feet beside her, asking for

baptism! It was from no want of knowl-

telligently curious to be ignorant of Christian doctrine or dogma, and now

Christian doctrine or dogma, and now by some wonderful operation of Divine Providence — possibly in answer to Coaina's prayers, and to reward his charity toward her during the days of her tribulation — here at the last moment, just when the last sands were crumbling away from his feril footbald.

crumbling away from his frail foothold on life; the grace of faith was once more proffered him, not to be rejected

again. That afternoon at Vespers Ma-kee received the regenerating waters of Baptism, putting off his old savage cognomen, won more than half a cen-tury before by his dexterity in scalping

the victims which fell beneath his war club in the last fierce wars of his tribe, and received in its stead that of Peter.

Makee's conversion made quite a festival at the mission of the Two Mountains, but after it was over, the old old chief was seen no more among them. He lay down one night upon his couch

of skins, where he lingered month after month, suffering from an incurable dis-ease. He was removed on a litter to

Coaina's lodge, where she nursed him

with all the fidelity and tenderness of a daughter. Father Etienne saw him

wise inflicting such just punishment as the case in hand required. But he

solemn sentence, after the old chief was laid in his Christian grave until the

WHAT A SCHOOL CANNOT DO.

Convent schools realize, more keeply than others, perhaps, that to build up a strong, beautiful nature the work

must begin within, so ready-made qualities are not supplied the needy pupil

Most young girls who enjoy the advan

tages of convent school training are from

homes in which right ideas of conduct are inculcated, and these students are held to the highest ideals during their years at school. But even these are not labeled on their graduation day

There are always a few who will not yeild themselves to the best influences

cently given as a summary of what a

convent school aims to develop in its

be partially done.

A philosopher of our day declares

that you can send a young man to college, but you can't make him think; so,

unless a young woman appreciates the

necessity of co operation with those in-structed with her education best and

lasting results cannot be obtained .-

IMITATION OF CHRIST.

THAT MAN HATH NO GOOD IN HIMSEL

AND THAT HE CANNOT GEORY IN

F. Y., in St. Mary's Chimes.

students; and amongst other reasons why the aim is not always reached

to don at her entrance.

warranted to wear well.

end of their days.
TO BE CONTINUED.

### CHATS WITH YOUNG MEN.

The Lighthouse Keeper

Do all the good you can, while yet you may.
We live not long and pass but once this way;
Alike for Rich and Poor are chances found.
Within the span of Life's o'er-varying round.
Live not for Self alone, for Being was given
To aid our Brother, too, to reach you Heaven.
Alighthouse keeper once his vigil kept
Till worn with years—his light watched while
he elept—
And many a vessel, on a stormy night,
Owed its deliverance to that little light.
One morn he slept the Sleep that wakes no
more;

more; Still shone the light he'd lit the night before. And showed the ships safe o'er the dangerou

And showed the second of the last long sleep,
While he who lit it slept his last long sleep,
And so our lives should like that B-acon's be,
Still sbining, when we're gone, across Life's

sea, To show the way to that eternal shore, To other ships, when Ours sails no more,

In an address to the recent meeting In an address to the recent meeting of the American Society of Mechanical Engineers, their President, Mr. J. A. Dodge, spoke of "The Money Value of Technical Training." His paper is a conclusive argument against the haste of some lads to quit school and get to work, for it shows that, if a youth will study intelligently with a definite calling in view, he will soon excel all others in the mechanic arts.

Money Value in Training

Money Value in Training
Let us outline, says President
Dodge, the actual progress of four
groups of men at work in the mechanic
arts—the unskilled labor group, the
shop trained or apprentice group, the
trade school group and the technical
school group. On a chart ruled with
lines indicating years and wages the
career of the average man of each group. aines indicating years and wages the career of the average man of each group is indicated by curves being drawn from the records of large industrial establishments. The laborer, virtually establishments. The laborer, virtually untrained at first and working under the supervision of a boss, earns at the age of twenty-two, the chart shows, \$10.20 a week. Having attained this level of income, his line on the chart remains horizontal through the period of his usefulness - the average laborer gets no increase of income after the age of twenty-two. What he gets before reaching that age Mr. Dodge is without data to show.

The average apprentice entering the

potential value is \$15,800. Some 5 per cent of the apprentices after twenty-four rise above this wage, but 30 per cent. get, only so much, 20 per cent. leave the shop and 40 per cent. are

discharged as incompetent.

