## The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Apostolic Delegacion.

Apostolic Delegacion.

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is included with a strong Catholic spirit. It strong the satisfaction that it is included with a strong Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it welfare of religion and country, and it welfare of religion and country, and therefore, carnestly recommend it to Catholic himses. I therefore, carnestly recommend it to Catholic families. With my blessing on your work lief families. With my blessing on your work and best wishes for its continued success, and best wishes for its continued success, and best wishes for its continued success, and best wishes for its continued success.

Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:
Dear Sir: For some time past I have read your estimable paper, The Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleas ure, I can recommend it to the faithful Blessing you and wishing you success, believe as a remain. Apost. Deleg.

LONDON, SATURDAY, MAY 11, 1907.

TO OUR MONTREAL SUBSCRIBERS - We have been informed that an unauthorized person has been collecting subscriptions for the CATHOLIC RECORD in Montreal, and desire to warn our sub scribers against such frauds. They should pay money only to those whose names appear on the paper as authorized agents, or those who show written authority from the publisher on office letter head, to make collections. The fraud to whom we refer assumed a name somewhat similar to that of one of our regular agents.

WHY ILL INFORMED?

In a brief review of the first volume of the new Catholic Encyclopædia the Toronto Globe makes a strange yet candid acknowledgment. It says:

"It is undoubtedly the case that Protestants are ill-informed regarding the history, the doctrine and the insti-tutions of the Catholic Church as these are viewed by Catholics themselves. and without raising any question of ultimate truth in the field of contro versy, it promotes even the cause of truth to have each side formulate its case with skill and present it with authority. This is what his been at-tempted on the Catholic side in this Encyclopædia, and as far as the first is concerned, apparently with a high degree of success. This is too candid to be silently

passed over, too general not to be deplored. Why are Protestants ill informed upon the Catholic Church ? It seems they are ill-informed upon the Catholic Church from an interior stand-point. What sort of information they do possess concerning the subject self, but upon the narrow, round-thecorner view from which they examine question. How else can any enquire into the history, doctrines and which has developed and explained her maintained her countless institutions. must watch the mission from Pentecost and the march through the centuries of that power which, without arms, broke down idolatry and conquered nations. Still more to appreciate the history of Catholicity the Church must be regarded as a divine institution. If the Catholic Church is looked upon as antagonistic to national progress, as a mere stumbling block to worldly advancement, she can never be understood or appreciated. And as for her doctrines, how else can people view them, if they wish to know what they are, except they know the Catholic teaching about them. If any one wishes to learn about the Mass he surely would not go to the English Book of Common Prayer or the Westminster Confession of Faith. And if an enquirer wished to know about a convent he would not take Maria Monk for guide, philosopher and friend. The view which Catholics take of the history, doctrines and institutions of the Church is the only correct one. All others are distorted, discolored and misleading. But why are Protestants ill-informed ? The Catholic Church is not a secret organization whose light is hidden from the world. A beacon was she to shipwrecked paganism, as to day she is to discontented modern society. Her history and her institutions are interwoven in the warp and woof of civilization. Her doctrines are to be found in the decrees of her counoils and the writings of her teachers.

Catholic Church it is their own fault. It is a disgrace in an age which boasts of enlightenment and prides itself no its judicial, equitable fairness. Nor can it be claimed that men need not study the Church." As the great English essayist put it: "There is no institution so well worthy of examination as the Catholic Church." Men are too busy nowadays making money - their eyes bent to earth, their energies, intellectual, physical, moral, all devoted to material development-men are too busy to turn their attention to religion or lift their gaze beyond this world. Thus will men move, ill-informed upon the stately, struggling, strong Church whose history is the civilization of the world, whose doctrines are the rock walls and foundation of God's supernatural temple, and whose institutions are the towers of protection against the threatening vils of society. We hope most earnestly that this new Encyclopædia will fill the needed want so that there may no longer exist people ill-informed upon the Catholic Church. They will certainly have no excuse. Many do not know the Church, because they do not want to know it.

CONVERSION OF A CANADIAN.

