

Rev. Mr. Pyndroconski has been placed in charge of it by the "H. M. C." (Home Mission Committee). Whether this gentleman is an expert masquerader we are not informed, but from the well established character of these institutions in the North West and elsewhere we are justified in assuming that bogus Masses, statutory and doctored prayers to the Blessed Virgin will constitute an essential feature of the mission. This may be accepted as a foregone conclusion. But that it will to any appreciable degree wean the Ruthenian from his ancestral Faith is not so certain. They may enlist a few scalawags for "what there is in it," but the worthy members of the race (and they certainly predominate) are not likely to be so easily deceived. Results sufficient to compensate for the shameful sacrifice of Presbyterian principle they never will have. Since the hall was opened the average attendance, it is stated, has been about 30 out of a Ruthenian population of 3,000. This is the Presbyterian idea of success. And it forms an eloquent commentary upon the character of their mission reports in general.

CHICAGO, WHICH is said to enjoy a reputation for doing big things, is just now staging something new in the show line, viz., "the biggest missionary show ever seen," as it is described in the daily papers. The show is to consist of a series of pageants, an oratorio and a play, and 23,000 performers will take part in them. The two greatest show places on the continent have been engaged, and "The World in Chicago" as the spectacle is called, is calculated to attract visitors from all over the continent. If it does nothing else, it will certainly afford five weeks' diversion to the sadly overworked and somewhat jaded inhabitants of the "Windy City." And that perhaps is the motive of it.

TO MAKE the show possible the business men of Chicago put up a fund of \$100,000. We can quite believe it. To demonstrate that "missions pay" is the motive lying back of these multifarious "big things" of which the public have had a surfeit within the past few years. The "Men and Religion Forward Movement" which received so much free advertising a year ago, is a case in point. It was to "shake America to its centre," and it should be added, open the world's markets to American manufacturers. Backed by a group of Wall Street capitalists it certainly spent money lavishly and made a great noise in the world. But we have yet to learn that it achieved anything in the direction of making men less mercenary or more religiously-minded than they were before. It ended—as all such movements are bound to end—in smoke, and the world moves on as before. It had nothing in common with the spirit of the Christian religion. In that respect it and the "biggest missionary show" of Chicago are one.

IT WAS rather surprising to read in the Mail and Empire of a week ago some reflections upon Britain's dealings with China, not at all flattering to the mother country. It was but a rehearsal of well-known and undisputed facts which no well-informed Englishman thinks of denying. But the Mail and Empire is so much Imperialist in its sentiments, and ordinarily so severe in its strictures upon those who fail to see in the Empire the embodiment of perfection, that it is quite refreshing to find its thoughts running in another vein.

THE OCCASION of the Mail's remarks was the day of prayer set apart in Protestant churches for the Republic of China. The thought that the gods of Baal having failed, recourse was had to the true God, is, says that paper, a beautiful one, and flattering to Christian nations. The truth, however, it goes on to say, is not so flattering to them, "for what China owes to Christian nations is not exclusively gratitude. For the opium traffic which India for many years so profitably carried on with her the British Government was responsible, and though there have been many excuses made for the Chinese War, the fact remains that Britain brought her guns to bear on China to force the opium through her ports"—a reflection that is as true as it is creditable to the Mail and Empire to have made it.

OF GREAT BRITAIN, deep as was her sin in this respect, it must be

said that in late years she has made some effort at atonement. It will have availed her nothing, however, nor other English-speaking nations, if with the heavily subsidized efforts being now made to introduce Protestantism into China, they introduce at the same time the rationalizing spirit which at home is rapidly dissolving it into thin air.

BISHOP LAROCQUE ON CHURCH DISPUTES IN MAINE

Though a translation of the following letter appeared in our columns last week we consider the matter of sufficient importance and significance to give space this week to a more complete and satisfactory version.

Bishop's House, Sherbrooke, March 28th, 1913.

To the Editor (of La Tribune):

In your issues of the 26th and 27th instant, you reproduced from certain Franco-American papers two articles entitled "Dans le Maine" and "Malentendu." These articles were concerned with the religious difficulties of the Diocese of Portland and particularly with the legislative measures introduced by certain pretended defenders of the rights of French speaking Catholics of the Diocese of Portland. The article "Dans le Maine" is a direct censure of the conduct of His Lordship the Bishop of Portland; while the other "Malentendu" goes so far as to attack the Roman congregations.

To understand how grievously the reproduction of these articles must offend all right thinking Catholics, who form the majority of your readers, it will suffice to call attention to certain elementary truths of Canon Law.

