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The Catholic Record.

LONDON SATURDAY, MAY 12, 1906.

TOO MUCH DOGMA.

The Christian Guardian is very ex plicit in its statement that the conversion of the Princess Ena was one made to order. That the editor sets forth his anger in picturesque phrases is evident; but we fear that the world will go on its way, and the Spaniard marvel at the coarseness and discourtesy of some of the products of our crude civilization. The editor is a man of perspicacity, but not to the extent, we ween, of reading the human heart. We meant to say that perchance he sees things through the mists of ignorance, but in deference to his broadmindedness we refrained. Suffice it to remark that when his choler subsides he may have sense enough to understand that the Decalogue stands, and that his readers resent offensive interierence with the business of others. Prying into affairs which concern us not, caddish impertinence are no ornaments of respectable journalism.

The Guardian's statement that King Alfonso is not worthy of the Princess Ena is merely evidence that the editor thinks nothing of violating the canons of social amenities. And what does he know about it? Or must our friend, because King Alfonso is a Catholic, join the yelping pack of journalists who scent a "story" whenever the "yellow" editor wishes to excite the jaded eye of the public.

WHY IS DOWIE A FREAK ? Much ink is being spilled over the

passing of Dowie. The religious non-Catholic weeklies speed the departing "prophet," and to our mind in an ungracious manner. That Dowie was valgar and of effrontery blatant to excess, and gifted with the talent of separating the public from its money, need no comment. But that our friends should designate him as one of the most unreasoning types of freak religionism surprises us. For he took Holy Writ; and, using his reason as yardstick, measured out for his followers what he orous for pelf and place, and, so far as deemed worthy of their acceptance. Luther and Calvin had a similar policy. disregard for the weak and poor. The gentlemen who frame the up - to date creeds act likewise. Dowie prevailed upon his followers to adopt his reading of the Bible: the divines who elaborate formularies and confessions extract from the Scripture what they fancy it contains and give it to their respective flocks. Both are guided by the principle of private interpretation. Why then should Dowie be taunted by the non-Catholic as a freak? We know that the divines are more learned and incomparably greater adepts in the arts and graces of civilization than was Dowie; but with a Bible whose inspiration they cannot prove, and bereft of infallible authority, they can advance no better basis for their religious be lief than the words of fallible men. We are not sorry that Dowie is discredited, but the jibes and sneers of those who hold to the private interpretation of the Scripture are more sentimental than logical.

POINTED WORDS.

In a recent sermon Archbishop Ireland exhorted parents to give their children a thoroughly Catholic education. There is no room for argument. Experience teaches too clearly the lesson-nothing but the daily drill in the teachings of the faith, and the assiduous breathings of an atmosphere permeated with the spirit of faith will sink religion so deeply into the soul of the child that it must remain there un altered and unwavering.

We quote the words because the amateur theologian is abroad in the land talking out of the fullness of conceit. He may be educated and in his own sphere and intent upon his own business worthy of praise; but when he begins to dabble in the affairs which belong to the sanctuary, and in so doing run counter to the views of the princes of the people of God, he is a nuisance as absurd as it is decreed:

God from the attacks of those who deny that anything has been divinely handed down to us. To this end our illustrious Predecessor in his encyclical "Providentissimus" decreed: "Let the un-Catholic.

Continuing, the Archbishop said that hitherto we have not been made to feel as we feel to day, how vitally important it is to attend to the religious instruction of childhood. Heretofore Catholics lived very largely in a strong inherited faith, nor were they heretofore exposed to the perils which now confront them.

Conditions and circumstances are

and youth we must in the future labor for them with energy and zeal increased a hundredfold. As never before we must exhort parents to send their children to Catholic schools and

NOT TO THE POINT.

A favorite argument with those who patronize non-Catholic halls of learning is that their children's faith is exposed to no danger because no attack what soever is made upon religion. Of course not. But the danger to faith is thereby increased Attacks would encourage study as to how to meet them and rouse and preserve loyalty to the church. But when religion is ignored and the daily atmosphere permeated with the spirit of the world, the youth may come forth from the precincts of the non Catholic college, if not a po'ished imitation of ungodliness, but perchance one who has not grasped the wis dom of "What doth it profit a man to gain the whole world and suffer the loss of his soul." Honor, manliness, independence - words with which some educators interlard their discoursesare good in the lecture hall, but unless based on religion and fed by sacramental help they are apt to disappear in the storm and stress of life.

AN OLD ARGUMENT.

Some individuals believe that Catho lic colleges are distinctly inferior to those under non-Catholic auspices. The question, however, is a debatable one at least. Without dwelling on facts which indicate that the inferiority is not so visible as our friends would have it, suffice it to say that our institutions aim at developing the man, at fortifying both mind and heart and teaching him that life gets its value principally through its relation to eternity. He, therefore, who takes to heart the lessons given in our colleges has every reason to hope that he will be a substantial citizen. He may not amass a fortune or achieve distinction on the platform, but he cannot fail to exercise a beneficial influence on the community in which he lives. And such men are needed in an age that is clamwe can see, barbaric in its ruthless

THE NOVELIST'S FATE.

A few weeks ago a Russian novelist landed in the United States with a stock of red hot revolutionary speeches. Mark Twain forthwith "slopped over," as Artemus Ward would say. The reporters gave us descriptions of the appearance of the novelist and harrowing details anent Siberia, peasants and the cruelty of the Czar. And jist as he was floating into the haven of pop ularity it became known that the lady accompanying him was only a brevet wife; and then the fairy gentleman from Russia was dumped into the mire of American disapproval. It must have bewildered him. He t wondered that Mark Twain, who champions the oppressed at so much per -was not at hand to befriend him. He must also have marvelled that the United States, with its divorce mills running overtime, and its theaters with their dramatized stenches, should balk at such a little thing as a brevet

THE POPE AND THE BIBLE.

The following translation of the Apostolic Letter of Pope Pius X. on the method to be observed in eccles iastical seminaries in the study of Sacred Scripture we take from the New New Proper Property. York Freeman's Journal :

PIUS X , POPE.

FOR PERPETUAL REMEMBRANCE.

The Biblical Question has, perhaps never been of such importance as it is to day, and it is therefore absolutely recessary that young clerics should be assiduously trained in the knowledge of the Scriptures, so that they may not only know and understand the force and character and teaching of the Bible, but that they may be skillfully and rightly trained in the ministry of the Divine Word, and able to defend the books written by the inspiration of the books written by the inspiration of God from the attacks of those who deny greatest care be taken in ecclesiastical seminaries and academies to have the sacred Scriptures taught in a manner befitting the importance of this study and the necessity of the present moment." On this same subject, then we now lay down the following rules which we regard as one of the greatest

utility:

1. The instruction in Sacred Scrip ture to be imparted in every seminary should embrace, first, the principal ideas concerning inspiration, the canon altered; our plans and methods of work must be altered accordingly. It in the past we labored for our children

LONDON, ONTARIO, SATURDAY, MAY 12, 1906

studies is to be divided over the en-tire period during which ecclesiastical students pursue their course of sacred studies within the walls of the semin ary; so that when the course is flu-tabled each student may have gone through the entire curriculum.

III. The chairs of Scripture are to be filled according to the condition and the means of the different seminaries, but always in such a way that no stu dent shall be deprived of the means of learning those things of which a priest

may not lawfully be ignorant. IV. Since, on the one hand, it is not possible to have a detailed ex position of the whole of Scripture given in school, and, on the other, it is necessary that the whole of Scripture s'ould be in some sense known to the priest, the professor shall take care to have special treatises or introductions for each of the books, to prove their authority, when occasion requires, to teach the analysis of them, but he will, at the same time, dwell at greater length on the more important books

and parts of books.

V. With regard to the Old Testament, he will make use of the latest results of research in illustrating the

ment, he was results of research in history of the Hebrew people their relations with other Oriental nations; he will treat of the main features of the Mosaic Law; and he will explain the principal prophecies.

VI. He will take especial pains to imbue his students with zeal to study and understand those psalms which they recite daily in the Divine Office:

no- he will select some of those psalms for he said:

"Both problems of the man to whose wisdom to the hear tribute to the contents to the man to whose wisdom.

"Both problems of the man to whose wisdom.

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by the students in their private studies to interpret the others.

VII. Treating of the New Testament, he will explain briefly and clearly the special characteristics of each of the four gospels, and the proofs of their authenticity; he will also illustrate the general character of the entire gospel story, and the doctrine in the Epistles and the other books.

VIII. He will pay special attention in treating of those parts of both Testaments, which concern Christian faith and morals.

IX. He will always remember espectially in treating of the New Testament, those who are afterwards by their words and their example to teach the people and their example to teach the people

and their example to teach the people the doctrine of salvation. He will, therefore, in the course of his instruction explain to his students the best way of preaching the gospel, and will stimulate them, as occasion may offer, to observe diligently the commands of the Lord Jesus Christ and the Apostles.

X. The more promising students are to be instructed in the Hebrew tongue, in Biblical Greek, and whenever possible, in some other Semitic language, such as Syriac or Arabic. "It is noces sary for professors of Scripture, and it is becoming in theologians to know is becoming in theologians to know those languages in which the canonical books were originally written by the hagiographs, and it is of the greatest hagiographs, and it is of the greatest importance that these languages should be studied by ecclesiastical students, and especially by such of them as aim at obtaining academical degrees in theology. And efforts should be made to have chairs in all academies for other ancient languages, and especially the Semitic." (Encyclical, "Providentis simus.")

XI. In seminaries which enjoy the right of conferring academical degrees it will be necessary to increase the number of lectures on Sacred Scripture and consequently to go more deeply into general and special questions, and

and consequently to go more deeply into general and special questions, and to devote more time and study to Biblical exegosis, archaelogy, geography, chronology, theology and history.

XII. Special diligence is to be shown in preparing select, students for

snown in preparing select students for the academical degrees in Sacred Scrip-ture according to the rules laid down by the Biblical Commission—a matter of no small importance for constant shown in preparing select students for

seminaries.

XII. Every doctor in Sacred Scrip ture will be most careful never to swerve in the least in his teaching from the doctrine and tradition of the church; he will of course make use of the real additions to our knowledge which modern research supplies, but he will avoid the rash commentaries of innovat ors: so, too, be will confine himself to the treatment of those questions which contribute to the elucidation and defense of the Sacred Scriptures; and finally he will be guided in his plan of teaching by those rules, full of prudence, contained in the Encyclical "Providentissimus."

XIV. Students should endeavor to make up by private study what the schools fail to supply in this branch of sacred learning. As lack of time will render it impossible for the professor to go over the whole of Scripture in de tail, they will by themselves devote a certain portion of time every day to careful perusal of the Old and New Testaments-and in this they will be greatly helped by the use of some brief commentary to throw light on obscure passages and explain the more difficult

XV. Students are to undergo an ex amination in Scripture, as well as in other parts of theology, to show the profit they have derived from the lessons before they are allowed to pass into another class or to be initiated in

sacred orders. XVI. In all academies every candi date for academical degrees in theology will be asked certain questions on cripture relating to the historical and critical introduction as well as to exe-gesis; and will prove by examination

the history of both Testaments, the life of Our Lord and the Apostles, and books of travel in Palestine—from all of which they will easily acquire knowledge of Biblical places and customs.

XVIII. To further this object efforts will be made to supply each seminary as far as circumstant.

as far as circumstances will permit, with a small library in which books of this kind will be at the disposal of the stu-

erything to the contrary notwith

Given at Rome at St. Peter's on the 27th day of March, 1906, the third of Our Pontificate. A CARD. MACCHI.

ARCHBISHOP KEANE ON THE IMPORTANCE

OF RELIGIOUS EDUCATION.

Archbishop Keane's sermon at the annual gathering of the National Alumni of the Christian Brothers' Schools, of the Caristian Brothers' Senools, recently held in Baltimore, was largely a declaration of the need for Catholic education, as differentiated from secular instruction. In beautiful words and polished phrases, His Grace paid tribute to the Christian Brothers and

The greatest service it would ever be in his power to render religion was, he declared, to lay the foundation of a system of Christian education, for that was his aim and his hope in advocating the establishment of the academy - as

he termed it—in Georgetown.

That same conviction he transmitted to his successors and to their fellow bishops and priests as an heir-loom to be sacredly guarded, and among all the wonders which the among all the wonders which the angels of history have recorded concerning the development of religion in the New World the most wonderful surely has been the growth of that educational system whose germ was planted by Bishop Carroll. In all the world there is nothing to compare with what the Catholics of the United States what the Catholics of the United States without government aid, by their own energies and their own means alone, have done for the upbuilding and im-proving and perfecting of every grade of Christian schools.

" In this wonderful achievement his tory will show that among the fore nest workers have been the Brothers of the Christian schools. To day we, as the representatives of their alumni, declare in this sacred and historic temple our gratifude to the Brothers for the Christian education they gave us.

government or of the majority of our fellow citizens was hostile to it—regaid d it as sectariae, partisan, un ments they simply answered that the education given in our public schools was good enough for any citizen of the

. To day that is no longer said either of no small importance for securing so generally or so emphatically. With-suitable professors for Scripture for the in recent years the conviction has been spreading that education without relig ion is not the education to form a Christian people — is not the education to make good and trust worthy citizen, to form happy homes, to train unselfish and reliable custodians of public trust, to build up a nation that Christendom must respect.

· Without at all intending to be 'the man with the muck rake, 'any intelli-gent observer of recent and actual con-ditions has forced upon him knowledge enough of corruption and lack of con science in all grades of public and private life to lead to the conviction that there is something very wrong—nay, more, than this something is very fundamental and that it had best be sought in our system of public education. There it has been sought, and the conviction that there it has been found, has recently led to the establishment of the Religious Education Association - an organization reaching into every part of the country — which aims at uniting religious workers of all classes in the endeavor to introduce religion and morality into educa-

"With the aim of such an association we cannot but be in prefoundest sym-pathy. But we view it with pity rather with hope. They are impelled by negative results, rather than by a positive idea. It is, after all, the man with the muck rake' that impels them, and this is not the incentive to best efforts and noblest results. It is also naturally impossible for them to agree—to be 'unified', as they express it—in regard to the religious ideal which they should try to impress upon the

kind had ever beheld. Not only in his reading of history, but in his personal observation in various countries of the Old World, he had seen how racial tra-ditions, tendencies and characteristics had all along hindered and thwarted, in greater or less degree, the action of Christian ci ilization. Just as these conditions were about coming to their worst, he were about coming to their worst, he sees Providence open the portals of the New World and offer a virgin field to Caristian civilization—a field in which tumanity, shaking off the fetters of racial narrowness and perversities, might rise into the freedom of the about the providence of the control of the children of God,' and do justice at last to the spirit of Christ.

"But to the spiris of Christ.
"But to the depths of his soul he was convinced that this blessed result could be attained on one condition only, namely, that the life of the New World should be thoroughly pervaded by the life of Christ. Short of that, the people of the New World might come to rival the intellectual brilliancy of Greece and the world-subduing energy to rival the intellectual britancy of Greece and the world-subduing energy of Rome, but only to reach a similar fate, and the last state would be worse than the first. Well he knew that the benefit to religion was also a benefit to humanity, for this is the only aim of religion - glory to God through the religion - glor; welfare of man.

welfare of man.

"Here we have placed before us the ideal which must ever animate and guide the Christian educator, and which we can testify has always been the ideal of the Christian Brothers.

The Christian educator is not one who The Christian educator is not one who merely imparts the usual modicum of secular knowledge and then adds a little catechism and prayer. He is a teacher who from the beginning to the end of his day's work among his young charges, has for his chief aim, as St. Paul expresses it, 'that Christ may be formed in their hearts.' He tries to impart to them all he can of mental en impart to them all he can of mental en lightenment and to develop in them all he can of character power; but the very soul of all that knowledge and of very soul of all that knowledge and of all those qualities and energies must be Christ, the Life; and to effect this in the young is the art of arts for which all his training as a Christian educator is meant.
"In thus studying the ideal of the

"In thus studying the Ideal of the Christian school and the Christian educator we cannot but recognize, dear friends, that we are also studying the ideal of the Christian alumnus. Cause ideal of the Unristian adminus. Cause and effect must be correlative and similar. And thus the theme of our reflections comes home to ourselves and invites us to self examination. Nay, I even venture to suggest that in every reunion of the alumni one of our chief objects— perhaps the principal one of all—should be this very self one of all—should be this very sent examination—the inquiry whether we are showing in our lives the results of which a system of Christian education must always aim. The world is sure to apply the test furnished by our Lord Himself, "The tree shall be known by its fruit." We, as alumni of the Christian Rothers, must be regarded as its fruit.' We, as alumn of the Christian Brothers, must be regarded as typical fruits of the tree of Christian education and by us it shall be judged. A serious responsibility, indeed, is weighing on us, and for which we can-not but be held accountable here and

hereafter.
'May our first great Bishop, who curely, is looking down on us these days from the Heaven of his well-earned reward, obtain for all of us some share of that noble, soldierly spirit in which he labored and suffered for our Lord. May be obtain that for our Lord. May he obtain that the alumni of the Brothers schools and of all our Caristian schools may form phalanx of genuine Christians, so file with the spirit of Christ, with t with the pirit of Christ, with t spirit of faith, hope and love of puri-and honesty and good citizenship; united, so consistent, so fearless, the in the mighty controversies and con tests of the future they may surely w victory for the Christian religion and Christian civilization."

MISSION AT ST. MARY'S CHURCH.

The following invitation has been issued by the pastor of St. Mary's church in this city:

London, Ont., May 2, 1906.

Dear friend: A mission will begin in St. Mary's church, Lyle street, on

Sunday, May 13, and close on Sunday, May 27. It will be conducted by Rev. F. R. Rosswinkle, S. J. and Rev. J. J. F. R. Rosswinkle, S. J. and Rev. J. J. Donoher, S. J., of Chicago. Both of these Fathers are noted throughout the United States for the eloquence and power of their preaching. Hence their coming offers a unique opportunity to the people of London to hear a series of good, solid sermons on the saving truths of the gospel of Christ.

The women will have a right to the The women will have a right to the

pews for the first week, but men will be welcome. The pews will be for the men during the second week, and women who attend must not expect the women who attend must not recommen to vacate the pews in their favor.

It is to be hoped that you will take advantage of this season of special atvaily impossible for them to agree to be 'unified', as they express it—
in regard to the religious ideal which hey should try to impress upon the cholars.

"While, therefore, we extend cordial"

"While, therefore, we extend cordial"

analysis and exeges of the different books according to the importance of each.

II. The curriculum of Biblical studies is to be divided over the entire period during which ecclesiastical studies within the walls of the seminary; so that when the course is funtary; so that when the course is funtary for instance are to be carbon to be consecuted with this study—for instance and care and the history of both Testaments, the life age as the studies training and exeges of the different too according to the importance of the Hebrew tongue and has a knowledge of Biblical Greek.

XVII. The students of Sacred Scripture, only interpretations of the Scripture, of the seminary; so that when the course is functionally interpretations of the Scripture, of the seminary; so that when the course is functionally interpretations of the Scripture, only interpretations of the Scripture, on the down to compromises, but to come down to co be very great. They will be, in fact, as the value of things brought from afar, inestimable and beyond all price. Wishing you, dear friend, every blessing, I remain.

Sincerely yours,
FATHER MCKEON.

CATHOLIC NOTES.

Bishop Maes of Covington, Ky., during the past year has confirmed 157

converts. The Paulists gave a mission in St. Lucy's church, Syracuse. Most re-markable enthusiasm was awakened, and it resulted in bringing sixty con-

The Redemptorist Fathers Klander and Scholly, at a recent mission in Atlanta established a class of converts numbering thirty one. There is good hope that they will all be received into the church.

As the result of a Lenten course of lectures in St. Patrick's church, Wash, ington, D. C., given by Dr. Stafford-twenty-five converts are under instruction. Some have already been re-

Archbishop Bruchesi has started a crusade with a view to stopping the sale and exposture for sale of indecent picture cards in certain stores in the city of Montreal.

The Paulist Fathers report the fol-The Paulist rathers report the for-lowing results from a recent appeal to non-Catholics in their church in New York City: Baptized, 37; under in-struction, 8; quasi-converts — Catho-lics merely baptized and brought up in

Protestant denominations, 8; total 53 The Missionary Conference which is to assemble at the Apostolic Mission House in June 11 14 is creating considerable enthusiasm among all who have the progress of the church close to their hearts, and from the various letters received it appears that the gathering will be of a very notable character.

Astronomers are deeply interested in the action of the Pope, who, on the recommendation of Monsignor Maffi, the Archbishop of Pisa, has summoned, observatory, Father Hagen, who since 888 has occupied a similar post in the esuit University of Georgetown, D. C.

In celebration of the golden jubice of their wedding, Mr. and Mrs. James Jung, Baltimore, on April 18, attended a Solemn Nuptial Mass at St. Michael's church. One son of the couple, Rev. Henry Jung, C. SS. R., was celebrant of the Mass, and two other sons were respectively, deacon and sub-deacon. More than a dozen other priests were present in the sancother priests were present in the sanctuary.

Garibaldi's grandson is studying for the priesthood. But that is not so wonderful when one remembers that the last descendant of Martin Luther and Katherine von Bora became a Cath-olic, and the last of John Knox's descendants, a member of the Congregation of the Holy Cross. Political parties and religious sects come and ge, but the Catholic Church abides forever.— Boston Pilot.

The Catholic Young Men's Society of Italy has proposed to the like associations of the entire world a programme of celebration for the Golden Sacer-dotal jubilee of His Holiness as follows: an international pilgrimage to Rome in September, 1908, an offering of a golden chalice for His Holiness, the institution of permanent works for the general benefit of emigrants, an exhibition of articles for poor churches, the articles to be collected by the young. A distinctly significant result of the

series of discourses preached in the cathedral of the Holy Cross recently upon "Catholic Faith and Doctrine" by the Paulist Fathers, and attended by many non Catholics, was witnessed on Monday evening, when about a hundred of the interested non-Catholics returned to attend the opening session of the special inquiry class, which was opened in the Catholic conference rooms at the request of several of their number. Switzerland has a Catholic popula-

tion of 1,400,000, and it is a reading population, for it supports 4 Catholic German dailies, 2 Catholic French dailies, about 60 papers appearing several times a week, several Catholic weeklies, and 2 Catholic literary and scientific periodicals—a pretty good showing for a journalism which began only about forty years ago. What are the 12,000,000 or 14,000,000 Catholics in Canada and the United States doing in comparison with this ?- The Casket.

