



The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ENGLAND

FATHER O'COIGLEY MEMORIAL

Large contingents of Irish men and women resident in London, all members of the United Irish League, from various parts of the Metropolitan, joined the pilgrimage to Maidenstone to witness the unveiling of the three stained glass windows of the figures of St. Patrick, St. Brigid and St. Francis of Assisi, which have been erected in the Catholic Church, Maidenstone, to the memory of Father James O'Coigley, who was executed in 1898. A memorial tablet of brass fixed on a block of black Kilkenny marble is also inserted in the wall of the church bearing the following inscription: "Pray for the soul of Rev. James O'Coigley, who was put to death on Maidenstone Heath, June 7th, 1798. This memorial and the three windows over the altar have been erected by a number of his fellow-countrymen as a record of the admiration for his love of creed and country for which he died." Rev. F. J. Murphy, of St. Anne's, Underwood street, London, accompanied the pilgrimage, and preached the pathetic sermon. His discourse was an eloquent tribute to the lofty aims which had inspired Father O'Coigley, and the courage and determination which he displayed to the last in defence of Faith and Fatherland. After Mass the pilgrimage visited Maidenstone Heath, the scene of the execution Mr. Matthew Keating (Metropolitan), and other gentlemen addressed the gathering. Rev. P. J. Murphy recited the De Profundis, all present kneeling. On replying to the vote of thanks, he said that to-day's proceedings was a striking example of the unity that had always characterized the relationship between the priests and the people of Ireland. The windows were designed and erected by Early and Co., Dublin, and the names of the Saints are in Irish letters. The inscription on the memorial tablet are in Irish with an English translation.

The proceedings of the fifteenth annual conference of the Catholic Truth Society at Newport were presided over by the Bishop of Newport.

The Rev. Dr. A. Hensley, of Bradford, read a paper on "Secondary Education." He said that their education must be up to date, and yet it must be solid in faith and piety. They considered sound faith, virtue and piety by far the most important elements of education. It had ever been the firm conviction of Englishmen, and it was the cardinal article of their educational faith that character and not intellect governed the world (cheers). Unless their schools from the highest to the lowest were animated by the spirit of definite Christian training there was no sure foundation for practical work (cheers). He thought that English Catholics ought to give their warmest sympathy to those across St. George's Channel who were aiming at the establishment of a Catholic University for Ireland (cheers). He claimed that an educational system was possible in England to-day, because in the brave days of old, Catholicism set up schools of every kind. In 1901 Catholic elementary schools numbered close on 1,100 and provided accommodation for 397,522 scholars, and half the cost of education in these schools had to be paid by voluntary contributions. He urged the necessity of providing grammar schools. Without such provision, what would become of their children, and how would they prevent "leakage" from their schools to others? If the Catholics were to be pushed on, Catholic grammar schools ought to be established in all big towns. If middle-class Catholics were to keep abreast of their Protestant fellow-countrymen and serve their cause on County and City Councils and Education Committees, they must face the new burden of such education and place existing grammar schools on a satisfactory basis.

The Rev. J. Gerard, S. J., of London, next read a paper on "Education and the Irreligious Difficulty," in which he dealt at length with the questions of modern science and the doctrine of evolution. He urged that they must offer resistance to the active and aggressive school which professed its detestation of religion in any form and desired to disseminate the gospel of materialism and unbelief amongst the young. It was impossible for them to ignore the attacks made upon religion in the name of science. He referred especially to such attacks as had been made by Professor Huxley and other signatories, and to the opinions of "Candall, endorsed by Professor Dewar at the British Association, as to the origin of matter. He also discussed the theory of evolution, pointed out that even if they accepted the theory and the Darwin theory of evolution, science could not account for the origin of life. Scientists admitted that that was inscrutable and he contended that it was a rational idea to account for its origin in a superior power.

FRANCE

RELIGION AND LIBERTY STRUCK DOWN

M. Combes has gained another great victory in Brittany. He succeeded in

expelling the Sisters of the Saint Spirit at Landerneau, with the aid of five brigades of gendarmes and 150 soldiers of the colonial regiments. The daily papers have been full of details about the renewal of disturbances in Brittany, so that there is no need to return to them. In addition to the religious Orders, the Government has now to deal with the Press. An extraordinary agitation has been caused by the prosecution of the Breton journalists who opposed the expulsion of the nuns. Freedom of the press, according to a writer in a non-religious paper, has been boldly fought for and dearly bought in France. The press was muzzled and subjugated by the Second Empire, but there is the Third Republic, founded and carried on by men who formerly joined in the battle for newspaper liberty, now undoing all that has been done and trampling on rights which were considered to be secure and consolidated. All this will tend to make bad business for the present Cabinet when Parliament meets, and it will take a better man than M. Combes to stand up and face the storm which will assuredly be raised by Republicans of all the groups, as well as by the Conservatives. While awaiting the Parliamentary hurricane, the President of the Council is amusing himself by suppressing the State salaries of ecclesiastics who have been audacious enough to attack his decree. During the past week three additional parish priests were struck off the rolls of the Budget des Cultes. A newspaper bitterly hostile to the ex-ecclesiastics now at the head of the Government, says that he will obliterate the whole of the Public Worship Estimates unless he is put into a lunatic's straight waistcoat.

The Marist Fathers, who have a fine College at Nevilly, have received notice to quit, although they had become secularized long since in anticipation of the Associations Law and the Combes decree. The Fathers have resolved to bring their case before the courts. Another item in connection with the present religious crisis in France is that the Countess Greffulhe, imitating the example of other Catholic ladies proposes to open a free school for girls at Fontenay on the 1st of October. This school she proposes to direct herself so that the Government will be in a quandary about applying the Law of Melun the torient school which is to be re-opened by the nuns as a Catholic in the district has so much influence with the Government that he was able to use it to some purpose, in spite of the tremendous opposition of the Prefect of the department.

THE MCCLARY MFG CO., LONDON

Upwards of fifty years ago Messrs John and Oliver McClary opened up a small stove foundry and tinware business in London, Ont. To-day it is one of the largest industries of the kind in Canada. Fourteen acres of floor space in the London works a large foundry in Hamilton (recently Copp Bros. stove works), a branch tinware factory in Montreal branch warehouses in Toronto, Montreal, Winnipeg, Vancouver and St. John, N. B., over 800 employees, a name that is a household word from the Atlantic to the Pacific goods that are used in almost every home in Canada—that is the giant business developed from the small beginning in 1852. The beginning was small, but the McClary Brothers adopted such principles, accorded their trade such honorable confidence-getting treatment, that rapid progress was the result. The officers of this enterprising corporation are: Messrs. John McClary, President and General Manager, Col W. M. Garsshore, Vice-President and Manager, Geo. O. McClary, Treasurer, and J. H. Pope, Secretary. A. D. Kennedy, Manager of Toronto branch, A. A. Brown, Manager Montreal branch, W. Driscoll, Manager Winnipeg branch, W. E. Drake, Manager Vancouver branch, and J. J. Ager, Manager of St. John, N. B. branch. One noteworthy feature in the growth of these mammoth works is that an advance step has never been taken which had to be retracted or an addition necessary, and at no time since their earliest beginning has any part of their earliest works been idle. At the present time excavations are being made for another mammoth foundry in the southern part of the city of London, which will cover several acres, and nearly double the present manufacturing capacity of the company. The new plant will comprise a moulding shop, mounting shop, power house and storage, a polishing shop, and other smaller buildings. The foundry will be the largest in Canada, 200 x 230 feet. One of the best known articles made by the McClary Company is the "Sunshine" furnace. This heater, although only on the market a few years, has been a phenomenal success, and is now conceded by the furnace trade to be one of the most successful coal and wood furnaces on the market. Since it was designed the McClary Company has sold duplicate

THE CHERUB

"Come in, can't you hear," growled out a hoarse voice from the bed situated at the far corner of the room. The timid rat-tat ceased, the door opened slowly to admit a tiny girl dressed in a ragged plaid petticoat and whose bright golden hair and sweet pink and white face with its innocently wondering blue eyes seemed to flood the squalid room with sunshine, and to bring a more wholesome element into its vitiated atmosphere. This diminutive little person, whose face on closer inspection showed that the roundness of babyhood was making way for a certain sharpness of feature, hesitated on the threshold of the room, but upon a request to "Shut the bloomie door," did as she was bid, and then walked up to an evil-looking man who was lying fully dressed upon the bed. As she passed she gave a quick glance at the table standing in the middle of the room whereon was placed half a crusty loaf, a large piece of Cheddar cheese, a bottle of whiskey and last but by no means least a dish of hot, frizzling sausages, the aroma of which pervaded the room. Then, turning towards the man on the bed, she said: "Please, Billy, I've come to work." "Right o, Jenny, git out yer snore." The child ran over to the dimmed casement, through which a watery spring sun was trying to penetrate, and from the depths of a cupboard placed underneath the window hauled out a neatly-mended blue frock, a white pinafore, and three boxes of matches. She slipped on the frock and pinafore, and returned to Billy to be "fastened."

