The worthy and regular reception of the sacraments during life, brethren, is our surest guarantee of saving our souls in the end. They are the special means of keeping us in close union with God, they satisfy every want of the soul, and they satisfy every want of the soul, and, unless we put an obstacle in the way, unless we put an obstacle in the way, they will infallibly work for our sancti-fication. One of these sacraments St. Paul calls a great sacrament—the sacra-Paul calls a great sacrament of matrimony; and with good reason, for on this sacrament rests the whole structure of civil society, and on its worthy reception depends much of the happiness which should follow every

he happiness which should follow every hristian marriage. What you are to hear to-day, brethren, intended for all—for those who are already married, as well as for those who are not; for without doubt there is not one of the sacraments about which people give evidence of so little knowledge as about this, and I think you will agree with me when I say there is none other which is open to so many abuses, is none o much irreverence, so little respect. And there is a reason evident enough for this. Do what we may, there is no for this. Do what we may, there is no denying the fact that we live in a Protestant atmosphere, and that our outward conduct is more or less influenced by the tone of those about us. If the Reformation has succeeded in accomplishing anything decidedly positive it is this: that while it has destroyed in the minds of many of its followers the dignity and sanctity of this sacrament, it has substituted in its stead the substituted in its stead the fatal idea that marriage is simply a contract to be entered into and broken again at the whim or fancy of the contracting parties, if they can only do it

nder cover of some process of law.

Thank God! no one calling himself a Catholic holds any such notions of this holy and Christian state. But still there is the danger of our giving coun-tenance to it in others, of making the plea for them that they know not what they do, since they have been brought up to believe that way. All of which, after years filled with such experiences, weaken our grasp of the true doctrine and induce a less exalted respect for the sacrament itself and of the responsibility connected with it.

The Catholic Church has always and

by every means in her power, both civil and religious, upheld the sanctity She has fought its battle of marriage. She has fought its battle against those in high places, and sooner than defile this holy state, sooner than violate the strict command, What God hath joined let no man put asunder, she has seen whole nations torn from her already bleeding bosom.

In such a spirit, brethren, must we

love and venerate this great sacrament, and therefore I have a word of warning for all. And first for those who are still unmarried. There is undoubtedly among our young people too much lev ity, too little reverence exhibited ity, too little reverence exhibited whenever there is question of this sacra-ment. They speak about it in a light, frivolous, and flippant way, and not unfrequently approach this sacrament with dispositions somewhat similar. Catholics do not approach the other sacraments in this wise. Have you not been edified as you entered a church on Saturday evening and gazed on the crowd of men, women, and children all crowd of men, women, and children, all in silence, examining their consciences, meditating on their past offences, hum bly invoking God's pardon, and thus preparing for a worthy confession? Such a sight has often of itself awakened the grace of repentance in a hardened soul. The same may be said of the edifying manner in which all prepare themselves for Holy Communion, extreme unction. confirmation, for extreme unction.

Why should it be different with marriage? Why should people rush madly into this holy state without thought, without respect, without due prepara-

When you think of getting married, let this be your first resolution: I am going to do whatever the laws of God and of the Church require or advise; I must see the priest beforehand and make any arrangements necessary. I must see the priest beforehand and make any arrangements necessary; I must prepare for this sacrament by a good confession and a worthy Communion; I am going to be married as a Catholic, with a Nuptial Mass, not in the darkness of night, as if I were ashamed or afraid of what I am doing.

And to you who come to witness such marriages let me say one word. Don't act as if the church were a theatre and you were present at a play; don't aet as you would never think of acting when the other sagrangement en the other sacraments are administered; in a word, behave yourselve such occasions as becomes good Catholics.

#### IMICATION OF CHRIST. Gratitude for the Love of God,

He, who hath been taught by the gift

of grace and instructed by the scourge of the withdrawing of it, will not dare to attribute any thing of good to himself, but will rather acknowledge himself to be poor and naked. Give to God what is his, and take to

ishment due to sin.

