

ing souls in Purgatory used to walk the earth on All Souls' Night, and Granny never repaired to bed without igniting a large fire of peat, and leaving on a convenient table both food and drink for the "lonely travellers"; and she never once forgot them in her prayers. Upon the hearty groan of a great, gaunt, little cabin there grew a great, gaunt, leafless tree. When or by whom it had been planted nobody knew; but my father decided one day to cut it down. I never saw Granny in a mad passion before. She stormed and cried and scolded, and solemnly averred that the cutting of the tree would be the commencement of our ill-luck. The tree still stands, leafless and lonely as of yore, and Granny is taking her last long sleep within the confines of the pretty little God's Acre outside the walls of which the waters of Inver Bay splash and sing and croon that mysterious, inexpressible requiem that mortal never yet learned. There are many essentially human and beautiful, that it were impossible to forget them even if one were so disposed. Who can banish from memory the evening dance in the barn, the harvest home-gathering, with the blind fiddler in the center, and the groups of flushed and happy faces on every side; the cross-making (rushes are plaited into the shape of crosses) and on being sprinkled over with holy water are hung over the doorways) on the eve of St. Bridget's Day, or the hurrying match on the village common. But standing out in bold relief to any of these is another and quite different scene, to meditate upon which is to carry one away to a fancied realm of beauty and glory and love.

In the whole family is gathered together at bed-time they recite the sacred mysteries of the Rosary. Although most of us could read tolerably well, we were never permitted to officiate, i. e., to read the mysteries of the prayer-book. That was Granny's function, and nobly she fulfilled it; in low, mellow tones she would recite, in Gaelic, mystery after mystery, modulating her voice to suit the particular scene. There were special prayers said at the close, such as intercession for the suffering dead, the welfare of the living, and the touching request for a holy death.

It seems so long since I first left home that some of the incidents of my leave-taking are no longer remembered. The poor leave home at an early age in Donegal, and as God made many more mouths in our home than He sent anything to fill, it had to go, and in the words of the folk-lore, "to travel on before me and push my fortune as best I could." My father, who was as best much to sentiment, and who had been the parent of a class had been crushed out of his years before by the unending drudgery that fell to his lot in rearing us. He shook his head, wished me "Godspeed," and gave me two shillings—the last penny he had. I was only fourteen at the time, and two shillings seemed a great deal to me. As I was about to disappear round a bend in the road I looked back for a last glimpse of the old home; my eyes were full of tears, and for a moment I failed to discern the figure that was pursuing me. It was Granny, her grey hair running riot over her shoulders and partly covering her face, which she wet with tears. "Build up to see you go, and you so young and foolish," she said. "I cannot get used to see you go, and you so young and foolish."

Then from her bosom she slowly took a blue parcel, tied by many strings which she gradually unloosed; inside were four penny pieces—I remembered that she received them in payment of a pair of hose which she had knitted for a neighbor—and these she handed to me. In my after wanderings and vicissitudes I have often wondered how and why I frequently in dire distress, but Granny's keepsake pennies I have always treasured as something too sacred for the touch of other hands. We sat in silence by the wayside, the two of us, for when the heart is full the lips are dumb. After a little while, however, I went on my way, leaving Granny sitting motionless, her blue eyes looking into space—perhaps into futurity. That was how we parted.

When the turf had to be made in the summer it was to Granny and me that the task was assigned; father was busy at other work, and mother was delicate and had to mind the younger children. She used to tell me wondrous tales of the doings of kings and fairies, and we lifted the black mud squares and placed them in a slanting position to dry. About 12 o'clock when we gauged by the length of our shadow we generally partook of luncheon, consisting of bread and milk, and newly-laid eggs. Granny boiled the eggs on a fire of bracken, which we gathered in the borseans on our way to the moor. They buried her amid the nettles and the weeds in Inver churchyard, and they went their way, and in time learned to forget her who so loved them all. Truly it is a sorry world when the only memorials of Granny's life and love are the tears of a wanderer, and the four penny pieces that are rolled in the lining of an old jacket—Caher Realy, in Donaghoe.