News from Edinburgh has reached Canada which to many will be as unexpected as it is gratifying. An announcement, most reliable in its source. is that a daughter of the late Hon. George Brown, and her husband, who is a professor in the University of Edinburgh, have been received into the Catholic Church. Any reception into the Church is a subject of thanksgiving to God and of congratulation to the person most concerned. It is no small matter for a soul to be led from doubt to certainty or from a mere sect into the true fold of Christ. It is no light gift-this faith which crowns a soul and is a greater treasure than gold and precious stone. The influence and example of a good convert who, appreciating God's choice and gift, lives in love and obedience, are a light, unto many. In the present instance there are family circumstances which make this conversion especially interesting, and which throw a halo of romance about it. But fact is stranger han fiction. Those who remember the Hon. Geo. Brown in the fifties-all through and beyond the fifties-will scarcely think his house would be a nursery of Catholic converts. Staunch Presbyterian he was, and no doubt conscientious. But his views were not thus confined to the mere practice of his own religious belief. He thought he had a work to do, a mission to fulfil. He undertook to crystallize the Scotch into the clear grit party, which he had cut away from the old Baldwin reform ers. How he bent all his great energy to the task, how he antagonized every Catholic in the country, how in the Globe as well as on the public platform he championed liberalism, but fettered it with religious prejudice and dwarfed it with sectional strife and the view a narrow horizon always gives - these will depend, not upon the Church it- are matters of past history rather than subject of present comment. Had a prophet stood before Mr. Brown and dden him stop his tirades against the earnest student or lover of truth en | Church, for that a child of his would one day see its beauty and enter its institutious of the Catholic Church than gates, he would have laughed that by the light from within, which has prophet to scorn. He lived to moderdirected the pathway of the Church, ate his political views and win many whom he had in earlier days alienated. doctrine and which has founded and His religious views never changed. Time sees many changes. Few are so To learn the Church's history one pleasing as the conversions of intelligent, conscientious persons as the daughter of the Hon, Geo. Brown and her husband. We feel, as we think of

father and her father's people.

SUBJECTS FOR SERMONS. Parsons are much to be pitied. They have to preach frequently to the same congregation. On the other hand, subjects are very scarce. Without any dogma, with very little moral and no ascetic|theology at all, the poor men are at their wit's ends. Politics are danger ons and social matters are delicate. Questions of the day are a favorite theme. What these questions are it is hard to say-anything rather than re ligion, the last four ends of man, God's love and fear. These are not suffici ently up-to-date; they are antiquated. good enough for simple folk but not for city congregations. To tell people what they must do to save their souls. to tell them what they must believe, to explain grace and glory-these are themes for a church with authority and dogma, for preachers with divine power and for a people with a divine faith, not for those who merely desire to dis play their ability or tickle their hear ers' ears. An example showing the length to which a preacher will go in ransacking the despatches for a subject and in searching for a text, has been lately sent us. A preacher of the Glebe Presbyterian Church, Ottawa, the Rev. J. W. H. Milne, took for his

Chapleau and the Sand Point wrecks. What these unfortunate disasters had to do with the salvation of his flock or their fulfilment of their own duties would depend largely upon the view taken. But society never appointed any particular parson guardian of railway management. Few things could be more out of place than for a minister to use his pulpit as a stand for criticism of a subject very remote from religion and of which the speaker most likely knew nothing. Another difficulty was to select a text. The Bible, as it is well-known, has not a word to say about railways. It speaks of the narrow path and hints at a broad guage. In neither case is the reference made to steam railways. Away back, however, in Deuteronomy, there is a command as to the proper building of the flat roofed houses. "When thou buildest a new house, then thou shalt make a battlement for thy roof. ' That will do fine. It did fine. It showed the biblical learning of the preacher, his skill in applying it to railways as well as houses, his greater skill in using it for the criticism of present railway management, and his profound respect for the word of God in turning it to his own purposes and not using it against his congregation. Any subject will do provided it is not dogmatic or moral theology.

ANSWER TO CORRESPONDENT.

IV. The last question on our list is: "Why did Jesus emphasize His purely human personality by naming Himself the Son of Man?" "But that you may know that the Son of Man hath power to forgive sins (He saith to the sick of palsy), I say to thee, Arise, take up thy bed, and go into thy house." (St. Mark, ii. 10-11.

