HI.P. Lord, the souls which Thou hast made The souls to Thee so dear. In prison, for the debt unpaid of sine committed here.

ELEVENTH MONTH

November

THE SOULS

MONTH	DAYOF	TETATATA	≈1902≈	BUX		SCX	Moon	
				t. m	h, m	Past In.	Seta i ni	77
1	H,	w.	ALL, SAINTS. Holy Day of Obligation.	6 51	5 10	16	0 11	First Oracter Full Moon
	まずらうける	4449	Twenty-fewrih Sunday After Pentecrat.  Vesper Hymne "Lucis Creator." All Souls. S. Charles Borromeo. Of the Octave. Of the Octave. Of the Octave.	6 53 6 55 6 56 6 53 6 50 7 1	5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5	16 16 16 16	6 52 7 37 8 26 9 17 10 12 11 10	54x
•	s.	₩.	Octave of All Saints.  Twonty-fifth Sunday After Peniscoat.	7 3	5 1	16	A M.	egx ≤
- :	경화되	₩.	Delication of S. John Lateran. Vesser Hymn. "Coelestis Urba." S. Andrew Avellino, S. Martin of Tours.	7 3 7 4 7 6 7 7	5 0 4 60 4 53 4 57	18 18 16	0 10 1 11 2 11 3 20	XXX.
1934	¥4844.4	w	S. Martin of Tours. S. Nartin I, Pope. S. Nicholas I. S. Deusdedit. S. Gertrude.	7 8 7 9 7 11	4 56 4 55 4 51	16 16 13	4 20 5 41 Rise	7
7	ชั้นผลหน้า	**:**	Thenty-sixth Sunday After Pantacost.  S. Josaphat. Vesper Hymn: "Iste Confessor."  Gregory the Wonderworker  Dedication of SS. Peter and Puel.  Frontianus.  S. Pellx of Valois.  Irresentation of the Biomed Virgin Mary.  S. Cecilia.	7 12 7 13 7 14 7 16 7 17 7 18 7 19	4 53 4 52 4 51 4 50 4 49 4 49 4 45	15 15 15 15 14 14	6 (3) 7 (3) 8 (0) 9 (8) 10 27 11 36 A N.	ASES Les Quarter. New Moon
		.	Twenty-seventh Sunday After Pentecest,	Ī		1		q##
10年の日本の日本の日本の日本の日本の日本の日本の日本の日本の日本の日本の日本の日本の	HALPER'S	*:**	S. Clement. Vespet Hymn : "Isle Confessor." S. John of the Cross. S. Catharine. S. Bylvester. S. Hitzabeth of Hungary. S. Gregory HL. S. Gelasius I.	7 21 7 22 7 21 7 21 7 21 7 21 7 23	4 47 4 46 4 46 4 45 4 41 4 41	15 13 13 13 12 12 12	0 43 1 45 2 52 3 51 4 55 5 53 5 61	X X X X X X X X X X X X X X X X X X X
	i.	٧.	Pirst Sunday in Advent, Vesper Hymn: "Creator Alme Siderum,"	7 29	4 43	111	6 32	

3ndulgenced Prayer

To all the faithful who, with contrite hearts, devoutly make at any time during the year the novens or seven days' devotion in suffrage for the souls in purgatory, with any formula of prayer,

provided it be approved by competer t ecclesiastical authority, an indulgence of 800 days. On each day is granted also a plenary indulgence either during the course of the novens or seven days' devotion, or upon one of the eight days immediately following, if truly penitent, having confessed and communicated, they pray for the intention of the Sovereign Pontiff.

HOME CIRCLE

GROWING OLD.

Wich each swift passing year, A little more grey in the lessening

Buch day as the years go by; little more stooping of the form A little more dim in the eye. & little more faltering of the step we tread life's pathway o'er, he the ones who have gone before.

little more halting of the gait and a duliness of the car; a growing weariness of the frame miling of hopes and ambitions too faitering of life's quest; But a little mearer every day a sweet and peaceful rest,

"hitle more loneliness in life in the dear ones need and higger claim on the heavenly land The every passing day.

It it is further from toll and care h little less way to roam; drawing nearer to peaceful rest-And a happy welcome home.

DEFORMITIES-HOW TO VENT THEM.

