THE TRUTH ABOUT THE CATH-OLIC CHURCH.

ST A PROTESTANT THEOLOGIAN.

CCXIII.

Let us now put side by side the current accusations against the Cataolies, as to civil matters, and against

the Freemasons. It is currently charged against the Catholies that they owe spiritual allegiance to a foreign potentate; that they are clannish to a degree that much impedes the free working of the body politic; that their opinions, political and ethical, are largely moulded by a hierarchy which thus virtually becomes civic magistracy; and that they are concerned for the interests and advancement of their Church to a de-gree which overweighs their concern for the interests and advancement of their country.

I do not speak of such crazy talk as that a Catholic general is bound to obey the first priest who directs him to withdraw from a battlefield; or that all our Catholic officers, military and naval, would think they incurred damnation if they neglected a command of the Pope to leave the national service. Catholic theology and history alike show such chatter to be mere dementia. I believe that a man as low in the grade of controversial intelligence as James B. Dunn, nay, as Lansing himself, would say such things. They belong to the still lower degree of that Baptist blackguard who died in Boston

A year or two ago.

Now, who is it that make these charges the Roman Catholics? With a very few seeming exceptions, of which I will spoak presently, the accusers, one and all, are men of no conspicuous note for scholarship, and least of all for anyfor scholarship, and least described for thing like interior knowledge of Cathothing like interior knowledge of Catho-lic doctrine or history. When, in going upward, you reach the rank of Protestant learning represented by Bishop Creighton or Dean Milman, or Stanley, such talk ceases at Nay, even Froude owns that in our time the profession of Catholicism "casts not a shadow upon a man's alle-It is true, he is discontented with Catholic Emancipation, but it seems to be because the millions of Catholic voters would stand sadly in the way of the enterprise to which he plainly looks forward, of some day suppress-ing the Catholic Church by the sword.

Some one may say: "Does not a man so distinguished as Dr. Hugh Price Hughes declare that all Catholics get their politics from Rome?" Yes: and to any one that has even as fair a knowledge of Catholic matters as the present writer may claim, such a speech at once marks out the speaker as a blethering idiot. If anybody chooses to set this Methodist declaimer alongside of Froude Methodist declaimer alongside of Froude and Stanley and Milman and Creighton, it is plain that he is either past the reasoning age, or that he has not yet reached it. We could easily muster up Methodists enough on this side to put

But, some will say, there are priests that have come over from Rome, and these assure us that our apprehensions are only too well founded. What priests? Such as O'Connor and Chinipriests? Such as O'Connor and Chiniquy? I have paid my respects to them already, and shall speak of them more specifically hereafter. The only priest of a different sort that I remember is Father England. I have heard nothing about him since, but I have never heard a word as from him disparaging the property of the price is any way. In Ireland the Catholics in any way. In Ireland there was Archer Butler, a Catholic

there was Archer Butler, a Catholic layman of superb talents and scholarship, who became an Anglican clergyman. In all his works I cannot recall one word disparaging Catholic loyalty. The strongest hold should be the Old Catholics of Germany. They are men of high character, of deep scholarship, and of long familiarity with the Catholic Church. Yet even in their heat of controversy Drs. Dollinger and Schulte ies, which, lafter thirty-two years, remain as visionary as ever, and do not show the slightest inclination to actual-

ize themselves.

Professor Nippold, who is a Protestant, I shall deal with by-and-by. I may remark, however, that he does not talk in the least after our Angle S in the least after our Anglo-Saxon style, except when a few times he foolish picks up and misunderstands some bits from Anglo-Saxon ignoramuses.

Now what are she charges against

Freemasons? Essentially the same, farther. That they are Masonically, that is, morally and religiously, subjects of a foreign prince or potentate, once the Duke of Sussex, then the German Emperor, now, doubtless, some other prince or king; that they have so strong prince or king; that they have so strong a separate interest as greatly to impede the working of the body politic, and even the course of necessary justice; that a Mason who bears witness in court against a Mason, even though guilty of burglary and arson, is liable to expulsion from the order, as we have lately seen; that when, some seventy years ago, a New England minister, who was both a Mason and a Methodist, misled a girl and then murdered her, the facts, though notorious, were of no avail for his conviction against the stubborness of his double rampart; that, in public life, not to say in business, it is hardly possible to hope for advance ment except by becoming a Mason, that both the ritual and the teachings of the Order explicitly affirm that a faithful Freemason is sure of reception into the Grand Lodge on high, which I need not say is by no means identical with the heaven of Christ.

