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ARGUMENT COMMONLY URGED

matice of the offence.

Now, the dignity of God, whom man

offends by sin, is infinite, and the duties that man violates by offending God are the most sacred. They con-

clude, therefore, that the malice or

moral deformity of sin is the greatest that can be conceived; and that con-

sequently it justly deserves the great-

THERE IS ANOTHER ARGUMENT

which ought to commend itself to every impartial mind. The scriptures de-clare that nothing defiled shall enter

the kingdom of heaven, and that only the clean of heart shall ascend to the

orgies; surely, you will admit that in

elevation of soul, the love of God, and

the aspirations for the good, the beauti-

ful and the true that animated them in

their last moments, so shall the slave of

with the passions of an ill-spent life

seclusion of the convent or the stir of

population, the names of Jesus and

must be a proud thing to feel himself a

member of a vast community hat

spreads from the Andes to the Indus;

that has bid defiance to the vicissitudes

of fifteen centuries and adorned itself

with the genius and virtues of them all; that beheld the transition from

ancient to modern civilization, and it-

self forms the connecting link between

the old world in Europe and the new

the missionary of the nations, the as

trans mare current."

that he had in this world.

est of all punishments

"It has only been written a year," I

remarked triumphantly.

"Ah! well, some one must have anticipated you. There are burglars in ticipated you. There are surgars in the literary line, you know," and he smiled at me in a manner that made my blood boil. "Well, I determined to embark in this profession, which is merely a question of substraction and addition. For example, you have evidently a watch too many. I have none. dently a watch too many. I have none. I subtract one from you, and add to my that there never was a genuine in-belongings. One woman, one watch.

One man, one watch. Mind you, it is One man, one watch. Mind you, it is not a calling to suit a lazy man. I have had to work hard, especially during one three months. Well, I gradu ated by annexing coats. Then I took rooms in a fashionable locality, and was liberal with my patronage to West end tradesmen. Then, in the language of the dramatic profession. end tradesmen. Then, in the language of the dramatic profession, I rested a while, although I was not at liberty. For the last three years I have attached myself to this branch of the business. It seems to me so follows: and involves no hardship for any one. I enly visit unoccupied houses, and when people go away to the continent or the seaside they take all they want. What they leave they don't want. That's when I call."

"You will excuse my interruption," I said. "You have stolen, or thieved or substracted "-I was very emphatic
"all you want. Now please go."

"Pardon me," he said, "but you mistake our positions. I am your host, you are my guest"—he motioned me back to my seat—"and, besides"—he stopped, and his ingenuous eyes gave an admiring glance at my diamond ring -- " we have more subtraction and addition."

'Take it!" I exclaimed. "You are a pairry, low, plifering thief!" and I flung my lovely diamond ring on the carpet.
"No, rather call me," said he, grave

ly "a picker up of unconsidered trifles," and my jewel went into his

I had worked myself up into a fur ious passion and sat trembling with rage and beating the devil's tattoo with my foot. He put his arm on the mantelpiece and looked down on me. "Ah! there is no real philosophy in women," he said sadly. He looked at my watch again.

"Well, I must go. On! by the way, were you going back to Bourne mouth to morrow? "Yes; what has that to do with

"Oh, nothing, nothing; only it is most ridiculous of me. I am really most careless. You see, if you are go ing back to Bournemouth, naturally you would go back by rail." I looked up at him. "Naturally you would pay your fare," he remarked, as if he were following out some abstruse train of reasoning, "and possibly you have money, and I dare say - now tell me if I am wrong-it is in a purse."

I could not speak. I was dumb with rage.
"I must be frank with you. I am s little short now. In fact, aith ugh I have a few things in that sack, they are not immediately negotiable, and you must see the absurdity of me of-fering a cabman a silver candlestick

for a fare. It would be undignified, would it not? I hate to trouble you, and he held out his hand. You make my work so difficult,

he said, with a reproachful glance. I gave him my broach. Shall we never understand each other? Allow me to unclasp it.'

thief and low class burglar."

cured me to the arm chair. "I am going to gag you with this." He took a thick antimacassar. "It won't hurt you. I will see you are released in an hour."

