

every charitable institution whatsoever she took the privilege of giving her bread freely, and Margaret's name headed the list for every charity.

"Our grand Charity Hospital, one of the most famous in the world, was largely the gift of Margaret. You must visit the hospital. It will make you better all your life for having seen it. Right through the trees there, at the right, do you see that magnificent building with its four galleries running around the first four stories of the house? Its gate tells in golden letters that this is a children's home, given by Margaret, where to the end of time orphans will be cared for and educated by her bequests. Many of our cemeteries contain in form of handsome tombs Margaret's simple yet magnificent thoughtfulness. Here you know all are buried above ground in crypts or ovens of masonry, and when you visit our cemeteries—as strangers always do, for there are no burial places like these in America—you will see stone tombs (containing one, two or four bodies maybe) inscribed: "Given to the Little Sisters of the Poor by Margaret." "The Strangers Tomb, Given by Margaret." I suppose Margaret spent more money for the city than the richest man in the history of the State; and of her sympathy and discernment of the needs of the poor the half could never be told. She spent nothing on herself. A clean blue calico, stout shoes, a black straw bonnet, a knitted jacket or shawl, an iron bedstead in a room without even a rocking chair, and overlooking the bakeshop. She had no time to enjoy luxuries, even had she possessed them. As long as there was a weeping child or a friendless woman in the city, what time had she to fold her arms in a rocking chair? While there were unburied, coffinless forms, could she adorn her home of the living? And so it happened that to the end of life Margaret spent neither time, care nor money on herself. She forgot there was such a mortal as Margaret.

"And when, one day, the news went around that Margaret was dead, the great city arose and put on mourning; the business houses were closed; all the employments of the city stood still. The day of her burial thousands of her little orphans followed her bier as mourners; every church sent delegations of honor bearers; the Public school children joined in the throng; the houses were draped along the line of march; all the bells in the city tolled; civic and military joined in the procession with ecclesiastics; there never was here a funeral like Margaret's.

"Afterward it was found that her possessions had been so disposed that had death come at any moment the affairs of this life were well and intelligently wound up. There were no personal effects of value, but even her few garments she left to the poor, and with the proceeds of her wise investments her charities are royally endowed.

"This statue is the gift of the city to show in this public way the esteem in which she is held. It is very like Margaret. The motherly figure, seated with one arm encircling a standing child at her side; the untrimmed dress, coarse shoes, the simple shawl about her shoulders are homely, but who would change them for finer clothing? The smooth hair, with its old-fashioned French parting; the strong chin, the pleasant mouth, the serious eyes—is there not something fascinating in the contradictions of the face?

"Did you ever see such a head on a woman's shoulders? Massive, wonderful! That is the head of a statesman and financier, while its mouth, with its pleasant smile, telling of the tact and natural suavity of Margaret's character, proclaim the elements of a born diplomat. Yet, look again at the broad, massive brow, and see the earnest, loving eye that speaks of a true womanhood; look once more at the coarse garments and you will see that poverty added her load to the ordinary burden of womanhood, while ignorance, bereavement, affliction, loneliness join hands with poverty against this soul. But the massive brow conquered, the untaught brain triumphed, and under the leadership of the sad, gentle eyes gave to the suffering what might, had she been a man born in other circumstances, have been the gain of nations and the glitter of the trappings of a diplomat.

"When I consider what Margaret did for one city under such desperate disadvantages, I wonder what she could have done for the world if all the environments had been right. I was thinking of that as I looked, in passing for the hundredth time, at the strong, fascinating face this morning, when your question met my ear.

"Yes, it looks like her, and there will never be another in marble like it to the end of time. She was a grand character—tender, strong, original, pitiful, helpful, wise."—New York Evening Sun

A Catholic Republic.

"A gentle, kindly, blameless people. The higher classes are models of courtesy and breeding, and even the peasants are princely in their politeness. There is no country in the world where a stranger can travel with greater security than in Ecuador." This is an extract from the letter of a former United States minister to Ecuador, a Catholic republic, an example of Catholic civilization. This is not strictly according to popular Protestant tradition, but it is undoubtedly true—Sacred Heart Review.

