THE LATE SIR JOHN THOMPSON. ARCHBISHOP O'BRIEN'S FUNERAL ORA-

We think it well to publish from time to time some of the most remarkable utterances of the great Prelates of the Church. There comes to us to day, in neat pamphlet form, the sermon delivered by the late Archbishop O'Brien of Halifax on the occasion of the death of one of Canada's greatest statesmen -Sir John Thompson. It is well worthy careful perusal, and will be found herewith in its entirety :

" Having then conversed with you from my youth unto this day, behold here I am. Speak of me before the Lord, and before His anointed, whether I have taken any man's ox or ass; if I have wronged any man, if I have oppressed any man, if I have taken a bribe at any hand : and I will despise it this day, and will restore it to you. And they said: thou hast not wronged us, nor oppressed us, nor taken aught at any man's hand." (I. Kings, Chapter : 234.)

the remains of the honored dead are borne hence to their last rest ing place, it is meet some words should spoken in this sacred edifice to tell of life and hope amidst the sadn gloom that encompass us round about. It is no exaggeration to say that the It is no exaggeration to say that the great heart of Canada has been strangely moved during the past three weeks, Considered in a worldly point of view, no one will deny that his career as never before its sympathy aroused and a sorrow deep in its sense of loss and pathetic by reason of the noble qualities of its object, awakened. Nor nave the mourning and regret been confined to our Dominion. From across the ocean, an echo of the Empire's wail has reached our shores. From far and near have come unn istakable evi-dences of grief. No outward mark of respect to the memory of the departed has been omitted. From our gracious Sovereign down to the lowliest citizen, from personal friends and political op-ponents, an abundance of such tokens has been given. The representative of our Queen and the civil power of our country are here to give all pomp and circumstance to his funeral. But man dies not with death, and in the midst of our mourning the solemn rites of re ligion, tinged though they be with a human sadness, yet have an underton of consolation, of hope, aye of triumph! The pleading tores of the "Dies Irae" are not the wailings of despair. They are rather the expressions of confidence in an infinite mercy. And finally, before the remains are carried forth, the exultant words which contain a promise and an assurance of victory over the grave are intoned:

I am the resurrection and the life : he that believeth in Me, although he dead, shall live : and everyone that liveth and believeth in Me shall not die forever, ' (John xi., 25 26.)

sorrow, then, is not as that of those who mourn without hope, for we know that our friends, though dead to the world, live before God; and, although their bodies may be left to moulder in the tomb, we ever hear the consoling words of our Saviour spoke consoling words of our Bethany, "Thy near the little town of Bethany," Though brother shall rise again." Though there be hope in our sorrow, the sor-row itself is profound and universal. For an individual loss, the regret, sincere though it be, is confined within a narrow circle. When a nation mourns we may be sure that the loss is a na-tional one. Few indeed will deny that the death of the Right Hon. Sir John Thompson our great mother Canada has suffered an almost irremediable loss. The reason of this is found in the qualities that were based and rooted in the character of the man as he appeared in the eyes of his fellow-citizens in the discharge of the duties In him, as of his high public station. In him, as in Samuel of old, the people recognized integrity of life and the conscientious fulfillment of onerous duties. In the

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rinces House words of my text he might say :
"Having then conversed with you from my youth unto this day, behold here I am."

He had held various trusts during his earthly career—in the city council, in the Provincial Legislature, on the Bench, in the Department of Justice public criticism contained in those

words of my text:

"Speak of me before the Lord and before His anointed, whether I have taken any man's ox or ass: if I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand.'

