CALENDAR FOR THE WEEK. Twenty-first Sunday after Pentecost Gospel, St. Matt. xvill. 23-35:

S. 20 Maternity of the B. V.
M. 21 St. Uraula and Comp.
T. 22 St. Mello, B. C.
W. 23 St. John Capristran, C.
Th. 24 St. Raphael, Archangel.
F. 25 SS. Crispin and Crispin.
S. 26 St. Ev. ristas, P. M.

### Christian Generosity

Generosity is the birthright of a Christian. To be generous, in the original meaning of the term, is to be of noble extraction, and to have the nobility of saind and heart, the lofty sentiments that should be inlotty sentiments that should be inseparable from noble birth. What nobler origin can there be than ours in Jesus Christ? It is no mere figure of speech, but reality, that by baptism we are born anew in Idim, the sons of God, brothers of Christ heirs of the kingdom of Christ, heirs of the kingdom of heaven. In thought, deed and senti-ment we should strive to be as noble as our birth.

Generosity would make us rise

above everything low and petty, and despise the meaner sentiments and despise the meaner sentiments which spring from envy, jealousy and spite. It prompts us to overlook the faults of others, and pardon them even when they are offensive to purselves. It shrinks from the pleasure which meaner enicits find in contention corning spirits find in contention, carping, unkindly and often slanderous con versations. It is not forever suspecting others of wrong or sensitively imagining that they are plotting mischief. It is patient with the evil-doer, forgetful of injuries, benevolent instead of envious, never self-seeking, never narrow nor low in view or aim, but always broad and lofty. It is the spirit of Christ in-horited by all who are regenerated

Generosity prompts us to give to others what we hold most precious to use our resources for their weldare, to share with them our treasures, to extend to them the benefit of our advantages, to devote to their improvement our personal gifts, our energy, intelligence, ex-perience and the influence or au-thority we may have acquired. It is charity practised to a heroic de-gree, because it waits not until others are in extreme, or even ur-gent need; in fact, it does not con-sider their needs, but studies their enrichment and improvement; nor enrichment and improvement; nor does it give solely of its super-abundance, but yields even what is necessary, even so far as to forego its rights and abjure its privileges. All this, finally, is without other motive than the sincerest desire to help others, and it is always done without display, selflaudation, or quest for popular ap-

Virtue like this is necessarily Christian, and there is no need of qualifying it under this name except to put before us the One, who alone as God and man, could be its source and model, since it is more divine than human. It is the excessive charity with which Christ loved us, the charity which prompted Him to annihilate Him-self when the slightest act of His would have been enough to save us, to shed His blood in profusion when the least drop would have paid our ransom. How generous it was in Christ to bestow the benefit of His process and the winter was in Christ to bestow the benefit of His presence and the might of His miraculous powers on the poor and afflicted of Israell How generously patient to bear with their ignorance and prejudice, and to instruct them in the simplest elements of religion! How generously he overlooked the pettiness and meanness of His Apostles, their low ambitton, rivalries. contheir low ambition, rivalries, contention, and recourse to human influence? How generously He could accept as well as give, for this,

fluence? How generously He could accept as well as give, for this, too, is a trait of generosity, as when He insisted on letting Mary Magdalen scatter the precious outment on His feet, and magnified the mite of the poor widow in the eyes of all in the Temple!

The generosity of Christ is itself a proof of its divinity, and it is an unerring mark of His spirit. Would any one search in his heart for some measure of his spirit of Christ, let him begin by exploring the interests of God, of Christ, of erosity, and ask how far he puts the interests of God, of Christ, of religion, of humanity before, or even on par, with his own. How true it is, that instead of being generous, men seek their own and not what is Christ's. His claims are set aside until they have satisfied themselves and exhausted the very gifts they have derived from Him. How eloquently men laud the advantages of Christian civilization, how abundantly they draw upon it, and yet how meanly they shrink from doing their share to preceive or advocate it. Christ condescends to let the Church with which He identifies Himself stand in need of the talents, the fortune, the influence they have acquired. which He identifies Himself stand in need of the talents, the fortune, the influence they have acquired chiffly through the medium of religion, and yet they hesitate to come to His aid. They look to others to show the way, they lear to incur the displeasure of the world, to suffer any inconvenience or loss, as they consider it, though really it would be their real gain. The

