparrow has shown his gratitude to George in a truly wonderful manner. When he goes into the garden the sparrow will fly to him, sometimes alighting on his shoulder, all the while pouring out a tumultuous song of praise and gratitude. It will accompany him about the garden, never leaving him until he reaches the garden gate. George, as you know, is a quiet boy, who loves animals, and this may account in a de gree for the sparrow's extraordinary actions.

A Deaf and Dumb Artist. Hernandez del Mudo, a singular artist, was was deaf and dumb from his infancy, having displayed sufficient tokens of an earnest desire to learn the art of painting, was placed as a disciple with Titian, and soon arrived at a high degree of perfection in coloring and design. He successfully imitated the manner of his master, and gained considerable reputation: so that for a number of years he was employed by Pailip II., King of Spain, to work in the Escurial. His performances in that palace procured him a noble recompense and distinguished honor His principal work is the representa tion of the four Evangelists, which he painted in fresco. - Ave Maria.

" Mother Never Told me a Lie."

Editor Catholic Standard and Times: While pursuing on old book I ran across the following, which is supposed

to be true: Some years ago a boy was discovered in the street, evidently bright and in-telligent, but sick. A man who had feelings of kindness strongly developed went to ask him what he was doing

there. "I am waiting for God to come for

me," he said.
"What do you mean?" asked the gentieman, touched by the pathetic tone of the answer and the condition of the boy, in whose bright eyes and flushed face he saw the evidence of fever.

"God sent for father and mother and lit le brother," said he, "and took them away up to His home in the sky, and mother told me when she was sick that God would take care of me. I have nobody to give me anything, so I came out here and have been looking into the sky for God to come and take care of me, as mother said He would. He will come, won't He? Mother never told me a lie."

"Yes, my lad," replied the gentle man, overcome with emotion. has sent me to take care of you."

You should have seen the boy's eye flash and the smile of triumph break over his face as he said: "Mother never told me a lie, sir

but you have been a long while on the

What a lesson of trust! And how the incident shows the effect of never deceiving children with idle tales.-J.

How the Boy King Employs His Time. The king of Spain shows little enthusiasm for Latin, which he has to learn at 10 a. m. It is probably the subject which he dislikes most of all. After that, in the forenoons comes his lesson of religion. This is rather relished by the royal boy, who is fond of interrupt ing his teacher and putting questions which St. Tho nas of Aquin would have hesitated to answer. But his religious teacher, Padre Don Regino Zaragosa, is a charming pedagogue, who gets on admirably with children, so that the king enjoys his lesson on religion. But before he takes any lesson what ever, Alfonso X!II. goes to Mass every day of his life, along with his mother, in the private chapel of the palace. Every day mother and children, widow and orphans, are united before the altar, where, during the celebration of Mass, they offer up fervent prayers for the repose of the soul of the husband and father who bequeathed them a historic throne, but could not safeguard it or them from the attacks of greater

and more powerful enemies. Didnt Want to Enough

A larger boy was solding a smaller one, at the close of a summer vacation, because a certain task remained unac complished.

You promised your mother," said this youthful mentor, with all the severity which marks his class, "that you would study your arithmetic at least fifteen minutes every day, and you haven't studied ten minutes all summer. You've had lots of time

Why didn't you do it?"

The little boy shuffled his feet and looked miserable. At last he whined: "I didn't have such an awful lot of time as you think. I wanted to get along in my 'rithmetic's much as mother wanted me to."
"You wanted to!" sniffed the young

mentor, contemptuously.

"You might as well not have wanted

man is willingly bad." We all want to be good, but some of us don't want to enough.

Most young people want an educa tion. Some of them want it enough to get it at any cost. More do not want it enough to work hard for it. Most parents want their children to be good, out not many want it enough to labor in season and out of season for it, and to make their own lives a pattern for their children to follow.

Drunkards want to reform, but they

don't want to enough. Most of us want our souls pure and undefiled, but we don't want it enough to pray and strive as those who will not let the angel go except he bless. When we want it enough our blessed Lord will give us the necessary grace How happy we shall be if we can create in our children that thirst for all high things which will make them willing to work a lifetime through for

CHATS WITH YOUNG MEN Catholic Young Men Wanting in Ambition.

