FIVE-MINUTE SERMON

6

THIRD SUNDAY AFTER EPIPHANY

PRIDE The advice given by St. Paul to the Christians who lived in Rome eighteen hundred years ago, "Be not wise in your own conceits," well deserves the atten-tion of those who are living in our own days. Great progress has indeed been made in many things, but our greatest admirers will scarcely say that we are remarkable for having too low an opinion of onrealyes—that we have grown in remarkable for having coolds wan opinion of ourselves—that we have grown in modesty and humility. In fact, I do not think I should be very far wrong if I said that, however much men differ in other respects, every one has a very good opinion of himself, places himself before every one else, is, in short, ex-

good opinion of himself, places himself before every one else, is, in short, ex-ceedingly wise in his own conceits, and that this is one of the most striking characteristics of our times. Look at our young men. Consider the 'want of respect and even decent regard so many show to those older than themselves. "Old age is a crown of dignity." Holy Scripture tells us. It is true that this is made conditional upon its being fouud "in the ways of justice." But now whether it is found in the ways But now whether it is found in the ways of justice. But now whether it is found in the ways of justice or not, and too often because it is not found in the ways of justice, old age is far from being looked upon as a crown of dignity; it is rather made the targate and mark for derision, ridicule, and or on content and advice and and even contempt, and advice and counsel are often rejected and despised

counsel are often rejected and despised simply because they are given by the more aged and experienced. Consider, too, the manner in which parents are so often treated by their children. I do not refer to those sons and daughters specially who are utterly bed and decoursed these who, by their bad and depraved, those who, by their vicious lives and their cruel trea tment. are bringing the gray hairs of the parents in sorrow to the grave, but I refer to those who may be looked upon as fairly good and virtuous. How little as fairly good and virtuous. How holes respect even these fairly good children show their parents! In their way of speaking to them how imperious and diotatorial they often are, and if not that, how rude and uncivil it would n from their ways of acting, as if the seem from their ways of acting, as a contract to had commanded the parents to honor the children, and not the And as to obey children the parents. And as to obey-ing them, they scarcely think of such a thing. Does not such conduct as this -conduct diametrically opposed to the teaching of Holy Scripture and of the Church-spring from that being wise in their own conceits which is condemned

their own concerts which is condemned by the Apostle? But why does the Apostle condemn this false wisdom, and why does he teach us, on the contrary, to aim at the teach us, on the contrary, to aim at the attainment of humility and lowliness of mind? It would take too long fully to answer this question; but to give a sufficient answer is quite easy. If the faults of which I have been speaking were the only evil effects which spring from self-conceit, it would be enough to justify its condemnation and to render it hateful and odious. But there is a more fast conceutence to which it may more fatal consequence to which it may lead. "I confess to Thee, O Father, Lord of heaven and earth, because thou hast hid these thing from the wise and prudent [that is to say, from the wise prudent [that is to say, from the wise and prudent in their own conceits], and hast revealed them to the little ones. Yea, Father, for so it hath seemed good in thine eyes." These are the words of our Lord Himself, and they show clear-ly the awful consequences of pride. They show us that it was pride which blinded the eyes of the Jews of old to that divine message of truth and love that divine message of truth and love which our Lord came in order to bring them, and which, by blinding them, closed to them the way of salvation. And as it has closed it to them, so it And as it has closed it to them, so it will also to us if we should fall into while also to us it we should that have this dangerous self-conceit. Strive then, my brethren, after true humility of heart, that you may not be cut off from the grace of God, which is given only to the humble.

HOLY NAME MEN WHO ARE ALIVE

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thirdly, during the men and religion for-ward movement in Cedar Rapids, from the Presbyterian church issued the statement that the Catholies were practically a cipher in the community, and consequently unable to cope with these conditions, therefore not respon-sible for them. The case of Cedar Rapids is a fair sample of the recognition which Catho-

the individual soul. If we only knew ! If we could live in the past, we might make out scene after scene of popular faith, of the people's zeal, of powerful religious movements, of the flock answer-ing the call of the divine message as an army answers to the voice of its obiof sample of the recognition which Catho-lics receive in the public affairs of the There is more in the Holy Union. Name movement than was at first con-ceived. — Philadelphia Standard and Times. chief. Then the Bishop gave five notable in-