He finished his work, and stood gaz ing at me with sorrow. "Ah, woman, inconsistent woman, philosophy and legic are impossible to you, and you called me a common burglar!" He sighed sadly. "Well, perhaps I am," sighed sadly. "Well, pernaps and he kissed me on the forehead. Black and White.

ALL ELSE SHALL PERISH

Learn thou to part with an intimate and reloved friend for the love of God, nor take it to heart if thou be for saken by thy friend, knowing that sooner or later we must all be separ ated. In Ged thy love for thy friend ought to stand, and for God is he to be loved, and without Him frienship can neither prosper nor last, nor is that love pure and true which He doth not Remember that all shall perish that cometh not of Him.

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 subdued, tightness of the chest 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 medicinal herbs, and can be depended upon for all pulmonary complaints.

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The Public stould bear in mind that DR. The Public stould bear in mind that Dr.

Thomas Eclierrate Oil has nothing in common with the impure, deteriorating class of so called medicinal oils. It is eminently pure and really efficacious—relieving pain and lomeness, stiffness of the joints and muscles, and sores or hurts, besides being an muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints,

tone quite loud enough for everybody in the car to hear. At first we thought the young man must be one of those with the young man must be one of those or in the car to hear. At first we thought the young man must be one of those with young man must be one of those or in the car to hear. At first we thought the young man must be one of those with young man must be one of

A Dablin tradesman was convicted before one of the police magistrates of some act of violence. He protested that he would not harm man, weman or child in a thousand years if it were not for "that blackguard drink"
True for you, my poor man, and true
for many another evil deed and evil doer! A good authority has stated I not a drunken father or mother. An eminent judge of the English divorce court (Sir Creswell Creswell) had given it as his opinion that "more than

convert, Sir Henry Hawkins (now Lord Brampton), one of the most experienced of criminal judges, said at Stafford in 1890, that "at least 80 per cent of the punishable crime of the country was caused by drink." Still more the crimes that the law does not punish, the sins that defile the soul and offend the all-seeing, all-pure eye of God. Then, as for other evils, intemperance is responsible for poverty and sickness and miserable homes far beyoud all other causes. Dr. Edgar Sheppard, medical superintendent of Colney Hatch Asylum, calculated that 40 per cent. of the inmates admitted into that institution owed their sad condition, directly or indirectly, to alcohol; and Sir Andrew Clark said that of those whom he attended in the public hospital—ten thousand each year-seven out of every ten owed their ili health to the use of alcohol,

not always in a degree that would be considered excessive. No wonder, then, that Father Bernard Vaughan, S J., should denounce this vice as a cruel thing, an accursed thing. But we may quote at some length the passage which ends with

denunciation :"Man is the living image and like ness of God. God is a spirit; He is knowledge, He is love, He is free dom. And what is man if not knowledge, love and freedom? He has knowledge in his mind, love in his heart, freedom in his will. And in this, his threefold power, resides man's likeness to his Maker. Observe, you and I are like animals in so far as with them we possess a bodily organ zation, move, eat and feel; but inas much as we possess an immortal spirit, and know, and love, and will, we dif fer from them and are like the great God. Behold the drunkard as he reels out of the public-house, and tell me, can yob bring yourself to believe that such a one had ever been made to the likeness of God in his soul, or, for the matter of that, to the image of the beast in his body? Look at him. Do you think that creature has a mind capable of conceiving one noble thought, or possesses a heart capable of holding Where is his free any pure love? dom of will? Is he capable of choos ing between good and evil, right or wrong? Look at him again! Ob serve how he keeps the commandment of the law, and be satisfied. Does he love God? No, for, as the apostle says, he has made his belly his God.
Does he reverence God? No, else he would not biaspheme His holy Name. Does he keep the Sabbatt? No, for the public bouse is his church. Does he benore his is his church. Does he benore his mother, his wife, or his chief? No, for the fish and to or clear he would not raise a hand to or clear he storm of ages, and such particulars to the clash of nations. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars. It is on over the storm of ages, and such particulars of himself and courses by mall for those who council and the clash of nations. It is on over the storm of ages, and such particulars of himself and courses by mall for those who council and the clash of nations. It is on over the storm of ages, and such particulars of he would not blaspheme His holy The bracelet was gone.