Canadian public life has its bitterness. Party journals do not lack a keen vision for the delinquencies of their opponents. Even now, as in the days of cur Saviour, men can see the mote in their reighbor's eyes, whilst perhaps blind to the beam in their own. Public men live now more than ever in the full light that is cast around them from a hundred sources which did not exist in past ages. They cannot hide themselves behind the throne of their sovereign or screen their character beneath the

cloak of office. Our age respects no curtains drawn before the sanctuary of the council of the King. Hence the acts of a high public official are as open to the criti-cism of the people as those of the vil-lage beadle. Indeed, the more exalted the station in which a man may be placed, the more fierce is the light which surrounds his actions and the more unsparing the censure to which his conduct is subjected. What might been hidden from the masses o have been hidden from the masses of the Jewish people in the days of Samuel is impossible of concealment from the public to day. Yet were the people of this great Dominion to be called upon to answer to the challenge of the dead Premier to speak of him before the Lord and before His anointed they would be obliged to answer: "Thou has not wronged us, nor oppressed us, nor taken aught at any man's hand." Official in-

proudly point to a career which has summed up and embodied all the best attributes of official purity and unbend-ing uprightness; that while vast interests were in his keeping and many sub-tle influences at work to render him untrue to the common weal, still no duty was neglected, no obligation to the public shirked, and the hands which had wielded almost unlimited power were found free from any wrong doing, from oppression and from taking a bribe at the hands of any man.

A life such as that of the late Premier

is not intended to be written merely in a family register, to be perused only by intimate friends: it is to adorn the annals of a nation and to be an example and an instruction to future genera tions. All through the history past we find that the Creator spoke to His creatures not by revelation only, but also by the living example of those in whom general principles of mauly virtues, which might be gathered from various sources, had been harmonic blended. The concrete action of their well regulated lives was calculated to exercise a greater influence over the conduct of many than abstract principles, however explicitly inculcated.
Many lessons may be learned from the life of Sir John Thompson on which it is well to ponder on this day of our grief, so that we may derive therefrom the consolation of realizing that though dead he speaketh, and though removed from the scene of his earthly activity the magic of his influence survives and is productive of good to his fellow-man

was an unbounded success. modest position of an humble citizen, he rose rapidly from one height to another of public importance until finally he reached the highest office in the gift of the ration. At each successive stage of his upward course, he acquit ed hinself in a manner satisfactory to the public and gave a guarantee that to whatever further heights of national importance he might attain he would be found equal to their responsibilities. But mere outward success is no criter-ion or measure of real greatness. This latter must be gauged rather by the manner of attainment that by the attainment itself. How, then, did the late Premier rise to the lofty eminence from which he was stricken down by the hand of Death? It was not by the aid of the outward accidents of wealth and birth, much less was it by an unworthy pandering to the passio and prejudices of the people, or by the employment of cunning arts and devices by which a corrupt public man somees treads his way successfully to ambitious distinction. No! none of these lent him any aid in his upward course. A faithful observance of the law of labor imposed by the Creator on the human race, and from which no one without disturbance of nature's order can exempt himself, together with intellectual gifts of a high order, strengthened and made perfect by a deep religious spirit, enabled him to a pathway through the difficulties of life on an ever upward plane. It is only by a combination of such forces that great results can be achieved. Some will say he was "lucky"; but to a thoughtful man what's the meaning of this trite phrase? As we are not the creatures of blind chance, but, under God, the architects of our own destiny the word can only mean that a man is always alive to and takes advantage of opportunities. In other words, that he puts out at good interest the talent committed to his keeping. can therefore safely conclude that in-dustry, sobriety and a conscientious attention to the details of each duty were the pinions which bore him on-ward in a career which can only be rightly characterized as phenomenal. The manner of his success then claims our admiration and affords us a meaby which to gauge his character. young men the one sure and honorable road to public distinction, as well as the one way of combining worldly success with per sonal integrity.