It is charged, moreover, and indeed appears by the documents of the body, that whereas philosophy and religion alike pronounce that a man's life is not his own, but belongs first to God, then man's life is not to his kindred and the commonwealth, a man, on entering the order, surrenders his life, in the event of treachery, to his new brethren, and authorizes them to commit a deed which the State is

that Masons, after warning given, have applied the torch to the possessions of opponents, thereby proceeding in the way of arson against those whom they could not pretend to be under their installation.

Lastly, it is known that although, of course, the Grand-Master of the Order can only be subject to the body as a whole, or to a Supreme Council, and then only for crime or Masonic irregularity, the Grand Lodge of Paris, irregularity, the Grand Lodge of Paris, recognizably the very quintessence of the Masonic temper, in 1871 declared excommunication against the German Emperor himself, their own supreme functionary, pronouncing "Brother William a lawful victim to any Freemason who chose to take his life." This was not an act of the Middle Ages, but of vectoday. Nor was the Emperor's of yesterday. Nor was the Emperor offence one of Masonic heterodoxy, was simply the use of his undoubted right, as an independent sovereign, to make war on France and to besiege

Paris. This right in general the Grand Lodge of Paris would doubtless have acknowledged. But Paris they claimed for the citadel of their order, so to speak, for their Holy See. All national and international rights must stop short

at its sacred walls.

Moreover, these charges rest, first on undisputed documents of the body, then on the concurrent testimony of multitudes of men known through their whole lives as of the highest credit. Furthermore, these documents do not go back to the times of Innocent III. or of Gregory VII., when the whole conception of society was different from the present, or even to those of Sixtus when two different forms of society were struggling confusedly together.
The Masonic documents are all modern. The oldest does not go back of Elias Ashmole and of the year 1670 or there-

Masonic legends are simply legends. Whereas Rome has fully accommodated herself to the present civil order, Free-masonry distinctly claims, and within the course of our own time has, if seldom, yet sometimes, exercised, the prerogatives of a state within the state, even to the extent of arson, murder, excommunication against those their duty as citizens, and public preclamation of the medieval ban against life or limb of excommunicated

I am afraid that in a comparison of the two societies the Roman Catholics would come off best. They do not, Pope, priest or people, claim the right, Freemasons do, of acting in the modern age after the principles and procedures of the Middle Ages. That which, among the Catholics, would speak of rustic ignorance, disavowed by Authority, speaks among the Free-masons rather of the direct encouragement of Authority, or even of its direct

We will next consider some general conclusions.

CHARLES C. STARBUCK. Andover, Mass.

THE ROSARY DEVOTION.

APPLICABLE TO THE SOULS IN PURGATORY COMMENDED BY MANY PONTIFFS.

Can the Rosary assuage the suffer-Can the Rosary assuage the sufferings of the poor souls in Purgatory or entirely extinguish its flames? Yes, there is no doubt about it. Our Blessed Mother, the "Help of Christians," has put herself, as it were, under a pledge to execute her were, under a pieuge to execute her promise to bestow grace and favor upon those who love her and recite the Rosary with fervor. To the blessed Alain she said: "I will lavish graces and benedictions upon those who during their lives devoutly recite the Rosary, and after death I will obtain for them great solace. I desire that those who recite with

enjoy without delay theaven and true liberty. the light of Church. Yet even in their heat of courter troversy Drs. Dollinger and Schulte and Professor Friedrich nowhere intim-St. Lutgarde ate that the Catholic Germans have not been perfectly good citizens. Only, in been perfectly good citizens. Only, in into the dark regions of Purgatory, their zeal against the Council, they carrying in person to the suffering conjure up all sorts of dismal possibilities. victims therein shut out from the splendor and glory of God's presence her consolation and help. This solace, so comforting to the poor souls who need our suffrages, is the happy assur-

ance that comes to us from our Mother of Mercy, but we are certain that her tender heart goes out in preference for those who during life's journey have frequently appealed to her, through the devotion of the Rosary.