THE MEAGRE-MINDED MAN.

A Ballad of Christian Science John Hawkins was a common man who married Mary Brown. A cheerful, optimistic maid of simple Boston town, John thought his happiness secure in making this alliance. And it jarred him when he learned his wife went in for Christian Science. When winter brought bronchitis dread with its pneumatic woes, and John developed rasping tubes, a red and strenuous nose, He called in Dr. Gallipot, who ordered pills and potions. A plaster for his spine and chest, and various kinds of lotions. His cheerful wife, Bostonian-like, without procrastination, Explained to John bronchitis was a mental aberration; Though Gallipot meant well, he still was crude, experimental, With theories fallacious and errors fundamental, Disease was but a figment of the human mind disordered, When people fancied they were ill, on tuncy they bordered. So Mary checked his nostrums ago secured him absent treatment, From a Christian Science healer, a professor of dead-beatment. John loved his wife, and yet he felt her theories were tenous, He knew his eyes were red and raw, his tubes were dry, and strenuous. When spring came John had been reduced to great emaciation, A subject for his kin's alarm, his friend's commiseration.

His friends gave him advice which was emphatic if informal, They recommended change and rest with nature sane and normal. So lean and languid John went out into the districts rural, Since Nature's healing balm is best in places extramural.

There, free from care and science and the healer's baleful glance The bronchial Hawkins ceased to brook with summer's warm advance, And Mary, cheerful Mary, his recovery defined, As a splendid vindication of the Christian Science Mind.

One fatal day John walked along the highway by the mead, And came, somewhat abruptly, on an auto making speed, "There's an absent-minded beggar," quoth the wag on the machine, As he scattered Mr. Hawkins on the circumference green.

Mary gathered up the fragments in her pretty Boston basket, And had them all assembled in a handsome oaken casket, Though a toe or two were missing and an ear she failed to find, They simply proved her statement as to John's imperfect mind.

And though he's dead and buried with a bowlder on his breast, The Christian Science lady holds he's only gone to rest, And though Hawkins lies securely in his everlasting bed, He is not dead, sweet Mary says, he only thinks he's dead.

Be careful that your mind becomes not the highway of sentiment in stead of the fruitful field of generous affection. Even death himself, the great and terrible king of kings, though he may break the heart of love with agonies and anguish and show his teeth of separation, may break not his faith. No, one that has loved with dream-even death too terrible a price to pay for the revelation of love. For that revelation once made can never be recalled. And as years go by the very death of love becomes its immortality.

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ANGELS of light, spread your bright wings and keep Near me at noon, Not in the starry eve, nor midnight sleep, Leave me forlorn.

October THE HOLY ANGELS THE HOLY ANGELS

Table with columns for date, feast name, and corresponding liturgical readings (e.g., Epistle, Gospel, Vespers).

Indulgenced Prayer Angel of God, my guardian dear, To whom I have committed me here, Ever this day be at my side, To light and guard, to rule and guide.

HOME CIRCLE TRUE VIRTUES.

(Martha Shepard Lippincott.) Pure love, faith, hope and charity, When we all these possess, What perfect peace flows in our lives.

DWELL DEEP. James Buchanan. Dwell deep! The little things that chafe and fret, O waste not golden hours to give them heed!

COMMON MISTAKES. Many of the mistakes made in grammar are through carelessness rather than ignorance. Certainly the student to be responsible for a great deal, yet those who misuse don't, and chaps are guilty of allowing ain't their vocabulary, will be most particular about using this verb with hominative case. It is very common, though, to hear people say, "It ain't," "it is he," "it is us," "is them," when in order to express their idea correctly they should say, "it is he," "it is she," "it is we," "it is they." To use a verb correctly is a test in English.

A WARNING TO PARENTS. (By Mrs. John A. Logan.) The natural tendency of American men of affairs is to the indulgence of their families. They provide abundantly and do not know how to say no to the desire of those whom they love. They give them every opportunity without stopping to consider whether or not they are being improved. They take it for granted that their children will do right without looking-in to the facts or to their surroundings after they have entered upon their school days.

It is a legitimate contraction from do not, and the common mistake is in making it take the place of doesn't quite as often as it is put to its own proper use.

TESTING FLOUR. Although flour is in daily use in nearly every family in Canada, comparatively few cooks or housekeepers know anything about the quality of different brands of flour, or can tell whether they are using flour of a choice or of an inferior grade. There are various methods of testing flour, but this is one of the simplest: Take some flour in the left hand, add a little water, and with the right forefinger mix a rather stiff dough in the hand. Let it stand a few minutes, then knead and work in the hand. If the flour is good the dough will become stiffer and dryer with working, and have an elastic, rubbery feeling. If it is of inferior quality the dough will become soft and sticky under protracted working. Flour that is of a chalky or bluish white shade, or that feels soft and salty, and when balled together in the hand remains in a lump should be avoided. As a general rule, the highest priced flour is much the cheapest, as it contains more than twice the amount of nutritious material, without any waste or refuse matter, and will produce more than twice the quantity of good, wholesome bread.

FACTS CONCERNING STOCKINGS Stockings too small are soon worn into holes. Cheap black stockings are a delusion and a snare. Stockings too large make the feet tender. Thin stockings should be darned with fine worsted. Try tacking a piece of net-old velvet or plain net will do—across a large hole; then take the threads in and out through this. A good plan is to strengthen the knees and heels of children's stockings by darnage them for some distance on the wrong side when they are bought. It saves stockings to wear them systematically, each pair in turn. As to washing stockings: Don't use soda, have the water moderately warm for both washing and rinsing; dissolve your soap in water, don't rub it on the stockings, cautions: Home Chat. Rinse in hard water. Dry quickly in the breeze, and press with a warm iron. Silk stockings should be washed in tepid water with mild soap. Rinse them in several waters. Shake them well, and roll them in cloth to dry, after pulling them into shape.

