

The Northwest Review

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E. J. DERMODY.

J. K. BARRETT, LL.D., Editor-in-Chief.

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The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Correspondence conveying facts of interest will be welcomed and published.

Agents wanted to canvass for the Northwest Review, in every town in the Northwest, a rate for terms.

A Catholic correspondent wanted in every important town.

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The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political, if not of a partisan character.

(2) LETTERS on similar subjects, whether conveying or asking information or controversial.

(3) NEWS NOTES, especially such as are of a "hot" character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia.

(4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

St. Boniface, May 10th, 1898.

MR. E. J. DERMODY.

DEAR SIR,—I saw by the last issue of the Northwest Review that you have been instructed by the directors of the journal with reference to the management of the same.

I need not tell you that I take a deep interest in the Northwest Review, which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories.

I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration.

I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It is fully my approval, though, of course, I cannot be responsible for every word contained in it.

The editors write as they think proper, they are at full liberty to say that they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by every sound Catholic in this country.

I therefore consider that you enter a good word and I pray to God that He will bless you in its accomplishment.

I remain, Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, JULY, 19.

EDITORIAL NOTES.

The Bible alone the rule of faith and every man his own interpreter of the Bible. Now, separated brethren, you must be consistent. We must have no more of your accusing one another of heresy.

Remember that the mind of your child is like a mirror, reflecting all around it. The wanton oath, the angry exclamation, the obscene jest may operate upon the young heart like the careless drop of water on the polished steel, leaving a rust which no after cleansing can wholly efface.

Protestantism guarantees to each person the right to form his own opinion. To protect the individual in the use and exercise of the right, they ought therefore to prevent any body of men, under the pretence of being ministers of God, from using their influence by preaching or otherwise, to induce individuals to judge as they do.

A bigot never changes his opinion; he will commit palpable injustice rather than do that. An honest man, the moment he perceives a truth, no matter what the consequences are, no matter how it may lower him in his own estimation, or in that of others, instantly embraces it. This consideration makes the honest minded man chary how he forms and expresses his opinion, lest he fall into error and have to retract.

It is impossible for any one endowed with the commonest reflection to avoid remarking day by day, the strange, the unnatural, the perilous posture of affairs among the sects. Quietude and comfort are lost in the absorbing current of disputations, contentions, which perpetually augmented and stimulated from fresh sources. One outbreak of irregularity succeeds another, till no one knows what is likely to come next, and no one is surprised at whatever does come.—Pittsburgh Catholic.

The Boston Pilot in its report of the fiftieth commencement of Holy Cross College, Worcester, Mass., said: "But the most notable feature of the fiftieth Commencement of Holy Cross was the presence of one of its own sons"

as bishop of the diocese in which it is situated, and presiding officer of the exercises, the Rt. Rev. Thomas D. Beavan, D. D., second bishop of Springfield, Mass., and an alumnus of the class of '70.

Holy Cross College has helped to prepare many a bishop for the church. All the bishops of New England province, except Archbishop Williams of Boston, his auxiliary, the Rt. Rev. John Brady, D. D., and Bishop DeGoesbriand, of Burlington, Vt., made their classical course in this college. But it is a special pride to Holy Cross to have given a bishop to Springfield—to be within the territory over which one of her own sons holds spiritual sway."

We cordially endorse the above sentiments of our contemporary and devoutly pray that the wondrous success which attended her during the first half century of her existence may be double during the next.

DECISIVELY SETTLED.

The long expected letter of the Holy Father, on the school question is to hand. It decisively settles this much mooted question. It leaves no ground for further argument or controversy. The parochial school stands in all its integrity. The bishop is the sole judge of the sufficiency of the reason alleged by parents in sending their children to the public schools. Catholics can only send their children to the public schools who have presented their reasons to the bishop and received permission. Not one statute or decree or word of the council of Baltimore has been changed or modified. Moreover the misinterpretation of Mgr. Satolli's address must now be corrected by the light of the decrees of the Plenary council. That misinterpretation was that it was not obligatory on parents to send their children to the parochial school. The Holy Father states in the clearest terms that the Delegate's meaning is not to be taken from the last utterance of his famous address, since that may mislead or seem to be an explaining away of the explicit teachings of the council of Baltimore. The meaning must be taken from the first part of his address which was composed almost entirely of the decrees of the Plenary council in relation to the parochial school.—Pittsburgh Catholic.

