

and the blighting influence of modern materialism, people must have good reading of some sort. "And what of those who are far from a church and consequently hear Mass but seldom? Catholic reading means most to them. It must take the place of the companionship of other Catholics, of the inspiration of good example, of sermons and beautiful ceremonies, of even the Sacraments themselves." Catholics should be proud of the roll-call of Catholic authors. To know even one faculty well will be an educational course worth taking through the coming winter.—Sacred Heart Review.

ST. EDWARD, THE CONFESSOR

SERMON BY HIS EMINENCE CARDINAL BOURNE

The Universe, Oct. 19

The Cardinal-Archbishop of Westminster preached at the High Mass last Sunday at the church of St. Edward the Confessor, Golden Square, London. Sir William Dunn, Lord Mayor of London, and the Mayor of Hampstead, in their official robes, were also present, and were accommodated with seats just in front of the sanctuary rails. The town clerk of Hampstead was also present in wig and gown, and there were several Hampstead councillors, including Councillor Munich, K. S. G.

Speaking from the steps of the High Altar, Cardinal Bourne dealt with the life of St. Edward and its lessons.

A faithful man shall be much praised.—(Proverbs xxvii. 20.)

One of the great advantages of history is that it makes us realize that while many things and most things, perhaps, change, the essential characteristics of mankind remain practically the same. You may read the history of pagan times; you may study the history of the times since Our Divine Master came upon this earth. You will find that many things have been discovered, many inventions have been made; art and science have made progress or have sometimes gone back; the customs and manners of mankind have changed; their clothing has been very different at different periods; their means of communication have gradually become much easier; but underneath and underlying all that you will find human nature the same; that the same passions, the same desires, and the same ambitions are working out their purpose at every moment. And if you take that branch of history which we call biography—the story of men's lives—there again there is so much to be learned. Those about whom we read, whose doings have been set down for our knowledge, show us in so many ways, what we ought to do and what we ought to avoid. These beings—men and women like ourselves—passed across the stage of this life, impelled by the same feelings and passions as ourselves, and we see the results that have been attained or the failures that have marked their lives. Preeminently useful to us is the history of the lives of those who have striven to be faithful—those who are set before us by the authoritative voice of the Catholic Church as heroes of sanctity—men of like fashion to ourselves, who have overcome and ruled passion by reason and submitted impulse to authority, who stand out before us as having ultimately risen above themselves so as to give the service of their whole being to the will of God.

Such a life is the life of him to whom this church and mission are dedicated—St. Edward the Confessor; a name that lives in the history of this country; a name that will never be forgotten, not only by those who believe the same faith that he believed, and practice the same faith that he practiced, but by those whose only concern with the past is to realize and understand the influences that have made the England that we know today.

Let us try to fix in our minds the period at which St. Edward the Confessor lived. He was born at the beginning of the eleventh century—he did not know the exact date of his birth—about the year 1002 or 1004; he died in the year 1066, just before that wonderful change called the Norman Conquest which is marked in the history of our race. Thus he lived about midway between the preaching of Christianity to this country by St. Augustine—who came here in the year 597—and that fundamental change in the religion of this country, which we may date as beginning in 1535. He lived, therefore, midway between the acceptance of Christianity (and by Christianity I mean the only thing that it then could mean—communion with the Apostolic See of Rome) and the change of religion which separated us from union with the centre of Christendom. The name of St. Edward stands out before this country as an undying memory. He is forgotten to some extent to day, but we know how our forefathers, after the change of Government had taken place and the harsher Norman ways had imposed themselves upon them, looked back to the laws and customs of St. Edward as enshrining what was truest and best in the history of our people.

We may well ask ourselves what were the main characteristics of his life. The first characteristic that I would point out to you is his recognition of the sovereignty of God. St. Edward did not live in easy times whether for himself, his family, or for the realm over which he was

called to rule. They were troubled times, and all the chroniclers bear witness to the fact that in his private and public concerns he looked to God and depended on Him. He recognized the rule of God over all human concerns—that God only could overrule such things; he recognized God's power over all the kingdoms of this earth, and that without the blessing of God they could not flourish. We are told specifically that of his devotion to the supreme act of worship which until the changes of the sixteenth century was the only great act of worship known to the Christian world—the Holy Sacrifice of the Mass—it was a devotion to be compared with that of another great king, St. Louis of France. These two kings knew that in that act of worship had been given to mankind the only perfect way of offering their homage and praise and thanksgiving to God.

