

ARCHBISHOP IRELAND ON JOAN OF ARC.

In your own sister; how potent upon you should be her example; if your love for France can be made warm, let warmth come to it from the heart of Jeanne d'Arc. O France!

LAND OF GLORIOUS HISTORY AND OF SUBLIME DESTINY.

land of exalted thoughts and of generous impulses, and of richest possibilities in world of nature and in world of grace—how worthy that art of the love of thy soil! How sweet to thee to be loved by thee! The Church is the country of souls, and of the immediate relations of souls with God in the supernatural order. To create the Church. "The Word was made flesh and dwelt amongst us."

GOD'S REPRESENTATIVE ON EARTH.

and to the Church as such she gave unlimited devotion and obedience. Jeanne's love of the Church took the form which the circumstances of her career and of her times imposed. Of the depth and the earnestness of that love there was no doubt; and amid other circumstances it would have produced itself in other forms, to serve God and His Church in whatever manner God and His Church called for human co-operation.

COUNTRY AND CHURCH.

the one embodying the interests of earth; the other, the interests of Heaven—country preparing the way for Church, Church blessing and ennobling country—both so beautiful and so sublime, that such capable of loving one must needs love the other—both from God, country through the ordinary laws of nature, Church through an immediate dispensation of Divine mercy, both demanding from us, in the name of the Most High, tender affection and loyal service.

TIMID AND INDOLENT.

at times even they dare cloak their timidity and indolence in the habits of confidence in God and of respect for His providence. There are men who make of their inertia a religious doctrine. So used to do nothing and to see nothing done around them they fall into the belief that doing nothing is the normal condition of things. God indeed, rests and does nothing; but His activity is to serve God. The question was put to Jeanne by the theologians of Poitiers: "Jeanne, you ask that soldiers be given you, and at the same time you say that it is God's pleasure to drive the English from the Kingdom of France. If such is God's pleasure you do not need soldiers, for alone God can defeat the English and make them return to their country."

seriously; work when others work, as God desires. Where there is no work there is no life; where life is or there is death. As each one works, a degree of power or suffer. God did not give us energies that we use them not; let us put in those energies the confidence which they deserve; let us sanctify them and enlarge their power by bringing upon them an effusion of a gratuitous grace; and let us act. Let us ever give attentive ear to the voice of authority, which is the voice of God—taking up the specific labors which authority may propose, and in whatever we undertake remaining carefully within the general lines of stability to the commonwealth, temporal or spiritual, by our obedience to authority; let us secure to it life vigor, by our active use of the talents and opportunities of which each one disposes. In our days there is work to be done for country. Before me are representatives of the army of France. The army of France honours itself when it honours the bravest and the most patriotic of the soldiers of France, Jeanne d'Arc. Of the work to be done for country by the army I do not speak—I need not speak. Ever in history the army of France has loyally served France. Upon hundreds of battlefields the army of France has been victorious; and if at times cruel circumstances enshrouded its banners with defeat its honour always remained unshaken. To the people of France I dare address myself. With the people in the days of peace more than with the army in the days of war rest.

PERSONAL ACTION AND PERSONAL INITIATIVE.

and what does authority itself demand but that fullest play be given, under proper conditions to personal energy and personal initiative. Otherwise authority is a voice crying in the desert, and desolation prevails where fruitfulness should have reigned. Personal action alone brings the rioting of chaos, authority alone brings silence and death. Let us secure order and stability to the commonwealth, temporal or spiritual, by our obedience to authority; let us secure to it life vigor, by our active use of the talents and opportunities of which each one disposes. In our days there is work to be done for country. Before me are representatives of the army of France. The army of France honours itself when it honours the bravest and the most patriotic of the soldiers of France, Jeanne d'Arc. Of the work to be done for country by the army I do not speak—I need not speak. Ever in history the army of France has loyally served France. Upon hundreds of battlefields the army of France has been victorious; and if at times cruel circumstances enshrouded its banners with defeat its honour always remained unshaken. To the people of France I dare address myself. With the people in the days of peace more than with the army in the days of war rest.

THE HOPE OF FRANCE.