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It is a well known fact that many prominent young men have been spoiled by associations and the lax discipline of boarding schools. If young men or women choose to be different to their studies and indulge in escapades, heaped upon by mind, in too intimate association, they are excused because of their money and their power to injure the school. Scores of young men who were eminently well behaved while under the parental roof, as soon as they are sent to boarding school become completely demoralized by their companions. They have been told they were rich and could do as they pleased, they have been flattered by those who preyed upon their bounty, and little by little have been driven into prodigal, if not profligate, habits. The whole country has been shocked by the abandon of the youngest son of one of the best, most highly respectable and influential families of New York. His course has proved that he has not the mental strength that has characterized the family, and is therefore an easy victim to the wiles of the shrewd professionals in the various schemes for securing younglings who have more money than brains. This young man should have the same fate that awaits all transgressors. He is all the more reprehensible because of his position and opportunities in life, and he has no right to expect indulgence because of them. Men generally tire of evil companionship if they are not constitutionally bad themselves, and this could hardly be the case in the one to which we allude. It may be only an exaggerated form of college dissipation, and a speedy recovery may be hoped for. We think that parents are not alone to blame for the neglect of their children. The educators should share in the responsibility of guarding the young people consigned to their care. Girls and boys in the schools of the present day have very little attention outside of the classroom, and this has caused many Protestant people to patronize Catholic institutions. It cannot be gainsaid that the Brothers and Sisters who conduct Catholic schools are more vigilant in caring for the moral and physical welfare of their pupils. It is rarely possible for pupils in Catholic schools to indulge in escapades, simply because they are practically never out of the sight of the Brothers and Sisters. We were once told by a gentleman whose son had been reported absent from recitations at one of the leading colleges that upon going there to look into the matter he found that many of the professors were unacquainted with the students, did not know where they lived or anything about them, except that Jones or Brown or Smith was in such a class. If he came, all right. If he was absent for too long a time he was reported, and that was the extent of the professor's interest. This gentleman thought our colleges should have chairs endowed to support a professor, or professors, as the case might be, whose duty it should be to know the students, where they lived, and where they were outside of recitation hours, and it is not a bad suggestion. College men, as they are called, are not always men. The majority of them are boys, and prone to pranks as the sparks to fly upward. Both boys and girls need the restraint of personal supervision until long after they have left school or college. Putting pupils on their honor is all very well, but it would be much safer if an eternal vigilance proved they were honorable.

DOMESTIC READING. Death has nothing terrible in it but what life has made so. When we have not what we love we must love what we have. The love of Jesus has no horizon, neither time nor space can bound it. As much as we hope to obtain of God, so much are we sure of receiving. Self-love is at once the most delicate and the most vigorous of our defects, anything wounds it, but nothing kills it. A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower. Benefit your friends that they may love you more dearly still. Benefit your enemies that they may at last become your friends. It is but reasonable to regard the force of gravitation as the direct or indirect result of a will or consciousness existing somewhere. The lessons of life are lost if they do not impress us with the necessity of making ample allowance for the immature conclusions of others. The universe, in its thousand-fold phenomena with the charms of all its myriad voices, becomes one sublime psalm to the praises of the Most High. Souls naturally generous, but chilled by experience, resemble brooks covered with ice which are full beneath of beautiful movements and sweet murmurs. Fear is a greater pain than pain itself. Oh, thou of little faith, what dost thou fear? God will not let you perish while you are steadfast in resolution. Let the world be burned upside down, let it be in utter darkness, in smoke, in tumult, so long as God is with us.

GENTLEMANLINESS OF ST PAUL. In the July Dolphin, the attractive and well-edited new Catholic magazine, there is an interesting and timely article on the gentlemanliness of St Paul by the Rev. Prof. H. J. Heuser. The article is timely because we are now at what we may call the neglectful season of the year. The warm weather, the necessity of keeping cool, and the indifference that seems to be a natural consequence of the heat, all conspire to make us careless not only of our personal appearances, but careless also of our manners. In the street cars, for instance, the man who during every other season of the year will invariably rise and give a lady his seat will now become intensely absorbed in his newspaper when he sees a woman standing in the aisle on a crowded car, and in the house, the man who is usually kind and considerate all during the rest of the year will in the evening come home and become exasperated, discontented and irritable no matter how hard his wife—who by the way has been compelled to stay in the hot rooms of the house all day—may try to make everything comfortable for him. It is the summer time, therefore, of all times of the year that we need to be reminded of the fact that we must be gentlemanly in our manners. To define what is meant by a gentleman is hard just as it is hard to define what is meant by a perfect man. The best description, however, is the one given by Newman, and referred to by Dr. Heuser in this article, and it is comprised in the statement that a gentleman is a man who never consciously causes pain. He is the man who will never say things that are mean, that hurt, that leave a sting behind them; who is invariably sincere, candid, honest, whose word may be relied on, who is kind and considerate of the feelings; the opinions and the beliefs of others; who is polite even in the conventional sense of the word; who is not vulgar in his thought, who is straightforward in his dealings with his neighbors, with himself, and with God. St. Paul was in every way an example of the Christian gentleman; all the qualities we have indicated were to be found in his character; and as Professor Heuser says, the best way to find out what constitutes the Christian gentleman is to study the life and writings of the great Apostle.

Chats With Young Men

THE TRUE PATRIOT To love your country with a true and exalted affection you must begin by loving her in your own person citizens for whom she will have no reason to blush. There is no true patriot other than the virtuous man. He who soils at truthfulness, honesty and integrity, and exalts his country, his country, beware of him, he is a hypocrite, and he would sell his country for his own selfish ends.—Father Carrigan

GROW WISE. We all wish to grow intelligent and be well informed men; it is for this we have learned to read, but to succeed in our ambition we must not only know how to read, but how to make use of what we read. The writings of all the men in the world could not make us any wiser if our minds were not trained to think, reason and remember. After reading an article, give two or three minutes' quiet thought on the subject, see how much of it you can remember, if there were any new ideas or instructive facts that attracted your attention, force yourself to recall them. It may be a little troublesome at first, but so much the deeper will the facts engrave themselves on the memory, it will exercise the mental faculties and strengthen the memory, you will soon learn to think and reason intelligently, and to distinguish profitable reading from the unprofitable or harmful.

CAPACITY TO ENJOY LIFE. Nothing contributes more to the highest success than the formation of a habit of enjoying things. Whatever your calling in life may be, whatever misfortune or hardship may come to you make up your mind resolutely that, come what may, you will get the most possible real enjoyment out of every day, that you will increase your capacity for enjoying life by trying to find the sunny side of every experience of the day. Resolutely determine that you will see the humorous side of things. No matter how hard or unyielding your environment may seem to be, there is a sunny side if you can only see it. The mirth-provoking faculty, even under trying circumstances is worth more to a young man or woman starting out in life than a fortune without it. Make up your mind that you will be an optimist, that there shall be nothing of the pessimist about you, that you will carry your own sunshine wherever you go. There is longevity in the sunny soul that eases our joys and makes our sides shake with laughter. There is a wonderful medicinal effect in good cheer. Good news and glad tidings have a magic effect even upon invalids. We often see a whole store or factory or home transformed by one sunny soul. On the other hand, we have seen them blighted and made dark by a gloomy, morose, fault-finding person.—Success.

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What One of Canada's Leading Business Men Says of Our Paper. Toronto, March 6, 1902. The Catholic Register Co., City: We have been using the columns of the Register in connection with our business for some years and are pleased to say that results have always been very satisfactory. The constituency reached by the Register is an important one, and we know of no other medium so well situated in this respect as The Register. Yours truly, CREELEMAN BROS. TYPEWRITER CO. J. J. Selts, Gen. Mgr.

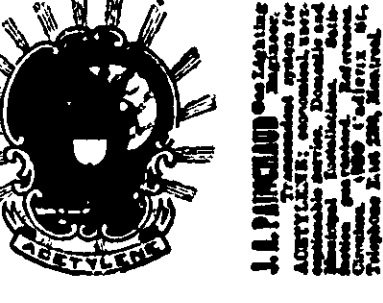


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Toronto, May 7, 1902. To the Advertising Manager Catholic Register: Dear Sir—In renewing my advertisement for the current year in your paper, I feel obliged to compliment you on its merit as an advertising medium. I have decided to double the space used last year, which speaks for itself. Yours, H. C. TOMLIN, The Toronto Bakery.

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The Catholic Register

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THURSDAY, OCT. 9, 1902. MISUSING THE CATHOLIC TRUTH SOCIETY.

An old country Catholic Truth Society pamphlet warns the young men and women of Ireland against the perils and disappointments of emigration.

The Register has always opposed "promoted" emigration of the Irish race. But in regard to two features of the question we hold very positive and decided views.

MR. GEORGE R. PARKIN, C.M.G.

We may be a trifle late in offering our congratulations to Mr. G. R. Parkin, C.M.G., ex-Principal of Upper Canada College.