One may hold that the religious offices of the parish, the churches, presbyteries, parish schools and orphanages, etc., belong to the parish, and, as a general rule, should be devoted exclusively to the use of the parish which owns them; nevertheless this property is ecclesiastical property and as such falls under the high jurisdiction of the Bishop of the diocese. In the administration of this property nothing can be done without the Bishop's consent, and, above all, nothing against his wishes. So great is the importance of this point of ecclesiastical discipline that on it, chiefly, Pius X. based his condemnation of the French *Associations catholiques*. The French public worship associations did not recognize the Bishop's rights in the administration of Church property.

If we consider the measure which the promoters sought to have enacted into law in the State of Maine, and whose failure is deplored by the writer of the articles you have reproduced, we are unhappily obliged to admit that the spirit which inspired the advocates of this measure too closely resembles the spirit of the authors of the *Associations catholiques* of France to hold that the Maine Bill was not justly condemned by the religious authorities.

The question of title to ecclesiastical property before the civil law of the United States has recently been decided by a decree from Rome. The author of the article "Dans le Maine" wilfully misquotes this decree (*fausse citation*) on several points.

The decree never absolutely condemned what is known as the "Corporation Sole." In a diocese there is parish property for the use of the parish, there is diocesan property for the use of the diocese, and there is also property pertaining to the Bishop by virtue of his episcopal office. I am not speaking of the Bishop's personal property. If it be well that the parish should be recognized by the civil power as owner of its property, it is also well that the diocese should be recognized by the same civil power as a corporation possessing diocesan property and the property which belongs to the Bishop by virtue of his episcopal office, a corporation, capable, in the eyes of the civil law, of owning and administering its property in perpetuity. Whether we call this episcopal corporation "Corporation Sole" or "Roman Catholic Episcopal Corporation" matters little; the name is nothing, the thing is as necessary in the United States as elsewhere.

What this famous Roman decree did absolutely condemn was that manner of holding property which is known as "Fee Simple" and which consists in vesting in one's own person and individual name ecclesiastical property whether belonging to the parish or otherwise. The most elementary acquaintance with religious affairs in Maine is sufficient to know that the system of holding ecclesiastical property in "Fee Simple" is not only a system condemned, that is, the "Fee Simple," but also a system known as "Fee Simple."

True, the Roman decree advises where it is not possible legislation, admitting parish property as a corporation, to hold parish property as a corporation. But the Roman decree goes further. It indicates the ideal of Catholic legislation should tend all efforts to satisfy their legitimate desires regarding the title of ecclesiastical property; and the ideal thus proposed is the particular form of *Corporation Sole* in force in the State of New York when the decree was issued. But a glance at the law

of the State of New York, the law proposed by Rome itself as the model of the legislation to be sought elsewhere, shows us that His Lordship the Bishop of Portland by the amendment to the bill which was before the Maine legislature, the amendment which was passed and has now the force of law, has secured for the State of Maine precisely the very New York law which was proposed as the model by the Roman authorities. As a matter of fact the parish corporations of Maine, like those of New York, are composed of the Bishop, the Vicar-general, the parish priest and two laymen named by the first three. I admit there is a great difference between the measure secured by the Bishop of Portland and that desired by the pretended champions of Franco-Americans. But when Rome proposes an ideal to be realized, and when the Bishop effectively realizes this ideal, it is for Catholics to show themselves dissatisfied, to censure the Bishop, accusing him of ill-will towards another race, and to cast aspersions even on the authorities of Rome itself? To state such a claim is sufficient to reveal its enormity.

Yet this is the claim of the two writers whose articles you have reproduced. These two articles are worthy of censure and are offensive to all your Catholic readers. It is for having ignored the elementary principles of a Bishop's rights in the administration of his ecclesiastical property of his diocese, and also for having failed in the respect and obedience due to the Bishop, due nonetheless when one may not agree with all his views, that the advocates of the Maine Bill were interdicted, and for these reasons, unless they return to better sentiments, they must expect censures still more severe.

By publishing these remarks, Mr. Editor, which I am sending you at the formal request of His Lordship the Bishop of Sherbrooke, you will serve a useful purpose and repair an injury done to all your Catholic readers.

Believe me devotedly yours,
H. Simard, p.
Chancellor.

