

Correspondence

OUR AGENT

Mr. A. Herman will visit subscribers in Palmyra, Newark, Lyons, Clyde, Syracuse and Auburn.

WAVELY

The marriage of Miss Teresa C. McCarthy, daughter of Mr. and Mrs. Daniel E. McCarthy of Lodi street, and Michael J. Murphy, cashier of the Athens National bank, took place at St. James church on Tuesday morning, Oct. 29. Promptly at 10:30 the bridal party entered the church. The ushers, F. Stehle of Athens and William Layton of Towanda came first, followed by the bride and best man, David Keefe of Athens, next the groom and bridesmaid, Miss Anna Carroll of Waverly. They were met at the altar by Father Moriarty, who performed the ceremony, which was followed by a nuptial mass with Father Moriarty as celebrant, Father Naughton of Hornellsville deacon, Father Gilloegly of Sayre sub-deacon and Father O'Rourke of Athens master of ceremonies. Immediately after the ceremony a wedding breakfast was served at the home to a large company of invited guests. Among the out-of-town guests were Mr. and Mrs. T. E. Fitzgerald, Mrs. B. Sheehan, Daniel Sheehan and Miss Emma Leary of Elmira; Mrs. Charles McCarthy, Miss Katherine McCarthy, Miss Nellie McCarthy, C. Andrews and D. Hickey of Corning, Nellie and Daniel McCarthy of Watkins, Dennis Murphy, Miss Mary Murphy, Mr. and Mrs. Charles Murphy and William Layton of Towanda; Mr. and Mrs. Dunning of Addison; Jeremiah Chambers, Robert Chambers, Katherine Chambers, Mrs. John O'Brien, William O'Brien and Mr. and Mrs. John Chambers of Ridgebury; Mr. and Mrs. William Hood, Felix Stehle, David Keefe, Miss Anna and Miss Kate of Athens; Miss Mary Hickey of Bloomingburg; Peter Hayes and Miss Nellie O'Brien of Sayre.

HAMMONDSPORT

On Tuesday evening between 8 and 9 o'clock, Mrs. Catherine McCormick passed away. The funeral was held in St. Gabriel church on Thursday morning. Mrs. McCormick is survived by three daughters, Mrs. M. McCormick, Miss Harriet and Miss Anna, and also one son, Arthur. The interment was at Bath. May the soul of the faithful departed, through the mercy of God, rest in peace.

Miss Anna Shanley visited the Pan-Am. last week.

A birthday party was held at the home of Miss Estella Casterline on Saturday to celebrate her 20th birthday.

Miss Kit Argus and Miss Cecelia Strace attended the Pan-Am. last week.

EAST BLOOMFIELD

The mission to be given by Father Kennedy, a Paulist Father, will begin next Sunday in St. Bridget's church here and continue one week, closing the following Sunday. Our reverend pastor, Father Neville, asked the members of his congregation to make it known among those who have not yet heard the exact date.

Mr. and Mrs. P. Nugent of Rochester spent Sunday here, the guest of Mr. Nugent's sister.

Mr. William B. Santry of the Buffalo State Hospital spent three days of last week in town, the guest of his parents.

Mr. William O'Leary of Buffalo visited friends and relatives in town last week.

Miss Rose Hackett of Ovid spent Sunday in town, the guest of her sister.

Quite a number of town people spent Saturday last week at the Pan-Am. They all told the same story on their return regarding the crowd.

The dance party held in the town hall last Wednesday night under the auspices of the young people of the parish, was a success. Fifty-three couples participated in the dance and supper, and reported a very enjoyable time.

Mr. and Mrs. Henry Riordan returned from their wedding tour last Tuesday evening.

Mr. Dennis FitzMorris of Avon spent a part of the week at his home here.

CANANDAIGUA

The mission of the Vincentian Fathers begins here next Sunday—one week for the women and one for the men. Leaflets telling what was necessary to prepare for the mission were distributed at both masses last Sunday.

A movement is on foot in charge of the parishioners to erect a suitable monument upon the grave of the late Father English. A meeting was held a week ago and a committee appointed to receive contributions. M. J. Moran is chairman of the executive committee, and Judge J. J. Dwyer custodian of the funds.

It is arranged to have two collectors for pew rent and two for the Sunday offering at each mass. The appointees are E. Turner, Thomas Connor, Charles Widman, M. Dwyer, James Bagley, M. Dugan, Frank Caplice and Thomas Sweeney.