WON'T BE HAPPY.

The Northwest Baptist is not happy. Somehow it does not like to be on friendly terms with us. If we criticise it, we offend it; if we praise it, we displease it; and yet we are anxious to make it happy. It stands alone among all our Protestant exchanges it is manly protest against the manifest dishonesty of abolishing Catholic schools while retaining "practically Protestant schools," and for this public expression of sympathy we publicly thanked it. In a recent article devoted to us, it has discovered that, with us "secularism is the bugbear."

Our contemporary does not seem to have any fear of secularism. Well, we can only regret its indifference on this subject. We cannot understand such a spirit of indifference, coming from a religious organ and in the full glare of what that spirit of secularism is doing for the eradication of all forms of religious thought from the human heart. The Northwest Baptist may theorize all it wishes about what it understands by "secularism." That does not in any way affect the position of affairs. It does not in any way alter the designs or lessen the dangers of secularism. Our contemporary is surprised at the extravagance of our language in designating secularism as "a religion of the devil" and "a religion destroying demon." Let us examine into the aims and actions of the secularists and see if this language be extravagant. Secularism is a sect which has been called into existence by the unfortunate divisions among Christian or professing Christian sects. Its main object is the destruction of Christianity; the driving of God out of the public life of the nation, the debasement of mankind, which naturally and logically follows such a course and the corruption of public and private morals. Is not God the Creator and Sovereign Lord of heaven and earth? Should not his laws have a first and highest place in the hearts and minds of his people, and how are they to manifest that respect and reverence for Him? Is it not by publicly as well as privately giving Him the first place in their thoughts and actions? Is it not by giving Him and His laws an honored place in their public institutions? Above all, is it not by instructing the children, the future rulers of the state, to be truly Christian; and therefore, truly moral, that we do proper honor to God and secure the best results for the state? Surely it is. But this is what Secularism aims at destroying. This is what the jealousy of the sects assist secularism in frustrating. The devil is a cunning rascal and does not scruple to use all means to accomplish his designs. He sees those religious gentlemen quarrelling among themselves, jealous of each others prosperity, loving each other with a love akin to his own, and he sees in them instruments ready to hand. He uses them. How? By saying, gentlemen, it is quite evident that you cannot agree on this subject, why not remove God out of sight? You all have your churches,

keep God there. You can give Him your attention on Sunday, but devote the balance of the week to me. I will settle this dispute for you. If you cannot agree about God, why, the simplest way is to put Him aside for use on Sunday. This is SECULARISM stripped of its hypocrisy and its designs laid bare to public gaze. Were we wrong in denouncing such principles "a religion of the devil, conceived in hell and brought upon earth for the destruction of mankind and the degradation of God?" This may not be what our contemporary understands by secularism, but it is secularism as it is and that is what we have to contend with; that is what we denounce with all the powers of our heart and soul.

PETER HAS SPOKEN.

Perhaps, in no time in the history of the church, in the United States, has a discussion occurred so heated and, in many quarters so unreasonable as that over the school question. The decrees of the Third Council of Baltimore are very clear on that subject. That Council pointed out the manifold dangers that threatened the faith and morals of children attending the public schools. The Fathers of that Council therefore decreed that: "Not only out of our paternal love do we exhort Catholic parents, but we command them by all the authority we possess to procure a truly Christian and Catholic education for their beloved offspring given them by God, born again in baptism unto Christ and destined for heaven, to shield and secure them through childhood and youth, from the dangers of merely worldly education, and therefore to send them to parochial schools, unless in particular cases the local bishop judges that he could permit otherwise." Again the council decrees: "In the estimation of all (the Bishops) there is nothing more necessary for the Catholics than to have in every locality their own schools and that they should not be inferior to public schools. Consequently Catholic schools must be established where there are none, enlarged, constructed and equipped with all possible perfection. All care must be taken that they are equal in instruction and teaching with the public schools." Archbishop Satolli, at a meeting of the Archbishops of the United States made some fourteen propositions, and at once the secular and a portion of the Catholic press purported to believe that those propositions were antagonistic to the decrees of the council of Baltimore. The enemies of Catholic schools in Manitoba asserted that the propositions of Mgr. Satolli knocked the ground from under the feet of His Grace, the Venerable Archbishop of St. Boniface in his contention on the school question in this province. This called forth a reply from His Grace, which was published in a supplement to our issue of the 8th February last.