Put thyself always in the lowest place, and the highest shall be given to thee: for the highest standeth not without the lowest.

sight of God, are the least in their own eyes; and the more glorious they are, the more humble they are in them-

Being full of the truth and heavenly glory, they are not desirous of vain

They who are grounded and estabin God, can by no means be proud.

You Needn't

You needn't
You needn't keep en fe. ling distressed after
eating, nor belching nor exp riencing nausea
between meals
In other words you needn't keep on being
dysepetic, and you certainly shouldn't.
Hood's Sarsaparilla cures dyspepsia—it
strengthens and tones the stomach perfects
digestion, creates a normal appetite, and
builds up the whole system.

THOUGHTS ON THE SACRED

Devotion to Mary, through the Holy Rosary, which we practiced during the month of October, should lead us, through love of her, to pray earnestly to and honor the Sacred Heart. We should offer our acts to Our Lord, try to realize the great treasure we process. to realize the great treasure we possess in the Sacred Heart. As we offer our thoughts and acts to the Divine Heart we should endeavor to keep

vine Heart we should endeavor to keep our own hearts pure and free from sin, so that our offerings may obtain for us the blessings of which we stand in need. But why do we select the Sacred Heart of our Lord, or rather why has He selected it as a special object of our adoration? Why has He Himself select-ed it? for this devotion to the Sacred adoration? Why has He Himself selected it? for this devotion to the Sacred Heart in modern times is due specially to a revelation made by our Lord to the Blessed Margaret Mary, a nun of the Visitation, two centuries ago. In answer to this question we may say that our Lord's Heart is the fountain of His our Lord's Heart is the fountain of His Precious Blood, which was shed for our salvation, and was pierced by the lance, like His hands and feet by the nails, on the Cross; and it is in this way specially pointed out as the object of our gratitude and love. But even a more urgent reason is that the heart is a natural symbol of love, agreed on by universal consent at all times and in all parts of the world, and therefore that versal consent at all times and in all parts of the world, and therefore that the Heart of Jesus most perfectly represents His love for us. In adoring the Sacred Heart, then, we adore in a particular manner the love of Christ for sinners; and it is for this reason that He has given us this devotion, knowing that it is only by the thought of the love of His Heart for us that our hearts can be won to the love of Him. Yes God wishes our love; it was to obtain it that He became one of us and died for us on the Cross; and it is to win it now that He asks us to remember and to adore His Sacred Heart. "Let us therefore," says St. John, "love God, because God first hath loved us." This ss the spirit of the devotion—that we should not true to a says of the says of should not try to save our souls merely for the fear of hell, but that, seeing for the fear of hell, but that, seeing how much God has loved us, we should love Him in return. And also that, seeing how much He hath loved our brethren, the same fire of divine charity and thus may be kindled in our hearts, and thus each one of us may do our share to carry on and to complete the work for which He shed His Precious Blood—the bring-

> MARTYRDOM OF SISTER BEAT RICE rated Her Life to the Lepers of

ing of the world to the knowledge and

love of Him.

Louisiana. Sister Beatrice, the heroine of the

Sister Beatrice, the heroine of the Louisiana leper settlement, is the subject of a touching article in the Daily Picayune, of New Orleans.

Six years ago, says the Picayune, at the foot of Canal street, New Orleans, there took place a remarkable scene. It was a bright evening in April, and on the deck of the Paul Tulane, bound for Whitecastle, stood four Sister of Charity. They were Sisters Beatrice, Cyril, Annie and Thomas. Whither were they bound? For the leper land, whence they would return nevermore. For they were entering upon a life-work reserved. were entering upon a life-work requiring all the exalted heroism and courage of which human nature is capable; they were going forever into vol-untary exile, to devote their lives and lavish all the gentle tenderness of their hearts and Christlike spirits upon those who are forever bidden by law to mingle among their fellow men, those who are abandoned by all, even the nearest and dearest, and whose cry, "Unclean, un-clean," carries just as awful a terror with it to-day as it did in the old law, when the leper was condemned to find a home in the wilderness of abandoned tombs, to become a materialized spectre of Hinnon and Gehenna, to be at all times loss a living offense to others than

pers of their order, and there, too, stood in noble admiration a strong body of Catholic gentlemen—members of the Society of St. Vincent de Paul—who had

of home and loved ones.