Then, again, we know the friendship which united him with those who were specially consecrated to the service of God. England was well peopled then by monks and nuns who made public profession of seeking only the service of God—whose lives were consecrated to that purpose by solemn vows. We know the interest that St. Edward took in them, and the way in which he promoted the development of their work and the close relationship in which he stood to them. We know the foundations he made for churches and religious houses, showing that he recognized that, in all human concerns, God had the right to hold first place.

Another characteristic of the life of St. Edward is his open recognition of that form of authority which God has left upon earth, to lead men to know what is true and to do what is right—that authority which was committed to St. Peter, prince of the apostles, and which has been handed on to his successors. There was no doubt on this point in the mind of any man nine hundred years ago when St. Edward lived. They knew that God had left an authority upon this earth. The revelation of Jesus Christ had not been committed to haphazard, and men were not left to find it out as best they could and read of it when and where they could; but an authority had been constituted in the world to carry on, to deliver, to interpret the teachings of Christ upon this earth, and that authority was enshrined in Rome in the person of the successor of St. Peter. How did St. Edward regard this matter? There, again, we have historical fact. When he was so much concerned about the troubles that pressed down his own family he made a solemn vow that if God, in His mercy, delivered him from those afflictions, he would make a pilgrimage to the shrine of the apostles, and go to the tomb of St. Peter in Rome, to pour forth his thanks and his gratitude. But the circumstances of his kingdom were such that those to whom he was bound to listen represented to him that to undertake so long and so dangerous a journey would be a dereliction of the duty that bound him to his kingdom. He consulted the Pope as to the accomplishment of his vow, and the sovereign Pontiff released him from the vow on the condition that he should dedicate a monastery and church in honor of St. Peter. The great church which is one of the glories of our race, which all those who visit our shores from this mother and daughter Dominion of this great Empire make a point of seeing, the Abbey of Westminster stands to-day on the site chosen by St. Edward himself, and represents the early church of St. Edward himself set up and dedicated to St. Peter, Prince of the Apostles, and shepherd of all the sheep of Jesus Christ.

The third characteristic of St. Edward's life was unswerving obedience to the voice of conscience. He did not live in times when it was easy to be true to the voice of conscience. He was brought up at a very loose court, in which he was exposed to every kind of temptation and allurements to which the heart of a young man could be subjected; and we know that the fact has never been questioned that he passed through these earlier years unspotted and unscathed. In his kingly position it was thought right that he should take to himself a consort, and we know how, in obedience to the higher call of God and in imitation of the conjugal life of the Blessed Virgin and St. Joseph, he lived by the consent of his spouse in perfect continence. His chief devotion was to St. John, the beloved disciple, the virgin disciple of Our Blessed Lord, specially dear to his Master on account of the purity of his life.

So St. Edward stands out for all time as an example of fidelity to conscience, of willingness to respond to a higher call of conscience and the sacrifice of those human affections quite legitimate in themselves, in order that he might give himself entirely to the service of God. These things seem to me to set forth in a few words the three main characteristics of the life of St. Edward the Confessor; recognition of God, recognition of the authority set up in the world by God, and recognition of the voice of conscience.

The lesson St. Edward teaches us is a lesson passed on to us in the long centuries in order to encourage us how we are to be faithful in all the things that God has given us to do, whether they be great or small; to be generous and consistent everywhere and in all things. In union with your devoted pastor, you have set up this beautiful church in so prominent a place, that north, south,

east or west it meets the eye and cannot be passed unnoticed. May this church be a symbol of your own lives. May your lives as Catholics be such that, when men see how you live them, they will see that you are faithful to your faith and faithful to your convictions, and will give glory to your Father who is in heaven.