"Not what we say, but what Hood's Sarsaparilla does, that tells the story of its merit and success. Remember Hood's cures.

BRIDGET AND HER LILY.

She Gave it to Cardinal Manning and Was Rewarded.

The following interesting passages are taken from "A Tribute to the Memory of Cardinal Gibbons," by Mary Carrige in the New World:

Notwithstanding his various and multifarious duties and occupations, he was the most accessible great personage possible. If you went to his house and he were disengaged you saw him without the least ceremony, no red-tapeism, no appointment necessary; and no one, no matter how humble, was refused admission. I may give one instance of this among many. At Bayswater, where he had been superior of the Oblates of St. Charles from the time he was received into the Church, or rather ordained, until he was called to be Archbishop of Westminster, and which district always held first place in his affections, there were many old people who had known him all these years, and who would simply have died for him—all of them, of course, Irish. Notably one old charwoman named Bridget Walsh, who once or twice a year wended her way to Westminster to pay him a visit. She was and is a most comical character, full of mannerisms, and when speaking strikes attitudes and declaims energetically. She always called herself "Lady Walsh." I met her one day and directly she caught sight of me she called out excitedly: "I went down to see the Cardinal yesterday."

"Oh, did you, Bridget?" I replied.

"Boda! I did. You know it was his birthday, and I tuck him a beautiful white lily."

"And did you see him?"

"To be sure I did. I says to Anthony when he opened the door, 'Anthony, I says, 'go an' tell the Father that Bridget from Bayswater is here, an' he goes up, an' when he comes down, says, 'his Imminence says you're to come up, an' there he walks up the stairs before me, as if I was the finest lady in London, an' shows me in, an' there was the dear old Cardinal smilin' at me, an' he shakes hand with me, an' says, 'Sit down, Bridget, an' he hands me a chair himself, God love him! an' then he draws himself up an' says he is Anthony, 'Get a chair for me, an' put it here, an' he points to near where I was sittin', an' Anthony did, an' then he come an' sat down beside me."

"Well, Bridget, you were certainly highly honored." "Yes, but wait till I tell you. When the two of us were sittin' there, I reminded him of all the years I knowed before he was Archbishop at all, at all, or Cardinal nather, an' then I tuck at his hand, an' I kissed it, an' I told him as how it was an emblem of purity, an' he was delighted, an' he put on such a heavenly smile, an' he looked at me for all the world as if he was readin' me thro' an' thro'; an' says he, after a little while, 'Wait here, says he, 'an' I'll be back in a moment, an' he goes an' he sends Anthony for one of his beautiful cloaks, an' says he, 'Bridget, says he, 'Could you cut this down for a jacket, it will keep you warm in the winter.' See here, now, I was so struck all of a heap that I just fell on my knees, an' raised up my hands to the Almighty, an' says I, Lord, what has Thy servant Bridget done to deserve this grace?"

Just fancy the position of the poor Cardinal while this performance was going on. I could see her in my mind's eye, wildly waving the lily over his head, and it was a true story, too, for he afterwards told it at Bayswater. Needless to say, she would not have put a scissors to the cloak for worlds, but wore it from time to time as it was, with an assumption of great dignity. It was pathetic to see her during the days he was lying dead. She was then—poor old soul!—down with influenza with this same cloak spread over her head. It was a sacred relic to her, but just then it was wet with her tears.

Anglican Reunion Rumors.

Roman and Anglican reunion are still heard, in all sorts of odd forms, above the din of the fray. The Morning Post gives its own version of certain incidents in a letter from Paris:

It appears that a certain section of clergymen of the Anglican Church are prepared to submit to the Holy See and to accept ordination under tacit conditions. A petition to this effect is now in the hands of Leo XIII, and, as most of the signatories are unmarried, the question of celibacy does not arise. The approaching visit of Cardinal Vaughan to Rome, at the express wish of the Pope, is connected with this new scheme of reunion. I am informed that the arrangement, as contemplated at present, is a revival of the former community of St. Wilfrid, founded by Cardinal Newman at Littlemore, just after his succession. This corporation eventually developed into the London and Birmingham Oratories, which have rendered such signal services to the cause of Catholicism in England.

