SERMON BY FATHER DRUMMOND

AT THE SOLEMN HIGH MASS OF THE GUELPH CONVENTION OF THE KNIGHTS OF COLUM-

"Know you not that they that run in the race, all run indeed, but one receiveth the prize. So run that you may obtain." (I Cor. 9, 24.)

In these words St. Paul sets before us, and especially before you, Knights of Columbus, what should be the object of your ambition. The race he has in view when he makes this comparison is the race for the masof men's souls in order to save those immortal souls. He continues the comparison in the next verse And every one that striveth for the mastery refraineth himself from all Now they do it to receive a corruptible crown; but we an incorruptible one." To strive for a corruptible crown is to seek an ephemeral and therefore unsatisfastory reward. An incorruptible crown is the only one worthy of an incorruptible soul, which, being a spirit, can never die, and it is thoroughly worthy thereof. Many ambitions are wrong. This one is supremely right; it ought to be and I think it is substantially yours.
For, brother Knights, what seems

to me the characteristic of your order in its foundation and in its best aspects is the desire to excel, to gather together the best elements of Catholic manhood, to be the noblest fighters among the soldiers of Christ. Nobility means commanding excel-lence. In the history of all nations the first nobles were natural born kings of men, men who excelled in gifts of mind and body. They knew more than the common run of men that knowledge gave them power. Even in our day, when aristocracy is thought little of by those who know it not, the gentlemanly classes wield a power which, though unrecognised by the multitude, is still so real that the shrewd ones among the mutable man strive to break in to those inner circles of gentlemanly traditions which for the most part, quite beyond their reach. The reason why they want to climb into the sacred precincts of gentility is that they are observant enough to notice the superiority of the gentleman born and bred. He has acquired more practical and useful knowledge in his home than they have learned in the most famous schools and universities not peopled by the sons of gentlemen. a quiet but singularly noticeable con-tempt for all that is meau, under-hand or boastful. If he has to fight with pen or tongue he, as Cardinal Newman says in a classic passage on the gentleman, cuts clean where the common man hacks and hews. As him, the accumulated wisdom of the human race, he feels nothing but pity for the political and social theorists who are continually advertising as a new panacea what was weighed and found wanting hun-

dreds of years ago.

An unexpected similarity of manners and an astonishing fellowship of feeling are observable among the hereditary upper classes of all the nations of the world. A British nobleman is surprised to find himself more at ease with a Chinese nobleman than with his own tenants on his British estate. There is at once revealed a pleasing freemasonry the result of lurid, childish oaths-but springing from nature and training. Nor is this fellow-ship due to the recent facility of communication between distant nations. It was noticed long below the era of universal steam and electricity. General Brock, the hero tricity. General Brock, the hero dom in this sixteenth, are but into the unbroken tradition of describes his great ally, the Shawnee Indian chief. Tecumseh, who was also to die a hero's death in the same war: "A more sagacious or more gallant warrior does not, I believe, exist. He was the admiration of everyone who conversed with Now Tecumseh was what superficial white men would call a mere savage, born and bred in a wigwam; but he was one of nature's gentlemen. This is the most valuable asset in the business life, better than money or genius. Its essence s a preference for what is best, a endency to see and choose the strong point in everything and to neglect irrelevant details. Showiness and seeming novelty are the favorite bait that catches the plebeian mind. But the patrician intellect mistrusts this showiness and novelty. It very properly reasons that, with respect to general princi-ples of conduct, what is new is very probably not true and what is found to be really true is not new. Thus it happens that the mind, trained from childhood in an atmosphere of long-tried principles, is not at all influenced or moved by the vaporings of the shallow, untrained mob, and respects no opinions but those of experts. These it does respect and carefully weighs and examines the persons who express them to find out if they really are experts in the subjects which they handle. For instance, such a well balanced mind will attach not the slightest importance to the philosophic forecasts of Mr. Thomas Edison because his experience is confined to mechanical invention and has never broadened out into the vastly higher realm of as the result of half a century of un-

