source, but time after time he failed. He thought of this present, and of this only. There was something unique about it. That single white rose, soit though its petal and slender thought its stem, shattered many an airy edifice mentally built by the matinee girl.

John Ledyard found time to go to a little into society. He was welcome in what people called the best society. There in a great city he met a woman rich and respiendent, and the second word is used advisedly. There was something about her that both attracted and repelled. In John Ledyard's heart he felt, with a feeling he could hardly define, that in some way Helen Traverse did not ring true. He knew, also, and conceit, that he could this without marry Helen Traverse and be rich bemarry Helen Traverse and be rich be-yond all his dreams, yet the word was never spoken. He knew she was of the world worldly, and then—he thought of taking her home to his

one day there came to his room a great bunch of roses. They were as red as the lips of Helen Traverse, and he knew that it was from her they had come. She was a woman of sense in some ways, and on the card which came with these roses roses of battlefield red she had written, "A tribute to your acting last night."

At the moment of the arrival of the red roses there had come the white rose. Ledyard lifted it gently from its ribbon tied box and placed it side by side with the cluster of gorgeous red He looked upon the red and blossoms. then upon the white, and he thought of elen Traverse, and instantly there ashed into his mind the exquisite lines of John Boyle O'Reilly :

"The red rose whispers of passions,
The white rose breather of love,
The red rose is a falcon,
The white rose is a dove."

What would he not give to learn something of the unknown donor of this white rose! That daily gift had steadied his heart and his head in

times of trial.

One night just as the curtain had been rung down for the last time John Ledyard received a telegram calling him home. He left the city at which he was playing within an hour, and at noon the next day he was at the old familiar home of his boyhood. He was met at the door by a nurse. "Your mother had a stroke of paralysis yes-" Your terday," she said. "You must be brave, for she cannot live." He went terday," to his mother's room. She could speak and could move ner arms and hands. A smile of love came into her face as the son entered the room. "I feared I would have to fail you to day, John, she said, "but here is the last rose, my son," and she held toward him one of the exquisite blossoms which he had learned to know and to love.

John Ledyard bent over his mother and kissed her. "You knew the way," he said, "mother. It held me true." John Ledyard placed the rose upon his mother's pillow, but its petals were not as white as the cheek against which

### THE CHURCH'S LIVING WITNESS.

Certainly it is a glorious thing on which to rivet our attention, and it is and to be borne ever very carefully in mind, the fact of the living intelligence and the unfailing memory of the Catholic Church, and of the clear witness have by her to the facts in her creeds borne by her to the facts in her creeds and in her history through all the ages. She knows what she has seen, d what she has done, and what God, her almighty Founder, has done for her and what He wishes her to teach.

The Catholic Church of God knows for instance, the fact that the first man Adam was created by God in a state of grace, and that he fell from grace; she knows the fact of the virgin birth, and the fact of the resurrection, of Jesus Christ. She knows all these things precisely because, since man's creathere has been ever on earth God's chosen family, or people, or race, or household of the laith,—
"a remnant," if no more,—that was constituted by Him to bear witness to such face, and to head them down facts, and to hand them down

to all time.

Only a Catholic can be expected to Only a Catholic can be expected to know fully the keen thrill of joyous conviction that goes through one's being, when the priest, standing at the altar, after the solemn consecration of his Redeemer's body and blood in the "tremendous sacrifice" of the Mass, goes straight back, in thought and word to the Passing on Calvary. and word, to the Passion on Calvary, and to the Resurrection in the garden and to the Ascension into heaven from Galilee's hill, and then to Eden. "Calling to mind" his fellowship with "Thy holy apostles and martyrs."—calling to mind "the Blessed Passion of the same Christ Thy Son, our Lord together with His Resurrection from the grave, and also His glorious Ascen sion into heaven,"—suddenly, in mag nificent witness to a chain of historical facts such as no other power on earth can show, the priest cries out to God to accept the supremely sacred gifts he is offering to Him, "as thou didst vouchsafe to accept the gifts of Thy just servant Abel, and the sacrifice our patriarch Abraham, and that which Thy High Priest Melchisedech offered

unto Thee.
Even the thoughtful non-Catholic for the dranger mark. The dranger mark was all lestration of the advertisement, and proved it to be a lying mockery. All the promises of strong drink of every kind are just like that." believe these facts in themselves, even apart from that special and divine force they have upon our spiritual lives .-

Beautiful lives have grown up from the darkest places, as pure, white lilies, full of fragrance, have blossoms on slimy, stagnant waters.