liable to be tinged with exaggeration, and to express the loving admiration of a friend rather than the calm judg-ment of an historian. But in the de sire to appear cool and impartial men and in the Dominion Parliament. It are at times unwittingly unjust to the will not be saying too much to assert departed. In the wish to be thought that he might make the challenge to severely judicial, they deem it necessary to hedge their praises by restrictions and conditions which deprive them alike of logical sequence and judi-cal fairness. Whilst we should guard against exaggerated statements, we should not be afraid to draw the legiti mate conclusion that flows from a con-sideration of the career of him whose life we may have under review. Can the word "great" be legitimately applied to Sir John Thompson in any or all of the various parts which he so honorably fulfilled? Undoubtedly some will answer "no," either through a fear of being thought wanting in judicial acumen or, perhaps, from a misconception of the constituents of greatness. What elements go to compose that special manifestation of a faculty or faculties which we call great? Many seem to imagine that greatness cannot exist in an everyday dress Unless it is presented to them booted and spurred, they fail to recognize its face. As the vulgar confound bigness with greatess, so they make this latter synonymous with pomposity of manner and aggressive self assertion. The ability to meet emergencies and to attain legitimately the special end in view without any apparent effort, proves the possession of resources which merits the designation of greatness. Now, it is admitted on all sides that as a lawyer Sir John Thompson was never found unable to meet the legal points, which unexpectedly arise in the con-duct of a case. Some will say that he had not laid up a store of legal knowl edge: he merely solved the difficulties edge: he merely solved the dimentities as they successively arose. Even if that be so, it would simply prove that he lacked the time in a busy life to fill his mind with all manner of law ques-

As a judge, his summing up of cases was noted for its method and impartiality; his decisions were ever clear and ity; his decisions were ever clear and satisfactory. As a speaker on the floor of the House of Commons he may not have had the trick of voice and gesture which in a ruder age, and even now, among the less cultured, are supposed to constitute oratory. His speeches, nevertheless, were masterpieces of clear, logical reasoning, and attained their end, namely, the conviction of all fair-minded men. They have that sincerity and that appeal to the higher nature of man, with a masterly grouping of arguments, which will ensure ing of arguments, which will ensure their immortality in the literature of our country. As an envoy of Canada, whether at Washington, at Paris, or London, he impressed all with whom he came in contact as a man of superior abilities, and one possessed of a marvellous grasp of the intricacies of every question discussed. In view of all this varied and continuous success, both at home and abroad, we are but express nome and abroad, we are but expressing a legitimate conclusion, and not the exaggeration of funeral eulogy, by claiming for him in many things, at least, the appellation of great.

But there is another and a higher

aspect of the life of the Premier which on an occasion and in a place of this fro kind is deserving of serious consideration. Splendid as were his intellectual gifts and endowments of mind, of them. selves they would never have enabled him to win and to retain the esteem and admiration of so many. spiritual element in his nature which developed and expanded his intellectual attainments, gave consistency to ctions, strength and vigor to his reasoning, and won the confidence of those with whom he had to deal. Material as is our age, and set though the hearts of the multitude may be on the good things of life, still men car admire and appreciate a line of action which is moulded by a standard more noble than any to which they can dream

The words of the book of " Love justice, you that are judges of the earth. Think of the Lord in goodness, and seek Him in simplicity of heart," had sunk early and deeply into the heart of Sir John Thompson. To the justice of his dealings with all men, oth as a private citizen and as a public official, we have already alluded, and the public voice fully endorses it. way he sought the Lord in goodness and simplicity of heart is known to his friends. He recognized it to be the first duty of a Christian to follow the dictates of conscience, and to make his life an outward expression of his in ward convictions. We shall not insult his memory nor seem to think so poorly We shall not insult of the enlightened citizens of Dominion, as to offer any excuse for or vindication of the change of his religous belief, made after due deliberation, in the strength of his young manhood He who follows conscience needs vindication in the eyes of posterity, nor excuse before the bar of contempor ary opinion. We shall merely say that his manner of life, from the date of that change until the day of his death, was that of a thoroughly practical, consistent Catholic. Both in public public and in private, at all times and all circumstances, he fulfilled with re-gularity and exactness, not merely the essential duties of his religion, but likewise many of those which a busy man might well be excused for thinking supereragatory. The faithful dis charge of religious duties brought him into daily and close intercourse his Creator, detaching his mind from the love of material things, causing him to see the emptiness of worldly and applause, and making him realize that a good name is better than riches and the fear of God preferable to acquirement of unjust triumphs. How faithful he was to the practices of devotion which he deemed profitable to he soul can be gathered in an unmis takeable manner from what was found on him after death. Amongst other things were a small picture of his Saviour, a crucifix, and a set of rosary Be it borne in mind that could not have foreseen his death at Windsor Castle; consequently, even his most bitter adversary cannot accuse him of posing for the occasion. Such of tokens of pious practices, of the utility of which we shall not here treat, but in which he fully believed, were ever on his person. He had gone to Wind sor Castle at the command of his earthly sovereign; whilst bending his knee to her and swearing feathy to her