THE MISSION OF I THE LAITY IN THE CHURCH CHURCH the bission gave in the fourth cen-tury, St. John Chrysostom was Bishop of Constantinople, and that great pre-late was persecuted by the Courtf, and THE MISSION OF THE by the Arians. MILITANT

by the Arians. "You must not think," said Bishop Hedley, "that he stirred up the populace to violence or resistance. We know him well—and nothing could be further from his spirit. But he spoke in his cathedral

A new view of Catholic Congresses is that brought out by the Right Rev. Dr. Hedley, Bishop of Newport. England in a sermo on the occasion of the recent Catholic Congress in England in using as his text "Who will grant that the whole people shall prophesy and that the Lord shall give unto them His Spirit'—words of Moses to his young lienteant, Josue, when the lather pealous of the position of the great leader has asked him to prohibit some of the Elder from prophesying, and Moses with the magnanimity of a great man and a saint, cried out that he would have the whole of a Christian commun-ity may be endowed with the gift of prophecy?

Again, one century later, in the land of Britain, as St. Germanus was preach-ing and baptizing a plundering band of Prophecy? You do not need to be reminded, he continues, that our Christian forefathers in the Church's infancy, were given Ing and baptizing a plundering band of Picts seems to have found its way from the Mersey, and was threatening the Christian people. Then Germanus, the Bishop puts himself at the head, dis-poses them for battle on the amphicertain Charismata as they are called that is, certain gratuitous, supernatural gifts manifesting the working of the Holy Ghost in the Church certain extratheatre of hills, and as the enemy creeps ordinary powers for the good of the Church. Thirteen or fourteen of these up in the early dawn, gives the signal for the onset by thrice crying out "Alleluia," The whole Christian host Church. gifts are enumerated in the New Testagifts are enumerated in the New Testa-ment--such as the apostolical gift (or the "speech of wisdom,") the gift of the evangelist, the gift of the doctor (or the "speech of knowledge,") the gift of prophecy, the discerning of spirits the gift of "the pashm," of tongues, of heal-ing, and other miraculous powers. These supernatural endowments were common as we know in A protolin times takes up the cry ; the hills and rocks and the very heavens, we are told, re-echo Alleluia, and the enemy, panio-stricken, flee in disorder, leaving the Christians conquerors without striking a blow. And St. Bede says it was a victory won by the faith of the people.

and in the beginnings of the Church. They were by no means rare during the first three centuries. Origen in the third century, the great Chrysostom, Cyril cost, Sts. Augustice

They were by no means rare during the first three centuries. Origen in the third century, the great fourth-century Fathers, Sts. Augustine, Chrysostom, Cyril and others testify to the occurrence of such manifestations from time to time. And we Catholics through all Christian times. Apostolic men and their disciples have never ceased, through all Christian times. Apostolic men and their disciples have never men and their disciples have never men and their the towns where

THE CATHOLIC RECORD

the multitude to pensues and amend-ment, wonders, striking and awe inspir-ing, of speech, healing, prophecy and the reading of the heart, enforced their appeals and demonstrated the presence of the Holy Ghost. It is as if our Lord

appeals and demonstrated the presence is of the Holy Ghost. It is as if our Lord Himself was still passing through the land, in every age, working by His ser-vants. And not always by martyrs and asints, for everywhere in history, as in our own time, we find shrines which He sanotifies—humble corners of the earth, where He ha: glorified His Blessed Mother, His holy angels and His saints by hesting and blessing the multitudes of the faithful. Looking back into the dim centuries, vaguely recalling names and places in the long history of the Catholic Church, we seem to be conscious of the Christian people lying everywhere like the occes. The emperors and the kings, the warriors and the lawgivers, the Popes, the Bishops and the Saints, the great Churches of Christendom—their stories are written down, their names stand out; but there is a certain awe in thinking of the nameleas multitude, of the Christ-ian men and women who in all that time were born and lived and died, filling the land in every generation 1 The multitudes for whom Christ died, for whom the Church was instituted, for whom kings and Bishops, lords and priests existed ; Thronging together in their town, their churches and their nations, they had a common life and common sympathies and emotions that ran through them like Nature's fire and the Divine Spirit may well have breath-ed upon the multitude as truly as on the individual soul. If we only knew ! And if they ever had it, they have it still. The people, in these days means a very different force from what it meant in the past. The people are self-conscious; they can unite, and they can express themselves. We all know that, at the time in which we live, the democracy is a most formidable engine for evil and for good. The Church is fully alive to the changed situation. Kings and governments have still to be reckoned with, but it is a far more momentous matter that the Church should take hold of the people. And the most practical way—the only practical way—for the Church to make any lasting impression upon the people practical way—for the Church to make any lasting impression upon the people is for her to make sure of the people of her own faith. She will never cease to be a debtor to all the democracy of the world but it she can callghten, train, and put fire into those who already call her their Mother, she will then have an armed camp and fortress at every point of vantage, by which she can push her way into the surging crowds outside her pale. Here we have the reason of a Congress like this. It is not a council of Bishops, or a synod of priests. It is a Congress of our Catholic people. This Congress, then, is an assembly