#### BEHOLD, THIS IS MY BELOVED SON, HEAR YE HIM.

It was with these unmistakable words that the Father in Heaven proclaimed to the world that Jesus of Nazareth, as He was being baptized by John in the Jordan, was the Messiah, the Expected of Nations, and this He reiterated on transfigured, saying to the three spostles who attended 'lim: "This is My well beloved Son, in Whom I am well pleased, hear ye Him." Our Lord was evidently to teach the world, and this He did all through the three years of His public life. How admirable His words; how convincing and consoling His doctrine, as taught us in His parables. How wonderful His Sermon on the Mount, and how full of instruction for every one. He opened it by telling who will be the happy ones in this life even, as well as the nex: the meek, the suffering, the needy the merciful, the pure, the peacemakers, the oppressed and the persecuted, and He closed by saying that: "Whosoever would hear His words and do them would be as a wise man who built his house upon a rock which neither the wind nor the waves could overturn.

How we should love to read God's words! How wise and holy would we become through knowing them! It is possible to get a fair idea of them as they are given forth Sunday after Sunday in the church, and made clear and practicable by the comments of the ministers of God. Our Lord is called the Word, the Wisdom of the Father, for He is the means, "the word having been made flesh," whereby the love and forgiveness of God were made known to a sinful world, and which crowned its wickedness by crucifying its Saviour. Our Lord wished to talk heart to heart with men, and so He is the Word, and His sayings are the seeds He would sow in the minds and hearts of men for their guidance, their consolation, and, above all, for their eternal salvation.

So runs the gospel, "the seed is the word of God," which brings forth fruit according to the character of the soil, the heart, therefore, into which it is sown. He declared His word to be the necessity of our souls, for "man, Our Lord, "liveth not by bread alone, but by every word that cometh out of the mouth of God." It is this blessed food—His word, His doctrine, His wisdom—that He would have us reverently receive, and by assimilating it make it our own. How well directed will he be who thus will have his mind and heart on heavenly things! Hence we will see by the sureness of his steps through life that the word of God is really for him what Our Lord declared it-a lamp to his feet and a light to hi

Our Lord teaches us on every line of the gospels, and we should delight to read them and be glad to hear them explained as often as we can. The Church is the oracle of God, and the priest is His representative. It is through the Church, and first through the Pope, the vicar of Christ, that the voice of God is known. "He that hears you hears. Me," said Our Lord, speaking of the apostles, and "He that Christ, and "Gharch, let him be to will not hear the Church, let him be to thee as a heathen and a publican." It is the gospel, the good message of Christ that the Church is ever proclaiming. From every pulpit is heard her voice announcing to all the joyful tidings of peace and reconciliation to men of good will. That God is a God of love and mercy and that "He wishes not the death of the sinner, but rather that he would be converted and live."

Oh, who would turn a deaf ear to words so consoling, or who would let the opportunity pass to avail himself of them! It is through His all-saving allconsoling word, as found in Holy Writ, that our Lord teaches and comforts the world at large, but for each individual man there is His private word spoken in the interior of his soul. Let us hearken to that loving voice ever speaking to us, reasoning with us against our natural folly, and striving to lift us up to the supernatural in Himself. "Walk before Me and be perfect," God said to Abraham, and this is what our Lord would have us all do. This is what He is constantly asking of me. "Son daught." is constantly asking of us, "Son, daugh-ter, give Me thy heart." He has, indeed, given Himself to us, but He leaves it to us to give ourselves to Him. To open our dull senses, to take our heart off ourselves and from the world and off ourselves and from the world and give it to Him—in a word, to seek Him and find Him down in the depths of our and that Him down in the urphus visual pleading with us, praying for us and striving with words of tenderest sympathy and with flames of infinite love to unite us with Himself here that we may reign with Him hereafter. Bishop Colton in the Buffa o Cathol on in the Buffa o Catholic Union and Times.