Before answering the question we protest against its terminology. Without intending error the question implies that our Lord was a human person. or had a purely human personality which on certain occasions He emphasized. Now Jesus Christ was not a human person. To be sure He was a man. But the Man, Christ, had not a numan personality. He had a human

me real complete hody and soul, a human body and a human soul, substantially united together. That human nature of our Lord's never subsisted in a human personality. The instant it was complete, the moment the human nature was formed, that very instant this individual human nature was clasped forever in the embrace of the divine Personality of the Second Person of the Blessed Trinity. Thus this human nature subsisted in the divine Personality of the Word of God. Jesus Christ was never a human person. His Personality was divine. He had a human nature, and, therefore, with truth. He could call Himself man, and be rightly termed man. He had the feelings of a man. He felt sympathy for the sorrows of others. And the tears He shed over Jerusalem were real tears of manly grief. And the pain he felt at the scourging and the nailing on the ist disturbing the peace, should be cross was real pain. All these things and ten thousand more were terminated in the divine Person: for, to use a philosophic axiom, actions are to be predicated of supposits. It was God Who lay in the stable of Bethlehem, the same Who preached to the poor, the same Son of God Who bled in the garden and Who died on the cross. The waves of suffering and the floods of action which had their origin in the human nature of our Lord never disturbed the immutability of His divine nature. Yet as sufferings and actions they were divine; for the past, that she has indeed left her the Person Who underwent the one and performed the other was divine. Now for the question. The present case in which Christ cures the man sick of the palsy and at the same time forgives him his sins is really a foreshadowing of the power He intended to give, and actually did give, His other. Church. As to our Lord's frequent emphasis in speaking of Himself as the Son of Man, it was necessary to prove to, and convince the Jewish people, that he was a real man, that His fiesh was real flesh, that He was a child of Adam's race, and Israel's stock. How also could He. a ghost, an angel like Raphael to Tobias, with unreal human nature, come to God's people who had been accustomed to prophet, priest and king? If He were not man He could not die for the world ; nor could He

Before closing the whole subject, we If men are ill-informed concerning the subject two railway accidents, the beg to make a comment upon a remark must be set down as tyranny.

have suffered the sting of poverty and

the wound inflicted by contempt. Our

Lord much more frequently spoke

of Himself as Son of man than Son of

God. The reason is that unless the

reality of His human nature were

firmly established and insisted upon,

then after His resurrection this reality

would be called in question and denied.

His death would have been regarded as

not a death at all, and His resurrection

a sham.

which our correspondent's friend passes upon Renan's Life of Jesus. In speaking of the book he says it is the clever est book he ever read. How may any book be regarded as clever? Is it by the powers of imagination which it exercises over the minds of its readers? Is it the convincing arguments which it advances in support of its subject? Or is it the polished diction, the gentle flow of style and the classic choice of words which like some river carries the reader along amidst varied scenery of language, thought and fact? The term clever is often used in a dubious sense, meaning tricky. A novel may be clever whilst the history upon which its plot is based may not be true. Any serious book to be re garded as clever ought to win confidence. Herein Renan fails. He had no confidence in himself or his theories An erudite scholar, he played with history as a Japanese juggler. It was all pleasantry to him. Fact and fiction were alike. A book to be clever ought to aim at truth. But Renan never loved the truth. He was curious. He was always ready to enquire into a semitic inscription or some linguistic question. His religion, his truth, was mere literary erudition. A biography to be clever, must be founded on truth must set down naught in malice, and must be conformable to the inner being and character of Him whose life the book claims to portray. In all of these Renan has grieviously offended. He wrote a romance when claiming to write a life. He denied a miracle when sketching the Living Miracle. He claimed to set science in judgment upon religion. Thus while exercising his own freedom he refused freedom to God. In no way except in the subtlety of its style and the dangerous snares of its insinuations is La Vie de Jesus a really clever book.