More than a dozen years ago the Higginbotham Home, an institution supported partly by public subscrip-tion, for district and private nursing in the city of Glasgow, was presided over by Miss White. She became a Catholic, and in consequence was dismissed from her post. At the request of the Catholics of the city she undertook similar work in their behalf, and now St. Elizabeth's Home is probably the most successful establishment of its kind in Glasgow. Last year its nurses attended 2,320 cases and paid more than 30,000 visits,—The Casket

Parity of speech should mark the conversation of Catholics, whose tongues are made the tables of the Lord.

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A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY.

CHAPTER XXV. THE RED LILIES.

I must have been dead a long time. So it seemed to me when I came back to a life of hot tossings upon my couch and fierce struggles to arise and be about my work-struggles wherein was ignominiously worsted by Gaspard and even by Jules, the little Pani slave— struggles wherein the voice of Cadil-lac ordered_me to drink a sleeping potion with as great sternness as if h mmanded a body of soldiery in an expedition against the savages. At other times, nowever, when I lay ex-hausted, glad enough to remain motionless, the tones of our Sieur were gentle

as a woman's.

But there was a woman about, too and I called her name Barbe; yet was not Barbe, as I soon learned.

For there was an end to this strange time also, and at last I came to my rea self, or rather, a wreck of what I had I awoke to see La Mothe's little daughter Therese come softly stealing into the room, where I lay upon a bed spread with cool sheets of linen, for the air was soft, as in late summer, and albeit a grateful whiff of breeze from the river found its way in through the vine shaded window, I vaguely decided that, out under the sun, the day must be stifling hot.

Idly I watched the child, wondering

if this might be another dream. The next moment she caught my gaze fixed intently upon her, and with a frightened cry fled beyond the curtain of the doorway.

Presently I heard the woman's voice

that had haunted my fevered fancy-a

voice which I now recognized.

It was not Barbe, but Madame Cadillac, who drew back the curtain and coming quickly to me, took my hand

I heaved a sigh, and then my heart smote me that I could be so indi tenance of my dear Therese. What other woman save my mother had ever been to me so kind, so unselfish, so loving, as this dear sister! to the anxiety depicted upon the coan-

She bent over me and lightly touched my forehead with her lips, but putting my arms about her neck, I drew her face down to mine and kissed her sweet mouth with brotherly affection.

"Ah, Normand," she said, "this is a happy day, for the fever has left you. a happy day, for the view strong again."

"Yes, yes," I faltered, "but what
of Frere Constantin?"

"Oh! all is well with him," Therese

answered evasively.

I was not satisfied.

"Did—did he close the gate?" asked, sitting up, whereat a wave of excitement swept over me, followed by a sense of confusion, and a determination to be off to the house of the Recollet with all speed.

Come, Normand, rest your head

upon this pillow, and I will tell you about our dear father del Halle," entreated my sister; and thereat she pushed me down as if I were a man of

Well! Did he close the gate?' I repeated frettully.
"Normand, you know Frere Constan

tin would never have closed the gate while there remained any suffering nuwhile there remained any supering nu-man being outside."
"But I was dead," I objected.
She only shook her head.
"And did the Indians attack him?"

I urged.
"They were a party of young braves

wild with fury and a thirst for blood; they remembered not that the mission ary had ever been the friend of their They fell upon him-Here I interrupted my sister with a

loud cry and plucked at the bandages of my wounds to tear them off.
"Listen, Normand," pleaded she, ealling for Gaspard in great alarm.
"Will you not listen? The savage "Will you not listen? The savage young Oatawas had bound the cure, and mayhap they meant to kill him; but the older chiefs, Jean le Bianc and Le Pasant came up at the moment. They cut the bonds of our dear Frere Con stantin, and Jean le Blanc prayed him to go and tell Mousieur de Bourgmont that the Outawas meant no ill to the French, that their quarrel was with the Miamis. Jean le Blanc besought him to beg the Commandant to stop the garrison from firing upon the Outawas."
"And did he go?" I queried, start

ing up again. .. He set out for the fort at once,

replied Madame Cadillac.
"And the firing was stopped?" "The firing straightway coased, Now be satisfied. You shall hear no further to day," concluded my sister,

with decision.
"One word more," I implored.

"Barbe, is she here?"
"Not yet," answered Therese, rejoiced, I could see, because I dwelt no
more upon the theme of the Outawa
uprising. "No, Barbe, is in Quebec,
but I hope she will soon come down to
me; therefore you must make haste to Normand, against her grow strong, Normand, against her coming. Ah! here is little Therese coming. Ah! here is interested to her proth that Gaspard has intrusted to her. Proud, indeed, she is to be your cup

How could I decline the food when it was so prettily offered by the kind, tiny hands of the child! The little Hebe stood by until I had taken the last drop of the broth, stamping her baby foot in command when once I hesitated; but it was Madame Cadillas who held the cup to my lips and encouraged me. Erelong, however, I was hungry enough, and able also to sit for a while

enough, and able also to sit for a while daily by the vine-wreathed window. Then I began to wonder why Barbe delayed so strangely. How her sweet companionship would have brightened those weary days of convalescence!

those weary days of convalescence!
At length a solution of the puzzle occurred to me, and I upbraided myself for having been so slow to see. Barbe did not come, either because she awaited news of the Bostonnais, or else she had gone south to be married to

her girll ood, to the wife of Mr. Davis, or the ladies who were once the De-moiselles Clarke. From the home of one of these friends her wedding with the English officer would take place. It was plain enough why she cared no more for Le Detroit.

Well, it she was joyously content.

what mattered aught else? To secure her happiness, had I not risked a l that was far dearer to me than life?

that was far dearer to me than me;
Why should I be so ungenerous now as
to indulge this insane jealousy?
I spoke no word to my patient nurse
nor to any one eise of my discovery,
but I became dull in spirits.
"Where is Frere Constantin?" I
asked many times; "why does he not
come to visit me?"

come to visit me?"
To this inquiry Therese always gave
the same reply: "Have patience; father
del Halle was wounded by the Indians. All is well with him now. When you are recovered, you shall go to the house of

the Recollet if you wish."

One day, being now much recuperated, I besought Madame Cadillac to ake a little of the rest she so greatly needed, and leave the Pani boy, Jules,

wait upon me.
After some demur she went away for an hour's repose, as I begged, and Jules took his place behind my chair with a branch of maple for a fan to cool the air, and also to drive away the flies that buzzed about me in tantalizing fashion. "Jules," said I, turning to him

abruptly, and with my hand arresting the waving of the green branch " is the cure so ill that he cannot come to

" My faith, no, Monsieur Guyon, answered the boy, standing rigid as a figure wrought in bronze, though his bright eyes shone with interest; "no, my master, sieur le Cure is not ill now at all. sieur le Cure was here many time while my master was in the fever."

"He is not ill! Then why does he not come here when I am better?"

out come here when I am better queried, wondering.

"The Pani knows not, but perhaps it is that my master should not be troubled," suggested the boy. I laughed.

Jules, it will not trouble me to se "Jules, it will not trouble me to see Monsieur le Cure," I said. "Madame Cadillac is resting and must not be disturbed; do as I bid you. Go find the cure and ask him to come to me at once. Go, do not be afraid to leave me; I want nothing."

Obedient as a spaniel, the lad swept

away, and I set myself to wait.

Half an hour passed. Content that I ad carried my point and was again master of my own actions, and in tran quil expectation of seeing so soon the face of my friend, the face of Frere face of my friend, the lace of field Constantin—a little worn perchance from his recent illness, but still the cheerful, noble countenance I loved— soothed by these thoughts, I must have

fallen a deep in my chair. All at once I was aroused by the voice of Jules, saying, "This way, mon pere, my master is here; this way, if you please."
A rich voice made some response—

A rich voice made some response pleasant, musical voice, but it was unfamiliar; it was not the voice for whose tones I longed.

Startled, I opened my eyes and turned

my head, looking toward the gallery whereon my room bordered.

A minute later there appeared in the

dcorway a benign figure in a gray robe and cowl—a Recollet, but not the friend for whom I waited, a stranger, not Frere Constantin.

not Frere Constantin.

"Here, my master, here is Monsieur le Cure," jayously cried the childish treble of the Pani boy.

In that moment I realized the truth

which had been kept from me. My friend Frere Constantin was dead; an-

other was cure of Ste. Anne's.

i remember no more of this afternoon; they told me alterwards that of grief I fell for ward out of the chair, insensible.

The little slave, ingenuously th ing I would fain speak to the cure for the welfare of my soul, had run to bring him, and the latter had come with ready kindliness. But alack, the shock of that meeting was wellnigh the undoing of those weeks of convalescence for my wound opened and the fever re turned. In the confused hours which followed I sometimes distinguished the voice and face of the good man who was come to us in the place of him who was gone, and his words soothed my sorrow; nathless it was long ere I could ask th question that was in my mind.

One morning, however, when I awoke sane again, and found Therese watch ing beside, I said, taking her hand in "Tell me now, Therese, about Frere

Constantin. "I will tell you all, Normand," she

answered tearfully.
"On that day of June (we are now well into August), on that day, warned by your cry, Father del Halle left his flowers and ran to meet you. Many blamed him that he did not return when he saw you fall, to all appear ance dead. We understand, he could The flendish young Outawas maddened by rage at seeing their com-panions fired upon from the fort, dragged the Recollet back into the peaceful, blooming garden. Three times they stabbed him and then bound him: inhumanly glad to have seened him; inhumanly glad to have secured

o important a hostage.

"But Jean le Blanc coming up, as told you, reproached the young men for what they had done and cut the bonds

of the missionary.
"Jean le Blane says that then, forgetting the wounds of the cure, he begged the priest to go to Monsieur de Bourgmont and beseech him to stop the Frere Constantin uncomplain firing. Frere Constantin the by loss of ingly set out, but, weakened by loss of blood, he toiled along with difficulty.

"Some five or six soldiers rushed to meet him and to bring you in, Normand, though you were thought to be killed. The Outawas had been driven back, but, just as the little party of rescuers reached the gate on their return, the big chief Le Pasant from be hind a bush of sumach fired into the He had aimed at the so group. He had aimed at the soldiers, but the bullet struck the Recollet, kill-

ing on the instant.
"Sadly they brought him into the Yes, she had gone to the friends of fort and to the nanor. On his breast,

they say, together with the cross of his Order, they found a spray of fleur-de-lis whose once white petals were dyed red with his life blood. He rests in consecrated earth beneath the tree yonder. Shall we go there together hen you walk out ?"

when you walk out?"
I bowed my head; I could not speak
for emotion, as I thought of my friend,
the humble Recollet, a hero to the last Frere Constantin, who quickly par loning the ill-use, the wounds the savage Outawas inflicted upon him, went forth so promptly to help those who had insulted and stabbed him; yes, he saved them, yet only to meet death

at their hands.
"And I? The more you tell me, the more I marvel that I still live," I said

A soldier bore you in, almost

place," replied my_sister.

Busied with memories of my friend, I asked no more. It was some days before I learned that the man to whom under providence I owed the continu ance of my existence was the sergeant, Jean Joly, who was shot down by Le Pasant also, with the fusee which Monsieur de Tonty a short time before had foolishly permitted the Indian to buy from the King's store house.

Alas, poor Jolicour! He gave his life for me! And I had not thought to ask for him during all these weeks.

ask for him during all these weeks.

CHAPTER XXVI.

WAMPUM AND VERMILION. Our Sieur Cadillac had returned to e Detroit in triumph. Not only was he acquitted of the company's charges that he had infringed their rights, but

that he had infringed their rights, but orders had come from France depriving them of all privileges on the straits, and restoring to La Mothe his former authority, with permission to carry on all the trade of the region.

Having brought back with him a garrison of two hundred men besides a hundred new settlers, he now set him self to inquire into the causes of the fedian outbreak, and to bring the Indian outbreak, and to bring the outawas to an understanding of their crime in having so barbarously requited the labors of the gentle Recollet. To this latter end he summoned a

great council of the chiefs.

Never shall I forget the scene of the ssembly—the Indians wearing their rowns of eagle's leathers with the dignity of princes; their brown faces daubed with vermillion and ochre, white lead and soot. B sides their bright hued blankets, they were clad but in the breach cloth of deerskin, leggins trimmed with small silver bells, and moccasins gay with porcupine quills. The bodies of several were painted in many colors. Others had traced in white clay a lace-like pattern apon their skins, as if upon the of a coat—a pattern that at a little distance might be taken for argent lace Their breasts were adorned with neck laces of wampum; their arms with pracelets of silver. Some wore string of silver half moons graduated in size from one to several inches hanging from neck to ankles both in front an down the back; and the Outawas had, n addition to their other adornment, little stone suspended from the nose. Altogether, they presented a terrible

picture of savage power.
On the other side of the hall were ranged the officers of the fort in all the grandeur they were wont to display on such occasions, to keep up the pres-

tige of the French.

The council being formally opened by the Commandant, Jean le Blanc, eager to present his plea that he was not to blame for the tragedy at the

fort, begged leave to speak.
"My tather," he began, "we have been to Quebec to see Onontio, but he has sent us back to you. I will say to you now what I said to Onontio. We killed ourselves when we killed the Gray Robe, the child of the Great Father Who gives us life. Have pity n us. We have killed the Gray Robe, but we hope to bring him to life again Not with necklaces and furs, for J know well that though we might have a houseful of them they would not be a recompense for the blood of our Father. What then can I do? I can only satis ty you, my father, by giving you two captives, who are of our own blood, since we have adopted them. Receive them, my father, to cover the blood of

the Gray Robe; else take my body.
I can offer you nothing more; have pity upon me! Restore tranquillity to the lakes and rivers, that all the chil dren of Onontio may be in peace, and may cook their meat and drink of the wave with all safety. My father Talon, whom you call the Rat, was the first chief who came from the Upper Lakes to find the French. Onontio gave him the key to the door of trade that led to tiem. It is the Outawas who have to them. It is the Outawas who have killed the Gray Robe, by mistake inceed, yet we have killed him and the soldier. But I have come at the bidding of Onontio. I am a child of obedience; I have come, if need be, to die with my brother the Gray Robe."

Wien the Outawa warrior had fin-

the Outawa warrior had finished, Monsieur de Cadillac rose, and dapting his mode of expression to the manner of the savages, made to them the following address, whereof I have kept a faithful transcript:

Jean le Blanc, Kinonge, and all of you, hear me. Monsieur de Vaudreuil writes me that he leaves me master of peace, and bids me do as I think best peace, and bids me do as I think best to restore tranquility to the nations. Otontagon, hear me! I have lighted a great fire. I have planted four beautiful trees near this fire, two on my right hand and two on my left. Outawas, you are the largest tree. I have said to myself, 'It is well. I will repose under the shadow of this tree; there I shall have only good thoughts.' Could I believe that any one had attached to I believe that any one had attached to the top of this tree a sharp and heavy hatchet, which I did not see, because it was covered with foliage? While I slept peacefully and dreamed only of peace, a wicked bear climbed to the top of this tree. He shook it with all his might, ard the hatchet fell upon my cabin and crushed it.

"When I saw my cabin in which we have to the top of this tree." I believe that any one had attached to

"When I saw my cabin in ruins, my heart was displeased and I said 'I will cut down this tree, I will root it out, I will reduce it to ashes.' But afterwards I said, 'Why destroy this anger, was determined to avenge the

tree, its leaves and its fruit? I pity the women and children. This drunken bear has done all the mischief, he must die, and I will give the others life."

die, and I will give the others lite.

"Outawas, listen to me. I demand
that you deliver up to me Le Pasant,
him whom you call the wicked bear;
he it was who with his own hand
killed the Gray Robe. Bring him hither, and give mefull power over him to grant him life or put him to death. If he refuses to embark, I command you to cut off his head in your own village. Outawas, avoid the perils that threaten you. Have pity on your women and children. I must have your reply by the going down of the sun. Onontion and I have one heart and the same

and I have one reart and the same thoughts, he will confirm all I do, whether for peace or for war."

The chiefs withdrew, to ponder the words they had heard, as was the custom, but in the afternoon of the same day they returned, and Jean le Blanc made answer to our Signs.

day they returned, and Jean le Blanc made answer to our Sieur.

"My father," said he, "the bear that you ask us to deliver up is very powerful in our village. He has strong alliances with all the nations of the lakes. He is a great tree. Who is strong enough to root it up? But, my father, since your heart is hard as a rock, we must obey you. Send a boat with us to Michilimackinac and we will put Le Pasant into it. If and we will put Le Pasant into it. If he refuses to embark, we will cut off his head. He is my brother, my own

his head. He is my brother, my own brother, yet what can I do. You must be obeyed; that is what we have decided among ourselves."
"Otontagon, it is well," replied De la Motre; for Monsieur de Vaudreuil has said to me that the two captives whom you have brought, though adopted by you, are of foreign blood. Eather by you, are of foreign blood. Father Recollet and the soldier were of my blood, my own blood. Onontio has told you that you should have brought him the head of Le Pasant. This bear who dreams upon his mat only of making war must not spoil your peace ful spirit. When you have delivered him up to me, you shall have peace, your women and children will rejoice, and I will forget the mischief you have The following day the Commandant

held another council at which were present the Hurons, the Miamis, and two chiefs of the Kiskakons who arrived with a white flag from Michilimackinac, to the surprise of every one. The presence of these last was not reassuring, since they were the most powerful allies of the Outawas. Never-

theless Cadillac addressed them with severity.
"What brings you here, Onaske?"
he demanded of the older chief. "Did
Onontio tell you to come? Are we

My father," replied Onaske, " riends ? go everywhere with my head lifted up, because I never have any bad affairs; I said within myself, 'My father at

said within myself, 'My father at Le Detroit knows me; I risk nothing by going to see him."
"Onaske, how dare you say you have

no bad affairs?" inquired La Mothe, sternly. " Did not your nation come hither to aid the Outawas who have nither to aid the Outawas who have killed me? You are very bold to come here while my land is still smoking with my blood and that of my children. When chisis grow old, they are wont to grow wise, but you have grown foolish.
What is your true reason for coming to

My father," responded Onaske seeing that concealment was useless it is misery that has caused us to throw ourselves into your arms. We are wretched. Our children have eaten are wretened. Our confiden have eater grass all summer; we are compelled to boll it and drink the soup. Misery is a strange thing. I have risked every thing, even death, but I will die by the hand of my father, or perhaps he By reason of the pity me. By reason of the wars we shall have no maize this year, and our shall have no man die. But for me, our whole nation would have come to Le Detroit; I said to them, 'Be patient

and await my return.' "Onaske, if you die of "Onaske, if you die of famine, it is not my affair," rejoined Cadillac, with the appearance of great displeasure. "You have killed my children, you have struck me, and Heaven punishes you for it. Go away! you are very bold."

After a parley with the Hurons, a last general council was held. Monsieur de la Mothe, in opening it, first addressed the Outawas.

Jean le Blanc, Kinonge, and the other chiefs know the promise you have made me," he said. "Onaske, Kouta ouiliboe, listen while Otontagon tells you the result of the councils, that you may deade what to do. may decide what to do. Have pity on your children who have eaten grass all summer, and for whom you have felt summer, and for whom you were willing such tenderness that you were willing to risk your life by coming here." Otontagon then related the demand

of my brother, and the promise the Outawas had given him.

utawas had given him.
"Otontagon, my nephew," answered
naske, "Le Pasant is your flesh Onaske, "Le Pasant is your flesh; Kinonge is also your flesh. But if our father demands the life of Le Pasant, it must be so. It is just that this dog who has bitten both of us to the bone should be destroyed. Who can effect anything in my nation but me? I speak in the hearing of Manitouabe. speak in the hearing of Manitouabe, of Koutaouillboe, of Sakima, and of Nanakouena. I am strong. I thank my father for having declared to me his thought. I thank you, my brothers, for the promise you have made to him. We must either keep it

and live in peace, or die."

Monsieur de Cadillac bowed his

head. "It is well," he said. "But remember, Onaske, if you fail to fulfil your promise, you will fall into greater misery than before. I shall have dull ears forever, and will never again entertain thoughts of peace. Tell entertain thoughts of peace. Tell your people that peace will be concluded only when the satisfaction I demand shall be rendered. Until then they must come here no more. After Le Pasant has been given up to me, you was all come with a high head. I will may all come with a high head. I will

smooth the way.

Thus the council closed, and the following day the chiefs departed for

fate of his friend the Recollet. Whether during the interval he judged it wiser to be satisfied with the utter submis-sion of the Indians, or whether the spirit of our dear Frere Constantin pleaded with him for mercy rather than justice upon the slayer of the mission-ery. I cannot say

ary, I cannot say.

Be this as it may, Le Pasant Be this as it may, Le Pasant was brought to Le Detroit by the chiefs Sakina, Meyaville, and Koutaoulilboe, who delivered him up to La Mothe in the Place d'Armes of the fort.

It was an interesting and imposing ceremony. Le Pasant, who was seventy years old and very rotand, presented an appearance of terror unusual

an appearance of terror unusu in an Indian, as he was brought within the palisade by the other chiefs, who were clad in their gaudiest attire. When Monsieur de Cadillaz stepped

out of his council room to receive the Otontagon, or Jean le Blanc, at once advanced to meet him, compelling the old warrior, by a firm grasp upon his

old warrior, by a firm grasp upon his shoulder to come forward also.

