## Chats with the Children.

A GOLD MENG.

I shall never forget a lesson I received when at school at A—. We saw a boy named Watson driving a cow to pasure. In the evaning he drove her back again, we did not know where, and this was continued several weeks.

The boys attending the school were all sons of wealthy parents, and some of them were dunes enough to look with disdain on a scholar who had to drive a cow.

With admirable good nature Watson bore all their attempts to annoy him.

"I suppose, Watson, said Jackson, another boy, one day—! suppose your father intends to make a mitk man of you."

"Why not?" asked Watson.

"Oh nothing Only dout leave much water in the cans after you rinse them—thats silt.

The boy laughrd, and Watson, not in the least mortified, "phed "Never fear If ever I am a milkman, I il give good measure and good mitk."

The day after this conversation there was a public 'xamination, at which ladies and gentlemen from the righboring towns were present, and prizes were awarded by the principal of our solicel, and both Watson and Jackson received a creditable number, for, in respect to scholarship, they were sbout qual. After the coremon, Jackson received a creditable number, for, in respect to scholarship, they were about equal. After the coremony of distribution, the principal remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost, as because the instance were rare which rendered its bestowal proper. It was the prize of hirosem. The last medal was awarded about three years ago to a boy in the first class who resound a poor gir: from drowning.

class who resoued a poor gir. from drowning.

The principal then said that, with the permission of the company, he would relate a short ancedote.

"Not along since, some boys went flying a kine in the street just as a poor lad on horseback rode by on his way to the mill. The horse took fright and throw the boy, ir juring him so badly that the was carried home and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster none followed to learn the fate of the wounded lad. There was one boy, however, who wit nessed the accident from a distance, who not only went to make inquires but stayed to render service.

"This boy soon learned that the wounded boy was the grandson of a poor widow "those sole support consisted in selling milk of a cow, of which she was the owner. She was old and ame, and her grandson, on whom she depended to drive her cow to the pasture, was now helpless, with his bruises. 'Never mind, good woman,' said the boy; 'I will drive the cow.'

"But the kindness did not stop there. Money was wanted to get articles from the apothesary. 'I have money that my mother sent me to buy a par of boots with, said he.' but I can do without for a while.' 'Oh no, said the old woman, 'I said to sought the boots, clumey as thought the boots, clumey as thought the boots, provided that hought a particular were made matter of mirth. But he kept on cheerfully and bravely day after day, never shunning to beyer attoin, diving the widow's cow and wearing his thick boots. He never explained why he drove the cow, for he was not inclined to make a boast of his chartable motives. It was by mere accident that his kindness and self-denial were discovered by his teacher.

"And now, ladies and gentlemen, I was now means and self-denial were discovered by his teacher.

"And now, ladies and gentlemen, I was now means and self-denial were discovered by his teacher.

"And now, insides and genericum, ask you—was there not true herons in this boy's conduct? Now, Master Wasten, do not get out of sight behind the blackboard. You were not afraid of ridicule, you must not be afraid of

praise."

As Watson, with blushing cheeks, came forward, a round of applause spoke the general approbation, and the medal was presented to him amid the cheers of the audience.—The Children's Own.

A GAME OF HIDE AND SEEK

A GAME OF HIDE AND SEEK.

Just three little girls and a yellow dog, with such an active tail and two bright eyes! They ctood vinder a tree. Söddenly two of the little girls taited away from the tree; and the dog went with them, his tail going much feeter than his feet. "Go back!" exclaimed the two little girls, stamping their feet energetically. Flow the pellow dog! His dear little tail lost all life, and hung down disconsolately. He went back where his third friend stood under the tree, and tooked beseechintly at her. Sie and tooked beseechintly at her. Sie stooped and patied him until his little tail was all slive again. Then the little girls rencounting, saying aloud, "F.ve. en. fitteen," up to 'innerty five.' we ne he said, "I'm coming!" in a loud, clear distinct voice. Away started the little dog to a gate down

the street, when he poked his little sharp nose through the bars, gave two the street, when he poked his little, sharp nose through the bars, gave two or three sharp barks, and wagged he tail until it was a yellow streak. Just as clearly as if he speck, he said, "I spy! I spy!" There they were, down in the bushes the other side of the gate. "Not fair! Tip found up!" cried the two little prils. The game started amow, but this time one of the hidder carried Tip in her arms. When they were found this time, Tip came around the corner, barking and running so fast that his hind feet seemed to get taugled up with his fore feet. anome are described by the second of the sec

M I pleasure and palaces though we may roam.