SISTERS ADORERS OF THE PRECIOUS BLOOD

OPENING A MONASTERY IN LONDON DIOCESE

At the request of Bishop Fallon it has been decided to extend the Institute of the Sisters Adorers of the Most Precious Blood to the Diocese of London, and next Wednesday eleven of the Monastery of the Precious Blood in St. Joseph Street will leave Toronto for London to establish the community in that city. A few days later a reception in connection with the importance and significance of the occasion will be tendered by the London Catholics to the good Sisters from Toronto.

The plan to found a branch in London is significant, inasmuch as the Institute is one of the most revered, though least known, of all Canadian Catholic institutions. The privilege accorded London by the Sisters in deciding to establish themselves there is one that is to be not lightly regarded, but it is no greater than the confidence they show in the well-known head of the diocese, Bishop Fallon.

The community is confined entirely to Canada, and this will be the second branch making three houses in all. The story of its origin is full of interest, and is as little known as the organization itself outside the officials of the Church.

Over half a century ago there lived at the town of St. Hyacinthe, Que., a French-Canadian lady of saintly character and of deeply religious nature. One day, while in the act of meditation in the privacy of her home, it came into her mind to comprehend the words of Jesus Christ, "I thirst," and in her heart grew a great desire for sacrifice and reparation. Impelled by this insatiable desire she solicited the Church authorities at St. Hyacinthe for the foundation of a community to be devoted to adoration and reparation of the Precious Blood. Following the usual requirements of the Church of Rome, the work was inaugurated in the latter part of her own home, and continued until the first Monastery of the Precious Blood, which was Miss Aurelie Gauthier, widow in religion, as Mother Superior, and Right Rev. Joseph La Rocque, D.D., Bishop of St. Hyacinthe, and Monsignor Raymond, Superior of the Diocesan Seminary, assisted Miss Gauthier at the founding of the Institute.

Approved by CHURCH
For many years passed by the Catholic Church placed its definite seal of approval upon the undertaking, and in 1896 it was finally endorsed by His Holiness Pope Leo XIII. The original community in Quebec is now established in a large and comfortable monastery, and the sisters are accomplishing much for the betterment of the people in the Diocese of St. Hyacinthe. The members of the community are cloistered, living entirely apart from the outer world, and leading what is known as the contemplative life. In the solitude of the cloister they consecrate themselves to a life of silence, recollection, prayer, penance and good works. Their characteristic spirit is essentially one of fervent and habitual devotedness to worship and so strict is the cloister that only at

long intervals are the sisters' relatives allowed to visit them. No man is allowed on the premises without special permission of the Archbishop.

Through the kindness of the Archbishop of Toronto a reporter of The Mail and Empire was recently accorded an interview with the Mother Superior of the Toronto branch of the institute, an extraordinary privilege seldom extended to a layman. After having been guided through a series of hallways and ushered into a small private reception room by one of the "out" sisters, he was allowed to wait a few minutes.

One of the innermost sanctums of an establishment whose privacy is regarded as almost sacred, the room was plainly but substantially furnished. Several paintings on Biblical subjects adorned the softly tinted walls, and the window looked out over Queen's Park. Across one end was the grille or lattice-work partition which always separates the Sisters from their visitors. Clad in the habit of the community—flowing white robes, with wide red scapulars and head-dress of black and white, with a red cross directly over the forehead—the Reverend Mother entered by a private doorway, and the introduction was performed.

COMMUNITY IN TORONTO

In reply to various questions she related the history of the local community as follows: In 1893, just forty-four years ago, his Grace the late Archbishop Lynch brought six sisters from the monastery of St. Hyacinthe, and founded the Institute of the Sisters Adorers of the Precious Blood in temporary premises in Toronto. Several years later a site at the corner of St. Joseph and St. Vincent streets was presented by Mrs. Remy Esmaie, and the first convent was erected. This soon became inadequate to the growing needs for accommodation brought about by the increasing number of applicants for admission, and after some consideration it was decided to purchase the spacious grounds on St. Joseph street, near the park, where the present monastery stands.

To the passer-by this dignified looking red brick building, standing back from the street, with its stained glass windows shining in the sunlight, excites only a casual interest. The only visible indication of its nature is a statue of the Virgin placed high over the doorway, the usual cross emblematic of a Catholic institution, and a plain brass plate, stating that it is the Monastery of the Precious Blood. To the east of the buildings are the spacious grounds, surrounded by a high wall. But in its confines the Sisters pass their lives in solitude, as in another world, within the pale, icy walls of the mundane reality of everyday life, offering themselves as victims to repair the ingratitude and outrages of so many sinful and impious men.