# AN ADVERTISEMENT.

The following little anecdote contains a significant lesson: "A gentleman was riding on a street car the other day when he saw on one of the advertizing spaces, printed in large, clear letters, easy to read, those words: 'Pure Rye Whisky — tones up the bridy, brightens the intellect, invigorates the soul,' After reading it, his eyes cropped invol-ntarily to the seat beneath the adver-isement, and there was a drunken man. His eyes were bleared, his face bloated

"Despair and postponement are cowardice and defeat. Men are born o succeed, not to fail."

#### STRANGE GODS.

From what has been said heretofore, it is evident that in the first commandment we are specifically enjoined with the duty of giving honor to God. Nor is this honor of that character which creatures show to one another. On the contrary, it is that honor by which we worship God as our Creator, Redeemer and Last End. Therefore, the suprem-est honor. "Thou shalt have no strange gods before Me. Thou shalt not make to thyself any graven thing \* \* \* thou shalt not adore them nor serve

Plainly, then, we are commanded first to render this supreme honor to God; and, secondly, we are prohibited from giving it to any other but God. Hence it is apparent that by this command-ment we have established what is true religion and prohibited that which is laise. They therefore who render to creatures and things the worship which is due to God are guilty of idolatry. Theirs is an unlawful worship because it is not in agreement with the prescribed law.

It is a fact, however, that we honor

the saints and angels and are given to the veneration of images. Are we not, therefore, as our non-Catholic brethren charge, guilty of idolatry? By no means. The mistake here made is that we do not, as they claim, pay to the saints and angels that supre which we give to God. saints and angels we adore but God. We honor our fellow-men because of the deeds they perform or the virtues they possess. This is lawful honor. they possess. This is lawful honor. How proper then to honor those who have attained eternal life with God? In honoring them it is in reference to God from Whom they have received all their merits. How proper, also, to ask their intercession in our behalf because of their greater power with God? We honor their relics because their bodies were the living temples of the Holy Ghost.

But it is also charged that we worship images, which is contrary to the commandment. Equally untrue is the accusation. It is not worship but honor and veneration which we exercise. is a veneration, too, not forbidden. In our homes are hung the portraits and sculptured figures of those we cherish most tenderly. But we do not worship them. In our churches are the pictures and images of holy personages. They are there the better to remind us of the holiness of their lives, to keep the mind free from distractions during prayer to incite us to imitation of their virtues while we turn our hearts to God. Hence such veneration is not a violation of the commandment .- Church

#### THE GAMBLING SPIRIT.

There is a lesson to be learned from gambling, and it is not taught by the tales of successful "plunging" in wheat, "coups" in Wall street and bank-breaking at Moute Carlo. That is a side of the question to which public attention is only too frequently directed. The real object lesson of the sin of gambling is to be found in the human derelicts that still love to linger about the rocks on which they have been wrecked. It is an object esson that is taught so plainly that he who runs may read. It is taught by the seedy, eager eyed men who have long since given up all idea of honest and who hang about the faro tables night after night "keeping tab" other players, rendering with cheerful humility whatever little services they can and eagerly accepting the occasional stack of white chips which is their only reward. It is taught by the prematurely aged men and women to longer welcome guests in the Wall street offices which have absorbed their money, still huddle about the ticker, reading with feverish eyes the tale of the ups and downs of a market on which they can no longer bet and figuring out they only been able to borrow sufficient money for the initial venture. It is taught by the once trusted bank officials now living in forlors exile amid Canadian snows, shunned by their calculations and hungering after home for——in an nour. But I should like Canadian snows, shunned by their neighbors and hungering after home for—in an nour. neighbors and hungering after home and kindred and their old friends. It is taught by those who but yesterday was desent clerks or salesmen, with were decent clerks or salesmen, with wife and children of their own and moderate competence almost within their grasp, and who are now serving terms in prison because of embezzle ments made in the wild hope of recoup ing pool room losses. It is taught by the impoverished wives and daughters of the once wealthy men who sacrificed everything to an insane ambition to "corner the market," and it is taught by the ragged and homeless vagrants who have never been able to work since the hope of getting something for nothing first took possession of their brain.—James L. Ford in Leslie's for

# Apostleship of Prayer.

The League of the Sacred Heart is the largest and most widely distin-guished Catholic organization in the

Extended by them to the villages, cor

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Theo. Noel, Geologist.