Now let us ask ourselves, What do these characteristics of St. Edward—one of our greatest and most beloved Kings—teach us at the present moment? We are living in a day of great issues, in which the whole future of the human race is in the balance; in which conceptions of human life and government, diametrically opposed to the one to the other, are in conflict, and on the issue of that conflict will undoubtedly depend the course of history for perhaps centuries to come. The kingdoms of the world are in strife, all exerting themselves to the uttermost to put forth their powers in defence of those principles which they have accepted. We in this country are convinced, and we never have had a doubt about it, that we are fighting for what is right, and what is true. In making the immense sacrifices which the whole Empire is making, and which so many individuals are called upon to make at such a tremendous cost, we are striving for the same ideals that St. Edward strove for long ago. But do we recognize sufficiently how all these things are in the hands of God Himself? It is difficult with all the preoccupations of mind—with the many different things which claim our attention when the war is so greatly prolonged, to keep up that sense of dependence on God which I think was very apparent in the early days of the war. But the length of the war, far from changing that sense of dependence, should rather tend to emphasize it, and make us understand that without the help of Almighty God—help which must be obtained only on our bended knees—we have no right to look for victory. Would not victory be hastened, would not the end of strife be nearer, if we recognized more fully the sovereignty of God, and turned to Him with more constant and more earnest prayer.

There is no doubt as to what St. Edward would teach us were he with us to-day, and from him I think we may learn to renew within ourselves that sense of the sovereignty of God which we are called upon to recognize, if we are to obtain speedily the perfect victory for which we all long. Then does not St. Edward call to us now to recognize more clearly and more adequately the authority which God has set up in the world? We who are members of the Catholic Church have been saddened by the strange reception which was given to the Sovereign Pontiff to the heads of the belligerent States. Rarely, I suppose, in the history of newspapers has there been a more complete confusion of ideas than there was in their treatment of that Note. In what does the authority of the Pope consist? We, as Catholics, believe that as the successor of St. Peter, the Pope has received in a very clearly defined and a very restricted way, an infallible authority for teaching the truth. We believe that when he speaks as the Father and teacher of all the faithful on a matter of faith or morals, then, by Divine protection and guidance, he will be saved from any error. That is all that we mean by the infallibility of the Pope. Then he has another authority. He is supreme over all the Church in matters of order and discipline, but in that no infallibility is claimed. It is an authority worthy of all respect, and one that claims our obedience. Sometimes our fellow-countrymen, who do not admit infallibility, seem to think that none but an infallible authority may claim obedience. Children render willing, loving obedience to their parents; but it never enters their mind to imagine that their parents are infallible. We render obedience to the civil authority, but we certainly do not recognize therein any infallibility. So we must make a very clear distinction between the Pope as teaching infallibility and the Pope claiming our reverence, obedience, and respect in matters of order and discipline.

In this Papal Note neither the one authority nor the other intervenes. He was addressing himself not only to Catholic Sovereigns, not only to Christian Sovereigns who do not accept his authority, but also to those who do not accept the Christian Revelation at all. This distinction seemed to be lost sight of by those who wrote so quickly and so glibly. This Papal Note is a document which, on account of the source from whence it comes, on account of the means of information at the disposal of the Sovereign Pontiff, on account of his position as Father of all the Faithful to whatever nation they belong—as one, to outside and above all human interest—is a document claiming every sort of consideration, and I am quite certain that the day will come when we are able to look back on these things more calmly, when we will recognize that it is the voice of the Pope that has compelled all the belligerent States to face aspects of this content that are being brought to light—aspects which, if they are not handled properly, may some day lead to renewed strife.

We see things, I am afraid, too much on the surface; but there are issues arising out of this War so difficult and so complicated that I am certain that there is not a Chancellor in Europe that can say at the present moment how they are to be settled; and if the Sovereign Pontiff has rendered the service to humanity

of forcing men to go down a little beneath the surface and to take into account those factors of which I have spoken, then men will say one day that he has rendered pre-eminently service to every nation on the earth.