NO GREATER LOVE THAN THIS. The news passed along the levee that these Sisters were bound for the leper land, and soon a great crowd had gathered, and as the Paul Tulane put of from her wharf there rose a deafening above, there spreads to ever unused to cheer; tears sprang to eyes unused to weeping; the rough roustabout and the burly negro paused in their work to say "God bless them;" hat and handker-Give to God what is his, and take to thyself what is thine: that is, give thanks to God for His grace: but as to thyself be sensible that nothing is to be attributed to thee but sin, and the punatiributed to the but sin, a a band of soldiers who were going to battle — just as though it were a conquering host marching to victory. Nay, they were not a conquering host, that gentle band of women, but they were going to fight a battle, the bravwest.

The Saints, who are highest in the inght of God, are the least in their own tight of God, are the least in their own tyes; and the more glorious they are, the more humble they are in them. but from the leper they fled in terror and dismay. And so the boat passed out of sight, while to the thoughtful hearts who watched its passing there came the memory of those words uttered long ago by one who came to teach just such heroism, just such self-sacrifice:
"Greater love than this no man hath, that he lay down his life for his friend."

Yesterday evening Sister Beatrice eturned. She had accomplished her returned. work. She had reached the height the human sacrifice, illumined by divine love. She had fulfilled her Christly love. She had fulfilled her Christly commission. She had laid down her life

for her friends, and these friends were the outcast and abandoned lepers.

the outcast and abandoned lepers.

THE HOME-COMING.

Again a group to meet the brave heroine. But this time there was no sweet-faced, smilling white-capped Sister to reach out her hand and smile, "I thank you." Sister Beatrice lay cold in death, and as the casket containing the remains of the sainted marker, was the remains of the sainted martyr was taken from the car and allowed for a moment on the platform at the spot, those who had witnessed the going forth and the coming home vainly tried to keep back the tears unbidden to the eye. Then was told the sad story of eye. Then was told to

It was only two weeks ago that she began to complain. She had been at-tacked several times with malarial fever, but she recovered entirely, and when she felt a little depressed and experi-enced a slight attack of the old ailment her gentle associates in the noble work of caring for the lepers did not enter-tain the least fear that it would prove fatal. On Tuesday week last she be to feel very ill and her fever rose. that day a patient lay ill unto death at the leper home; a woman who had for a long time been slowly dying of the dread disease that had fastened itself upon her years ago and sent her from and loved ones a hopeless exile. Sister Beatrice had always made it her duty to remain with the sick and dying at the leper camp: never one that closed his or her eyes that this gentle nun was not near to whisper to the end the sweet words of consolation and hope. She had been in daily attendance upon this had been in daily attendance upon this poor woman. She knew that the end

FAITHFUL TO THE END. Sister Beatrice's associates insisted that she should go to bed and leave them to sit up with the dying leper woman, as they feared that she was taxing her strength too much. But not so thought Sister Beatrice. She remained throughout the day at the bedside of this poor creature having the most loathsome disease that ever afflicted the human race. She saw how fast the woman was sinking, and when evening came and again the Sisters begged her to retire she said: "No, I will remain with poor Mary to the end." And all that night she sat at the poor woman's bedside; all that night she prayed with her and consoled her and whispered to her of God and heaven and the beautiful of God and heaven and the beautiful home that would be hers when this earthly exile would be ended. At 10 o'clock the next day (Wednesday) the woman breathed her last. With her own hands Sister Beatrice prepared her for burial, and when all had been done and the tapers lit in that saddest chamber of death and the white pall spread over the progressing creature. over the poor worm-eaten creature, Sister Beatrice knelt beside her and said a prayer, and then, turning from the room, she felt her heart grow faint. She felt her head reel; she said to the Sisters, "I will go to bed now and take

a little rest.' And she went to bed and to her eternal rest. At evening time, when the hour of the funeral came, Sister Beatrice was too ill to rise from her bed. day by day she grew worse; the best medical attention from Whitecastle was secured, and on Wednesday, when it was found out indeed how ill she was, was round out indeed now ill she was, an eminent physician from New Orleans went to the leper land at the request of Dr. J. D. Bloom, house surgeon of the Charity Hospital, who was about to leave for Detroit, to see her. But all to no avail. Sister Beatrice was doomed, and Friday morning she breathed her and Friday morning she breathed her last, a willing sacrifice on the altar of

charity and self-sacrifice. charity and seff-sacrince.