"My father," said he, addressing De la Mothe with solemnity, "Here is Le Pasant. You have the power to put him to death. He is your slave. You can make him eat under his table like the deat that nicks up the bones." can make him ear under his table like the dog that picks up the bones." Cadillac regarded the prisoner in stern silence for a few minutes, and

then spoke to him with great dignity.
"Here you are, Le Pasant, before your father and your master," he said, "Is this the great chief who was so well re-lated and so highly esteemed? Was it you who ate white bread every day at you who ate white you who ate white bread every day at my table, and drank of my brandy and my wine? Yes. And it was you whom I had cured by my physicians, when you were ill! It was you whom I helped in your need and took care of your family! And because of those benefits you have And because of the self-and killed my people! You who hide your-self and droop your eyes!—was it not you who went every day to the Gray you who went every day to the Gray Robe, who was wont to make much of you, and had you eat with him and taught you? Yet it was you who taught you? Yet it was you who killed him. There are reproaches, Le Pasant, which slay you; there is no longer life in your heart; your eyes are half dead; you close them; they dare not look at the sun. Go, my slave!" Le Pasant had been overcome with

fear, but this last sentence gave him courage. "Our father is kind to h.s children who have angered him," he blurted out, and therewith made him-self as small as might be, behind the

The other chiefs were highly pleased at the elemency of the Commandant.
"Our father is kind," repeated Koutaouiliboe, stepping forward. "We want to come back to Le Detroit; give us again our fields that we have deerted, and we will come to live in The corn at Michilimackinac grows but a finger long, here it is a

cubit long."

For an wer, our Sieur arose and preented to the chiefs a beautiful belt of

wampum, saying,—
"My children, your submission has Your obedience gained my heart. Your obedience has made the axe fall out of my hand. It has saved your lives, and the lives of your women and children. And you, Le Pasant, why have you fled from me in fear? You deserve to die, but give you your life because of your sub mission and obedience. You are as one dead, because you have been given up to justice. But I stay my hand, and let you go to your family."

This leniency of our Sicur's though

generous, proved most unfortunate. In his rage he had promised the Miamis the head of the Outawa chief, and now

when they found that the Bear was permitted to live, they revolted.

They were soon subdued, however, and an envoy of the government having stirred up some trouble among a few dissatisfied settlers at Le Detroit, my brother sent me up to Montreal to pre sent his side of the story to Monsieur Vaudreuil.

TO BE CONTINUED.

OUR LADY DOWNSTAIRS. He was a straight-limbed, square-

shouldered little lad; his curly hair that never showed a parting within five matures from the withdrawal of the matutinal comb was a sunny brown, its tints being repeated in wide, bright eyes that looked a welcome to the whole world, and his clear cheeks showed just the coloring of the smooth Eve apples that garnished a far away Irish orchard where this same little lad had laughed and gambolled for the first half-dozen years of his young life. Now on this lovely morning of waning May a very different playground was his-the broad graveled avenue sweeping in careful curves to the door of a handsome country house not more than twenty miles removed from great New York. Here, social queen of the capital came early to recruit from the strain of the fash ionable season and make ready for the house parties and week end outings that would mark for her the full flush of sunmer. As yet no visitors had been bidden to "Sunny Rest," the first arrival outside the household proper being the one portly matron, who on this May morning occupied the Wrexham brougham on its leisurely way from the coun

As Mrs. Wrexham's mother, whose As arrs. Wreathan a motion, whose comings were always timed to avoid the fashionable companies in which her daughter delighted, this morning's comer was not considered a "guest' in the conventional sense; therefore, little Arnold Ford had received no warning Arnold rord had received no warning "to keep out of the way of the company," an injunction with which he had grown familiar during his four weeks' previous stay in the stately New York

"Who is the child, Philip?" Mrs. Dobson addressed her daughter's coach men in the interested manner which was always hers when desirous of picking up the threads of household and neighborhood gossip.
"Oh, that's Bessie Byrne's little

nephew, ma'am; the master had him brought to her in care of a White Star captain so's she wouldn't have to go home to fetch him here. You know, Mrs. Wrexham thinks the big house

dependence upon the pretty Irish girl had grown daily during their three years association as mistress and parlor maid. And because of this feeling when death came to a little cottage home of Kilbannon, snuggled under the soft shadow of the Wicklow hills. there was consternation in the great Wrexham mansion.

For Bessie Byrne, sorely stricken by the lonely passing of her widowed mother, insisted that she must go at once to Ireland to look after the or. phaned son of a dear dead siste: who had been from babyhood his grandmother's charge.

For the first time Mrs, Wrexham appealed in vain to her maid's good nature, picturing ruefully the "Lenten that must be foregone if there were no Bessie to wait on the Dorcas ladies and help them, not only to "tea, but also in the matter of refractory seams and buttonholes gone hopeless!

"It's my duty to go at once, dear Mrs. Wreaham, though of course I could not expect that you would see it so. Arnold was our poor Josie's only baby, and she left him to mother, with her husband's consent that he might be reared as she was—a Catholic. Now his father is gone, too, and the father' people, who are not of our faith, will take the boy unless I am on the spot to claim him. Father Donlin says it is best for me to come."

This was the argument unanswerable to Bessie, although to be sure in her inmost heart Mrs. Wrexham longed to "What can it matter about boy's religion if he is made comfortable and is educated according to the light

of his father's people? schold of emergency the In this household of emergen business ability of Mr. Wrexha dom expended on mere domestic problems, came to the rescue. To satisfy his wife, who had, as he knew consisthis wife, who had, as he ently ignored even the decrees of fashion with regard to English butlers and Japanese attendants, because of her partiality for this paragon of maids, the busy financier took up the apparently trivial matter. Little Arnold under careful convoy was put on board a big liner as the captain's special charge; even such household belongir gs as were desired by Bessie, because they had been her mother's, were packed under the supervision of Father Donlin's own the supervision of rather Donlin's own housekeeper and included among the traps of the small passenger. Mr. Wrexham's "confidential man" stood on the New York pier to receive this on the New York pier to receive this unusual consignment, and himself saw the precious freight delivered to its rightful owner—a weeping, black-robed maid who knelt in the great hallway with loving arms extended for their longed for burden.

longed for burden.
Well, some of the story Mrs. Dobson had heard; she recalled it now while listening to Philip's version. "He is a nistening to Philip's version. "He is a nice looking lad," was her parting comment as she descended from the carriage, "and, when days are quiet here, as they are at present, I am sure, Philip, Mrs. Wrexham would be only pleased to have you take him with you care. to have you take him with you to have you take him with you some-times as you drive to the village. Of course all boys love horses."
"This one certainly does, ma'am, and the mistress gave just these same

came here, so I take orders when we him over often and now he knows his own way a bit. Most days while I'm at the stores he runs into the little church

the stores he runs into the little chared

—the chapel he calls it."

"Oh, yes the chapel," Mrs. Dobson repeated the phrase slowly. 'You go there, too, I suppose, Philip?"

"Sundays, ma'am I go, being a Catholic. It's week-days I was talking of with the young lad. In Ireland, he will the week-days I was talking of which the young lad. In Ireland, he will be a proper to the children bring keeps tellin' me, the children bring flowers every day in May. Here he comes with some he's just got from the

By this time Mrs. Wrexham had d out of the shady porch and down the wide steps to welcome her mother in the ineffusive way to which both

"I see you are learning Arnold's history, mother," she said. "Come Arnold, let this lady see you. Have you been asking Brown for some flowers for auntie?" Obedient to her gentle call, the boy turned shyly from the path leading to the courtyard and kitchen entrance.

His glance sought the face of the stranger, and reading at once its message of kirdliness, the ready smile flashed back to lips and eyes.

"I didn't ask them, ma'am. Mr. "I didn't ask them, maken. They're not for auntie 'zactly; she let me put Our Lady in the pwetty room, and the white flowers are for our Lady." White flowers are for our Lady."

"The pwetty room," Mrs Wrexham interrupted pleasantly for the listener, is a room down stairs, where Bessie "is a room down stairs, where Bessie sits to sew in the afternoons here, and Arnold has a picture of some pretty lady I suppose among the souvenirs of his old home. We shall come some time soon to see your pretty lady, Arnold. Now let us go in Mother, so you may rest."

rest. "I am not in the least fatigued, dearsuch a short ride, you know. The little fellow wishes to speak again, I see.

What is it, my boy?"

"Its only about our Lady, ma'am; our Lady downstairs. She is not a picture; she's a 'statue,' lovely an' white like the one in Kilbannon chapel, only there she has the little Lord in her arms. One Lady downstairs has her arms. Our Lady downstairs has her hands like this;" and forgetting for moment his natural shyness and the lessons of self-effacement taught him by Auot Bessie, the child stood, outstretch-ing his little arms until his plump finers touched the simmering folds of Mrs.

That lady turned more directly to-ward him, while her daughter, though looking slightly bored, paused again to answer. With her artistic knowledge Dobson's gown. answer. With her artistic knowledges she had of course no difficulty in comprehending the child's description, nor prehending the child's description, and the control of t did she choose to pretend any, rather to the surprise of Philip, who seemed to experience unwonted difficulty in guid-ing his well trained bays around that accustomed circle which diverged into accustomed circle which diver the straight road leading stabl

"So you have a statue of the Virgin, Arnold, and she is to be known as our could not run without Bessie."

Yes, Mrs. Dobson knew that, and quite agreed with her daughter whose agreed with her daughter whose further when we come to see Aunt eat

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nly pleased

illage. Of

these same

s, so I take knows his

while I'm at

ittle church

o?"

talking of Ireland, he ldren bring

ot from the

rexham had

ch and down her mother which both

Arnold's his-come Arnold,

ve you been

flowers for

call, the boy h leading to

en entrance

face of the

ready smile

ma'am. Mr.

ne. They're
e let me put
coom, and the
Lady.''
Mrs Wrexham

the listener,

where Bessie ons here, and

some pretty souvenirs of

ome some tin

lady, Arnold.

, so you may

tigued, dear-

again, I see.

Lady, ma'am;

he is not a pic-ovely an' white on chapel, only a Lord in her

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ing folds of Mrs.

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aughter, though paused again to sistic knowledge

ifficulty in com-

nd any, rather to seemed to

who seemed to

ays around that

ng stableward.
ue of the Virgin,
be known as our
ou shall explain
ne to see Aunt

Bessie. Now, mother, if you feel sufficiently enlightened—"

But Mrs. Dobson did not appear to hear. She had stooped to take in her own the warm babyish hand with its precious burden of white blossoms and draw its abashed owner to a place be-

side her.
"I do not care to go indoors just yet, "I do not care to go indoors just yet, my dear. Henry, you say, has left for the city, and I enjoy the view so much from the piazza. I will stay and have Arnold entertain me if he may, while you attend to your morning engage "I have none, unless a promise made

to myself of a cozy hour with a new novel can be called an engagement, " Mrs. Wrexham answered as she gained Mrs. Wrexhau and arranged for her mother's use a great chair the solidity and roominess of which invited occupation. After this filial attention she took apparently no further notice of what might be considered the idle whim of the older lady, who chose to continue a the older lady, who chose to continue a conversation with a stranger child. Nevertheless, because it was a whim, Blanche Wrexham was in reality surprised, and more than slightly curious For "whims" and "fads" of any sort were the pet adversions of this practical parent, whose commonplace personality had in the days of debut and belledom rather handicapped her brilliant daughter in their striving for the social place ter in their striving for the social place to which by right of their father's milto which by right of their lather's mil-lions they aspired. Toward the founda-tion of these millions the mother's good judgment and economy had helped, but with the sudden influx of a wealth that was practically unlimited, her sphere of occupation was lost and she had never count to fit herealf for one more year. sought to fit herself for one more pre-

The last will and testament of the millionaire husband and father ac-knowledged in a few introductory lines his indebtedness to the helpmate, who was made without condition or restric-tion his executor. To her good judgment he left the further distribution of his wealth between the two girls, alone spared of many children given in the

spared of many children given in the days when comfort and competence were still far off.

It was never entirely plain to the accomplished daughters how mother could have helped so. However, their chosen life left little leisure for domestic confidences, and when each in turn marrying into "upper tendom," received at their parent s hands a dowry ceived at their parent s hands a dowry beftting a modern princess, they, with their aristocratic husbands were well content to accept the dead father's valuation of this helpmate "who gave up for husband and children much that her youth held dear. "

It was long since this expression of her father's will, still unexplained, had occurred to Blanche Wrexham's mem ory, and somehow never with such insistence as this morning, when across the piazza there came to her in in tervals snatches of the prolonged conversation between the millionaire mother and the little immigrant nephe # of her Irish maid. What could they two possibly have in common that Mrs. Dobson should chose to neglect such a Dobson should chose to neglect such a rare opportunity for garreering the sheaf of household gossip in which her motherly soul rejoiced, and which her daughters willingly supplied when neither husband nor guest was at hand to criticize this plebeian tendency. Disjointed sentences, questions from Mrs. Dobson and answers of the boy min cled with the fine period of the novel gled with the fine period of the novel which she had expected to claim her individual attention, until without any desire for eavesdropping, Mrs. Wrex-ham found herself listening to a connam found herself listening to a conversation in which she could not possibly take part. But how honestly interested the participants were! and Blanche immediately recalled that on the occasion of her last visit Mrs. Dobson had positively dozed while her courteous sor-in-law strove to describe in his most fascinating manner, the in in his most fascinating manner the in cidents of a Norwegian shooting trip. Now it was the child's reminiscences of

Now it was the child's reminiscences of a sleepy Irish village that held her awake and alert!

"For week days," he was saying "we used to bring the violets and primroses and big, big bowhs of 'May, but Sundays our Lady hat to have garden flowers, an' we got them every Saturday, 'cause you couldn't go cutting flowers on Sundays, an' the Sister dressed the altar in the chapel; then, you know. Saturday evening severyone it rang true. 'It is not with flowers you know, Saturday evening's everyone

you know, Saturday evening s everyone fixed their own altars at home."
"Let me see, in the gardens in May you had lilacs and the monthly roses—Mrs Dobson paused and the childish voice took up the count: "O, an' la burrams, an' wallflowers an' locely tuling. Don't you 'member the tuling. tulips. Don't you 'member the tulips,

"Indeed I do: plain yellow and plain red and variegated—some double and some single—wern't the y?"
"Yes an' oh, grannie had a white one

an' always a new flower came out on a Saturday so's to be fresh for our Lady's saltar Sunday. I like our 'statue' down-stairs 'cause I can put the flowers in her own arms, but auntie said it's not for them she's holding out her hands— it's fan woode."

it's for people."
"For the little children like you

"No! Aunt Bessie thinks not. She thinks the good little children come without being called. They like it, you know, to be near such a lovely lady an' the little Lord; but it's the big people that forget an' never, never say a prayer our Lady wants the most. That's what Father Donlin used to tell us, too. You don't know Father Donlin, ma am?" queried the boy who had found his new friend's acquaintance with Irish flora so extensive that he concluded not un-reasonably it might include the people

"No, I do not know Father Donlin,"
Mrs. Dobson said in the absent manner of one repeating a text rather than sus taining a conversation, and Blanche Wrexham, with her newly-sharpened perceptions, quickly understood that her mother's thoughts had strayed far

girl, she had assumed to be common-place and uninteresting.
Somewhere—somehow-Mrs. Dobson's daughters had learned, or was it that they merely concluded that their mother was of Irish birth. To her relatives they had never heard her allude. In the husband's obituary notices, numer ous as bell ted the man of millions, much stress was laid on a Scotch Irish descent as accounting in part for his success. But her mother! Was a con-mon birthland the bond so suddenly discovered between the lad with his memories of yesterday in the old land and the woman between whom and her childhood's home stretched the check-ered years of striving and achievement?

Mrs. Wrexham felt berself grow positively homesick for a country she had never seen, to which she had never spared a conscious thought, so her tones spared a conscious thought, so are these were querulous when she spoke: "Mother, let Arnold go now; I am sure they have missed him downstairs." This was indeed true, for before her sentence was finished the pretty face of Bessie Byrne appeared at the open doorway, a look of surprise replacing its anxious expression as she noticed Arnold's position beside the guest.

Mrs. Dobson spoke with even more

than her customary friendliness to her daughter's favorite maid, which was natural, remembering Bessie's recent bereavement; then bending, she whis-pered something to the boy before he left her side, and that something Mrs. Wrexham made sure, was a renewal of the promise to visit his beloved "sta-

"Have you had enough of scenery for one morning, mother?" questioned the

that I have been enjoying the scenery at all this time, though I meant to do nothing else when I chose to stay here.

As we came across from Holyhead nothing else when I chose to stay here. But the little boy's clatter brought back other scenes, and it is wonderful daughter, how clearly the mind's eye sees and how far! Your terraces and fountains and flower beds were all blanks to me, and in their places I saw green lanes and hedges of hawthorn and laps full of blue violets that I can small even yet!'

smell even yet!'
"Poor rich mother!" said the daughher softly, more softly than she had ever before addressed her, except perhaps in the hrur that made one widowed and the other fatherless. "Then what did you see in place of me, 'ma mere,' for I was part of the actual landscape?"

She steed new behind the chair with She stood now behind the chair with her white arms linked around her moth-er's shoulders and her peachy cheek resting on the plentiful white hair, from which its owner had removed the mod-

ish covering.

"I saw another girl, my dear," Mrs.
Dobson said, caressing the dainty white
hands that lay so lightly above her
mother-heart—"a girl, not handsome,
not well dressed, but a happy girl for not well dressed, but a happy gull for all that, and her old fashioned pinafore was full of gold, the gold of primroses and cowslips and dandelions gathered for her Lady's altar. She was her Lady then, as she is Arnold's Lady to day. You would not recognize that little girl my dear in"

girl, my dear, in—"
"My own motherly mother? Yes!
I do," interrupted the listener, and I understand ever so many things that were mysteries before. Mother, there is no explanation due to your children, whose welfare you have set before your own; only why not make this mornyour own; only why not make this morning's dream a reality and see again, if you so desire, the hedges of hawthorn and the green lanes that the little girl loved?"

"Ah, why not? Because — because,

she forfeited long ago, the welcome of her Lady—the Lady she denied for the sake of gold and something else more precious, the ambitions of the man she loved.'

Back to Blanche Wrexham's mind flashed again the phrasing of her father's will, and with it the full realization of

it rang true. 'It is not with flowers she would have them filled,' he said, 'nor yet with the children who love her, but she waits for those who forget her awhile and — and — are fain to re-

turn. So with no further word of explana tion Blanche Wrex am understood the secret of her mother's young life which was the sorrow of its closing years, and knew that in one morning hour, heed-ful of the call from the lips of a little child, she had resolved to rise up and seek readmission to the old church, which was indeed to her "the church, which was indeed to her house of her fathers." — Margaret M. Halvey in the Good Counsel Magazine.

CATROLICS AND PATRIOTISM.

An interesting passage occurs in a paper in the Nineteeth Century and After by Lord Hugh Cecil, in which the writer shows that "wnile love of country and love of Church may dwell as kindred in the same breast, the ardent Catholic can not feel towards his country as though he had never known as matching more angust and more in country as though re had never known semething more august and more inspiring still." The London Spectator calls this argument original, but so can not see anything original in it. It is only what every Catholic has always jelt and known. God and God's church must necessarily be above all searless. must necessarily be above all secular and national interests in the heart of the Catholic. The Kingdom of God has a claim which takes precedence of has a claim which takes precedence of everything else. As man's soul is above his body, so is a man's religion above his country. God is above Caesar. These are not new thoughts to Catholics. They should not seem new or strange to members of any Christian denomination. That the Protostant Spectator finds them original is only another proof of how Profrom the little questioner and far from smiling American landscape outspread belove her. But whither had they flown? The daughter found herself puzzled, and wondering as she had never before puzzled or wondered regarding a past which with the cultivated egotism of the modern American. Caesar. These are not new thoughts to the thoughts to the thoughts to catholics. They should not seem to Catholics. The roll of the places whence the Dablin is one of the places whence the Catholics. In land, they blunder the dot of the Places whence the Dablin is one of the places whence the Catholics. In land, they blunder in the date of the Catholics. In land, they blunder in the catholics. The places whence th

IN IRELAND EVERYBODY JOKES AND IS RESPONSIVE.

I have often been assured by Irish people who know rothing of England that there is no such thing as humor in England. That, of course is insular prejudice, and they who say it have no knowledge or make little account of the great English humorist, for every man almost who has been prominent in the great English humorist, for every man almost who has been prominent in English literature has been a great humorist. It would indeed be a sad literature over which the light of Humor did not play.
What is usually true is that humor

in the birthright of every Irishmen. In England the possession of the gift is far rarer. There are great traces which it does not illuminate at all; c and there will be more laughter over a single Iris dinner table than over a

It cannot be explained as a matter of race. It would be easy to say, and it would be true in a limited sense, that humor only comes with a Celtic strain; but this would not explain at all the cockney wit, for example, which is something quite independent of race; although in the great humorists of lit erature one suspects always Celtic blood.

It cannot be explained as a matter of race, and pledge against a joke. A well-known Dublin citizen, also prominent on the temperance platforms in Dublin. was addressing a crowded meeting and arguing against the assumption that timulants were necessary to health "Look at me, boys," he said. Here I am eighty years old. I've been a total abstainer all my life.

One has to be quite an old resident one has to be quite an old resident in England before one gets accustomed to one's jokes not being responded to, if one does ever get accustomed. I asked the conductor of an electric "Have you had enough of scenery for one morning, mother?" questioned the hostess lightly; "if so we shall now go indoors."

"Indeed, daughter, I cannot say "Indeed, daughter, I cannot say by a man named Jerks. He only stared by a man named Jerks. He only stared by a man named Jerks.

ecently the Irish ticket collector on the boat scrutinized our return tickets

They're a fortnight old," said one

"Bedad then they're wearing their age well," he replied delightedly.
When we lunched in the train our supply of salt was of the sparsest. We addressed the English waiter.

"The tax is on sugar, not on salt," We had to repeat the remark several

times and afterwards to state plainly that we wanted more salt. Afterward the waiter and several of his fellows looked at us surreptitiously from b hind barriers. We were apparently taken for a pair of escaped lunatios.

In Ireland the whole world jokes and the responsiveness is delicious. In Eng-land you have learned a sober de-meanor. As soon as the first velvet breath of Irish air blows on your face you begin to rollisk.

Lunching at a Dublin restaurant a

friend of ours of an impassively dry demeanor tried a joke on the waiter. When the bill was brought he placed on it a brightnew farthing and went on talking to us, apparently unconscious of his mistake. The waiter stood by patiently till there was a pause in the

"I beg your pardon, sir," he said, but have you no smaller change?"

