THE TRUTH ABOUT THE CATH. OLIC CHURCH.

ST A PROTESTANT THEOLOGIAN. CCIX.

In our last we propounded to ourselves the question, What would a Pro-testant, that was a true Christian, and a thinking man, have said when the Syllabus and accompanying Encyclical

In the first place he would say: I am as much bound by the Ninth Commandment (as Catholics and Lutherans reckon, the Eight), toward the Catholics as toward all other men. It is true, Luther denies this, and commands me never to shrink from a lusty lie if it will benefit the Protestant cause, and never first appeared? benefit the Protestant cause, and never benefit the Protestant cause, and never to think that it is possible to sin in maligning an active Papist. But then Luther was not crucified for me, and I. was not baptized in the name of Luther, although Mr. Hill, of the Cambridge Tribune, appears to think that I was. I remember my baptism, and I assure him that it was only in the name of the " Thou shalt not bear false witness

implies an obligation of always desiring to find an accusation false. "Charity to find an accusation false. "Charity rejoiceth not in iniquity." There is no unfaithfulness to the Protestant cause in Bishop Hurst, when he so appreciatively describes the Counter-reformation, and the saintliness of Charles Borromeo; or in Dean Hodges, when he declares that the atmosphere in which Loyola lived and died was the love of Jesus ; or in the Jewish-born Neander, when he sets forth the wonderful gifts and graces, and passes not very heavily over the faults of that Bernard of Clairthrew his good name and his very life into the breach to save the Jews from fanatical murderers; or in John Wesley, when he describes the whole Trappist order, those strictest of monks, as plunged in the Holy Ghost as the

element of their lives.

Now Pius IX., such a man would have said, is probably not a St. Bernard, or a St. Charles, or a St. Igna-tius. Yet he is known as a man of deep devotion and benevolence. Moreover, he emphasizes to the Church the truth, that God's redeeming grace extends beyond the Catholic bounds, and even beyond the Catholic bounds, and even beyond the bounds of baptized Christ-endom. He seems hardly the man to throw harsh and unnecessary explo-sives into the peace of the world. He has certainly greatly shocked it; but then assuredly it is not the worst thing to be said of a Supreme Pastor that he to be said of a Supreme Pastor that he has shocked a sleepy age. We ourselves glory in being the heirs of a tremendous shock; do the records of this show it so complete and balanced, that we may not be very much the better of a heavy shock in retarn?

Men as far from orthodoxy and as familiar with Europe as President White, our ambassador at Berlin, while devoted to Liberalism, put among the happy elements of the present world stubbornly antagonistic that can absorb much from Liberalism, but will not let Liberalism work its full will. Rome, like Judaism, but in a far wider reach, may say: "I am an anvil that has worn out many hammers." In view of growing atheism, gradually gathering itself into a concrete embodiment, ought we to grieve overmuch if great many hammers still?"

documents, and in all others, duty hos and documents, and in all others, as well.

No Christian worthy of the name of the state of the speaks as a Roman Catholic. How then should be speak? Is he to hold the chief office in his own Church and yet speak after the fashion of mine? Is that my notion of religious freedom? French atheists, are wont to say, It is easy enough to admit that we to the death to secure you the right to be on our side. You certainly would be with us if you were not enslaved by fear or interest or superstition. How then are we the enemies of liberty if we deal ever so sharply with you in we deal ever so sharply with you in order to emancipate you? We are de-termined to set you free if we have to

Now, undoubtedly, the average Protestant controversialists even of this country agree substantially with the French liberals. Professor Foster is moved by a purely theological in-terest, and the blunders of which his third chapter is full simply come of honest though rather discreditable He is much above the ignorance. He is much above ignorance. However, in a democratic average. However, in a democratic country it is the average man that decides. Now in the average books on Romanism you will find the doctrine of Transubstantiation, which has no pos sible political reference, treated angrily, in a temper implying it to be as much of a public injury and outrage, as if it were some supposed claim of the Pope to command the President. These men know what they want, but These men know what they want, but they do not know precisely just what they may expect. However, they rave on, in the vague hope that they may perhaps some time bring about at least partial, perhaps even a total, dis franchisement of the Catholics, possibly even their ultimate proscription and banishment. Mr. Lansing openly avows his hope of securing distranchise-ment, and insinuates that he should like to bring such a pressure to bear as would drive the Catholies out of the

eountry.

