THE LESSON.

WHAT CHRIST ON THE CROSS TEACHES US

On the occasion of the unveiling of the Sorin monument at the University of Notre Dame, on May 3, Archbishop Keane, of Dabuque, Iowa, preached a

Many people were fortunate erough to hear Archbishop Keane deliver the sermon on April 30th before the convention of the Christian Brothers Alumni Association, in which he dealt Alumni Association, in which he dealt so forcibly with the problems in modern religious education; and they, knowing the manner of man he is, understanding his gift of great oratory, will the more appreciate the following extracts from his sermon of May 30th.

The opening words dealt briefly, but fittingly with the chequered career in America of Father Sorin, and his final glorious achievement in the erection of Notre Dame, after which he goes on to show that the life of Father Sorin was in every particular an absorption and a practical living example of the Lesson of the Cross, and he pleads with his hearers that they learn and apply the great lesson. He said in part:

e, then, at Father Sorin's feet we will this morning take to heart, more lovingly and earnestly than ever before, that lesson of the Holy Cross which his whole life was spent in teaching. And, in the first place, it is a note-

worthy fact that the lesson of the Cross was not entirely of his own choosing. It was manifestly given to him and his as-sociates by the Providence of our Lord. For Providence gave them as the cradle of their Order the village of Holy Cross, a suburb of Mans in France and it was the simple peasantry among whom they first labored who called them Priests of the Holy Cross. Thus it was not by their choice but by Providence that the title of the Holy Cross was given them as the name of their egation and the lesson of the Holy Cross as the perpetual theme of

their teaching.

Nor was it by his own choice, but by the Providence of God, that Father Sorin's first Mass in America was offered up on the Feast of the Exaltation of the Holy Cross. His own in tensely spiritual nature, ever sensitive touch of the divine, recognized clearly in these facts the pointing of the finger of God. His soul was filled with the conviction that the lesson of the Cross of Christ was the lesson which he and his Order had to learn for their own sanctification, and which it was their special duty to teach the world, for the world's greatest good. Hence during all his life, his every word and act seemed to breathe that declaration of the great Apostle: 'I consider myself to know nothing among

you but Christ Jesus and Him crucified.
"Here, then,' he says to us, 'is the
lesson which you must try to fathem, and to impress on the mind of your age, and especially your country—the lesson that Christ crucified is the wisdom of God and the power of God; that in vain will the intellect of your age and country seek wisdom elsewhere than in Christ crucified, and in vain will its boundless energies seek power where; that the achievements both of the intellect and of the energies of the future will be great and beneficient and glorious, just in porportion as they are inspired and moved and guided and controled by Christ crucified.

Turn we then to our blessed Lord, and ask Him to unravel to us this mystery, to teach us what is the inner meaning of this assertion, that Christ power of God unto mankind.

And our divine Lord answers us: 'I lay down My life for My sheep. Theree, doth the Father love Me, because I lay down My life that I may take it No man taketh it away from Me; but I lay it down Myself; and I have power to lay it down, and I have power to take it up again.

then is what is meant by Christ crucified. It means the voluntary acceptance of death by Him over whom death had no dominion. That death He accepts and offers up in His capacity as the Good Shepherd—as the ity as the Good Shepherd—as the Head and Guide and chief of mankind, as "the Second Adam." That death He accepts and offers up as an act of supreme homage and love and atonement to God, in the name of humanity, ment to God, in the name of humanity, which thus acknowledges that it has chosen the things of this life, the things of earth, instead of God, and that it repents of the folly. That death accepts and offers up as an act of supreme love to humanity. Mankind, were, says the poet like 'swine of Epicurus' pigsty,' seeing in one another only rivals and enemies; but Christ crucified proves the almost infinite worth and lovableness of humanity. That death He accepts as the ity. That death He accepts as the penance for sin, when 'God laid on Him the iniquities of us all.' But He Him the iniquities of us all.' But He 'lays down His life that He may take it up again,' flinging off the death of in iquity, of self-seeking. of self-indulgence and heartlessness, to take up, in the name of all humanity, that rew life which alone is truly life animated by those two supreme loves—love of God and love of humanity. In that death to evil and that new life of love, is found the wisdom of God and the power found the wisdom of God and the power

Does not a glance at history show us that this is the truth, that this is the summing up of all the philosophy of humanity? For ages before our Lord taught that wondrous lesson, mankind had been crying out despairingly:
'Give me understanding that I may know what I am, and whence I come, and whither I am going, and wherefore I am here, and what is expected of me during my brief span of years!"