The Lighten 's will in the said, but have you no smaller change?"

The Irishman's wit is humor as as wit, and Humor is own sister to Wisdom. No true Irishman is ever guilty of punning, that dreariest of all forms of

The Irish humor is a rich humor. It is found at its best in the Irish American "Mr. Dooley." Mr. Dooley is at least as great a philosopher as he is a wit, and in both capacities I salute him

as one of the immortals.

It is this quality of humor that makes the Irish life so gay, so varied, so bewilderingly pleasant. It is this quality which makes material pleasures count for very little in the ordinary Irish

An Irishman will not think of his dinner so long as he is hearing good stories. He may be buttonholed in the street cn his way to dinner and forget all about his meal. They live by enjoyment as well as by food over there, and an Unichman does not come have been been all sides and there's a deal of sly reguery in Ireland. and an Irishman does not care when he

and an Irishman does not care when he dines.

It is when he is ready, if it is a matter of the public restaurant; when the dinner is ready, if he is at home. I have been asked to dine at a Dublin house, and have arrived at the door with the materials for the dinner; and I have been punctual for lunch at 130, according to the card, and have been received by helf a dozan does who sat the conscious humor in Irective the dinner is the conscious humor in Irective the dinner is the conscious humor in Irective the sate of t according to the card, and have been received by half a dozen dogs who sat around in chairs and entertained me, while a maid, looking as though I had come with the milk in the morning, came in to light the fire and informed me that the mistress was lying down with a toothache. The next guest arrived at 2 46, and lunch was on the table at 3

table at 3.
What matter? One grows accustomed to the want of punctuality in time; and the meal is worth having when it comes, for it is seasoned with

gavety.

They may or may not make big fortunes over there, but life is worth

What do they want with books, see ng how delightful is the page of life They are not restful enough for quiet contemplation of the arts. Every man is his own and his fellows' book and picture. It is the slower, more contemplative races that are, in the right ense of the word, amateurs of the arts.

They will not even write their hunor down. If they did, what a library of humor they might make! It is some thing too instant, too evanescent, too much of the time and the occasion for cold writing down.

FOUR COURTS LIBRARY.

Everywhere men congregate in Ire Everywhere men congregate in Ire land is a centre of wit and humor. It invades the learned professions and those whom age might have staled to laughter. The Four Courts Library in Dublin is one of the places whence the good stories emanate. The wits of Dublin, within my memory, have been Baron Dowse, a judge; Lord Morris of Spiddal, also a judge: Father Healv. a

WIT THE BIRTHRIGH! OF THE Vacant places have been filled. Even politics has not made the Irish sad; and there is no tax on laughter.

When you set out to tell good stories fron Ireland they justle each other so in your memory that you hardly know which to select. I will put down a few

A friend of mine who was very en usiastic about things Irish, herself ing an Englishwoman, was driving on n outside car in Dublin. She was assing everything to the carman, and ong the rest the famous Dublin stout ainted.

"What an excellent drink it is," she said, "why, it's meat and drink,

"Thrue for you, ma'am," replied the car driver, an' a night's lodgin' too, if you only drink enough of it."

Another story was told me by a leading Dublin teetotaller who had taken

"Yerra, Mr. B.," said a voice in the crowd, " if you'd taken your glass like a man 'tis a hundred you'd have been

BEGGARS' VIT.

The beggars are chartered wits in Ireland—and occasionally the witstings, Ireland—and occasionally the witstings, unless one has the sense of humor to laugh with it. "May the blessing of God go after you," says the beggar with outstretched hand, and when you have passed without giving any alms,

Again the Dublin carman when he as received an insufficient fare, look t the coin in the palm of his hand, the way of his brethren elsewhere. "Ah, well, sir," more in sorrow than in anger, "I leave you to Him that made you."

Another on a similar occasion said

eartily: "Arrab, bad lack to the Land Leagne!"
"But why?" asked the astonished

"Yerra, sure it killed out all the ntry.

another case a friend of mine, another case a friend of mine, a li man who was walking with his sister, was importuned by a beg-but gave nothing. The beggar book the relationship and got home neatly on the two by remarking, sotto Ab, well, then, may God help the

poor little crature that couldn't say no

Wexford beggar as a very tall friend of mine with sketching apparatus passed wn the street.

own the street.

The beggar's wit is not always vituerative. One asked another of an
Iderly parson who passed by with a bilant air:
"What's come to the ould gentleman

at all, at all?'

"Sure, didn't you hear? He was married last week."
"I thought there was something when I seen him goin' along like that, just touchin' the ground in an odd place."

In another case my sister was importuned by a female tinker, i. e., gipsy, with three children. Further on she met the lady's mate with three

more.

"Our mother's dead, Miss, an' we're orphans," whined the children; "give a penny to the poor orphans."

My sister, young and dogmatic, fixed an accusing glance on the "orphans."

"I don't believe you are orphans," she said. "I met your mother farther down the road."

So netimes the wit is in the form of a

There is the conscious humor in Ireland, but there is also the unconscious, or at least the subconscious, which i as much a part of Ireland as her green-ness and her clouds. One remembers the host at the country hotel, who when an angry English guest informed him that he had put his boots outside his bedroom door every night of

week and they had never been touched, replied blandly:
"Sure thats nothing at all. We're the honestest people in the world in this country. You might lave your goold watch there and it'd never be touched, let alone your boots."

Again there is the answer a Dublin

car driver made to a friend of mine who asked how many the car was sup-posed to hold. "Well, four if you sit con agious and six if you sit familiar.'

Humor, conscious or unconscious, i

a thing that meets you everywhere in Ireland. The sly and innocent, appealing roguery is a thing that meets you on all sides; the topay-turviness, the quaintness, the odd, unexpected way of looking at things, are the very essence of cayatty in the country.

way of losting at timings, are to very essence of gayety in the country.

It is in the face and the speech of every peasant; it locks at you from the eyes of the town-folk. It makes a crowd anywhere a thing of life and gayety, electric with laughter, respons ive to everything but duliness. That must have been the snake which St. Patrick scotched for it is not to be found from end to end of at least Irish

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ticular line, pecially is this true of the binder, pecially is this true of the reasons why; main frame forms a rigid and solid on for the machine to rest upon, drive chain is strong and durable, machine is equipped with roller bears machine is equipped with roller bears in detail.

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Irish blunder and the blunders of other peoples, and accounts for the so-called

The Irish ball always contains an cilipsis, like that one of the gentleman who said it would be better to be a cow-ard for five minutes than to be dead all your life. Even when it is a blunder it

is not stupid, It provokes good laugh-In one day's issue of a Dublin daily

In one day's issue of a Dublin daily paper, I find the following gem:

"If punctuality is the politeness of princes, then was the prince exquisitely polite yesterday, for his train arrived at Claremorris twenty minutes before its time."

"Before Mr.—at the—Police cont. Kata Brady, aged 74, was

"Before Mr.—at the—Police court, Kate Brady, aged 74, was charged with being found drunk on licensed premises. Mr.—was very severe on the publican. 'I am determined.' he said, 'to put down this sort of thing with a heavy hand. It is a shocking thing with a heavy hand. It is a shocking thing that the mother of the race should be demoralized like this. These young girls should be pro-tected."

tected."
In the same issue was an advertisement: To be let comfortable house of six rooms. Convenient Situation.
Just opposite the gates of Glasnevin

Cemetery."

Are not these blunders as good as the wit of other people?—Katherine Tyoan, in N. Y. Son.

SUFFERING.

Our holy Mother, the Catholic church, marks her children at their baptism with the Sign of the Cross; and deep is with the Sign of the cross; and deep is the significance to be found in that sacred sign. Thereby is betokened to us our lot in life, our God ordained portion to follow in the footsteps of the Crucified, and to bear our cross with Him. In one form or another, suffering enters into every human life; but in the Christian life suffering is the read to Christian life suffering is the road to perfect happiness hereafter, and often it is linked to very great joy here below. Suffering, rightly borne, does wonderful things for us, so wonderful, indeed, that we find immense cause for thankfulness in its trials and its anguish. It has a sort of sacramental grace about it to bring us near to our suffering it, to bring us near to our suffering Jesus; it deadens the alluring voices of Jesus; it deadons the and the devil; it causes us to look forwari to heaven, where God's tender hand shall at last wipe all our tears away; it is so cleans wipe all our tears away; it is so cleansing and so health-giving for our immortal souls that we find ourselves begging God not to take our crosses from us, but only to grant us strength to bear them patiently for Him. Patiently—yes, there is the secret of the love of the cross! Patience is our angel-friend, who takes us by the hand, and leads us to our Saviour in His suffering, and makes us desire to be like fering, and makes us desire to be like to Him. Impatience blinds our eyes the sweet vision of that thorn-crowne Head and riven Heart of Jesus, but Patience shows Him to us on Calvary. and whispers: "Shall we not wish to bear a little pain for Him? - Sacred Heart Review.

We call him good - hearted who is easily touched by the misfortunes of his fellows, who is always ready to render them some service. - Hugh of St. Victor

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REV. GEORGE R. NORTHGRAVE . Author of "Mistakes of Modern Infidels."
PHOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey

LONDON, SATURDAY, MAY 12, 1906.

RIGHT REV. WM. MACDONELL BISHOP OF ALEXANDRIA.

We are happy to learn that the vac ancy in the Diocese of Alexandria caused by the death of the late Bishop, the Right Rev. Alexander MacDonell D. D., has been filled by the appoint ment of the Rev. William MacDonell to be Bishop of Alexandria, the announcement of his appointment being made after we had gone to press with last week's issue of the CATHOLIC RE

CORD. The Bishop elect, Right Rev. Wm. MacDonell, is a native of the Diocese over which he has been placed by the Holy Father, Pape Pius X., as chief pastor. He was born in the Township of Charlottenburg, in the county of Glengarry a little over fifty years ago, his father being Dorald Archibald MacDonell, a well known, highly respected and prosperous resident of Glengarry county. He was educated in the schools of the county of Glengarry, and after attending St. Joseph's College, Ottawa, he made his theological course at the Grand Seminary of Montreal, which have been the nursery of many distinguished priests and bishops both for Canada and the United States.

Father MacDonell was ordained priest at St. Raphael's, Glengarry, in Sept., 1881, by the late Archbishop Cleary of Kingston, and was appointed pastor of Gananoque where he remained for five He was thence transferred to Glen Nevis, where he remained until 1890. At that date he was removed to St. Andrew's as successor to the Very Rev. Vicar General Corbett, who went

The Bishop-elect is distinguished for his zeal, eloquence and administrative ability, and we have no doubt religion will progress rapidly in the diocese of Alexandria under his wise administra-

The announcement of his appointment as Bishop of the Diocese of Alexandria in succession to the late lamented Bishop MacDonell, was received, says the Kingston Freeman, with much favor by the Catholic people of Eastern Ontario.

Alexandria was at one time a portion of the Diocese of Kingston, therefore congratulations to His Lordship from this section appear as coming from an old friend. The Diocese of Alexandria has many very gifted and scholarly priests, and has sent forth some of the most brilliant theologians and pulpit orators of the past and present. His Grace Archbishop Gauthier of Kingston is a son of the Glengarry section of this country, and the older he grows the more he is endeared in the hearts of the people of the Archdiocese.

young and active, of splendid physique, a clever financier, and a preacher of first-class merit. May a kind Providence give him a long life to guide the destinies of his good Glengarry people!

CATHOLIC TEACHERS AND HIS-TORY OF EDUCATION.

In the Catholic World, April 1, Rev. Dr. E. A. Pace has a suggestive article on Catholic Teachers and History of Education. The Catholic church, he says, has definite ideas about the meaning and aim of educa tion. These ideas are the warrant and inspiration of the Catholic school. They are the criteria by which the ultimate value of any educational theory is to be determined. The specific function of the Catholic school is to impart a training in morality and religion along with the knowledge of secular subjects. The teacher does his work not merely as an individual nor as a state official, but as a co-operator in the work of the church. He teaches truth not new, not to be cast aside tomorrow, but truth which has lived through centuries of change and which is to-day a vital, uplifting force. The history of education furnishes us with proofs of this vitality. For when we view the record largely two great facts confront us. One is that the Catholic church has maintained throughout the course of her existence the self same ideal of education. The other is that in striving for the attainment of this ideal she has invariably adapted her action to the changing conditions of humanity. What the church considers as the ideal of education may be easily ascertained and as easily understood. Whoever realizes, on one hand, the pur pose of education, and on the other, the import of education, cannot fail to see what the church aims at in all her teaching. From the day that the church opened her schools in the cata-

sombs, the Caristian ideal of education as been held up before the eyes of her teachers. This ideal was as a light to the feet of the early Christians, to the great schoolmen, and it is cherished now by those who are cutting down the thickets of ignorance and blazing a way through the forests of antipathy and ignorance. Had the church, Dr. Pace remarks, surrendered her ideal she would have fared better, or at any rate would have suffered less. And yet with a fine appreciation of the consequences she clung to her traditional view of education as she maintained her traditional belief. As a result she was obliged to reconstruct in large part her educational system. The fact that it was done is distinct evidence of

NOT ANTAGONISTIC TO MODERN METHODS.

Dr. Pace goes on to show the atti tude of the church towards the revolu tion in philosophy which necessarily affected men's views of education. To philosophy simply as philosophy she was not averse. Any contributor to the cause of truth has, and must ever receive, her commendation. But when conclusions are advanced which tend to undermine the philosophical truths which are the centre and source of Christian education she must raise her voice in protest. Had the Christian world been united the Christian ideal might have won an easy triumph over the forces of materialism and rationalism. But though Luther, etc., planned in behalf of the school, their success were unable to cope with the systems of philosophy which diverged from the line of Christian thought. And we know that the rationalist bent upon the secularization of the school dismisses the sects as inconsequential factors in the fight against him, and concentrates his powers on the destruction of the church. Again, by the way we have heard from non-Catholics the confession that our holy faith is the only efficient barrier to anarchy-the one haven, wherein men, buffeted by doubt and despair, can find rest. And so the church maintains that the question: What shall be the ideal of education? must be answered in accordance with the teachings of Christianity.

THE FRIEND OF PROGRESS.

The church is not indifferent to enuine advances in methods which may render education more fruitful; but she insists upon having education that brings home to the mind the truth of its destiny and enables it to hold more firmly upon everlasting life. This does not mean that the church takes no thought for the present. On the contrary, all life, viewed by the light of eternity, has a greater value than life that does not look over the rim of the planet. And hence the church insists that religion and morality shall have in the school a prominence in keeping with their importance, and, moreover, that they shall permeate the entire work of education. Continuing, Dr. Pace says when life becomes so busy that there is no time to think of its final purpose, and when a curriculum of study leaves no place for religious instruction, there is something our estimate of values.

STIMULATES THE MIND.

Again, Dr. Pace points out that if we give religion a place in the curriculum we stimulate the growth of scien tine habits. Our study of the laws of nature cannot be hampered by the knowledge that the existence of law denotes a law-giving power. In striving to account for natural phenomena-the why and where fore of things-we are not less efficient if we refer all these to a First Cause. And religious instruction is not to deaden the perceptive faculties: it is to secure for the higher faculties the power of grasp and penetration, which they naturally demand. The ideas of God, soul creation, immortality, represent objects that are beyond the range of experience. An effort is required to form them even vaguely. The intellect must exert itself; but the exertion is helpful, and its results beneficial. Dr. Pace goes on to say that not to separate the natural from the supernatural, and not to reverse the order of their importance, but to secure through their co-operation the highest educational efficiency, is, on logical and historical grounds, the one adequate solution of the problem.

ONCE AGAIN we are called upon to make reference to the fake chain prayer. It is now in circulation in St. John, Newfoundland. We are loath to believe that this ridiculous fad is the work of a Catholic. It is certainly not that of one properly instructed in the faith. We would advise all who receive it to pay no attention to it and to destroy it. If any one feels that he or she is under obligation to fulfil the conditions imposed, the proper course is to consult their Bishop, or their con-

THE NEED OF A TEMPERANCE MOVEMENT.

Our readers are aware that his Grace the Archbishop of Montreal has inaugurated a Temperance Crusade on a large scale throughout his diocese, and that the movement has been attended with great success.

The following incident which occurred

a few days ago and which has been widely circulated by the press will show how resolutely His Grace is conducting the war against the evil of in-

"Last Sunday afternoon Archbishop Bruchesi held a confirmation service at Viauville. When His Grace was returning to Montreal accompa the parish priest, he noticed a large gathering in front of one of the hotels in Maisonneuve. Upon inquiry he found that the cause was a fight be tween two partially drunken men. The attention of His Grace was called to the fact that the proprietor of the hotel

"His Grace stopped his carriage and made a sign to the proprietor to ap proach. The man came up, and on being questioned by His Grace, adnitted that liquor was being sold in his premises. The Archbishop then asked him what he intended to do next Sunday. Not receiving a satisfactory reply, he frankly warned the hotel keeper that he could rely on the most vigorous opposition on his part for

the future " His Grace then telephoned to the Mayor of Maisonneuve, and rumor says that his remarks to the chief magistrate were not of a very complimentary nature. As a result, the police at once visit to the hotel in question and the proprietor has since been fine

\$30 for Sunday liquor selling.
"When speaking to the parishioners of
Viauville, from the altar, on Sunday ast, the Archbishop referred to the wils of drink and openly declared that wenty five liquor licenses in Maison paper were entirely onto a properties. neuve were entirely out of proportion to its population of ten thousand in

While mentioning this occurrence, wa may add to the narrative another incident which occurred also in the neighborhood of Montreal within a day or two of the above recorded.

Three men, who were all in a state between half and full intoxication, were observed making a great noise, and playing senseless pranks on the banks of the St. Lawrence near the Verdun Asylum, and on the very brink of the river.

One of these, being scarcely able to stand, fell into the river. He would surely have been drowned were it not for the timely help and heroic efforts made by Mr. Edwin Clift to save him, as his companions were utterly unable to render him any assistance. Mr. Clift is a night watchman in the employ of the Montreal Street Railway Company. After very hard work for about half an hour, Mr. Clift brought the half drowned man out of the water.

Instead of going home to thank God for his delivery from an unprovided death the rescued man went with his two companions to a secluded spot where they spent the rest of the night, or a great portion thereof, in celebrating the rescue by a glorious spree, as one of the men happened to have still a goodly measure of whisky in his pos-

THE PRINCESS ENA.

The following letter in regard to conversion of the Princess Ena, coming from a rector of the church of England, is one of the most, if not absolutely the most sensible and rational we have seen on the subject from the Protestant (Anglican) point of view, and for this reason, at the risk of tiring our readers somewhat, we venture to publish it for their consideration.

We must, at the same time, say that the theory on which the writer bases part of his thesis, "the Anglican theory of National churches" is one that cannot be maintained, being not founded either on Holy Scripture or reason, and being certainly contrary to all the traditions of the church of God. Nevertheless, it is a favorite theory with Anglicans, and should therefore have great weight with them in the forming of a judgment on the case of the future Queen of

Spain. Outside of this part of the Rev. Mr. Cole's letter and the statement that the faith of the Catholic, Anglican and Greek churches is identical, the Rev. gentleman's reasoning is irrefragable.

Altogether, there is a striking contrast between Rev. Mr. Cole's argument and the fanaticism which has been displayed by the Protestant religious and irreligious press of Canada, and some ministers of Protestant churches. We recommend Rev. Mr. Cole's letter to the careful consideration of the Canadian fanatics who have endeavored to excite the anti-Catholic prejudices of many Canadians by representing the conversion of the Prin-

cess as an insult to all true Britons. It will be remarked as something highly creditable to Rev. Mr. Cole that he was not afraid to sign his name to his timely and logical communication to the Guardian :-

THE SPANISH MARRIAGE.

Sir—In the absence of a reply from a weightier pen, may a country parson be allowed to express the opinions of

many who stigmatise comments that have been made on the Spanish mar-riage as illogical, uncharitable, and unchivalrous?
In the first place, is it not an Angli

can principle that any one leaving England to become naturalised as a Spaniard passes from under the juris-diction of the English to that of the Spanish church? For, on the Anglican theory of national churches, the church of Spain, in remaining subject to the Latin obedience, only acted on that right which we exercised in repudiating the same. Therefore, seeing that the present church in that country holds anonical jurisdiction, the sa ciple which led many of us to discoun cenance the Cabrera schism would naturally involve the view that an Englishman permanently domiciled in Spain might not unnaturally consider the possibility of submission to the Roman church. After all, the teaching the three branches of the church Catholic is, in all things essential identical; and the mutual divergence of the Roman, Greek and Anglies munions can be more than matched by the discrepant interpretations of our which obtain in almost three contiguous parishes throughout three contiguous parishes throughout the two provinces of the church in England. This being so, why should not the future Queen of Spain adopt that form of our common Christianity which is the faith of her husband and which is the latth of her husband and country to which she has been called, which might now be her own, save for the geographical accident of a birth-place on our side of the Channel?

May I point out that Royal alliance accompanied by a change in form of creed, arousing little or no criticism, have already been made, which are equally, or more, repugnant to Anglian arrival are in the control of the cont can principles than submission to the church of Rome. For instance, to join the Greek church on the occas marriage by a member of our Royal family would arouse little comment, family would arouse little comment, but in reality all objections which can be urged against secession to Rome — both those which commend themselves to extreme Protestants and reasons, which would weigh still more with enlightened churchmer, such as fact that Rome un churches us and compels her converts to repudiate the communion through which they were baptised — are equally true of the Eastern church. And in the case of marriage with a German Lutheran thi tep, in the eyes even of a moderate churchman, must be far more objectionable than submission to the Apostolic church of Rome, for it is a change from true branch of the Catholic church t schismatic body without orders or

These considerations may seem to some to bear but little on the point at issue, and I am aware myself of the which arise in ary great difficulties ttempt to translate into practice th Anglican theory of the church. But, at any rate, English churchmen would well in refusing to echo the unchar conversion to itable expression "conversion order." To attribute insincerity ady because of the coincidence of he marriage with a change in her mode of expressing Christian devotion—and that, too, in the absence of a knowledge of all the facts of the case—is an impertment intrusion into the sacred domain of another's conscience, and is totally at variance with the possession f that charity which "believeth al

things, hopeth all things," and which doth not behave itself unseemly. F. G. COLE. The Vicarage, Bilton in Holderness Feb. 26, 1906.