It is impossible, writes Thomas Swift in the Monitor, to close one's eyes to the fact-our Catholic young men are wanting in ambition, or, more correctly, perhaps, in the desire to excel intellectually, socially, aesthetically, if you will, and this fact is more emphatically evident in cities than in towns and rural places. They do not get their share of the good things of life, because they do not aim at doing so They are too easily satisfied and sink down into the first places that offer any promise of immediate remunera They do not look ahead, have tion. no special goal before them, and consequently maintain a low, dead level of mediocrity, or descend in the scale of society until they are almost lost to

Not long ago I was struck by som remarks made by a Protestant clergy-man from a village sufficiently far back in the country to afford ample time and opportunity for reflection.

"The great majority of your city professional men, your lawyers, your doctors, your teachers, are from the It is the country that provides your brains for your cities, and for this reason-young fellows in the country are in the midst of conditions that foster thought and develop brain. They have not the same distractions and allurements during the educative periods as youths in the city have. They attend the rural school they receive just as good an education as can be obtained in the best city Those who aim at a higher education go to the nearest High School they are not merely sent, as they frequently are from city homes-they forth there for a certain purpose study with a definite object in view and know not only the value of a dol-lar, but the inestimable benefits to be derived from a good education. In a word, education means to them progress, possible wealth and position, and the chance of rising to the highest positions in the land. These are the positions in the land. These are the youths who make the men of this

Dominion. I am not prepared to say how far this is true. I leave that to the thoughtful reader; but it was said with an amount of earnestness and conviction that betokened careful observation and knowledge of what he spoke. I have given this matter some consideration since and I am inclined to believe that there is much reason in his saying. At any rate I am pre-pared to stand by my initial statement. Our Catholic young men do not rank high enough intellectually, socially, esthetically, for two reasons; first because their ideals of life, as far as worldly success is involved, are too low, and, secondly, because they do not set a just estimate on the value of edu cation as a factor in their life-work True, there are exceptions. But I am speaking of the majority, and the very great majority, and not of the excep

tions. It is necessary to aim high, if we are to reach a position much above the dead level of humanity, which seems to be to labor for a life-time without securing the competency. Surely, a young country like Canada, with its vast possibilities, which offer such a field for ambitious effort, owes a living and a fair provision for life's declining years to every honest son of toil. We need not hope to begin at the top, but there is no reason why, if we begin at the bottom, we should not aim at some bright spot on the sunny side of life and with persistent vigor and

well directed effort attain to it. Apart from the sordid question of material wealth, which yet administers much to physical comfort, and which is vulgarly regarded as the 'Open Sesame" to worldly pleasure, there is so much to be gotten out of life by striving after, in the striving after, and in the attaining to the ideals of intellectual, social and aesthe

tic culture. But these ideals are only possible to those who have in their youth and early manhood appreciated and availed themselves of the educational advant ages then afforded then. It is too late to begin when the time is past, just as it is folly to attempt to build where no foundation has been laid. And the foundation of what I may term the higher life from a worldly standpoint, the life that lifts out the stordidness and emptiness of the common place, the life that makes for nobility strength and usefulness to our fellow-men, the life that makes existence The was a fund of philosophy in that terse expression. What we want to do enough, we do. Plato says, "No sweet and robs it of the dull monotony

so much in the immediate results of study as in the power and capacity it gives for further study. No more disastrous misstudy. No more disastrous mis-take can be made by a young man than imagining his education is fin-ished when he leaves school or graduates from a university. Up to either point he has been guided by his teach ers and the books he has studied. The course has been mapped out for him. His mind has been fed on the wisdom, the research, the experience of others, all of which were intended as the foun dations, the guiding principles, the suggesting influences for a more ex-tended and independent sphere of development and self culture. If he is content to be the mere receptacle of the knowledge of the ages, he has missed the grand object of education, whose watchword is "onward—ever onward." He will take his place in the world of men rather as one whose work is done than as one whose work is done than as one whose work is just beginning