How is it now, seeing our country was first settled not only by Protestants but by Puritans, that our institutions, and tone of society, oppose themselves so emphatically to the schemes of these would-be persecutors? The great reason, perhaps, is that for a long time the contest turned upon equal rights for the various Protestant sects, and that aries of the already established plan. Moreover, of the thirteen colonies, no one was powerful enough to carry out a proscription unsupported by ters, and at least Marylan Pennsylvania were in the way of that. had begun to turn against persecution in the mother-coun-

try, and a royal governor would have been required by the Home Governmenter, and ment to veto any distinctly persecuting measure here.

The French philosophy was very tolerant, though mostly from indifference.

However, our own rationalists, especially the two most influential Franklin. ally the two most influential, Franklin and Jefferson, took the best part of the Encyclopedist system, and distinctly rejected its inclination to atheism. Their love of religious freedom was the reach work. They were cordially Their love of Tellar were cordially supported by Washington, who seems to have aided in securing the first Catholic Bishop, and to have helped to direct love to the securing the Carroll. John the choice upon John Carroll. John Jay, it is true, embittered by his Huguenot blood, tried to shut the Catholic out of office, but did not succeed. John Adams was very much exasperated that Trinitarians of any sort should be held capable of professorships. He went farther in this line than even the French atheists of to-day, who will sometimes take a Christian, and indeed a Catholic, if he is competent otherwise. Jefferson, however, would not be swe yed by Adem into the competent of the c swayed by Adams into any such preposterous exclusiveness, and though he hated the Presbyterians, he was quite centent to have Presbyterian teachers in the University of Virginia. He boasts of being the father of religious liberty for Virginia, but he might very well have extended his epitaph into "the Father of Religious Liberty for

America. Whether the general inclinations of the Catholics to the Democratic party has had to with the consciousness of Jefferson's inestimable services in protecting them, I do not know, but I pre-

sume so in large part.
Of course the Fathers did not undertake to dictate to the severals states how they should deal with religion. To this day any state might, if it would, establish a church, and require all its officers to adhere to it. Massachusetts excluded Catholics from office until 1821; New Hampshire, at least in theory, from the higher offices until after 1861. Several states required their governors to be Protestants until, bout 1830, perhaps later. Today say, a North Carolina requires a disclaimer of atheism from her legislators

The founders however, though they could not interfere with these lingering restrictions of the states, were thoroughly resolute that no religious test of any kind should ever be required for Federal office. The continual pressure of this national provision, although not of legal force over the particular states, has of course, perhaps chiefly, brought about the disappearance of the old restrictions from their constitu-

In our next we will consider some bearings of this fact. CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON.

Twenty-Second Sunday After Pentecost.

OUR DUTIES TO GOD AND THE WORLD. "Render therefore unto Caesar the things that are Caesar's, and unto Ged the things that are God's," (St. Matt. xxti.21

If the Pharisees were a bad set and tried to ensnare our Lord by the question they propounded to Him in to-day's Rome proves capable of wearing out a Gospel we may at least thank them for the answer it brought forth. For it It is true, the Pope, in these wo documents, and in all others, duty not only to God but to the State

ould hesitate to admit the claim that God has upon us. He is our Creator, our Redeemer, our Sanctifier. All that we have we owe to Him, and our in-Is that my notion of religious freedom?

Mr. Bodley shows that it is the French conception, but let us hope that it will be a long, long time before it becomes the American. Frenchmen, above all the has upon us. But it is one the Americans, which increasingly means French atheists, are wontto say, means french atheists are wontto say, means french atheists are wontto

longs to Him by every right. The natural inclination is to put off the fulfilment of the claim as long as we can. Men in most cases strive to invert the logical order which God has established of seeking first the kingdom of heaven and our things afterward, by striving for everything else first and then God's claims at the Never forget, brethren, that always are the subjects of God, that we owe Him a service, and that the payment is not to be made the last few days or years of our life.