THE SITUATION IN FRANCE. 90 North street, Halifax, Apr. 24,

EDITOR OF THE CATHOLIC RECORD: The Congregation of the Propaganda

Catholic population France at 38,000,000.

The "faithful" are largely repre-Councils by Huguenots, Hebrews and

Agnostics. journalists tell readers that a small coterie of Free masons dominate the body politic which assuredly means that they pos sess the necessary brains and capacit for statecraft. Why are there so fe public spirited men amongst the laity, outside of the depleted ranks of the

shorn aristocracy?
Is there no influential middle class to mould sane opinion in statesmanship, as in English speaking lands? Can it be true that the Bourgeois are

deeply engrossed in pleasures on Sunday and business on Monday? Cannot an artizan be a yearly

municant and a republican simultane-Are the peasantry illiterate generally unfit for universal suffrage? Is Catholicity linked with tunes of the Bourbons and the Gallican

church wrapped up with the misfortunes Gambetta's pithy phase seems to be more in favor with the electorate than

when it was coined. Protestant tourists tell us that the masculine adults hear Mass very irregularly and that the bulk of the

irregularly and that the bulk of the male population enter cathedral, or chapel only on ceremonial occasions.

Archbishop Ireland certifies that pastoral visitation and a cordial co-operation between priest and people social and humanitarian movements ents are

sadly lacking.
All foreign observers are unanimous in stating that the Bishop and his pastoral or the cure and his sermons are clean forgotten and ignored whenever the parishioner visits the precincts

of the polling booth.

Canadian laymen want to know the inner meaning of the interminable conflict between church and state, withou swallowing the version and eadily propounded by a cynical and

As politicians the world over do no sually ride for a fall, will you con siderately inform one subscriber, at least, why successive French minis tries appeal to the people repeatedly or a platform of anti-clericalism.

Respectfully yours, THOS WALLACE. We admit fully that our correspond-

ent, Mr. Wallace, has asked a series of questions which are quite as perplex ing to us as they are to himself. Most of these very questions, and we may

say all, have occurred to ourselves, and we have not been able to discover solution which satisfies us fully. We are satisfied, however, that the cause is not to be entirely found with the present or even the past generation, but that it must be attributed to a much earlier date - even before the Reign of Terror.

So far back as the last quarter of the eighteenth century, the writings of Voltaire, J. J. Rousseau, de L'Ambert and other infidels who wielded facile pens, and attacked all religion, had a great influence on the minds of the French people, and served to sap respect for religion. These writings had much to do with the overthrow of the French monarchy and the triumph of the Jacobin, or extreme revolution ary party which was effected in 1789 or at all events in 1790, though the barbarity of this party did not culmonate until 1793 when King Louis XVI and his Queen, Marie Antoinette, were executed.

The clergy were included in the scope of the hatred of the maddened populace because they would not side with them in their riot of anarchy and bloodshed, to which the name of the "Reign of Terror" has been given.

There were undoubtedly real grievances under which the people suffered, and discontent with the government was universal, but even real grievances did not justify the horrible excesses into which the country was plunged.

Religion was re-established by Na poleon Bonaparte in 1802, and since that date down to the Republic of 1870, though the country was nominally Catholic, there always remained in the breasts of many of the people, especially of the men, an inexplicable indifference to religion which all the efforts of the clergy have not been able to overcome.

In every country there is always a certain class who are opposed to the exercise of authority, and this class seems to be of wide extent in France, and is easily worked upon by indefatig able leaders who have been found in the Masonic body. The Masons of France are not numerous, but since 1870 they have been successful in gradually extending their sway, till they now actually rule the country.

We believe that a free election will emancipate the country from their rule, as was the case in Belgium in 1884, since which time that country has enjoyed good government, the anti-Catholic legislation of previous years

having been repealed. At the moment of this writing, an election is pending in France. We will not venture to predict how it may result, but we believe that if the people have an opportunity to record a free vote, it will result favorably to re ligion, though the government will no doubt use all its power to bring about a result favorable to itself and the

principles it advocates. The government is at the present moment endeavoring to alarm the people by reports of plots by an imposarchists to overthrow the Republic We do not believe in any such combin ation, but we do regret that the times have not so far produced an active leader for the Catholic party in France, who can lead that party to victory. We are convinced, however, that sooner or later this will be the case; but from present appearances, it would seem that the country needs to be reconverted, and we have no doubt that the clergy will redouble their efforts to effect this re-conversion as soon as they are convinced that such a step has become necessary.

To Mr. Wallace's question : "" Is Catholicity linked with the fortunes of the Bourbons, and the French church wrapped up with the misfortunes of the Bonapartes," we answer: "decidedly

The Catholic church cannot be inseparably linked with the fortunes of any particular political party or form government. It has happened, owing to the force of circumstances that a large percentage of the Catholic population have clung to the traditions of these defunct monarchies, but there is nothing in the Catholic faith to constitute any indissoluble bond between them and the church.

Mgr. Lacroix, Bishop of Tarentaise, in a recent pastoral, plainly advises Catholics not to oppose the will of the nation which has now many times been expressed as in favor of the Republican form of Government. Pope Leo XIII. gave the Catholics of France a similar advice. But it does not follow from this that they should submit to unjust laws. Let them take proper legal steps to have such laws repealed. We may add here that the pretended

fears of the French Government lest there may be a coalition of Clericals and Anarchists are a mere mask to enable them to influence the popular of logic.—W. E. Gladstone.

vote in their favor.

The Anarchists are the creation of the present irreligious regime in France, and they are much more likely to be found on the side of the Government than of the Clerical or Catholic Party.

POLYGAMY IN THE UNITED STATES

It is row stated that the proceedings before the United States Senate Committee on Privileges and Elections which has been for over two years investigat ing the question whether Senator-elect Reed Smoot of Utah should be deprived of his seat in the Senate is approaching its termination, and that a majority of the committee will favor his expulsion. The Democrats are said to be unanimous for expulsion, whereas a majority of the Republicans are in favor of his retention of the seat. But as a considerable minority of the Republicans will vote with the Democrats, a decisive majority will be in favor of expulsion.

In 1904 disclosures were made in the Senate Committee to the effect that polygamy was still practiced, in spite of the United States law against it, in spite also of the previous assurances o the Mormon leaders that the law would be obeyed, and no more polygamous marriages would be contracted. It was then deemed necessary that the Mormon church authorities should take action in order to moderate or divert the blow which it was now almost certain would fall upon them, and for the second time in the history of Mormonism, the practice of polygamy was denounced by the church rules.

President Joseph F. Smith declared n an edict that "any person solemnizing, authorizing, or contracting a plural marriage will be liable to excommunication.

This is of itself an admission that the previous prohibition issued in 1900 by President Woodruff was not intended seriously, and was not expected to be obeyed. It was, in fact, merely a blind thrown out in order to secure state

hood for Utah. The objection to Reid-Smoot lies in the fact that he is an apostle in the Mormon church, and that he owes his supreme allegiance to that organization, and cannot obey the laws of the country or support the Constitution of the United States if they conflict with the will of the quorum of Apostles. According to the complaint against him, " he must of necessity be under the control, and subject to the dictation of his associate apostles and prophets in his official acts, wherever he may be, so that in the United States Senate he would not be the representative of the Legislature which elected him, nor of the people of Utah, but the mouthpiece of the despotic hierarchy which, having dictated his election, will dictate also his vote as

THE EX EMPRESS EUGENIE.

A despatch from Milan is published by the Eclair of Paris to the effect that the Vicar General of the Jesuits has induced the ex-Empress Eugenie to place her whole fortune, amounting to \$30,000,000, at the disposal of the church.

It would not be very surprising should the ex-Empress do something of this kind, as she is without any direct heir to whom the might leave her property, and the is known to be a fervent Catholic. Nevertheless, implicit confidence cannot be placed in the authority which is given for the supposed fact, which comes in a very roundabout way, making the statement doubtful.

We have frequently pointed out the unreliability of the reporters who send out news for the press from continental cities regarding Catholic church matters, and we cannot but doubt the accuracy of the present cablegram. If it be true, however, the Holy Father will, no doubt find plenty of opportunities to place even so large a sum to advantageous uses for the propagation of the faith. But it is not easy to see why the Vicar General of the Jesuits should be named in connection with the matter, as the ex-Empress is in full possession of her faculties and quite able to dispose of her property in accordance with her own desires.

WE REGRET exceedingly an error occurred in the last number of the Canadian, the official organ of the C. M. B. A. We were asked to publish, in connection with an account of the death of the late lamented Archbishop of Halifax, a half tone cut, which was to be forwarded from another newspaper establishment. Instead of a cut of Archbishop O'Brien there was sent one of the late Bishop Sweeney of St. John. Not having had acquaintance with either prelate, the mistake was not detected before the Canadian of last month was mailed to the members.

Men are apt to mistake the strength of their feeling for the strength of their argument. The heated mind resents the chill touch and relentless scrutiny

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EDUCATION AND THE PRIMITIVE CHURCH.

A review of a new book by Miss Hodgson of Edinburg, who is a graduate of Dublin University, appears n a recent Saturday's Mail and Empire, the title of the work being Primitive Christian Education."

The reviewer gives "a cordial welcome to the essay" as "displaying large knowledge, wide sympathies, and excellent literary work."

We have not seen the work of Miss Hodgson, but the reviewer tells us that the young lady in question combats the statement which is frequently made to the effect that "the early Christians were hostile or indifferent to education.'

M. Compayre, the author of a French history of Education, is quoted as having blamed the Primitive Christians this opposition to learning, and Hallam confirms this, it is in his History of the Middle Ages, by speaking of the neglect of Heathen literature by the Christian church. He declares that "from the primitive ages a dislike of Pagan learning was pretty general among Christians. The fourth council of Carthage in 308 prohibited the reading of secular books by bishops. Jerome plainly condemns the study of them, except for pious ends. All physical science, especially, was held in avowed contempt as inconsistent with revealed truths."

Miss Hodgson's conclusion is that "the Christians played a considerable, even a distinguished part in education.

We quite agree with this conclusion as quoted, for as far as the character of the successive primitive ages would permit, the Christian church favored education, and produced men of high talent by means of the noble schools which Christianity established and maintained through difficulties which to us might seem almost if not entirely insuperable.

It must be remembered that there was no art of printing at the time referred to, and this reason alone was an insuperable obstacle to the general diffusion of knowledge. Further: the discoveries of one age form a foundation for those of succeeding ages. In addition the discoveries of one nation becoming known to people of other nationalities will become the fountain head for the spread of literary and scientific progress. It is, therefore, no very great wonder that during the past century the advances has been enormous in every department of knowledge-but one thousand, or fifteen hundred years ago this state of advancement could not be attained. The progress of knowledge is by its very nature in geometrical progression multiplied to a manifold degree, and the beginnings so long ago were necessarily comparatively very modest.

In spite of all this, schools of a high order were established from the earl. iest times for the education of Christian youth. It was not a barren period in literature which produced an Ireneus, a Tertullian, a Justin Martyr, an Origen, a Cyprian, a Eusebius; and at later periods there were the world renowned schoo's of Alexandria, Anticch, Ephesus, etc., which showed the desire of the Christians to keep pace with the knowledge of the age, such as it was slain on Calvary for the salvation of the "quick and the dead." That ineffable sacrifice has been this day offered up to the Throne of Mercy for the eternal repose of the soul of your deceased prolate. And my dear brethren, if the curtain could be drawn aside this moment from the hearts of all who throng around this bier to-day with bowed head and sorrowing mien—if the immost thoughts of your minds could be laid bare—if the deepest throbbings of your hearts could become

Julian the Apostate forbade the Christians to teach the pagan classics in their schools, but this order elicted much protest from Bishops and priests. From this we may learn that the pagan classics were taught in the schools, though in expurgated editions. We might slow that at a still later age schools were immediately started wherever Christianity was planted—in Ger many, Helvetia, Moravie, England, Ireland and Scotland, and none more

From the New World of Chicago, dated 2nd November, 1901, we learn

1. "That Rev. Jeremiah J. Crowley is no longer within the Catholic church," the decree of his excommunication by the then United States Apos tolic Delegate, Cardinal Martinelli, having gone into effect the previous month, being delivered personally to Rev. J. J. Crowley on Wednesday,

October 16, 1901. 2. He was excommunicated because, as Archbishop Feehan said, in his circular to the clergy announcing the fact, on Oct. 26, 1901, he not only grievously violated the laws and discipline of the Roman Catholic church and of the Archdiocese of Chicago,' but also because "he persists contumaciously in his unlawful conduct."

THE LIFE AND WORKS OF ARCHBISHOP O'BRIEN.

ELOQUENT PANEGYRIC DELIVERED BY RIGHT REV. ARCHBISHOP HOWLEY, OF ST. JOHNS, NFLD., AT THE 'MONTH'S MIND,' AT ST. MARY'S CATHEDRAL, HALIFAX.

Acadian Recorder, April 27, Acadian Recorder, April 27.

The sermon by Archbishop Howley, of St. Johns, Newfoundland, at the Month's Mind service in memory of Archbishop O Brien, at St. Mary's cathedral yesterday, was a magnificent tribute to the departed prelate, a sketch of his life and works, interesting set only to these of his fleet, but to all not only to those of his flock, but to all The powerful panegyric was

" Admiriabilia sunt quæ dixit, fecit, scripsit, decrevit, presertim, infirma semper et egra valitudine."

Brev. Rom. Fest. Secti. Greg. Mag. 12. Mar. 11 Noct. 6 Lect. These words, my dear people, are read in the Divine Office of the Breviary in the life of that renowned saint, Pope Gregory the Great, who, to wards the close of the sixth century, ruled the the close of the sixth century, that of the church of God, and shoue as one of the greatest luminaries that ever adorned the throne of Peter. "It is a marvel," greatest liminaries the throne of Peter. "It is a marvel," to give you the English translation of the Marquis of Bute, how much he spoke, did, wrote and legislated, suffering all the while from a weak and sickly body."

In these words is contained an epi tome of the wondrous life of activity and industry led by the great Pontif, the conqueror of the heresiarch Enti-chius, the builder of churches, monas tries and schools, the upholder of ecclesiastical discipline, the model of the true Christian prelate; and I have not thought it too much presumption to apply these words to the life and labors of the great and holy Archbishop O'Brien, around whose catafalque we are gathered to day, not merely to per form an act of meaningless and empty ceremonial, not merely to make a display of pomp and ritual, not to celebrate a bald memorial service, or to problaim a vaingloring papers, of proclaim a vainglorious panegyric of the talents, the deeds, the virtues of the departed.

Consoling and soothing as it is no doubt to dwell upon the noble charac-ter, the saintly virtues, the well spent life, of our dear dead Archbishop, yet there is a deeper, a truer, a more real meaning than all this to the Catholic heart in this ceremony of the

" MONTH'S MIND. There is the offering up on the altar of the all glorious, all efficient sacrifice of the Mass, the Eternal Lamb of God that was slain on Calvary for the salva audible, what should we see? and what should we hear? Not a vain vision of pride or gratification at the thought of the great crowd who have come to do onor to the deceased; not a proud sense of the beauty and majesty church ritual; not a complacent dwelling upon the great talents and virtues of the departed. Ah, no! my dear brethren, nothing of all this should we hear, but one deep suppliant see or hear, but one deep suppliant prayer: May the Lord have mercy on his soul!—a great surging billow of prayer, welling up around the Throne of Mercy, storming the very citadel of Heaven, that the soul of the departed may be re

claim to being one of his nearest and most confidential friends.

The intimate friendship that existed between the commenced in the left of the confidence o

The intimate friendship that existed between us commenced nearly half a century ago. And from that day to this never has the shadow of the faintest cloud cast its gloom over one moment of that long sunshine of intimecy. It was in the halls of that world-re nowned institution of learning the great College of the Propaganda at Rome that we first met in the autumn of 1863

hat we first met in the autumn of 1863. We were then both young and ardent spirits going forth for the first time from the narrow limits of our distant island homes; out upon the great world with hearts fresh and untainted by the hinting induced in the contract of the con with nearts tresh and untained by the blunting influence of experience; minds enthusiastic and receptive of all our surroundings. From the very first in-terview we found ourselves kindred spirits, bound together by some mystic

and unseen mental; ympathy.

It is not to be wondered at then that two souls whose aspirations were so harmonious, meeting together in such surroundings, should grow daily more accountable of the surroundings and sentiand more united in feeling and senti-

Together we visited the spots already engraved on our youthful minds by the study of classical literature. Together study of classical literature. Together we trod in almost childish wonder and religious awe, the darksome mazes of the Catacombs where the very soil be-neath our feet seemed still sodden and heavy with the blood of the martyrs; anon we roamed in buoyant freedom anon we roamed in buoyant freedom over the mountain ridge of Alba Longa over the mountain ridge of Alba Longal and the swelling hills of dear old Tusculum, hearing again in fancy the voices of Cicero and the scholars and philosophers of Luculius: or again reclining 'neath the shade of Hex 'Litoribus sub flicibus' in hours of leisure, we woo'd in their very native haunts the bright pierian choirs, or finally in the schools we penetrated the vast unknown regions of philosophy and theo-

the future light of the canadian CHURCH, soon left us all far behind. He soared,

as you all well know, to the sublimest heights of these divine sciences, gaining the highest rewards of talent and merit. It was indeed a great honor for the little sun kissed Isle of the St. for the little sun kissed Isle of the St. Lawrence, that, in this great University where the brightest talents of every race under the sun are gathered together—the white and black, the brown and the yellow, Caucasian, Mongolian, Malay, Ethiopian, all pitted together in the great struggle of intellect—he should have so easily soared above them all, and left a name on the above them all, and left a name on the archives of that noble institution which shall be handed down to prosperwhich shall be handed down to prosper-ity amid the galaxy of the illustrious names of those who during the past three centuries have adorned and honored its halls of learning. Our residence in the Holy City was conresidence in the Holy City was contemporaneous with the great historical
events which changed the old Papal
Rome to the new capital of Italy. We saw
the last of the old world regime of Pio
Nono, the stirring days of the investiture and capture of the Eternal City.
We heard the cin of war and felt the
thrill of mortal combat. We lived in thrill of mortal combat. We lived in the midst of all those exciting events which were making the modern history which were making the motest had these events should not have made a deep impression on the imaginative and thoughtful mind of the young student. Cornelius O'Brien. These student, Cornelius O'Brien. These impressions he afterwards embodied in impressions he afterwards embodied in the perhaps not sufficiently well known and appreciated work "After Many Years"—a work which contains some passages not surpassed by any of the most noted and lauded writers of modern fiction. So vivid and realistic was his description of the Battle of Mentana that the General of the Papal Zonards, the noble De Charette, the Zouaves, the noble De Charette, the here of the fight, wrote to the author a

Eternal City.

After that, our orbits were cast in different planes. Still, during the from time to time, and even when far apart a mutual intercourse of thought and sentiment was maintained between us. Hollowed his movements, first to the old Alma Mater of St. Dunstan's where for a short time he shed some of the glory of the old Urban University around the beloved walls of his island college. Then, when the delicacy of his constitution forced him to give up the congenial occupation of teaching

and restored to the place of glory and testored to the place of glory and and restored to the place of glory and testored to the place of glory and the design in the place of " agra semper et infirma valetudine,"
I followed him in spirit to the quiet

was known to be of a retiring and reserved disposition, might not be able to fill with success a See which had been adorned by a line of most brilliant and illustrions. adorned by a line of most brilliant and illustrious predecessors—a See whose occupant was obliged to sustain the high status of social dignity which was required in a city like Halifax, a city which, though comparatively small in numbers, yet in prestige, in historical associations, in social amenities, not only equals, but I think I am safe in saying, surpasses any of the more populous and extensive cities of the Dominion. But such fears were soon seen to be groundless, for the new Archbishop immediately showed that he was fully competent to maintain the dignity and character of the See, not dignity and character of the See, not only in the more strictly ecclesiastical sphere of which there had never been a moment's misgiving, but also in those more mundane duties of hospitality, social grace, courteous demeaner, etc., which St. Paul in his advice to Titus and Timothy, ranks among the essential qualifications of the trre and worthy Bishop. That these social calls were not altogether congenial to him was well known at least to his intimate tilends. Yet the all concentrations. friends. Yet the all conquering sense of duty carried him triumphantly of duty carried him triumphantly through them. And those who have sat at his board, and have heard the refined play of his keen yet kindly wit, must admit that the honor of the Archiepiscopal Court of Halifax, and the tradition of the Sas sustained no

the tradition of the See sustained dimunition under his regime; and that the brilliancy of the golden epoch of a Walsh, a Connolly or a Hannan, was fully maintained under the late Arch Bishop O'Brien. But with all that, it cannot be denied that his choice ment and chief delight was in his books and the purely church work, the atmos RELIGION AND EDUCATION were the very breadth of his nostrils. In the midst of all the multifarious works of a great diocese with its per-

petual distraction he always preserved a deep and intense personal piety; and the draughts of religious enthusiasm which he drank in with avidity at the which he drank in with avoiding at the shrines of the saints and the "memor-ies of the martyrs," in Rome never pailed upon his heart, but rather seemed to ireshen in fervor as years rolled on. As a memory of this simple and sweet innocence of faith, I may recall his intense and chivalrous love of the beautiful children. recall his intense and entvarious love of the beautiful child-saint Agnes. Agnes, the martyred child of early Rome was in an especial manner the chosen pa-troness of the students of the propaganda. With what joy used we trip out over the historic old Via Nomentana to pour forth our love and prayers at her hal-lowed shine! This pure and spiritual ized love of St. Agnes never ceased to glow in the heart of our deceased pontiff. He chose her festival day for his Episcopal consecration. He embalmed her memory in one of those beautiful

sonnets, in penning, when he beguiled his leisure hours. "Oh, Sainted Agnes !" thus he sang of her "O. Agnes fairest one that bled, For Christ-lead on, lead on, till life be

He published her life in a volume of

rare sweetness, and one of the first works of his Episcopate was the erect-ion of the beautiful church in her honor at the N. W. Arm. Let us hope that in his sudden taking away, the fair Child Saint stood by to receive and waft his spirit to the throne of Grace. It had been a deeply cherished desire of his heart to visit the Holy Land and kiss the sacred soil once trodden upon by the Divine Saviour, to look upon those plains and hills of Galilee and Judea which had witnessed the life and labors of the God-Man, to the life and labors of the God Man, to offer the Holy Sacrifice of the Mass upon the very site of Calvary where nearly two thousand years ago the Sacred Lamb of God first offered Himhere of the fight, wrote to the author a most complimentary and appreciative letter. But the seven years of this happy Arcadian life passed all too quickly, and the day was approaching when our ways were to part. As I had the fortune to be ordained to the priesthood before the young Signer Cornelio it was my happiness to have him serve one of my first Masses in the Sternal City.