There are at present upwards of fifty Sisters in the community. The majority of them are former Toronto ladies, several having at one time been prominent in society circles. Six of them are French-Canadians, and many are the daughters of wealthy people. Highly educated in foreign countries, some of them have given up what promised to be brilliant careers in order to devote themselves to this life-long meditation and prayer for those in the outer world.

One by one the six original sisters who founded the community in Toronto have passed away. Even during the reporter's visit the Reverend Mother St. Joseph, the last of them all, lay at the point of death in her private chamber. A few hours later her premonition that she was to be removed from earth ere her golden jubilee was fulfilled, and after years of faithful and self-sacrificing service she answered the final call. Rev. Mother St. Joseph was in her seventy-first year.

CONDITIONS OF ENTRANCE

In order to secure admission to the community the aspirants must comply with a rather strict list of conditions. She must essentially be of constant will, upright heart, cheerful disposition and have a love of prayer. She must be of honest birth, enjoying sufficient health, and giving hope that she will be qualified for fulfilling the duties. As far as possible no subjects are received before the age of fourteen years nor after that of twenty-five years for their choir voices, or thirty years for lay novices. The aspirant and her family must be of irreproachable character. Before finally deciding to enter the novitiate the aspirants usually spend a few days in retreat in order to study more fully their vocation. The community is composed of choir Sisters, lay Sisters and novices, and each monastery is under the immediate government and direction of a Mother Superior. The postulate ordinarily lasts for one year, and after a second year of probation the novice is finally admitted to the profession upon taking the simple vows of poverty, chastity, and obedience.

The daily routine of the monastery consists of spiritual exercises and hours of meditation, reading and the tasks in connection with the upkeep and support of the institution. One of the most picturesque of the observances of the sisters is their custom of rising at midnight for the hour of reparation in the presence of the most Blessed Sacrament. Eight entire days of each year are spent in absolute retreat, in addition to the last Sunday of each month.

The Venerated Mother Foundress of the Institute of the Sisters Adorers of the Most Precious Blood had an elevated idea of manual labor,

and by her exhortations, writings and example she has inculcated the same spirit into her followers. Following out this idea, the sisters make the vestments for use in various Catholic churches and the unleavened bread used in the celebration of the sacraments. They are supported by the income from this source, the benefactions of the ladies of the diocese and an occasional legacy. Miss Hoskins, a leading supporter of the institute in Toronto, is accorded the special privilege of apartments in the monastery. Her rooms are of course, strictly separated from those parts of the building used by the sisters.

The sisters, even the white veiled novices, are allowed to receive their friends and relatives but once every three months. The postulants are allowed to see them once a month. These visits must be confined to one hour in the case of relatives and half an hour for friends. They converse through the grille.

The spirit of the whole organization is splendidly exemplified in the following extract culled from the writings of the Mother Foundress: "Gentle Virgins who have learned from the mouth of the Saviour Himself, the excellence of the contemplative life; who thirst for pure love, for sacrifice and suffering, do not resist the breath of God which impels you towards solitude; allow yourself to be led by the Sacred Hand which has chosen you among the thousands. Come, come and rest under the sacred tree of the Cross; come and see by experience, how sweet and how light is the yoke of the Lord."—Toronto Mail and Empire, April 26.

A MODERN HOLY GRAIL

The movement in favor of Christian unity, which is now the subject of much discussion among Protestants, is in itself a recognition of the disastrous consequences of the revolt against the authority that once maintained that union of Christendom which the Holy Scripture foreshadowed: "There is one body; there is one faith; as there is one God and Father of all." There are optimists amongst Protestants who look forward to the time when a condition of things described in the words we have just quoted will be restored. Governor S. E. Baldwin of Connecticut is one of these optimists. He believes that human devising will succeed in consolidating the Protestant sects, which will lead up to the Catholic Church uniting with them. The Lutheran Church, according to him, will be the link connecting the sects and the Church. We quote him: "The Lutheran communion, in its view of the Lord's supper, occupies a position near to that of the Catholic Church and, therefore, could more fully assume a mediatorial position."

After thus outlining his plan for undoing the work of Luther and his successors, Gov. Baldwin adds: "I am one of those who hope for the final reunion of all the Protestant denominations during the next century or two. Nor do I deem it impossible that the Catholic Church may ultimately follow. It may be now only a vision, a dream, but visions before now have come true."

