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dreamy that the world might tumble to pieces under your very nose and you would never notice it. But it makes would never notice it. no difference. Every one will think you knew, and it will bring all the

family into bad odium just the same."
Now, as a matter of fact, if any one had had a fancy for Major Cunliffe I should have said it was Louisa herself not that I thought of her any more than of Minnie Watson in writing the story which really was planned before either of them had met Major Cuniffe

'Yes, that's just it," said Adelaide, "It is what the country will say of us you muthat I cannot forget. We shall all be knew." that I cannot forget. We shall all be talked about and looked upon as so

"No one has ever called us that be-"No one has ever called us that before," said Dolly, who had now joined us, and who always went with the majority in any discussion; "and story, and think it very clever and all that, but, at the same time, I must tell that, but, at the same time, I must tell now it will always be said that one of that, but, at the same time, I must tell us writes. Sophie Mortimer told me a you that we are very angry with the story about some one she knew who knew some one who wrote, and one day a man came to the house, a very nice man, good family, lots of money and everything, I believe, and Sophie happened to mention that they were expecting a woman who had written a book, and he said at once, 'Then I'm

off,' and he went " "What a solemn warning," I could not help saying. "I see that you are afraid of the effects of my scribbling on the matrimonial prospects of the

family."
"Really," cried Adelaide, "you vulgarmight at least spare us your vulgar-

"I am sorry if I am vulgar," I retorted; "but does it never strike you that it is a little dull to be always exactly like every one else?"

"Surely," said Marianne, "one must be a lady before anything else." "Even before a nice woman, I sup-

pose," I said.
"Why, certainty," she said; "one's cook may be that.

cook may be that."
"You are very flippant," replied Adelaide. "I wish you would try to remember your family."
If by remembering was meant not forgetting, there was not much chance.

And next afternoon my Aunts Sarah

and Ellen appeared, and I could see at a glance that they too had read the story. After a few frigid remarks Aunt Sarah plunged into the subject. "Dora," she said, coldly, " is it in-deed true that you have allowed your full name, your family name, to ap-

pear in this month's Morris?" 'It is my family name, of course,' "You see I have not any

"It is then, indeed, true that the name which was also that of your sainted graudmother, and which can

I fear it is," I said. "Weil, all I can remark is, that I blush to think that any niece of mine should have come to this," she replied. Here my Aunt Ellen's soft, cooing

voice chimed in.
"We should not mind it so much at least, I think not, should we?" she said with a deprecating glance at her sister, "if the story were rather dif-ferent-how shall I say? rather dif-

"and I must confess that, in addition certainly useless, and possibly Satanic to every other consideration, there was a touch of immedesty about it which faith — a corruptible and corrupted an organism independent of its envirpained me very much as coming from so near a relative. In my young days it would have been considered a shock ing thing for any young lady to give away her heart unasked.

From this statement I felt sure that I might conclude that Aunt Sarah had

never given her own.
"It was indeed," she continued,
"considered bold and forward for the idea of love even to occur to a young lady until an actual proposal had been made. But your heroine, Dora, gives her affection when the man has not even asked her father's consent to paying her his addresses. I cannot think where you can have come across such an idea. Certainly any tendency in that direction is not inherited from the Gwenlion side of the family.

It may not seem strange after this if I mention that the Gwenlion family has always been noted for the number of its unmarried women.

So much for the aunts; but I knew the worst would not be over until I had faced my father. This, however, was not as bad as I anticipated. His language, as usual, was forcible, but, at the same time, it was brief. Our conversation on the subject was as fol-

'So I hear you have been writing a

"Yes, papa"

" And under your own name?" "Well, I'm afraid my own name

has appeared."
"Well, mind this: If I hear of any more of this folly, I shall pack you off to your Aunt Sophia for a six months'

Aunt Sophia was my father's only married sister, and a visit to her was among the most painful of our duties, and never, as he knew, extended beyond the regulation fortnight if we could possibly help it. After this in terview with my father I began to breathe more freely, but I found even more trying experiences were in store The next day a great friend of ours, named Laura Chorteris, called, and after chatting pleasantly for some time managed to make an excuse to

get me to herself in the garden. 'Dear old Dora !" she cried, "Lew

I feet for you!'