This Congress, then, is an assembly of the Catholic flock, to make itself heard and felt in the interests of the heard and feit in the interests of the Kingdom of God. It comes together under the guidance of the Bishops—a condition, as the late Pope never failed to remind those to whom we wrote, with out which the Congress can be a Catholic congress. It is gathered together in the interests of faith, of piety, of charity, and of Catholic rights. It re-

presents our common inheritance Catholicism, of which we are proud. proves our sacrifices so willingly made for cause. It expresses our spirit of brotherly union, and the desire of every Catholic to help every other. It car ries all the force of a great example, impressing both our own brethren and those that are without our earnestness those that are without our exrestness, our determination, and our practical work. Absolutely united in all that is essential, it is full of enthusiasm and of hope. Do we not feel that it is something more than a meeting of well-intentioned citizens ?— more than a conference of men and women with views to propound for the

women with views to propound for the good of mankind? Yes! The Holy Ghost is with us, the Holy Ghost is upon us, the Holy Ghost speaks by our voice and works by our agency. There is no question of a miracle or of miracu-lows thereinstion. Notither is accorthing is no question of a miracle of of miracu-lous inspiration. Neither is everything that is said or done in this Congress ab-solutely true or absolutely wise. But if the Holy Spirit guides the hierarchy, so the Holy Spirit guides and moves the Catholio masses. We take the grand result, the broad effect, of a meet-ing like this and we find that edificawe find that edifica ing like this and tion, that consolation, that praise of God, that promotion of the Kingdom o God, which the prophets of the Israel ites, who were not priests, and the pro-phets of the early centuries, who were neither priests nor apostles had representatives of the laity, were especially endowed to spread abroad in the Church.

Church. It seems to me that this thought should help every one of the members of this Congress to labor with all his strength in the spirit f seriousness in the sight of Almighty God. Its success may be safely left to Him who inspires it. Now, as in other times, there are bestile covernments to be resisted. small for the crowds, the towns where hostile governments t resisted small for the crowds, the towns where hostile governments to be put to flight, crusades his journeys are a triumphal progress. On St. John's Day, December 27, he preaches before the Emperor in the Cathedral of Spire; and the crush is and consoling thought for the Catholic laity that when they take pains to in-form themselves, when they unite, when they speak with the voice of faith and act together, as true and gen-uine Catholics, the Spirit of Jesus. Who ever spreads his wings over the King-dom iof Jesus, always descends into their midst. You may not see the fire, or hear the rushing wind, or feel the trembling earth, but it is the same Holy Ghost; and the dreams that you dream will come true, and your visions Cathedral of Spire; and the crush is greater than ever, for the Emperor has promised on that day to give his de-cision. St. Bernard speaks as St. Ber-nard could speak. Then the Emperor, without waiting for the end of the ser-mon, throws himself on his knees and cries out, "I am ready;" and as St. Bernard places a candle in his hand and fastone the Grees upon his kneet the fastens the Cross upon his breast, the crowd that fills the church fling their hands to heaven and burst into a frenzy dream will come true, and your visions will be realized, and you will help to renew the face of the earth.