Neither must we ever forget that e have to render unto Casar the pings that are Casar's. That is to things that are Cæsar's. say, we must always remember that we we respect and obedience to the government under which we live.

This, indeed, should not be a hard task for us who have the great privilege of living under one of the best governments in the world. Here we enjoy peace, freedom, and happine Here we can build up our churches, our shools, and our public institutions without any unnecessary interference from the state. Here we can practise our religious observance to our hearts' content, and no one will interfere. Here we can render unto God the things that are His. Therefore should we all the more willingly render unto the state all that belongs to it. And how? By being worthy citizens

of the state, as we wish to be worthy ildren of God; by conscientioulsy fulglling our duties as become those who have the interest of their country

Some men think it is no offence against either God or the government to neglect to fulfill their obligations. Some are too lazy or indifferent to cast then the Catholics came in as benefician honest vote; others are so mean and sordid as to sell their votes to the irteen colonies, no aough to carry out poported by her sisMaryland and months of the colonies, manyland and sordid as to self their votes to the highest bidder; such men are not worthy the protection they receive from a free country. They ought to be also months of the colonies of th

among the serts of Russia.

No, brethren, for just as we must never forget our duty to God we must never neglect our duty to the state.

have a conscience on this matter, and learn to love, cherish, and respect the country that does so much for us, obey its laws, and fulfil with a good conscience all the obligations it increase many way. imposes upon us.

A PONTIFF'S PASTIMES. POPE LEO'S SHEAF OF SONGS. If the chief recreation of mankind is to be found in books, it is but poetical justice that the writers whose works onfer so much delight in the reading should themselves experience pleasure in the writing of them. Doubtless some poetry has been produced by poets upon the rack to be read in the armchair—an unequal partnership between writer. an unequal partnership between writer and reader. Shelley knew that "the sweetest songs" to the world are "those that tell of saddest thought" in the producer; and the dulcet climax the producer; and the dulcet climax attained by the dying swan has passed into a proverb. Great boons are rarely conferred without great efforts; great sympathy without great suffering; so that the poet may well be described, and a great poet has well indeed described him, as "One stricken from his birth With curse, Of destinate verse." In the career of such poets is read the inex-orable legend that only by sacri-fice is the world redeemed; and we turn to the old fable which catalogued the pearl as a disease of the oyster to find a parallel in nature for the triumphant catastrophe by which men from the graves of their own happiness grew flowers that give countless genera-tions delight in an immortal beauty. But outside this sacred inner circle are gathered a great group of makers of verse, men of accomplishments, who do not write in frenzy and are read without rapture. They are not the magacians of literature and they do not without rapture. tax the imagination of the reader or demand from him a mood, or anything more than a reasonable attention. Not among the costly things of literature and life do we rank such achievements: but they have none the less a daily Endeared to us from our welcome. childhood up are a hundred verses that were written as a recreation and can b Though the heart-blood read as such. of the writer did not pass into his ink his handiwork is not lacking in personality. In the very choice of theme the author gives an index to his mind, some times even to his temperament. Lord Beaconsfield when he wanted a diversion from politics, produced "Lothair," but was still and always the politician; while Mr. Gladstone left the House of Commons behind when he sat down to make a Latin version of Toplady's hymn, "Rock of Ages." Cardinal Wiseman, in an off hour, lectured

popularly on Shakespeare, good naturedly risking the inevitably pronounced "poor stuff" of the dilettante Lord Houghton; and Cardinal Manning in his "Pastime Papers" was the Churchman at play among the classics, but converting them to his own tenets. Pontiffs, too, have had their literary recreations; and among these Leo XIII. mast take a unique place by reason of the long space of time he has covered with the poet's vision. In this respect, as in others, he has left St. Damasus in the 4fth century far behind. A volume of translations of the Poems, Charades

and Inscriptions of Pope Leo XIII., made by Professor H. T. Henry, of Overbrook Seminary, and lately published in the United States, lies before us and marks a span of verse as long as the allotted life of man. The year 1822