Mannion Worship.

"J. Pierpont Morgan," writes the Pilot, "was the subject of a fervent eulogy by the Rev. Herbert S. Johnson, at the Warren Avenue Baptist Church, Boston, last Sunday evening. The speaker dwelt especially on his subject's 'blue blood,' his 'brilliant brain,' books and flowers—his philanthropy, and the fact that he could be sent to work, although he did not need to. Supposing that the Rev. Mr. Johnson had preached on the saint of the day, St. Andrew, the first poor fisherman who hearkened to the call of Christ, and left his nets—his all—to follow Him, what an outcry had gone up of 'Popery! saint worship!'—What Catholic would dream of honoring in the place of worship a living, sinful man, whose claim to international renown rests chiefly on his millions!"—Catholic Citizen.

AN EXPOSITION OF THE THIRD ORDER SECULAR OF ST. FRANCIS.

FRANCISCAN FATHER WRITES OF THE AIMS OF THIS EXTENSIVELY ESTABLISHED LAY CONFRATERNITY.

Church Progress. "And whatsoever shall follow this rule, peace be upon them and mercy, and upon the Israel of God." (Gal. 6: 16).

Although the Third Order of St. Francis of Assisi has been approved and often highly recommended by the Church, although many Popes and Cardinals, Bishops and priests, emperors and kings, princes and noblemen, deemed it a great honor to be members thereof; although Leo XIII. has enriched it with numerous partial and plenary indulgences, favors and privileges; although it has brought forth many Saints and Blessed and thousands upon thousands of faithful servants of God, true followers of Jesus Christ, who died in the sweet odor of sanctity; and although the obligations of the Order are few and very easy, and not binding under sin; nevertheless, comparatively few Catholics are members of it in America. What may be the cause of this strange fact? Religious indifference is certainly not the only cause, for we have thousands and thousands of fervent Catholics, who are most anxious to further the welfare of the Third Order. What, then, may be the cause? We believe that ignorance and an altogether false idea of its nature and the obligations of the Third Order, are the main cause that keep even the piously inclined from joining it. To dispel this ignorance and to correct this false idea, is the object of this article. May holy Father Francis bless it!

WHAT IS THE THIRD ORDER OF ST. FRANCIS?

The Third Order of St. Francis is not a common religious confraternity like the Confraternity of the Holy Rosary; nor a Society like the Altar Society; nor an Order for Insurance or Sick Benefit; no, it is a great deal more, it is a real and true Religious Order of the Catholic Church—"The Order of Penance"—for it has all the marks required to make a true Religious Order. A Religious Order must have for its main object the leading of its members to Christian perfection. It must have a fixed rule, approved by the Church, which all must observe; it must have a year of probation or trial, after which those that have persevered consecrate themselves to God by vows. The Third Order of St. Francis is, therefore, a true Religious Order of the Catholic Church, and its members, though living in the world, are true Religious; they belong to the chosen part of Christ's flock. Besides several Popes have declared the Third Order of St. Francis to be one of the religious orders of the Church. What an honor, what a distinction, to be a member of this order!

ORIGIN AND HISTORY OF THE THIRD ORDER.