The philosophers, one after another.

during my brief span of years!"

The philosophers, one after another, had tried to answer these mighty questions of humanity. And Cicero reviewing them all, concludes by saying: 'It would take a God to tell us which of these things is true, or whether any of them is true;' and beneath the written words we read the unwritten thought—'if indeed there be a God.' Thus life seemed to be a nor restrongling thing. seemed to be a poor, struggling thing, flung out of darkness, to be again soon swallowed up in darkness. No wonder then that the Epicureans exclaimed: "Let us squeeze out of life what we can of pleasure and of profit;" and no won-der that the Stoics growled: "And of profanity.

then fling it back in the face of the

gods, if there be any gods!"

And while it was thus with human thinking, so also was it with human striving, and endeavor. The world had beheld wondrous achievements of human energy as of human genius. But have a surprised the surprise of human genius. But have set in judgment, and asked Fate always sat in judgment, and asked Cuibono? And when matchless daring and energy, coupled with vastest re-sources, had done their best and grandest, it proved to be the colossus whose downfall Daniel explained to the heath en king. Its feet were brittle clay, and therefore the end thereof was ruin, be cause the fundamental principles, which must inspire and direct human action, were wrong. And so, no matter how sublime the structure, its end was necessar ily disaster. The wisdom of God and the power of God were not in it, and so it could only fail.

Such was, in brief, the history of humanity from the Garden of Eden till the coming of Christ. Mankind had listened to the tempter, had chosen the wisdom and the power offered by satan, rather than the wisdom and power of God. And God has permitted mankind to make the great experiment, to test practically what would be the result of be lieving such a teacher, of following such a leader and serving such a master. Sa-tan, was according to the expression of our Lord, 'The prince of this world.'
And the great experiment of the ages had proved disastrous, had shown the truth of the Prophet's word: thou and see that it is an evil and a bitter thing for thee to have left the Lord

But just before our divine Lord gave Himself up to the death of the there happened one of the most thrill-ing and significant events of His life. Certain Gentiles came asked to see Him. As they approached Him the Lord was rapt in ecstacy, contemplating the heathen nations from which they had come, those nations in which satan had so long been permitted to reign su-preme. And He exclaimed: "Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up on the Cross, will draw all things to Myself. Father, glorify Thy Name. And a voice from the heavens like thunder proclaimed:
'I have both glorified it and will glorify it again.'

There was the turning-point of history. Thenceforth, the wisdom of God was to be the world's teacher and guide, the power of God was to control and aid mankind. Thenceforth, the wisdom of God was to shine from the cross o Christ, teaching that man was not made to eat and drink and starve and die like the animals; that he was not made for any destiny that this world can either bestow or take away; that God, th beternal, the infinitely good and true and beautiful, is man's beginning and man's end. Thenceforth, this is proclaimed to be the dignity of human nature, this the responsibility of human conduct this the comfort and uplifting inspira tion of humanity as it journeys through thorns and briars and pitfalls toward

light eternal. Within the shining of that wisdon there likewise radiates from the Cros the power of God, making man not only wise, but brave, generous, nay heroic to strive after the real utilities and greatness of life, the true objects of ambition, the fitting aims of energy, the worthy goal of endeavor. Thenceforth the world recognizes that in the final judgment of God, true greatness of achievement depends on greatness of character. It does not consist in love of self but in love of God and humanity; not in lust and greed, but in purity and unselfishness; that the more Christlike a man is in motive and in charac ore will his life-work be an ter, the more will his life-work honor to humanity and a blessing generation; that the very highest ideal of human greatness is the conse-cration of life and death to supreme love of God and devoted love of humanity.

This was an ideal that heathenis was incapable of, because it had no notion of God as worthy of supreme love and no notion of humanity as worthy of devoted, unselfish service. The Cross of Christ was the teacher of this wis-dom and the inspirer of this heroism by what it taught both of God and of man.
It was into this sublimity of wisdom,
this heroism and power of life, that hu manity had to be, as our Lord declared "born again." This is "the new life" brought into the world by its Saviour.

This is the life that He "took up again," when, having cast off the world's iniquities and follies which He had born in His body on the Cross, He rose glorious from the tomb. This is to be henceforth the life of Christen-

dom.