His Grace began his letter by saying: "My object in writing to-day is merely and simply to show by quotation that the broad, liberal and democratic spirit of the actual Pope is the very spirit of his predecessor and that the propositions read by Mgr. Satolli to the Archbishops of the United States, assembled in New York, on the 17th of November last, are nothing new to the eminent prelates who had formulated the decrees of the Third Plenary council of Baltimore."

His Grace then proceeded to reproduce in full, an entire quotation of the fourteen propositions of Monsigneur Satolli, and placed along side them the decisions of the third Plenary council of Baltimore both headed by extracts from a series of instructions, sent by order of Pope Pius IX. to the bishops of the United States. The result was to conclusively prove that there is nothing antagonistic between (1) the instructions of Pope Pius IX; (2) the third Plenary council of Baltimore; and (3) the fourteen propositions of Mgr. Satolli. After reading Archbishop's Tache's article, it was evident to any intelligent mind that the error created over the propositions of Mgr. Satolli was the result of ignorance or worse.

As we said before, the secular press, which it is needless to say are opposed to separate schools, purported to believe that the propositions of Mgr. Satolli abrogated the disciplinary law concerning schools enacted by the council of Baltimore. This view was held even by some of the bishops, who so expressed themselves in their letters to the Pope. Well, now, let us see what the Pope says on this question. He says: "But the propositions of our delegate having been inopportunistly made public, minds were at once excited and controversies started afresh, which, through false interpretations, and through malignant imputations scattered abroad in the newspapers, grew more widespread and more serious. Then certain prelates of your country, whether displeased with the interpretations put upon some of these propositions, or fearing the harm to souls which it seemed to them might thence result, confided to us the reason of their anxiety. And we, knowing that the salvation of souls is the supreme law to be ever assiduously borne in mind by us, wishing moreover to give you another proof of our solicitude affection, requested that each of you should, in a private letter, fully open his mind to us on the subject, which was diligently complied with by each one of you."

From the examination of these letters, it became manifest to us that some of you found in the propositions no reason for apprehension, while to others it seemed that the propositions partially

abrogated the disciplinary law concerning schools enacted by the council of Baltimore, and they feared that the diversity of interpretations put upon them would engender sad dissensions which would prove detrimental to the Catholic schools.

After carefully weighing the matter we are intimately convinced that such interpretations are totally alien from the meaning of our delegate as they are assiduously far from the mind of this Apostolic See. For the principal propositions offered by him were drawn from the decrees of the Third Plenary Council of Baltimore and especially declare that Catholic schools are to be most sedulously promoted and that it is to be left to the judgment and conscience of the ordinary to decide, according to the circumstances, when it is useful and when unlawful to attend the public schools.

The italics are ours. Thus ends the celebrated school controversy and thus falls to the ground the persistent statements of an ignorant or malicious press that Mgr. Satolli's propositions and the Pope's views were a new departure from the hitherto well known teachings of the church. This letter of our Holy Father endorses the position taken by our own Venerable Archbishop in his letter of last February. His Grace then said: "That the instructions approved by Pius IX on the 24th November 1875—and by order of His Holiness sent to the bishops of the United States—have been since and are still the guiding rule for the clergy and laity of the adjoining Republic. The decrees of the council of Baltimore in regard to education are based on these instructions and Monsigneur Satolli in almost every one of his fourteen propositions quotes or refers to the same instructions and decrees." These are the exact views of the Pope as shown in the last sentence of our quotation from his letter. This reassuring letter of our Holy Father as to the attitude of the church on education should put a quietus on all discussion, as it is certainly most pleasing to the advocates of a good, christian and Catholic education for the children of the church.

THE TRIBUNE'S REPLY.