poor are clamoring for help, the laborer is vain'y appeall g to them not to multiply his burdens, the little ones of the flock are crying to have the bread of the Word broken into them, the waif and the orphun are seeking shelter, and millions of heathens are groping in darkness for the light of the religion and for the benfit of the civi-lization without which it were better we had not been born into this world; all about us, even in the world; all about us, even in the bosom of our own families, minds and hearts are craving for light and consolation. Mere human pity, and the ordinary spirit of mercy, nay, the very self-love that would make us be glad to be rid of their importunities, should inspire us to give lavishly of our means to relieve their needs; and yet their cry is unlecded, their appeal is in vain. is unheeded, their appeal is in vain. Now and then a sop is thrown in the way of money they do not want, of legislation, or some scheme of enlightenment, or of education, that will only intensify the sense of their deficiency. One looks almost vainly for the gift given freely, unconditionally without advertisement, with any real self-sacrifice, or unselfish consideration of the purpose for which it is giv-

The object of our Holy Father in designating "Christian Genero-sity" as the General Intention for sity" as the General Intention for October, is manifestly to renew among Catholics the world over, a sense of the need of this virtue in the persecutions to which the Church is subject in countries in which the government has been seized by enemies of relivion, and in the face of hardships which we encounter in countries like England and our own, in which there is so much discrimination, on the part of certain bodies of our fellow-citizens, if not on the part of low-citizens, if not on the part of our government, against Catholic

Without adversing to the need of more Christian generosity among the Catholics in other countries, it the Catholics in other countries, it is well worth while to reflect on the need of it in our own country. A little more of it would support our schools, or at least inspire those who give a trifle for this purpose to give it cheerfully without forever harping on the hardships or impossibility of supporting a Catholic school, and cherishing secretly, if not avowing openly the conif not avowing open the con-viction, rarely well founded, that a free religious school is necessarily inferior to a common one. Christian generosity would prompt some rich Catholics to make Ca 'olic colleges quite capable of support-ing the fine appearance of sectar-ian or secular institutions to which they send their sons or daughters, because they are not renerous enough to take God at His word, enough to take God at His word, and train their offspring to seek first the kingdom of God, in the sure hope that all things will be added into them, even the social advantages and business chances they have to seeme for their further than the seeme for the seem they hope to secure for their fu-

generosity. finally, Christian would make us all give more of our time, our energy, ability, learning, fortune, influence, politiour time, our energy, ability, learning, fortune, influence, political or social, to the advancement of religion, and make us give it ungrudgingly modestly, yet fearlessly, with no other motive than that of repaying the generosity with which Christ has treated us, with no other hope of reward than the confidence that He will not be

outdone in generosity.

There are many reasons why we should pray for Christian. enerosity. First of all it is something ty. First of all it is something heroic, and nothing heroic can be had without prayer. Then it is something very rare; its opposite—meanness — is common, but it is alto rether exceptional. Necessary at all times, it was rarely more needed than it is in our time; without it Christian life is impossible and religion must perish.

#### PROFAMITY.

PROFAMITY.

A repulsive feature of contemporary life is our reckless profamity. The vice is not confined to the "tought" element, but is indulged in by "respectable" people. The name of God is outraged by oaths and imprecations quite as a matter of course and without the excuse of anner or excitement. The sacred name of Jesus Christ is a byword, and the air is vocal with explicives which are not according to the second Commandment. Profamity is a ond Commandment. Profanity is a sin, and profanity is ungentlemanly. One can understand why boys, who imagine that it is manly, indulge in it. One can understand how a man, under the influence of how a man, under the influence of deep feeling, might now and then find ordinary language inadequate to the situation, though this rather palliates than excuses. But that a man in the regular intercourse with oaths and curses is a strange and foul thing. The growth of Holy Name Societies throughout the country is an encouraging of Holy Name Societies through-out the country is an encouraging sign. It is a matter which ought to appeal to every sincerely Catholic man, this crusade against blas-phemy. "Thou shalt not take the name of the Lord thy God in vain, for the Lord Will not hold him guiltless that shall take the name the Lord his God in vain."