But the prince of this world, although cast down from his throne by though cast down from his throne by our Lord has during all these centuries remained ever hostile, ever alert, ever seeking evil to the kingdom of Christ. The history of the errors and the waywardness of these ages has been the history of satan's endeavors to lure mankind back from the spirit of the Cross—the spirit of self-immolation, to the spirit of self-indulgence, self-seeking, self-assertion; from the spirit of heathenism; from the wisdom and power of God to the wisdom and power of God to the wisdom and power of satan.

of satan.

He too has had his "new birth," the renaissance of heathen ideals and tastes and philosophies in the thought and the literature of modern times. And history has shown how, in the lives both of individuals and of races, it has brought forth the fruits of death which brought forth the fruits of death which made the prophet exclaim of old: 'Know thon and see that it is an evil and a bitter thing for thee to have left the Lord thy God'— it has always ended in pessimism, misanthropy, and despair. The spirit of Epicurus has always led to the bitter gloom of the Stoics. Though clad in all the fascinations of sentimentalism, it has but tions of sertimentalism, it has but taught the old familiar lesson, that human life is a failure when it is not guided by the wisdom and the power of God; that the lesson of the Cross of Christ is the only salvation for the

It is just as easy to contract the pure speech habit as it is to take on that

THE UNION OF TWO GREAT SCOTCH

Not for many years has an engagement been announced which has caused such general satisfaction in London as that between the young Marquis of Graham and Lady Mary Douglas Ham itton. The marquis is the eldest son and heir of the Duke of Montrose. Lady Mary is the only child of the late traffit Duke of Hamilton, and the richwelfth Duke of Hamilton, and the rich est titled single woman in the United Kingdom. Their marriage will link to gether two of the greatest houses in Scotland, which for centuries were con-picuous in the making of Scotch his-From the more human point of the match appeals still more strongly to sentimental feeling. It is strongly to sentimental feeling. It is entirely capid's work, and both the lad and the lassic embody the best tradi-tions of their lineage. They are proof that aristocracy can still produce as dne, healthy specimens of virile man-

hood and womanhood as democracy.

"Bonnie" is perhaps the word that
best describes Lady Mary. She is good-looking, but it would be an exaggeration to call her beautiful. has the frank, open countenance that bespeaks kindness of heart and sinceri y and a wholesome, sunny nature. of complexion, the outdoor life that she has led has imparted a ruddy glow to her cheeks and given grace and elastic her carriage. She is one of the best horse-women in the kingdom; is always in the first flight in the hunting field, and is one of the few women masters of hounds in the country. With rod and rifle she is equally expert, and has humbled the pride of many a man who has gone deer stalking with her. She is natural and unaffected in manner,

dresses simply and cares nothing for what is called smart society.

There is royal blood as well as the choicest assortment of blue blood in Lady Mary's veins. One of her ances-tors, the first Lord Hamilton, married in 1474 Princess Mary Stuart, e'der daughter of King James II. of Scotland, through whom his descendants became next heirs to the crown after the Stuarts. In fact, according to the laws of hereditary succession, she has a bet ter claim to the English throne than ker claim to the English throne than King Edward VII. By other ties of consanguinity she is closely related to some of the present royal families of Europe. Her father's mother was Princess Stephanie of Baden, the younger daughter of Grand Duke Carl, who died in 1818, and was married to the Viscountess Stephanie de Beauhar nais, the adopted daughter of Napol I. She is therefore the great great grand daughter of the ill-starred Empress Josephine and a cousin of the Grand Duke of Baden, the king of Wurtemburg and the Crown Princess

The Marquis of Graham is a strap ping fine fellow, standing six feet tall with athletic frame and well modeled, clear-cut features, that bear the un-mistakable stamp of distinction. He began the strenuous life early, and when the Duke's heir does that he de serves a lot more credit than ordinary plebian folk, because the temptations that beset him to take life easy are vastly greater. When he left Eton College instead of passing on to Oxford or Cambridge, he voluntarily sought the nore practical kind of education that only real life, with plenty of hard knocks gives. Resolved to make a thorough seaman of himself, he shipped as common sailor, served a full apprenticeship in the mercantile marine, ob tained his master's certificate when he was twenty one, and proved his competency by navigating Lord Brassey's percently by harvigating Distriction of the Mustralia to England, and later to Canada. He completed his nautical education in the navy, and the better to qualify himself for the command of the Clyde division of the Naval Volunteers, he went through a course of gunnery at Portsmouth.

of De Wet he was in action no less than twenty nine times in thirty-one consecutive days—something of a record even for those days of endless skirmishes. For his gallantry he was mentioned in dispatches and was rewarded with a medal and three clasps.