What a splendid testimony of the

significance of this devotion is elicited in the rich indulgences granted to those who practice it by the Holy Fathers from Urban IV to our own sainted Pontiff, Leo XIII, who is justly called the Pope of the Rosary, and in imitation of his illustrious predecessors, notably the great and good Pope Pius IX, of happy memory, has enriched the Rosary with many indulgences. In the sixth chapter of Ecclesiasticus, verse read, concerning true and six, we read, concerning true and false friends; "Be in peace with many, but let one of a thousand be thy counsellor," and so true are these words of the inspired Book that when the present occupant of the Holy See inscribed his name on the register of the "Holy Union," founded at Genazzano, in honor of Our Lady of Good Council," on the 23rd of November, 1880, he not accorded an indulgence of one hundred days to all the faithful who recite a certain prayer of that union, but taking his text from the lines of Scripture quoted above, selected the following sentiment for its

the following sentiment for its motto and guidance, which applies with equal force to all the children of the Church: "May she be your only counsellor." Behold the encouragements given by the Sovereign Pontiffs to the Children of Mary, and how correspondingly great are the blessings and spiritual favors we receive from the Queen of Heaven, all applicable to the suffering souls in purgatory. In the light of faith, in the happy privilege of our en-rollment in the ranks of those who belong to the true fold, where we receive bound to punish as murder.

It is charged, and indeed is known,

corresponds to that other measure of corresponds to that other measure of indulgences we gain in offering them all to our dear Lord with the prayer that they be accepted to relieve the suffering souls in Purgatory. Let us, then, as true and generous friends of the poor, suffering souls of the faithful departed recite every day at least one decade of the Rosary, which as a pious practice will open the doors of their prison-house of separ-to take their flight beaution to take their flight heavenward and become partakers of that eternal glory and happiness that shall be portion ever and ever .- Catholic Mirror.

FIVE-MINUTES SERMON.

FEAST OF THE PATRONAGE OF THE

To-day, my dear brethren, the Church celebrates the Feast of the Patronage of the Blessed Virgin. Let a moment and consider what is meant by this title, as given to our most immaculate and blessed Mother.

You remember that there is a similar feast on the third Sunday after Easter, in honor of her glorious spouse, St. Joseph; and that he has been given the title of Patron of the Universal Church. Is it, then, in this sense that we are to understand the Patronage of the Blessed Virgin; is it that she is the patroness and protectress the Church in general, in its continual conflict with the powers of darkness? Yes, we may certainly understand it in She who with her foot has crushed the serpent's head is the great enemy and terror of heresy in particular, and the greater part of the heresies which have afflicted the Church and especially those existing in our own day, have, it would seem, instinctively felt this. They have directed their assaults in one way or another against her, and against the position she holds in the work of our redemption. She may also be rightly considered as our bulwark against the attacks of the our bulwark against the attacks of the infidel, and has at various times come signally to the assistance of the Chris-tian world when exposed to danger, particularly from the followers of the

false prophet Mohammed.

But there is another sense in which to understand her patronage, and to avail ourselves of it, besides this one of her protection of the Church as a and this other is practically more important for us to realize. It is that she is the special patron and pro tector of each one of us individually, in our own special needs and trials, and in the war which we have to wage on our own account with the enemies of our salvation.

You know that we are all encouraged to choose certain saints whose name we bear, or to whom we have a special devotion, as patrons, to obtain for us the blessings and helps we need, temporal as well as spiritual. And there can be no doubt that if we do thus select certain patrons, they will perform for us the office which we desire; and though they may not always obtain for us those things which our imperfect judgment fixes on as most desirable, they will reward us with even greater blessings than we ask if we are faithful

But it is quite plain that we should not omit, and certainly it is not the custom of Catholics to omit, the name of the Blessed Virgin from the list of patron saints, whatever others may be chosen with her. The Church, in establishing this festival, seems herself to officially constitute our Blessed Lady as the patron of each one of us, to whom we are to have recourse in all our difficulties, of whatever kind they may be, that we may find a safe way through them. We have the assurance of constant experience that if we follow the mind of the Church in this way we shall not be disappointed. "Remember," says St. Bernard, in the beautiful prayer "Memorare," which it is to be hoped we say often—"Remember, devotion and love my Rosary should O most pious Virgin Mary, it is a thing unheard of that thou ever forsakest those weo have recourse to thee." those weo have recourse to thee."
Let us then also remember this and whatever special devotions, or helps to salvations, we may select, never forget this the west winds."