MITCHELL SLIDE - EASY NECKWEAR MAN QUALITY STYLE VARIETY

at the same time its Ruler, the traditionally trained intellect hailed this as the pronouncement of a real expert, because Kelvin was known to combine mathematical instinct with the very highest powers of reason

Now the Catholic Church is the

home of the best traditions of man-

kind. It is the one great family, the only one that is coeval with the human race. In a very true sense the Church began with Adam. It is the fashion with unreflecting writers of the popular sort to affirm without the shadow of proof, that primitive man was a savage, who gradu ally evolved into the present civilized state. The best refutation of this groundless assertion is the well-known historic fact that not only no savage tribe has ever civilized itself but that the process of civilizing it is carried on by civilized men and requires several generations of a training which is only partially successful. No, Adam was not a savage. How great were his mental gifts, and his knowledge may be read in the 17th chapter of Ecclesiasticus, and how the Lord "brought him out of his sin and the Lord give him power to govern all things" appears in the beginning of the 10th chapter of Wisdom. These two books of the Holy Scripture are treated as apocryphal by Protestants, who are not experts in the matter of Divine inspiration, and whose opin-ion, therefore, cannot stand against that of the great Bible expert, the Catholic Church. Adam, being the first man, was also God's first gentleman. That blatant rebel of the fourteenth century who sang :

When Adam delv'd and Eve span, Who was then a gentleman?

simply showed his ignorance of what constitutes a true gentleman. Manual labour is in no way derogatory to gentle blood. Our Blessed Lord, as man, came of the Royal House of David, and yet He chose to spend the greatest part of His life in working with His own hands, and thus ennobled labour for all time. Savage races, far from represent-

ing the primitive condition of our race, are the degenerate descendants of Adam, those descendants who fell away from the pure worship of one But the patriarchs kept up the traditions of the teaching imparted by God in the garden of Eden, they treasured up the promise of a Redeemer, afterwards more clearly made to Abraham, Isaac, Jacob, he has a store of traditions behind him the accumulated wisdom of the trine from Adam to Christ, the development of a living organism, whose essence is unchanged, though its adaptation to environment changes with the lapse of ages; for we must bear in mind that Christ Himself abrogated only the ceremonial of the old law, not its fundamental tenets. Even His new commandment is but an extension of the old. This development of doctrine has gone on throughout the Christian The dogmas that have been defined by ecumenical councils and Popes were all known to the Apostles, but only gradually realized by the body of the faithful. Heresies called attention to certain moot points. These were examined by the Church and decided against the heretics. To the Catholic Church Arianism,

> the one true Church. She it is who created Christian chivalry. She it is who inspired aliens like Tennyson to write about Sir Galahad whose strength was as the strength of ten because his heart was pure. She it is, in a word, who created the Christian gentleman. The non-Catholic gentleman, whom I have portrayed to you at some length, is, at his best, a sorry parody of the Catholic gentleman. He relies entirely upon ancestral blood, which is, for the most part, saturated with rapine and lust. His apparent humility and condescension is at bottom intense pride, contemptuous bottom intense pride, contemptuous of the "profane vulgar" as of a different order of beings. Not so the truly Catholic gentleman. He is ever mindful of his dear Lord's fundamental teaching: "Learn of me because I am meek and humble of heart." That is the true gentlemanliness of Christ: meekness and humility. That is the goodly heritage of all true Catholics. We are the chosen people of God. We are, though we deserve it not, the elect of the human race. We are members of that mystical body of which Christ is the head. All the phases of His earthly life are reproduced in the life of the

Remember, then, brother Knights, how glorious is your lineage. You need no elaborate pedigree to substantiate your claim to a great estate. You need only prove, by your baptism and your regular reception of the sacraments, that you are one in the Mystical Body of Christ. This is the greatest peerage in the world, uninterrupted in its descent philosophy. On the other hand, when the late Lord Kelvin gave out any hend sinister, for the illegiti any bend sinister, for the illegiti mate drop away into the outer chaos paralleled scientific researches his conviction that the universe is unexplainable without a Creator, who is