A fluent and effective speaker he took to politics a few years ago, and at the General Election he contested Stirlingshire as a Uniquist candidata.

at the General Election he contested Stirlingshire as a Unionist candidate, but Demos was on the other side and he was defeated. He is far better qualified for Parliamentary career tran any of the other young lordlings who managed to escape being submerged by the democratic flood, and there is little doubt that he will some there is little doubt that ne will some day succeed in winning a seat in the House of Commons. Meanwhile, the businsss of making a manly man of himself leaves him little time for dawdling about drawing-rooms.

dawdling about drawing-rooms.

He will be twenty eight years old next May. His father is fifty-four. If he survives his father he will inherit half a dozen other titles in addition to that of Duke of Montrose, and will come into possession of 115,000 acres of land. But like much of the land in Scotland, the Montrose property does not yield a very large rental, and there is little money from other sources which finds its way into the Montrose exchequer. In fact, the Montrose dukedom stands in great need of a rich chatelaine and several English society journals have ex-English society journals have ex-pressed satisfaction that the Marquis did not have to go to America to find

one.

Lady Mary is a very wealthy woman, but since her coming of age last November many grossly exaggerated reports have been published, here and in America, concerning her wealth and possessions—some estimating the former at anything between \$500,000 and \$1,000,000 a year; others crediting her with 2,000,000 or 3,000,000 in cash and estates yielding enor-

therefrom to be paid to her during her life. Should she marry and have male issue the later will inherit the property but failing such issue, it will revert, on her death, to the then Duke of

From lands alone Lady Mary's in come, at a liberal estimate, does not exceed \$175,000 a year. Her father bequeathed to her \$500,000 in cash, to e paid to her either on her marriage day when she attained her twenty fifth rthday. Since 1895 she has received the interest on this capital sum. Sh is by no means the richest heiress in the kingdom, but she is by long odds the richest titled spinster, for as a rule the daughters of noble families, which are hedged about by the law of entail, receive a comparatively small share of the ancestral wealth and acres.

girl, she would now be two dukes, two earls, three marquises and eight barons, all rolled into one. Her 107,000 acres would have stretched to 150,000 and would have included Hamilton Palace, the magnificent ducal seat. The man who has gained what she lost through being born a girl was, at the time of her birth, plain Lieut. Douglas Hamilton, of the Royal Navy. He is her fifth cousin only; his nearest ducal an cestor lived in the time of Cromwell. and so remote seemed his chances a peerage of Scotland that he did not hyphenate his name or sport a But death swept from his path one by one, the several relations who ntervened between him and the dakedom, and, by the time it became evident there was no chance that the stork would pay a second visit to Hamilton Palace and perhaps bring a boy with him, the naval lieutenant was heir presumptive to the longest string of titles in Scotland. Tae duke made the hest of what he naturally regarded as a bad job by so fixing things that his distant kinsman should get not an acre nore of land than the law of entail entitled him to, and not a dollar in cash did he bequeath to him. In consequence the reigning Duke of Hamilton is wretchedly poor—for a duke—and in Hamilton Palace are many rooms which re absolutely bare because he cannot afford to furnish them. He would be hardly human if he does not cherish the secret hope that the stork will bring only girls to the future Duke and Duchess of Montrose. That would make a big difference to his own heir.
Lady Mary, meanwhile, has a bounte-

ous heritage which is hers to enjoy for life. The biggest part of her domain is the picturesque island of Arran, in the Firth of Clyde, sixty miles in circumference, and with five thousand inhabitants, whom she rules as a virtual queen, with the feudal title of the Lady of Arran. She is much beloved by the imple island folk, who regard her as the head of the Douglas clan, and, as such, would fight for her to the death if need be. And yet, strange to relate, she owes her possession of the island to the treachery against a Douglas of that same Lord Hamilton who endowed her with the royal blood of the Stuarts. He joined a rebellion against King James under the leadership of Sir James Douglas, but on the eve of battle he deserted to the royal side with all his followers. In consequence the Douglases were defeated, and Lord Hamilton was rewarded with a large share of their possessions, including the Isle of Arran. Marriage united the two houses again some two centuries later, and on the death of the Duke of Douglas in 1761 without issue, fourth Duke of Hamilton, be the heir male and head of that grand old house, and annexed the name

of Douglas to his own. Lady Mary has two residences on Arran Island. The chief of them is Brodick Castle, a grand old place, com-manding a magnificent view of mountain and sea. In earlier times a fortress stood on the site of it which the heroic Bruce captured from the English. Acly terms a shooting box, but so well is it equipped, and so romantic is the surrounding scenery, that when the King went on a cruise on the west coast of Scotland, four years ago, he was glad to put up there for a few days. At Eaton Park, Suffolk, in England, she has another large estate, with a magnificent residence and stabling accommodation for fifty horses. Truly the dation for fifty horses. Trul Fates have dealt kindly with