One of the morning papers goes so far as to declare that Mr. Parkin alone possesses consummate fitness for the task which he has so delightfully accepted.

moment And it is not by forts and guns alone that Mr. Parkin would promote good feeling and better relations between John Bull and Uncle Sam.

THE POPE AN ASTRONOMER

It appears that with all his heavy and incessant duties Pope Leo finds time for the study of astronomy.

Their audience with the Holy Father was the occasion for presenting him with the first three photographs of the map of the heavens.

AUSTRALIA AND IRELAND.

The following is the text of the recently passed Australian resolutions reasserting the claim in behalf of Home Rule for Ireland.

the National aspirations of the Irish people by granting them a constitution based on the principle of self-government.

Proposed by Hon. J. V. O'Loughlin, seconded by Senator McGregor, supported by Rev. A. C. Sutherland, M.A., B.D.

That this meeting condemns the revival of the Coercion law in a country practically free from crime.

Proposed by Mr. W. J. Denny, M.P., seconded by Hon. A. A. Kirkpatrick, M.L.C.

That the leader of the Irish Parliamentary Party, Mr. J. E. Redmond, be requested to send a delegation to Australia to advocate the constitutional claims of the Irish people.

Proposed by Mr. T. Scherk, M.P., and seconded by Mr. D. McKenzie, M.P.

That copies of these resolutions be forwarded to the Prime Minister of the United Kingdom, the Chief Secretary for Ireland, the leader of the Irish Parliamentary Party.

In accordance with the terms of the fifth resolution we beg to forward you a copy of the above, together with issue of The Southern Cross containing a report of the meeting.

THE PROSECUTION OF JESUITS

The Rev. Father Gerard, S. J., drew the attention of the English Catholic Truth Society last week to the action of the Protestant Alliance in reference to the Jesuits.

CATHOLIC FEDERATION

The basis of organization upon which the American Federation of Catholic Societies has worked so successfully has become a matter of interest to Catholics throughout the world.

EMIGRATION OF CHILDREN TO CANADA.

At the recent meeting of the English Catholic Truth Society Mr. Austin King read a paper on the emigration of Catholic children to Canada.

would have been liable to be sent to penal servitude that was the motion made before Mr. Kennedy, and he declined to issue the summons.

The Bishop of Southwark said it was important that this work of emigration should be extended everywhere.

The Bishop of Shrewsbury said it was distressing to see the number of children in the gutters and slums of great towns.

"THE STROKE OF THE CLOCK"

The coming of winter must suggest uneasy thoughts to all dwellers in American and Canadian cities.

EDITORIAL NOTES.

The funeral of Zola in Paris on Sunday seems to have been remarkable chiefly for the parade of Socialists masquerading as members of Labor organizations.

EDITORIAL NOTES.

The demonstration of Brooklyn Catholics against blasphemy points out an evil seen in more shocking aspects on this continent than, perhaps, anywhere else on the face of the earth.

EDITORIAL NOTES.

The London Tablet announces that the brief appointing Mgr. Farley Archbishop of New York has left Rome for the United States.

EDITORIAL NOTES.

It is understood that Cardinal Vaughan is making arrangements for the translation of the remains of Cardinal Manning to the new Cathedral at Westminster.

EDITORIAL NOTES.

Mr. Sloan, the new member of the Imperial Parliament of South Belfast according to the London correspondent of The Liverpool Post.

EDITORIAL NOTES.

A MERRY HEART GOES ALL THE DAY.—But one cannot have a merry heart if he has a pain in his back or a cold with a racking cough.

Catholics and remained the most Catholic of all countries. Emulating the advantages of these two provinces he claimed that no two better fields for emigration could be desired by Catholics.

A Parliamentary return shows that 3,437 Cape rebels, who surrendered under the proclamation of June 11th, have been disfranchised for life.

The De Freyno estate, which is the centre of the present struggle between the United Irish League and the landlords is owned by a Catholic peer.

EDITORIAL NOTES.

There is now in the press one of the most valuable works ever issued on the history of the Dominican Order in Ireland from the 13th century to the present day.

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more belief in Orangism, except as a prop to landlordism, than has a Catholic of West Belfast.

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Boer Appeal

Sad story of Ruined Homesteads. The Boer generals have issued the following manifesto entitled "Appeal of Boer Generals to the Civilized World."

"It is still fresh in the memory of the world how the Boers, after a terrible struggle, lasting more than two and a half years, were at last obliged to accept through their representatives at Vereeniging the terms of peace submitted to them by the Government of King Edward VII.

"As we have not succeeded up to the present in inducing the British Government to grant further assistance to our people in their indescribable distress, it only remains for us to address ourselves to the people of Europe and America.

"During the critical days which we have passed through it was sweet for us and ours to receive constant marks of sympathy from all countries. The financial and other assistance given to our women and children in the concentration camps, and to the prisoners of war in all parts of earth contributed infinitely to mitigate the lot of those poor sufferers, and we take advantage of this opportunity to express in the name of the people of the late republics our fervent thanks to all those who have charitably assisted us in the past.

"The small Boer nation can never forget the help it received in its dark hours of suffering, the people of the Republics were ready to sacrifice everything for their independence; and now the struggle is over and our people are completely ruined.

"Although we had not the opportunity of drawing up an exact inventory of the destruction done, we have the conviction, based on personal experience, that at least thirty thousand houses on the Boer farms and a number of villages were burned or destroyed by the British during the war. Our houses, with their furniture were burned or destroyed, our orchards v'no ruined; all our agricultural implements broken, our mills were destroyed, every living animal was carried off or killed. Nothing, alas, remained to us. The country is laid waste.

"The war demanded many victims, and the land was bathed in tears. Our orphans and widows have been abandoned. Besides, it is needless to recall the fact how much will be needed in the future for the education of the children of the burghers who are in great distress.

"We address ourselves to the world with prayer to help us in charitable contributions for our widows and orphans, for the maimed and other needy ones, and for the satisfactory education of the children.

"We allude to the terrible results of the war in order to bring to the knowledge of the world our urgent needs, and by no means to inflame people's minds. The sword is now sheathed, and all differences are silent in the presence of such great misery. The ruin caused by the war is indescribable, so that the small amount which Great Britain is to give us in accordance with the terms of surrender, even were it multiplied tenfold, would be wholly insufficient even to cover the war losses alone.

"The widows, the orphans, the maimed, the needy, and the children, whose behalf alone we appeal, will receive little of this sum, and in most cases nothing.

"All contributions will be assigned to a fund called 'The General Fund of Help for the Boers,' which will be devoted solely to supplying the wants of those for whom we are collecting, and to provide for their future.

"We solicit the hearty co-operation of the committees existing in the various countries of Europe and in America. We are now on the point of visiting these countries in succession, with the object of establishing satisfactory organization.

"(Signed), 'BOTH', 'DE WET', 'DE LARBY'. A GERMAN JUBILEE. Mr. L. N. Steiner is being congratulated on every hand upon the attainment of his civic jubilee of citizenship in Toronto.



# Wanderings in Umbria and Tuscany

(Dublin Freeman's Journal)

While the morning air was still fresh, and the beautiful Umbrian landscape was brilliant as an enamelled picture in the bright sunlight, we left proud Perugia set high upon the hill top, and passing through the Porta San Pietro, drove rapidly towards Assisi. The roads are deep in dust; the trees are white and heavy with it. Long continued drought and the great heat which prevails have burned the landscape brown. For over two months not a drop of rain has fallen, and the dried and withering vegetation seems drooping and dying. We pass by the wide bed of a river tributary to the Tiber, but there is not a drop of water in it.

The drive to Assisi occupies two hours and a half—the last half hour being particularly heavy on the horses, as Monte Subasio, the hill upon which the town is built, is steep. The stopping place, at which we descend, is just outside the cloister or portico, surrounded by a low pillared porch, which opens in front of the Church of St. Francis. Whether from association of ideas, or from the spirit of the place itself, you feel that this saint is the beginning and the end of the interest.