Unless the S, irit of God had bees desonded upon the people, the Lutheran apostasy would, to all appearance, have possessed all Europe, from the Rhine to the Danube. Peter was sent by God to preach, to write and to aducate. Every, where we find him at first badly received —the Princes half Protestant, the people indifferent, but, by degrees, the aggression of the Protestant leaders is checked and finally there is a most marked Oath-olic resolution. Instances like these suffice to illust trate what certainly appears to happen in God's dealings with the flock that the Methodist Church was at a tandatill and that "subtle attacks made upon the divinity of Christ " and the influence of Unitarianism were the principal factors which menaced the influence of Unitarianism were the principal factors which menaced the the influence of Unitarianism were the principal factors which menaced the the influence of the country are arayed against him because of his immodered ag If we can in this instance trust press reports, Bishop J. P. Berry, of Buffalo, N. Y., at the weekly meeting of the Methodist Episcopal ministers in Chi-cago on December 18, warned his con-freres that " the Methodist Episcopal Church needs to fear to-day the in-fuence of Unitarianism, magnified, ad-vertised and clothed with respectability under the administration of Mr. Taft, our President." The bishop declared that the Methodist Church was at a standstill and that " subtle attacks made upon the divinity of Christ " and the influence of Unitarianism were the principal factors which menaced the Church. Alas for our President amid the responsibilities of his high office ! The capitalist of the country are ar-rayed against him because of his immod-erate anti-trust activity ; the " Progres-sives," because he is not active enough, erate anti-trust activity ; the "Progres-sives," because he is not active enough, and now a Methodist overseer beholds in the respectability that encompasses him a bird of ill omen for the followers of Wesley and Whitefield. As to what extent respectability may be blamed for the comparative losses of Methodism in the last decade no one, perhaps, is better qualified to speak than a Metho-dist bishop. But if respectability is a danger threatening the very existence of a Christian body, then "there's something rotten in Denmark." Such danger would be of comparatively re-cent origin. There is no record that church membership in early times was cent origin. There is no record that church membership in early times was thus affected. Stoicism was magnified, advertised and clothed with respecta-bility in the person of Marcus Aurelius, the Boma opposite record that the store of the store opposite the store opposite the store of the store opposite the store op

bility in the person of Marcus Aurelius, the Roman emperor, yet among Christ-ians there was no noticeable drift to-wards Stoicism during the twenty eventful years of his neign. On the contrary, the Church increased and prospered. The other danger, and we believe the true one, is that arising from the "subtile attacks made upon the divinity of Christ," made, be it re-membered, on the admission of a Methothe divinity of Christ," made, be it re-membered, on the admission of a Metho-dist bishop, by Methodists themselves. But the poor Methodists are in no posi-tion to check the evil. Their barque, without sails, without captain or helms-man, is nearing the edge of the cataract, and themselvement edged willing the idea to the and, though some aboard realize the im-pending catastrophe, they are powerless to stem the torrent that sweeps them on. But the Methodists are not alone in their predicament. This arch heresy which dethrones the Christ is comm among all the sects. Nor is there any authoritative voice to give warning of lurking error or to proclaim the truth, except the voice of him who pilots the Barque of Peter.—America.

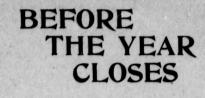
ALBERT PIKE

THE HERO OF AMERICAN FREE-MASONRY. HIS PART IN THE CIVIL WAR

From the Catholic Bulletin, St. Paul An Associated Press dispatch

October 22 gave to the country the following bit of news : "More than a hundred Scottish Rite Masons, who attended the meeting in Washington of the Supreme Council for the southern jurisdiction of the order, made a pilgrimage to Glenwood Cemet-ery to-day to decorate the grave of General Albert Pike, one of the founders of Masonry in the United States.

Albert Pike is still the hero of American Freemasonry. The pilgrimage to Glenwood Cemetery is the proof. An-other proof is the installation some years ago of a statue to him in front of the Masonic Temple in the city of Washington. Still another is the continued reverence with which his name is hailed whenever it is mentioned in Masonic lodge rooms and the authority as that of an oracle which is accorded to his writings. Undoubtedly Albert Pike ranks high among the highest i American Freemasonry. In view of all this it may not be amiss to recall his military record at a time when America was in peril of death, when the civil and



JANUARY 20 1912

It would be advisable for you to carry out some of those good intentions which have remained so long unfulfilled.

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to remember that delays, besides being dangerous, only add to the cost of procuring a policy of life insurance.