Mothers in teaching their little love is material. sees how to walk do not stop to think how the bones grow. The mostid be taken not to allow a child ing the good that is latent. This is what for the walk too soon, and, above all, what our Lord wishes to do, to make medicine that you can rely on for us new creatures, to make us undersuch affections, as well as croup, not to keep him on his feet too long stand that we really have an infinite whooping cough, bronchitis and astha time, or when he is at all tired.

When he is ready he will try of his ewa accord, and he generally knows what he is about. Urging a child to walk prematurely is productive of That is a sin against love. All things that wrong a naighbot are making injury, as bow legs are genmetally too easily formed. Let a child
seemly too easily formed. Let a child
love, though we hurt no man. We
can sin against our self-respect,
mand he will be strengthening his
mancles and getting ready for work.

Manpose he is backward about walkmanked that makes love honorable,
manked who follows his own ideas in

That is a sin against love. All
things that wrong a neighbot are
against love. But we can sin against
love, though we hurt no man. We
can sin against our self-respect,
and bounds every year we believe
this is due to the peculiar merits of
this preparation.

You only need to be reminded that
it is sometimes necessary to insist
on getting what you ask for. Dealers
through tables and bottles, fired it
he youth was to be coadjutor.

He saw that the boy was in
the youth was to be coadjutor.

He saw that the youth was to be coadjutor.

You only need to be reminded that
it is sometimes necessary to insist
on getting was you ask for. Dealers
have other preparations of insist or the youth was to be coadjutor.

He saw that the youth was to be coadjutor.

He saw that the youth was m regard to sitting up. It ho is or to act nobly. forced to sit up too soon it will have a tendency to weaken his back "We should love our neighbor and that is by seeing the portrait and and interfere with his growth. Older do him good, not merely the man signature of Dr. Chase on the wrap-children should be taught to sit who is near to us, but every man per. erect. When tired insist upon a child whether he resides at the antipodes Do not be contented to take any bying down instead of sliding down or next door to us, and no matter preparation offered you because it is the chair until he is literally sit—what the color of his skin is.

"Thou shalt not steal.' Reference most fatal of diseases, and you canability formed and hard is made in this commandment to a not afford to take risks with new

## Chats With

Spalding, one of the strike commis- more shall all these difficulties which sloners, in the Catholic Church at seem to us menacing disappear, not Scranton, should be studied and by any constitutional rights and dwelt upon by all Catholic young resistance of the constitution of the constituti dwelt upon by all Catholic young privileges as by a spirit of sympathy

getting an insight into what we are we grew more civilized these shall really aiming at. What is our pur-will to all men, helpfulness to all pose? What is the thing that we seek men." to attain? What is that we look upon as the ideal, as most desirable? What is our predominant thought,

"What is the sole aim of all are struggling for? Is it something material? Is it money? Is it the innumerable things the possession of which is the equivalent of money? Is it position, distinction? Is it appearing among men as having some accidental and circumstantial thing that will lift us up in their estimation? No man really respects one whose thoughts are largely busy with what he cats and drinks or one who worries over what he wears. The quality of such a man'

"But our Lord has created in man beass in a baby's legs are soft, half of all educational processes is to recartilaginous, and very easily beat create, to reform, to make really end of their proper shape. Great care what is potential, to bring into becolds are rare, and when you find a should be taken not to allow a child ing the good that is latent. This is

shild who follows his own ideas in pure and generous, so that little by turpentine put up to look as nearly performed other marvelous feats bearning to walk will succeed much little it brings up into the darkness as possible like Dr. Chase's, and be-legerdemain. better and loarn self-reliated at the of lower worlds, into a miasma which cause of larger profits may try to came time. The same rule holds good renders it impossible for us to think induce you to try the imitation.

to correct, resulting in a bad carri- part of man's external nature, the and untried treatments. age, bad form and narrow chest. It things he owns. All civilized men From childhood to old age, from you observe such a child you will have respect for the law of property, the time when croup threatens the fand he suffers from dizziness and All civilization is founded on this baby's life until the aged father or headache, as the curved form of the respect for property. The desire for mother are victims of asthma. Dr. spine results in a pulling of the property causes men to form habits Chase's Syrup of Linsced and Turmuscles at the back of the neck, and of industry, of self-denial, of economy pentine is the most efficient treat-