People of France, guard well your country; guard her for her own children, guard her, I pray you, for Church and for humanity. The magnificent destiny which I to her in history is still the duty of France; the glory of the future belongs to her, as did the glory of the past. Nothing is needed for her triumphs but that Frenchmen do faithfully their duty. The resources of France, material, moral, and intellectual, remain with her, and God remains with her. God's interposition in the days of Jeanne d'Arc is the token of His designs upon France for all times. France is the land of hope, heretofore by Church and by humanity, she is needed for the twentieth century as she was for the sixteenth. May Frenchmen respond to the designs of God and to the call of France! Serve France by your personal righteousness, by the practice of those great moral and social virtues without the general diffusion of which among its people no country prospers, no country lives. Serve France by an intelligent and devoted citizenship. Sink into oblivion for the sake of the public well private interests and private opinions; be ready of your responsibilities of citizenship, never fail to make use of your right of suffrage and to make use of it as conscience commands; when civil or political interests are entrusted to you care for them with fidelity and disinterestedness seek out and put to profit all possible opportunities to give to country aid and honour. Serve France by unstinted allegiance to Church, France and country and Church are united, indissoluble bonds; to lower in France the cross is to lower the "Tricolour." Religion is in France.

THE LIVING SOCIAL POWER.

that will hold in harmony and develop into strength the varied elements of her national life. All honour should be accorded to religion—for the sake of God, of whose eternal truth religion is the living impression, and for the sake of France, whose highest inspirations and best forces will come from religion. Frenchmen never serve France so efficiently as when they give respect to religion and obey its mandates. There is work to be done for France. I shall be brief. A great cycle of history is upon the world; our duty to the world, our duty to the Church, commands us to win to the Church this cycle of history. It is the task of Christ that is now before me, soldiers of Christ, that is the great task, the momentousness of the interests involved in it, awakens in souls capable of generous thoughts.

THE AMBITION TO CONQUER. THE RESOLVE TO LABOUR.

The new cycle has the ideal—science, social progress, liberty, moral and intellectual growth of mankind and the lesson is daily read out to it by the enemies of the Church that in the Church and with the Church those ideals cannot be attained. To prove to the new cycle that its ideals are the ideals of Christ's Church, and that only in the Church and through her guidance they can be reached and preserved to men, is the present work of the children of the Church. Gain over to the Church the twentieth century—this the new crusade to which to-day Providence invites us. What ever we may do, God's Church will live; but if we do nothing, or only little, victories and glories which might have come will be wanting to her, and we ourselves shall bear the

stigma of cowardice and of indolence in presence of God's call to the heights of honour and of duty. The new crusade is for all the faithful, it is, in a special manner for France who as the "eldest daughter of the Church," should always combat in the front ranks of the soldiers of the Church. Misunderstandings are the chief cause of the warfare against the Church. The age has its aspirations, its ideals. The age is, indeed, often wrong in its methods of enquiry, and in its conclusions; but the general trend of its ambitions and its hopes remains, correct and laudable. None, surely, will blame the age for its devotion to science, social progress, liberty.

THE MORAL AND INTELLECTUAL GROWTH OF MANKIND.

Such things are the ideals of the Church herself; such things are ordained of God and the work of the Church through history has been to bless and foster them. What, then, is the need of the hour? To take away the misunderstandings—to show to the age the Church as the Church truly is. Put before the age the doctrines, the life, the purposes, and aspirations of the Church as they are, and as God will reveal them to be, and the age will see in the Church "its unknown God," which outside the Church it was searching for in vain. With a view to captivate more easily the age, we must not dare take an iota from the deposit of faith, or in any manner turn the teachings of the Church from their fulness and directness. This were deplorable to the age and treachery to the Church. Weigh the full and explicit truth will satisfy, or save, yet desiring truth we will be free to choose what we will revealed, or to reduce in the smallest degree His message. Nor must we under whatever pretext, enlarge upon this message, or exaggerate its meaning, by giving out as Divine faith what is but our own ideas and interpretations, or as the infallible teachings of the Church things that in her history were.

MERELY ACCIDENTAL AND CONJUNCTIVE.

There is done much harm by such misstatements and exaggerations. The Spirit of God, in the Book of Revelations, threatens penalties upon those who take from and add to the Divine Word. This age, so often mistaken, so often unjust, yet desiring truth, so often reaching out towards it in pious anxiety, let us speak the language of sympathy and of love, compassionating it for what will it has, admitting it for what good it has, teaching it, by our freedom from hatred and suspicion towards itself, that it must exchange hatred and suspicion for the language of sympathy and of love towards the Church. Kindness begets kindness; fairness begets fairness. We are to give to the age the good example, rather than to expect it from the age. And that, let us trust in God and work. "Let us work," as Jeanne said, "and God will give victory. During the centuries of the coming cycle, may God's Church be.