Sacred Lamb of God first offered Himself in sacrifice for the sins of the world. In this sacred pilgrimage also his first thought was to ask me to ac company him. It is now just a decade of years since we made that holy pilgrimage. The effects of that journey made a deep and lasting impression upon his soul, as they must on all who visit these sacred spots. I might dwell long and lovingly upon that memorable long and lovingly upon that memorable journey, upon the deep and absorbing reverence with which we beheld each scene of the great religious drama of man's redemption. man's redemption. But I have harry on. I can only mention a few of the most conspicuous works of his Episco pate. This Cathedral renewed, both within and without, the noble church of St. Patrick which replaces the di-lapidated old wooden building, the splendid schools in various parts of the city; the noble group of buildings which adorns the Quinpool Road, the Orphanage for the bereaved little ones Christ, the refuge for the forlorn

Anyone who has travelled along the beautiful shores of St. Mary's Bay and the Annapolis estuary cannot but see that his antiquarian and historical mus ings were followed by a practical and active result in the completion of

GREAT ECCLESIASTICAL WORKS.

There amidst the returned descend ants of those once exiled Acadians, now rise stately and elegant Christian buildings, the church where they can celebrate with becoming pomp and ceremony, and according to their own tastes, the functions of their religious faith. The convent, where the little ones of the flock are educated and brought up to be worthy Enfants deones of the flock are educated and brought up to be worthy Enfants de Marie; and finally the splendid college at Church Point where the young Acadian men, while obtaining a thorough up to-date education, are still enabled under the tutelage of the good Peres Endistant to preserve their own Peres Eudistes to preserve their own sweet language, and to cherish their national aspirations, their love and enthusiasm for their ancient race and fatheriand. It may be truly said that never since the early days of St. Vallier has more been done for the uplifting and advancement of the Acadian race and advancement of the Acadian race than by the latest of the Archbishops of Halifax. But I must draw to a close. I have given but the cursory outline of that bury episcopate which stretched over very nigh a quarter of a century. Into the hands of his Creator and Into the hands of his Creator and Judge we now commend his soul, and anyone who knew him as interiorly as

I have known him would have no fear of his not receiving a favorable sent-ence. If I were asked to point out what I think the most salient and pronounced traits in his character I should have no hesitation in saying that it was that intense personal piety in his private life of which I have spoken, his private lite of which I have spoken, and an unswerving sense of duty in his eternal acts, that internal piety which in college days reached almost the verge of scrupulosity, and occasionally exposed him to certain shalts of raillery from the more muscular and robust Christianity of less delicate consciences. Accompanying this in robust Christianity of less defloate consciences. Accompanying this intense religious sense, and arising out of it, was an exactness about the minutest details of the inner life of conscience, and that horror of the very idea or name of sin, amounting almost to a physical fear, which has been the distinguishing mark of some of the

most exatted saints.

This interior sensitiveness of soul, while in youthful days it may have been calculated to carry him away is to the extremes of personal severity into the extremes of personal severity and discipline, in after years when blended by the experience of life and mellowed by the softening influences of practical work, developed into that other and more external virtue of "de-cisive duty"—an intuitive sense which guided him, as unerringly as the which guided him, as unerringly as the needle seeks the pole to the true and correct solution of every difficulty, to the clear and intuitive decision in every doubtful question. Yet, withal, though I be lieve with regard to himself and the treatment of his own soul and conscience, he never relayed one iota in the rigor of his stern self-indement and

The most serious loss, it was stated, was sustained by the Jesuit order by the destruction of their church and college, but the archdiocese has also suffered much through the irreparable suffered much through the irreparable.

ters of the Sacred Heart and Rev. Mother Gorman conduct a select day school for young ladies at the convent. When the people were toppling over each other in their eagerness to escape from the neighborhood of the convent the sisters betook themselves to their private chapel and engaged in prayer. The sounds of the Litany of the Sacred Heart mingled with the wails of the frightened women and children on the outside. The flames shot over the convent and enveloped it on all sides and or hours not a trace of the nunnery

could be seen.

When the surrounding buildings were in ruins, however, and the smoke in ruins, however, and the smose had cleared away, the convent was seen standing and uninjured. Not even the windows were touched and the smoke which blackened everything in the city, left no trace upon its walls.

MODERATE DRINKING.

According to certified statements of the actuary of one of our leading life insurance companies the death rate among those registered as moderate drinkers is 23 per cent. higher than among those registered as total abstainers, and the opinion is ventured that the real percentage is probably much higher. Statistics gathered by the insurance companies make it clear that total abstainers live, on an average, about ten years longer than the age, about ten years longer than the

moderate drinker.

This then, is the cost of drinking moderately. The above statistics show despite what some may say to the contrary, that the use of intoxicants is in parious to the health, since it brings one to an early death. The only conclusion, therefore, we can reasonably reach is that the sole benefit to be derived from the use of liquor is the pleasing sensation experienced during a few moments by the palate. Aside from the question of money, has a person any right to thus throw away his health?

The man who prides himself on his business capabilities had better stop and think seriously on this point. Money is not the only thing to the Monoy is not the only thing to the acquirement of which he must devote his energies. All the riches in the world will not restore to him the ten years of his life or the good health which he has bartered for such a transitory pleasure. This is a mere cold business proposition which should appeal forcibly to responsible man. - Sacred every Heart Review.

DIOCESE OF LONDON.

HE BISHOP AT WALKERVILLE AND WINDSOR. On Sunday, April 29, His Lordship the Bishop On Sunday, April 29, His Lordahlp the Hishop of London visited the parish of Walkerville, and gave confirmation to nearly one hundred chiliuren and some adults who were converts. He also paid a visit to the new and beautiful four-yille, and highly complimented the pastor, Father Beaudoin, and the trustees on the solidity and quipment of the building. In the evening, at the request of Father Downey, His Lordship went to the church of the luminaturate Conception in Windsor. The following report is taken from the Windsor R cord.

lieve with regard to himself and the treatment of his own soul and conscience, he never relayed one iota in the rigor of his stern self judgment and severity: yet in the treatment of others, he ever remembered the myrelial example of the Divine Master; and was always more ready to say "go and sin no more" than to cast the stone upon the head of the sinner.

I am sure that should there be any one here who may ever have had to receive a paternal rebuke from him, they will corroborate my statement that while he might lay bare to them in all its imperfection the nature of their faults, yet when it came to action they would find mercy and patience of theoretical severity.

We now, then, leave him Eternal Judge shedding a last tear of human affection over his bier, offering up for his repose that prayer of faith which shall never ease, for him and all the faithful departed, as long as the pillars of the world shall stand; until the fountains of the framment shall be shaken, and we our selves, every one of us, shall be gathered unto judgment, in the living heoe of an eternal immortality of peace and love.

THE HOLY FATHER'S SOLICITUDE FOR SAN FRANCISCO.

The Holy Father has manifested his deep solicitude for the church in San Francisco. He used the cable to learn the extent of the disaster and the loss to Catholic church property. Archishop Nientgomery stating the property of the earthquake for the centenary cele bration in Baltimore, a response was sent by Archbishop Mentgomery stating that the damage by earthquake and fire will exceed \$6,000,000.

The most serious loss, it was stated, was sustained by the Jesuit order by the destruction of their church and college, but the archdiocese has also

at doubt the ablegram. If Holy Father of opportunirge a sum to propagation ot easy to see of the Jesuits ction with the ess is in full esires.

es and quite roperty in acy an error oc-er of the Cana. the C. M. B. A. , in connection eath of the late Halifax, a half forwarded from blishment. Inbishop O'Brien the late Bishop Not having had er prelate, the ted before the was mailed to

ke the strength strength of their d mind resents lentless scrutiny tone.

FIVE-MINUTE SERMONS.

Fourth Sunday after Easter

TEMPTATION.

Blessed is the man that endure th temptation or when he bath been proved, he shall receive mere or of life, which God hath promised to tem that love him. (St. James i. 12)

These words, my dear brethren, are from the Scripture read in the Divine Office for today. They also, and very appropriately, have a prominent place in the Office read on the feasts of martyrs throughout the year.

"Blessed is the man that and work."

"Blessed is the man that endureth temptation." "Yes," you may say, emptation." "Yes," you may say,
certainly," if a man does endure and resist temptation, it is a good thing, and one for which he has reason to be thankful; but for my part, I would rather get along without being tempted." This is a thought which is very likely to occur to those who are in earnest about saving their souls, and are therefore afraid that they may give way to temptation, commit mortal sin, and be lost. They are inclined to envy others who seem to have a good and innocent natural disposition, and sometimes they may, perhaps, wish that they the nselves had died in their bap

they then selves had died in their paptismal innocence, before temptation and sin were possible.

Now this wish is not altogether wrong: it is certainly pleasing to God for us to desire that it might be impossible to effend Him, and that our own sellustion might be made secure. But salvation might be made secure. it is a mistake, when he does allow temptation to come on us without our fault, to think that it would be better for us if he had not done so.

It is a mistake, and why? Because far the greater part of us cannot acquire supernatural virtue in any high degree, give much glory to God, or be entitled to much reward at His hands, without a good deal of temptation. If it would please God to infuse all the virtues into our souls without any trouble or labor on our part, it might indeed be very well; but this He is not bound to do, and generally He does not choose to do it. He prefers that we should obtain our virtues partly by our own exertions. And as we will not pray or meditate, do If it would please God to infuse we will not pray or meditate, do penance or mortify ourselves enough to accomplish this end, there is no way to make any virtue strong and hardy in us except by forcing us to oppose its contrary vice. It is quite easy to seem very pleasant and good natured when no crosses or provocations; but let a sharp or insulting word be said, and it will soon be seen how much real patience there is in this seeming good humor; perhaps passion will flame out all the more violently for being long in repose. But if one's patience is often tried, and stands the test by means of our own earnest struggles, it will become after a time something which we can really count on.

This, then, is one good in temptation, that it makes our virtue really strong and solid for future use. But another value of it is to enable us to make acts at the very moment which will have an eternal reward and merit, and which we should never make were we let alone. Let one be tempted by impure thoughts for a day, and faithfully resist them: in that day he will perhaps have done more to please God and obtain merit and glory in heaven than in a year of ordinary life.

So if temptation comes without our own fault we may indeed rejoice and count ourselves blessed, as St. James says; for it is indeed an earnest of the crown of life which our tried strengthened souls shall win, and which be decked with the innumerable gems which our battles with sin have gems which our battles with sin have merited. But let us not allow it to come by our fault, for then we cannot hope for a blessing with it. "Lead us not into temptation" we say every day ; profitable as the contest may to us, it would be presumption to offer to us, it would be presumption to oner ourselves to it, or to ask from God an opportunity for it. Let us wait till He chooses to call us to the strife, and then thank Him for the trial which shall give us, with His help, the crown of life which He has promised to those who love Him, and for His love hate and resist sin.

TALKS ON RELIGION.

1 (IVENESS OF INJURIES-FRATERNAL

LOVE. Our Lord should be our Model. He Himself says: "Learn of Me, because I am meek and humble of heart, and you shall find rest to your souls." (St Matt. xi. 29.) Then St. Peter says Christ also suffered for us, leaving

an example that you should follow His steps." (1 Peter, ii., 21)

Meekness is, in a very particular way, a Christian virtue, and the especial badge of Christ's followers. The world loves upselfishness generative world loves unselfishness, generosity and upright dealings and admires the man who "stands up for his rights."

It has no special regard for the meek man, because it looks upon the meek man as a weak man and a cowardly in-dividual. The cry is: "Come down from the cross; save yourself," Know-ing that it is hard for man to practice this virtue, the Lord had to put Him-self at the head of His followers and say: "Learn of Me, I am meek and humble of heart."

Meakness shows itself in the forcing man as a weak man and a cowardly in-

Meekness shows itself in the forgive ness of injuries. Pride turns away and seeks satisfaction from the culprit. seeks satisfaction from the curper.
Bat pride is a deadly sin. Our Lord,
referring to the punishment of the unforgiving servant, said: "So also shall
my heavenly Father do to you, if you
forgive not everyone his brother from
your hearts." Remember that the forservences is not to be perfunctory, but giveness is not to be perfunctory, but

from your hearts."
Then how many times our Lord in Then how many times our Lord in sists on this virtue. It is repeated in the Lord's prayer: "Forgive us our trespasses as we forgive those who trespass against us." Then in St. Matthew we read: "If thou offer thy gifts at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gitt." How many declarations of our Lord go to show that forgiveness is an

Yet men are not called upon by

Christianity to be poltoons and to sur-render their rights at the beheat of swaggering bullies. Self-defense justi-fies the death of the unjust aggressor; how much more will it justify a less measure of retaliation to defend your dignity and self-respect. Were there a total surrender of our rights, men would hardly be able to live in society. The doctrine teaches us to be forbear-ing and patient in our self defense and ing and patient in our self defense and not to be moved by hatred or malice, in the means we take to preserve our self-

the means we take to preserve our self-respect, our standing and our rights. Revenge is never lawfal. "Revenge is mine," saith the Lord, "and I will repay in due time." Persons actuated by revenge generally go too far and assume a part which clearly does not belong to them. People sometimes say of their enemies: "I will leave them to God." This may be said with good dispositions, and again it may have ence as well as the color of a curse

We often hear the expression: "will forgive, but I will never forget." People cannot forget in the literal People cannot forget in the interactions and a serious offence by a neighbor will naturally change the estimate in which you formerly held him. If the words mean that you will cherish some desire of revenge and some ill-will your protestation of forgiveness means nothing.

The standard of Christian conduct in

this matter is laid down by our Lord in the words of St. Paul: "If thy enemy be hungry, give him to eat, if he thirst give him to drink, for doing this thou shalt heap coals of fire upon his head Be not overcome by evil, but overcome evil by good." (Romans xix.) We can understand that were persons to do this fully they would "find rest for their souls.

One of the most consoling of the ight beatitudes is: All of us feel that we stand in need of mercy. Now and then we realize some mercy. Now and then we realize some thing of our sins, and if we are merci-ful ourselves, we hope for forgiveness, entire and complete, from Him Who says: "With what judgment you says: "With what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again." (St. Matt. vii. 2.) As we all stand in need of forgiveness, we should be ready to bestow it upon those who have offended us.

Man is naturally bitter and revenge ful against those who have injured him. Forgiveness is a supernatural virtue We acquire it by prayer and by prac-tice. "To err is human, to forgive, divine." St. Peter asked our Lord: "Lord, how often shall my brother offend against me and I forgive him?
—till seven times?" Jesus saith unto him: "I say not to thee till seven times; but till seventy times seven (St. Matt, xviii, 21.) We do not hesitate much about offending God again and again, but we do think it a terrible thing if any one offead us more

Most of us know the story told of St. John the Evangelist. In his old age he went on repeating in all his sermons: "My children love one sermons: "My children love one another." So often did he repeat this hat the disciples were many and they that the disciples were many and they asked him why he continually repeated it. To this he answered: "It is a precept of Christ, and if you do this it will be sufficient." St. John had previously written: We know that we have passed from death to life, because we love the brothren." And again: "If any man say, I love God, and hateth his brother, he is a liar." The law of love does not apply to our friends only, to agreeable people only, or only to those of our own nationality. It applies to all men. "If you love them that love you, what reward shall you have? Do not even the publicans this?" (St. Matt., v. 46) This a mere natural love which any pagan must pos

those who are our brethren as members of the church, as St. Paul points out:
"Let us work good to all men, but es pecislly to those who are of the household of the faith." (Gal. vi. 10.) old of the faith." (Gal. vi. 10.)
The good Samaritan is the model of

good neighbor. His charity did not stop with mere words. He put himself to much trouble and spent money and time to help the poor and wounded man. How we love ourselves! man. How we love ourselves! Yet the command is: "Love thy neighbor as thyself." Our Lord's estimate of charity is: "Amen I say to you, inas much as you did it to one of these My least brothren, you did it to Me." (St. Matt., xxv.)

(St. Matt., xxv.)
Sapricius was near to martyrdom on the 9th of February, A. D. 260. He entertained feeling of enmity against Nicephorus. The latter, after reflecting that hatred comes from satan, begged forgiveness. Sapricius refused, though he had endured torments for though he had endured torments for Christ. Nicephorus on bended knees again besought him, saying: "O again besought him, saying: "O martyr of Christ, forgive me. Lo, He whom thou hast contessed before many witnesses is waiting to crown thee." Sapricius refused. Mark what happened. As the sword was raised to strike, Sapricius cried out: "Strike not, I will sacrifice." He apostalized and lost the crown. He had failed to forgive and was not worthy of heaven Nicephorus stepped forward, confessed himself a Christian and won the mar-

Speaking of the growth of the church in the United States Secretary Bona-

parte said : "Fifty years ago most Protestants and even some Catholics believed that American institutions and Catholic doctrines were essentially antagonis-tic and the church could exist in our republic as an exotic only; that if she ever became a factor of moment in our policy, either her teachings or our ment in our principles of government must and would be radically changed. The half century has shown these fears and theories to be groundless. The Catholie church is at home in the American Republic; she is here to stay and while staying is not to languish, but to live a healthy life and, to my mind at least, it is no less certain that she is here, not to undermine, but to strengthen our political liberties, not Lord go to show that forgiveness is an essential virtue for all His followers! ment.

Free to Mothers

Every mother, who sends us her generous free sample-enough for

Nestle's Food

THE LEEMING, MILES CO., Umited, MONTREAL

THE NATURAL ADVANTAGES OF THE CONFESSIONAL.

Rav. Morgan. M. Sheedy.

Preaching in St John's pro Cathedral, Altoona, on a recent Sunday evening Rev. Morgan M. Sheedy discussed auricular confession from the stand-point of its natural advantages.

"There is no institution," said the reverend speaker, "in the Catholic Church to which the average non-Catholic, with the exception of high church Episcopalians, who at present practice it, has more deeply rooted antipathy than to the practice of auricular confession. He regards it as n unwarrantable invasion of the pri vacy of the individual conscience, intrusion into the sacred domain of domestic life; as dangerous and de moralizing, a source of weakness to the will, and destructive of the habit of independence and spiritual self reli-ance. The very name of the confessional carries with it to non-Catholics an unpleasant sound. I know that I am advocating with these outside the Catholic Church an unpopular cause in undertaking to plead in its behalf. Yet am quite sure that they will give me a fair hearing and listen with unprejudiced minds while I speak from my knowledge of an institution with which as penitent and confessor, I have had

some experience.

"My object this evening is to state as fairly and impartially as I can the manifold advantages to the individual and to society which are the result of nahitual confession and try to remove if I can, some of the misconceptions which prevail respecting it even am and educated minds. I have nothing to say to the "anti popery" lecturer or to the professional de-claimer against the 'abominations of with whom the Catholic con essional is a favorite topic for abuse. Their manners and methods and the infamous literature they scatter broad cast are quite sufficient to condemn

PREVAILED FROM THE FIRST. "The history of the confession is too wide a field to enter upon. This only will I say, that Christians from the very beginning, taking in their literal and obvious sense our Lord's words to His apostles: 'As my Father hath sent me, even so I send you; whose sins you forgive they are forgiven; and whose sins you retain they are retained, have seen in the ministers of the church tives of Christ; and have in obedience His command, made confession of their sins to them. Early Christian literature is sufficient to show that the practice of confession prevailed from the first. Modern investigation proves that even in the earliest times private sins were privately confessed. There is ample witness to the practice confession as prevailing in the East and West alike. denied, and we are told that the practice was introduced into the church late as the thirteenth century at Lateran Council in 1215. The the Lateran Council in 1215. answer to this statement is this: It

would be absolutely impossible the church to impose such a practice upon the body of the faith such a fal or upon priests the duty of hearing confessions if the obliga ion had not come down from the beginning and was -the obvious meaning of the words of Christ, No one would go to confession; there would be no priest willing to hear confessions, even if there were

found any who desired to practice it.
"The Lateran Council did not impose the practice of confession; what t did do was simply to determine the minimum that the church required. It directed that confession was to be made at least once a year. To argue from the decree of this council, order ing that all Catholics shall confess their sins at least once a year, that auricular confession was never pre viously enforced is an utterly unwarrant able inference. It would be just as reasonable to conclude that if the new city government of Altoona were to order that the paved streets of Altoona were to be cleaned at least once a week they had never been cleaned before the council did was to define what had hitherto been undefined, to determine what was the minimum of ob igation for the faithful the world over. So far for that point.