In the year 1209 St. Francis of Assisi founded his first order, "The Order of Friars Minor," and soon after his Second Order, "The Order of Poor Clares." These two orders spread very rapidly and made their influence felt among the people. St. Francis himself and his brethren went about preaching penance. Their inspired words and the holiness of their lives caused a great stirring among their hearers. Great crowds followed them to hear their wonderful and soul-stirring sermons, simple people, but even many married people desirous to flee the dangers of the world, asked St. Francis to admit them to one of the two orders. It could not, however, be the intention of St. Francis to break up so many families to the detriment of the children. He, therefore, advised the married and the single that could not enter the cloister, to strive to serve God faithfully in their homes. To accomplish this more easily, he gave them a certain rule of life, which inculcated the faithful keeping of the commandments of God and the Church, frequent prayer, fasting and abstinence, works of charity and the shunning of dangerous amusements. Thus the Third Order was established for single or married people living in the world, and called "The Third Order of Penance." Blessed Lacharias or Lucius and his pious wife, Bonadonna, were the first members of the Third Order, enrolled in the year 1210. In 1219 the rule of the Third Order was approved by Pope Nicholas IV. In the course of seven centuries no less than thirty-nine Popes have used their power and raised their voices in behalf of the Third Order, praising, recommending, defending and protecting it and lavishing favors on it. To adopt and accommodate the rule of the Third Order to the conditions and requirements of the age, and to enable all to join it, Pope Leo XIII., in 1883, changed it, made it much easier and enriched it with numerous favors and indulgences.

Hardly had the Third Order been founded when it spread like wild-fire. Men and women, old and young of all classes and ranks, emperors, kings, princes, noblemen, rich and poor; the highest dignitaries of the Church's hierarchy, Cardinals, Bishops and priests; were eager to join it. Emperor Frederick II. writes about 1240, "There is almost no man or woman that is not a member of the Third Order." It soon leaved the boundaries of Italy and spread into Germany, France, England, Ireland and Spain. In 1689 the land of Madrid counted no less than 25,000 Tertiaries, of whom eighty were of the highest Spanish nobility and 60 princes of royal blood. Even into America and Japan the Order spreads its fruitful branches. In 1886 America counted 118,000 Tertiaries and in the

sixteenth century it produced about 25 martyrs in Japan. The Great Christopher Columbus, the discoverer of America, was Tertian. The annals of the Order mention no less than 130 crowned heads that were members of the Third Order.

The object or aim of the Third Order is not earthly riches, honor, influence, power and pleasures—but spiritual—the striving after Christian Perfection, the Salvation of the soul by true conversion and penance, by the faithful observance of the commandments of God and of the Church, by the punctual state of life, by prayer, mortification and works of charity. What sublime end! The heavenly Father sends His Son into the world—for the salvation of the soul; the soul; and the Son becomes man, suffers and dies—for the salvation of the souls; the Holy Ghost pours out his gifts on the human race—for the salvation of the soul.

OBLIGATIONS OF THE THIRD ORDER.

The obligations of the Third Order are but few, very easy and not binding under any sin, unless they are prescribed by the law of God or of the Church. The duties of the members of the Third Order are the following: (A) Each day—Assist at Holy Mass, if possible.—Recite devoutly the Our Fathers, Hail Marys and Glory, etc., or the Little Office of the B. V.—Before and after meals invoke God piously and gratefully.—Examination of conscience in the evening, true sorrow for sins discovered and a firm resolution to avoid them.

(B) Each Month.—Go to confession and communion.—Attend the monthly meeting.—Contribute to the collection of alms for the object of the Order.

(C) Each Year.—Fast on the vigils of the Immaculate Conception and of St. Francis, that is Oct. 3 and Dec. 7.

(D) At All Times.—Wear the scapular on the shoulders, and the cord around the waist.—Observe, according to the promise made at profession, the commandments of God and of the Church, and, in case of transgression, make amends.—Abstain from luxury and indulgence in dress and living, keeping that just medium becoming each one's state. Avoid dangerous temptations and vices.—Be temperate in food and drink.—Set a good example to your family and neighborhood from yourself and family dangerous reading. Be at peace with all, and try to allay strife and discord. Take no oath, unless in case of necessity. Avoid all vulgar and improper language and jests. Assist at the funerals of members and of the souls' rest. Priests should remember the deceased members at the altar, and lay persons when receiving Communion. Do not refuse the offices of the Order without good cause, nor be negligent in performing the duties of the one entrusted to you. Assist at the general meetings. Members recalled to their duty must accept salutary penance, and such as set bad example, if not obedient after the third admonition, are to be expelled.