knee to her and swearing fealty to her throne with a heart filled with the spirit of true loyalty, he wore pressed to that same heart the image of his Heavenly King, both as a reminder the homage which he owed Him and a consecration of the service of his a consecration of the service of mis-soul to the Eternal King. He was to dine with his Queen, and then to re-main for the night in her historic castle. He would offer to her every sign of respectful allegiance and ready service; but when he should have re-tired from her presence he was pre-pared to salute the Queen of Heaven, pared to salute the Queen of Heaven, and commend himself to her care by devoutly reciting the beads in her honor. Have we not here a striking example for the fulfillment of the command, "Fear God and honor the king." The thoughtless may smile at such trifles being found on a great public man; we maintain that great public man: we maintain that without them he would have been shorn

of half his greatness.

This exceptionally brilliant and highly honorable career, measured by years, is a disappointment; judged by the

us a disappointment; judged by the work performed, it may be said to embrace a lengthened span, for, according to the words of Wisdom:

"Venerable old age is not that of long time, nor counted by the number of years; but the understanding of a man is grey hairs; and a spatiage

of years; but the understanding of a man is grey hairs; and a spotless life is old age." (Wisdom iv. 8, 9.)

In this true sense, then, although taken away in his prime, Sir John Thompson alled up by his good deeds and a spotless life, more than the allotted three score and ten. Some will say, as some have said, that had he not entered on the arena of Dominion politics he might have lived yet for many years. True; and the soldiers who lost their lives in defending their country might have lived to extreme aught at any man's hand." Official integrity can have no higher credentials that this, nor need it desire a more infallible vindication. It is a matter for legitimate congratulation that in the public life of this Dominion we can provided in the congratulation where the congratulation is all cases of great moment. In the public life of this Dominion we can provided in the congrature of the congratulation of the congratulation where the congratulation is mind with all manner of law questions, whilst it would serve to show the politics he might have lived yet for many years. True; and the soldiers and the soldiers who lost their lives in defending their lives in destroy their usetuiness, but who, in one way or another, have escaped who under dubious phrases saves the many years. True; and the soldiers who lost their lives in defending their lives in defending their lives in defending their lives in destroy their usetuiness, but who, in one way or another, have escaped who under dubious phrases as the bettom control of leasification with the demented.

A critic of Dr. Lapponi's book, T. De Wyzeka, in the Revue des Deux his own ideas, his own methods, following the politics of the might have lived yet for many years. True; and the soldiers of the concord, while in one way or another, have escaped desastication with the demented.

A critic of Dr. Lapponi's book, T. De Wyzeka, in the Revue des Deux his own ideas, his own way, may conceal devil.

not live for ourselves alone; man has duties towards society, and those to whom the Creator has been lavish of His gifts have a responsibility for their right use corresponding to their mea-sure. Sir John knew and recognized this and though personally averse to the turmoil of public life, he his feelings at the call of duty. Who of his friends could wish it to bave been otherwise? Who of them would purchase for him a few uneventful years of life at the cost of his achievements during the past nine years? needless to say I am speaking in n partisan sense when I ask, Who would wish to deprive Canadian public life of the noble and uplifting influence of ex ample—to have had him hide his light beneath a bushel, and thus to take from the young men of the future an example and inspiration of honesty and patriotism, even though he might adorned, for many years to come, th Bench of his native province? man who could desire this is only