C. R. Dept. YONGE ST. Toronto, Ont.

#### TRINITY COLLEGE POETS.

The modern poets of Trinity College, Dublin, are few, and their outfit scanty. Professor Ingram wrote one poem and then sank into silence. Now here is Professor Tyrrell writing another, and from the reception it has met it is likely that he will ever try again. This poem is remarkable as a fine epitome of Trinity's history and its spirit during three hundred years. It is as fol-

HOLY IRELAND.

HOLY IRELAND.

Is Erin of a tru h by go den bands
Bound to the feet of God! You spire elate,
Rear d nigh the squand scene to dominate,
Does it to heaven beckon suppliant hands!
Nay, rather a grim monument it stands
Of coid Observance, the incessions make
Of superstition, destined of bind Fate,
To draw the very marrow from the land's
Poor starving delivers, and in empty air
State their wasted energies. A ound
Les helbless destitution, ruin bare;
Is ugly nugeness scorns the common
ground

And points to heaven; but to seeing eyes, Each soaring steeple, 'hf.s its head and lies. R. Y. TYRRELL.

Whether this college "Don referred" to any particular Unurch or only generalized, we cannot say. But his imfling at the typical Catholic Church is couched in terms so fittingly applicable to the story of the rise of Trinity College itself, on the ruins of Irish Catholicism and patriotism, that only a tool would have ventured to put such ammunition into the hands those whom he was temerarious enough to assail. The Bishop of Limerick launched a retort, in the shape of a re view of the rise and the reign of Trinity as a persecuting foundation, seemed to daze the muddle-headed pro lessor. He began to wall piteously that he meant no offense; that his best triends are Catholics, and so forth. Another professor (Protestant Episcopalian) rises to explain that Tyrrell sonnet does not reflect the "atmos phere" of Trimity College. He writer o some friends of his as follows :

As you will remember, the spirit of Trinity College is entirely alien to that of Tyrrell's unfortunate and foolish son-net, which aims blows, not at one form of Christianity, but at all forms.

ates that it should have been sent by him to their paper, for-of course—they could not refuse to print it. But it is disclaimed by every one to whom It is, of course, an attempt to put into

tion of the little boy who chalked up "no Popery" and then ran away. But his attack was not, as the anonymous professor declares, aimed at all torms of Christianity, but only at that

one the monument of whose overthrow in Ireland it was intended Trinity's rise should be, but which may yet see the real overthrow of Trinity in turn. -Philadelphia Catholic Standard and

Shall I not call God the beautiful, Who daily showeth Himself to me in His gifts?—Emerson.

# BABY'S DANGER.

The fact that so-called soothing medicines put children to sleep is no sign that they are helpful. On the con-trary they are dangerous and distinctly before the commission of a sin, the devil represents God as infinitely merciful; but after its perpetration, as inexamens.

"Despair and postponement are cowardice and defeat. Men are born of the promises of strong drink of every kind are just like that."

Extended by them to the villages, convents, hospitals and other institutions in that neighborhood, in which they were teaching catechism or preaching, it soon spread throughout France and was shortly after propagated in the foreign are extended by them to the villages, convents, hospitals and other institutions in that neighborhood, in which they were teaching it soon spread throughout France and was shortly after propagated in the foreign are extended by them to the villages, convents, hospitals and other institutions in that neighborhood, in which they were teaching it can be able to make the propagated in the foreign are extended by them to the villages, convents, hospitals and other institutions in that neighborhood, in which they were teaching it can be able to me has thrived and grown well and strong after taking the that will appear to the propagated in the foreign and in other European countries where these young men were sent by obedience or persecution. Identical in spirit and in its essential practice is the Apostleship of Prayer as it now exists. a box.

#### IMITATION OF CHRIST.

GAINST THE VAIN JUDGMENTS OF MEN. Cast thy heart firmly on the Lord, n, and fear not the judgment of man, when thy conscience gives testimony of thy niety and innocence.

It is good and happy to suffer in this manner; neither will this be grievous to a humble heart, nor to him who trusteth in God more than in himself. Many say many things, and therefore

little credit is to be given to them.

Neither is it possible to satisfy all.

Though Paul endeavored to please all in the Lord and made himself all unto all, yet he made little account of his being judged by the judgment of

men.

He labored for the edification and salvation of others, as much as he could and as lay in him; but he could not prevent his being sometimes judged or espised by others.
There he committed all to God Who

knoweth all, and defended himself by patience and humility against the tongues of those who spoke evil or thought and gave out at pleasure vain and faulty things of him.

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