#### Welcomed home

St. Catharines. Oct. 7. — Last evening at St. Patrick's Church, Merritton, in honor of Rev. Father Smith's return from the Old Country, the Merritton choir, assisted by members of St. Catharines' Church choir and an orchestra of eight pieces rendered in excellent style Est's Musical Vespers. The solos in the Vespers were taken by Mrs. R. Welch, Mr. C. O'Donnell and Mr. F. H. Morey, while Mrs. H. J. Johnston sang most sweetly He vey's Ave Maria as an offer-tory. At the conclusion of the of-fertory Mr. R. T. Woodside stepped to the altar railing, and on be-half of the congregation read the following address: To the Rev. Father Smith, P. P.

Merritton, Ont.: Reverend and Dear Father-When a short time ago your dutiful par-ishioners of St. Patrick's Chruch, Merritton, assembled together in order to bid you Gelspeed on the eve of your departure for a short visit to your native land, we then congratulated you on the results of your labor amongst us for the last six years. The evidences of your devotedness to the interests of this parish were amply demonstrated even to the most casual observer, as no person can pass along our church property without being for-cibly reminded that some master hand, some guiding spirit had been at work in order to accomplish such splendid results in so short a time, and humanly speaking with seemingly inadequate means. The above results have been activeved without the least friend the second or the seco without the least friction between priest and people, all working with a single purpose of promoting with a single purpose of promoting the glory of God, and the place where His glory dwelletk.

Now, dear Father, after following you in spirit during your absence from amongst us, we feel that our dearset home and founder.

that our dearest hopes and fondest aspirations in your behalf have been fully realized. We are sensible of the pleasure it afforded you after an absence of many years atter an absence of many years to revisit again the land of year birth, to renew old associatio , enjoy the balmy broezes which are ever present and wafted like gentle cephyrs inland from hor sea-girded

It is only the exile who can fully appreciate the supreme delight of once more visiting the scenes of youthful days. There is a charm associated with this wish that cannot find compensation elsewhere. Neither wealth nor social position can fill the void in the human soul when the thoughts nevert back to the cenes of early days, and well has this yearning been portrayed by the poet when he so feelingly expresses this thought:

"Live there a man with soul so dead That never to himself hath said,

This is my own, my native land.

Now, dear Father, we been to congratulate von on the improved condition of your health. You have escaped that troublesome hav fever which has been undermining your health for the past two or three years, and we cordially welcome years, and we continue your energetic labors which you so auspiciously began, and we are confident will come to its full fruition lent will come to its full fruition in the years that are still before

There only remains for us now, dear Father, the duty of continu-ing in the path which you have marked out for us, and with the blessing of God upon our labors all our endeavors will be crowned with

Father Smith, though taken com pletely be surprise, and being very much overcome, replied in feeling terms, expressing his beasure at being amongst them once again, though during the past summer he had experienced almost an exile's pleasure in revisiting the scenes of his childhood and renewing old acquaintances. Whatever he had done in the way of building up the par-ish had only been done with their assistance and at some sacrifices to themselves. He thanked them most cordially for the feelings so aptly expressed in the address and he expressed in the address and he also desired to thank the people of St. Cathorines who in every way, while he was amongst them and since his removal to Merritton, had been only too willing to assist him. He trusted in the future their relations would always he as pleasrelations would always be as pleasant as they were now, and he would try and always be worthy of their regard.

### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remformula of a simple vegetable remedy for the sp. dy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it; this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, N. Y.