On this hill, as a modern French writer puts it, stands one of the capitals of the Spiritual Life; and another author, moved to eloquence by the consideration of what has been accomplished here, describes it as the Jerusalem of Italy.

As you enter the porch of the church, the change from the blinding sunlight without to the very dim, misty light within, renders it impossible to distinguish anything for some seconds. Then gradually the extraordinary charm and artistic loveliness of this low-collared, tun-like church come upon you. This is the lower church, above this rises the grand, brilliantly-lighted Gothic church; one suggests the burden and travail and obscurity of the earthly things of Assisi apart from Saint Francis, fitly illumined by glimpses of the other, the pure, constant, undimmed light of heaven. And the spot itself suggests the centuries that have passed since the foundations of this building were laid, and that in a most impressive manner in the style of construction, in the object, in the art with which it is adorned, in the monuments that surround you, your thoughts are brought back to the Middle Ages. Francis was the friend of Giotto who has painted the frescoes that overshadow the high altar; a Gothic tomb on the right of the entrance transept is supposed to be that of a woman of Cyprus, named Hecuba, who died at Assisi in 1240, twenty-five years before Dante was born. In a certain sense it is to St. Francis that the world owes the "Divina Commedia." Ozanam tells us that at the beginning of the 13th century St. Francis appeared, and he, inspired by the poor, would only sing in the language of the people. It was in Italian he composed his "Cantic of the Sun." The first cry awakened echoes which should be silenced no more. A Franciscan Monk of Verona, Fra Giacomino, wrote in the Venetian dialect two little poems, one on Hell and the other on Paradise, clearing a path for the author of the "Divina Commedia" at the age of twenty. Another religious, Jacobone of Todi, wandered amid the mountains of Umbria, composing in the crude language of the country, not only naive canticles, but songs of considerable length, into which he poured all the mystic theology of the Bonaventura. All the severity of an averaging saint, which pardoned neither the disorders of the people, nor the fallings of the clergy. This "good man had done as much as Dante; he preceded, one might almost say he inspired, him."

And the art of the Middle Ages is here in its remarkable examples. As you walk through the semi-gloom of this lower church towards the dim light, faintly illumined by a single light, the quartette of frescoes painted by Giotto, the great pioneer of the art on the 15th and 16th centuries,

appear before you. These frescoes which are painted on the ceiling over the high altar, are acknowledged unquestionably to be his work. They express in painting the spirit of the work and life of St. Francis and its reward. They represent the cloister virtues: Poverty, Chastity and Obedience, and the reward of those virtues—the Glory of Heaven.

St. Francis had scarcely passed away in death when he began to live again in art. A magnificent church, and a spacious convent, built on buttresses and arches out from the hill, like the hanging gardens of Babylon, were soon erected; and the man whose life appeared the least artistic became an exalted influence in art which still endures. Giotto, though the greatest, was but one of the many painters and sculptors who labored here, leaving behind them specimens of the highest order. Cimabue, Buffalmacco, Lorenzetti, Guina Pisane, Ottaviano, Nelli, and others of less renown than these. As a great French writer has it: "The men of the Middle Ages did not think they had finished a monument merely by placing stone upon stone, it was necessary that the stones should speak, that they should speak the language of painting which is understood by the ignorant and simple, that the Heaven should become visible, and that the angels and the saints should remain present there in their images in order that they might console and preach to the people."

Giotto's interpretation of Poverty is conveyed in the picture of the Marriage of St. Francis with Poverty, who—

"When Mary still remained below,  
She mounted up with Christ upon the cross!"

As Dante has it. The supposition that Giotto took the theme of this fresco from the well-known lines of Dante referring to the mystical marriage of St. Francis to Poverty, will not hold according to Lina Duff Gordon, who in her "Story of Assisi," notes that Dante wrote the XI Canto of the "Paradise" long after Giotto had left Assisi.

The picture is remarkable. The scene is laid on a bare rock. Christ stands between St. Francis and Poverty, holding the arm of the latter while Francis places a ring upon her finger. She is pale and thin, clothed in a poor white robe, all worn and frayed at the skirt, acacia thorns are around her feet—the same sort of thorns that were woven into the crown with which Christ was crowned. On one side a couple of boys cast stones at her, and a dog barks at her—the treatment which the world ordinarily awards to poverty. At one corner of the picture a man of the world—some describe him as a miser—clutches his purse, and a youth fond of sport, who carries a falcon on his wrist, turns a deaf ear to the good suggestions of an angel and a friar who are standing beside him. On the other side the fruits of good example are made evident, a young man gives his cloak to a beggar, a girl is around the spouses, and others float in the air. "Dante we'll say that Lady Poverty, a certain Dame, to whom, as unto death, the gate of pleasure no one doth unlock," remained long unwed after Christ departed.

"She left her first husband, scorned, obscure,  
One thousand and one hundred years and more,  
Waited without a suitor till he came."

The cry of St. Francis. "Poverty is the special way for salvation," explains the allegory depicted by Giotto above the high altar in this church.

Holy Chastity—the next virtue of the cloister life—is personified by a young woman seen in prayer at a window of a tower in a strong castle. An angel floats on each side of the tower, which has a marked resemblance to the towers that once surrounded Florence. On the left St. Francis as Miss Duff Gordon notes, welcomes three aspirants to the Order—Bernard of Quintavalle, typifying the Franciscans; St. Clare, the

Second Order, and one, who is said to be the poet Dante, in a Florentine dress of the period, the Third Order. Two angels in the central group pour purifying water on the head of a youth standing in a boat, and two others lean forward with hands and hearts in their hands, while leaning over the wall of the fortress are two figures, one presenting the banner of purity, the other the shield of fortitude to the novice. Here are mailed warriors with lash and shield in hand, denoting the perpetual warfare and mortification of those who follow St. Francis. Then there are warrior monks, bearing the signs of the Passion in their hands, aided by one in the garb of a Penitent, with angel's wings. The winged bear falls backwards, followed by a demon and a winged skeleton, emblematic of the perpetual death of the wicked, while Blindfolded Love, with a string of hearts hanging from his neck, is driven away.

Obedience is expressed by placing a yoke upon the shoulders of a kneeling monk. Two divine hands appear from the clouds above holding up St. Francis by his yoke, and two angels unroll the rules of the Order. Here also are many figures, each representative of some virtue, but the picture would require a long time for its complete elucidation.

Giotto is the reward of all this St. Francis, the model of these virtues, arrayed in the rich robes of a deacon, is seated upon a throne, and is surrounded by throngs of fair-haired angels, who are intoning a hymn of perpetual praise and jubilation. This is the outcome and the gerdon of all the suffering he endureth on earth and all the good he brought to men. "In the dimness of this cave-like church," says the writer already quoted, "built to serve the purpose of a tomb and keep men's ideas familiar with the thought of death, these frescoes are glimpses into the heaven of the blest."

As we wandered yesterday around the high altar, craning our necks to look up at this marvellous ceiling, with its frescoes unfading, and telling for over six hundred years those lessons of love and of sacrifice, we could not but recognize that Art has done its share here to make known the virtues and the merits of St. Francis to the world at large. Art, in itself or for itself, was not much in the line of the Poor Man of Assisi, all that he had or would have to do with it was concentrated in the use it might be turned to as an aid and a decoration in the worship of God. He was like others of the men who the world acknowledges as great. Ozanam puts it clearly when he says that Francis wandered, begged, at the bread of others, as did Homer, Dante, Tasso and Camoens, as did all those glorious poor ones to whom God has given neither roof nor rest in this world, and whom He has wished to reserve for His service, wanderers and sojourners, to visit the people, to provide them with relaxation and frequently to instruct them.