-and at that time our Tennyson, our Patmore, our Browning had not begun to exist poetically, and Wadsworth him-self had still a half of his career before first published him — dates the first lines of Leo XIII. and turn with almost an emotion to the verses of eighty years later, "The Eve of Christmas." written

but fragments in the life monument of Leo XIII.; but they have their own restore. They are the recreation of a Pontiff, unbending a bow, that, always Pontiil, unbending a bow, that, always taut, must either snap or lose its elasticity, the simile which St. John the Evangelist used to the disciple who was disconcerted to find him at play

ras disconcerted rith a tame partridge. to whom Leo XIII's first lin were addressed-lines which simply say that, bearing the Padre's name, cent the youth, hopes also to possess his virtues. The Pope's own note explains that he had received in baptism the names of Joachim Vincent Raphael Aloysius; but that his mother erred that he should be called Vine in honor of St. Vincent Ferrer. So, it ems, he was, until in later life his seems, he was, and in later the his own preference restored to favor the Joachim. In 1830, when he was but just out of his teens, the Pontiff, who happily reigns in 1902, made up his mind that he must die.

My food no strength affords; my dropping lide complain Of light; and oft my head is racked with

Anon my parched limbs a wasting ague chills, Anon with torrid heats of fever fills. Haggard and wan my face, and laboring is my

Languid I walk the way to dusty death.

THE TWO SCOURGES. ALCOHOL AND MORPHINE.

(From the London, Eng., Times and Opinion (From the London, Eng., Times and Opinion).

A recent remarkable discovery in medicine which has been found to annihilate the appetite for alcoholic drinks and all drugs, even in the most hopeless cases, is attracting a good deal of attention among those interested in temperance work. The medicine is purely vegetable, perfectly harmless, and absolutely narrottes. It leaves no evil after-effects and can be carried in the pocket and tanget for the property of the property of

ity, loss of time and expense of an and is treatment.

The medicine has been tested and is vouched for by the Kev. Father Gallwey, Rev. Father Quinlivan. Rev. Joseph Egger, Rev. B. E. Fitzgerald, Rev. M. Gauchren, Rev. A. M. Coventry, Rev. Father Gaule, Sister Augustine, Sister William, S. S. H., Sister Etheburga, and many others.

Full particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. SS Wilcocks Street, Toronto, Canada.

Of his student days one other serious verse remains, addressed to a friend who "Repels the Wanton." A little batch of charades intervene between this and a poem addressed to Mgr. Orfei; and in 1864 begins a series of poems in which the prelate of Perugia poems in which the predate of create or pays the tribute of verse to the excellence of this nun or that priest in his diocese. Of one of these the parish priest of Ramazzano, eminent for his charity to the poor, the rhyme goes:

Wondrous, to help his needy flock, he poured Wealth from the scantiest hoard!

And of another, Mother Rosalind Bastini, the record is made :

A mother's praise is thine, who grewest old No less in grace than years amid thy fold.

The lines on Philography, of which he declares that "Appelles, Nature's rival, wrought no fairer imagining," mark the year 1867. Reversing those final figures, and coming to 1876, we have the verses in which he narrates the principal facts of his life before his Poptificate. They horiz gaily: Pontificate. They begin gaily:

A child—what happiness thy bosom fills B-neath thy father's roof, mid Lepine Hills;

and they sedately follow his course as and they sedately lollow his course as a pupil of the Jesuit Fathers at Viterbo where "the art Loyola left instructs thy mind and heart," and afterwards in Rome at the College of Noble Ecclesiastics and at the Gregorian University Then he commemorates his priesthood and the various stages of his rise to ecclesiastical eminence, from which he looks, however, with pity upon himself Ah me! so loyal is thy people's love, Thou scarce can'st hope a guerdon from above

In various poems in honor of local saints—such as St. Herculanus, who lost his life as Bishop of Perugia when the Goths beseiged the city—a note is struck which will recall, in Professor Henry's translation, some of the popu-Henry's translation, some of the popular hymns of Father Faber. The first and the last verse of the hymn on "The Holy Family" may well be brought together in quotation:

Jesus the light of realms above, Sile hope to mortals given, Whese childhood crowned demostic love With glories caught from Heaven,

What grace and power of love made sweet The House of Nazareth— Such may our hearts and homes repeat In birth and life and death!