Sister Beatrice was known in the world as Miss Ellen Hart. She came from a fine old family of Boston and was a brilliantly educated woman. But far above all her accomplishments and talents were her rare qualities of heart. talents were her rare qualities of heart and character, her pure, beautiful, selfsacrificing nature that sought only the good of her fellow-men because of her love for God.

VOLUNTEERED FOR THE WORK. lives and abide forever in glad and willing service. And their leader was ask for volunteers for this work. If they go to this labor it must be of their Upon the levee stood a number of the own volition, for when once they have taken it up they will never return to And so she issued the work outside." call, leaving it to the Sisters to decide whether they wished to go or not. What was her joy to see that every one of the great number of Sisters of Charity Society of St. Vincent de Paul—who had come to bid them Godspeed in their noble and voluntary mission. Quietly, without a tear or regret, nay with a smile on their lips that to them was given the privilege to minister to the outcast and hopelessly exiled, these brave Sisters bade adieu, leaving forever behind them the smiling picture of home and loved ones.

NO GREATER LOVE THAN THIS.

NO GREATER LOVE THAN THIS. who for twenty-five years had directed St. John's Hospital, Lowell, Mass., one of the largest and most noted in the United States—Sister Beatrice, so gifted, so able, was selected as superioress of the little band who had elected to specially the little band who had elected to spend all their lives among the ex-

iled lepers of Louisiana, LETTERS FROM SISTER BEATRICE.

During her long service at the leper
came Sister Beatrice kopt up a correspondence with a cherished friend at St.

Vincentia Confession B. Vincent's Orphanage, Boston. The letters make touching reading. Under date of June 11, 1896, she writes:

Liquor, Tobacco and Morphine Habits. A. McTAGGART, M. D., C. M.
Room 17. Janes Building,
cor. King and Yonge Sts.,
Toronto.

References as to Dr. McTaggart's profession-l standing and personal integrily permitted

by:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross. Premier of Outario.
Rev. John Potts, D. D., Victoria College,
Rev. William Caven. D. D., Knox College,
Rev. Father Ryon, St. Michael's Cathedral
Right Rev. A. Swearman, Bishop of Toronto
Thos. Coffey, Catholic Record, London.

Dr. McTaggart's vegetable remedies for the liquor, tobacco, morphine and other drug habits are healthful, safe, inexpensive home treatmen's No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

# abatte

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

".S.JOTSIRA" Iles striggists IlA

Sixty-eight years trial have proved it to be, the most reliable BLOOD purifier known.

It arouses the Liver, quickens the circulation, brightens the spirits and generally improves the health.

BRISTOL'S Sarsaparilla

For pure blood, a bright eye, a clear complexion, a keen appetite, a good digestion and refreshing sleep, TAKE

## Triumphal March



of years. Such has been the case with the North American Life Assurance Company. No other Canadian Company has made such marked progress during a corresponding time in its history.

Cash Income ..... \$1,005,970.55 Assets ..... 3,997,263.83 Net Surplus ..... 500,192.39 Insurance in Force 25,575,142.00 The most up-to-date plans of insur-

ance and annuities are issued by the Company. Required information will be gladly furnished by agents, to be found almost everywhere, or by the Head Office.

# NORTH AMERICAN LIFE, 112 to 118 King St. W. TORONTO, ONT.

L. GOLDMAN, A.I.A., Secretary. WM. McCABE, F.I.A., Managing Director.

In a letter of April 27, same year,

various generations of the family to die

from leprosy. Yet specialists say it is neither contagious nor hereditary. It is difficult to accept this theory in the

6

COWAN'S

PURE GOLD

COCOA and

CHOCOLATE

And get the Choicest Quality

"Its Like Mother's."