One more word upon this subject. I do not think that it is out of place here to protest against the attempts which have been made, notably by one of the evening papers, to misrepresent the attitude of the Holy See. On that point I will put the matter in this way:

Either those who so write really know the facts, and then they know that they are stating what is false; or, if they do not know the facts—which is probably the case—then they are showing a most extraordinary want of care in dealing with issues so great in so light-hearted a manner. We are perfectly free, every one of us, Catholics or not, to differ from any statements contained in that Papal document, because, as I have said, the authority of the Holy See does not enter into the matter; but, coming from the source it does, every reasonable man and every right thinking person ought to give to such a document all the consideration that it certainly deserves.

What would St. Edward teach us about the recognition of the voice of conscience? There are three points on which it is urgently important that Catholics should have clear and definite ideas. We know St. Edward's teaching on purity of conscience. Alas! to-day, as in every great war, the passions of men become stronger as the dangers to which we know the consequences of such sins. They have been forced prominently upon our notice. We know the moral, we know the physical consequences that arise from unrestrained passion, and the nation is agitated when it comes to understand what has taken place. Many remedies are suggested of overcoming the evil. It is the duty of every Christian in the spirit of the Founder of Christianity to do all he can to remedy the moral and physical results of sin; but it must never be forgotten that the primary reason why those sins should be condemned is because they are offences against God Himself. If we forget, as some are appearing to forget, as some of the leaders of the crusade on this matter are forgetting, that vice is primarily a moral offence against the God who made us, all other remedies will fail. It is the duty of Catholics never to let that be forgotten—never to allow there to be an overshadowing of this fundamental fact that those who sin against themselves are sinning primarily against the God who made them, that until we make them understand the moral aspect of the question we shall never be able to cope with this evil or to find for it the other subsidiary remedies which we may quite legitimately seek.

St. Edward chose deliberately a life of perfect continence. We are startled sometimes at the revelations that come to us of the volitional limitations of families. St. Edward's example is the only answer that can be given to those who are propagating such evil doctrines. Lastly, there is a great campaign now being led by certain members of the two Houses of Parliament, for extending facilities for divorce. They are urging that if the partners of married life have been separated for a certain number of years, then divorce should follow automatically. I need not tell you, who are Catholics, that anything of the kind is directly contrary to the teachings of the Catholic Church and the traditions of Christianity. It is your duty to maintain a strong, healthy public opinion on this matter, and to use such influence as you may possess to prevent such a terrible inroad on the traditional Christianity of this country. You have only to think, to see how, if that plea were admitted, there are many other pleas that might be quite equally admitted in order to justify the breaking of the conjugal tie, and the case of St. Edward with his choice of perfect continence is one that may well set before those who seek to remedy the evils of this world by the abrogation of the Christian law.

"The faithful man shall be much praised," and the praise of St. Edward is living in the Christian Church, because he was a faithful man; faithful to God, faithful to the authority set up by God, and faithful to the voice of his own conscience. You are called upon to be faithful. It is in the power of everyone of you to be faithful to God, to be faithful to the authority set up by God, to be faithful to the voice of your own conscience; and every such one will be praised, if not by his fellow-men, then at least by God. Who knows and sees all. Your life may be a prominent one. You may be called upon to take a high public position like those who are here today to celebrate this Church's feast and the highest representatives of the civic and municipal authority. You may, on the other hand, pass almost unknown through the world, known only in some small restricted circle; but you can be faithful in small circumstances as in great.

He who would be a disciple of Jesus Christ must live in sufferings; for, "the servant is not greater than the master." (St. John xiii.)—Ven. John Tauler. Try to work a little less from the outside, and a little more from within.—Fenelon.

