

yet I entered that narrow way with no look beyond. Courage, in my opinion, is largely a thing of physical strength; in a sudden test like that it takes a steady nerve, a steady hand, and you are very frail, Alina.

"Do you think it makes it easier for me to bear," she answered coldly, "knowing you hold me too weak to have done better? One thing you have forgotten: moral courage can exist in the frailest creature, and can lead to higher things than the mere brute strength you speak of. This fact remains: I failed in a test of courage, there on the narrow road, and wrecked your life."

There was silence; he was very tired, and had he not said all that could be said—was there any other plea he could offer? When he spoke at last, his voice, for all its gentleness, had a note of sternness in it. "Grant it if you will," he said, "but does it follow, because you failed once, that you should go on failing forever? Your refusal to marry my brother is simply a failure of courage. Believe, if you will, that you have wrecked my life (though I claim you have not, shall not), at the worst you did so indeliberately, while this thing which you intend will deliberately wreck more lives than one; there is your own life—consider, will it be a happy one, knowing that you have broken your engagement, just because you dislike to be reminded of an occurrence which has wounded your self-love?"

He glanced at her face, but his taunt had kindled no spark of anger there. He drew a long breath; he must forget his pride now, and he must not shrink from his portion of a beggar. "Consider also John's life, which means in truth John's love. Five years he has waited for you, while you had your fill of the world's pleasures—the world's homage; forgiving, in that blind love of his, all your frivolity and nonsense. Heaven only knows, Alina, whether more of sweetness or nonsense goes into the making of a modern girl; and heaven only knows (his voice grew reverent) the hopes, the fears, ay, even perhaps the prayers, that went into John's wooing of you. At last he won your promise; to lose you now would be utter desolation for him. I do not mean that he would do any of the foolish things it is customary for a young man to do when a young woman fails him—my brother is too strong to allow one woman to mar the goodness of his whole life—but understand this, it will be a life destitute of so much as one earthly joy or hope, for always he will remember you, and always he will love you."

From somewhere in the hospital a bell sounded, and footsteps came echoing down the corridor; it was time for visitors to leave. The girl rose. "Thank you," she said with grave simplicity, "for the words you have spoken to-day. Some of them were hard, but I believe you meant them kindly. You have persuaded me to renew my engagement, but you do not know what cowardice means, can never understand how difficult it is for me to do it. My respect, my admiration and my sympathy for you in your sufferings are all yours; but I give you no pity because you did not fail in the test of courage on the narrow road. My own frailty there has taught me compassion for the frailties of others, and I pray that God may pity and may comfort those who fail," and then she closed the roses close to his face and left him.

When she had gone he lay very still, the flowers brushing against his face, fragrant, refreshing, as the touch of a hand that caressed. Always he had loved white roses, the high, frail, beautiful things of life; but henceforth they were not for him. He closed his eyes, and before him seemed to stretch a hard, straight, beaten way, a narrow road—the road of those who fail not. His way, unless indeed he learned to scale the high, white cliffs on one side, above and beyond whose summits lay sunlight and freedom. The girl's last words recurred to him, and out from the great weariness that comes to all who struggle, whether the result be success or failure, there came to his lips a prayer: "May God comfort and God strengthen, those who fail not!"—Rose Martin in the Catholic World.

RUSKIN ON DEVOTION TO OUR LADY

To the common Protestant mind the dignities ascribed to the Madonna have been always a violent offense; they are one of the parts of the Catholic Faith which are most open to reasonable dispute, and least comprehensible by the average realistic and materialist temper of the Reformation. But, after the most careful examination, neither an adversary nor as friend, of the influences of Catholicism for good and evil, I am persuaded that the worship of the Madonna has been one of the noblest

and most vital graces and has never been otherwise than productive of true holiness of life and purity of character. . . . There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfillment of the assured prophecy of the poor Israelite maiden. "He that is mighty hath magnified me, and holy is His name."