The correspondent adds, of course "on the best authority," that, "in the mind of Leo XIII. another project exists, which would gather into a Confraternity the married clergymen of the Church of England, who would become useful auxiliaries in parochial work."—London Weekly Register.

Real merit is the characteristic of Hood's Sarsaparilla. It cures even after other preparations fail. Get Hood's and only Hood's.

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and no inconvenience in using it.

Minard's Liniment Cures La Grippe.

AN ABLE ADDRESS.

"The Relations and Duties of a Teacher to Himself."

DELIVERED BY PROF. P. J. LEITCH, ON JAN. 24, BEFORE THE ASSOCIATION OF CATHOLIC TEACHERS AT THE COMMERCIAL ACADEMY, MONTREAL.

Our readers will be pleased to read the following able and highly instructive address, delivered by Professor P. J. Leitch of the Commercial Academy, on the 24th January instant.

Honorable Superintendent, Rev. Gentleman, Ladies and Gentlemen.—Since I tonight have the honor of addressing my fellow-teachers in many respects, by their very presence on the occasion of this meeting, manifest the great interest they take in the subject of education, it is but natural that I should seek for my subject some thing intimately connected with teaching, and there is nothing more intimately connected with teaching than the teacher himself, therefore I propose to treat the relation which the teacher holds to his pupils, to the community or State, and himself as man, in the briefest manner possible, as to do full justice to the subject would require an hour, but before touching this threefold relation it is necessary that we should come to a clear understanding of what a teacher is: any one who imparts knowledge in regard to any matter—mechanical, scientific, artistic or whatever it may be—is called by the pupil a teacher. When, however, we speak of a teacher, we mean a teacher in the higher meaning; it becomes identical with educator. And what is education? It is the conscientious development of all the faculties of the human mind, and the material nobility of character, that brightness of intellect, that firmness of determination as will not only benefit him for the rest of his life, but enable him to be a useful member of the community the commonwealth that claims him as its own.

For former times it was considered sufficient, if the teacher managed to make his pupils familiar with the great R's—Reading, Riting and Rithmetic,—and when a boy could read well, write a good legible hand (which a very high education had to turn into illegible), and knew the multiplication table, the teacher was considered a faithful servant who had conscientiously fulfilled his duties to his pupil. To say the relation between pupil and teacher is a higher one. I do not mean that in developing the mental faculties of a child the teacher has a more arduous or a more difficult task in being obliged to instruct in geography, grammar, history, natural sciences, and may be many other things. What is true is that by instilling into the youthful mind of the pupil all the different kinds of knowledge, he becomes a greater benefactor of the child than he would be were he to confine himself to the former rudiments, still he is no more than over a mental trainer; he considers himself bound to develop not only the intellect, it is the whole nature, to bring to greater perfection, at least put the child on a level with the more exalted position of ideal man. It is the heart, it is the will, that claim development in childhood, in youth. The mere culture does not do it, the intellect alone. Those who may feel inclined to contradict this statement take too narrow a view of the mind. Intellectual advancement may keep the pupil from going over a mental barrier against what would shock society and cause the loss of a livelihood. There are, however, crimes that revolt just as much against divine and social order as theft, burglary and murder, and these are the fruits of a higher social position in life, opened by learning, as a rule, place a social barrier against what would shock society and cause the loss of a livelihood.

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boats, as good cannons and rifles as the Japanese. Are not the armies conducted by men of high military education? Why then is the march of this materially small nation one continual triumph? Because the masses of Japan are educated, they fight, each man, with that spirit of heroism, which is foreign to people kept in ignorance.

When the masses are derived of education the number of intelligent men must necessarily be small. It is only people who either themselves have enjoyed the benefits of good solid instruction, or who are surrounded by people that on account of good education prosper better than they do themselves—it is only such as these that are willing to make any sacrifice to have their children advance in the learning of the day.