The trade school man has entered a trade school at the age of sixteen and has remained three years to learn a trade, at the same time getting a rudi-mentary theoretical education. When nineteen he enters the machine shop, where from the first he averages \$12 a week, or what the apprentice gets at twenty-one years of age. His three years at school have increased his potential value from \$3,000 to \$12,000, a gain of \$9,000. He gets on entering the shop as much as the apprentice gets after working five years. By the time the apprentice gets \$15.80 a week, the trades school graduate is getting \$20 and at the age of twenty-five he is getting \$22 a week. Data as to his subequent progress are lacking, but it is believed that his line tends to become horzontal after the age of twenty-five paralleling the line of the shop trained apprentice, but at a much higher level.

The average technical school graduate has a prospect of receiving \$43 a week at the age of thirty two. At the age of sixteen he was at a school or college, preparing to enter one of our many decade of the five Dolorous Mysteries of the Rosary, for the repose the scale of those who had recently At eighteen he entered such an institu-tion and remained four years, graduating at the age of twenty two. The statistics show that he begins in the machine shop at \$13 a week. He overtakes the regular apprentice in six months and gets the latter's maximum of \$15.80 a week before the apprentice does, doing in fifteen months what it took the apprentice three years to go. After three years in the shop the technical graduate, being twenty-five years of age, earns \$22 a week, or as much as age, earns \$22 a week, or as much as the trade school graduate who has been there five years. His six years of theoretical" education have enabled theoretical" education have enabled theoretical the apprentice and the struck of the special transfer of the struck of the special transfer of the struck of the struck of the special transfer of the struck theoretical education have enabled him to outstrip both the apprentice and the trade school representative. After twenty five his wage curve rises rapidly, so that, as already stated, at thirty-two he gets \$43 a week and is potentially worth \$43,000. The reason for this is that his higher education has made him acquainted with principles and rendered him capable of directing profitably a large number of laborers.

Every man, says Mr. Dodge, pays for the amount or percentage of bossing he requires, and, conversely, every man's wages increase in propor-tion to his ability to act as the boss or foreman of himself and others. The lower the wage rate the greater the amount of watching and directing constantly required. The highest wages are paid to the man through whose ability the largest number of other men may be most profitably employed. He does his work with his brain. The

respondence with him, the writer has not received from him a nurried or slipshod letter or note, or one which was not well balanced and accurately punctuated. People envy this men his superior power to do things, but this is the result of always doing his level best the result of always doing his level best the result of always doing his level best the result of t in everything he has touched. He will not guess at a thing, and he insists upon absolute accuracy, and in doing everything to a complete finish.

The effect of this habit upon this man has been most remarkable, his char

has been most remarkable : his character is solid and substantial; there is not a false note in his make up; every-thing rings true. He is honest, transparent to the very core, and I attribute a large part of this symmetery of charactor to this life habit of putting the stamp of superiority upon everything he

## OUR BOYS AND GIRLS.

COAINA, THE ROSE OF THE ALGONQUINS.

> By Anna H Dorsey. CHAPTER X.

CROWNING. It was with great joy that Coaina once more approached the divine sacra-ments. Like a pilgrim long abroad, and lost in a dreary wilderness, who suddenly finds himself at home, surrounded by its peaceful and holy endearments, and partaking of its joyful feasts, as one perishing with thirst in an arid desert suddenly behold a cool fountain gush from the burning sands beside him; so felt she while kneeling at the shrine of our Blessed Lady, or before the altar to receive the Bread of refreshment and eternal life. Every moment, not devoted to the sick and to necessary repose, she spent in the chapel: it was her home, her refuge, her palace; it was to her the vestibule of heaven and the shadow of its everlasting repose, where she sat undis-turbed at the feet of Jesus and Mary. Old Ma-kee crept here and there

gets no increase of income after the age of twenty-two. What he gets before reaching that age Mr. Dodge is without data to show.

The average apprentice entering the machine shop at sixteen earns \$3 a week for fifty weeks, or about \$150 a year, which is 5 per cent. on \$3,000. This is his potential or invested value, upon which he may be considered to draw interest on pay day. At the age of twenty the apprentice gets \$9 a week with the gets \$13 20 a week, his potential value being \$13,200. His line now ceases to ascend rapidly, but at twenty-four rise already the second the interest of the apprentices after twenty-four rise about the second the facility for or against the fidelity of Christians to their opportunity to say something very bitter; in fact old Ma-kee was a sort of moral nettle, stinging right and left, which helped the rash-minded in their penance, and gave the more humble something to think about. He was one of those witnesses no one thinks about, who will arise in the latter day to testify for or against the fidelity of Christians to their opporwhich helped the rash-minded in their penance, and gave the more humble something to think about. He was only an old pagan, we know, and it was his was to judge of a tree by its fruits; he was one of those witnesses no one thinks about, who will arise in the latter day to testify for or against the fidelity of Christians to their oppor-tunities and graces.

tunities and graces.