We can appreciate to the full this wistful yearning after the restoration of that beauty, harmony, and unity of Christianity which prevailed before the revolt of the sixteenth century. But futile will be the attempt to substitute man-made religion for that established by God Himself. Underlying Gov. Baldwin's remarks is the radical mistake of believing that the Catholic Church has created the truths she teaches. That is not so. She is but a witness and an accredited guardian of the truths which were entrusted to her keeping by her Divine Founder. She would be false to her character as witness and guardian if, for a temporal gain of any sort, she made any compromise with error. She longs to take to her embrace those outside of her fold, but great as is her longing she will never seek to gratify it by sacrificing any of the truths delivered unto her by her Divine Spouse.

It is well for the future of Christianity that the Church has ever maintained this unflinching attitude. If she had done otherwise Catholicism, which is now the mainstay of Christianity, would be in a state of dissolution even as Protestantism is. The well-known English writer and Positivist, Frederick Harrison, tells us that Protestantism "is now but a mere historical expression; it is no longer one of the competing creeds, any more than Judaism is, or Arianism. Amongst the religious movements that claim the future of the world it has no place." The same writer, in comparing the Catholic Church with the Protestant sects, says: "Protestantism has not got, nor ever had anything that Catholicism has not got in far larger measure, and it has deliberately rejected very much of value that Catholicism has. Every Protestant hero, or book, or achievement could be easily matched by ten better from the Catholic record."

Such is a non-Catholic's view of the Church which Gov. Baldwin hopes will in the course of time be annexed to the Protestant sects, after the adoption of some kind of compromise. The suggestion that the year which was the first to break Christian unity, would be a mediator between the Church and the Protestant sects in the work of restoring that unity, borders upon the ridiculous. Governor Baldwin's descrip-

tion of the alleged fitness of the Lutheran Church for this office, brings out the failure of the average Protestant to distinguish between essentials and outward forms. We are told that "the Lutheran communion, in its view of the Lord's supper, occupies a position near to that of the Catholic Church." This is on a par with the belief that Ritualists are Catholics because they have adopted certain Catholic ceremonial. Lutheranism, which rejects the doctrine of Transubstantiation, is no nearer the Catholic Church than the latest born of the many sects that have sprung from the loins of Protestantism.

Our Protestant friends would be much mistaken if they should suppose that Catholics have no sympathy with the movement of those whose final issue Gov. Baldwin is so hopeful. Catholics believe that many who are engaged in the search after this twentieth century Holy Grail, will eventually find the spiritual rest where Newman, Manning, Brownson and many other Protestants found it in the past. It may well happen that many who are devoting their time and energies to bringing about union among the sects will justify the hope to which Leo XIII. gave voice in these concluding words of his Encyclical on the reunion of Christendom, issued on June 20, 1894: "The closing years of the past century left Europe worn by disasters, and panic-stricken with the turmoils of revolution. Why should not our present century, which is now hastening to its close, by a reversion of circumstances, lead to the marking of the pledges of concord, with the prospects of the great benefits which are bound up in the unity of the Christian faith? May God, who is rich in mercy and in Whose power are the times and moments, grant our wishes and desires, and in His great goodness hasten the fulfilment of that divine promise of Jesus Christ: 'There will be one Fold and one Shepherd.'—N. Y. Freeman's Journal.

THE PREACHER AND THE GOSPEL

The Christian Work and Evangelical, commenting upon the widespread infidelity and agnosticism of the day, and the possible causes, asks the question, "Is the failure all with the preacher?" and adds: "We believe that never in any period of the world's history was the church making more earnest effort than it is to-day, both to reach the people and to build the kingdom of God. Men never preached the real gospel more earnestly."

Taking up the remarks of the Christian Work and Evangelical, the New York Weekly Witness, one of the most rabid Protestant journals published, says, in regard to the efforts being put forth by the various sects: "Much effort is being put forth certainly, but we feel that very much of it is put forth along uninspiring lines. And as to preaching the 'real gospel,' our impression is that the preachers who are doing that are in a minority. There is a very strong temptation to the preacher to adapt his preaching to the trend of popular thought. No man likes to be looked upon as an old fogey. Every man likes to win approbation instead of criticism. And therefore it is very difficult for preachers who still believe the gospel of Christ as it is set forth in the Bible to preach it fully."

And we are under the impression that a majority of the younger preachers do not believe the gospel that was preached by Peter and Paul and John. Our impression is that some of the larger theological seminaries are teaching their students a modernized gospel which either repudiates or practically ignores the truth that God gave His Son as a voluntary sacrifice to make atonement for our sins. And when that fundamental truth is left out of the gospel of Christ is emasculated.