THE ASCENSION

FEAST, JUNE 1

On the fortieth day after the Resurrection of our Lord from the dead, the Church observes the feast of His glorious Ascension into heaven. St. Luke describes this mystery in the few simple words that "He led them out as far as Bethania, and lifting up His hand, He blessed them. He departed from them and was carried up into heaven." In the Acts of the Apostles, the same evangelist supplements the account in the gospel, with his admirable description of the scene in which was enacted the crowning triumph of our Lord's sojourn in this world. He paints in graphic colors the picture on Mt. Olivet, when the visible Presence of the Incarnate God passed from this earth, not to appear again until He will come in power to judge the living and the dead. And it came to pass, while He blessed them, He departed from them, and while they looked on He was raised up. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: "Ye men of Galilee, why stand ye looking up to heaven? This Jesus, who was taken up from you into heaven shall so come as you have seen Him going into heaven." Then they adoring returned with great joy to Jerusalem from the mountain that is called Olivet, which is nigh Jerusalem, within a Sabbath day's journey. And the Lord Jesus was taken up into heaven and sitteth on the right hand of God.

The day of the glorious Ascension is the feast day of heaven, inasmuch as His coming was hailed with joy by the blessed company of angels and saints. It is the feast day of earth as well, because it raises the thoughts of the latter to the place where He has gone to the glory that was His before the world began. It tells of an eternal home prepared for all who do His will and awakens in the soul the blessed hope so necessary to the strength requisite for perseverance in goodness, and it inspires all Christians to look up to Christ in happy expectation of one day seeing Him as He is, Who is ever living to make intercession for us.—St. Paul Bulletin.

ADVANCE RELIGIOUS INTERESTS

BY SUPPORTING THE CATHOLIC PRESS

Right Rev. M. J. Hoban, D. D., Bishop of Scranton, taking as his subject the Gospel of the day, urged the support of Catholic newspapers and magazines, and stated that the sixth chapter of the Gospel of St. John was the most interesting in the New Testament. Bishop Hoban said, in part:

The sixth chapter of St. John, from which I have read the Gospel this morning, is to my mind one of the most interesting in the New Testament. The incidents narrated took place in the second year of our Lord's ministry. He had been working miracles and preaching to the people near His second home at Capernaum, and He was fearful of the insane superstition of Herod, who believed that Jesus Christ was John the Baptist, come to life again. Our Lord, therefore, withdrew, going into the territory of Philip, where he proposed to continue teaching and instructing His disciples. Many of those who had seen Him the day before followed, some in boats, and those who were not able to secure passage in this way followed on foot, walking between the twelve and fifteen miles in the night time, so that they might not miss any of the words of wisdom and consolation that fell from our Lord's lips. These numbers, all eager listeners, were augmented by caravans, who stopped to hear our Lord as they were going to Jerusalem to be present at the Paschal feast, which accounts for the large number of men which the Gospel says were present on this occasion. There were also women and children in this assembly, not mentioned in the Gospel of St. John, though the other Evangelists state this fact.

Our Lord was an interesting Teacher and He had eager listeners. He taught through the entire day and as night drew apace, His thoughts were of the necessities of the multitude before Him, many of whom would return to their homes. He asked Philip where they might buy bread, that those who were assembled might eat, and according to the Gospel's narration, Philip's reply was to the effect that 200 penny worth of bread would not be sufficient to get all present even a little. Then one of the disciples, Andrew, the brother of Simon Peter, told our Lord that there was a boy present who had five barley loaves and two small fishes. These barley loaves were small,

8 or 10 inches in diameter, an inch or so in thickness. The fishes were presumably small and dry, such as the poor people were accustomed to eating with their bread. Our Lord commanded that the multitude should be seated, and it is to be supposed that they sat in groups, of families, and of ties of friendship. Our Lord then gave thanks, blessing the bread, distributed it to those that were seated, doing likewise with the habit of carrying baskets, the receptacles for their food, and after the multitude had eaten, our Lord directed that the particles remaining should be gathered up, these fragments filling twelve baskets. At this miracle the people again marveled, and they said among themselves that this must be the Messiah. Fearing the consequences, our Lord directed the Apostles to cross again to the other side, and alone He fled into the mountains.