What would become of the manufacturing interests, our trade and commerce, if the nations surrounding us were our superiors in the knowledge of the arts and sciences? And yet material prosperity is our aim, our constant blessing compared with that enjoyment of life which is made possible only by education—the richness of thought, the abundance of ideas—the noble sentiments, the security of food and a comfortable shelter that is all that the animal wants. In the primitive state of nomadic life there may have been less want than in the modern civilized state. But what else is such a life but vegetating? Man is a spirit, and being so it is not almost sound like a brute. Does it not almost sound like a brute to put an excellent man in a state with a new bright idea? And what incentive would there be for the work of artists if the people were left in a rude state of thought. Take literature, painting, sculpture, out of life, and what remains?

If then the development of the intellectual faculties and the higher sentiments in the masses is necessary to the stability of the Government and the material, mental and moral prosperity of a country, it is not to be wondered at that we should cultivate these faculties and sentiments rank second to nobly as regards both honorable and meritorious service to the nation.

For a task of such paramount importance as we have seen it to be, no man of a level of qualification. While some teachers succeed others fall—fall to the almost irreparable detriment of the pupils, and consequently an extensive loss to the community. Success, then, depends, to a great degree, on the person who teaches. It goes without saying that the teacher must understand what he has to teach. We may suppose of this by submitting a candidate to an examination. But the conclusion drawn from the result of such an examination is very often erroneous. To say that a teacher has passed an examination, therefore he is a first class teacher, is wrong syllogism; facts prove it. The class of teachers who hold second grade diplomas very often show greater progress in general development than those provided with first-grade certificates. There is more required in a teacher than the mere perfect knowledge he has of the branch he teaches, or on which, in the first place, he possesses the faculty of imparting his knowledge to them; this faculty we call vocation. The faculty of instructing must be born in the person, just as well as talent for music, sculpture, etc. And if anyone does not possess this faculty undertakes to teach, he must fail—he is an intruder. Therefore, it is a pity if teachers, before accepting a teaching, having a vocation, resign the profession.

A rule we will find that people like to do anything that they do well—those things for which they have a natural gift. In teaching, however, we must bear in mind that the difficulty of making pupils understand is often great enough to discourage an ordinary man. It, therefore, requires conscience—a keen sense of the great responsibility of the work—to brace a man up to try and try again with out losing patience.

A teacher must be an ambitious man. It is the pride of the mechanic—more so of the artist—to perfect his work to such a level that not only no fault can be found with it, but that it will elicit praise and admiration. The material that the teacher works on is the intellect, the heart and the will of the pupil. The development will attain when the teacher's highest ambition, drawing his salary? The development of the intellect can be accomplished by the formation of the character of the pupil. The formation of the character of the pupil is not accomplished by force; it requires the example of the teacher. It is a pity if teachers, before accepting a teaching, having a vocation, resign the profession.

Now a days society—the State—is commencing to realize the true value of education, and we have reason to hope that in the race for perfect education Canada shall not be out-distanced by any nation on earth. We will take nobody's word for it, Canada is already ahead of which we should be ashamed to be behind. We will take nobody's word for it, Canada is already ahead of which we should be ashamed to be behind. We will take nobody's word for it, Canada is already ahead of which we should be ashamed to be behind.

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Then—the brow of heaven clearing, The sun of peace appearing, The earth again is hearing Her ally; For piety and learning, Promote the queen of science, Give to her rules compliance, She is the true reliance Of these ages.

Oh, man! What'er your station, Shun the demon agitation For a godless education In your age; Promote the queen of science, Give to her rules compliance, She is the true reliance Of these ages.

Works recite or Mosaic, Either lofty or prosaic, Whether taught by priest or laic, An sublime; If she guards them with her angels Against the warfare Satan wages To obscure her brilliant pages With his time.

True, the Christian educator Is a potent mediator, An I the real emancipator, The noble sentiment, the security of food and a comfortable shelter that is all that the animal wants. In the primitive state of nomadic life there may have been less want than in the modern civilized state. But what else is such a life but vegetating? Man is a spirit, and being so it is not almost sound like a brute. Does it not almost sound like a brute to put an excellent man in a state with a new bright idea? And what incentive would there be for the work of artists if the people were left in a rude state of thought. Take literature, painting, sculpture, out of life, and what remains?

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