A DANGEROUS ELEMENT. The city of Montreal seems to be the Mecca for that dangerous element of foreigners, largely made up of late arrivals in the country, who yearn for the time when luxury and ease may come to them without the performance of an honest day's labor. To these people socialism appears as a full blown rose. They seem to forget, however, that the rose will die and leave but thorns. They are not practical, these socialists. They bubble over with theories beautiful to the eye, but when these theories are put into practice, they will be found travelling along the old path, keeping a firm grip upon their present possessions, and hungering for the acquisition of more and more, regardless of the rights of their fellows. That feature of the socia istic element which has lately developed in Montreal is, as we nave said, a dangerous one, and the great mass of the citizens of our Canadian metropolis should lose no time in using every lawful means to effectually stamp it out. The processions of these people, with the red flag in evidence, and with the shouts of the revolutionprohibited, and, if the law is defied, those engaged in the processions thoughts sprang in the well should be arrested and imprisoned, springs of Christ's most holy soul, and even if it were found necessary to erect another jail in the city. The American people now realize that a serious mistake was made a generation ago in not dealing summarily with this species of madness. On all hands it is now acknowledged that the work of suppressing the revolutionists should have been begun immediately after the Haymarket riots in Chicago about twenty years ago. That murderous enisode in the career of the anarchistic elament gives us an exhibition of the length to which these people are prepared to go in their madness. We hope the authorities in Montreal and other centres of population throughout Canada will see to it in good time that freedom of action and freedom of speech are not abused by those who have not a true conception of either one or the

To show the danger point to which a portion of our population is advancing, we quote the following extract from the definition of " Anarchy " as given in the " Catholic Encyclopedia." The restless characters in Montreal, to whom has been given the name of "reds," approach very closely to, even

the class here described : " Sociologically it is the modern theory which proposes to do away with all existing forms of government and to organize a society which will exercise all its functions without any controlling or directive authority. It assumes as its basis that every man has a natural right to devel p powers, satisfy all his passions, and respond to all his instincts. It insists that the individual is the best judge of his own capacity; that personal in terest, well understood, tends to im prove general conditions; that eac ne recognizes the advantage of jus tice in economic relations; and that mankind, in the man, is right in what it does. As a human being is a free, intelligent agent, any restraint from without is an invasion of his rights and ALCOHOLISM.

The Catholic Encyclopedia, now being published by the Robert Appleton Company, is a mine of the most useful information, even on matters not directly connected with the faith and prac tice of the Catholic Church. We give herewith an example. Under the head of alcoholism we find :

"There is no difference of opinion among physiologists regarding the facts of the action of alcohol in the human body. They differ strenuously regard ing the conclusions to be drawn from ing the conclusions to be drawn from these facts, some contending that alcohol is a "partial food when taken in moderate qualities." Modern knowledge justifies the belief that in health it is never a food in any sense, be the quality large or small, but always a poison, biologically or physiologically speaking; in disease it is neither a food nor a poison, but may be a suitable and helpful drug. It should be rightly called what it rightly is: a drug, and not a drink; a narcotic, and not a tonic. Its use as a drug will then be rightly restricted, as in the case of other drugs to the intelligent direction of men up whom the State imposes, at the present day, rigid restrictions as to preliminary education, supplemented by study of the technical knowledge of the profession of medicine. Its uses in disease sion of medicine. Its uses in diseasare many, but their consideration do within the scope of this There are cases of typhoid not come within the sco article. There are cases fever, pneumonia, and diphtheria, in which alcohol is a most valuable help, and in some other conditions its may be advisable. Careful observa-tion of its effects, in private practice and in extensive hospital experience compels the writer to subscribe to this conclusion: "Alcohol in health is often a curse; alcohol in disease is mostly a blessing." From a sociological stand blessing." From a sociological stand point, we are compelled by incontrover evidence to acknowledge that it is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity, disease and death.

TWO IMPORTANT WORKS.