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Charles forfeited the confidence and afbetween roads, through the woods, "disfection of his subjects were scarcely qualifications for saintship.—The Cath-olic Times, London. liked " says General Noble, " by the Confederates and detested by the Union

General Noble sums up Pike's record as that of one " to be known in history as a son of Massachusetts, born in Bos-ton-who, in the middle of the nineton—who, in the middle of the nine-teenth century, led a merciless, scalp-ing, murdering uncontrollable horde of half-tame savages, in defense of slavery, themselves slaveholders against that Union, his own native State was then supporting, and against the flag of lib-erty. He scarcely struck a blow in open firth. His service was servile and erty. He scarcely struck a blow in open fight. His service was servile and corrupt ; his flight was abject and his reward disgraced."

men.'

North American Li Solid

Continent

And Albert Pike is the terrestrial And Albert Fike is the tertesting deity of American Freemssonry! And in the capital city of America more than a hundred Scottish Rite Masons go in solemn pilgrimage to decorate his grave to draw thence inspiration to foster brotherhood, liberty and patriotism 1

A CHURCH OF ENGLAND " SAINT "

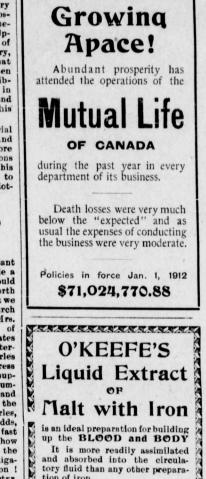
The question whether the Protestant

Church of England has ever made a saint has often been asked. It would seem as if that Church were henceforth to have a saint of its own. At least we find in the last issue of the Church Times a letter in which the Hon. Mrs. Ermengarda Grenville - Nugent, of Clonyn Castle, Devlin, Ireland, states for the benefit of all whom it may interest that the Society of King Charles the Martyr, of which she is foundress the Martyr, of which she is foundress and president, will have pleasure in sup-plying them with a list of the very num-erous churches in England, Scotland and America, "where it has secured the due observance of the feast of St. Charles, K. M. (January 30th.)" It is she adds, a matter for rejoicing to see how fast the devotion is spreading, and how each year shows a decrease in the ranks of those who ignore their obliga-tion in this respect." Obligation ! Then St. Charles, King and Martyr, must have been duly canonized. Pity that the process was carried through so quietly. We should like to know some-

thing of the grounds upon which were rejected the pleadings of the "advo-cates diaboli," who must have urged that the acts of tyranny by which

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REV. GOOD, EVANGELIST, 'IS EM-PHATICALLY SHOWN TO BE A MALICIOUS LIBELER OF CATH-OLICS

That the Holy Name Societies are not limited in their effective action to mere parades, impressive and exalting though these be, has been forcibly de-monstrated by an incident of recent happening in the state of Iowa, in two localities as the joint theatres. The Holy Name seems to have power to in-spire those who are banded under it to rise up in defense of the interests rise up in defense of the interests that are identical with the Church and put rash assailants to rout. A horrible charge was flang at the Church in Iowa recently by a preacher of the nomadic order, who, strangely enough, bears the name Good. In the Presbyterian church at Mount Vernon, Iowa, Rev. J. A. Good, before the members of the local W. C. T. U., charged the Catholic Church in Cedar Rapids with being in lesgue with gambling points, houses of ill-fame, saloons, violous dance halls and haunts of covert vice and crime generally. The Very Rev. Dean Toomey, director of the Holy Name Society, of Cedar Rapids, who took the trouble to look up the antecedents of the peripatetic villifler, in an address to the Holy Name Society very nestly are identical with the Church and put Rapids Evening Times. A crushing retort to Mr. Good's shocking libel is found in the fact pointed out that dur-Ing recent religious movements in Iowa no condemnation of local conditions was heard. First, neither Billy Sunday's vaude-

ville, nor the prohibition movement, nor the men and religion forward move-ment, nor the Law and Order movement ever uttered one word of serious and effective condemnation of these awful effective condemnation of these awith cancers of society; secondly, in the City Council, in the Board of Educa-tion, in the office of Chief of Police, in the offices of Justice of the Peace, on the bench of the District Court, in the the bench of the District Court, in the County Attorney's office, in the City Attorney's office, in the Sheriff's office, Catholics have neither vote nor voice;

and their disciples have re the prodigies of the New Testament. Wherever in the fields of Catholic Christendom great missionaries have, by Christendom great missionaries have, by preaching and holiness of life, drawn CURED OF DRINK BY SIMPLE REMEDY

A Devoted Wife Helps her Husband to a Cure Through Samaria Prescription

Mrs. S -, of Trenton was in despair. A loving father and a careful provider when sober—her husband had gradually falled into drinking habits which were raining his home, health and happiness. Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor, and breaks all family ties. But read her letter-

But read her letter— "I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle thinking I won them abernin secret. My husband soing to Port Arthur for the summers, so I had te stell hum all about the Tablets. He said he would take them just the same, so I sent and got the second bottle for fear one would not be enough. He writes me saying that he has taken the contents of both bottles. and he feels splendid, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy. "Mrs. S — , Trenton, Ont."