sans peur et sans reproch less, sans peur et sans reproche. Yield never a jot nor a tittle of Catholic doctrine. All up-to-date fallacies are transparent frauds to the well instructed Catholic. You prove by your initiation ordeals that you are closely in touch with the theology of the Chrosch rehich in the post of the Church, which is the most complete and reasonable intellect ual discipline that mankind has ever Compared to St. Thomas known. Aquinas and a host of other Catho-lic theologians, the philosophers of the modern anti-Catholic world are but stately triflers. They are con tinually arguing from the abnormal and the pathological, instead of reasoning from the normal and healthy human mind. You are running in the race for the everlasting prize. Never forget that purpose. Never tolerate the unworthy Knight who shirks his Easter duty and compromises with membership in societies condemned by the Church. You ought by your constitution to be the elect among the chosen people of God. You have succeeded in gathering into your ranks the best and noblest Catholics. Remember that nobility has its obligations, noblesse oblige. Be always true to those principles of self-denial which forbid dangerous amusements and proclaim the inescapable responsi-bility of Catholic entertainers. Thus, better than by all empty pro-clamations, you will establish your right to that everlasting crown which alone is worthy of your admirable effort.

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THE DIFFERENCE

There are in this country at the present moment a number of posers who claim to be converted priests. Non-Catholic ministers take these vipers to their bosoms and non-Catholic people look upon them as "brands snatched from the burning." That the ex-priest business is profitable goes without saying. That is the principal reason why so many are attracted to it. Their "awful disclosures" are nothing but the most malicious lies. Their whole campaign is based on calumny which can be disproved by anyone who cares to examine into the facts. The person who withdraws from the sacraments at once appears to be possessed of the devil.

On the other hand, how different is it with those who, though brought up non-Catholics, are subsequently led into the true Church! The case of Msgr. Benson is to the point. In his latest work, "Confessions of a Convert," he refers to the Anglican church, from which he withdrew, in the following beautiful language:

I turned and looked again at the Church of England, and there was an extraordinary change. It was not that she had become intolerable. I love her even now as one may love an unsatisfactory human friend. She had a hundred virtues, a delicate speech, a romantic mind, a pleasant aroma hung about her, she was infinitely pathetic and appealing. But I did not want to go this way and that at my own will. I wanted to that at my own will. I wanted to know the way in which God wished me to walk. I did not want to be free to change my grasp on truth. I needed rather a truth that itself should make me free. I did not want broad ways of pleasantness, but the narrow way that is truth and life. And for all these things she was helpless.

Msgr. Benson is not different from the wast believed to the state of the company. Wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these works as wanted nowadays. Some take one of these.

Msgr. Benson is not different from other converts. When a person becomes truly Catholic he becomes truly Christian. There is no room n his heart for strife or contention. He grieves for the unfortunates outside, but vilification of his former fellows never enters his mind. Rather, he prays without ceasing that they, too, may be given the grace of faith and find the peace that passeth all understanding.—Buffalo Union and Times.

CUSTOM OF RECITING THE ANGELUS WHILE STANDING

As all our readers know, the Angeus is recited standing on Saturday evening and on Sunday.

A correspondent of the Bombay Examiner asks Father Hull, S. J., for the reason for this practice, and the learned Jesuit thus answers:

"'Why is the Angelus recited standing on Sunday evenings?' Answer.—We have not found the question treated in the books which lie close at hand, but can venture on a playsible conjecture. In ture on a plausible conjecture. In the Early Church, as among the Jews, standing with arms outstretched was the ordinary and proper atti-tude for prayer; kneeling was an

attitude expressive of penance.
"Hence a decree in one of the early councils forbids the faithful to kneel in church on Sundays. The medieval practice of standing for the Angelus on Sundays—and also for the Regina Coeli in Easter time—is, we suggest, a relic of this ancient principle, and expressive of the idea that Sunday

and Paschal-time are festal times. "The standing begins on Saturday evening as being the first vespers of the Sunday, and is continued to Sunday evening as the second vespers. Perhaps, some cunning archeologist or liturgist may find this explanation quite wrong. If so let him tell us."