Be it over so humble there a no place like home

charm from the skies seems to hallow

us there.
Which, seek through the world, is no or not with elsewhere.
Hand home's sweet, sweet home.
There she place like home' there's no place like home.

An exile from home spiender Oh in . we me my lowly thatched cottage

The hem, with the peace of mind than all.

How sweet 'tis to sit 'neath a fond father's smile. And the cares of a mother to soothe and

But give oh! give me the pleasures of

Home! home! sweet, sweet home! But give me, oh! give me the pleasure of home.

To thee I'll return, overburdened with care:
The heart's deares: solace will smile on
the there;
No more from that estage again will I
ream:

OREAT AGE OF NURSERY RHYMES.

Archaeologists tell us suys Agnes Sage in Harper's Round Table that King Cole, that "merry old soul," was a veritable British sovereign, who drank and smoked and fought the Romans some fitteen centuries ago and who gave his name to the present sity of Colehes thehen." It is rather a pity that the nursery poets haven't dealt more with his pretty daughter Relena instead of his "fiddlers three," who, I fear, were sad raceals. Desides being court musicians, they appear to have followed the trades of milling weaving and tailortug, and it may be, lighway robbery as well. For the original version runs:

The miller he stole corn,
The weaver he stole yarn,
And the little tailor
Stole broadcutch for
To keep these three regues warm.
Jack Sprat and his wife, too, were OREAT AGE OF NURSERY RHYMES

To keep these three regues warm. Jack Sprat and his wife, too, were real people who lived and moved and liad their being some two hundred or so years back, and whose convenient taste in the matter of fat and lean meat was well known. Only their right name was Pratt, and he was an archdeacon. It was Archdeacon Pratt and his wife Joan who

archdeaon. It was Archdeacon Pratt and his wife Joan who Licked the platter clean.

Jack Horner is thought to have been a steward in a monastery, with a keen eye out for the main chance. The story on which the familiar stanza is founded was called "The Fryer and the Boy" Jack was a sly youth, and on one occasion managed to help himself to a valuable title deed which had been concealed in a pir intended for the King. The traditional lines differ somewhat from those in our nursery classic, and are:
When friends they did together most. To pass away the time, Why little Jack he sure would eat, His Christmen pie in thymo; And said, "Jack Horner in the corner Eats good Christmas pie."

And with his thumbs pulls out the plums And said "Good boy am I."

Some have also claimed that Bo

## Farm and Garden

D. T. MacDoughal tells us in Harper's for Ootober why autumn leaves are colored. The leaf is ruch in two classes of substances, one of which is no further benefit to it, and another which it has constructed at great expense of energy, and which is in a form of the highest possible usefulness to the plant. To this class being the compounds in the protoplasm the green color bodies, and whatever eurplus food may not have been proviously conveyed away. The substances which the plant must needs diseard are in the form of nearly insoluble crystals, and by remaining in position in the leaf drog with it to the ground, and pass into that great complex alcoratory of the sol where by slow methods of dismic gration, useful elements are set fire, and there again may be taken up by the travel in the tell of the plant in the leaf of the sol where by clow methods of dismic gration, useful elements are set fire, and there again may be taken up by the travel in two that is along the sinuous roote, and up through million a litate-dumine of the tratk, but through the twigs to the leaves once more

The plastic substances within the 'caf, which would be a loss to the plant if thrown away, undergo quite a 'ff-rent series of changes. These substances are in the extrement pare of the leaf, and to pass into the plant help must properted. substances are in the extrement purise of the leaf, and to pass into the plant body must penetrate many hundreds of membranes by diffusion into the long-conducting cills around the ribe or nerves, and then down into the wigs and stime. The successful retreat of this great mess of valuable matter is not a simple problem. These substances contain introgen as a part of their ocrapounds, and as a couse quence are very readily broken down when exposed to the sunlight. In the living normal leaf the color forms a most effectual shield from the action of the sun, but when the retreat is begun, one of the first steps results in the disintegration of the chirophyli. This would allow the fierce rays of the September sun to strike directly through the broad expanses of the leaf, destroying all witten were not the right of the right passes of the leaf, destroying all witten were not the right of the right place.

leaf, destroying all wit...in were not other means provided for protection.