CATHOLIC ARMY HUTS, INCORPORATED

OFFICIAL STATEMENT OF THE PROVISIONAL DIRECTORS

As the movement to erect Catholic hut-chapels for the Canadian soldiers overseas had grown into a large undertaking involving the expenditure of \$100,000, the chaplains in charge instructed their Canadian representative, Major Rev. John J. O'Gorman, C. F., to obtain incorporation. This was done, and on October 30, 1917, Letters Patent were issued by the Secretary of State for Canada incorporating Catholic Army Huts for the purposes and objects as set out in the Memorandum of Agreement of the Corporation as follows:

"To erect, equip and conduct Catholic Army Huts for Canadian Soldiers, which shall serve the twofold purpose of chapels for Catholic soldiers, and recreation huts for all soldiers, irrespective of creed, and to supply Catholic chaplains in the Canadian Overseas Forces and in the Canadian Militia, with rosaries, medals, prayer books and similar devotional aids for distribution to Catholic soldiers."

Catholic Army Huts being merely an executive body, membership is confined to the persons who are or will be engaged in the actual work of the corporation, namely, the Catholic Army chaplains, who are the persons who actually conduct the chapel huts, and 15 representatives of the Knights of Columbus, which society has undertaken the collection of the necessary funds. In the Letters Patent the conditions for membership in the corporation are laid down as follows:

(a) Every Catholic chaplain in the Overseas Military Forces of Canada shall during the period of such service be deemed a member, unless he write to the Board of Directors relinquishing his right to membership.

(b) Any Catholic chaplain on duty in Canada, and any Catholic chaplain who is listed in the Canadian Militia, shall be eligible to apply in writing to the Board of Directors for membership in the Corporation, and upon the receipt of such application by the Board of Directors, he shall be deemed a member of the Corporation.

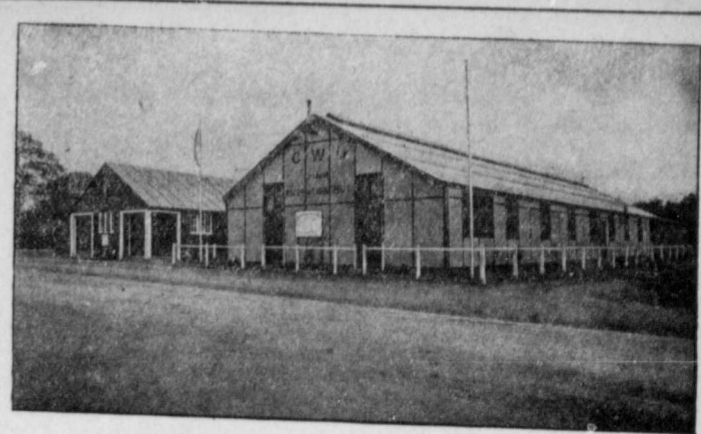
(c) The State Executive officers of the Knights of Columbus shall have power to elect annually representatives who shall be members, as follows: Ontario, 3; Quebec, 3; Maritime Provinces, 2; Manitoba and Saskatchewan, 2; Alberta, 1; British Columbia, 1.

The first general meeting of the corporation will take place in Ottawa, January, 1918, when the Board of Directors will be elected for the year. The Letters Patent appointed Major Rev. John J. O'Gorman, C. F., Ottawa, George Henri Boivin, ex M. P., Granby, Quebec, State Deputy of the Knights of Columbus, and Joseph Lawrence Murray, Renfrew, Ontario, State Deputy of the Knights of Columbus, provisional directors with authority to elect at their first meeting four other provisional directors. Accordingly at a meeting of the provisional directors held at Ottawa, Nov. 5, 1917, the following four chaplains, whose names were suggested by cable by Father Workman, were added to the provisional Board of Directors: Lt. Col. Rev. W. T. Workman, M. C., A.D.C.S. (R. C.), Overseas Military Forces of Canada, London, Lt. Col. F. L. French, D.A.D.C.S., Canadian Corps Headquarters, France; Major Rev. Abbé Casgrain, War Office, London; and Capt. Rev. John Knox, C. F., Senior Catholic Chaplain, Bramshott Camp, England. The directors overseas were appointed a committee to manage the affairs of the corporation in England and France. Mr. J. L. Murray, Renfrew, Ont., was appointed Secretary-Treasurer for Canada. The overseas directors will be appointed by the provisional committee. The directors in Canada were appointed a committee to manage the affairs of the corporation in Canada.