(E) At a Convenient Time.—Make your will in due time. These obligations are, certainly, neither hard nor they conflict with any duties towards society, the family and our neighbors. The twelve Our Fathers, etc., and the two last days excepted, they impose no more than every good Catholic ought to do.

BENEFITS AND GRACES OF THE THIRD ORDER.

The Third Order enjoys numerous advantages, benefits and graces, more numerous than the narrow limits of this paper allow us to speak of. We will therefore, not mention that the Third Order is under special protection of the B. V. M., Queen of Heaven, who, under the glorious title of the The Immaculate Conception, is the special Patroness of the whole Franciscan Family; nor will we remind the members that they have a share in all the good works, prayers, mortification, alms and missions, performed by the Three Orders; nor that they enjoy the special intercession of so many saints and blessed, their brethren, whom these three orders have sent to heaven; what we wish to call special plenary, which Pope Leo XIII. has granted them.

On one hundred days in the year they may gain a Plenary Indulgence. Nine times a year the General Absolution is imparted, and twice the Pappal Benediction. As often as they recite six Our Fathers, Hail Marys and Glory Be to the Father, etc. (five for the prosperity of the Church and one for the intention of the Pope), they may gain the indulgence granted to the members of the Church by the Roman Stations, the Church of the Portimulosa, the Holy Places in Jerusalem and the Church of St. James the Apostle, at Compostella. A Plenary Indulgence may be gained as often as they recite the Franciscan Crown of the Seven Joys of Mary. Partial Indulgences amounting to about 1600 years may be gained every year by visiting, on the days appointed, the Church where the Third Order has been established. An Indulgence of three hundred days is attached to almost every work of piety and charity. What immense spiritual riches and treasures are not within reach of the members of the Third Order! How too under very easy conditions. How many hard work and toil and slava to gather together riches and treasures, that bring no real happiness, but many dangers, and that fall from their grasp at the hour of death. And yet how few Christians avail themselves of this golden opportunity of enriching themselves! All for the sake of a full Hat of Indulgences, and Third Order," for sale at THE CATHOLIC RECORD, London.)

Fruits the Third Order Has Produced.—"By their fruits you shall know them," says Jesus Christ, Blessed Truth. "Every good tree bringeth forth good fruit." (Matt. 7: 16, 17.) If we judge the Third Order by this divine standard, then it must, indeed, be a

very good tree, a tree planted, as the prophet David chants, (Ps. 1, 3,) near the running waters, which shall bring forth its fruits in due season. But what fruits has it brought forth? It is beyond the narrow limits of this paper to speak of all the good fruits it has yielded in the course of almost seven centuries, but the chief fruits are these:

It has promoted social welfare by teaching and inculcating Justice, Charity and Frugality—the mainstays and pillars of social peace and prosperity. It has returned and elevated the home by inculcating on husband and wife mutual love, identity and respect; the faithful discharge of their parental duties—the Christian rearing of their children; family devotions, Christian simplicity in food and clothing and the providing of good books and papers. It has gladdened the heart of the Church by inculcating the faith in many of her children; by leading many to the faithful keeping of the commandments of God and of her own; by exciting thousands and thousands to fight courageously to start the conception of the eyes; by detaching them from earthly pleasures; against the pride of life; by humbling and simplifying in dress and living. Many it has led to a high degree of virtue and holiness. In the course of seven hundred years, the Third Order has brought forth no less than thirty prominent saints and forty-five whom the Church honors as Blessed.

Beside these, it had thousands and thousands of members that lived holy and exemplary lives were true disciples of Christ and died in the sweet odor of sanctity. Truly, the Third Order must be a very good and excellent tree, a tree planted and yielding fruits in due season—fruits of social and individual well-being, fruits of virtue and piety and holiness. From what has been said it follows that the Third Order of St. Francis ranks highly in the Church as a means of leading her children to Christian Perfection. And an excellent means it is, too, for the obligations the order imposes are not difficult. Every one with a grain of good will can easily fulfill them, and the advantages, graces and blessings it offers its members are great and numerous.