In literature his influence is profoundly felt; having dignified the popular tongue by composing in it that marvellous Cantic of the Sun, others followed in the same line, and the Italian language rose from crudeness into force and elegance and beauty. In this cantic, which takes its expressive name from this outbreak, rendered by the late Matthew Arnold: "Praised be my Lord God with all His creatures, and specially our Brother the Sun, who brings us the day, and who brings us the light, fair is he, and shining with a very great splendor: Our Lord, he signifies to us Thee!" we feel, as it were, a breath of this Umbrian earthy Paradise, where "the sky is so golden and the earth so burdened with flowers." This land was soon after filled with poetry and song, forming a very chorus of laudation to God and the Saints, by those who were moved to higher things by the spirit of St. Francis.

Another literature, under rather peculiar patronage, is promised from Assisi: At the beginning of the month of June there was an inauguration made here under what has been described as "solemn circumstances" of the "International Society of Franciscan Studies." The name of such a Society is attractive, and its scope wide enough for all ordinary purposes. I could not think of leaving Assisi without making an effort to see this centre of studies, having St. Francis, his life and his influence as its chief object. It was a very warm day, and the sun blazed in the streets of Assisi. Accompanied

by an intelligent native of the place, we went to seek the librarian or custodian of this International Society of Studies. Of course the place was closed, everything is closed in Assisi from 12 noon to 4 p.m. save the churches, which are re-opened at 2. We found the abandoned palace, formerly the property of a nobleman of Fabriano, but everything here was closed, though a marble slab of tiny dimensions bore an inscription announcing that this was the centre of these Franciscan studies. If we had come early in the morning the person who keeps the key would have been sent for, we were told, or if we would remain till evening a like kindness would be done us, but it was materially impossible to see the place otherwise, or at this hour of 3 o'clock. Another reason—as that of a person of importance connected with the city, who would do us this kindness, had to seek a deputy to represent the 'Society' at the inauguration of a statue of St. Francis in Alverna that was to take place on the morrow.


Our disappointment increased when we were informed that the collection of books and documents and reviews and even newspaper articles, which it was promised would be placed here was at present very scant in number and insignificant in quality. There was besides no catalogue yet made of the material contained here. The only visible actual testimony to the existence of this Society which we could see in Assisi was the tiny marble slab on the wall of the palace with the inscription already mentioned. Perhaps other visitors may be more fortunate than we have been.

The moving spirit in this work is a French Protestant professor—at least a non-Catholic—M. Paul Sabatier, who is the author of a Life of St. Francis of Assisi, which has been very successful, having now reached its 27th edition. This gentleman, who seems to have devoted himself to making the Saint of Assisi more widely known, is reported to have been a favorite pupil of the late M. Ernest Renan. It is a strange preparation for writing the life of such a saint. Yet, as the rich and worldly flock to Assisi with special eagerness, though they have not the least idea of following even the mildest of the maxims of St. Francis, so, as Paul Bourget notes, no saint has remained more venerated by the intellectual, proud, by those who, like M. Renan, have founded their greatest renown on a destructive analysis of the mystic beliefs on which the monk lived. Perhaps this may explain something of M. Paul Sabatier's interest in St. Francis.

It is unfortunate for the success of the project of M. Sabatier in regard to International Franciscan studies that he has petulantly complained, in a recent interview with a writer in "L'Italie," of Rome, that the Vatican is against him. Attacks and enmities, he says, have come from Rome and the Vatican. And the reasons for this are, he says, very simple. "The first is that at the Vatican, the Protestant origin is not pardoned. . . . the second . . . is that we are placed under the high patronage of an august lady, whom these bigots (intransigents) cannot pardon for her piety and her virtues." The third reason is that imprudent articles, doubtless with good intentions, have appeared in his favor in the Italian press.

The "intellectual pride" which distinguished the master seems to crop up in the pupil, when he attributes to himself the honor of being crushed by "Rome and the Vatican." It is such a grand excuse for his failure! The "august lady" who gave her "high patronage," as M. Sabatier puts it, to the project is the Dowager Queen Margaret. One might at first blush, wonder, indeed, why she was chosen as Honorary Patroness of such a society, there is a palpable gap evident to the dullest understanding between modern Royalty and the Franciscan law of life. And it is, to say the least of it, ungenerous and thoughtless of M. Sabatier to say that the "intransigents" of the Vatican cannot pardon the Dowager Queen for piety and her virtues." It is not rash to say that the Vatican is, perhaps, better able than M. Sabatier to judge of these qualities, even in queens.

The closed door of the "International Society of Franciscan Studies," and the difficulty of finding out who or what is its custodian, if it have such a functionary, were the cause of regret to me; and I could not help thinking that if the work had been done about by the Franciscans instead of M. Sabatier, in the



Broiling steak so that it will retain its rich, beef flavor, is an art. And, like all other arts, success or failure largely depends upon the artist's facilities—in this case on the broiling door.

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way of their great founder, in humility and with prayer, without the lustre of great names or high patronage, it might in time turn out a fruitful source of information and an impulse towards good.

P. L. CONNELLAN.

### SEVEN DAUGHTERS AND ONE SON.

The neighbors may sometimes be mistaken, as is shown by a little parable told by a contemporary. "Once upon a time there was a household where girls were not wanted or welcomed, but they came and came with the most absurd feminine perspicacity till the magic number seven could be counted over their unlucky heads. The neighbors had grown used to saying 'another burden' when anything happened over the way, but one morning the wonderful news went forth that a man-child had been born, and they nodded their heads in a satisfied way and remarked, complacently: 'They had a long run of bad luck, poor things, but now they'll have some help in their old age.' Well, the news went by. The 'burdens' grew apace and proved to be industrious maidens. Two of them worked themselves up from going out sewing by the day into a firm of fashionable dressmakers, two more became teachers, one is a trained nurse, another is a book-keeper and the youngest remains at home to take care of the old people." By their combined efforts the seven 'burdens' freed the farm from debt, bought a snug home for themselves in the city, and—most herculean task of all—they educated the "help." Nature had been rather niggardly with him in the way of brains, but the girls were ambitious and he was their only brother, so they paid his way through college, and by dint of scolding and much advice, to say nothing of the waste of money, they forced him through the law till he came out a full-fledged lawyer. And then—before he had secured a brief—the 'help' brought home his bride. It was a little hard on the 'burdens.' They had counted so on being taken out and made much of on account of their distinguished 'help.' They had even cherished the intentions of shifting a little of their responsibility to his broad shoulders; but, after shodding a few bitter tears, they generously buried their own hopes and set up the family idol in a brand new office. There he may be found to-day, with nothing nobler in the vista of the future than the advancement of his own bumptious, selfish self."

# THE RHEUMATIC WONDER OF THE AGE BENEDICTINE SALVE

This Salve Cures Rheumatism, Felons or Blood Poisoning. It is a Sure Remedy for any of These Diseases.