From the publishing house of Longmans Green & Co., London and New York, we have received the first volume of a book entitled "History of the Society of Jesus in North America, Colonial and Federal," by Rev. Thos. Hughes, S. J. This first volume treats of the first colonization up to the year 1645. The whole of this history, like that projected for England, as the pre face says, is only one part of a compre hensive historical series, comprising, in different languages, an authentic account of the society over the world. The price of the book is \$4.50. It is a large volume and contains six hundred

and fifty-five pages. From the publishing house of Benziger Bros., New York, we have received a work bearing the title "Benedicenda; Rites and ceremonies to be observed in some of the principal functions of the Roman pontifical and the Roman rituals," by Rev. A. J. Schulte, Prof. of Liturgy in Overbrook Seminary. The present volume, we are told, is meant principally for the convenience of Bishops, priests and such clerics as may take part in the ceremonies it describes. It is also expected that it will find its way into the hands of the students in our eccles iastical seminaries, who should, from the earliest moment of their course. begin to understand and to love the infinite variety of detail comprised in those ceremonies. The price of the \$10,000 to the new French Catholic work is \$1.75.

A FOE TO GOOD NEIGHBORHOOD.

A friend has mailed to us a copy of the Orange Sentinel of May 2nd, with a marked article, which, we take it, he would wish us to notice. We desire to say to him that long since we determined to pay little or no attention to the utterings of this paper. When the late Mr. Edward Clark, M. P., was editor it was conducted in a different fashion. He was a stout Orangeman at all times, but, withal, there was about him a manliness that is entirely missing in the new regime. No, we cannot waste time noticing the utterances of the present-day Orange Sentinel. The paper gives us a sample of the furious "climber" who wishes to attain prominence by pandering to the most unlovely traits of human nature. His constituency is made up for the most part of men of little education, strong inherited prejudices, and a weakness in the direction of following with docility the wordy grand master whose goal is a promirent position in the gift either if they are not actually members of, of a Government or a municipality. He is justly dubbed " mediocrity by his fellow-citizens, and dealing in Orange shibboleths, served up hot and strong in weekly doses, is the only method by which he may attain the end he has in view. Papers like the Orange Sentinel should be condemned by all good citizens of Canada, for its purpose seems to be to foster feelings of rancor between neighbor and neighbor. The man who would have his readers believe that the Catholic Church and its Bishops and priests are only awaiting an opportunity to take away their civil and religious liberties - whose preachments would lead his readers to look askance at a Bishop, a priest or a Catholic, as he passes the way—is an when one should.—Bossuet.

enemy to the peace and the progress of the country and should be shunned by all who love honor and truth and fair play. A pity it is that there are so many who pin faith to the utterances of these Most Worshipful mischief mongers; but, then, so long as we have the race of simpletons, we must expect to have, side by side, the race of knaves.

A SPLENDID WORK.

It was announced last Sunday, in St. Peter's cathedral, that His Lordship Right Rev. Dr. McEvay, Bishop of London, had decided to erect a parish hall and Sunday school on the church block. It will cost between \$15,000 and \$20,000. For a long time he has felt the need of such a building and determined to have it erected at the earliest possible date. Many of the members of the congregation have also taken a deep interest in this work, and, having put this interest into practical shape, His Lordship has determined to carry it out without delay. The great importance of undertakings of this kind is beginning to be recognized throughout the country. Time was when home-life was more in evidencewhen the evenings in the family circle were both a school and a joy and a pride-and when the family gatherings were looked forward to with the utmost delight. But this our age has brought about a considerable change, and the evenings are now to a greater or less degree spent elsewhere. The importance, then, of bringing the people, young and old, together, at frequent intervals, in the parish ball, will be generally acknowledged. In this assembly room there will be a library, a reading room and amusements of the higher character, which are not adjuncts of the bar-room, for it is of importance that young men do not have placed before them those things which generate the gambling habit. Many a oung man has wasted precious hours in the hey-day of his life shuffling pieces of pasteboard and shooting billiard balls, and when the time came for taking part in the serious side of life with the more prominent of his fellow-citizens, he found his place in the pit, and not on the stage, because he had thrown away his opportunity for acquiring intellectual equip-

ment. There will not be wanting in the new assembly room entertainments which will be looked forward to with the greatest interest, such as concerts, lectures and debates, and like means of passing the time which will prove to be elevating in character, and tend to develop the intellect, broaden the understanding and impart a knowledge of men and affairs which will be found most useful in every rank of life. That every success may attend the new assembly room and its admirable work is the sincere wish of the CATHOLIC RECORD, and we hope to hear that many other places throughout the Dominion have followed the example of London.