Natural Thickness

Tomatos and Crushed

Catholic Standard Liturgical, Theological Controversial Devotion.

al, etc., in Latin and English. We make a specialty of importing to order old Latin works as has "Church Fathers." "Suares, "Suares, "Suares," "Suares, "Suares," "Suares, "Suares," "Suares, "Suares," "Suares, "Suares," "Suares, "Suares," "Suares, "Sua

BLAKE WEST SIDE CATHOLIC BOOKSTORE

602 QUEEN WEST, TORONTO

"Telephone Park 832."

Q. M. B. A.-Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albior Block, Richmond Street. Wm. Smith, Pres dent, P. F. Boyle, Secretary.

Spices only-Try It.

Natural Color

Natural Flavor

TOMATO

CATSUP

Imperial Oil

Company.

FUREKA

HARNESS

will not leave them.'

face of such facts.'

"I was arranging flowers to place on In a letter of April 27, same year, Sister Beatrice speaks of a Sister who tried to ease her grief for the death of a beloved member of her own family by watching at the death-bed of a leper child. The elder sister of this child, continues Sister Beatrice, "who is here tells me that this is the fifteenth in the various concentions of the family to die the altar for Benediction this evening when I heard from all sides shouts of laughter from the lepers' cabins. They do seem really happy, and I know that the presence of the Sisters has brought sunshine into their lonely lives. They sunshine into their lonery lives. They seem perfectly content when near the Sisters, and I forget all about their disease and its loathsomeness. Yesterday I was standing on the porch and one of men was near, looking through a field glass across the river at some men nead grass across the river as some men putting up a sugar house. He turned to me: 'Sister, try if you can see them.' I took the glass and put it to my eyes without thinking that this poor man's eyes are affected by the disease, so that unless the Lord preserve me especially there is nothing to hinder me from taking the disease in a short

She also tells of the erection of She also tells of the erection of a statue of St. Vincent de Paul, under whose patronage the work was placed. On the feast of this great saint, July 19, writes Sister Beatrice, "all the patients of their own accord went to conferring and Communication for the Sisters confession and Communion for 'the Sis-ter's saint,' as they call our Blessed Father. Apart from the grace to them in the sacraments, it affords us pleasure, because it was a spontaneous act times less a living offense to others than a torment to self—afraid to die, yet without hope in life; an outcast, an eye sore. These were the people among whom these pure, spotless Sisters of Charity to take charge of the leper colony in Louisiana, Mother Mariana, the late Superioress of the Sisters of Charity were going to consecrate their Charity were going to consecrate their lay the command to any one. I will lives and abide forever in glad and will-lives and abide forever in glad and will-lives and abide for volunteers for this work. If ask for volunteers for this work. If skin hard and shriveled.

BUY..... A LEPER'S FUNERAL. "Before we took charge of them they were thrown like dogs into the grave the same day they died. \* \* \* I have insisted on Christian burial as we understand it. Nothing short of a High Mass would satisfy Father Colton. The Sisters same. After Mass he made a Sisters sang. After Mass he made a very feeling exhortation to those presvery feeling exnortation to those present, showing how easy it is now for them to prepare for death, that in heaven there will be no deformity or disfigurement, etc. Then the 'Libra' was sun, the absolution given and the processien formed formed for the cemetery, Father Colton leading. Then came the men, next the women, last of all the Sisters. When we reached the grave, Sisters. When we reached the grave which Father Colton helped the day which Father Cotton neighbor the day before to open, he blessed it and said the customary prayers. Then the body was lowered and we all came away, leaving the men (lepers) to fill in the grave. \* \* \* We felt we had buried grave. \* \* \* We felt we had buried the bodies of the poor in the spirit of our rule. Contrasting the reverent care these bodies received with what was done to those of their first associates who died here has made a deep impresgrave.

who died here has made a deep imposition upon the lepers, and has, they say, taken away all the sting of dying here."