Christian, and nothing of a Canadian. I need not recount to you the tragic tory of his ending. He was summoned story of his ending. from the presence of his earthly sover-eign to that of His Eternal Lord and Well was it for him that, being made perfect in a short space, he fulfilled a long time," for only his Christian life, and not worldly honors could then avail him often wonder at the ways of God in taking away at an early age the just, whilst leaving the wicked. So they wondered in the days of Solomon, who explained seeming mystery by saying, "For soul pleased God, therefore He ened to bring him out of the midst

England mourned and all Canada at the sudden falling of his night, are those whose agony, not only but now, is too sacred to be un-The faithful wife and loving ren and sorrowing relatives must not only their full share of the bereavement, but also a bitter onal loss, the extent of which cant be known save by themselves alone. ords of sincere sympathy and every of tender and delicate respect obliterate such sorrow mind they would be even now comforted. From far and near words have come. Her graci Majesty, with true woman-feeling and solicitude, for which Canadians love and admire her more, if that be possible, testified in a most striking manner her ympathy, her admiration and her love. By her special command all the ob-ervances prescribed by his religion vere carried out, and almost roya nonors paid to his remains. Such marks of universal esteem, as well as his remains. Such words of friendly condolence, may well telp to assuage, if they cannot heal, wounds of the heart. More than his, his grieving family will find con-plation in reflecting on his well spent ife and simple Christian conversation. He has left to them an inheritance more precious than gold, a spotless reputaa, an untarnished name and the mem of noble qualities nobly employed. their hearts shall not be bereft of hope, for the God whom he loved and served will whisper to their souls, "Tay husband, thy father, thy brother shall arise." In this sure hope we commit to the earth his mortal remains, and we pray for the speedy entrance of his soul into the eternal joys of heaven let us not forget to pray for his family that they may be comforted and sus-tained; and for our country that it may be the fruitful mother of many such sons as the late Right Honourable Sir John Thompson.

## DR. LAPPONI ON HYPNOTISM AND

SPIRITISM. Dr. Lapponi, physician to the late Pope Leo XIII. and the present Pope Pius X., has written a little book on "Hypnotism and Spiritism," the fair and candid character of which has won and candid character of which has won general commendation. He shows first the fundamental difference between hypnotism and spiritism. The former thus alone is realized cor unum et anima the days of his strength and his company and the authority of His Vicar—thus alone is realized cor unum et anima the days of his strength and his company and the strength and his company he considers as merely an extraordinary extension of the power which human eings naturally have over one another. According to the measure of his own strength of will and persistence an individual brings others to his way of dividual brings others to his way of thinking by reasoning, denunciation or persuasion. But the extension of the power in such manner as to involve the surrender of the will of the person on whom it is exercised is morbid and dan-

gerous to society.

In daily life we commonly see the weak of will misled in belief and practice by the strong, without any remarkable effort on the part of the latter. But when the strong-willed gains ar undue ascendancy over the trustful, the curious or the weak, who shall over estimate the moral danger?

Hypnotism is not all evil. In the ands of conscientious physicians—to whom alone Dr. Lapponi would entrust immense individits use-it can be of nal and general service.

As to spiritism, Dr. Lapponi, like all serious students of his creed, avers that, after due allowance for fraud and illusion, there still remain phenomena which are abnormal and inexplicable. But never has anything useful to tory or science resulted from inter-course with the spirits; never have their predictions been proved accurate, nor their revelations more than foolish ness, nor their remedies for illness less than disastrous.

Dr.Lapponi, treating spiritism purely from the standpoint of the medical man finds so much material danger in it that he believes the State authorities should prohibit it without reservation. We know that in the United States alone there are at present not less than ten thousand victims of spiritism in the insane asylums, to say nothing of those whose mental aberrations are sufficient to destroy their usefulness, but who,

for the Boston Transcript) agrees thorby Dr. Lapponi in his "medico critical

study, and adds:
"I have read—in books whose veracity I had no reason to question—the complete text of certain communications made in the most serious way in the world by the "spirits' Pascal and Mozart; and I have ever since experienced a veritable anguish at the thought that in ever-increasing numbers men are running to such a source for revelations touching the numbers grave problems of their destiny. Whatever may be its origin or its nature, spiritism in all the forms it has hitherto assumed seems to me to be a strange and deplorable school of applied stupidity. And were I forced to be lieve that the dead whom I love were become at all like that alleged spirit of Mozart, I should be unutterly grie that a future life had been vouchsafed