One of Mr. Herman's portraits of Father English has been placed in the stairway of the school, where all the pupils can see it and be reminded of their former friend—the founder of the school.

The children are busy preparing for confirmation, which will be administered, Sunday, December 15.

Over four hundred persons received Holy Communion on the first Friday and on Sunday for the Sacred Heart novena and the jubilee. Father Dougherty was assisted on the eve of the first Friday by Father Neville.

The relatives and friends of Rev. B. W. Coyle of Cedar Falls, Iowa, received last week the sad news of his death. He was a native of Canandaigua and a frequent visitor here.

SENECA FALLS

William Quinn, a well-known resident, died Wednesday morning at his home in Walnut street of paralysis of the heart. He was born in Ireland 63 years ago and came to Seneca Falls in 1891. He was modest and retiring in manner and highly esteemed by a large circle of friends. He is survived by three children, two sons, John and James, and one daughter, Miss Mary Quinn. The funeral was held from St. Patrick's church.

A snow storm visited this place Monday night and the morning of October 30. The snow was heavy and the wind was strong. The roads were very slippery and many accidents occurred. The schools were closed and the trains were delayed.



Acts as a Tonic

Rev. J. Heidegger used Pastor Koenig's Nerve Tonic for sleeplessness, recommended me to try it, and it had the desired effect. I am of a very nervous disposition, which makes me at times so irritable that I am not able to be steady at any work or occupation, and in the evening I am so tired that I feel the greatest necessity for rest, but could not sleep until I used this remedy, and it seems to act also as a tonic as well as a cure for nervousness. It is a wonderful medicine, without which it would have been hard for me to have continued my work. I was requested to write this for Sister Gabriela of Yankton, S. D. Mother M. Made.

FREE A Valuable Book on Nervous Diseases and a Sample Bottle of any address. Poor patients also get the medicine free. Prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and now by the

KOENIG MED. CO., Chicago, Ill.
40 S. Franklin Street.

Sold by Druggists at \$1 per Bottle; 4 for \$4. Large Size, \$1.75; 6 Bottles for \$9.

In Rochester by J. S. Flannery, 126 North Clinton St.

The L. C. B. A. held a card party Friday evening. Mrs. Philip Youngs died Tuesday of last week at her home in Gould avenue, of uremic poisoning, aged 41 years. She is survived by her husband and two children. The funeral was held Thursday morning at 9 o'clock from St. Patrick's church.

A large number of persons visited the Pan-American Saturday.

BATH

At the annual election of officers of Division 3, A. O. H., of this village, held in their session rooms in the Hallock building last Friday evening, the following officers were elected for the ensuing year: President, Timothy J. Hanrahan, vice-president, James L. Grogan, financial secretary, John S. Hogue, recording secretary, Edward C. Ford, treasurer, Richard C. Flynn, sentinel, John McNally, sergeant-at-arms, Martin Hanrahan. It is expected that the installation of the new officers will be held Friday evening, November 15. At that time several candidates will be initiated into the order, and is expected that a degree team from Corning will be present and exemplify the unwritten work of the order, which is said to be fine. During the past year a number of new members were taken into Division No. 3, and the reports of the officers showed that the condition financially as well as otherwise. A number of sick benefits were paid during the year just closed. No deaths occurred during the year. The "Journal" bespeaks success for the division, which is in its infancy, but seemingly with a bright future before it.

The local L. C. B. A. will hold a reception in their rooms in the Hallock building on Friday evening, Nov. 16. The committee of arrangements are: Mrs. John Grogan, Mrs. Fred Murray, Misses Margaret McNamara, Louise Gage, Mary and Rose Convery. A general invitation to the public is extended.

The election on Tuesday passed off quietly in Bath and in the country. An usual the entire republican county ticket was elected by a majority of about 3,000. F. C. Platt and Gordon M. Eakohn were elected assemblymen. In Bath the entire republican ticket was elected except W. V. Longwell, democrat, for assessor. George Murray beat Louis Durham for overseer of the poor by only three votes. The result was quite a disappointment to the democrats, although the returns showed democratic gains.

The trustees met at the Home next Thursday. David Wedge, an old resident, died on Wednesday morning, aged 81 years.

The remains of Mrs. Catherine McCormick were brought here last Thursday morning for burial in the Catholic cemetery.

A two-year-old son of Walter Merrill, near Hammondport, was burned to death last week, while playing with matches.