The Winnipeg Tribune is a daily paper, published in Winnipeg. We mention this fact for the information of our readers resident outside of Winnipeg where that paper is scarcely known. Well, this organ of the Greenway government has seen fit to audaciously say that the schools of this province are not "practically Protestant schools." This did not disturb anyone, because every one knew that that was what the Tribune was paid for, but when men like Mr. Laurier, the leader of a great party, expressed his opinion of those schools as an outrage on the minority "if they be Protestant schools;" when journals like the Globe, Mail, etc., said those schools were not Protestant schools, it was time to review the subject. This was done in a powerful and able letter from the pen of His Grace the archbishop of St. Boniface. So convincing and, in its arguments, so irrefutable, was this arraignment of the present public Protestant schools, that not one of the organs has ventured a reply except the aforesaid Winnipeg Tribune, and here is its reply:

"One of the very strongest evidences that the present public schools of Manitoba are not Protestant is to be found in Archbishop Tache's recent deliverance on the subject."

This is a very convincing argument, indeed! We do not wish to inflict the balance of this article of the Tribune's on our readers. The above quotation is the most convincing part of the whole of it. It has the merit of bold assertion, while the balance is merest trash and misstatements.

In His Grace's letter the whole question was reviewed, from the establishment of state schools in Manitoba to the present date. He showed that the present schools are a continuation of the old Protestant schools. He showed by public documents and state returns, that they were identically the same. "Things that are equal to the same thing are equal to one another."

How does the Tribune answer this? What has the Tribune got to say in reply to His Grace's arguments, that the schools are the same in their religious moral, and general tone as under the old regime. "So is the multiplication table!" We feel quite satisfied that the venerable Archbishop feels crushed by this clever rejoinder! It is so long ago since the venerable prelate was wrestling with the multiplication table, that he had forgotten, we presume, the great similarity existing between Protestant principles and the multiplication table; or, possibly, it was his grace's courtesy, tact and keen sensibilities for the feeling of others that prevented him from mentioning the multiplication table and Protestant opinions in the same article. We don't know. We cannot speak for His Grace, on this subject, although we must confess that there is a special reason why the Protestant sects should keep themselves posted on the multiplication table. Without that table they would be like Dr. Wild's lost tribes of Israel—"hard to keep track of." We, therefore, are quite free to congratulate the Protestant schools of Manitoba on having "the same multiplication table." Stick to it. If there is one thing more than another in arithmetic illustrative of your multiplicity of sects, and opinions and peculiarities it is "the multi-

plication table." Happy illustration! Versatile Tribune! crushed Archbishop!

AN ELOQUENT SERMON

Delivered by Rev. Father Sennett on Sunday Last in St. Cuthbert's Church, Portage la Prairie, Taken Down in Shorthand by Miss Cecilia Pike—a Pu. II of St. Boniface College.

Every tree that bringeth not forth good fruit shall be cut down and cast into the fire. Gospel of the Sunday.

We are told, dear brethren, by an old sage, when it thunders we should touch the earth "cum tonat, terram tonge." This man of past generations imagined and taught his disciples that thunder was an effect of God's anger and to appease Him we should perform some act, acknowledging our origin and state of dependence on God.

And would it not appear that the one true God sends forth a mighty peal of thunder, when He warns His children with divine authority "That every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire." Who does not tremble; who does not feel the necessity of touching the earth and humbling himself before God and bringing forth good fruit, good deeds—deeds worthy of penance when the words of the Gospel of this day ring in his ears "Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire."

When St. John the Baptist walked through and blessed this earth by his presence we read that the people came to him to ask what they were to do, and St. Luke chapter 3, has recorded the reply that that great servant of God who had gone forth to prepare the way of the Lord, gave them; "He that hath two coats let him give to him that hath none, and he that hath meat let him do in like manner."

They felt the necessity of doing something; they had heard the thunder of St. John the Baptist's voice, and, therefore, began to act.

We, too, dear brethren, will we allow this thunder to pass off and not humble ourselves and produce the fruit of good works!