"''Yho steals my purso, steals

trash. "It was mine, 'tis his and has been slaves to thousands. "But he who filches from me my

"Steals that which not enriches

"And makes me poor indeed." And looked at me and smiled.
"Calumny, false witness, lies, all such are enemies of truth, and indeed "Nay, but I am not all alone," much of the misery of walch the world is full has been caused by these sina

"Truth the more it is communicated the more it becomes truth in him who spreads it abroad. We lear to teach the more we have deep conviction. The same is true of all virtue. The more our virtue communicates itself to others the more fully do we

"If we strive for exclusive things we become exclusive, hard and jestous, because the material object possessed by one cannot be possessed by

"Property is a term of exclusion, And sit me down to rest, and if it should happen to be not My guardina-angel lets me lie watched over with the greatest care it becomes covetousness, greed and lust. Greed and lust are the two great focs of human happiness-focs because they turn the thoughts of men away from the real purpose of life to things wherein no human being can My angel, on his golden harp, find joy or blessedness. As we obtain | Sweet tunes for me doth play," control over the passions in that degree do we become great, but the man who is carried away by covetousness and greed becomes hard, metallic and material.

"The law of life is the law of love, We all live by love. Wherever we speak of great things we say 'the love of God,' 'the love of home,' 'the love of country' Whenever we appeal to the sense we appeal to love. Society is not possible except when men love one another. Love produces gladness, it is the most sacred of things; it is the whole purport of the life and the teaching of Christ Himself; it is the independence, the reedom of the oppressed and wronged; it is liberty; it is equity; for love makes equal. Wherever we love I we create opportunities for others. Never shall we understand one another, never shall we be able to help one another unless we allow oursieves to be imbued with the principle of loving one another.

"Therefore, my dear friends and brethren, the more we understand our divine Lord, the more we understand Young Men the divine Gospel and the more these principles of Christianity sink into The following words of Bishop the hearts of nations and people, the and by a desire to understand and to "We can know ourselves only by be helpful. And so little by little as

# REMINDER

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#### DR. CHASE'S SYRUP LINSEED AND TURPENTINE

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THE GUARDIAN ANGEL.

(Julia Goddard) wandered through a forest lone, I met a fair young child, 'My little one, art not afraid The woods is drear and wild?" She shook her sunny waving curis,

Still reverent answered she. 'An angel walketh by my side, Though him I cannot see; And he would tell of it in heaven, If aught should injure me.

'He's ever near, and tenderly A loving watch doth keep, And with his great white downy wings He fanneth me to sleep."

'Nay, child, ' tis but the summer wind That through the trees doth creep."

When I am wearled out with play So gently on his breast "
"Nay, child, 'tis but the velvet moss Thy little form hath pressed "

"And when the sunlight quivers fair Upon each leafy spray, "Nay, through the woods in summer time The wild been hum all day

'Or often as I sit and watch The wild dove on the wing, I hear my angel's silver voice A solemn anthem sing." "Nay, child, 'tis ocean's distant roar Through the forest murmuring.'

"No, no, through life my mother **5275** He will be ever nigh, But I shall never see his face

Until I come to die, And then Le'll bear me in his arms Unto our God on high child.

Who put my faith to shame, And to my heart these ancient words Of Holy Scripture came-The angel of the Lord encamps Round them that fear His name. -Little Folks.

DOTTY AND GRANDPA,

Grandpa, grandpa, dear, I've come to sit on your knee; Dolly's broken her arm and Kitty's Too sleepy to play with me.

Nobody's like you, grandpa And there's no place like your For a little girl that's tired,

To curl up snug and warm. How soft your hair is, grandpai I'll stroke it and smooth it so

And if you've the least little head-It will be sure to go.

You tell me such beautiful stories, And sing me such nice songs, too Why, really and truly, grandpa, I believe I'm in love with you.

THE CONJURER CONJURED, A sleight-of-hand performer who has given exhibitions both in England and in America tells a good story on himself, which London "M.A.P." repeats. Like many who deal in the 'black art,'- he occasionally makes use of a confederate, whose part in his performance is not known to the

Once in Nashville, Tennessee, every dealer has some preparation of engaged a youth whom he found hanging about the theatre.