HALL CAINE ON RELIGION.

les, Isle of Man, he said his book just published had brought him many protests, both from Catho-lics and Protestants. He assured his Catholic correspondents that the Pope in his book was not intended as a portrait of their pre-sent honored head. The Pope in his story was a purely imaginary be-

church outside of the churches,"

Mr. Caine said, he couldn't but regret the bitterness which divided the churches of the people as the most unchristianlike thing connect ed with Christianity. The Christianity of Christ was, above all else Catholic, and in the Catholicism of Christ, there had been no division among men except that of good men and bad men.

The Catholic Church, added Mr. Caine, was the church of the poor. That ought to be its honor pride. The Pope saw this clearly, hence his encyclicals on Christian democracy. The Christian democracy movement would revolutionize nations and change the rela-tions of races, and the churches could not afford to let it slip away. The Christian Church that cast in its lot with the rich and great

THE PRIEST.

Far down the village street, with step so slow

And bended form, he comes; his cassock old

Sweet rests upon him now and time of gold

snowy white. The village knows him well; and in

weary night He prayed to sleep. His childrens'

to still Their souls, and when no sorrow mars their bliss,

Their souls with Hope, as life's drear path they trod,

And leads them ever nearer Home and God.

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There is no single organ it the There is no single organ it the human body which exerts such a wide influence over the other organs as does the live. It has been well named the regulator of the system. Once the liver grows luggish and fails to filter the bile poisons from the system, there comes pain, disease and death. The head aches, the tongue is coated, the howels become constipated, the the bowels become constipated, the digestive system is thrown out of order, and foul impurities that should be removed from the body. are thrown back into the blood the blood of the b

are thrown back into the blood stream, to find their wav to the weak spots of the human frame.

Dr. Thase's Kidney-Liver Pills have a direct action on the liver, and bring prompt relief and lasting benefit. Nearly everybody is familiar with the extraordinary virtues of this famous treatment familiar with the extraordinary virtues of this famous treatment. Here is a sample of the letters received from cured ones:

Mr. John Skelton, the well-known bridge builder of tor Sherwood street. Ottawa, states:

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"They cle med my system and made me feel healthy and vigorous

made me feel healthy and vigorous and better in every vay. I can recommend them as the best liver and kidney medicine that I know

of."

Mrs. G. Bird, Harriston, Ont., says: "I have suffered agonies from sick headache and dizziness, often having to take to my bed. Reading of your celebrated Dr. Chase's Kidney-Liver Pills, I tried a box of them. They indeed are wonders—relieve quickly."

Mr. James Baird, postmaster, Consecon, Ont., states:

Consecon, Ont., states:
"It gives me and my wife much pleasure to recommend Dr. Chase's

severely."
Dr. Chase's Kidney-Liver Pills,

London, October 5. — If there be any who read his novels who have been puzzled as to Hall Caine's religious creed they may learn some-

thing from a recent utterance by him.

At the Catholic bazaar at Doug-

As one who belonged to "the big

against the poor and lowly, Mr. Caine said, was a church built on

Flaps faintly in the breeze. The sun's last glow

Crowns fair his wrinkled brow, so noble, brave, And smiles in peace over locks of

you grave Rests one of many souls in

tears are his, And oft he weeps, yet ever tries

His, too, their joy -- an soft his voice doth fill

J. William Fischer '98, in The September Bee.

# Liver Disorders,

# KIDNEY - LIVER PILLS

pleasure to recommend Dr. Chase's Kidney-Liver Pills as a family medicine of superior value. We use them in preference to all other pills in our family, and I might here state that they cured me while suffering from billiousness, and also cured my wife of sick headache, from which she suffered severely."

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farmer, deceased.

farmer, deceased.

Notice is hereby given pursuant to R. S. O. 180. Chapter 129, Section 38, that all persons having claims against the estate of the said George W. Rielly, who died on or about the 9th day of January, 1897, are requested to send by post prepaid, or delivered to John O'Donohue, solicitor for the administratrix, on or before the 30th day of October, 1901, their names, addresses and full particulars of their claims, and that after that day the administratrix will proceed to distribute the assets of the deceased among the parties entitled thereto, havin regard to the claims of which she then has notice.

Dated at Toronto, this 25th day of September, 1901.

September, 1901.
JOHN O'DONOHOE,
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