THE LEADER IN ALL THAT IS GOOD AND GREAT.

May it be the cycle of God's truth and of God's law, these are the important lessons which the story of Jeanne d'Arc teaches to Christians of the twentieth century. May those lessons sink deeply into our souls; and then, we shall have honoured worthily the heroine of Orleans. The value of solemn historic memories is their power to revive in the souls of men during long ages the great virtues which they recall. The story of Jeanne d'Arc is for France the never-falling spring of national virtue and of national life. The story of Jeanne d'Arc, well remembered, well understood, will save France from discouragement and the desert calamities and will awaken in the souls of her sons the aspirations and the impulses which, at all times, cannot fail to make her what she must be if she is true to herself—a great and noble nation. The story of Jeanne d'Arc is for all Christendom the inspiration to the great deeds of holy chivalry which Jesus Christ expects to-day from the soldiers of the Cross. Jeanne teaches unreserved submission to Christ's Church and to Christ's Vicar; and she teaches, together with this submission, unreserved consecration of each one's forces of mind and heart to work for the glory and the extension of the Church. The spirit of Jeanne d'Arc.

SO STRONG IN ITS GENTLENESS, SO GENTLE IN ITS STRENGTH.

Living again in the bosoms of millions of soldiers of the Church—how quickly should be made the conquest of the new age for the Church of Christ! How easy to France and to Christendom is to do solemn commemoration annually in the city of Orleans! Mankind, the memory of Jeanne d'Arc appeals not in vain to your comprehensive mind and to your generous heart. Not only do you seek to follow the examples of your predecessors of more than four centuries by solemnizing in your cathedral the memory of May 8th, 1429, you rise above the customs of traditions and you give each year new splendours to the festivities of the glorious anniversary of the deliverance of Orleans and of France, and of the triumph of Jeanne d'Arc. Mankind, you see the signs of the times, you understand the special need there is that the spirit of Jeanne d'Arc live to-day for country and for Church. Mankind, in inviting a Bishop of America to take part with you in honouring Jeanne d'Arc you have done an important act. You have sent the name of Jeanne d'Arc

ACROSS THE WATERS OF THE ATLANTIC.

to be honoured by lessons who heretofore may have known but little of her, you have put Jeanne d'Arc on the pedestal which befits her mission in the present age—the pedestal of teacher of patriotism and of religion not only to France but to entire Christendom. Mankind, allow me to say you have strengthened the historic bond between France and the United States of America. My task is done; I have now only to ask Jeanne d'Arc to send upward to the throne of Divine grace her prayers with our prayers, that in His power and mercy God bless the faithful gathered round the altars of the cathedral of Orleans, that He bless the city of Orleans, that He bless France, that He bless the Universal Church—I must give voice to my heart's imperious whisper, that He bless America.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with Dr. Bickel's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing coughs, colds, bronchitis, inflammation of the lungs, etc., to such a degree that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

LOUIS ABERDEEN AND CURE CHAMPAIGNE.

Ottawa, April 22.—An interesting story is being told about the corridors of the House concerning the late Cure Champaigne, of the village of Gatineau Pointe, and Lord Aberdeen. It will be remembered that a few springs ago Lady Aberdeen had a narrow escape from being drowned while swimming along the shore of the Ottawa. The spring freshets had washed away a portion of the roadway, and the spirit team attached to the Vice-Royal carriage became unmanageable and plunged into the swiftly-running waters, and were drowned. Lady Aberdeen barely escaped with her life.

Cure Champaigne on the following Sunday held a thanksgiving service in the Roman Catholic Church at Gatineau Pointe, a little attention which won for him the gratitude of the Government and the Legislature. A few days later the Church was supplied with a new bell, the gift of Vice-Royalty, and the Cure became a great friend and frequent visitor of Lord Aberdeen's residence across the Ottawa river.