Why this flight of Jesus Christ? Because then, just as now, Jewish nationalism was very strong. In our day we can see the descendants of the Jewish race, who are known as Zionists, making strong efforts to re-establish the Jewish nation in Palestine, and if we were to multiply this sentiment by one hundred, we might be able to form an idea of the nationalism that animated Jewish people in those far-off days. There had been repeated revolutions before the time of Christ, in which the Jewish people sought to throw off the Roman yoke, and it was a crime for the devout Jew to sanction or submit to Roman rule. The Jewish nation were intensely political, as well as religious. They constituted a Theocracy, and they recognized no civil government that had not its authority from God. They were longing for the Messias who was to be their Saviour and their King. Our Lord also knew the sentiment of His Apostles and knew that they were as intensely patriotic as their fellow Jewish citizens, and knew further that they might be more anxious to see a Jewish kingdom established with Our Saviour as their King, so that, because of their relationship to Our Lord, they might hold high place. He, therefore, sent His Apostles away, and withdrew into the mountains to avoid a revolution.

Our Lord also knew that the enthusiasm which held possession of the people would not be permanent, and that their belief in Him was not of a character that would be firm and stable amid trials or persecutions. We read in the Gospels that a storm came up that night, and that Our Lord walked on the waters, appearing like a wraith to St. Peter. St. Peter was in doubt on this occasion, and addressing Our Saviour said to Him: "If Thou be the Lord, bid me to come." And Our Lord did as He was requested. He bade Peter come, and we know how Peter walked on the water and how he lost confidence and was sinking, when he requested Our Lord to save him. This was not the only proof that Our Lord had of the fickleness of the people, including His disciples. We remember on another occasion Our Lord telling His disciples and the assembled multitude that He would eat of His Flesh, the Bread of Life, to eat and we know how the Jews and some of His disciples questioned among themselves, asking, "How can this Man give us His Flesh to eat?" Six times he repeated this assertion, and after He had silenced the Jews, His own disciples, notwithstanding the miracles they had seen Him perform, concluded that the words they had just heard was a hard saying, incomprehensible of belief. And the Gospel tells us that they turned back and walked not with Him any more. They were the first to arrogate to themselves private interpretation of the Scriptures. In that sixth chapter of St. John's Gospel, therefore, we have the strongest proof that Our Lord intended that He should have His Flesh and Blood through all the ages for our strength and consolation.

There are two lessons that we may take with us from to-day's Gospel. The first is, that the great Kingdom of Jesus Christ, and the charity of our Divine Saviour is ever opened for all those who are devoted to Him. Our Lord looked at the multitude who had been listening to Him throughout the day and He thought of their hunger, their thirst and their fatigue. He would not send them home until He had strengthened them physically as well as spiritually. He was the Prince of Christians, the model gentleman of all time, who thought first of the needs of others. In this case it was not necessary for our Lord to provide water, to strike the rock as Moses did, because there was fresh water in abundance in the sea of Genesareth, which was nearby. This is something we should not forget, that our Lord was a model in every walk of life. He was kind, gentle, considerate and charitable, always thinking of the well being of others, never of His own comforts. Are we following our Lord's example in this respect? Are we considerate of the needs and welfare of others? The Lenten season is a season of alms, as well as fasting, a season when we can show consideration for others, if we be so inclined. Do we know of any people in our community who through no fault of their own may be in want, decent people who are poor, but who are too proud to beg? Do we think of them in connection with the desire to be of service to them, without hurting their feelings? Do we know of any young people in our community, young men or young women, who are striving to advance themselves,

to improve their conditions? Our Lord set us the example and we should not only feel for those who are in distress, but aid them. And all of us know the happiness that follows from the performance of such an act of kindness which is done in the name of our Divine Lord.