"Feel for me !" I said in bewilder | latter uncased against them the bloody

own miner experience that you relate."

In vain I tried to assure her that she

"It is no use, dear, trying to have concealments from me," she said. "I knew as I read the story that it came chiming in with Louisa's last remark. straight from your own heart. How "It is what the country will say of us you must have suffered, and I never

Hardly had Laura left me when au other intimate friend, Geraldine Burton, called.
"Dora," she said, almost at once, in

way you have made use of that unfor tunate experience of Sydney's. It is very unjust, and he never encouraged the girl a bit, as your horrid hero does !

"I don't know what you mean?" I said. "I never knew that Sydney had an experience

"But you must have known," said Geraldine, "or how could you have described it?"

After such logic as this I felt powerless to say more. The climax to my literary experiences was, bowever, reached the next day, when Adelaide came so me in great excitement.

"I have just been to see Cousin Su san," she said, with what I could not help thinking an air of rather malic-ious triumph. "She is very angry about the portrait of herself in your story, and says you are an impudent minx, and that you shall not have a penny of the £100 she was going to eave to you in her will."

When I added up the results of my fruit. story I found I had gained much re- A L proach, some misplaced sympathy, several enemies and £5. Against this I had lost £100 left me by Cousin Su san. I came to the conclusion that it was hardly good enough.

This was how I didn't become an au thor. - Norley Chester, in Temple Bar.

## THE QUAKER CREED

The Quintessence of Eccentricity Victims of Fieres Persecution.

Weekly Register, London, Eng. In these closing days of the nine teenth century, when Quakerism is thrust upon public notice in no more prominent manner than in the geniai broad brim who from the boardings bids us "eat Quaker Oats," only those who have studied something of its past be seen any day on our family tomb, history can realize how very vigorous actually appears after a story in a and widely influential a creed Quaker ism once was. William Penn defined it "a new nickname for old Christian ity," or primitive Christianity revived. In particular, they argued the unlaw luiness of military service, and encouraged that aloofness from the duties of citizenship, traces of which are to be met with in the apologetical writings of Tertullian and Cyprian, Origen and Lactantius. The Quakers were further characterized by stubborn resistance to the common customs and ferent in tone—and—yes, not quite so courtesies of society. They disliked unmaidenly—was not unmaidenly the tithe paying and oath-taking; had a word you used when speaking of it, deadly hatred of hat honor and a singular aversion from the use of the plural Bible-had to yield place among them to the immediate, incorruptible revelations of the Holy Spirit to the indivi-dual soul. Thus in brief, the Quaker creed may be regarded as Protestant ism in its final stage of emancipation

from ecclesiastical guidance

Any species of religion in which enthusiasm can live, move and have its being may become an asylum for fanatics. But a religious system deserve not the epithet of fanatical unless the excesses of individual members be directly, or indirectly, due to its own principles. In Quakerism, unhappily, such a plea does not hold Though the simpler and more soberminded among the "Friends" bewailed and disowned the extravagances prevalent in their midst, the Quaker creed was the quintessence of eccentricity, and Quaker queerness the direct product of their leading doc trine, which bade men look for sudder flashes of heavenly light as the inward guide of individual belief and conduct. When the Quaker tailor mounted a parish church pulpit during divine service on Sunday, and in full sight of the con- naked and you clothed Me. gregation fell to work on a piece of house of God, nor the special observance of one day above another pleasing to the D.vine Majesty. When Solomon Eccles—who, according to the Quaker historian Sewell was "not mad, but a man of strange zeal"—entered a Catholic chapel in Galway, stripped to the waist, and carrying on his head a chaf-ing dish of coals and burning brimstone, he told how the Lord had sent him to show those idolators the portion awaiting them in the world to come. So, too, when Quakers, male and female, strode stark naked into public

promptings of the Spirit.