A financial report from Father Workman showed that total amount received overseas up to Sept. 30, was £1,306 13s 3d, which was made up of two sources of revenue, £1,041 13s 3d (\$5,000) from the Ontario Knights of Columbus, and the balance collected by Father O'Gorman in Ottawa and through the Catholic press. Word has been received that the first instalments amounting to \$866 of the \$2,000 voted by the Knights of the Maritime Provinces have been forwarded to Father Workman. Reports also have been received by the directors that the Knights of Columbus of the Western Provinces are collecting their \$1 per capita tax and will forward the same to the Catholic Army Huts. It is requested that the full quota of the \$1 per capita voted by the Knights of Columbus of all the Provinces of Canada be collected and forwarded without delay.

Meanwhile Ontario remains the chief financial bulwark of the organization. Under the direction of its State Deputy, the Ontario Knights of Columbus launched a Campaign Week for Catholic Army Huts at the end of September. Mr. Murray reports that up to date approximately \$50,000 have been received.

In his financial report, Father Workman commented as follows on the work done up to September 30: "Enclosed is copy of Account of Chaplains' Service Fund in detail from its inception to Oct. 1st, 1917. I propose to send a report home in this way from time to time. You will notice that the Chapel Tents for the Front are not mentioned. This



BRAMSHOTT CAMP, CATHOLIC WOMEN'S LEAGUE HUT

is because the bill has not been sent to us, though the tents have been despatched.

"Looking at the account in a general way, the great help the Fund has assured us is quite obvious. Mass and Sacraments have been provided in many instances to the scattered Units through the offices of civilian or officiating clergymen. Various Huts have been outfitted as Chapels, which means the bringing of a little church into the midst of men in their camps. Prayer Books and Beads have been issued in large numbers. So far, in fact, apart from the item of a billiard table in the Catholic Hut at Bramshott, and the building of a small annex to this same Hut, all monies have gone towards providing means and help for the spiritual well-being of our men. We have been pioneers in the matter of furnishing certificates of 'Reception of the Sacraments' to the men—(see item.) These are often sent home for the consolation of parents, and again are often found on the glorious dead, and then also sent home.

"We, too, have instituted the system of putting a tag on all dangerously wounded who have been administered by the Chaplain in the Line, so that Chaplains in Clearing Stations and Hospitals know what has been done, and can devote time to those not tagged, etc.—(see item.)"

"Of course the item about which we are most pleased, four 'Chapel Tents for the Front,' will not appear until next month. I am sure that you will let the Knights and the Catholic public know what a 'God-send' their help has been to our men."

Steps were taken at the meeting to have the constitution printed and distributed to the Canadian archbishops and bishops and to all eligible for membership. Father O'Gorman reported that he had received \$2,100 from Bishop Scollard, being the diocesan collection of Sault Ste. Marie, the first diocesan collection taken in Canada for Catholic Army Huts. The money was being expended in buying rosaries, medals, prayer books, catechisms, Catholic Army Hut stationery and other chaplains' supplies for overseas, as chaplains could not at present be obtained in England. A shipment of these supplies had been made already, and another was ready to be shipped.

It was decided that no funds should be expended in Canada before the first general meeting, except for supplies for C. A. H. overseas, and for devotional aids for soldiers of the C. E. F. in Canada. At the first general meeting the question of erecting a number of Catholic Army Huts next spring in the large camps in Canada will be dealt with.

As the Catholic Army Huts corporation is held responsible by the Government for any entertainment given under its auspices, it was decided that no entertainment, bazaar, etc., may be given under the auspices or for the benefit of the C. A. H. unless, (a) the total proceeds to the C. A. H., and (b) the authorization in writing of a director of the C. A. H. is received. No collection shall be taken up for the C. A. H. without the permission in writing of a director, except collections taken up in churches or collections conducted by the Knights of Columbus.

Rev. Father Workman was appointed President of the Board of Directors, and Rev. Father French, Vice-President. The Catholic Women's League of England has kindly volunteered its services for the management of the huts of the organization in England.