Let us for a few moments draw out the words into which this terrible decision of our Lord is thrown. And first, upon reading over the Gospel of this day, we find his teaching is conveyed in a parable. Now a parable may have its foundation in fact, or it may be simply a product of the imagination in every case we may roughly define a parable as "a story" although it may not be a fact, yet it is intended to teach us a useful lesson. Our Lord was fond of parables and we chiefly taught, again our divine Lord was fond of introducing into His parables a tree—example—We read in St. Luke chapter 13—"A certain man had a fig-tree planted in his vineyard and he came seeking fruit on it and found none and he said to the dresser of the vineyard; Behold this three years I come seeking fruit on this fig tree and I find none, cut it down therefore; Why cumbereth it the ground?" Again in St. Matthew, chapter 7—"A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit."

Now, the word tree offers no objection because, both in profane and sacred writings it is frequently employed metaphorically to signify "man." Thus we read that man was termed "an inverted tree" the branches and roots of that tree are his feet firmly rooted upon the earth, and his head the seat of his reason, turned towards his Creator's home—heaven. And it is in this sense that St. Clement of Alexandria called man, "a heavenly plant." In all the parables of our dear Lord the word "tree" stands for man. Let us go aside and consider this tree for a few moments so that from it we may draw some spiritual fruit for our souls.

Mankind—embracing man and woman, is called a tree—not a mere branch, not a young delicate branch; nor yet a withered, decayed tree, not the remnants of a tree but a tree with all its perfection, a tree in its natural state, a tree fit to bring forth fruit, and the Holy Ghost has called that man a tree—a perfect tree because He wished to point and to express a mature person, a person gifted with reason and free-will, having a thorough sway over his reason—because from such as those He requires the fruit of good works. Not from mere children, not from persons destitute of that responsible power reason. As from the slender plant we do not expect fruit, until it becomes mature, so not from the little infant but from the adult child, son or daughter, do parents exact, and rightly so love, labor, careflessness, attention, patience, charity, consolation, so likewise God does not count it for or against us unless we be free to act, to make our choice, to take upon our stand for or against Him by a rational act.

Now the Gospel not only says tree but qualifies it by remarking "every tree." The reason is plain. The Holy Ghost wished us to bear in mind that no child of Adam is exempted; all are included—no exception—all are obliged to bring forth good fruit, or the alternative is "shall be cut down, and shall be cast into the fire." None are exempted, not those who lord over their fellows by their high position in social life—not the rulers of men—not kings, queens.

Jeremiah has left on record this stern fact—in chapter 22 "As I live, saith the king of Judah the son of Joachim the king of Judea were a ring on my hand, I would pluck him thence." This is equivalent to say: if Jehonias were nearest to me, the flowers of his rank of king though he may be but in his eighteenth year, although grand prospects he may have formed—a king or the son of a king, yet the moment he is found to be a sterile tree, I shall cut him down, and shall cast him into the fire. Therefore once again not the powerful are free from producing good fruit; not the poor, not the soldier, not the professional man, not the young, not the weak, not the infirm and all such who are only too apt to advance as an excuse for their non-fruit bearing habits—that they want time, strength, courage to

pray, to fast, to go to confession, to Holy Communion. None therefore are exempted—all are included—Why do I confine myself to this cold miserable world! call in our knowledge—through faith—the invisible world. What says our faith in the single case of Lucifer? Faith responds that he, the brightest and most penetrating of God's angels fell from his lofty seat because he failed to improve the occasion—because he was a sterile tree, and hence it was that he was cut down and cast into the fire; called into existence for his reception. The saddest, perhaps, of all examples is Judas, a tree tenderly nursed by the Divine Master himself, and yet Judas, one of the Apostolic College fell and miserably from the love of Jesus, because he, too, did not profit by the offered occasion, but was found a barren tree—a tree sterile in good fruit, reading, pondering over the Gospel you cannot fail to remark that the tense employed is the present. It says bringeth and not brought your past career you brought forth fruit but you must be found producing good fruit when the divine visitor makes His calls. He tells us moreover that He does not make use of great ceremonies in His calls, on the contrary, He has recorded the fact "that He will come when least v' expect Him." He will come as a thief at night, "and we, thrice woe to those who may be found not bearing forth good fruit for there the order shall go forth from the master of the vineyard to the dresser of the same: "Behold for these three years I come seeking fruit on this fig-tree and I find none, cut it down therefore, why cumbereth it the ground? And St. Ignatius that skillful master of the spiritual life, has warned his children against the curse of sterility in the service of God. No, the memory of past good works is not capable to satisfy the claims of human nature, neither past deeds in God's service. Although in the past your fruit bearing qualities were pleasing in the sight of God, but because you have ceased to do so now, all is lost. How many magnificent characters started out well in the spiritual life, faithful to duty, but became fatigued in the onward upward struggle and ceased to bear fruit and were rejected by God. Therefore it matters little that you have been good in the past, you must be found producing good fruit; on the contrary it does not destroy all if in the past you were wicked, but now having left the evil way and now be found good. Nor will God listen to your proposals, if being able, you have not put into execution your resolutions.