"Where had you the Princess' mantle?" demanded Louis.

"Your Highness," said the man, "a forget this, the most universal and in-dispensable of all, of recourse to the Recovery Methors of God. ssed Mother of God.

And let us remember particularly that above all is the Blessed Virgin the advocate of sinners. If, then, we wish ourselves to escape from the power of some temptations or evil habits which are threatening our ruin, let us not kissed his wife most reverently and forget to go to her. She is sinless herself, has more than the compassion of a mother for us; let us beg the powerful help of her intercession, and let us also ask her to rescue other who, it may be,

are more tempted than ourselves.

And it seems to be also not without reason that this feast is placed in the month of November, that nember that the holy souls now suffer ing for sin in Purgatory are especially dear to our Blessed Mother, and that she wishes us to pray for them, and to she wishes us to praylor them, and to present our prayer herself, as she is their patron too. Let us, then, say at least some Hail Marys (and why not the beads?) every day this month, that she may bring to heaven during it many souls, who will not forget to ask her intercession for us when we shall be in the same need.

Whiskey is first a "bracer." Then it is an embracer;" that is to say, it gets a hold on its victim difficult to loosen.

LIQUOR AND TOBACCO HABITS

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A REAL INCIDENT OF LONG AGO.

What are you thinking of, Willie,

Sitting so quietly there. With your Nosh's ark animals around you, And your eyes gazing up in the air?'

Twe set them all out in the sunshine, That Jesus Who lives there above, day see them because they're so pretty. And I want to show Him my love."

'I'm sure He must see where I'm sitting And hear every word that I say; Because, you know, mother, He listens, Both morning and night while I pray. You know that Heleves!! the children, And likes them to love Him the same, So I've ret out my No the ark creatures. The great swage beas a and the tame.

'I we set them all out in the sunshine
Where I thick they are plainest to see,
Breause I would give Him a pleasure,
Why gives so much pleasure to me."

-M. r. Howitt in English Truth Soci. ty's pub-

SAINT ELIZABETH.

NOVEM ER 19. BY MARY F. MAON ROULET.

In the year 1207 there was born in Hungary a little daughter to the King and Queen, and great were the rejoicings of the people of the court and and country. The year she was born seemed a fortunate was a fortunate was and country. The year she was born seemed a fortunate year, and many blessings were showered upon the land, so that the little Princess was regarded as having brought with her from Paradise the blessing of heaven.

She was a wonderfully lovely child, the little Princess Elizabeth! Her first words were holy words, and when she was but a tiny child she would give away her toys to the poor children who

There was in Thuringia a Prince named Herman, and when he heard of the beauty and sweetness of the little Hungarian Princess he desired to have her, when she grew up, marry his son Louis. So he sent a splendid embassy to Hungary asking for the hand of Eliz-

Poor little Elizabeth was only four years old, but, as was then the custom, she was given to the people of her future husband to be educated, and with a great many beautiful presents, a silver cradle and bath, a fine wardrobe and twelve Hungarian maidens to serve her, she went to the castle of Wartburg at Eisenach, where sie was betrothed to Prince Louis.

For years the two children played together happily, and when they were married they loved each other so tendand faithfulness, a pattern of charity and all the sweet virtues which go to erly that every one considered theirs ideal marriage.

an ideal marriage.

Happy though she was in her life,
Elizabeth did not forget her piety.
She did penance in secret, drank water
when others drank wine, gave to the
poor and led a life of great sanctity.
Her husband was devoted to her and
beligged that a great blessing would believed that a great blessing would come to his people from her saintly life. So he allowed her to do as she pleased, although his mother often tound fault with Elizabeth for her many

charities. One day there was to be a great feast at the castle and Prince Louis commanded his wife to wear her handsomest clothes. She obeyed him and somest clothes. She obeyed him and dressed herself in most beautiful garments, but as she was going to the banqueting hall she met a miserable beggar, cold and hungry, who begged an alms in the name of St. John the Now, that saint was the pa-Baptist. tron of Elizabeth, and she could not resist the plea, so she took off her velvet mantle and bade the beggar clothe himself in that and go to the