Susan M., wife of Clarence Noble, died last Saturday, aged 38 years.

The next board of supervisors will have a good working majority.

Streicher Bros.

24 Andrews St.

Rectifiers, Wholesale and

Retail Liquor Dealers

Controllers of the Celebrated Mon-

roe Club Whiskey.

Distributors of Paul Jones Whis-

key in Glass, the Finest Med-

ical Whiskey in America.

BOTH 'PHONES.

Rochester Phone 1778. Bell 874.

Rochester, N. Y.

For a Tonic

You will need something in the

line of

Wines And Liquors

and we advise that for the purest

and at the most reasonable prices

you go to

Mathews & Servis Co.,

Cor. Main and Pittsburgh Streets.

phone 3075.

TO RENT—Old established Grocery

Store with fixtures and large Ice Box. First

class location. Low rent. Excellent op-

portunity. Call J. H. McAnaney, Insur-

ance office, at E. B. Bldg., Rochester, N.Y.

QUESTION OF DIVISION.

She's a beauty worth inspecting. She's so fair. But the fashion she's affecting Makes men stare. On the costume we're divided; I have views that are decided, But my views I find decided, And despair.

All the cause of this division, I may say, Is what calls out men's derision—Bloomers' gay. Their division makes the trouble, For it makes division double And explodes the love god's bubble In a day.

If the costume more united Seemed to be, I would not have been incited To be free. Out on bloomed bifurcation That thus to dress separation And induces emutation, As we see.

—Chicago Evening Post

AFTER MANY DAYS.

Elize Witherspoon was a dainty bit of humanity as she stepped into her uncle's mail phaeton with her two suit of blue serge and jaunty sailor hat tipped just a little to one side. Her face was merry, and full of sunshine, and her rippling laugh could bring an answering smile to the saddest face. As they sped down the hill towards the town the fresh morning air brought bright color to her cheeks, and the fair curls formed a sort of halo about her face. How beautiful and gay the world looked to her. The rolling country, fresh and green, the singing birds and dancing sunlight but reflected the joy in her life.

"Good morning, Colonel," and a Second Lieutenant lifted his cap. "What an attractive looking fellow, uncle," exclaimed Elize.

"Fort Leavenworth is full of them, my dear. Before you have been here a week you will have lost your heart a dozen times," he laughingly replied.

It was after guard mount the following day that Elize was presented to Lieut. Mason, and from that moment their friendship grew stronger. Hours and hours they spent together, now in the far country, then riding through Sheridan's ride, the bridge path and lover's lane, enjoying each other's conversation.

One evening when all at the post were enjoying a hop, Elize and Lieut. Mason slipped away to enjoy a stroll in the moonlight, and then he told her the same old story.

Her mother's plans, the wealthy man at home, carriages, horses and flattery were all forgotten, and she plighted her troth.

"Why so pensive, Elize?" asked her mother a few weeks after their return home. "If you have a sweetheart at the post you may as well give him up."

"I shall never give my consent," Elize kept her secret for many months, but finally had to confess her attachment. Then followed a long period of trouble at home. Talk of the hardships of army life, the trials of poverty, filial duty and so forth. The winter was gay, admirers many, carriages comfortable and the heart of nineteen easily adapts itself to surroundings. So one day Elize wrote breaking her engagement.

Jack's answer, full of sorrow and loneliness, gave her heart a deep pang, and she consented to write him occasionally on condition that there were no words of love.

This correspondence lasted some months, when one day he wrote to tell her that he had been ordered to the field.

"There has been a disturbance among the Indians, and my regiment must go to the frontier," he continued. Then he could stand the restraint no longer and poured forth a passion of loving words and blessings. He told her how lonely he was and how he hoped if anything happened to him she would remember his love.

"How dare he?" exclaimed Elize, as she read the missive. "I will stop all this foolishness," and she dashed off. "My dear Lieut. Mason. Your letter surprised and pained me. It is better that our correspondence should cease. Yours, with best wishes, "Elize Witherspoon."

As Elize dropped this into the letter-box it fell with a hollow sound. "All the letters must have been taken out," she thought. "I wonder why I feel so down-hearted? Pshaw! I am to drive this afternoon on the box seat with Dr. Livingston. I wish I could like him. He is nice and rich, too; but wouldn't Jack laugh at his stupidity? I wonder when the regiment starts? I don't care; why should I? How silly I am. I need a tonic. I shall get mother to go to the seashore next week."