Yet is not this practically what so

many of our young men do? their education, narrowly so allow called, to finish with their school-days. No sooner have they donned their first trousers and are earning a few dollars week than all educative effort ceases with them. Rejoicing in the freedom that is conceded to the wage earner, they devote the hours that are not given to work to recreation and pleasure, often-times of an utterly profitless They learn tobacco, to ride a wheel, to frequent sporting resorts, to crowd the galleries of the theater, add to their acquire two or three doubtful accomplishments, and assume the self satisfied air of those who consider their life ambitions attained. If, perchance, in the course of the week, they can find an odd hour for reading, they devote it to the newspapers or some trashy, vulgar volume which they call a novel. To such an extent is this the case that, to my own knowledge, so called Catholic Clubs, started in the interests of our young men for the best of purposes and with the highest intentions and furnished with admirable and well-stocked reading rooms, have by this insatiate spirit of fruitless pleasure-seeking and entertainment been perverted from the original uses and transformed into mere places of amusement and are to be entirely condemned, or that they are necessarily harmful, if they are merely restored to occasionally to vary the monotony of life or for purely social purposes. But when such pastimes are nightly indulged in to the exclusion of more profitable recreation, reading and study, they lower the mental and moral tone of their votaries while they are little conducive even to

physical welfare. The majority of Separate school boys leave school too soon. Even if they complete the school course, they can do so by the time they are fourteen years It is only the few whose par of age. ents can afford to send to our Catholic colleges, while it is generally recognized that the Collegiate Institutes in cities, on account of the considerable tuition fees are not higher schools for the workingman's children. It is during these precious years while the youth is maturing into manhood, the educative period, that all education properly so called is allowed to remain practically at a standstill. At an age when guidance is most essential, he is left largely to his own devices, the world is his school and experience, not unfrequently the saddest of guides, his only teacher. Too old to be considered a child and not old enough to be ranked as a man, though a wage earner—that is his position, and one that calls for special consideration on the part of the stor, parents and society, if all edu cation is to cease for him as soon as he has bidden adieu to the school. Every possible inducement should be offered, every effort made, every assistance given to lead him into systematic self culture along the lines of intellect, so ciety and aestheticism.

## THE CHILDREN OF DRUNKARDS

Upon no class of unfortunates does the curse of rum fall so heavily as upon the children of drunkards. recent report of the Belfast, Ireland branch of the Society for the Prevention of Cruelty to Children it was authoritatively stated that 90 per cent. of the cruel wrongs practiced upon helpless children may be traced directly to drunkenness. We have no doubt that the same percentage would hold good in every other place where The heav liquor is freely dispensed. The heav-iest part of the curse, however, that upon childhood, is not the cruel beatings, nor the neglect and starvation, but the inherited vices and weak ness of mind and body which makes a pure and honest manhood and woman hood almost an impossible thing. For a child born of drunken parents, breathing and drinking poisonous fumes and liquids from earliest infacy there is little hope save in the work ing of the grace of God in the heart. To expect that a person so born and nutured could overcome the evil tend encies of his nature by the mere exer tion of his own will power would be as vain as to expect a man to stem s Niagara flood with a spoon for a pad-dle. It is the might of God that can save. - Catholic Review.

Do You Read

What people are saying about Hood's Sar-saparilla? It is curing the worst cases of serofula, dyspepsia, rheumatism and all forms of blood disease, eruptions, sores, boils and pimples. It is giving strength to weak and tired women. Why should you hesitate to take it when it is doing so much for others? others?

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JUSTIN McCARTHY ON POPE LEO.

Justin McCarthy has written the life of Pope Leo XIII. In it he says: "I have tried to tell the story of his life as one might tell the story of the life of any other prince or statesman, surrounding it with no halo of mere hero worship or saint worship. But it is hard indeed not to grow enthusiastic as one studies the records of such a Statesmanship and philancareer. thropy are combined in it, each at its best and highest.

"There have been political Popes and theological Popes, but Leo XIII. is above all things a philanthropic Pope. It is only just to Leo XIII. to say that no cry of a wounded soul ever reached him that did not arouse his compassion and his best efforts to give relief

'In one remarkable instance he was invited to express an opinion as to the claims and course of action adopted by an association formed in the United States and Canada which took the name of 'the Knights of Labor.'