In a letter of March 3, 1897, Sister Beatrice records the death of the chaplain, the Rev. Michael Colten, a victim to his charity, as the disease to which he succumbed began from the revulsion of his stomach at the odor from the poor patients. Yet he stayed at his post till the end and even wished to be buried

in the leper settlement. "April 12, 1897. "Yesterday we were all made very happy by the arrival of the Rev. J. J. O'Farrell, formerly of the Trenton (N. J.) diocese, who has been assigned us by the Archbishop as our chaplain. He is less than forty-five, a bright, vivacious character, and is considered very gifted.

He says he has come to sanctity himself, as well as to give us the aid we need. Now the lepers feel that we

## OUR BOOK! LIST.

Receipt of Prices named Below we will send to any address any of the Following works: Address Thea Coffey, London, Ont.

THE NEW TESTAMENT - CLOTH LIMP

VISITS TO JESUS IN THE TABER OLDEN BOOK OF THE COMMAND.
I ments and Sacraments, by St. Alphonsus

OBBETT'S REFORMATION - REVISED with slotes and Preface by Very Rev. Francis Aldan Gasquet, D. D., O. S P... Price

THE SACRAMENTS OF THE HOLY Catholic Church by Rev. A. A. Lambing, LL. D. Price, paper, 25 cents.

THE FAITH OF OUR FATHERS, BY

CLEARING THE WAY — BY REV.

Lavier, Passionet. The Catholic doctri explained and objections to it answered in clear and simple language. Price 10 cents.

MY NEW CURATE — A STORY GATE.

M ered from the Stray Leaves of an Old Diary,
By Rev. P. A. Sheeban, P. P., Doneralle (diocese
of Cloyne), Ireland. Price, \$1 50.

(IOFFINES' INSTRUCTIONS ON THE I Episties and Gospels. — The largest and cheapest book of its Ring 703 pages. Price (cloth binding) \$1.00, Postage 12 cents extra. DLAIN FACTS FOR FAIR MINDS.—THIS
I has a larger sale than any book of the kind
now on the market. It is not a controversial
work, but simply a statement of Catholic Doctrine. The author is Rav. George M. Starls,
Price 15 cents.

CATHOLIC CEREMONIES AND EXPLA-nation of the Ecclesiastical Year This books contains ninety six illustration of articles used at thurch ceremonies and their proper names. From the French of the Abbe Durand. Price (paper) 30 cents.

A FINE ASSORTMENT OF IMPORTED oleographs of the Sacred Heart of Jesus, the Sacred Heart of Mary, and The Holy Family, can be procured at the CATHOLIC RECORD Office. 25 cents cach. Larger size of the Sacred Heart of Jesus and of the Sacred Heart of Mary, 50 cents cach.

THE CHRISTIAN FATHER, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents: Catholic Bellef (paper), 25 cents, cloth (strongly bound) 50 cents.

LECTURES OF FATHER DAMEN'S (S. J.)
"The Private Interpretation of the Bible,"" The Catholic Church the Only Tue Church of God," "Confession, "The Real Presence," and "Popular Objections Against the Catholic Church." Price 15c. Per dozen, \$1.00.

RELAND IN PICTURES, — A YEAR'S I subscription to the CATHOLIC RECORD and this beautiful work of art for \$6.00. I contains four hundral photographic view of everything of interest in the four provinces, with written sketches by Hon. John F. Finerty, of Chicago.

PRAYER BOOKS FOR SALE.—WE HAVE

a new stock of Catholic Prayer Books
ranging in prices from 10, 15, 20, 25, 30, 50, 75c,
\$1.00, 81.25, and 81.50. Subsertbers wishing to
procure one or more of these prayer books,
will please remit whatever amount they intend
to devote for that purpose. We will make a
good selection for them and forward their
order by return mail.

DICTORIAL LIVES OF THE SAINTS I and the CATHOLIC REGORD for one year for 83. It contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources. Edited by John Gimary Shea, LLD. With a beautiful frontispiece of the Holy Family and nearly 400 other illustrations, elegantly bound in extra cloth.