In the first place, when the chloro phyll breaks Cown, among the result ing substances formed is cyanophil (blue, which absorbs the suns rays in the same general manner as the chlorophyll. In addition, the outer layers of cells of the leaf contain other pigments, some of which have been masked by the oblorophyll, and others which are formed as decomposition products, so that the leaf exhibits outwardly a gorgeous panoply of colors in reds, yellows, and bronzes that make up the autumusial shipays. From the wild riot of time shown by a clump of trees or shrubs, the erron-cous impression might be gained that the colors are accidental in their occurrence. This is far from the case, however. The key note of color in any species is coostant, with coses, however. The key note of color in any species is coostant, with minor and local variations. The birches are a golden yellow cange to reddishbrown; the rid maple becomes a dark red; the tulip-tree a light yellow; hawthorn and posson-oak become violet; while the sumsos and vines take on a flaming scarlet. These colors exhibit come variation in accord with the character of the soil on which the character of the soil on which the sum of the consideration.

the character of the soil on which the plants stand.

There is much less consideration given the roosts and nests than any other portion of the poultry-house. With the desire to save labor the roosts are nailed to the walls and the roosts are nailed to the walls and the rusts are fastened in place so as to become a part of the butding its lift to the consequence being that it is impossible to thoroughly clean the poultry house and rid of it of vermin; for as long as there is a crack in which a louse can hide there will be inhility of a rapid increase of the pests, a slogle female laying enough eggs in a day to furnish the foundation for a million in a week. Every roost should be lovel, that is, all the roots should be lovel, that is, all the roots should be lovel, that is, all the roots should be seen the same height, and should be so constructed as to permit of being carried outside to be oleansed. The nests should not be joined, but separate! soap boxes being excellent, open at the ends, so as to compel the heast to walk in rather than fly upon the nests from the top. If the roots and nests are taken outside they should be lightly brushed with kerosene and a lighted match applied. The fire will run over the surface without doing any harm. The roots should be treated in the same manner. If properly construct dt her roots shad nests can be taken out and replaced in a few moments, leaving an empty poultry-house, which can be easily cleansed.

Our of Sorts.—Symptoms, Headache, loss of apptite, furred tongue and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of provention is worth a pound of cure," and a little attention at this point may save mouths of sucknovs and large doctor's bills. For this complaint take from two to three of Partnelow's Vegotable Pills on going to ed, and one or two for three nights in succession, and a cure will be effected.

"Do you like cabbage?" "Well, I never eat it; Lut I smoke it some-times, I'm afraid."



ENCYCLICAL LETTER OF LEO XIII.,

THE ROSARY OF MARY.

ONTINE . PHON LAST WEEK.) They who adopt this method of prayer can never fail to gain from it most sure fruit. And this is manifest is so amongst the members of the Holy I seary C infraterinty. For as the prayer direct up by present in recining the D vine office is most efficacious inasmodiast republicant communication of the Property of the "Dealter of the Blossed Virgin," as it has also the prayer of the "Solalists comesting in the R seary or the "Pasiter of the Blossed Virgin," as it has also teen called by some R man Pontiff, is in a certain sense public, continual and in commun.

and in common.

Since, as we have said, public prayers far excel private prayers and have greater power in obtaining favors, this contract-mity of the Holy Rosery was called by ecclesiast all writers "an army of prayer enrolled by the Patriarch Dominio under the standard of the Divine Moutor, whom the Sacred Scriptures and the records of the Church hail as the conqueror of the domon and of all heresies. In fact the Rosery of Mary uniteral like seek to join in that dovotion as brothers and solders, forming them into a powerful army duly trained and equipped to repel the attacks of the into the provided of the Church whether within or without. Whether the pious members of this confractority can inglity apply to the consideration of the church whether within or without. Whether the pious members of this confractority can inglity apply to the consideration of the church and the chard of the church and the chard of the period of the house we the whole people are one (Do Oret. Domin). Moreover the force and a flicacy of such prayers when they tell of the defeat indicted on the force of the Turks in the naval battle of Lepante, and of the glorious vectories gained over them in the last contury at Temeswar in Pannouna and at the island of Oorfu. Of the former event Gregory XIII, thought well to provide a lasting monument by establishing a festival in honor of Our Lady of Victory, which day our preducessor, Clement XI afterwards consecrated and assigued by decrea for celebration each year throughout the entire Ohurch.