In the Pope's "Latin Hymn" we have of the interior of that first Nazareth House:

With toil, saith He, my limbs are wet, Prefiguring the Bloody Sweat, Ah, how He bears our chastisement With sweet content!

At Joseph's bench, at Jesus' side, Happy if she may cheer their hearts
With loving arts.

O Blessed Three, who felt the sting Of want and toil and suffering. Pity the needy and obscure Lot of the Poor!

Banish the pride of life from all Whom ampler wealth and joys befall: Be every heart with love prepaid That seeks your aid!

Of the verses which express a general piety, and yet in which a personal hint is perhaps given, those addressed to St. Celestine V. come ready to the eye. This Pope, finding that in the midst of the distracting cares beseting the Chair of Peter he could not find rest for his soul in meditation, vol-untarily relinquished the burden and the honor; and thus is he addressed by the latest of his successors; You would be down The triple crown To think of God alone?

An everlasting thre

The poem on "The Opening Century, ning "A noble nurse to all the age departs," is alread Arts, the age departs," is alread known in England, where Mr. Franci towards thy Heavenly fatherland !'

Sensational Preaching.

What Christ would do "if He owned a seemed to a local preacher coal mine the most effective form in which to introduce an essay in economics called a sermon last Sunday. The obliquity of vision which causes a man to regard the Omnipotent as shut out from the ownership or control of any earthly possession is surely amazing. If any such man acknowledges that Christ is the Son of God, and in the same breath denies or forgets that "all power is given" to Him in heaven and on earth, he only proves that he is unable to perceive what self-stultification means, and his homilies on Christian duty or doctrine are only waste of breath. Philadelphia Catholic Standard and

Communion is a contract in which wills are united and mutually given up to each other.—Mgr. Baudry.

Be careful that your mind become n the highway of sentiment instead of the fruitful field of generous affection.— Walter Savage Landor.

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For if thou wishest to be truly delighted and to receive mere abundant consolation from Me; behold, in the contempt of all worldly things and in the renouncing of all those mean pleasures shalt thou be blessed, and an according to the desired to the exceeding great comfort be derived to And the more thou withdrawest

IMITATION OF CHRIST.

thyself from all comfort in things created, the more sweet and the more powerful consolation wilt thou find in

But at first thou shalt not attain to these without some sorrow and labour in the conflict. The old custom will stand in the

way, but by a better custom it shalt overcome The flesh will complain, but by the fervour of the spirit it shall be kept

under.

The old serpent will tempt thee and give thee trouble, but by prayer he shall be put to flight; moreover, by useful labour his access to thee shall be in a great measure impeded.

BABY'S FIRST TOOTH.

A Family Event that Does not Always Bring Unmixed Joy.

Baby's first tooth does not come un known in England, where Mr. Francis Thompson's interpretation appeared in our own columns. A maxim, not in metre, but originally spaced out in brief lines, may fitly and affectingly close this little gathering of flowers from the garden of the Vatican: "Forward, then, Leo! Strive, strive to surmount with courage whatever obstacles; to endure with patience whatsoever trials! Fear, not your life to the surmound with the surface of the value of t announced. Inflamed gums and impaired digestion produce a feverish and whatsoever trials! Fear, not your life had used Baby's Own Tablets for her is nearly ended, your race is nearly baby and advised me to try them. I run. Renounce and spurn all that is perishable. Aspire to the heights; press forward with constant longing press forward with constant longing improve and was soon well. He is now a big, healthy baby and whenever he gets fretful or does not feel well I give him a Tablet and he is soon all right

again."
Baby's Own Tablets replace with great advantage castor oil and other auseous, griping drugs. They sweeten the stomach, quiet the nerves and promote healthful sleep. They are guaranteed to contain no opiate and to be absolutely harmless. If your druggist does not keep them you can obtain a full-size box by mail, post paid, by sending 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

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Do Nor Deray — When, through debility

when the way is known.