"And now, good by," he said, holding my hand reverently. "I have often thought of abandoning this partial line of the profession and embed in the barking in a more recognized branch. restrain his passions? No, or else Colleagues of mine tell me there are he would not court the society of many openings in the city of London the unclean. Does he respect the as a director or as an outside stock rights of his neighbor? No, else he broker or as a company promoter. In would not leave his family to famish that case, Miss Smythe, it may only be for want of food. You see, so far Au revoir. I trust I have treated you as the drunkard is concerned, the as a gentleman."

"You are a contemptible, common they were not. He is not a man at all, thief and low class burglar."

He tied my hands with a piece of Created a little lower than the angels, he has made himself a little lower than the beasts. Oh, great God in heaven and this is the creature that Thou didst make to Thine own image and likeness? Oh! what a cruel thing.

DO THE PRIESTS DESIRE A POLITICAL PARTY?

Matthew Russell, S J.

what a cowardly thing, what an ac

cursed thing, is drunkenness?-Rev

The misinformation affoat concerning the proposed Catholic federation is most remarkable. The Protestant papers, with a few honorable exceptions, have already sounded a note of alarm, and raised the cry that Catholies are getting together for a political purpose. Even among Catholics of a certain type there exists an idea on the

matter that is grote: quely erroneous The other day in a street car we overheard a few sentences of a discussion on this matter between two men manifestly Catholics, which showed us how mistaken the notions of some of our co religionists may be. One sentence, and that which first attracted our attention, was uttered by a man quite youthful in appearance, and ran

Now the priests are trying to get the "Now the priests are trying to get the Catholic societies together, to form a Catholic political party, and after a while they'll bost the country, and a man can't have a decent coat on his back without asking their leave."

This was spoken in an indignant tone quite loud enough for everybody subject in the car to hear. At first we thought view.

"THAT BLACKGUARD DRINK." in his outward appearance at least, indicating a marked intellectual superiority. So we concluded that he was just an ordinary young man-a Catholic - whose reasoning powers had been warped by reading stupid editor ials on Catholic affairs, penned by men whose lack of information on any given subject is no bar to their writing

about it. Of course the young man's statement showed that his ignorance was extensive. It proved that he had read very little about the subject, and that what he had read was written by those who did not understand, either through their own carelessness or their own obtuseness, the first principle of the federation movement.

In the first place, the federation of Catholic societies has not for its object the seeking of political place or power for any Catholic. No sensible Catholic will deny that the pushing forward of some four a religious to the catholic sensible ca of some of our co-religionists into po-litical office would be disastrous, as it is disastrous now. Much better would it be for many of them never to aspire to office. Much better would it be for the Catholic Church, whose unworthy sons they are and whose good name suffers for their misdeeds. The idea of a Catholic political party does not appear in any of the pronouncements from priest, prelate, or layman on the federation of Catholic societies, that we

have seen, as yet.
Secondly, the movement is one which will be entirely in the hands of the laity-that is, if it ever really emerges from its present nebulous state-and with which the clergy will have but little to do. It is essentially a lay movement. It will seek justice, not favor, for Catholics. It will seek to have the principles of the con-stitution of the United States applied to matters where now they lie in abey ance. The priests will not try to "boss" it, as this young man fears.