AN INSTINCT OF HUMAN NATURE. "I pass on to another. The natural origin of confession is to be found to an instinct of human nature, which leads us to communicate to others any strong emotion of the soul, any power strong emotion of the soul, any power ful influence arousing in us—joy or sor-row, hope or fear, self approbation or self-repreach. Now, a sense of guilt is of all emotions of the soul, the one which causes the most deeply rooted misery and is the most destructive of true peace. The desire to remove that trouble or suffering sometimes becomes irresistible. The story of Hood's Eugene Aram is an instance in point, as is that of the murderer who proached the cradle of his victim's in

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fant in order that he might whisper to fant in order that he might whisper to a human ear the crime that he could no longer bear in silence. Probably most of my hearers have listened to the confidence of some friend who poured forth an honest and self-accus ing story of his or her past misdeeds. Relief comes to the burdened soul from such a revelation or confession. The history of religious revivals outside the Catholic church is invariably attended nistory of religious revivals outside to Catholic church is invariably attended with some form or other of public or private confession. What are religious, experiences' and 'manifestations' of conscience among most of the denomination of the denomination of the conscience. nations but a confession of sins ? The rapid growth of the practice of confesrapia growth of the placeton among modern high church Epis-copalians is not a mere imitation of Rome, but is the natural outcome of religious earnestness and sincerity. Does not all this prove the necessity of providing some carefully guarded and recognized outlet for that instinct of human nature which leads one to give relief to his sense of personal guilt ome external manifestation of his evil deeds? And what a relief does not the burdened soul experience! often does not a Catholic confessor hear from the lips of those who had told some sad tale of sin the joyful ex-

"The practice of confession thus becomes a natural as well as a supernatural means of escaping from an in-tolerable and crushing burden."

clamation: 'Now, Father, I begin to feel better since I have made a good confes-

NATURAL BENEFITS. "The speaker dwelt at leng h on the many natural benefits that come through this "ministry of reconcilia The confessional supplies to the troubled soul in the person of the priest a father, a friend and a safe guide; it afferds a sure and safe resort to all who are in any kind of moral or intel lectual distress; it is of incalculable benefit to the young and the old to find there is one who will clearly draw the line between right and wrong and the troubled conscience

'Further, every man feels from time to time that he would like to have a charce to turn over a new leaf-to start his life afresh. A fallen nature is ever inclined to fall. The best are simply those that sin the least. We from time to time all need to cleanse and purify our souls in this beautiful bith provided for us by our loving Saviour. The confession corresponds nicely to this need. Whenever a soul case to itself as the product will as it. says to itself, as the prodigal said I will go home to my 'ather.' When ever we are resolved to give up guilty attachments, to draw our selves away from the occasions of evil, we can go to a father and friend who in the name of the father of the prodigal says to us, 'Go in peace, your sins are forgiven you.' Catholics know by experience that they feel the same joy, the same relief, the same sense of being unburdened that Mary Magdalene had when she heard from lips of Christ Himself those blessed words 'Thy sins are forgiven words

"Further still, we all know that selfknowledge is the hardest kind knowledge in the world to acquire. justify ourselves on account of our selfwill, our personal interests; besides, our passions cloak and hide the evil in which we are from time to time inmersed. Now, the man that examine his conscience in the light of God's law and the example of Christ and His saints, who then tells frankly and can-didly all that he finds in himself of and the example manifold evil, who opens up this conscience in another — a friend that is science in another — a friend that is calm and quiet and who can advise him futher as to the fulfillment ducies -that man gains in the light of this examination and of this manifes tation of himself a self-knowledge which otherwise he never could or would acquire. KEEPS MAN FACE TO FACE WITH HIMSELF.

Thus the Catholic confessional keeps a man face to face with himself as one based on the most solid foundation based on the most solid foundation ional acts as a great preventative of evil. The average non Catholic knows that at the end of his life he must render an account to a strict Judge, but the judgment day is far off and there is plenty of time to arrange for that accounting. The Catholic sees in the corner of the church a little tri bunal where he is obliged to humiliate binself and to lay bare the wounds and sears of his soul. This acts as a on thoughts and continual check desires of an evil character, as well as apon evil actions. Thus the confession is an enormous bulwark or barrier in the kingdom of Christ for the preven tion of evil, as well for its cure; in fine, it is an available tribunal where the thief is told to restore ill gotten goods, and where the thief of honor or of character,-more guilty than he o stea's filthy lacro-is obliged to make reparation, and as far as possible, to restore the good name of his neighbor i jured by his biting tongue. The con-fas onal thus is seen to be the great work of justice and of reparation in the world. We see in it that judicial branch of the great republic of the sou', a constant living tribute both to the mercy and the justice of our divine Lord and Saviour. It is surely the

royal remedy of evil.
"I have said little or nothing of the supernatural benefits attaching to the confessional or of the sacramental grace that flows into the souls of those avail themselves of it. My chief object has been to note briefly the natural advantages of the confes My chie

The speaker declared that if there is a heave ly idea in the Catholic church, looking at it simply as an idea, surely next after the Real Presence is the confessional. The holiest and pures souls that ever lived have found it so untold generations until the end of time will have the same happy experi-ence of its blessed results.

The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwilling-ness that any man, whether high or low, should be wronged and trampled under foot.



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modeling you intend to dogive measurements of surfaces to be covered
—and we will submit estimate of the cost, suitable designs and FREE OF CHARGE.

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DEFAMING THE CATHOLIC CHURCH.

A great gathering of women's socie es, patriotic and benevolent, was held ast week at Toledo, Ohio, under the ast week at Tolego, Only, one is the Astronal Council of Women. Mrs. L. C. Manchester, one the delegates from the "Loyal of the delegates from the "Loyal Women of American Liberty," brought in a resolution protesting against the appropriation of any money by Con-gress for the support of religious schools, accompanied by a report which set orth that the Catholic Church was rep nsible for the threatened war of rance against Germany, that the Pope is using the German Emperor as a cat's paw to take vengeance on France for her Separation Law, banishment of religious orders, etc., and finally that the lesuits have brought about eight of the most terrible wars of recent history.
On motion of Mrs. Kate Brownslee Sherwood, that no report containing anything offensive to any religious belief or political party should go forth from the convention, Mrs. Manchester's resolution was unanimously rejected, and Mrs. Manchester left the hall weeping for being deprived of this notable

chance to air her malevolence against the Catholic Church. Mrs. Sherwood also put herself on record in an earnest defence of church, for which she was warmly thanked by Mrs. Elizabeth B. McGowar of Buffalo, in the name of the one hun dred thousand Catholic women who are members of the Ladies' Catholic Bene volent Association, of which she is

This incident is a significant example of the passing of bigotry with the development of intelligence and the broadening of interests. No doubt the ter number of the delegates at this convention were non Catholics, bis experience of life has taught them what utterly bad business is this inage maligning of the largest and most teadfast and in many places the most influential of all the religious bodies in the land .- Boston Pilot.

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GROW MUSHROOMS IN SPARE TIME



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ALABASTINE

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CHATS WITH YOUNG MEN. Money Should not be the only Standard.

When they speak of a successful

person they mean one who has amassed a fortune. Spiritual success, the conquering of poverty in virtue, the trans-

fering. Yet her influence in every age

has been a power for good. The story of her simple, unostentations home life

been the inspiration of poet and

God has placed in her gentle hand, no

power on earth can ever rob her fair brow of this jeweled crown. Woman to-day is called upon to ful-

fill this great mission here in America.
If she will be true to the part given her by her God, she will bring untold

blessings upon the land. How often may a loving daughter soothe the anguish

the path of virtue and success for time and eternity. All this power that is in the hands even of young women at home and in society is but as a spark compared with the influence of mother.

Within the sacred precints of the home

she moulds the character of her chil-dren, she is the constant and trusted helper and counselor of her husband in

your co operation. Teach your children to know that there is a God, teach

To woman it has been said :

Seek to be good, but aim not to be great, A woman's noblest station is retreat; Her fairest virtues fly from public sight, Domestic worth — that shuns too strong a light."

Yes, women of America, in you

hand that rocks the cradle rules the

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world.'

things spiritual as well as temporal.

MAN securing a

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Money Should not be the only Standard.

"To a certain class of persons," says the Paulist Calendar, "money is the only standard of life. They ask in regard to a friend: How much is he regard to a friend: How much is he sargain? What did he realize in that What aslary does he command? How much is he worth? Money, money, money,—that is the only question that concerns them; that is their only measurement for effort. When they speak of a successful ICAN PANY

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torning of a careless, selfish, wilful man into a kind, gentle, consistant gentleman—that to them is not success." The Little Virtue of Consideration. antages. It If there is anything which better moothes the rough ways of the world than the little virtue of consideration than the little virtue of consideration I know it not. Yet it is the quality in which many estimable persons are most painfully lacking, because they cannot or will not see its importance. They are good hearted and generous; they would at need, give their friend half of their possessions, but they will not give him the thoughtfulness in arery day matters which for the time IFE NT. AIKIE, not give him the thoughtulness in every day matters which for the time being, is vastly more desirable. The occasions for their great services or sacrifices are rare. The readiness for big things is not often tested. But ILLS

> kind heart, and plain common sens Boston Pilot. Knowledge Versus Memory "Be a whole man in one thing at a time" would be a good motto for those who desire to be strong in any.

the chance to serve, to please, to spare in little things is always at hand. A great brain is not needed for perfec-tion in this little virtue, but only a

chance to serve, to please, to spare

Many men leave schools and colleges Many men leave schools and correct with a great deal of unassimilated knowledge packed away in their heads, but comparatively few have learned how to think with power and precision. Many students are lacking in the faculty of concentration. The secret faculty of concentration. The secret of achievement is the power to focus the thought. A man must be able to marshal his intellectual forces as Napoleon did his army, and to bring their poleon did his army, and to bring their mited strength to accomplish whatever he is doing. A wandering mind will never accomplish anything. The great trouble with our present

educational system is that most schools encourage memorizing. and colleges encourage memorizing.
This is a fundamental error, for the This is a fundamental error, for the memory is not a real power. It is merely a reservoir to which the executive faculties go for material. Some of the men who have been entitled. ed with the most phenomenal mories have never attained anydowed with memories have never attained anything beyond medicerity. They could recite hundreds of pages of the Bible or the Koran, and repeat whole plays, perhaps, of Shakespeare, but they were wholly lacking in executive ability.

were wholly lacking in executive ability.

Learn to think for yourself, to do, to act, to perform. Have a plan, a purpose in life, and strive to achieve

It Takes Courage to Change.

It takes courage to strike out into new fields on a mere conviction that one can do a certain thing, or is fitted for it. It takes courage to get out of one's beaten track and launch into untried paths, no matter how tempting they may be. If the new field is more entious than the one we are already in, and presents more difficult problems and duties, it requires especial courage to make the charge. It takes courage to start out even when one hear. the call, when there is a possibility of having to turn back and be laughed at, or to ceive stinging criticism. It takes courage to give up a salary which enables one to support an aged parent, or to help a dependent brother or sister and to enter untried fields which for some time may not offer any reward, while one must still struggle to fulfill

his moral obligations. nis moral obligations.

There is, however, only one thing to do when you find that you made a mistake in your calling, and that is to correct it as soon as possible. If you can not get out of your uncongenial position at once, you can perhaps make a hopey. at one, you can perhaps make a hobby of the thing you long to do, until you get sufficient experience in it to make your change, as the writer did. He your change, as the writer did. He began writing every spare moment during the slack hours of the day, making notes of important things that came to him, and writing them out at night. He worked ten years in this cramped, ursatisfactory way, until he made a complete change from a business to a

literary career.

It is no easy matter, indeed, when one has reached maturity—especially if there are others dependent on him—to change his occupation or profession. One must think many times before giving up a certainty for an uncertainty, a salary or sure income for an expectation. It calls for moral courage and strength of will and purpose to brave criticism and ridicule and the risk of failure; but for the one who is sure he failure; but for the one who is sure he has discovered his real bent—if he would do his best in life—there is no choice but to make a change. - Success. Constancy.

One of the great requisites for success in our undertakings is constancy or preseverance, which may be said to signify perseverance persisted in regardless of the obstacles and trials it encounters on the way. It calls for a mastery over self, even at the cost of martyrdom to one's own feelings if the circumstances of the ordeals one has to

every undertaking the virtue of con-stancy must be found it uccess is to be looked for. It is, next to the under-

looked for. It is, next to the undertaking itself, the most important consideration. While constancy is requisite for success in all undertakings, it is particularly necessary in spiritual ones. This we are shown in Holy Writ, "He that shall persevere unto the end, shall be saved." It continues and says in another part, "No man putting his hand to the plough and looking back, is fit for the kingdom of ing back, is fit for the kingdom of God," and it exhorts that we be faithful unto death and we shall receive the crown of eternal life. It was this con-stancy that the saints showed in their prayers, their watchings and fastings prayers, their watchings and fastings. It was this constancy that the wartyrs exhibited before their judges and executioners. It is this virtue that we must all strive to have and increase in us should we hope to be their worthy followers and to have something of their spirit in our lesser virtue and smaller trials and sufferings, in the hope that we will rise to greater things emailer trials and sufferings, in the hope that we will rise to greater things in time and be ready to meet even the martyr's death should occasion ever demand it of us. "He that conquers self is greater than he that conquers nations," but it is only after a long but it is only after a long nations." but it is only after a long campaign of self-conquest in many things that one can be said to be as constant as that. — Bishop Colton in Catholic Union and Times.

OUR BOYS AND GIRLS.

Writers in Youth, Apropos of the number of boy prodigies that are springing up in all parts of the world, it is interesting to note that many famous writers made their

that many famous writers made their names when quite ycung, says the Saturday Globe of Utica, N. Y.
Alexander Pope, for instance, wrote his famous "Oje to Solitude" when he was 12 years old.
Macauley wrote his first volume, the "Primitiae," which took the literary world by storm, before he was in his teens.

Charles Dickens did his "Sketches by Boz" so well that before he was 22 his name was known far and wide. Lord Palmerston, England's great statesman, was admired while at school for his brilliant work, and wrote letters in English, French and Italian that are models of composition to-day.

The Boys' Friend
There is every reason to believe that
Saint Joseph has a special regard for
boys, particularly for working boys.
He began to earn his own living when
quite young, and selected a trade
which require skill and patience.
In the days when St. Joseph lived
much of the work of a carpenter was
done about as to day; but certain parts
of the work are now very different from The Boys' Friend

one about as to day; but certain parts
of the work are now very different from
that of the far off days. More machinery is used now, Saint Joseph cut and
planed the boards by hand, using only hand saw and a very simple plane.

a nand saw and a very simple plane.
We expect him to love boys. He
knew often what is meant by being
tired—perhaps his back ached and his
hands were blistered when his day's work was done.

Boys, have confidence in St. Joseph.

Get near to and enlist him on your side Ask him to help you do your work well.
Do you finish up a job with as much
care as if you saw Saint Joseph watch Ask his advice; but try to merit his

love and care. Be pure and true and manly. Be St. Joseph's own boys. Somebody Means Jenny.

The writer read the following little story in childhood; and although but imperfectly remembered it is worth re-

peating.

In a certain large family the remark was frequently made that somebody ought to do so and so. Somebody should have father's paper in a convenient place when he came home tired in the evening. Somebody was needed to sew the buttons on the boys clothes and to have bandages and linament ready to bind up cut fingers and ment ready to bind up cut fingers and bruised toes. Somebody ought to thread Grandma's needles and wind her yarn and do the countless other little things that are not reckoned in the work of the household; but which go so far to ward making life pleasant or disagree.

able.

There were several daughters in the family, and probably no one in particular was meant; but one day when something of the kind was said Grandma told the youngest that "somebody meant Jennie."

From that day a change came over the home. Jennie was naturally a con-

meant Jennie."

From that day a change came over the home. Jennie was naturally a conscientious, thoughtful child and one by one, she lifted the burdens from her mother's shoulders. Some times it was hard and discouraging, for the ones who do the little things of life are very likely to be overlooked, but she kept faithfully at her post, and when she became a woman, she did not forget that "somebody meant Jennie." As the duties of the home circle grew less her influence extended to others, and when somebody was needed to visit the sick or to sooth the suffering it was Jennie who went. Thus this beautiful womanhood blossomed from the tiny seed sown in childhood, and so carefully tended in the home-circle; and when Jennie was laid to rest, many hearts felt that somebody was gone whose place could not be filled.

Right out the rough the fields, and no

al ways on the top of the mountain, and they invariably came down at night. That was all.

They never were inticed far from the path. One night the father of the herd was nibbling at some clover which grew beside the path, when a bee, lighting on a flower near by, grazed his ear. Instantly that ear stood at attenear. Instantly that ear stood at attenear. Instantly that ear stood at atten-tion, and his tail was raised. One eye rolled weatherwards, until the little red line showed at the corner. Down went the head, and that eye and its mate looked menacingly at the careless bee. Still the call of the path was loud enough to drown his anger, and he

went on.

When the day was hot, the cows loitered in the cool brook, and the flies stayed with them. Even theathey did not go far from the path.

One summer afternoon the sun was covered, and of a sudden a sharp wind

sprang up. The trees swayed and moaned, and a hiss and crackle came moaned, and a hiss and crackle came from the forest. Kitty grabbed her sunbonnet and started after the cows. Kover, her dog, followed. The rain was upon them before they were half-way up the mountain, and the quick lightening played about their figures. The cows had hoped she would think of them. They were waiting near the bars. Bang! Crash! went the thunder. The zigzag lightening darted down and The zigzag lightening darted down and buried itself in the mountain. The rain beat upon the earth. It was running in great significant the state of ning in great rivulets down the billside; but dazed and blind as they were, the cows still stuck to that path and in-stinctively felt their way over the un-

covered stones.

Then it was that the real use of the cow-path dawned upon me. In sun and shower, glad or sorry, content or angry the feet that had been trained to walk along the trodden track in the grass kept to it. If the clover on the right smelled sweet, it did not matter. What

an ecomony of nature it was!

There was a boy who could not see why a task should be done regularly every day, even when there was no present need for it. The boy and I had thrashed the subject over without much result.

"You remember the cow path?" I

There was a pause. "Yes," he said.

Helen Crumpett Lee in the Outlook.

THE RELIGIOUS INFLUENCE OF WOMEN.

ADDRESS DELIVERED BEFORE NATIONAL COUNCIL OF WOMEN AT TOLEDO. By Rev. T. C. O'Reilly, D. D.

Woman has always exerted a great in fluence on the destinies of the world. Even in the days of pagan republics and empires the very men who denied her the lofty place which was hers by right, felt the elevating power of her inborn nobility of soul. But since the dawn of Christiantic she has resumed that high and tianity she has resumed that high and tianity she has resumed that high and degnified position for which she was destined by the Almighty in the beginning. In fulfilling the duties of Christian womanhood she has made her sweet influence felt in every walk of life everywhere diffusing virtue and life, everywhere diffusing virtue and truth, because she has been faithful to the Christian principles from which he

power has sprung.
What is her religious influence ? What is her religious that is her work in the church?

Before answering this question I will say a word as to what I think woman's influence in general ought to be.

influence in general ought to be. Woman achieves her greatest triumphs by fulfilling the will of her Creator. When Adam looked upon the creation and beheld the many beings with which God had filled the earth, Holy Scripture tells are the found not a helper. ture tells us "he found not a helper like himself." Then God created woman like himself. Then God created woman and made the solemn ordination that "man shall leave father and mother and cleave to his wife and they shall be two in one flesh."

On these words of Holy Writ I base

On these words of Holy Writ I base my remarks to you to-day.

Woman was created to be a helper to man; she was to be his helpmate, not his rival; they were to work to gether according to the qualities and dispositions proper to their nature. They were to be as one not as two, one the complement of the other, neither striving to take the position which he one the complement of the other, neither striving to take the position which be longs to the other. Christianity has been constantly striving to impress this truth upon mankind. The more it has been accepted and the more woman has exemplified it in her life, the stronger has grown her influence and the higher has become her position in the world and in the estimation and love of man.

love of man. Man is to go out and fight the battles Man is to go out and fight the battles of life on the broad and trying field of the world; woman is to be queen in the quiet, peaceful realm of the home. The tact that she is at home does not mean that she has no influence on the progress of events in the great world outthat she has no influence on the pro-gress of events in the great world out-side. Though she goes not forth she will be the inspiration of man, if she fulfills in the home the sacred office of fulfills in the home the sacred office of mother and sister and daughter. Husbands, sons and brothers will strive fearlessly and nobly for the true and the good under the inspiration of loving and devoted wives and daughters and sisters and mothers; the cause of virtue and truth will be crowned with victory when the relations of home are sacredly observed after the plan of an All - wise when the relations of nome are sacredity observed after the plan of an All - wise Creator. In the home we learn to know woman first, our ideal of woman is formed at our mother's knees and never

cess in our undertakings is constancy or preseverance, which may be said to signify perseverance persisted in regardless of the obstacles and trials it encounters on the way. It calls for a mastery over self, even at the cost of martyrdom to one's own feelings if the circumstances of the ordeals one has to impere the company of many virtues, therefore, and is the sign of their life and the assurance of their power. Once constancy has a part in everything that is good and noble—in all the virtues, therefore, and is the sign of their life and the assurance of their power. Once constancy fails, the qualities of others and energy disappear.

Constancy may be said to be a summary of many virtues which, united and kept well together by the power of the will controlling and directing them, produce the success that is desired. In

MARY, QUEEN OF HEAVEN, OUR MOTHER AND ADVOCATE.

The month of May, the month of the Blessed Virgin, and the manner in which the whole Catholic world painter, the model of Christian mothers painter, the model of Christian mothers and their fair and virtuous daughters for nineteen centuries. She was queen of the Saviour's home.

This is woman's noblest station, queen of the home. There she has been enthroned by God Himself. If she will cling to that throne and rule with the sweet sceptre of love that Gd her placed in her gentle hand, no brates it, inspires confidence.

"Blessed is the man that watcheth at my gates; he shall drink in salvaat my gates; he shall drink in salva-tion from the Lord." These words of the Psalmist Holy Church applies to the Blessed Virgin and invites us to have faith in her power and hope in her prayers. We are to have con-fidence in her as our Mother, for she layers with a mother's layer. In the loves us with a mother's love. In the sacred heart of her divine Son she beholds our sad state in this valley of tears, and she appeals to Him Who cannot deny her petitions for all that we stand in need of. Bat, alas! she sees our sins, too, and if she finds us may a loving daughter soothe the anguish of a mother's heart, how often may she lighten the burdens of an anxious father! How often may a sister's wise and kindly word help to keep a thoughtless and world minded brother from the highway of moral ruin and turn him to the path of virtue and success for time persisting in them, regardless of her love and her prayers for is, can we expect that we shall have any benefit We nust away with sin and wicked-

we must away with sin and wickedness if we would have Mary's powerful intercession. We must away with self-love if we would have the love of her who, as the Mother of Sorrows, shared in the sufferings and death of our crucified Lord. She is our media-trix, indeed, for as our divine Lord appeals for mercy and forgiveness for us at the throne of His Father in Heaven by showing Him the wounds in His hands and feet and side, so our in His hands and feet and side, so our blessed Mother shows her heart that was transpierced by the sword of sorrow from the time of our Lord's birth. But we must co operate with her love and prayers for us. We must return love for love, and unite our prayers with those she effers for us. She wishes us to pray with faith and with confidence. She loves to have the confidence of all Christians, and with that confidence she will be their mighty helper at the throne of God.