An eminent author died some years ago in Boston amid general mourning Spiritists at once began to claim comnunication from him, and one wen far as to carry to a friend of the lamented dead some of the alleged "poetry" given to the world by him through a medium. "How —— has deteriorated!" was the comment of the friend; who naturally declined to receive tiding of a level-headed Christian through persons whom he ot have touched with a ten foot pole during his mortal life.

In treating of spiritism, Dr. Lapponi

otes, in addition to the bodily dan gers of it against which it is his busiess to warn his readers, those graver dangers which come within the prov-ince of the theologian. These have been admirably treated in "The Urbeen admirably freezed in The Scient World: an Exposition of Catholic Theology in its Relation to Modern Spiritism," by the Rev. A. M. Lepicier O. S. M., of the Propaganda, Rome. Here is a book which should be widely ad by Catholics, as giving in a pop ular form the teachings of theology the powers of good and evil spir nd the limitations of the souls of departed. It must clear the ordinary mind of the confused and erroneou ideas which are too commonly cherished even by those who have hopportunity of knowing better. had the even by

J. Godfrey Raupert's book on "Modern Spiritism" occupies ground some what similar to Dr. Lapponi's, but as taking its examples for critical study from American ex almost entirely periences, it makes a peculiar appeal to the American mind.—Boston Pilot.

#### WHAT THE DEVIL SAYS.

The devil says: "The sermon is too long—don't go to the High Mass."—and the Low Masses are crowded.
The devil says; "You are to tired to say your prayers to-night—
let them go. Just say a few words
and slip into your bed." And the
rosary is not recited that night.
The devil eave. "Your too weak

The devil says: "Your too weak to observe the fasts —you know what a headache you get." And fortitude gives way to gluttony.

The devil says: "You can't go to ish to get

The devil says: "You can't go to daily Mass—it's such a job to get there in time, now the weather is so warm." And only a dozen mem bers of the congregation attempt the

The devil says: "The Catholic papers are so dull — why isn't there something bright in them? And e ven the children in some families say the same thing and wish for the sensa-tion, crimes, fads and follies of the hour reported in the daily papers to get something "bright." — Parish Monthly.

#### HUMILITY THE FOUNDATION OF THE SPIRITUAL LIFE.

" Humility is the first law of the spiritual life—personal, racial, national, intellectual humility. Unless you become as little children you cannot enter the kingdom of Heaven'—thus Christ enunciated His condition of membership of His Church—deprecia-tion of self, of opinions, of views, of will and the authority of His Vicar—thus alone is realized cor unum et anima una. And it is equally true to say unless you remain as little children you cannot remain in the Kingdom of Heaven. His kingdom is His alone ruled, governed and controlled by Him. She has preferred to lose whole nations rather than modify or change that eternal principle of her unity — the principle upon which were the wight. principle upon which rest the rights, the privileges, the functions of her universal hierarchy—the Bishops of the world with the Bishop of Bishops at their head.

"And what is true in its general application is equally true locally. The nation which has loosened its allegiance nation which has loosened its allegiance and reverence for the Apostolic See soon drops out of the universal king dom, breaks the bond of unity, and is left to lead its petty individual life alone, exposed to greater dangers and by its own fault possessed of a weaker

defence. "So locally the key to spiritual strength and unity in a diocese is closest unity and perfect harmony with the spiritual chief. God has ordained the so. Cor unum et anima uni. The Church universal is an empire — all spiritual kingdoms keep their strength spiritual kingdoms keep their strength by union with the Supreme Head. The Church local is a family—no sane child can pretend to be loyal to it who is out of order with the father of it, the Bishop. He is the test of that unity is absolutely necessary for the which is absolutely necessary for the local Church or diocese, as it is for the Church Universal, union, harmory, reverence for the head, and toward him that unbroken sentiment of affectionate docility which a true child

gives spontaneously to his father.
"The nation which plays at obedience to Christ, which stands aloof fron the unity of Christ's faith and love, will indeed have itself for law and glory. But it cannot be for long. So, too, priest or layman who plays at docility, who under dubious phrases saves the