"Want to see the show?" the conjurer, "Yes, sir." "Well, I'll pass you in it you will

do a little thing to help me. Take Now thou wearest a golden garland this marked dollar, put it in your left trousers pocket, and when I call for it from the stage, come up on the platform and hand it to me.

The delighted youth promised to But forget not us, thy clients, carry out his part, and was presently installed in a seat near the front.

Finally he came to the grand climax He threw the coin into the air. It vanished.

"There," he cried, "a boy in the audience has it in his pocket! Come on the stage, you!"

He pointed to the boy, who came awkwardly upon the platform. "Now," said the triumphant con-Jurer, "give me that dollar out of your left trousers pocket."

In great distress the boy pulled out a handful of small change and blurted out: "I've only got eighty cents left. I've been out and had some oranges and ice cream."

THE STURY OF FRANZ.



thers carved pretty toys, and sometimes useful articles, all the day, and his sister, Rose, kept the house in order and cooked the meals for the family.

The mother had been sick for many months. She was slowly recovering, but as yet could only keep quiet and do the mending for the others.

Both Franz and his mother loved flowers. The little boy loved to being flowers to his mother, for then her eyes would grow bright, and sometimes the color would creep into her cheeks. After she had caressed the flowers, she would kiss there and

"Run, my little son, and give the pretty blossoms to the Mother in the chapel."

the little chapel under the hill, and entering with beaming face, he would place the flowers on the Blessed Virgin's altar. Then going back to the steps he would knoel and clasp his hands and begin to pray For some months he had begun his prayers by saying, "Dear Mother in Heaven, please, please ask your Holy Son to cure my mother and make bei

After praying for the other members of the family and for himself he would close by saying.

"Please do not forget about poor sick mother. Do make her well." And the Blessed Mother did 1emember and did ask her Divine Son to cure Franz's mother. There was great rejoicing in the cottage under the hill, the first Sunday Franz's mother was able to go to Mass. All the neighbors were glad and it seemed as if there was a special holiday in that part of the little Alpine village.

LITTLE ST. CYR.

(The mother of St Cyr (more familiar to us in the French form of his name) was brought before one of the Roman judges in order to induce her to renounce Christianity, but upon refusing to do so she was killed beturned me from that trusting fore her little son The judge then turned to the child and began to cares him, but he drew himself away and said, "I am a Christian, So incensed was the judge that l too i he hurled the child from him and dashed his little life out upon the marble pavement.)

> I was waited once, in fancy, Near the guards who ever wait, With their wondrous golden pinions By the beavenly palace gate.

'Say, ye Seruph Knights, forever, Guarding the celestial fold, Who is he whose baby brow is Circled with a hand of gold?"

Near him sits a lovely lady, Seemeth she his mother, too, Robed from sandal unto garland

"Lot 'is Cyrus, baby martyr, He that spurned the judge's kiss, Who beheld his mother slaughtered, And would follow her to bliss.

"Crying, 'I, too, am a Christian,"
'Go then, and your Christ adore!" Said the judge, and from the tribune Flung the babe upon the floor.

'That is Cyrus, infant hero, Who, ere summers three had flown Thus defied the Prefect's menace, Winning martyr's palm and crown

Darling little baby martyr, Look upon us 'mid our foes, Bless and guard thy brother children In this theatre of woes,

Where we cope with them we see not. Fiends, not made of flesh and blood.

Who, unless our guardian patrons Shield us, may not be withstood.

And a palm is in thy hand, And thy voice is ever singing Anthems in the living land

Those who may not die like thee, Bless and guard thy little brothers Now and till Eternity. "W. P.," in Irish Monthly.

LEAF AND SOUL. (By John B Tabb, in Sunday School Times.) LEAF. Let go the 1.mb? My life in him

Alone is found. Come night, come day, 'Tis bere I stay Above the sapless ground

Life-kindled form. And upward fly? Come joy, come pain, I here remain, Despite the yearning sky.

Let go the warm

A sudden frost-and lot Both Leaf and Soul let go.

WELCOME AS SUNSHINE after storm is the relief when an obstinate nitiless cough has been driven away THE STORY OF FRANZ.

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