- A FEW TESTIMONIALS**
- 193 King Street East, Toronto, Nov. 21, 1901.
- John O'Connor, Esq., Toronto.  
DEAR SIR,—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve. I have at intervals during the last ten years been afflicted with muscular rheumatism. I have experimented with every available remedy and have consulted, might say, every physician of repute, without perceivable benefit. When I was advised to use your Benedictine Salve, I was a helpless cripple. In less than 48 hours I was in a position to resume my work, that of a tinmith. A work that requires a certain amount of bodily activity. I am thankful to my friend who advised me and I am more than gratified to be able to furnish you with this testimonial as to the efficacy of Benedictine Salve.  
Yours truly,  
GEO. FOGG.
- Tremont House, Yonge street, Nov. 1, 1901.
- John O'Connor, Esq., Toronto:  
DEAR SIR,—It is with pleasure that I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years. My ailment was muscular rheumatism. I applied the salve as directed, and I got speedy relief. I can assure you that at the present time I am free of pain. I can recommend any person afflicted with Rheumatism to give it a trial, I am,  
Yours truly,  
(Signed) S. JOHNSON.
- 288 Victoria Street, Toronto, Oct. 31, 1901.
- John O'Connor, Esq., Nealon House, City:  
DEAR SIR,—I cannot speak too highly of your Benedictine Salve. It has done for me in three days what doctors and medicines have been trying to do for years. When I first used it I had been confined to my bed with a spell of rheumatism and sciatica for nine weeks; a friend recommended your salve. I tried it and it completely knocked rheumatism right out of my system. I can cheerfully recommend it as the best medicine on the market for rheumatism. I believe it has no equal.  
Yours sincerely,  
JOHN MCGROGAN.
- 475 Gerrard Street East, Toronto, Ont., Sept. 18, 1901.
- John O'Connor, Esq., Nealon House, Toronto, Ont.:  
DEAR SIR,—I have great pleasure in recommending the Benedictine Salve as a sure cure for lumbago. When I was taken down with it I called in my doctor, and he told me it would be a long time before I would be around again. My husband bought a box of the Benedictine Salve, and applied it according to directions. In three hours I got relief, and in four days was able to do my work. I would be pleased to recommend it to any one suffering from lumbago.  
I am, your truly,  
(MRS.) JAS. COSGROVE.
- 7 Laurier Avenue, Toronto, Toronto, December 13, 1901.
- John O'Connor, Esq., Toronto, Ont.:  
DEAR SIR,—After suffering for over ten years with both forms of Piles, was asked to try Benedictine Salve. From the first application I got instant relief, and before using one box was thoroughly cured. I can strongly recommend Benedictine Salve to any one suffering with piles,  
Yours sincerely,  
JOS. WESTMAN.  
12 Bright Street, Toronto, Jan. 15, 1902.
- John O'Connor, Esq., Toronto:  
DEAR SIR,—It is with pleasure I write this word of testimony to the marvellous merits of Benedictine Salve as a certain cure for Rheumatism. There is such a multitude of alleged Rheumatic cures advertised that one is inclined to be sceptical of the merits of any new preparation. I was induced to give Benedictine Salve a trial and must say that after suffering for eight years from Rheumatism it has, I believe, effected an absolute and permanent cure. It is perhaps needless to say that in the last eight years I have consulted a number of doctors and have tried a large number of other medicines advertised, without receiving any benefit.  
Yours respectfully,  
MRS. SIMPSON.
- 66 Carlton Street, Toronto, Feb. 1, 1902.
- John O'Connor, Esq., 199 King Street East:  
I was a sufferer for four months from acute rheumatism in my left arm; my physician called regularly and prescribed for it, but gave me no relief. My brother, who appeared to have faith in your Benedictine Salve, gave me enough of it to apply twice to my arm. I used it first on a Thursday night, and applied it again on Friday night. This was in the latter part of November. Since then (over two months) I have not had a trace of rheumatism. I feel that you are entitled to this testimonial as to the efficacy of Benedictine Salve in removing rheumatic pains.  
Yours sincerely,  
M. A. COWAN.  
Toronto, Dec. 30th, 1901.
- John O'Connor, Esq., Toronto:  
DEAR SIR,—It is with pleasure I write this unsolicited testimonial, and in doing so I can say to the world that your Benedictine Salve thoroughly cured me of Bleeding Piles. I suffered for nine months. I consulted a physician, one of the best, and he gave me a box of salve and said that if that did not cure me I would have to go under an operation. It failed, but a friend of mine learned by chance that I was suffering from Bleeding Piles. He told me he could get me a cure and he was true to his word. He got me a box of Benedictine Salve and it gave me relief at once and cured me in a few days. I am now completely cured. It is worth its weight in gold. I cannot but feel proud after suffering so long. It has given me a thorough cure and I am sure it will never return. I can strongly recommend it to anyone afflicted as I was. It will cure without fail. I can be called on for living proof. I am,  
Yours, etc.,  
ALLAN J. ARTINGDALE, with the Boston Laundry.  
254½ King Street East, Toronto, Dec. 16, 1901.
- John O'Connor, Esq., Toronto:  
DEAR SIR,—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve, and sincerely believe that this is the greatest remedy in the world for rheumatism. When I left the hospital I was just able to stand for a few seconds, but after using your Benedictine Salve for three days, I went out on the street again and now, after using it just over a week, I am able to go to work again. If anyone should doubt these facts, send him to me and I will prove it to him.  
Yours forever thankful,  
PETER KUSTEN.  
Toronto, April 10, 1902.
- Mr. John O'Connor:  
DEAR SIR,—I do heartily recommend your Benedictine Salve as a sure cure for rheumatism, as I was sorely afflicted with that sad disease in my arm, and it was so bad that I could not dress myself. When I heard about your salve, I got a box of it, and to my surprise I found great relief, and I used what I got and now I can attend to my daily household duties, and I heartily recommend it to anyone that is troubled with the same disease. You have this from me with hearty thanks and do with it as you please for the benefit of the afflicted.  
Yours truly,  
MRS. JAMES FLEMING 18 Spruce street, Toronto.  
Toronto, April 16th, 1902.
- J. O'Connor, Esq., City:  
DEAR SIR,—It gives me the greatest pleasure to be able to testify to the curative powers of your Benedictine Salve.  
For a month back my hand was so badly swollen that I was unable to work, and the pain was so intense as to be almost unbearable. Three days after using your Salve as directed, I am able to go to work, and I cannot thank you enough. Respectfully yours,  
J. J. CLARKE.  
78 Woolsey street, City.  
119 George street, Toronto, June 17th, 1902.
- John O'Connor, Esq.:  
DEAR SIR—Your Benedictine Salve cured me of rheumatism in my arm, which entirely disabled me from work, in three days, and I am now completely cured. I suffered greatly from piles for many months and was completely cured by one box of Benedictine Salve.  
Yours sincerely,  
T. WALKER, Blacksmith.

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JAMES MASON, Manager. Ho—Nice dog! Have you taught him any tricks since I was here last? "Oh, yes; he will fetch your hat if you whistle," said she, sweetly.

CHILDREN'S CORNER BE A GOOD BOY. How oft in my dreams I go back to the day

When I stood at our old wooden gate, And started to school in full battle array, Well armed with a primer and slate! And as the latch fell, I thought myself free, And gloried, I fear, on the sly, Till I heard a kind voice that whispered to me.

O' brother of mine, in the battle of life, Just starting, or nearing its close, This motto aloft, in the midst of the strife, Will conquer wherever it goes.

WHY CATS WASH AFTER EATING You may have noticed, little friends, That cats don't wash their faces before they eat, as children do.

TWELVE LITTLE BOYS. There were twelve little boys I would tell you about— Just think what a dreadful noise— They are all of an age, just three and a half,

There's a doctor, a preacher, a farmer lad, And one is a soldier bold, Who rides about with his pistol and sword, Like the frog in the story old.

The sweetest of all, did I say? There's one Who sits—dear little man— Just "thinking of mamma," the red lips say, As only a baby can.

There is one little boy, I am sorry to say, Who, will cry and pout and fret; Who likens himself to a "bad," bad man, Who loves no one," and yet

Somehow we think that he loves us all, For the clouds soon pass away, And a sweet smile dimples the tear-stained face, Like a sunbeam gone astray.

AFTER SHAVING RONDY EXTRACT COOLS, COMFORTS AND HEALS THE SKIN, ENLARGING THE PORES, BRINGING THE MOST ENJOYABLE FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS.

WAIT ON YOURSELF. "Where is my hat?" cried Kate. "I can't find it."

"Why can't you?" asked Mrs. Gordon. "No one wears your hat but yourself!" "But I must have mislaid it!" "Then find it! Your eyes are as good as mine or your brother's."

"You occasionally do a service for one of us that we cannot very well do ourselves," replied Mrs. Gordon, drawing Kate to her side. "but that is not what we are talking about."

Well, years ago, a famous cat, The pangs of hunger feeling, He chanced to catch a fine young mouse,

RAGS AND TAGS AND VELVET GOWNS. "N there was a new boy at school yesterday, 'n he had great patches on his knees; 'n when we choosed up the boys didn't choose him, 'n his face got red, 'n as red as fire, 'n he walked away 'n stood lookin' over the water at the ships."