Catholic priests in the United States have never interfered in politics. It would be going against all the traditions of the Church in this country were they to do so now. There is abcolutely no foundation for the notion that they ever will, except in the imagination of ignorant people who like to frighten themselves and others with mental bogies. No other body of men in this country has such a record for attending to their own affairs and let ting politics strictly alone as the Cath olic priesthood. In spite of this, they have been decried by ignorant and malicious sectarians so constantly, and with so much vigor, that, as we have seen in the case of this young man, the minds of even Catholics are tainted

with fear and suspicion. This is proof of the necessity of a movement such as we hope the federation of Catholic societies will inaugurate-a movement to enlighten outsiders and ourselves as to our wrongs and our rights; a movement to educate our own people in loyalty to one another and to the Church. The movement, properly conducted, should extend the horizon of knowledge of such men as our friend of the street car. He will then know that there is A PROTESTANT DIVINES TRI something in the world besides politics worth thinking of, worth working for. With a broader and more discriminat ing knowledge, a needed self-respect may be expected to show itself, and possibly this self respect may prevent him from repeating, parrot-like, the senseless twaddle of the daily papers. cently in London, wrote of the Cath--Sacred Heart Review.

recognize, but do we, in actual, every day life, regard the flesh as an enemy What do we do to overcome that enemy? Do we do anything against it voluntarily? We do abstain from meat on Friday, we do fast a little some time; we do go to Mass on some Sunday when we'd like to loll in bed we do avoid getting drunk; we are not so careful to not eat more than we need; and we observe the chastity of our state of life. But these are all ob ligatory. We have to subdue our ody to this extent under pain of sin; and some of us, indeed, are no mor faithful in this respect than we ought

But what do we do against the flesh enemy, of our own accord? We coddle our body every day; we gratify it more than necessary every day; we feed it three times every day; we study to keep it pleasantly cool in summer and comfortably warm in winter. But what do we do against it, to conquer it, to put it under subjec

Do we realize that it is one of our greatest enemies? - Catholic Colum bian.

ETERNAL PUNISHMENT.

Reason and Revelation Alike Proclaim

No article of the Christian creed has been so vehemently assailed as the doctrins of eternal punishment, writes Cardinal Gibbons in the Baltimore Catholic Mirror. It is denounced even by some professing Christians as unjust and cruel and in conflict with our ideas of divine clemency.

That revelation proclaims the exter nal exclusion of the reprobate from the kingdom of heaven cannot be reasonably questioned, and, therefore, we need not dwell at any length on the subject from a scriptural point of

into life everlasting." The duration of punishment and of bliss is declared ENGLISH SPEAKING CATHOLICS

There is the sound and feeling of a be the same Now, as the eternity of happiness is admitted, so, too, must the eternity of misery. St. Paul says: "The works of the flesh are manifest, triumphant march in the record of the progress in English-speaking countries as summed up by Bishop Spalding in his recent great sermon on "Education and the Future of Relig which are fornication, murders, drunk-enness and such like, of which I foreion." "A hundred years ago," says he, "those who spoke English did not tell you, as I have before said, that they who do such things shall not ob tain the kingdom of God " I might count at all in the Catholic Church. They were few, poor, ignorant. Their fathers had held to the old faith at the cost of all the earthly things that men by divines to demonstrate that the most seek and cherish. In England they were a handful, forgotten doctrine of eternal punishment is not incompatible with our ideas of God's justice and elemency. That penalty, they say, is just which is in proportion and forgetting. In Ireland they were ground by the penal laws, a system for tyranny the best adapted of to the malice or moral deformity of the any ever contrived by the ingenuity of oppressors to degrade and dehumanize But everlasting punishment is in a people. In America they were a small body confined to a few counties proportion to the malice or moral de-formity of siz, which is an offence in Maryland and Pennsylvania, with against God ; therefore, the penalty of everlasting punishment is just. The malice of any offence depends chiefly out education, without it fluence, with out consideration. It would have been deemed as improbable that the worship on the dignity of the person offended of Jupiter should revive among us as and on the special relations that exist between the offender and the offended. that the Catholic religion should re-So that the greater the dignity of the person offended and the more sacred the duties violated, the greater is the "What a marvelous transforma