"Mrs. S — . Trenton, Ont." Samaria Prescription stops the crav-ing for drink. It restores the shaking nerves, improves the appetite and gen-eral health and makes drink distasteful, eral nealth and makes drink distasterini, and even nauseous. It is used regularly by Physicians and Hospitals, and is tasteless and odorless, dissolving in-stantly in tea, coffee or food. Now, if you know any home on which

the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the habit is getting its hold, help him yourself. Write to-day. A FREE TRIAL PACKAGE of

It was the people's faith set on fire by a St. Dominic, a St. Louis, a St. Thomas, and the Holy Virgin of the visions, St. Juliana of Liege that justified the Holy See in so signally enriching the cultus of the Blessed Sacrament. A FREE TRIAL PACKAGE of Samaria Prescription with booklet giv-ing full particulars, testimonials, price etc., will be sent absolutely free and postpaid in plain sealed pack-age to anyone asking for it and men-tioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne St, Toronto, Canada.

names to neaven and ourse into a renzy of acclamation. No one can for a mo-ment doubt that the adhesion of the Emperor and of the princes of the Em-pire to the second Crusade was the effect of the people's response to St.

effect of the people's response to St. Bernard's preaching. Continuing, Bishop Hedley reminded his hearers that when the Albigensian plague threatened to hand over the fairest provinces of Europe to the ser-vice of the Manichean demon; that out-burst of paganism, worse than Mahome-tanism, infected rather the barons and knights than the people. It dethroned Jesus by denying the Incarnation. The people replied by increased devotion to the Blessed Sacrament. If we examine the records of the century before the institution of Corpus Christi, we find the clearest indication of a rising tide of popular plety and reverence. It was clearest indication of a rising tide of popular piety and reverence. It was then that the great Elevation became common; that the lamp of the sanctuary was lighted; that the sacring bell be-gan to toll, and all in church and in the streets and in the fields fell down in adoration; that the holy Viaticum be-gan to be publicly carried forth by the vested priest with lights and the sound of the bell; that special psalms were introduced in the Mass itself before Communion.

Communion.

political liberities of the world, depend-ent upon the survival of the Stars and Stripes, were menaced with ruin and long oblivion. The part of Albert P.ke in the Civil War is such that Americans, Freemasons no less than others, should

loval, but he did this through means disgraceful to civilized warfare, enlist-ing under his flag the semi-barbarous Indians of the South-western plains and letting loose their savage instincts in wild conflict against the forces of the God has sent us the earth for our life. It is a great entail.-Ruskin. Union.

wild conflict against the forces of the Union. In the battle of Pea Ridge, or Eik Horn Tavern, in Missouri, Albert Pike, as brigadier general, commanded two regiments of Cherokees and one of Creeks, whom he had, through his personal influence and efforts, induced to join the Confederate army. General John W. Noble, of St. Louis, Sec-retary of the Interior under President Cleveland, was a combatant at Pea Ridge. Reading a paper before the Companions of the Loyal Legion in St. Louis he describes the behavior of those regiments in the battle. Together with Texan regiments, the Cherokees charged upon the Third Iowa Cavalry and the artillery sup-porting them. The charge was at the outset successful; the guns of the artillery were captured, but not the caissons. A considerable part of the Indian forces stopped with the captured "shooting wagons" falling into confus-ion, laughing, talking, riding this way or that, wholy regardless of orders (see Pike's own official report?) Here

or that, wholly regardless of orders (see Pike's own official report?) Here and there "a ward of the nation" might be seen with the harness of an artillery horse on his neck, the trace obains clamoring at his beels, exclaim-ing "Me big Indian big as here." onains chamoring at min needs, excisin-ing "Me big Indian, big as horse." General Pike led a feeble band, the fol-lowing day, to the heights of Big Moun-tain, near Eik Hore, where he was of no use in the battle, and whence he fied,



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