Man is something more than a tree, and hence St. Augustine has said that in the supernatural order "sterility is the fault of those, the fecundity of whom is the will." The tree depends upon the rays of the sun for its fruit, man's good fruit depends upon his good will—Eternum. The Holy Ghost does not say leaves, but fruit; leaves might signify words, not deeds and God expects good deeds, not merely fine words, for He has intended this in a most emphatic manner when He, in St. Matthew, chapter 7, declared that "not every man that saith to me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father who is in Heaven. He shall enter into the Kingdom of Heaven. God does not rejoice in the flower of words for St. John says "O my son, let us love not by word or the tongue but in deed and truth." Leaves on the tree might signify science, advice, exhortation which, unless there also be good deeds, cannot prevent the destruction of the tree. And, therefore, it is that St. Augustine has said "To speak well and to live wickedly is nothing else than to condemn oneself by one's own words." Walking through the vineyard we perceive some trees bending their heads downward thereby rejoicing the heart and filling the purse of the dresser, because he knows that the tree is fruitful, profitable; in other words it is a useful tree, a tree to be preserved, a tree to be tilled and cared and propagated, on the contrary other trees send their branches and heads upward thereby telling the sorrowful story in most eloquent terms, that the tree is of no account to be kept, not to be propagated, but to be destroyed, to be eradicated a tree in the language of Holy writ that shall be cut down and shall be cast into the fire.

So, in like manner, in the rational tree we behold some whose heads are bent towards and downwards, laden with good fruit, good thoughts, good words, good deeds, and whose whole desire is to be fruitful in God's vineyard and who are prepared to touch the earth as the philosopher of old by Christian mortification.

These are the useful trees, not to be destroyed; but we also find other trees in the human family whose head is ever upward as the unladen tree, a tree without weight, without fruit, without value, in other words, a light tree—a light head.

No, dear brethren, as true as a tree, laden with fruit has its branches and head turned downwards towards another earth, so true is it that the head in which there are good, serious thoughts and desires; that head will be bent forward in Christian humility, and quickly learn the beautiful lesson of Jesus. "Learn of Me for I am meek and humble of heart." Again, as true as the fruitless branch turns upwards, and the light headed tree shoots upwards into the cloud of heaven, so true is it that the proud man or woman is a light-headed man or woman.—Useless both to God and man, king and country.

Now, dear brethren, I do not propose to dwell upon the forth word of the Gospel of this day.

We have examined briefly together "tree" every man a fruit.

There is yet another word upon which the Holy Ghost seems to lay stress and that word is good—good fruit, all the fruit we produce must be good, but I omit that word for the present. I have tried to explain to you first, "tree" mankind. Secondly—all mankind—no exception.

Thirdly—Fruit, objects of life—good works. Now, I leave you until the evening to examine 1st what kind of fruit has your tree of life produced? Has it been a tree of life? A tree of life is a tree that bears fruit for others, brothers, sisters, friends—a tree with laden branches—branches and head turning downwards—Or has it been an empty tree—a tree with branches, a useless head? a head towering above others, thereby indicating pride, indicating a light head: for "Every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire."

Fourthly—Fruit, objects of life—good works. Now, I leave you until the evening to examine 1st what kind of fruit has your tree of life produced? Has it been a tree of life? A tree of life is a tree that bears fruit for others, brothers, sisters, friends—a tree with laden branches—branches and head turning downwards—Or has it been an empty tree—a tree with branches, a useless head? a head towering above others, thereby indicating pride, indicating a light head: for "Every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire."

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