CACRED PICTURES.—COLORED CRAY.
ONS of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size 1272. Prics. 50 cents each. Same size engravings, 5: 50 each. Smaller size colored. The Sacred Heart of Jesus and the Sacred Heart of Mary. 25 cents: The Holy Family colored, 25 cents. Colored pictures of 5t. Anthony of Padua—size, 122152—25 cents each.

GT. BASIL'S HYMNAL, FOURTH EDITION With Appendix, containing MUSIC and Vespers for all the Sundays and Festivals of the year. Three Masses and over Two Hundred Hymns, together with Litanies, Daily Prayers, Prayers at Mass, Preparation and Prayers for Confession and Communion, and the Office and Rules of the Sodilities of the Bleised Virgin Mary. Compiled from approved Sources. Price, 75 cents.

The same book without the music, 25 cents.

FAMILY BIBLE.—FOR THE SUM OF 45
we will mail to any address—charges for
carriage prepaid—a Family Bible (large size)
for 1973, bound in cloth, glit edges, splendidly
illustrated throughout—and also give credit for
one year's subscription to the CATHOLIG
BROOBL

FAMILY BIBLE. - THE HOLY BIBLE DAMILY BIBLE. — THE HOLY BIBLE

containing the entire Unnonical Scriptures
according to the Decree of the Council of
Trent, translated from the Lath Vulgate: diligently compared with the Hebrew, Grget,
and other editions in divers languages. For
THE SUM OF BEVER DOLLARS we should be
plessed to express a copy of the Bible and
prepay charges for carriage as well as give
one year's subscription (old or new) to the
CATHOLIC EXCORD. It is good book, well
bound, glit edges, weighs about thirteen
pounds, it shout five inches thick, eleven
inches long, twelve inches wide

SMALLER SIZE BIBLE AND A YEAR'S subscription, \$4.

## A Great Picture of the Pope.

The magnificent painting of His Holiness.
Pope Leo XIII., is the work of one of New
York's most celebrated artists, J. A. Mohite,
who, in painting this pleture, has had the
advantage of the constant criticisms and
advice of the highest dignitaries of the
Catholic Church in america, who have devoted unusual time in coing over the details
of this painting with the artist, so that the
finished work would be as near perfect as
anything that has been brought out. Those
who have been favored by His Holines with
an audience exclaim over the remarkable
likeness in this painting. "It is, indeed, portrait absolutely true to IIfe."

The work has been gotten out at a expense
of over \$5,000, the lithograph being finished
in twelve separate printings on the nighes
grade of chromo paper, as of has been treated in a very artistle manner.
So faithful a likeness and so magnificent a
work of art as the present picture is, therefore, of incalculable value to everyone.

Size 22 x 27.

Sect to any address on receipt of 50 cents.

fore, of incalculable value to everyone.
Size 22 x 27.
Sent to any address on receipt of 50 cents.
THOMAS COFFEY.
Catholic Record, London, ont.
Liberal commission allowed to agents.

## CARLING

When Ale is thoroughly matured it is not only palatable, but wholesome:
Carling's Ale is always fully aged before it is put on the market. Bottle is mellowed by the touch of time before it reaches the public.

Pannia who wish to use the bass People who wish to use the been Ale should see to it that they receive Carling's.

Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

## CARLING

LONDON.

W. J. SMITH & SON, Undertakers and Embalmers Open Day and Night. Telephone 686.

OCTOBER 26, 1901.

## OUR BOYS AND GIRLS.

To Our Lady of Good Counsel.

O Virgin Mother, Lady of Good Counsel, Sweetest picture artist ever drew, all my doubts I fly to Thee for guidance, Mother, tell me what to do!

Plead my cause, for what can He refuse Thee is Get me back His saving grace anew.

Ab! I know Thou doet not wish to lose me, Mother, tell me what to do! Be, of all my friends, the best and dearest, O my Counseller, sincere and true, Let thy voice sound always first and dearest, Mother tell me what to do!

In thy guidance tranquilly reposing, Now I face my toils and cares anew. All through life and its awful closing. Mother, tell me what to do!