Then she was frightened at what she had done, for fear that her husband would be displeased at her careless bestowal of such a costly garment upon a mere beggar. But Louis coming to her at that moment, she told him of the deed, confessing sweetly that pity for the beggar had moved thereto. At that instant a servant entered with the

that to your mistress and say to her, since she hath done this unto one of my brethren, she hath done it unto me.'"
Then husband and wife looked at each other and both knew that our Lord had visited their castle. Louis

tone of the Mormon Church. It is claimed to be superior to the Bible in several particulars. At many meetings I pointed out the fraud contained in the book. On page 519 we read: "And to be my guide to heaven!" Then Elizabeth obeyed all her good impulses without let or hindrance. She fed the poor, she nursed the sick, she cared for lepers, she founded hospitals and did everything in her power to make life happier and better for the

ing to the instructions of the Lord."
When they are finished the brother of
Jared "Cried unto the Lord, saying, O people of Thuringia.

She was "a gem of purest ray serene," and like to her of whom the poet wrote: perish, for in them we cannot breathe save it is the air which is in them; and the Lord said. Thou shalt make a hole

"Have you seen but a white lily grow, Before rude hands nave plucked it? Have you noticed the fall of the snow. Before the soil has touched it? Have you felt the for of the beaver, Or swap? down ever? Or swan's down ever?
Or tasted the bag of the bee?
Oh, so soft, oh! so sweet, oh! so white is she!

One day as she bore in her apron a reat many loaves of bread for the poor there gate her husband stopped her, they shone forth unto us in the vesgreat many loaves of bread for the asking: " What hast thou there, Elizabeth?"

Without a word the Princess opened her apron and, lo! the bread was gone, and in its place was a mass of roses, red and white, and with a fragrance such as mortal had never conceived. It was midwinter and snow was on the ground, and Louis gazed wonderingly at his beloved wife.

At last the great Crusades were started to save the Holy Sepulchre from the Saracens, and Louis conceived it his duty to join the Crusade to fight for the Cross. The noble Princess girded on his sword and sent him forth, following him with her prayers.

When he died in Calabria her grief

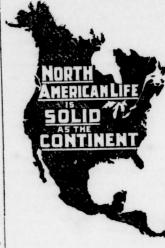
was terrible, but our Lord sustained her and gave her courage to bear her Thereafter she lived even a more works and prayers for her husband, and God could forget anything, like man

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L. GOLDMAN.

November.

-Sunday Companion.

her death, and the Church honors her

sweet nemory on the nineteenth day of

make up the perfect Christian woman.

STILL RINGING THE BELL.

Mr. W. H. Mallock, in his recent work, "Doctrine and Doctrinal Dis-ruption"—which the Paulist Father

Wyman, in the Catholic World, deems

vast body with a single undying per-

sonalty—an unbroken personal con-sciousness. The result which its pos-

session of this complete organic char-

teaching body, is obvious.

acter has on the Church of Rome, as a

Church of Rome replies: 'I was at the door of the sepulchre myself. My

doubt thrown on Christ's miraculous birth? The Church of Rome replies:

'I can attest the fact even if no other witness can; for the angel said, Hail! in my ear as well as in Mary's."

This is but one of Mr. Mallock's many splendid pleas in favor of Cathol-

A MORMON EXEGESIS.

The Missionary

The Book of Mormon is the corner

t came to pass that the brother of Jared

in the top thereof. And again he cried

unto the Lord saying, O Lord, there is no light in them. And the Lord said unto the brother of Jared, What will

ye that I should do? Ye cannot have windows. And the Lord touched six-

I told the people that this story must

have been a sad illustration of two things: The barge were made accord-

ing to the instructions of the Lord. But, behold, the Lord had forgotten

two very important things no ventila-tion had been provided and no light

was in them; and the Lord, apparently was in them; and the Lord, apparently, is puzzled to know how to manage to get light, and so he asks advice of the brother of Jared.

After the lecture a good old Mormon

came up and, with all the candor imaginable, said: "It has always seemed to me like this. Those barges must have been shaped something like a cigar, and as they ploughed through the ocean would, of course, frequently

roll over, and hence the hole in the

I asked them if they believed that

bottom would be on top !"

did go to work and built barges accord

Meanwhile Catholics wonder

eves saw the cloud receive Him.

is the model of wifely devotion

JOHN L. BLAIKIE.