On the drive that afternoon Elize was distracted. Her friends said: "I guess Charley Livingston has at last proposed, and she is considering."

Weeks passed, with but little mention of the Indian troubles. Elize carefully read the army papers, found the account of an occasional skirmish, but learned nothing definite, when one day a friend from the post was announced.

From the expression of his face Elize knew that he brought her tidings, and as he handed her a package he said: "Lieut. Mason was fatally wounded by the Indians. We had to leave him before he was quite dead, but as he lay dying he asked me to give you this."

A faded rose she had given him the night she promised to love him forever, and her last letter.

"What is life worth now?" thought Elize. Slowly the years dragged on, the laughing mouth began to droop at the corners and the fair golden curls had an occasional shimmer.

"It's queer that Elize Witherspoon takes so little interest in life. She used to be so jolly," her friends said. "Now she is crazy over slumming and spends whole days reading to poor old women."

After a time she took up her life much as of old, met and mingled with her friends as do thousands of others who hide behind a smiling face a broken heart.

Some twelve years later a distinguished man from a far distant city offered Elize his hand and fortune and they were accepted.

"Perhaps in the cares of a home I may be satisfied," she reasoned. The final consent given, Elize began to regret. Remembering the joy with

which she thought of a home with her first love, how could she be content with anything less. As the day for the wedding drew near the beautiful gifts arrived, and congratulations came pouring in. The strain was unbearable. Then Elize wrote Judge Sampson, telling him her history and begging his forgiveness.

By one of those fatal mistakes the letter failed to reach him and he entered her home to hear the words from her own lips.

Few were surprised some weeks later to learn that Elize Witherspoon was about to take the veil.

As six young women, beautifully attired in bridal robes, entered the church to renounce the world and devote themselves to labor of charity, far back in the rear pew a tall, gray haired man was seen to start. What is it makes this face, on which rests a sad look of resignation, twitch with pain?

As he looks upon the impressive service and sees these lovely young women buried out of sight to reappear clad in the habiliments of their noble order, he gives a groan. Why?

Is it the face of one who looks far off in the distance over the green hills and waving trees, over the mountains and plains to a battlefield and sees a handsome young soldier dying?

And as he raises her tear-stained face to heaven and receives the blessing of the holy father, the light in her face is as a heavenly vision and the radiance of her brow is as a divine glory.

Walking on the street one day Sister Elize was horrified to see a crowd gathered as four men lifted into the ambulance a man who had been struck by an electric car. When she reached the hospital the physician sent her to come and nurse a new patient.

Entering the darkened room, she could hardly see the face on the pillow, but as she leaned over him to feel the unconscious man's pulse, she gave an awful scream and sank to the floor.

"You are new at this sort of thing, Sister," Dr. Jones said, "but you will be accustomed to accidents."

No one knew the agony with which Sister Elize watched the return of consciousness, nor the love with which she nursed the new patient. They wondered why she always left the room when he awoke.

One day he suddenly turned and murmured: "Elize, why did you not let me die?"

Then followed long explanations how Jack had not been fatally wounded, as his comrades supposed, but lay on the field long after they had gone. He was then taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

"When he returned without you I came East to see if you would receive me," Jack continued, "and the day I arrived I entered the church to see you taking the veil."

Then he told her how he could not leave the city, but followed her when she was taken prisoner by the Indians, and finally escaped, but did not return to his regiment. However, he went to a far Western city, made money, met Judge Sampson, and heard that he was to marry Elize.

EVILS OF SOCIALISM

ARCHBISHOP CORRIGAN'S DENUNCIATION.

Socialism is Essentially Unchristian and Under Its Theories All Stimulus to Endeavor and in the Attainment of Proper Earthly Ambition, is Taken Away.

Archbishop Corrigan in St. Patrick's Cathedral New York, last Sunday, morning preached the second of the series of sermons he is delivering upon the conflict between socialistic theories and Christian teachings. At the outset the Bishop read an extract from a recent encyclical of the Pope wherein was condemned the socialistic theory that in order to remedy the evils of the day private property should be destroyed and individual possessions should become the common property of the State.

"Every living man in this country," the Archbishop continued, "is entitled according to the Declaration of Independence, to life, liberty and the pursuit of happiness. He has a right, moreover, to self-improvement, to the developing and perfecting of his faculties, whether in the department of knowledge or of virtue. He has a right to food and clothing, to the shelter of a home, to occupation and to permanency in the possession of what he has acquired by his labor. Permanency of possession is an essential point because this gives at once a stimulus to endeavor and to the attainment of proper earthly ambition. Socialism under the socialistic theory of permanency would be removed and consequently all would go that makes life worth while liberty worth having, or happiness anything more than a name.