Why, then, not join? People insure their lives and property at great cost. Why, then, not do a little to make out a better life and more secure? When salvation easy and more innoxious gold is found in the most inhospitable parts of the world, thousands rush from every quarter, no matter how great the dangers, to endure hardships untold and even expose their lives—to get a good digging;—and Christians are unwilling to take upon themselves the easy duties of the Third Order, in order to get admission to the spiritual gold mine hidden in it? What dullness! Forsooth in their generation that the children of light." (Luke 16: 8.)

But can we not save our souls as simple Catholics, without being members of the Third Order? Most certainly! Thousands and millions have saved their souls before the Third Order was established, and thousands and millions save simply by being good, being members of our Catholic Church, and naturally understood by every one that we do not hold that to be saved one must join the Third Order; nor that anyone is obliged under sin to become a member; far from us be such folly, but we recommend it and urge people to join it, because we believe with the Church, that it greatly helps the faithful to become good, practical Catholics, and only such as we have grounded hopes of going to heaven.

The main object of the Third Order is no other than to help us to fulfill our Christian duties more easily and more perfectly. The sole object of the Third Order is to help us to become good Catholics, true followers of Jesus Crucified. Should this not suffice to induce many to embrace this so easy and yet so powerful means, which, in the past has led so great numbers to a high degree of virtue and holiness? In temporal matters, we have a quick eye to our interests and readily embrace opportunities that promise us gain. We join societies, orders, unions, and that, too, at great expenses, because they promise (often falsely) to promote our business or social standing. Why, then, not join the Third Order, which promises (and, as its past history proves, will keep its promises), to promote our spiritual welfare?

Dear reader, whoever you may be, read and study with care this short exposition of the Third Order of St. Francis, and consider whether it be not wiser and more beneficial to your soul to become a Tertiary and thus make your salvation easier and more secure.

A FRANCISCAN.

We are happy to be able to add that this order is about to be started in the Cathedral here in about a week's time.

OX SENSE AND HORSE SENSE.

Bishop McCabe (M. E.) recently spoke in this city about South America. As an instance of superstition and image worshiping he said an ox was drawing a cart in which was a statue of the Blessed Virgin. The ox refused to go. The statue was taken out and the ox started. The statue was again placed in the cart and the ox again stopped. This, he said, was regarded as a miracle, and a church was erected on the spot where the ox stopped. Now, Bishop McCabe's object was to hold up to scorn the religion of a people who believe in miracles because they believe in the Almighty. He was speaking about the condition of religion in Brazil, Peru and Argentina. He declared that the people in those countries are the victims of a superstitious and idolatrous church—the Catholic Church—and he said: "We would be derelict in our duty if we failed to carry to these people the Gospel of Jesus Christ."

It is the people whom he speaks of who really believe that Gopel, and not such as he who scoffs at miracles. We do not take his story, however, as gospel; as the Church though "superstitious and idolatrous," requires the most rigid proofs of anything said to be miraculous before determining its character, so we shall look for something more than a Methodist Bishop's little story to convince us that he is a better Christian than any of those whom he holds up to ridicule. What would be the fine satirist's opinion, one might like to know, of the following story told in an Irish Protestant paper calling itself the "Church of Ireland Gazette":

"I have found the true God, and, live or die, I will worship Him," said a Chinese man who had heard Christian teaching, on being reproached by his relatives, who told him his severe illness was caused by his forsaking his idols. "The man's faith was rewarded by his almost sudden recovery," writes the Church of England "Zenana mission" worker to whom he came in his distress. So it appears there are other Protestant missionaries who do believe in miracles, even though the evidence for them may be self-contradictory. Now, would it not be better for Bishop McCabe and missionaries like him to go over to India and preach to the "superstitious" Church of England "Zenana" workers that continue wasting their brilliant talents on the obstinate "idolaters" of South America?—Philadelphia Catholic Standard and Times.