Contributions to Catholic Army Huts may be forwarded either to: Catholic Army Huts, c/o J. L. Murray, Esq., Sec. Treas., Renfrew, Ont. or to: Catholic Army Huts, c/o Lt. Col. Rev. W. T. Workman, Bank of Montreal, Waterloo Place, Pall Mall, London, England.

Travelling expenses are not to be allowed to delegates to the general meeting. The publication of this statement was authorized and the meeting adjourned.

J. L. MURRAY, Sec. Treas.

THE PRINTED WORD

We are in the age of the Apostolate of the Printed Word. It can penetrate where no Catholic can enter. It can do work as surely for God as for the devil. It is an instrument in our hands.

All should take part in this Apostolate: here at least there is work for every one. For one who can write, ten thousand can subscribe, and a hundred thousand can scatter the seed. For this purpose, under the patronage of the hierarchy and richly endowed with indulgences by the

Holy Father, the Catholic Truth Society has been founded. It is doing good work. It instructs and edifies, it educates and evangelizes Catholics and non Catholics. It will become an engine of great power in the service of God, if our men and women have in them only the hearts and wills to become apostles.

Say not that to scatter books, pamphlets, tracts, leaflets, and newspapers is waste and loss, if you have but a grain of faith in the Gospel parable of the sower. God Himself, with His grace over the world of men, and what is the history of His sowing? Is greater fruit to spring up under the hand of the servant than of the Master? But for every effort we make there is an eternal reward.

What has been accomplished by the Catholic Truth Society is only a fraction of what could and should be accomplished if we Catholics were to stand more closely and rally to the support of a Society which is doing such excellent work.

Heaven only knows how wide the field is. Although no man can blind himself to the fact that we are living in a period of widespread indifference and unbelief, the ever increasing demand for the PRINTED BELIEF of the Catholic Church among non-Catholics goes to evidence of earnest souls longing for the truth of God. Upon us, the Catholic men and women of this generation of the world's life, the duty and privilege has been laid to interest fair minded inquirers in the claims of the Church and to remove their false notions regarding her.

We hope and trust that many of those who read these lines will approach the Society with the offer of their assistance. Its offices are at 67 Bond Street, Toronto.

ANOTHER PARSON CONVERTED

(C. P. A. Service) London, Nov. 1.—So numerous have been the conversions amongst Anglican clergymen lately that a hope is expressed they may become wholesale and thus give us material to meet the coming shortage in priests which will have to be faced after the war. Another well known parson was received into the Church during the past week—Rev. Mr. Gresley, vicar of Shenstead, Essex, who was received by the Benedictine Fathers at Downside Abbey, and will study for the priesthood.

DEATH

Out of the shadows of sadness, Into the sunshine of gladness, Into the light of the blest; Out of a land very dreary, Out of a world very weary, Into the rapture of rest.

Out of to-day's sin and sorrow, Into the blissful to-morrow, Into a day without gloom; Out of a land filled with sighing, Land of the dead and the dying, Into a land without tomb.

Out of a life of commotion, Tempest swept off as the ocean, Dark with the wrecks drifting o'er; Into a land calm and quiet, Never a storm cometh nigh it, Never a wreck on its shore.

Out of a land in whose bowers Perish and fade all the flowers; Out of a land of decay, Into the Eden where fairest Of flowerets, and sweetest and rarest, Never shall wither away.

Out of the world of the wailing Thronged with the anguished and ailing; Out of the world of the sad, Into the world that rejoices— World of bright visions and voices— Into the world of the glad.

Out of a life ever mournful, Out of a land very lornful, Where in bleak exile we roam, Into a joy-land above us, Where there's a Father to love us— Into our home—"Sweet Home."

—REV. ABRAHAM J. RYAN

FATHER FRASER'S CHINESE MISSION

Previously acknowledged...	\$11,950.00
In memory of Philip Evey, Quebec.....	25 00
T. B. Gardiner Mine.....	2 00
A. Reader, South High-lands, N. S.....	1 00
A Friend, Burnt Church.....	3 00
A Friend, North Bay.....	1 00
M. Stella Burns, Irishtown.....	1 00
Mrs. Hugh Holland, Douglastown.....	1 00