"Perhaps he was watching for his ship to come in," she said, quietly. If Ted could have seen the rest of her face, he would have done something before he said any more.

"I used to know a boy who wore patches," "You, mamma?" cried Ted. "Yes, I used to play with him every day. Patches and bare brown feet, and a hat without any brim."

"I think, taking everything into consideration, he was the nicest boy I ever knew," said mamma, with an emphatic little nod. "And I ought to know, for I went to school with him for years."

"N when the boys choosed up did they leave him out?" asked Ted. "Oh, dear me, no!" said mamma, decidedly. "They wouldn't for the world have done anything so impolite."

"John Hartley Livingston!" "Uncle John Livingston!" Mamma nodded. "All the boys who wear patches—and bare brown feet—don't become rich men; but I fear they are more apt to become something worth while than boys who wear velvet suits, because they are used to hardships and dirt, and disagreeable things."

In washing woollens and flannels, Lavers Dry Soap (a powder) will be found very satisfactory.

"The boys choosed again, 'n I choosed the patched boy, 'n they wouldn't let him play, 'n we went off 'n played mumblety peg by our two selves," he cried, the words falling tumbling over each other. Then he uncrossed his feet and swung the under one forward. There was a jagged hole in the knee of his trousers.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave in this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using, Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing colds, bronchitis and all affections of the throat, lungs and chest.

We met the people going one way with their arms loaded with beautiful flowers. "Whither do you drift?" we asked. "We go," they explained, "to adorn the graves of our dead heroes." Later on we met them with their arms full of bricks. "And now where?" we asked again. "To throw these at our living heroes," they again explained, with pitying smiles at our dumbness.

SNAKES, CENTIPEDES and other things may assail you in your walks through field and forest. Be sure to have a bottle of Perry Davis' Pain-killer in the house and you run no risk. Directions on the wrapper.

The gravedigger rises to remark that every man finds himself in a hole sooner or later. "Whither do you drift?" we asked. "We go," they explained, "to adorn the graves of our dead heroes." Later on we met them with their arms full of bricks. "And now where?" we asked again. "To throw these at our living heroes," they again explained, with pitying smiles at our dumbness.

Pains in the Small of the Back

Dr. Chase's Kidney-Liver Pills

"Pains in the small of the back" is the way hosts of people describe their sufferings, not knowing that the pains are in reality in the kidneys. Pains in the back, weak back, lame back, backache—these are the first indications of kidney trouble. They are the warning which nature gives you. If you heed at once you can be cured. Neglect will soon put you at the mercy of the most painful and fatal of diseases.

Mrs. J. Larter, 123 Cross Street, Charlottetown, P. E. I., and whose husband is a contractor, states: "I had suffered a great deal with pains in the small of the back, my digestion was bad, and I was frequently troubled with spells of racking headache. I have been entirely cured of these distressing symptoms by the use of Dr. Chase's Kidney-Liver Pills, and find that my general health is greatly improved since I have been using this preparation."

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THE Catholic Almanac OF ONTARIO, 1902

WE HAVE ON HAND a few hundred copies of "THE CATHOLIC ALMANAC OF ONTARIO," 1902, which we have been giving away as a PREMIUM to paid-up subscribers of our paper.

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It contains list of The Ontario Clergy, The Parishes of Ontario, The Liturgical Calendar prepared by The Rev. J. M. Cruise, Toronto. A list of The Holy Days of Obligation, Fasting Days of Obligation, the Abstinence Days, the Rules of the Church regarding Marriages, Masses of the Dead, and Indulgences. It is pronounced to be a complete, handy and useful work by competent judges. Our readers should avail of this opportunity to procure a copy. Fill out the following:

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SUNLIGHT SOAP Unless the soap you use has this brand you are not getting the best

THE MARKET REPORTS. Wheat is Eastern-Live Stock and Cheese Quotations. Toronto St. Lawrence Market. The receipts of grain on the street market here today were quite large.

Cheese Markets. Campbelltown, Oct. 7.-At Campbelltown Cheese Board's sales the following were recorded: Sales - 100 at 10 1/2.

Good tone prevailed at the Toronto Cattle Market today, and business was in a better condition than at any time during last week.

The market is quiet, with slight declines, quotations are unchanged. Butcher's Cattle-The export butcher class was sparsely represented, but prices were nominally higher at \$1.50 to \$1.60 per cwt.

Cattle-Receipts, 1,000. Receipts of cattle, sheep and hogs were 1,000. Receipts of cattle, sheep and hogs were 1,000.

Closing wheat markets. Closing wheat markets, Oct. 7. Chicago, 50 1/2. New York, 50 1/2. London, 50 1/2.

AGENTS WANTED TO SELL MICHAEL DAVITT'S GREAT BOOK The Beer Fight for Freedom

CATHOLIC FEDERATION TO THE PRESIDENT. In view of the action taken by President Roosevelt to bring the coal strike to an end, deep interest attaches to a petition circulated throughout the country by the members of the various organizations comprising the American Federation of Catholic Societies.

WEDDING. A wedding which was charming in its simplicity, and to which only relatives and a very few friends were bidden, was that of Mr. D. Harrigan, of Stratford, and Miss Florence M. Dowd, daughter of Mr. and Mrs. J. J. Dowd, which took place in St. Paul's Church, Gravenhurst, on Tuesday morning.

HONOR ROLL OF ST. MARY'S SCHOOL. Form IV.-Excellent-Frances Martin, J. Haffey, B. Buckel, J. Witner, J. Clarke, M. Keating, J. McClean, W. Hyland, Charles McCurdy, E. Foley, J. McMahon.

CATHOLIC PROTEST AGAINST BLASPHEMY. Brooklyn, Sept. 29.-Catholics to the number of twenty thousand, most of whom are members of the Holy Name Society, participated in the great rally yesterday to protest against blasphemy.

SEVEN YEARS IN BED. This Wonderful Case Borders on the Miraculous. Nothing like it has ever been heard of in Newfoundland, where the story comes from it has created a profound sensation.

IRON-OX TABLETS. "We just had a call for IRON-OX TABLETS" and the gentle man remarked "that they had done his wife more good than any remedy she had ever used."

Smith and united prayers of those who take part will, under heaven accomplish the most important results in stemming the tide of blasphemy and promoting veneration of the Holy Name.

DEATHS. Died at Morrisburg, Ont., on Friday, 26th September, 1902, A. Deschamps, aged 69 years.

HONOR ROLL OF ST. MARY'S SCHOOL. Form IV.-Excellent-Frances Martin, J. Haffey, B. Buckel, J. Witner, J. Clarke, M. Keating, J. McClean, W. Hyland, Charles McCurdy, E. Foley, J. McMahon.

FOR THE OVERWORKED.-What are the causes of despondency and melancholy? A disordered liver is one cause. A disordered liver means a disordered stomach, and a disordered stomach means disturbance of the nervous system.

LOUISIANA O'LEARY. The St. Louis Exposition has adopted little Louisiana O'Leary, born on the grounds a few weeks ago. Her parents work for wages on the fair exhibit, and are poor. Louisiana was baptized Sunday week.

CATARH CAN BE CURED. Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages.

OUR Reputation. THE VERY BEST COAL AND WOOD OFFICES.

"HAPPY THOUGH" RANGE. You take no chances whatever in buying a "Happy Thought." We can guarantee perfect satisfaction or money refunded.

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Ceylon GREEN Tea will take the place of Japan tea just as "SALADA" black is taking the place of all other blacks. Sold in sealed lead packets only. 25c and 40c per lb. By all Grocers.

BANQUET TO HON. CHAS. FITZPATRICK IN MONTREAL. Montreal, Oct. 7.-Hon. Charles Fitzpatrick, Minister of Justice, was tendered a banquet to-night by St. Patrick's Society and friends. In the course of his speech Mr. Fitzpatrick said: "The Irish Catholics in Canada are in a minority, and this is a distinct disadvantage so long as the qualifications for public positions are made to depend upon consideration of race and creed rather than upon fitness and capacity to do service to the State."

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