Do thou. O Queen of Hoaven. If you wish to help the church begin by making your homes religious. Church and school will help you, but they can do little or nothing without your co operation. Teach your chilthem His holy law, and impress upon them the solemn duty of observing that law. First plant deeply in their hearts respect for God's authority and then they will have regard for your authority and when they grow to manhood and womanhood

mighty helper at the throne of God.

Do thou, O Queen of Heaven.
Mother of God, and our mother, look
down upon us, thy loving children.
Keep us from harm, save us from sin
under the mantle of thy motherly care,
and bring us safe finally to our heavenly home. We will deck thy altar with
flowers and emblazon it with lights,
but these are only typical of the love
we bear for thee in our hearts. Do
thou deign to accept these offerings
for what they signify, and give us thy
love in return, and keep us through
God's grace ever ready to pass from
this land of exile to the home of the
Father in Heaven.—Bishop Colton in they grow to manhood and womannood they will respect the laws of church and state.

Here is where your true power lies. From the family fireside your influence reaches out into every walk of life and you are the ministering angels of the world when you are true queens of the home. I need not add that you must teach by example as weil as by word, that first of all you must be religious women yourselves. women yourselves.

Do I mean by all this that you are to Do I mean by all this that you are to be prisoners in the home? Oh, by no means. We are all social beings and we need the influence of our brothers and sisters in society. Society is good, both the society of our friends within the immediate circle of our homes and in the larger of organization. But go not out in society for mere shower public notoriety. Go to learn from one another, so that you may return to your homes better women, prepared to fulfill more perfectly the sacred duties of your homes. Father in Heaven.—Bishop Colton in Catholic Union and Times.



From Newfoundland.

LITTLE BAY MINES, Nfld. I suitered live years from epileptic fi Beveral doctors but they didn't do me Then Pastor Koenig's Nerve Tonic v mended to me by our pastor. Since had no more attacks in six months myself as well as ever.

Mr. W. Perry writes from Brantford, Ontario, Canada, that he broke an arm, which caused quite a nervous shock to him for which he took Pastor Koenig's Nerve Tonic, and derived great relief therefrom.

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AT THE CENTENARY CELEBRATION THE CATHEDRAL IN BALTIMORE.

From the Baltimore Sun of April 30 from the Baltimore Sun of April 30 the following report is taken of the address delivered by Archbishop Ryan at the centenary celebration of the Baltimore Cathedral.

The Archbishop's text was taken from Ephesians, ii, 20 21: "Built upon the foundation of the apostles and upon the foundation of the apostics amprophets, Jesus Christ Himself being the chief corner-stone, in Whom all the building being framed together grow eth up into a holy temple in the Lord." It was not until near the end of his sermon that the Archbishop touched upon the dangerous tendencies of the times, and the three things he pointed enter the great evils of the day—sui out as the great evils of the day—sui cide, divorce and "communism, leading to anarchy." The first part of the discourse was an eloquent and beautiful analysis of the character of Christ. Then Archbishop Ryan said:

Then Archdishop Kyan said:
"Such, brethren, was and is the
Being—the chief corner-stone of the
great edifice, in Whom the whole
building being framed together grew building being framed together grew
up: a holy temple in the Lord. That
building is the great Catholic church,
in which God speaks to the nations of
the earth such truths as the needs of the earth such truths as the needs of each century should require. God, the Eternal Father declared on the Mount of Transfiguration: "This is My Beloved Son, in Whom I am well pleased: hear ye Him." That Son in His turn said to His Apostles: 'All power is given to Me in Heaven and in Earth. Go ye, therefore, and teach all nations. He who hears you hears Me, and I am with you all days, even to the consummation of the world.' consummation of the world.

the consummation of the world.'
"Now what are the things most reedful to be proclaimed to-day and to generation? That there are great evils to be corrected no one can deny. We justly laud the institutions and spirit of our country. But indis criminate praise is no evidence of gen uine rational patriotism. On the con trary, it is often dangerous and lulls into fatal security. 'O my people,' cries out Isaias, the prophet and patriot, 'they who praise thee, the same deceive thee, and destroy the footsteps of the ways.'

of thy ways.'
"Marvellous as has been our progress in a single century, there is the greater need to preserve what we have gained and to correct where we have been deficient. Some have stated, and with some show of reason, that our leading radical fault has been and is love of money, amounting to national avarice, and our energies in both the natural and religious order should be directed to neutralize or at least to moderate

this tendency.
"But I cannot believe that love of money is the predominant fault of the ican people. They are too noble and generous a people to be a nation of and generous a people to be a nation of misers. They freely give what they freely get and are often prodigal in their generosity. No, I believe that ambition, pride and inordinate independence and self-reliance are our most deargers. [Cos. Heaville, in heavy from the control of the control dangerous foes. Hamility is becoming a name for pious weakness and ambition is no longer a sin and the desire to be unknown is considered foolishness.

"When the present Soverign Pontiff fore: aw that at the next scrutiny of the Cardinals he would be certainly elected he trembled and wept and begged them not to place him in so appalling a position of responsibility, and for three days
after his election he could partake of no food, as I know from unquestionable no ford, as I EBBW from understands authority. Our modern world cannot understand such humility and self-denial. The philosophy of his terror at the great premotion, the profound sense of his own unworthiness and the deepseated, genuine desire to remain un-known and serve God in silence the world of our day little understands. Now, if the future is to be truly Chris tian it must be truly humble and de pendent upon God. The example of the Pope is an object lesson given by the man whose destiny is 'to restore saw or shall see. He founded a kingdom all things to Christ' and is given to an age that needs it, and which is losing the knowledge of the fact that humility is fundamental in the Christian system.

" Of course, brethren, we cannot ex pect to find in our public men such as cetic humility as the new Pontiff ex hibits, but a deep sense of responsibil-ity to God and to the people, an humble estimate of our own powers and reliance on God's power to help us is to be sought. We have no union of church and state here, but neither have we divorce of religion from the state. Motives inspired by the religious elements of the control o ment within us will be the strongest, as religion is the deepest and most sacrifice producing power of our nature. A consciousness of our limitations is the result of religious thought and sentiment and produces sobriety of judgment and dependence on the Most

Agair, brethren, we need, as vital to our permanence as a nation, more respect for the distinct dectrinal teachings of Jesus Christ. Mere pious plati tules will not stem the torrent of human passion. Laws without sanction of reward and punishment are not suffic-ient guarantee for morality and civili

There are three great and increas ing evils in our day—one affecting the individual; the second the family, and the third the state. I mean suicide, divorce and communism leading to an divorce and communian leading to an archy. Now the doctrines of Christiar-ity teach the folly and sinfulness of all these, and declare that those guilty of them shall be punished for all eternity.

"The Catholic church says to a man meditating suicide: "You are planning munder: you have no right over your

murder : you have no right over your own life : you have no right to des the image of God in your soul, and by flying from the evils you suffer you de-scend in an instant into the flames of eternal suffering and give up your God,
Who loves you and will strengthen you
if you only ask Him. After your death
your memory shall be branded with infamy. No religious service shall be held at the church or the grave for you, and you shall be separated from father, mother, sister, brother and kindred, r your body cannot be buried in a

Catholic cemetery."
"To the divorced man or woman she says boldly: 'You are living in adul-

tery according to the doctrinal declara-tion of Jesus Christ, and adulterers cannot enter the Kingdom of Heaven.

"To the discontented communist and laborer rushing towards anarchy she says: "All power is from God, and you have no right to disturb the order you have no right to disturb the order of society by crime and violence. Seek legitimate means to right your wrongs. Look at the King of kings, my Spouse and your Model. He became poor to teach you patience. He was capital supreme; for the riches of heaven and earth were at His disposal, and He became the Carpenter of Nazareth, to teach by example that labor is honorable."

Before entering on his analysis of the evils of American life, Archbishop Ryan spoke beautifully of the builders of the cathedral and its his-

tory. In this connection he said:
"One hundred years ago the cornerstone of this cathedral, the first in the
United States of America, was laid by the first Bishop of these States, and we meet to-day to commemorate that event—to thank God for His fructifying benedictions of the young church; to renew our allegiance to Him and to im plore His continued protection. Hisory tells us of the marvel ous external evidences of progress exhibited during these years; of the great men whose voices resounded beneath this dome, proclaiming those conservative Chris ian truth, which lie at the foundation of our civilization, and which alone can preserve it; of the priests ordained and the Bishops consecrated at this altar, among them the illustricus dignitary who presides here to-day, who nitary who presides here to-day, who for forty years has honored his minis try and caused it to be respected by those without and loved by those within the fold; of the councils, provincial and national, that met in this sanctuary and legislated for the young church of this country; of those Bishops who have passed into the house of this country and rest, hencath this of their eternity and rest beneath this

"Around this central scene, history groups the many other cathedrals of the land, fair daughters of this venerable mother. I believe that no one century in any age of the church in any country of the world can exhibit such results. But who will enumerate the invisible wonders of such a century; the sacra-mental graces showered down like manna, filled with all sweetness, sustaining spiritual life; the prayers that, ike the angels in the vision of Jacob, mounted to heaven and brought it into communion with earth; the sins forgiven here, the breaking hearts cor-soled and all the invisible events of that

soled and all the invisible events of that kingdom of God which is within us?"
"The Apostle St. Paul, in the extract which I have selected as my text, compares the great Church of God to a material edifice, of which Jesus Christ Himself is the chief cornerstone in Whom the building being framed together groweth up into a holy tempe in the Lord." To this chief cornerstone I desire to direct your attention, stone I desire to direct your attention brethren, on this auspicious occasion, that you may fully understand His nature and how He is the chief corner stone of the temporal as well as of the spiritual edifice of our civilization.

Ever ancient and ever new, like the firmament above us and the great ocean around us, 'Jesus Christ yesterday, to day and the same forever' object of perennial interest and pro-foundest importance without a model in antiquity and without a perfect imitator since He appeared. This figure moves majestically through this valley of tears, ealightening and enlivening the children of men. He appears on the waters as of old in Palestine, to quell the storms, to chide the doubting and bring them to the barque of Peter. where they fall down before Him, and cry out, 'Indeed Thou art the Son of

are honored as dead, but He is not dead. saw or shall see. He founded a kingdom here above all earthly governments in heaven on the cit wisdom of organization and perpetuity; a kingdom whose authority extends to regions where earthly kings dare not enter-the thoughts, desires and in nost feelings of the children of men. He changed the face of the earth and was the Founder of Christian civilization. Who was He? Whence did He come? Wh ther did He go?

" Who do men say that the Son of Man is?' He once asked His disciples. They replied, ' Some John the Baptist, some Elias, or others Jeremias or one of the prophets. 'But who do you say that I am?' Simon Peter answered 'Thou art Christ, the Son of the Living God.' And Jesus answering, said to God. him: 'Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father Who

is in Heaven. "It is important that we should realize this truth, for this is eternal life ize this truth, for this is eternal life that they know 'Thee, the one true God, and Jesus Christ, Whom Thou has sent.' 'To renew all things in Christ' we must thoroughly know Him, especially His glorious human Soul. Only through the Son can we know the Father, and only through the Father and only through the Father. can the Son be known; for He hata said, 'No man can come to Me unless the Father draw him.' In our day, as in the day of the Apostles, 'both the Jews ask a sign and the Greeks seek for wisdom; but we preach Christ cruci-fied—to the Jews, indeed a stumbling block and to the Gentiles foolishness, but to them that are called, whether Jews or Greeks, Jesus Christ, the power of God and the wisdom of God.' The same Apostle, in his epistic to the Philippians (second chapter) gives an admirable reply to the question, 'Who being in the form of God, thought it not be the control of the control robbery to be equa. with God. But He emptied Himself, taking the form of a servant, being made in the likeness of men and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the

is in the glory of God the Father.'

is in the glory of God the Father.'

"Let us briefly consider this description. Here we behold expressed the Divinity, the Incarnation, the redemption, the glory on earth and in heaven of Jesus Christ. He thought it not robbery to be equal to God, and therefore, if He is to be believed at all, it was not robbery to be equal to God, and therefore He was God, because it would be robbery and blasphemy—the crime of Lucifer—for any creature, man or angel, to make himself equal to God.

"The same apostle says that in Him dwelt 'the plenitude of the divinity.'
But He took the form of a servant and was found in habit as a man. Twonderful Being, while in the form God, looked down from His throne in heaven on the children of men, then in darkness and desolation, and ask Is this the world over which the morning stars sang together and the sons of God did shout in joy, when earth and air and heaven united in song until the intruder Sin broke the universal chorus, jarred against nature's chime, and who is it that, by conquering S.n and Death shall bring back the lost melody?'
'He saw the form of humanity for forty continuous standard of the same than the same th

forty centuries standing at the gates of Eden weeping and praying for admission, Oh, give me back my God with Whom I walked at noon in the shade of this garden. I am His—made to His image and likeness—and I cannot live without Him. I dare not, cannot enter; but Thou, O Lord, can come out to me. O Emmanuel, God with us, our King and Lawgiver, Expectation of Nations and their Saviour, come to save us, our Lord God! O Crient, Splendor of Eternal Light and Sun of Justice, come to illuminate those who sit in darkness and in the shadow of death! O King of the Nations and their Desire, Cornerstone that maketh of two one, come to save man whom Thou hath made of the slime of the earth!' And the eternal Son of God swered: 'Behold, I come.

"Then, when silence held all things, and the night was in the midst of her course, the Omnipotent Word descended from the Royal Throne in Heaven and that 'Word was made flesh and dwelt amongst us.' 'A Child was born to us and a Son was given to us, and His name is Wonderful, Counsellor, Al-mighty God, Father of the World to come, the Prince of Peace. He was God of God, Light of Light, True God of True God begotten not made: conof True God, begotten not made; con-substantial to the Father by Whom all things were made, Who for us and our salvation became incarnate of the Holy Ghost through the Virgin Mary and

"In a few moments, when the Nicen Creed shall be chanted by the choir, you will hear the great truths of faith announced, while the people are in sit-ting posture. Bit when the great truth of the incarnation, the 'Homo factus est' (He was made man), will be announced, we all must kneel and receive the message, as the Blessed Virgin received the Second Person of the Trinity when the power of the most High did overshadow her. After this announcement the choir chants forth the great facts that followed it— 'crucifixus,' 'resurrexit,' 'ascendit.' Onward and upward the tide of glorious music sweeps until it breaks in waves on the shore of eternity in the sublime 'Et vitam venturi saeculi. A nen!' (The

life of the world to come ! Amen!.) "Behold, then, the Being we adore and love, God at once and man! Nor is anything incredible in that union when you remember what a magnificent creation man is when untouched by sin the very image of his God. But it may be urged, if Christ be God in carnate, there must be a dualism of deities. Jehova is God and so is Christ. Surely He is not one with the Father, Jehovah, the God of the Old Testament, just indeed, but inexorable, distant,

dignified, flerce in His just anger, 'lion o the fold of Jadah;' He Who thundered on Sinai, smote the hosts of Sennecherib, Who showered fire from neaven on the cities of the plain and deluged a world in His wrath. On the other hand, the meek and lowly Jesus, Who forgave with facility, Who washed the feet of His apostles, even those of Judas Iscariot, and Who is the Lamb of God, Who takes a way the sins

Lamb of God, Who takes away the sins of the world in His blood.

"But we must ever bear in mind that Jehovah was Deity alone, and Christ God and man united; and many things said of His humanity alone cannot be predicated of His divinity alone. This is peculiarly true of His suffering, as Deity cannot suffer. Bat, after all, is there such difference be tween what is called the God of the Old Testament. Jehovah, and the God Old Testament, Jehovah, and the God of the New Testan ent, Jesus Christ? Jehovah was a God of justice and terrible anger, and Jesus was gentleness itself. But was Jehovah always angry and never gentle, sweet, forgiving. 'As I live,' He said, 'I desire not the death of the sinner, but that He live.' The moon shall shine as the sun 'The moon shall shine as the sun, and the sua as seven suns when Israel shall return to the Lord her God.' 'Why will you die, O House of Israel?' 'Tarn to Me and I will turn to you.' And He asks if a woman can forget the child which she bore, and declares that even if she should forget it, He would not forget His people. On the other hand, was our Lord always the Lamb and never the Lion of the fold of Judah? See how He denounced the pharisees to how He denounced the pharisees to their faces, 'whitened sepulchres, fair without and within full of rottenness and dead men's bones : How alone He scourged the buyers and sellers from the temple of His Father: how at

the question of our Lord to Judas and his armed band, 'Whom seek ye?' they fell on their faces in terror. Above all, brethren, what is there in the entire Old Testament more appalling than what Christ declares that He shall say to the wicked on the last day, 'Depart, ye cursed into ever-lasting fire prepared for the devil and his angels?' And He adds, 'And his angels?' And He adds, 'And tross. For which cause God also hath exalted Him, and hath given Him a Name which is above all names, that in the rame of Jesus everyknee shall bow, of those who are in heaven and on earth and under the earth, and that every tongue shall confess that Jesus Christ his angels?' And He adds, 'And those shall go into everlating punishment.' How alike their voices! If sometimes our Lord seemed to humble Himself unnecessarily, as in washing the feet of the apostles, He at once asserts His dignity. After the ceremory, when He had sat down, He said

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to them, Know ye what I have done to you? You call Me Master and Lord, and you do right for so I am. If I therefore, being your Lord and Master have washed your feet, you should wash one another's feet. Behold, I give you an example.'

"In what silent dignity He stood

"In what silent dignity He stood face to face before Pontius Pilate, the Roman governor, and overswed him. 'Art Thou a king?' the Roman asked. 'Thou bast said it that I am a king,' answered Christ; and Pilate wrot and would not change this title. In his deepest humiliations He showed a dignity that excluded the thought of any degradation.
But in speaking of the suffering

of Chris; we must never lose sight of what is often forgotten—His human must never lose sight of what is often forgotten—His auman soul. Some speak of our Lord as if He consisted of divinity united to a human body, as if the divinity were the soul of the body as our souls animate our thoughts. They forget that went always are bodies. They forget that most glorious creation of God — His human soul, which humbled itself, becoming obedient unto death, even the death of the

cross.' Divinity cannot suffer. The

human body without a soul cannot suffer. "The soul of Christ, like His body, was purely human. In it He approaches very near to us. It instinctively recoiled from suffering: 'Father, if it be possible, let this chalice pass from Me, 'My soul is sorrowful even unto death, 'He began to grow weary and to be sad.' O, how like us: and how we love Thee, O Son of Man, as we find Thee so human.' The presence of divinity in His human soul, while it fortified, it also intensified its suffering. In the light of that divine nature He In the light of that divine nature He saw more vividly the horror of sin and He foresaw the anguish before Him and His people. He was supremely alone. Great minds are generally solitary They move in an upper region of their own, and see, in the language of Thomas a' Kempis, that 'men often vainly laugh when in all reason they should ween.'

should weep.
Of this we have a striking instance in the Palm Sunday triumphant entry into Jerusalem and the conduct of our Lord and of the people. Before Him lay the city of David, His father, in all its beauty, 'the vision of peace, the joy of the whole earth.' Her children seem at last to hear and to heed the summons of Isaias, 'Arise, O Jerusalem, and be en lightened, for thy light is come; another glory of the Lord is risen upon thee.' They tear the palm branches from the trees and strew the earth with their garments, that He may pass over them. It is His hour of triumph, and we are tempted to say to Him, 'O Son of Man, rejoice: Thy people come at last to acknowledge Thee. The blind see Thy glory; the lame leap for joy to greet Thee; the deaf hear Thy voice of ower and consolation; the deadlike Lazarus and the widow's son and the ruler's daughter, have risen to praise

Thee. Rejoice!'
"But, brethren, look into the pale face of the bon of Man. The tears trickle down His cheeks, for, seeing the city, Jesus wep: over it, saying, 'If thou hadst known and in this thy day the things that are for thy peace, but now they are hidden from thy eyes, for the days shall come upon thee and thy enemies shall cast a trench about the and straiten thee on every side.' As His conversation with Moses and Elias amidst the splenders of Mount Thaber was concerning His death, which He was to accomplish at Jerusalem, so His was to accomplish at Jerusalem, so fils triumph in Jerusalem was accompanied by this cry of sorrow for His people. "And now, brethren, let us all lift up our hearts and voices to-day in this ven-

our nearts and votes co-day in this soli-erable sanctary and cry to God our Father: "J Eternal Father, we thank Thee for the blessings Thou hast be-stowed upon Thy people in this temple during the past century, and we beg of Thee through the prayers and sacrifices that have been offered here during that period that Thou wilt hear the cry of the American church to day. By the memory of Thy servants whose bodies lie beneath this altar, and those others who have knelt at the Communion table, and those who have filled this holy temple, and, above all, through Him Thy Beloved Son our Emmanuel, hear us. O Lord, in this our day we have seen the burning lava streaming down the mountain-side and sweeping away on its waves the young,

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the strong and the hopeful; we have seen the earth opening and shaking and pulverizing the schendid works of men; O grant that the still more ap palling misortune of moral ruin may not come upon us, but that, safe in the not come upon as, out at a surface and to a sanctuary of Thy Son, we may await His coming. Bless Thy church; bless its Cardioal, its Bishops, its clergy, its religious communities and its devoted to the surface and the surface are surface. laity, that we all united may by prayer and work and example do our share as our forefathers here have done to 're store all things in Christ, for Thy glory and the extension of the kingdom of Thy Son, our Lord and Saviour Jesus Carist, to Whom be praise, honor and glory forever and ever.' Amen."

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