WM. MCCABE

when she died—only four-and-twenty years old—angels chanted "Regnem mundi contempsi," and all Thuringia mourned and wept.

She was canonized four years after of Mormon as the Word of God, because

they never had an opportunity of knowing the facts. I beseech them, by all that is sacred and holy, to examine the records of history to see whether these things are so. And may the prayers of the readers of The Missionary help

them to find the Truth REV. W. J. A. HENDRICKX.

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effectual remedy within reach?

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"The net results of the Roman theory of the Church, is to endow that

thing claimed for it.

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teaching body, is obvious. Being thus endowed with a single brain, it is endowed also with a continuous historic memory, is constantly able to explain and restate doctrine, and to attest, as though from personal experience, the facts of its early history. Is doubt thrown on the resurction and ascension of Christ? The Church of Rome replies: 'I was at the Who's Your Plumber?

F. C. HUNT

PLUMBER.

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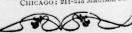
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NOVEMBER 8 1902.

CHATS WITH YOUN

PATIENCE WITH THE L Sweet friend, when bou and I s Beyond earth's weary labor, When mail shall be our need or From comrade or from neighb From comrade or from heighb Passed all the strife, the toil, the And done with all the sixhing What tender truth shall we hav Alas! by simply dying!

Then lips too chary of their pra Will tell our merits over; And eyes too swift our faults to Shall no defect discover; Then haeds that would not lift a Where stones were thick to cu Our steep hill path, will scatter Above our pillowed slumber

Sweet friends, perchance, both
Fre love is tast forgiving,
should take the earnest lesson
Be patient with the living,
C-day's repressed rebuke may
Our blinding tests to morrow
Then, patience, e'en when keen
May whet a nameless sorrow

Tis easy to be gentle when Death's silence shames our clare say to discern the best Through memory's mystic glat wise it were for thee and Exe love is past forgiving. To take the tender lesson hom Have patience with the livit It costs more to be cowa be brave. If we are sad in it is because we hesitate

shivering, counting the co over again, and giving halves at last. But, with we give and it is done, an are happy.—Father Dignar Paths to the Land of " ? If you are doubtful in re efficiency of work, or the spending energy and time develop body or mind, it is

develop body or mind, it is quence; but let nothing faith in the saving grace of There are many paths le land of "Nowhere;" b necessary to point out all If you send a snowball hill, it will gather addi momentum as it rol faster to the bottom; so, out in life with a few of necessary to the making of others will quickly hasten entum to his downward co No one reaches his goal swiftly, and easily than t who makes up his min "nobedy."—Success.

Chats by the V Life was lent for noble Some men forget their that they are often am when others remember th Difficulties are often the in the seed of a talent, waiting for the foot of Co

A Japanese proverb say at hand is worth all your There is no real growt

except by a conquest over ficulties—the doing rig against our inclinations Take the place and ongs to you, and all i The world must be ju every man, with profou to set his own rate. He it meddles not in the n certainly accept your o

your doing or being. Swelling the Unsucce

A great many men behind because of the their easy-going ways. Opportunities we They would have tage of them, would have chance had not hurried the opportunities had had given them a chanc over and consult their they had only come bac people would now be instead of looking wistf foot of the mountain. tunities never return, a ready to seize them as

will have only regrets
But of the great h
year goes to swell the successful, thousands tracked through no fat and for these one ca feeling than that of de Many a brave, bardbeen driven to the wa environment in which or a Wananaker cou ceeded. Business mer themselves by getting traffic. No matter h work under such c work under such e ambition, they car environment to the places they cannot cre Others ar race by sharp compe unlimited capital, ag are powerless to stru fortunate ones, crushe or disappointed in the

courage and slip off the future and in own fate.
But growth is the and even for those w squandered their y their opportunities-been side-tracked, cause—the law still l duty of life," says D lessen every vice a virtue." The day is light still shines on tand, if the discours only look upward, tu that light, and braduties at hand, he

extent, redeem his How to Liv The sage counsel e joined paragraphs, flected upon as the

fice, if acted upon, for the ordinary mor Don't place too n the things of this lif The secret of suc when it comes.

Children are trav in a strange countr fore not mislead the Do not speak all not all that you he that you hear; and

Those, though in