It was Sunday morning, and the mission chapel was crowded with those whom the pestilence had spared. Father Etienne had appointed that day not only as one of solemn thanksgiving but was determined, with all the beautiful chivalry of his nation, and the still more noble chivalry of Christianity, to make use of the opportunity to offer a public amende to Coaina, whose great humiliations had not only been public

but so entirely unmerited. She, all unaware of what was coming, knelt in her old accustomed place, partly sheltered from view by a cluster of cedar posts. After Father Etienne had spoken in the most simple but impressive manner, and with touching pathos, of the great mercy of God in having spared them while the pestilence was abroad, and told them how in gratitude they were more than ever bound to love and honor their Heavenly Protectress, of whom they were the special care, and devote themselves to Almighty God and His service by a stricter obedience to the rules of faith, and a closer observance of the requirements of charity: then he proposed that all should unite with him in saying the decade of the five Dolorous Mysteries of the Rosary, for the repose fallen victims to the scourge of the pestilence. Instantly, every knee was devoutly bent, and every head bowed, while the soul-touching devotion, with while the soul-touching devotion, with its solemn prayers and responses, were performed. Low sobs and fast falling tears attested the deep emotion felt by the congregation, and there is no doubt that the earnest and pathetic appeal to the Mercy-seat in behalf in of those who could no longer help themselves amidst the sweet torture of flame and exile, fell like refreshing days upon their patient and suffering days upon their patients; and amongst other reasons students; and amongst other reasons why the aim is not always reached, were noted defective home-training, absence of home restraint and permitting young girls to take an active part in society before school-days are over. The result of this sort of training is hard to counteract and at best can only be partially done.

A philosopher of our day declares

of Coaina, who shrunk out of sight when she heard her name, covered with confusion and humility. He rewith confusion and humility. He re-lated, in brief and simple language, the great wrongs that had been in-flictd upon her, then declared how utterly groundless had been even the slightest suspicion of her; how guilt-less she had been of the least crime less she had been of the least crime charged against her; how each one who had slandered and conspired against her, had separately acknowledged their crime, and asserted her innocence with their dying breath; and then, turning toward where she knelt hidden by the cedar pillars and closely veiled, he asked in the name of all present, her forgiveness. Then he spoke to these simple children of the forest of the error of rash judgment, of the damnable sin of slander, of the bitter evils of envy, of the malice

sability the largest number of other men may be most profitably employed. He does his work with his brain. The technical training of an individual makes him valuable just in proportion as his ability is manifested by good judgment and perception. Trained common sense receives the highest compensation and reaps the greatest reward."

The writer has a friend who has from boyhood made it a rule of his life never to let anything pass out of his hands until it is done to a finish, and has received the last touch of his best effort. It doesn't matter to him that people are in a hurry, or that others about him are fretting and fuming—he cannot be induced to slight his work. There must be the stamp of completeness and superiority upon it before he lets it go.

During many years of extensive correct and then kneel at Father

edge, but of faith, that he had deferred and put aside Christianity so long—he knew all that it taught; he had been living too long among Christians, and was too shrewdly intelligent, and in-We recently heard a preacher tell the following story. It carries its own

There were once two young ladies both Catholie, both devout, but both given to scandal monging and to criticising their neighbors, though they would resent warmly any imputation of being unkind or uncharitable. Their stories usually began, "I am sure you must have heard," or "I wouldn't tell this to any one else," or "This is a great secret," or in a similar manner, and always ended by grievously wounding the good name of another. Well, one of them dreamed she died. Con-scious of no grave defect, she presented herself before the great White Throne. Her admission to bliss was by no means as speedy as she expected. There was a long flight of steps, like Jacob's lad-der, reaching from earth to heaven. For her penance she was told to begin at the bottom and write with chalk on each step one of her offenses against charity. The task was a long and diffi-cult one, and she often thought of the friend of her heart who, no doubt was already sharing the joys above. "Well, well how did it all turn out?" asked impatient Miss Gossip. "When half way up," resumed the other, "I met you coming down and asking you the reason, you told me you were coming down for more chalk."