Do Not DELAY.—When, through debilitated digestive organs, poison finds its way into the blood, the prime consideration is to get he poison out as rapidly and as thoroughly possible. Delay may mean disaster. Parmelee's Vegetable Pills will be found a most valuable and effective medicine to assail the intruder with. They never fail. They go at once to the seat of the trouble and work a permanent cure.

Miracle at Lourdes.

London, Sept. 13.—The Daily Chronicle says that a Mrs. Notterman has returned to her home in London after a pilgrimage to Lourdes where, to all appearances, she was miraculously cu of an internal cancerous tumor.

Mrs. Notterman was unavailingly reated for cancer, before going to treated for cancer, France, by experts in London hospitals On entering the waters at Lourdes she experienced a fainting sensation, ac panied by pain, In a few minutes this passed away, and with it the swelling of

Both at Lourdes and since her return to London Mrs. Notterman has been examined by doctors, who pronounce her absolutely cured. She attribute her cure to the agency of the Blessee Virgin. Her case created a great sensa-tion among the English pilgrims."

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OCTOBER 11, 1902. OUR BOYS AND GI

SAINT ANTHONY'S AID

A SISTER OF ST. FRANCE

"Ah, mother darling, but I' make the lady of you in a b silk dress I'll be gettin' yo *Now, Teddy darling, talkin' foolish; an old body a silk dress, indeed."

*Why, mother, you're as it and saling as appeared.

and satins as anyone I kno-get to be assistant bookkeep Acusha! don't be mo high; it's dangerous altoget But, mother, hasn't Mr.

"But, mother, hasn't Mr. good as promised me the job I be making the piles of n won't I spend it on you, mon you that saved the bite own mouth for me. And servant-maid for you. You is not to ited enough." and toiled enough."
"God bless the dear, k the boy, but it'd be a sore down mother would be at strangers do for him! Ted leave everything in the h Lord, and we'll be satisfied

ever He does." "Sure, mother, sure; must be off. Take care of rill be back this evening winews." He kissed his moth ately-his little mother, w and started, whistlin tune, down the street to

Mrs. Finnigan stood at their neat but humble looked after her boy with a of fondest affection. Wa of fondest affection. Wa lithe, active figure, the ve his dear father, resting un these twelve long years-true and so handsome was finest gossoon in all Yes, God in His goodness, too, surely, has the husband she loved but He had left her the the sunshine of her life. she thanked Him daily. thankful, more resigned, in the dispensation of Pr the sons and daughters of At last Teddy disappear

corner; she closed the do

indeed, a good son, a trious lad, just to make his mark country, which recognito success but well evering effort. He about a year ago, a positi a large mercantile concer-ful and obliging dispos dusty and tact for busine him the confidence of his the friendship of the ployees of the establishme It was found that the 1 monly quick at figures; and was neat and acc cations recommend head book-keeper, who, was in need of unbounded. He would j of money now, and wor his mother comfortable? walking on air all spirits were so buoyant, especially the head parts

There was Butler, a morose individual, who the question of Teddy's dislike to the boy. Perhaps, thought T fellow has his private spoke cheerily to him oblige him by many lit ness. Butler, however,

nd kind to him. Was e

Well, no, it seems there

a rift in the lute to ma

crusty.

The day passed qui work in abundance, ar about it with a will. closing time, Butler re from the private offialways accommodating elay. He was some which they were recomments afterwards, I riedly. While in the the clerks were startle appear forthwith in hi pale and much distustedily regarding the few moments, asked in

"I was in the office. it half an hour

Teddy promptly.
"Did you observe a anything out of order? No, sir: I came i them from the safe, an as I had several thi ore closing. What did Butler

wright, frowning.
"I don't know, sir hurry to have them, n as I had given Teddy Finnigan, such a falsehood! for price lists. What price lists? And, mo ave the store. I was

Why, Mr. Bulter ished boy, "how can statement. Did none asked he of the other to get him a few copi None of them had None of them had called that Butler ha tone; furthermore, no

whether he left the sto in the rear.
"But," interposed "I observed that Te moment in the office; and came out immedi "Do you know that tampered with, t robbed?" asked

sternly.

Good God!" 1 turning ghastly pale