"How can the Church work miracles if in all the people there is a deadening unbelief?" asks Christian Work.

Clearly the Church cannot compel people to believe. But what is the cause of this prevalence of unbelief? Have not very many of the preachers of the larger churches encouraged the spirit of unbelief by disparaging the teaching of the Bible, or at least, treating it with silent contempt—wherever that teaching does not agree with their own ideas? How can any preacher expect the man on the street to accept any religion which has no higher authority than the pulpit or the theological seminary at the back of it? Christianity without an authoritative revelation to support it would soon be as impotent as Confucianism, and Protestantism without such a revelation is not as good a religion as Roman Catholicism with an authoritative revelation. When a preacher discards the authority of the Bible, he virtually kicks his pulpit out from under him and stands on nothing, beating the air in impotent zeal.

"Is it altogether the blame of the Church that Christ is failing to-day?" asks Christian Work. Yes, it is. It must be, unless we are prepared to assume that Christ is unable to accomplish that which he has undertaken to accomplish—the conquest of the world. The churches are honeycombed with skepticism, with worldliness and with indifference because they are not making it their first duty to be loyal to the truth of God as taught in the Book of God. Without loyalty to the revealed character and will of God there cannot be any authoritative standard of

obligation on the part of man.—Buffalo Union and Times.

GRACE WITH THE GIFT

A traveller in Switzerland, in writing of his experiences in that country, gives the following incident: "The window of a little shop, in an old arcade in Berne, was filled one day with crosses and hearts intended for the decoration of graves, and among them were several slabs of marble with the inscriptions: 'In Memory of My Sister,' 'To the Best of Husbands,' and the like."

"As we were in the shop three or four idle tourists had halted to laugh at the uncultivated taste shown in these cheap votive offerings. Apart, and quite unconscious of them, stood a poor Swiss maid-servant. Her eyes were full of eager longing, and the tears slowly ran down her cheeks. The slab which she coveted was the cheapest and ugliest of the lot, a black slab, white lettered, but the inscription was 'To My Dear Mother.'"

"She stops every morning to look at that," whispered the shop-keeper. "But she won't have enough money to buy it in years."

"Tell her she can have it," said one of the tourists, a well-dressed man, in a loud voice. "I'll pay for it."

"Monsieur is very generous," answered the shopkeeper. "But I doubt—she is no beggar."

"While they were speaking a young American girl who, with sympathy expressed in her face, had been watching the woman, drew her aside. 'I am a stranger,' she said. 'I have been very happy in Berne. I am going away to-morrow, never to come back again. I should like to think somebody here would remember me kindly. Will you not let me give you that little slab to lay on your mother's grave?'"

"The woman's face was filled with amazement, and then with delight. The tears rained down her cheeks. She held the girl's hand in both of her own."

"You, too, have lost your mother? Yes? Then you can understand. I thank you, gracious lady."

"That was all, but two women went on their way happier and better for having met."

"Almost everyone has at heart the wish to heal the hurts of life for others but few have the delicate tact which can touch a wound without giving pain."

As an Irish proverb puts it, "A copper farthing given with a kind hand is fairy gold, and blesses as it goes."

CALGARY OF THE PLAINS

Boston Globe

The fact that these verses were penned many years ago is apparent from the fact that Miss Johnson refers to Calgary as being on the frontiers of civilization, and writes of the Indians and of the yams which were spun by old-timers on the plains a quarter of a century ago.

Miss Johnson's executor says that these verses have never hitherto been published, and it is therefore the privilege of The Calgary Herald to present them to the public for the first time, April 13:

Not of the seething cities with their swarming human lives—
Their fetid airs, their reeking streets,
Their dwarfed and poisoned lives—
Not of the buried yesterdays, but of the days to be,
The glory and the gateway of the yellow west is she.

The northern lights dance down her plains with soft and silvery feet,
The sunrise glids her prairies when the dawn and daylight meet;
Along her level lands the stilted southern breezes sweep,
And beyond her western windows the sublime old mountains sleep.

The Redman haunts her portals, and the Paleface treads her streets;
The Indian's stealthy footstep with the course of commerce meets;
And hunters whisper vaguely of the half-forgotten tales
Of phantom herds of bison lurking on her midnight trails.

Not her's the lore of olden lands, their laurels and their bays,
But what are these, compared to one of all her perfect days?
For naught can buy the jewel that upon her forehead lies—
The cloudless sapphire splendor of her territorial skies.

E. PAULINE JOHNSON-TERRAQUAWALK.

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