From the fact that this army of prayer is "enrolled under the standard of the D.vine Muther she derives now power and fresh honor, as appears clear from the rise of the Rosery, So far, however, is this method of prayer from detreating from the digitity of flud—as if it appeared to be urged that we should place more confidence in the patronage of Mary than in the Divine power—that we should place more confidence in the patronage of Mary than in the Divine power—that we should speal to God as the fount of a

one—either that he give us what we sake of that he should interced for us. In the former manner we pray to God alone because all our prayers must be directed towards obtaining grace and glory, which God alone bestows, according to what is written in Psalm LXXX(III., 12, 'The Lord will give grace and glory,' But in the second manner we pray also to the suggle, not that our prayers should be made known to God through them, but that they may through their intercession and ments obtain their effect. And therefore it is stated in the Apocalypse, wiii. 4, that the smoke of the inconse of the prayer of the saints sacer-led up hefor-God from the hand of the Augel' (S. Th. 2, a 2 so. g. Lxxiii. a lv.) Now who of all the blessed in Hesven would enter into rivalry with the holy Mother of God in meriting favors? Who more clearly than she e e in the eternal word with what troubles we are shilleded and what are our watts? Who enjoys greater freedom in moving God? Who possesses maternal enderness equal to hers? Whones it is that whilst we address ourselves in different ways to the saints and to God "for we beg the Blessed Trinity to have mergy on us, but all other saints we ask to pray for us "(b.), the form of beereching the Blessed Virgin has something in common with the worship of God, so that the Ohurch appeals to her in the same words in whole it beseeches God, "Have mercy on inners." The member of the Holy Risary Confratenity then do well in waving togother like a garland of roes, so many salutations and prayers to Mary. For such is Marvis greatness and such her favor with God that he who needs succor and has not recourse to her wishes to fly without wings.

There is also another ground for prateing the sodality of which we spaak, and this should not be passed over in silence As fren as we resite the Rosary of Mary, meditating on the mysteries of our salvation, so often do we, as it were, emulate the choirs of angols in the sacred duties once committed to them. It was they who at times preordained by God announced those mysteries in which they had a great part and in which they had a great part and in which they acadously on operated, their continenance exhibiting now joy, now sorrow, and now the validation of triumphal glory of beautiful to the cave at Buttle hom angels sang the glory of the born Lawour, an angel warned Joseph to fly with the Ohild into Egypt, when Jusus was sweating blood, through sanguish, in the gardon, an angel comforted Him with words of consolation, angels pointed out to the women that His was risen, having can pared death lings la announced that he had ascended into Heav in and that Hi will come theire accumpanied by angelle hosts, to ascontate with the mid-seed of the detail of the Arawall with him to the Haavenly che irs over whom "is valted the holy Mother of God." To the sodalists, therefore, who practice the pious devotion of the Risary may well be applied the wirds addressed by the Apostle Part to the new disciples of Christ. "You are come to Mount Ston and to the city of the tiring God, the heavesty Jeru alem, and to the company of many angels "(Hob. Xia, 22). What could be more excellent what more plead and pray with the angels? Well what could he more cooledness and to the could be more cooledness and pray with the angels? 22). What could be more excellent, what more plea, and than to contemplate and pray with the angels? With what condence may not the hope of ci.jvjnig the company of the blossed angels in Heaven be entertained by those who on earth have in a cortain manner participated in their ministry.

ministry of For these reasons the Roman Pontiff, have always most highly praised this sodality of Mary; amongst others I rocent VIII calls it a most dev int confraterinty (Splendor Pater in G) or a, die 26 Febr., 1991, Pous V. declares that through its influence "the Christians began suddenly to be changed into other men, the darkness of heresy to be dispolled, and the light of the Catholic fath to be revealed (Cousteverunt RR. PP., die 17 Sept. 1669); Stuse V., observing, however the contraction of the catholic fath to be revealed (Cousteverunt RR. PP., die 17 Sept. 1669); Stuse V., observing how erriceable this institution was to religion, showed a deep love for it raind many others either enriched it with special and abundant indiagences and aff rafing various proofs of good will. Moved by the example of such predecessors as these, we warmly exhort and entreat you, venerable brethren, as we have often done already, that you devote special care to those who are engaged in this holy warfare, so that through your efforts new forces may be recruited and tenrolled on every side. By your zeal and that of your elegy who have charge of souls lot the people see and truly understand how beneficial that society is and of what advantage to members in working out their eternal salvation. We insist upon this recommendation all the more insemuch as that beautiful manifestation of devotion towards the more insemuch as that beautiful manifestation of devotion towards the more insemuch as that beautiful manifestation of devotion towards the more insemuch as that beautiful manifestation of fevotion towards the more insemuch as that beautiful manifestation of fevotion towards the more insemuch as that beautiful manifestation of fevotion towards the more insemuch and alternating day and night through the different regions of the globe, combine the harmony of united words in which Judit was addressed by Oias "Blessed art thou, O daughter, by the Lord, the most inglow, and the process of the most inglowed the whole people of Israe

Meanwhile, as an agury of Heaven Iy favor and a pledge of Our paternal good will, we lovingly in the Lord impart the Apostolic Benediction to you, venerable brethren, and to all the clergy and people entrusted to your charge.