ALC-HOLISM CAN BE CURED.

Rev. Father Quinlan's Opinion of the New Antidote.

The good points of this new discovery for the cure of the liquor habit, in my opinion, are the following: First, if taken according to directions, it completely removes all craving for liquor in the short space of three days; its use for a longer time is intended only to build up the system. Second, it leaves no bad after-effects but, on the contrary, aids in every way the health of the patient whilst freeing him from the desire for drink. Third, the patient may use it without interfering with his business or leaving his home. All other liquor cures I have yet heard of are very costly, operate slowly, are doubtful as to effects, and do not repair the health and constitution of the patient. I therefore look upon this remedy as a real boon, recommend it heartily to all concerned, and bespeak for it here in Montreal and elsewhere every success.—J. Quinlan, S. S. pastor of St. Patrick's, Montreal. Full particulars of this new medicine mailed free to all applicants. Address Mr. Dixon, 83 Wilkeson St. Montreal, Canada.

Diarrhoea Weakens the System.

and if not checked becomes a chronic condition. No remedy compares with Nervine, which is prepared specially for stomach and bowel troubles. It is a purely vegetable compound, and acts promptly, bringing relief to the stomach, Summer Complaint, Nervine excels every thing in the medical line, as a child will not refuse it, and is not only safe, but will not excite the poor from its benefits.

No person should go from home without a bottle of Dr. J. C. Kellogg's Dysentery Cordial in their possession, as change of water, eating, drinking, or a cold, may bring on summer complaint, and there is nothing like Kellogg's Cordial as a sure remedy at hand, which is a valuable house-hold article, and frequently valuable life. This Cordial has gained for itself a wide-spread reputation for affording prompt relief from all summer complaints.

Consumption

Salt pork is a famous old-fashioned remedy for consumption. "Eat plenty of pork," was the advice to the consumptive 50 and 100 years ago.

Salt pork is good if a man can stomach it. The idea behind it is that fat is the food the consumptive needs most.

Scott's Emulsion is the modern method of feeding fat to the consumptive. Pork is too rough for sensitive stomachs. Scott's Emulsion is the most refined of fats, especially prepared for easy digestion.

Feeding him fat in this way, which is often the only way, is half the battle, but Scott's Emulsion does more than that. There is something about the combination of cod liver oil and hypophosphites in Scott's Emulsion that puts new life into the weak parts and has a special action on the diseased lungs.

A sample will be sent free upon request. Be sure that this picture in the wrapper of every bottle of Emulsion you buy.

SCOTT & BOWNE, CHEMISTS, Toronto, Ontario, and 51, 53, and 55, King Street, London, E. C.

Advertisement for Scott's Emulsion, featuring an illustration of a man carrying a large fish on his back. The text describes the benefits of the emulsion for consumption and provides contact information for Scott & Bowne in Toronto and London.

Advertisement for Iron-Ox Tablets, describing their benefits for digestion and as a gentle laxative. It includes the text "YOU NEED NOT BE AFRAID TO USE IRON-OX TABLETS" and "50 TABLETS FOR 25 CTS."

Advertisement for Belleville Business College, listing various courses and contact information for J. Keith Jeffers, Principal.

Advertisement for Assumption College, Sandwich, Ont., highlighting its educational offerings and contact details.

Advertisement for Northern Business College, Owen Sound, Ont., detailing its winter term and business courses.

Advertisement for Ontario Business College, Belleville, Ont., mentioning its long history and educational standards.

Advertisement for Northern Business College, Stratford, Ont., focusing on its winter term and business education.

Advertisement for Boarding School and Academy, Congregation de Notre Dame, Kingston, Ont., listing subjects and contact information.

Advertisement for St. Jerome's College, Berlin, Ont., Canada, offering commercial and business courses.

Advertisement for F. C. Hunt, Plumber, located at 521 Richmond St., Toronto, Ontario, with contact information.