# Best Kidney Remedy Known To Science

For pain in the backcanty urine-highly colored urine - irritated bladder irregular bowels-bad stomach — there is nothing that will bring such quick relief and so certain a cure as FRUIT-A-TIVES.

These marvelous tablets are nature's natural remedy for irritated or weakened kidneys. They act directly on the kidneys soothe the irritated membranes —clean heal and strengthen the control of the cont clean, heal and strengthen the orga-and help them to new vigor w

—and help them to new vigor what their work.

Often kidney trouble is not due to any organic defect in the kidneys. If the bowels are constipated—if the skin does not throw off the tissue waste of the body—then these impurities are carried to the kidneys. In a vain endeavor to rid the system of impurities, the hidneys are overworked—the brood



FRUIT-A-TIVES LIMITED - OTTAWA.

for a while the rupture in the bond of union with his spirtual chief, his Bishop. But sooner or later a strain is felt and the cord snaps, and on the one ide is Christ and His Church Universal, and on the other a weak, conceited, man, destitute of all save his own

"And even though the break never come, still there is no real strength in the bond—the strands are unraveled, lax and limp. The very alcofness creates a void. There is no ready response, no vital, quick communication—the connecting fluid passes with difficulty over the disjointed medium—the life of the heart of unity beats coldly and slow. There is no cor unum et anima una -there is certainly sluggishness, if not death, and may be the sluggishness which precedes death. There is division, disagreement, discord, all enemies to corporate life, all worms which gnaw at the roots of organic vitality; and then not co operation, but criticism and factionalism make many hearts where one should be and many minds where one should rule. —Archbishop O'Connell at "Month's of Bishop Delaney of Manchester.

## FATHER AND SONS.

The father who merely provides for his children but who takes no active part in their training, does not fulfil his obligations to them. Especially is this true of the boys. A man child eds a man for his gulde, teacher, model, friend. If he does not get that model, friend. If he does not get that helper, in cases in which he could have him, he is wronged of his due. The father who takes no interest in his boys need not wonder if they

avoid him.
Happy the man whose sons admire him, love to be in his company, proudly imitate his ways and go to him confidently for sympathy and advice. He is made of good materials. His own, those who know him best and see him oftenest, have passed judgment on him and have found him good. His boys will grow him. They will follow in fort in his old age.-Catholic Columbian.

## ORATORY AND BEER.

When we read of the great things accomplished by fraternal and social organizations we cannot help thinking of the many men who find membership in such organizations a source of temp-tation—temptation to waste their time that should be spent at home with their families, temptation to spend money needed for home wants, and temptation to drink more than is good for them. For there are, unhappily, organizations making great boasts of nigh ideals and lofty aims which have not yet risen above the " beer social as a means of attracting and holding membership.

There can be no doubt whatever that

such societies, no matter what high-flowing arguments are used by them, and no matter what statistics they compile to impress the public, are sources of great danger to many men. It is small consolation to a man's family to know that he is attending a meeting of a fraternal organization if they also know that he is likely to come home from that meeting in anything but a sober state. It is surely time that all organizations which make a pretence of doing good should eliminate the drinking feature entirely, should banish it from the spirit as well as from the letter of their regulations, and should try to hold up before their members a

standard of sobriety and self respect.
All the sounding brass and tinkling cymbals of the convention orators will amount to nothing, if in the organiza-tions there exist not that standard of sobriety which alone can make a society of men truly fraternal .- Sacred Heart Review.

What a dreadful realization it must be to die in such folly and awake to eternal knowledge that they have been following the foolish leadership of the