"If the theories of the Socialists were carried out the workingman would be the first to suffer. Without property he cannot exercise his innate rights to personal comforts, to the pursuit of happiness and to the development of his faculties. Who would till the fields if some one had a right to step in and reap the harvest. A man must provide for the future and therefore he has a right to lay by something for a rainy day. He must have the wherewithal, not only for his present needs, but must put aside for the future. What is the theory of wages? That a man gives the sweat of his brow and his labor in order that he may get something in return.

"Now, suppose that a man receives enough not only to provide for to-day, but by frugality and economy, to lay aside a sufficient amount of money to buy a small piece of ground. What is this ground? It represents what he has earned by the sweat of his brow; it is a part of his salary, a part of the money he has worked hard to gain. Assuredly, therefore, he has the right to dispose of that ground in any way that he pleases, because by his own personal labor he has acquired it. Therefore, when Socialists say that property should be transferred from the individual to the State or the community they strike a direct blow at the liberty of the workingman. It is undeniable that a man by having this right to dispose of his wages as he wishes and to possess property is much better off under the present system than he would be under such a system as is urged by the Socialists, because under their rule whatever a man acquires must pass not to himself, but to the community.

"The great shibboleth of the Socialists for more than a hundred years has been liberty, equality and fraternity. Their theories would destroy all three in the only sense in which there is any possibility for them to exist. Liberty is the right to enjoy what belongs to one's self without infringing the rights of others. The first principle of socialism takes this away because it aims at the acquisition of the rights of the individual. True equality, of course, means equality before the law and then the equality of opportunity and of reward in proportion to the value of labor. It cannot mean that all men should be equal in every sense. To maintain that theory as well it might be said that all mountains should be of equal height, that all vessels be of equal capacity and that all metals be of equal value and utility.

"If socialism prevailed a man would not even have the right to choose his own employment. Usually the individual seeks to better himself, but there is always inequality of ability. Take for instance the professor of a university and the man who lights the fires and cleans the rooms. Both are equally good in the sight of God, but not in the sight of man. If man is left to himself his inclination will be to push for the place of honor. But under socialism he would not have this right and so far from his liberty being increased under socialism it would actually be cut off. The socialistic theory of liberty could only be realized when all men are reduced to the dead level of ability.

"Nor is socialism fraternal. Fraternity is essentially a Christian principle, and is founded upon the declaration that 'Thou shalt love thy neighbor as thyself.' The law, or system of law, which would take the fruit of one man's labor and give it to another, is a direct contradiction of the idea contained in real fraternity. There is not a single great leader among the Socialists who is a Christian. They are either agnostics or anti-Christian. Their maxim is not Christian. It simply tends to the development of socialistic creed altogether.

"There is essential opposition to Christianity in the socialistic ideas, so much so that when last year a certain number of Catholics desiring to ameliorate the conditions of the poor began a movement which they called Social Christians in opposition to social democracy, the Holy Father in an encyclical said there was nothing in common between the two and that

there was as much difference between them as between light and darkness.

"When these Socialists say that it is not necessary to own land because the State will provide for one's wants, they are simply begging the question. Private property is always recognized as legitimate possession and individual rights are always prior to those of the State. It is folly to say that a man with all his innate rights should be subjected to the State. The sculptor who carves the statue is entitled to the stone and so when a man takes a piece of barren land and makes it productive he is entitled to it."

The Archbishop added that the contention of the Socialists that the marriage bond should be broken by mutual consent was also directly opposed to Christianity.

THE ROSARY MYSTERIES.

Fifteen mysteries, on fifteen Decades of blessed beads, The Rosary makes; he says it best Who best each mystery heeds.

Five joyful mysteries, like five Spring roses, snowy white, Tell of the Holy Infancy Of Jesus with delight.

Five mysteries sorrowful, like five June roses, deep and red, Tell of our Savior's sufferings. And how for us He bled.

Five mysteries, like five And bliss of heaven unfold. Large roses, tint like gold The resurrection wonderful. —Eliza Allen Starr.

THE MONTH OF THE HOLY SOULS. Let us pray For the father and the mother. For the sister and the brother. And the friend.— Let us pray!