Our Guardian Angels.

The Guardian Angel never tires of anyone, no matter how little successful he may be in keeping his ward in the right path. So let us also, in patience and forbearance keep at our and for pearance keep at our work despite little or no progress. Do your duty; till the ground; work and Almighty God will give the fruition in due

#### An Example for Children.

St. Rose of Lima was animated from her very infancy with a tender devotion to the Blessed Virgin. The saint cultivated with great care a little garden in which she had all the most beautiful flowers of her country, and as she was permitted by her parents to do as she pleased with them, she made a bouquet every Saturday of the year and placed every Saturday of the year and placed it at the feet of a miraculous statue in the Chapel of the Rosary. Every one was astonished as they remarked that was astonished as little Rose's garden was never wanting for flowers; there were always plenty in it, even in the hottest time of summer. "If I were rich," Rose used to say, "I would like to offer to my Blessed Mother a golden crown ornamented with procious stones, but as I am only a poor little girl, I can give her my

#### "Little Things.

is doing well the little things of life that will make your career a useful one. Little steps in well doing carry a one. Little steps in well doing carry a long way. Little self-praises, little self-indulgences, make the links of the chain which bind men fast in the vani-ties of human life. In the spiritual side ties of human life. In the spiritual side of existence little acts lead to greater perfection. Little prayers repeated frequently lead to spiritual strength. Little charities often accomplish much good. It is the seemingly little things which will make or may your proper. which will make or mar your career Great vices grow from little beginnings Do not be misled. Determine now to do well the little acts of charity virtue and forbearance that will fall to your lot, and as the years advance yo will grow stronger in truth, virtue an

### Gratitude of the Poor Souls

We are grateful to those who do t good, and our gratitude rises in propo tion to the generosity of our benefact and the value of the gifts received fro him. The best of us are the most grat ful. A grateful heart is a good hear holy heart. The holier a heart is t more sensitive it is to the influences kindness and good will; hence, als the more appreciative of any manifestion thereof. If this is true of us po sojourners here on earth, how mu more true must it be of the holy so in purgatory, who have been confirm in grace, and whose pitiable condit renders them keenly sensitive to a alleviation from whatever source it r That these souls bear a grate remembrance of their benefactors earth, and endeavor to make ever temporal return, the following st

will show. The event which we are about to late took place at Paris, France, a the year 1827. A poor servant who had received a thorough Chris education in her native village, adopted the pious custom of having said every month for the in purgatory. The money for purpose she took from her own so earnings. It chanced she came to with the family in whose service was employed. Here also she was employed. Here also she failed to have the Mass said fo poor souls, always assisting at person and in union with the p making a special memento of the that was proposed deligonary.

that was nearest deliverance.

It pleased God to send her a she was prostrated by a long i which consumed all her resources lost her position, another servar was engaged in her stead, and who rose from her bed of sickness she only twenty cents in her purse offered a prayer del, a pra trust in His divine Providence went forth to seek another emplo On her way she came to the Ch St. Eustace. She entered. The of the priest at the altar remine that she had missed her customar that month, and recollecting she found that this was just the pointed for the same. What she do? If she gives her franc she w nothing wherewith to appease I ger. A struggle between development of the struggle between development of the struggle struggle struggle between the struggle between the struggle str her dear souls and human prudsues in her heart. At length

triumphs over nature, and t souls carry the day.

"After all our good Lord see is all for His sake, and He abandon me," she says to her

abandon me, she says to suringly.

She enters the sacristy, dep offering, and assists at Mass usual fervor. Then she goe way, troubled and pondering should do next. A young man to her, pale of feature, but heaving and accepts her. bearing, and accosts her.

"Are you looking for emple "Yes, sir; I am." "Then go to—street, N residence of Mrs. X. I think residence of Mrs. X. I take -street, N

be glad to see you and take young man disappear crowd of passers-by without e ing her thanks.

The girl made inquiries,

place, and mounted the steps the entrance. Just then a vant stepped out with a but and muttering her arm, and muttering words of complaint. The trembling, rings the door-be oice within tells her to finds herself in the presence