Mary, barring the little matter of mak-ing her a girl instead of a boy. Walter de Hamilton, the first of the line to attain prominence in Scotch history, was one of the barons who adhered to the English cause in the war of independence, but after the battle of Bannockburn he changed his politics. made his peace with Bruce and received several large grants of land. The barony had become a dukedom when Charles I. ascended the throne. He battle of Worcester, 1650.

The family to which the Duke of Montrose belongs goes back to the time of David I, King of the Scots. Sir David Graham was one of the Scottish leaders employed to negotiate last November many grossly exaggerated reports have been published, here and in America, concerning her wealth and possessions—some estimating the former at anything between \$500,000 and \$1,000,000 a year; others crediting her with 2,000,000 a year; others crediting her with 2,000,000 or 3,000-000 in cash and estates yielding enormous revenues in her absolute control. As a matter of facts, she owns not an acre of land in fee simple or at her own disposal. Under her father's will her estates, comprising some 107,000 acres, are held in trust for her, the income

Guarantee

Against

Unsatisfactory Harvesting

Had she been born a boy instead of a It was the first Marquis of Montrose,

greatest of all the "fighting Granams"—the most brilliant soldier, perhaps, that Scotland ever produced, who made the name forever famous in Scotch song and story. Everybody knows—or is supposed to know—how well he founds for his royal master. Charles L. fought for his royal master, Charles I., and perished for him on the scaffold. It was not until 1795 that the family reached the topmost round of the ladder, the fourth marquis being made first Duke of Montrose for conspicuous service to the State.-E. Lisle Snell, in Independent.

CATHOLICS IN BALTIMORE.

Henry Morgan in April Donahoe's. If Lord Baltimore, in applying for priests for the colony in America, could have foreseen a tithe of such results what hope would have inspired his work of colonization! "The baron himself is unable to find support for the Fathers," he wrote, "nor can they expect sustenance from heretics hostile to the Faith, nor from Catholies for the most part poor, nor from the savages who live after the manner of wild beasts." And yet sustenance was provided. To day the Archdiocese of Balti more numbers two hundred and fifty thousand souls, ministered to by four hundred priests under the direction of the Cardinal Archbishop, whose wise, beneficient administration has won the love of his people, and excited the ac-miration of all classes and denomina-tions in America. With deep tender-ness the revered Cardinal recalled his personal associations with the historic

Cathedral: As for myself, I need not tell you that my most hallowed associations are entwined around this venerable cathe dral. Every stone of the building is sacred to me. It was in this church that I was regenerated in the waters of baptism at the hands of the venerable Dr. White. Under its shadow I was raised to the priesthood. In this temple I was consecrated Bishop by Archbishop Spalding, of happy memory. It was here that the insignia of car-dinalitial rank were conferred on me by a representative of Leo XIII. Here I have labored as a priest and prelate, and ministered to you and your fathers

for thirty-two years.
"I intend to continue to offer the
Holy Sacrifice and to preach within
these walls as long as God will give me life and strength. And when my earthly career is ended—which in the course of nature and in the order of Providence is not far distant gunnery at Portsmouth.

Naturally this stalwart representative of the fighting Grahams jumped at the chance the South African war offered him to take the field and get under fire. During the famous hunt of De Wet he was in action no less the chance times in thirty one of the Arran caves that the chance the South African war offered him to take the field and get the chance of the Arran caves that the chance the same of the Arran caves that the chance of the Arran caves that the caves that the cording to local legends it was while the chance of the Arran caves that the cording to local legends it was while the chance of the Arran caves that the caves that the cording to local legends it was while the chance of the Arran caves that the cording to local legends it was while the chance of the Arran caves that the cording to local legends it was while the chance of the Arran caves that the cording to local legends it was while the chance of the Arran caves that the caves that the cording to local legends it was while the chance of the Arran caves that the cording to local legends it was while the chance of the Arran caves that the cording to local legends it was while the chance of the Arran caves that the cording to local legends it was while the chance of the Arran caves that the caves that the cording to local legends it was while the cording to local legends it was while the cording to local legends it was while the cordinal the c

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