THE NIGGARDLY RICH.

A press despatch from Cornwall informs us that Mr. and Mrs. John Mc-Martin of that town, had subscribed church to be erected at Alexandria, of which the Rev. Joseph Dulin, formerly of Cornwall, is pastor. We draw special attention to this fact because it has been remarked that Catholics, as a rule, are not as generous towards the Church as their fellow-Canadians of the non-Catholic sects. We regretfully admit that there is but too much truth in this charge laid against some of our people. Those who are blameworthy, however, are almost exclusively confined to the well - to - do or wealthy class. To all seeming, they are very faithful children of the Church, and their lives are as good as those of the average. They pretend, also, to be deeply interested in the welfare of holy faith, but when the time comes to give a practical exhibition of regard for it, their pocket books are shut up tight, and, when the winter of life approaches, and it becomes advisable to make disposition of their wealth, the claims of God's Church and the claims of charity are seldom remembered, or, if thought of, the dole is of the parsimonious mould. These Catholics believe that the Church to which they have given their fealty is the handiwork of the Almighty, and yet we find them niggardly to a degree when they are asked for contributions, while the adherents of man-made forms of belief give of their wealth with abundant generosity. We do not for a moment mean to convey the impression that the great bulk of Catholics are not generous to their Church. This generosity is quite evident all over the country. But the pennies of the poor count for far more than the donations of the wealthy. True it is that many wealthy Catholics are generous, but equally true it is that there are scores who ought to be

ashamed of themselves.

IT SECTIO BE THE FANCIU UNSILFISBNISS, THE HI - MARRIAGE SACRAMEN TO ITS PRESERVATION SERMON BY THE REV. 8. J., OF LIVERPOOL, 1 Rev. Robert Kane, S.

most elequent preacher delivered the first of a mons on "Home" on A Church of St. Francis Xa pool. The particular is Ring," and the discourse the words, "What Go the words, "What Go together let no man (Matt. c. xix. v. 6.) the Catholic Times the follows : Home! What gentle

dear dead days the wor full, deep meanings it spot where peace show present, and where should reign supreme! messages are breathed word of a sympathy and of a friendship that and where In time of joy the word song learned in days of still ever echoes in or ullaby of our earliest of trouble or of trial though it recall many a appointment, even the still a strange sweetne a strange balm in its b speaks to our heart of that survives sorrow, a ness that defies death. word vibrates through strong chords of char music of a beloved n tenderness of an inn the sacredness of an h Home is that charme which live and love dearest friends of ea not merely mean the pens to shelter one, no ture within. Home is than what is made of b with added means of c comfort. Home is n material dwelling place chance to eat and sle the roof-tree which a Home must be on earth, for this is th terpart. It may hav material surrounding sounds, its trifling by childhood and sa to which endearing a its simple ornaments ful memories cluster, ings, unnoticed by t are priceless heirloom heart. But Home more. Home must n resting-place where that are most sacred the temple of heart a sanctuary blessed to unselfishness; it is crated to highest hu neans the bonds of tenderness which cl intimacy the hearts in hand, journey her is the moral circle w and hearts share breathe the same at same burdens, symp sorrows, enjoy the divide the same toils the same success. I of thought and will linked together in melody, with varying harmoniously like his each in its own way echo the same son home is the spot wh blessing of love or made their own our most cherished som in secure shelte brightest blessings may indeed be often weary mist of ter times be darkened pest of grief. Arou

strife may shrick silent clouds of like snowflakes. Y ways there. Howe be in the day of the night of life's l lit up in the ever glory of sunset, wh it is almost always promises and color asm. Thus it con comes before the or the maiden who order to seek for a home. It is alway story, yet it is a freshness of its " love's young misunderstand. noblest in tinet of good, nothing no in human life that ture. There is no not exposed to the ceited cynic, or to its majesty may, be made to look most exquisite i been warped into in human brutish of love that is t which is the ve realization among and the lost know comes. Its faith and its caricatur root of unselfish whatever has r flower is perfect power in human ways. It may fir

thrill its magn