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FROM PRINCE ALBERT

THE SISTERS OF CHARITY OF THE IMMACULATE CON-

May the 1st, feast of the Ascension, was a gala day for St. Patrick's orphanage. In the moning, some of the little charges had made their first Holy Communion, and at 9 a. m. His Lordship Bishop Pascal, assisted by his nephew. Father E. Pascal, commenced Mass after which the administration of the sacrament of confirms on was to take pia e. Appropriate hymns were chanted by the children's choir. After Mass the twenty-three little candidates were shortly examined on the most important parts of Christian doctine after which His Lordship addressed them in a rew well chosen words, laying special stress on the greatness of the sacrament they were about to receive and on the important obligations these hereby would assume—ever to profess their holy faith and to bearthigh, the noble standard of their crucified Saviour. During the singing of the Veni Creator the children knelt two by two before the Bishop and were solemnly enrolle into the army of Christ. The little ones seemed to be deeply impressed by the touching ceremony and to realize that hencefulth something more will be expected from them than during the past. No doubt this must have been gratifying to the good Sisters who had been turcless in preparing the little ones were fraidant with joy and happiness and above all with childlike innocence, one could not help looking towards the future of these children and ask the question: What will become of them? What will they be in a few years from now? Will they remember that on this semple with the Hill of the second of their and ascend higher and higher on the scale of Christian perfection, or will they fight Home only to swell the number of those who have set their all on whatever is earthly and perisable? Witnessing the ever increasing tide of corruption and goddesspess that Awarens over the land to complete the hour of the scale of Christian perfection, or will they always bear in mind that on the scale of Christian perfection, or will they fight the order the scale of Christian perfection, or will they always th

that to consectate one's life to the education of youth, especially of the poor children—the care of the sick, and the elief of the tils and sufferings of or race? Why do so many of our girls spend their life in idleness, without a set purpose, thus wasting the noblest energies of mind and heart, rather than share the life of our devoted Sisterhoods, sacrificing all they are and all they have for the betterment of mankind. There is a mission worthy of a noble heart and open to all who are gifted with the required dispositions of soul and body, of mind and heart, in such a life our gurls would find that "hidden treasure" that "pearl of the great price" of which we read in the Gospel. But for some reason or another our girls will not even mantion such a thing as going to the convent. No doubt the world is prejudiced against a life of poverty, chastity and obedience. In this twentieth century the human nature can no longer bear such restrictions; and still the religious life has the highest sanction ever given to any organization—the sauction of God Himself. If a girl happens to live m unch circumstances that do not allow her to come in contact, or to be personally acquainted with any community, deather, of any can be such as the significant of the works of find congenial work, and then give her life to God in a community whose members are engaged in the kind of work for which our active Sisterhoods are wanted nowadays. Some take one of these works as their particular aim others combine them all more or less.

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Albert, close to the Orphanage. Although the building could accommodate forty beds, the first winter made it plain that it was too small. Last year a addition was 'erected, giving room for about its same number of beds, and still, during the winter the same number of beds, and still, during the winter the hospital was crowded to its utmost capacity. This is the best proof that the work of the Sisters is high ly appreciated by all classes. But here as everywhere else, the great trouble is 'scarrity of subjects to meet all the demands, and first of all to relieve those of the Sisters who are overworked and who must sooner or later faint under the burden unless willing hands come to share the work.

Any one wishing for more particulars about the Community of the Sisters of Charity of the Immaculate Conception, may apply to Rev. Mother Mary Thomas, Superior General, residing at the Motherhouse in St. John, N. B.

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her soul rest in peace!

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KEOUGH.-At Ottawa, on May 14th. 1913, Mr. Lucius Richard Keough, late Mathematical Master Collegiate Institute, aged forty-two years. May

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NOTICE OF QUARTERLY DIVIDEND Notice is hereby given that a Dividend at the rate of Seven per cent. (7°/2) per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st May, 1913, and the same will be payable at its Head Office and Branches on and after Monday, June 2nd, 1913. The Transfer Books will be closed from the 17th to the 31st May, 1913, both days ANNUAL MEETING The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon. By Order of the Board, JAMES MASON General Manager. Toronto, April 16th, 1913. BY-LAW TO INCREASE CAPITAL It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Capital Stock of the Bank to \$5,000,000.

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