"Feel for me!" I said in bewilderment
"On yes," she said. "I have reed
your story, and I assure you it went to
my heart. Other people may not see
beneath the surface, but it has that
touch about it that I, as your friend,
cannot mistake. I know it is your
own miner experience that you relate."

latter uncased against them the bloody
blade of persecution. Pernaps no
other dissenting body has such a retord to exhibit. In a paper laid before Parliament in 1659 it was stated
that during the previous six years 2.

000 Quakers had suffered in their
gords or persons. Under Charles II. 300 died in the prisons of this land. was mistaken. She only shock her Thousands of books and pamphlers head and smiled. were written against them, and the were written against them, and the Friends proved themselves as prolific penman as their opponents. Smith's

Bibliography of Quaker and Anti-Quaker literature fills four goodly sized octavo volumes In England their bitterest adversaries were the Nonconformist divines, while in New England across the seas their barbar ous treatment at the hands of the Pur itans is notorious in the annals of Proestant intolerance. In the dream of George Fox, Quaker-

ism, far from being limited by local or even national aspirations, was a missionary organization seeking to enclose the whole world within its fold, teach ing the younger civilization to lisp the Quaker creed and to live the Quaker life. Hence its votaries preached over Europe and Asia and Africa. In Austria and Hungary, in Malta and Rome, they help d to sate the gluttony of inquisitions, so that at one time there were no fewer than 3, 400 in their dungeons Mary Fisher set out on a mission to win over the Sultan, Mahomet IV. then encamped with his vast army near Adrianople, and met with a kindly reception while John Perrott, with a companion named Luff, undertook the arduous ask of converting the Pope through the medium of the English tongue These two arrived in Rome and sought an audience with His Holiness, who met them in St. Peter's; but whether from want of acquaintance with their language, or owing to other reasons, the mission did not bear the desired

A LANGUISHING MORIBUND CREED

The fortunes of Quakerism con sidered in connection with those of Catholic Christianity suggest a re markable comparison and contrast Both underwent in their early stages the fiercest trials in the struggle for existence. In both cases bitter pers cution developed wonderful vigor with in their communions, and created intense sympathy from outside, particu larly among the influential classes of society and among these who had been their hardest assailants. But the result was not the same. True it is that in both instances persecution combined to crush out a certain extravagency of belief and conduct; but whereas Catholic Christianity emerged therefrom, purged, refined and all the more vigorous for its terrible chastisement, Quakerism in its first fervor and enthusiasm had put forth its strength preternaturally, inducing an exhaus tion from which it has never recov-ered. In dealing the death blow to its vagaries, persecution had wounded even unto death the creed to which they were so inseparably allied. If Quakerism still lingers it is as a lan guishing, moribund creed, sadly changed, permeated with Socialism, its "Friends" hopelessly split up as well in principles as in practice. doctrine of the uselessness of human effort, the system of an unpaid ministry, the tendency of sustained silence to degenerate into somnolence and, more than all, the disintegrating principle of private judgment in its cease. "I believe it was," said Aunt Sarah; number. They spurned sacraments as less fluctuations, were fatal to its con evation Not only did Quakerism at

> moods and passions and feelings. The logical sequence of Protestant first principle, Quakerism has served to emphasize the fact of human history that individualism based on psycholog ical experience is wholly inadequate and even mischievous when assumed as the sole basis of religious life. Religion must not merely accomplish the uniting of man with God, but the link ing of man with man. In the religious as in other spheres neither liberty nor authority is fitted for a solitary life. For as surely as authority with out liberty tends always to tyranny, so surely does liberty without authority lapse freely into license.