tion," he continues, "has taken place in the last fifty years, for it is scarce-ly longer than this since the Catholic revival in the English speaking world began. More than one-fifth of the bis hops who govern dioceses are now found in the British Empire and in the United States. The Catholics who speak English are 20 000 000 or more. In the last half century they have built probably as many churches, schools, convents, and institutions of charity as the 200 000 000 Catholics besides. There have doubtless been losses, but in the midst of struggle and battle loss is inevitable. Has there, then, been no falling away from the faith, no decay of spiritual life among the Catho mount of the Lord and stand in His lies of other nations? Are not our losses in America to be attributed holy place. This truth of revelation is at once approved by our reason. largely to the indifference or ignor-ance of many of those who have come to us from countries that are called Catholic? The root of the evil lies Let us represent to ourselves a man whose life is given up to the gratifica tion of his sensual desires, "whose god is his belly," whose imagination reelsewhere than in our own country. veis in scenes of debauchery, whose heart is estranged from God and His Nevertheless, the history of the Church in the English speaking world during law. Suppose he dies in one of these the nineteenth century is one of rea and great progress; and there is good reason to think that we shall continue the swift transition from time to etern. ity he does not pass through a purifying ordeal to fit him for the kingdom to advance, since both priests and people are animated by the εpirit of of heaven. The sleep of death does not alter the dispositions of his heart; confidence, of courage, of generous zeal and devoted loyalty to the faith." for just as we are assured that the blessed will bear to the future life, the

ST. PHILIP OF JESUS.

Felipe las Casas was born in 1572 His early life was not edifying. Many were the tears and prayers of his lust awaken in eternity encumbered with the passions of an ill-spent life mother for his conversion. Hoping Cœlum, non animum mutant, qui that he would do better if he were re moved from his evil companions, his father sent him to Manila, where he Even as they who cross the sea may change the clime, but not their dis-position, so in crossing the sea of life life in the Philippines was no better than it had been in Mexico. He the sensual man lands on the shores of squandered his fortune, almost ruined eternity in the same frame of mind his health, and found himself in as desperate straits as was the predigal of the gospel. Then, like another Augus tine, he gave up his wicked life, turned to God and resolved to serve BUTE TO THE CATHOLIC Him with his whole heart and soul for the rest of his life, and he did. He Dr. James Martineau, a voluminous author and by universal consent one of the profoundest thinkers and meta became a Franciscan friar, entering their convent in the city and by word and example he encour aged all he came in contact with to b true followers of Jesus Christ. olic Church:
"Long and far was this Church the

"Long and far was this Church the After an absence of several years, sole vehicle of Christianity, that bore he left Cavité to visit Mexice to see his out of utter barbarism. It stood by the desert fountain, from which all mod the Franciscan friars at Czaca and ern history flows, and dropped into it the sweetening branch of Christian truth and peace. It presided at the birth of Art, and liberally gave its traditions into the young hands of color and design. Traces of its labors and were to die and saw the twenty six ditions into the young name of the when the wenty six and design. Traces of its labors and were to die and saw the twenty-six of its versatile power over the haman crosses prepared for them, and them. mind are scattered throughout the sentioners with their spears and iron globe. It has consecrated the memor bands, and the crowds of Japanese ies of the lost cities of Africa and given | waiting for the execution, the martyrs to Carthage a Christian as well as a actonished the pagans by a tremendous classic renown. The mountains of short of joy. Philip could be heard Switzerland have heard its vespers above the rest, as he stretched out his mingling with the cry of liberty, and its requiem sung over patriot graves.
The convulsions of Asiatic history have failed to overthrow it; on the heights of Lebanon, on the plains of Armenia, ing, O fortunate vessel, whose ship in the provinces of China, either in the such great gain !" One of the iron bands with which

Mary still ascend. It is not difficult to Philip was fastened to his cross became understand the enthusiasm which this displaced, caught him about the neck, ancient and picturesque religion kind-les in its disciples. To the poor peas-ant who knows no other dignity it ecutioners put an end to his sufferings by driving a spear through his body, thus giving him the martyr's crown ahead of his twenty five companions

Let me give up all regrets for the past, all Lot me give up an regrets for the past, at the present, all anxieties for the future. I will leave all to God and place at my burdens in His hands.—Mrs. Craven.

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"four years had just left , who had oc as a building unobtrusively eaving liabil-The widow all the imbeeir savings-

cartooned by verbally as corner, so I disappeared. at the difficulfrom a public btaining emre is none for ne across your