The Pope referred the whole question finally to the Sacred Congregation of Rome. It is not unreasonable to suppose that Leo XIII. was, for him self, much more sympathetic with the purposes of the labor organizations all over the world. Several pilgrimages of French workingmen waited on him during the time of his sacerdotal jubi lee. To all of these deputations the Pope spoke with sympathy, with encouragement and with affection.

"The Pope is, above all things, an optimist. His whole mind seems to be filled with the just idea that the more the physical benefit of the hard work ers and the poor is advanced the more will their hearts be lifted toward a better mode of life.

"He will understand that in the poorer regions of the crowded cities the miserable conditions of the hard struggle for daily living tend to shut out all glimpses of a higher world,

out all view of the sky. "The years of Pops Leo are grow ing on apace. He has already surpassed the average age and length or reign of the Roman Pontiffs. The story goes that some fortune teller announced to him in his youth that he was destined to live to be ninety, and the Pope was said to have believed in

ust as a dull and dirty window shuts

"It is commonly said that the Pope has not changed his manner of life since he was a simple Bishop. He is, indeed, a man who could not easily change either his habits or his opinions, for he is of that enduring, melancholic, slow speaking, hard thinking temperament which makes hard workers.
"There has not been his equal in

tellectually for a long time, nor shall we presently see his match again. He was born and bred in the keen air of the Volscian Hills, a Southern Italian but of the mountains, and there is stil about him something of the hill people. He has the long, lean, straight, broad-shouldered frame of the true mountaineer, the marvelously bright eye, the well-knit growth of strength, traceable even in extreme old age.

"His bearing is erect at all times, and on days when he is well his step is quick as he moves about his private apartments. "Il Papa corre sempre the Pope always runs) is often said by the guards and familiars of the ante chamber. When the weather is fine the Pope generally walks or drives in the garden, being carried out to the gate in a sedan chair, where the car riage awaits him.
"The Pope sleeps little, not more than

four or five hours at night, though he rests a while after dinner. After Mass rests a while after dinner. he breakfasts on coffee and goat's milk
—milk supplied by goats kept in the Vatican garden. At 10 he takes a cup of broth. At 2 he dines, eating most abstemiously.
"He enjoys walking about direct-

ing the work and improvements in the

What Scrofula is.

What Scrofula is.

Scrofula is a disease as old as antiquity. It has been handed down for generations and is the same today as in early times. It is emphatically a disease of the blood, and the only way to cure it is by purifying the blood. That is just what Hood's Sarsaparilla does in every case where it is given a faithful trial. It eradicates all impurities from the blood, and cures the sores, boils, pimples and all forms of skin disease due to scrofula taints in the blood. Hood's Sarsaparilla has won the grateful praise of vast numbers of people by its grand and complete cures. Don't allow scrofula to develop in your blood. Cure it at once by taking Hood's Sarsaparilla.

Every household should have on hand a

Hood's Sarsaparilla.

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and be convinced.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs. and lungs.

and lungs.

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great secret of the popularity of Parmelee's
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gardens; he likes talking to Vespignani, the architect of the Holy Apos olic palaces, going over the plans of the works he has ordered. He also takes pleasure in talking about flowers and plants with the director of the gardens. In the evening he attends

the recitation of the Rosary, and then retires to his room, where he studies, reads, or writes verses, and about 10 he takes a slight supper. " Pope Leo also loved the working people and the poor, and strove unceasingly with all his power to lighten their burdens and to brighten their

lives. He showed to others the best

and most practical way to the accom

plishment of such objects. He spread

the light of education all around him. " As a great leader of men, endowed with unrivaled influence, he made it his task to maintain peace among his neighbors. Better praise no man could have earned; a better life no man could have lived."

Except in the recoil from sin, God does not demand  $\epsilon x traordinary$  things from us: He demands everyday things Our life is made up of these, not of the

## FROM BIRTH

Our little daughter had Eczema from birth. The parts afflicted would become terribly inflamed, and water would coze out like great beads of perspiration, finally this would dry up and the skin would crack and peel off. She suffered terribly. Had to put soft mittens on her hands to keep her from scratching. Two of our leading physicians did not help her. After bathing her with Curicura Soap, I applied Curicura (ointment) freely, and gave her Curicura Rosevent regularly. She improved at once and is now never troubled. The statements I have made are absolutely true and not exaggerated in any way.

ROBERT A. LAPHAM,

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