#### daily and comforted him with good counsel and cheering words. Except to these two he had but few words to JOAN OF ARC AND A MODERN IRISH POET.

to these two he had but few words to say. When his friends, kinsmen and others of his tribe, young and old, flocked to see him, he had but one admonition, which he gave individually to them all, and repeated again whenever they came; that was: "JUDGE NOT." Unlike the beloved disciple at Patmos, he did not say: "Little children love one another;" Ma-kee was of sterner stuff, and had he been in the In connection with the recognition of the saintly character of Joan of Arc, says "By the Way," of the Dublin Freeman, it is well to bear in mind the fact that three of the great names in literature—those of Shakespeare, Voltaire, and Byron—stand amongst those of her detractors, and in face of the of sterner stuff, and had he been in the vigor of his prime, he would have been just as apt as not, had occasion offered, to have enforced his admonition by smitting off offenders' ears and otheruniversal reverence which is paid to the maiden patriot and martyr, the infamy which these world-famous writers famy which these world-famous writers ascribed to her stainless repute recoils upon themselves. It is also an extraordinary fact that Schiller, the great German dramatist, who intended to do her honor in his play, "The Maid of Orleans," showed a complete want of understanding of the pathos and beauty added to her character by its childwas too far gone now to do aught—to keep them in mind of the great sin of rash judgment and uncharitableness they had fallen into against his favorite—except say to them, one and all, "Judge not," and they remembered the added to her character by its child-like innocence and of the sublimity of her martyrdom. In Schiller's play a romantic interest is supposed to be added: that she is in love with Lionel, a young Englishman, and torn between love and duty in her conflict with his country. In the trial scene, news is brought that the King of France is a prisoner, and, to the confusion of her judges, she bursts her fetters and rushes away to the scene of battle, rescues the "And she was a convent girl, too!" is the comment one sometimes hears when a young woman's conduct falls short of the highest canons of the conventional. From this, one would infer that the office of convent school training involved by the work the middle of the convention of the c King, but is fatally wounded and expires in his arms. It is the most extraordinary travesty of history ever ommitted ing is not only to turn the mind and heart of the spoiled darling of indulgent par-ents towards high ideals, but also to cor-

Ciarence Mangan's verses are of particular interest at the moment-

"At thee the mocker sneers in cold derision;
Through thee he seeks to desecrate and dim
Glory for which he hath no soul or vision;
For God and Angel are but sounds with him;
He makes the jewels of the heart his booty,
And sceffs at man's belief and woman's
beauty. rect in a short time the faults due to years of injudicious training. Indeed, in some cases it would be necessary to substitute an entirely new nature for one that is not what it should be.

Yet thou—a lowly shepherdess—descended Not from a kingly, but a godly, race. Art crowned by Poesy! A mid the splendid Of fleaven's high stars she builds thy dwell-ing place; Garlands thy temples with a wreath of

glory.
And swathes thy memory in eternal

The Base of this weak world exult at seeing The Fair defaced, the Lofty in the dust, et grieve not; there are Godlike hearts in

Yet grieve not; there are Godlike hearts in being Which worship still the Beautiful and Just. Let Momus and his mummers please the crowd. Of Nobleness alone the noble mind is proud."

Here is Some Good Advice.

"When you sit listening to a sermon," says the Catholic Columbian, "take some of the preacher's telling thrusts home to yourself and to your own heart. Don't pass them along to your neighbor. God's words from the mouth of His minister are addressed to you as well as to history"
"Simple dignity, unaffected piety
and cultured intelligence" were re your neighbor. Give some thought to your own weaknesses and sins."

## A SPRING NEED.

INDOOR CONFINEMENT IN WINTER HARD ON THE HEALTH.

Ninety-nine people out of every hundred actually need a tonic during the spring months, and the hundredth person would make no mistake if he too infused a little extra vigor and power into his blood. The reason for this condition is quite apparent. In the desire to make Canadian houses warm during the winter months, ventilation is sacrificed, and the health is impaired. There may be nothing seriously wrong There may be nothing seriously wrong
—nothing more than a variable appetite; little pimples or eruptions of the
skin; a feeling of weariness and a desire to avoid exertion; perhaps an
occasional headache. These may not
seem serious; perhaps you may think
that the trouble will pass away—but it
won't unless you drive it out by putting the blood right with a health-giving tonic. And there is only one But Thou, O Lord, art always the same, and endurest for ever: always good, just and holy; doing all things well, justly and holily, and disposing them in wisdom. ing tonic. And there is only one blood-renewing, health-giving, nerverestoring tonic — Dr. Williams' Pink
Pills for Pale People. Over and over again it has been proved that these pills cure when other medicines fail, and thousands of grateful people testify that they are the best of all spring medicines. Miss D. Brown, Collina, N. B., says: "I have used Dr. Wil liams' Pink Pills for a run down system, and have found them better than any other medicine I have tried. In the early spring my blood was out of condi-But I, who am more inclined to go back than to go forward, continue not always in one state; for seven different easons are changed over me.
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Union with God.

The one great object of religion has The one great object of religion has been to unite men in mind, in heart in existence with God, so that they "may be made partakers of the divine nature." This object is fully attained only through the worthy reception of the Blessed Sacrament, through which Christ says: "He that eateth My flesh and drinketh My blood hath everlast-ing life; and I will raise him up on the last day." last day.'

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