most unstable part of human nature-

## ALMS GIVING.

By Father Pardow, S. J. Our Lord in the Gospel "Come, ye blessed, possess the king dom prepared for you; because I was hungry and you gave Me to eat, I was whether I give the bread and clothes cloth, he was moved thereto for a sign directly, or, not having these, give that the steeple house was not the the money to procure them, the argument is the same. Possess the kingdom because you gave the money Why, this looks not only like the sale of Indulgences, but the sale of the Kingdom of Heaven itself for money. Does Christ, then, mean that a man

can go on committing sin after sin,

and then at the close of a life of sin, without any true interior repentence, give bushels of bread to the poor, and carloads of clothing to the naked, and then receive the reward promised ?-"Come, ye bleesed, possess the king-dom." No one could dream of utterdom." assemblies, they alleged a like commis sion as Isaiah; and when James Naylor, preclaiming himself the Son of God, rode into Bristol attended by ing such blasphemy. Yet the words, such blasphemy ing such blasphemy. Yet the words, say that they stand, seem to say that. What, then, does Christ mean? He are no bodies, extended things, there is no space. Consequently, beyond the Quaker and Quakeress adorers who sang aloud his praises, "Holy, Holy, Lord God, of Sabbita!" these sins, provided, of course, there is true were but obedient to the supposed interior repentance. This is what the space is the idea of extension in the sa e of heaven means. The sale of In abstract.'

God, offers you what Christ offered, the mitigation of the penalty due your sins. The Church, in the name of Christ, accepts the alms deeds as part of the penalty, and then Christ gives you, sooner than you would have otherwise deserved it, the possession of the kingdom of heaven. The Catholic Church, in granting Indulgences, is

SPACE, REAL AND IMAGINARY.

A constant reader sends us the following letter and asks us to give our impression of it: Nov. 27, 1900.

believes that it is limited.

Yours faithfully.

Munn & Co.

The Scientific American is an ably conducted paper whose field is the physical sciences Hence we assume that what Munn & Co. say of space. that what Munn & Co. say of space is said from the physical science point of view. We do not think that space comes within the domain of the physical sciences. It is not something that can be scrutinized under the magnify. ing glass, or measured or weighed, or melted in crucibles, or analyzed in chemical retort. It does not come within the range of any of our sciences. Before it, then, the tools of the physical scientist fall from his hands, and his attempt to deal with it in the light of his science is a mistake Space belongs not to the physical, but he metaphysical order and must be

Before one can say anything valuable towards the solution of the many problems involved in the consideration of space it is necessary to know what space is - in other words, to have a definition of it.

Just here the magnitude and difficulties of the question become appar ent. The great philosophers since and including Aristotle do not agree on what space is. After studying their various speculations about it, and finding oneseif groping as helplessly as a child reaching for the rainbow, one is apt to come to the conclusion of Bal mes, who says: "Space is one of those profound mysteries which the natural order presents to man's weak under-standing. The deeper he examines it the more obscure he finds it; the mind is buried in darkness which we imagine to exist beyond the bounds of the finite, in the abyss of immensity. We know not if what we behold is an illusion or a realty For a mement we seem to have found the truth, and then we discover that we have stretched our arms to embrace a shadow. We form arguments which in any other matter would be con clusive, but are not so here, because they are in direct contradiction to others equally conclusive. We seem to have reached the limit which the Creator has put to our investigations, and in endeavoring to pass beyond it our strength fails, for we find our selves out of the element which is natural to our lives. When certain philfew words, we can assure them that either they have not meditated much onment, but it centered itself in that upon the difficulty which these ques tions involve, or else they have not understood them. It was not thus that Descartes, Malebranche, Newton or

Leibnitz proceeded." Let us see what some of the philoso

phers thought about it. Descartes made space, body and ex-tension identical. According to this view there can be no space where there are no bodies, no extended things In the opinion of this great French philosopher of the modern school space is limited by the limitation of created, extended things. Where bodies hav ing length, breadth and thickness do not exist there is no space. Yet Descartes is considered by the enlightened world as a reputable philosopher.

Newton held that space was nothing else than the immensity of God. Kant held that space had no objective real ity; that it is only a subjective condi-iion, a priori, no real thing external from the mind.