Now, it seems that Cure Champaigne during his lifetime was a skilled musician, and when engaged in his favorite pursuit was apt to become very much absorbed and oblivious to what was going on about him. It was about the time of the late spring up that the Government of Ontario installed in the private chapel of Rideau Hall, a new church organ, of which he was exceedingly proud. One day, when calling at the modest mansion of the Cure, Lord Aberdeen knowing Father Champaigne's love for music invited him over the river to try his new organ. The Cure was, of course, much delighted, and at the specified hour presented himself at the Vice-Royal residence. He was conducted by Lord Aberdeen to the chapel, and was soon absorbed in producing melodious melody from the new organ. The organ had, however, only been installed for a few days, and there had not been time to have it provided with the electric machinery necessary to pump the wind for the bellows. When the Cure sat down to play Lord Aberdeen recollected that the servant who was usually on hand to work the lever of the bellows had not been notified that the organ was to be tested, and, of course, was not on hand. Not wishing to derange the musical performance, a servant could be called. Lord Aberdeen quietly slipped behind the curtain provided to conceal the human air pumping machine, and began to operate the lever. For a full hour the Cure

poured forth, a flood of melody while His Excellency supplied the wind. Finally, the Reverend Father ceased playing for a moment, and the Governor-General, pausing from his exertions, and in a bath of perspiration, stepped from behind the curtain, and in a panting voice asked the Cure how he liked the instrument. Father Champaigne, all unsuspecting of the tremendous exertions of his illustrious host, expressed his great appreciation and indicated his desire to render another oratorio. This was too much, however, for the panting Vice-Royal representative, who, in a voice of quiet appeal, informed his guest that he could not possibly stand any more at present.

It is needless to say that the mortification of the Cure was complete when he discovered the "true state of affairs. In order to make a reputation of the experience impossible Lord Aberdeen had electric pumping machinery in his new organ installed the very next day.

As Paroleo's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Calverley writes: "I consider Paroleo's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time."

THEY WANTED PROTESTANT WINE.

The Catholic Times, of Liverpool, says:—An amusing scene took place at two vestry meetings in connection with Holy Trinity Protestant Church last week. Two Orangemen of the parish found fault with the vicar, Dr. Moffatt, because he purchased the sacramental wine from a local Catholic tradesman. They considered such conduct simply disgraceful, and had their doubts as to whether their vicar was not a Jesuit in disguise. They strongly advised him to get the wine from a Protestant firm. The vicar meekly told his interrogators that he could not get the wine from any one else in the town, and that he did not see what it mattered where he got it so long as it was of good quality, etc., etc. It is rumored that the two orthodox Orangemen are thinking of consulting the enterprising London tract seller, John Kenet, as to the desirability of starting a Protestant Evangelical Wine Manufactory. The affair has created a good deal of amusement in the town, though a certain amount of sympathy is due to the vicar, who personally is a genial, kind-hearted man, and has always shown a kindly regard towards his immediate Catholic neighbours. Unfortunately, with the exception of St. Barnabas' folk, Dr. Moffatt has some of the most ignorant fanatics in the country belonging to his parish. He is therefore sincerely to be commiserated.

Rheumatism Can't Exist.

When the kidneys are kept healthy and vigorous by the use of Dr. A. W. Chase's Kidney-Liver Pills. It is uric acid left in the blood by defective kidneys that causes rheumatism. Dr. A. W. Chase's Kidney-Liver Pills make the kidneys strong and active in their work of filtering the blood, and thus remove the cause of rheumatism. One pill a dose, 25 cents a box.

BRITISH CONSUL AT ROME.

Friday morning, May 5, Cavaliere Alexandre Reester-Franz, British Consul-General for Rome and Central Italy, was found dead in his bed. He was well known to the vast majority of British subjects who have sojourned in Rome for several years past. It has been said on this sad occasion that his numerous friends and all Rome will feel that they have lost a kind friend, councillor, and helper, and the many acts of kindness shown by him to the rich as well as to the poor will ever be remembered. It will be news to many that he was a Catholic; for the general idea that an official of the British Government, especially in Rome, must necessarily be an anti-Catholic prevailed here on Sunday, May 7, a Royal Mass was celebrated for him in the church of the Sant' Apostoli, after which his body will be conveyed to the Campo Verano cemetery.



Even a brave man has a moment of fear when he thinks of being torn to pieces by a tiger. The thought of being torn to pieces by a tiger is a very common one, especially in the tropics. It is a terrible thought, and one that is not to be lightly dismissed. It is a thought that is often the result of a feverish imagination, and one that is not to be lightly dismissed. It is a thought that is often the result of a feverish imagination, and one that is not to be lightly dismissed. It is a thought that is often the result of a feverish imagination, and one that is not to be lightly dismissed. It is a thought that is often the result of a feverish imagination, and one that is not to be lightly dismissed.



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