Given at St. Peter's, Rome, on 12th September, 1897, the twent year of Our Pontificate.

LEO XIII., Pope.

HAD LA GRIPPS.—Mr. A. Nickerson, Farmer, Dutton, writes: "Last winter I had La trippe and it left me with a service bed to the control of which the control of which the control of which time I was completely cured."

A locturer was dilating upon the strength of the magnet, defying anyone to show or name anything sur passing its powers. A hearer demur red, and instanced a young lady, who used to attract him thirteen miles every Sunday.

Blooking at Mount Charles, Dongal, on September 27th, Cardinal Lo up made the following striking appeal for unity. Though I am most actions that we should have all dissension put aside I am so discouraged that any time I did interfere in the sension put aside I am so discouraged that any time I did interfere in the matter was to keep people from speaking—from abusing each other. I believe if there is any chance of settling down again into the spirit of patrictism and union which will be for the good of the country we should led to downada heal (cheers). We are domeralized at present, and the countries going to wreek from our divisions If there is any way more effectual than another to let did wounds heal it is by people holding their peace and acting with Ohristian oldrity and for bearance towards each other, coheers—Let them hold their tongues, and let it be left to the leaders, who are railed politicianus, to work questly and and try to put an end to a state of things which at present is rendering the country powerless for any good while it continues. Another things some of the price's to'd mo is that it was eated by some that I didn't wa. Home Rule. Whatever shadow of excuse or justification there is cortainly none for this (cheers), because, though I never took an active part in political matters, though I never took an active part in political matters, though I never took a leading part, yet up to the present wherever there was a cail especially to promote self-government in Ireland, that call never found med (cheers) it is the greatest columny of all, and if there were any other reason for me wishing that the destines of the country should be placed in the hands of the people it is the out Immittees. We are serfs tradden down by the heel of a few brighted to the mistress of the Siate or to her Minsters. We are serfs tradden down for the presence ted to their charled to the mistress of the Siate or to her Minsters. We are serfs tradden down for the part of the country, and we are more serfs like nuncipally

## Meanness of Millionaires.

Meanness of Millionaires.

There is an article in the new number of The English Illustrated on "The Meanness of Millionaires," which is a stracting much attention, because of the very plant indications given by the writer as to the identity of the personages whose meannesses are described. For instance, in tells a story to the iff-set that two days "before the greatest bank failure of the generatory, one of the partners sent for the secretary and induced him, on the promise of a partnership, to invest all his savings in the bank. The result was his financial run, his death shortly afterwards of a broken heart, and the destination of his widow and two some who survived him. He tells another aneedote of a Fouth African millionaire whose foliole was to cheat his secretary in connection with the latter's dieburements on his bchalf. The secretary in connection with the latter's dieburements on his bchalf. The secretary laid a trap for his master, and caught him in a doliberate attempt to do him out of half a sovering. Yet again he says that "largo sums have passed between aspirants to occal fame and personages of the highest rank. In March, 1894 a sum of £110 000 was thus lent." Finally be relate a story of a recently deceased foreign militonaire as to whose form Cslais to his shooting lodge in Ocentral Europe, and was mover known to give more than a shilling pourbeire to the conductor of the train for all his trouble and anxiety.

## Jew or Catholic.

Mr. Oswald Simon, a prominent English Jew, has written to the Ar-glican Archbieliop of Cauterbury deuy-ing a statement made in the co-called Lambeth letter to the effect that the James were becoming converted to that sect.

Jews were becoming converted to that sect.

In the course of his denial, Mr. Simon pertinently adds: "It is well for Anglicans to reflect that no Jew with a sense of history and logic, with which they are not meagerly quipped, would dream of becoming a Christian except as a Roman Catholic."

Mr. Oswald Simon is correct It is either Jew or Catholic. There is no middle ground; and therefore Catholic Christianity that a Jew can consistently embrace. Per contra, we once head a destinguished professional man in Bell-io declare that if he were not a Catholic he would be a Jew.—

Dyspersmon Indicestion is occasioned

DUSPETSIA OR INDESSITION IS COMMINDED BY SPECIAL OR INDESSITION IS COMMINDED BY THE WARM OF ACTION IS THE STATE OF THE STA