Leibnitz held that space is "A rela tion, in order, not only between things existing, but also between possible things if they existed." Here in making space a relation or order between things he denies it any real extween things he dentes it any real existence distinct from and independent of extended things. Since it is only a Hood's. Sarsaparilla will do you wonderful good. Be sure to GET HOOD'S. relation between things it does not and cannot exist where related things do

Aristotle, like Descartes, Kant and Leibnitz, denied the existence of space as something distinct from bodies capable of existing by itself.

Balmes, the great Spanish metaphysician after devoting a whole book of his Fundamental Philosophy to the subject, comes to the following conclusions concernining space :

1. "Space is nothing real distinguished from the extension of bodies.

VICTIMS OF PERSECUTION

If Quaker offensiveness gained prominence for Quaker principles, these designs supposed, if you will give alms in extended bodies, and by generaliz-

for works of mercy, for the feeding of ing and considering that extension the souls of men by means of inerrue-tion, for the feeding of the bodies by bread, then the Church in the name of gives us no real space; at best it is

only potential or possible space. The imagination of an unlimited space is only an attempt of the imagin-ation to follow the understanding in the abstraction of extension."

Sanseverino, after examining the various theories on space, concludes that "Space is nothing separate from bodies, and therefore before creation, altogether acting according to the had no existence: but was created by teaching of Christ and the Bible.

God in creating the world. This capacity, then, of receiving bodies which exists outside the limits of the universe and in which we conceive the universe to be created is not real, but im aginary space; namely, a phantasm destitute of all reality, which the imagination pictures to itself, and which St. Augustine calls 'Spacious nothing.'

Dear Sir—We are in receipt of your favor of the 17th inst. There is no reason to suppose that the universal space is limited. If it is, what is on the other side? No reputable scientist tended and finite things, and extended and finite things, and extended and finite things, and extended and finite things. sion and limitation came into being as

sion that Sanseverino reached, that ab solute for what Munn & Co. improperly call universal) space is not anything existing outside the mind. Rothenflue says actual, that is, real, space is the relation between actual or real things and possible space is the possible rela tion of possible things. And he con-cludes that space (absolute is nothing more than the possibility of extension. From all that has been said the conclusion seems to be: (1) That actual, real, existent space is limited to the limits of extended things. (2) That absolute space, that is, space distinct from and dealt with in the light of that higher independent of extended things, has no existence outside the mind, or, rather the imagination.

We hope we have said enough to prove that the problem of space cannot be selved in a few words. - New York Freeman's Journal.

## A GOOD WOMAN.

A good woman! Heaven helds nothing sweeter. Not even the whitest asphodel that grows upon the heavenly hill is purer. To know a good woman in the serenity of her excellence is to stand within the presence o God's angels. She is tender, sympath ette, true, infinitely loving and without guile. Her heart is a pavilion wherein one hides in the time of trouble. Her wisdom is a shield and her devotion a strong and staunch deliver ance. She is never loud, nor ribald nor coarse; as well might a flute be come a fog born. She is full of merry conceits, yet never boisterous. She is brimming over with joy and mirth, but her laughter never springs from a source that works harm or discontent to any one. She is sensitive to the sorrow of others, eager to redress wrong, quick to champion the weak and defend the cruelly oppressed. Children love her, women trust her, men adore her. Her humanity keeps her near to earth, while her purity draws her evermore toward heaven There are a few types of her kind lef on the sordid old earth, and God be thanked for it. Amid the preponder tural to our lives. When certain philosophers pass rapidly over the ques of the other sort of wemankind the sweet beneficence of her presence tions relating to space, and flatter the sweet beneficience of ner presence themselves with explaining them in a like the growth of an occasional rose is like the growth of an occasional rose themselves with explaining them in a in a plantation of nettles. -- Le Cout eulx.

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

have tried it.

There is dauger 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's 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.

If attacked with cholers or summer complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

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Out of Sorts.—Symptoms, Headache, less of appetite, furred tongue, and general in-disposition. These symptoms, if neglected, develop into acute disease. It is a trite saydevelop into acute disease. It is a trie saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

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