Some men and some women are philanthropists, not for love of their fellowman, nor for love of God. Many make benefactions for the worldly applause it may bring them. Many of you remember of the great catastrophe that overwhelmed Chicago some forty years ago, and many of you remember a New York rake and gambler, one who was instrumental in bringing the "Black Friday," and who was later shot in a New York hotel, that man sent a trainload of supplies to the stricken Chicago and then paraded through the streets of New York, calling the attention of the people to what he was doing. He was seeking the applause of the crowd, and that is not the charity which Jesus Christ commands. Our Divine Lord tells us that when we give we must give so that one hand must not know what the other hand is doing. We are further told that when we give, we must give in secret, and that our heavenly Father will know of our gifts. If we would strive to be perfect, the charity and the generosity of Jesus Christ. We must be considerate of our brethren. In no other way can we be true disciples.

The action of the multitude is the second lesson that we should profit by. Some of those who had witnessed His miracles and listened to His teaching on the western side of the lake saw Him crossing to the other side. Many followed Him in boats, others walked along the western banks, and taking the bridge of Jacob they crossed over. They were early in the morning, though the journey was fifteen or sixteen miles in length, and five or six hours time was required to make it. The road that they traversed was difficult, and yet they were anxious to see and hear Jesus Christ. They remained all day, listening to His teachings, and they remained till they were dismissed. They were given food, which was a symbol of the Food that was to be the spiritual life of Christians. They were not Christians, and yet they followed Jesus Christ at great inconvenience. They did this unselfishly, leaving their various occupations. They were heroic in their desire to learn the Truth.

The great curse of modern time is selfishness, a desire to be accumulating wealth, by any means, by any process. Nearly two years ago, I told you that this present European war is God's answer to man's folly. The aim of the world is for wealth and luxury. Those who are following this aim, selfishly trample on every right and privilege of their neighbor. How different it was in the case of those who were anxious to see and hear our Lord. Some of these may be in that class who were always anxious to see wonderers, but many of them were the lame and the blind near the well, and those that our Lord restored to life, and their friends, who had confidence in our Saviour, and we can imagine how they wanted to hear every word that fell from the lips of Jesus Christ. Do we emulate their example? Are we as eager to learn as they were? Do we do any pious reading that would make us more familiar with the teachings of Jesus Christ? Are we eager to attend church services that we may hear a sermon? Even in the simplest sermon there is always some good truth. Do we strive to advance the Kingdom of Jesus Christ? Do we share our treasure, our knowledge of the faith with others? Converts say we do not. Converts tell us that they do not owe their conversion to any assistance rendered them by Catholics. In this country there are those who are anxious to learn the Truth. There are thousands who are anxious to learn the Truth. They hear the worst that can be said of us, and this worst has been heard and believed by intelligent Protestants and even by others not so intelligent, believing every story that is printed. Do we do our duty in offsetting these evils? Do we support our Catholic magazines and newspapers? Do we subscribe to them and help them spread the truths of religion? We do not do these things as we should. Every Catholic home should have one or more Catholic newspapers, one or more Catholic magazines, and Catholics should read these regularly. When you help support Catholic publications, you are advancing religious interests.

Our Catholic magazines and our Catholic newspapers have a field distinctly their own. They are messengers of religion. They should be in every home, and after being read by Catholics, they should be handed to fair-minded non-Catholics, whose good opinion we should always strive to secure and retain. The early followers of Our Lord did just this. We can look across the gap of the centuries and we can picture the scenes that are narrated in to-day's Gospel and we can see in our minds the people returning to their homes, spreading the Word of God. My dearly beloved brethren, if these early followers of Jesus Christ spread the Gospel so eagerly, why shouldn't we in the twentieth century do our share in this great work. We should carry home with us these two lessons: First, the kindness, gentleness, generosity and charity of Jesus Christ as exemplified in the Gospel, the eagerness, the zeal and

devotion that was in the minds of those who gathered in that far off Eastern land to hear the words of Jesus Christ.—Syracuse Catholic Sun.

THE SACRED HEART

Why do we adore the Sacred Heart of Christ, to which this rosate month of June is dedicated? We adore the Sacred Heart for the same reason we adore the Sacred Humanity, we adore the Sacred Humanity of Christ not because of itself but because of the Divine Person in whom it subsists. Humanity cannot be conceived without a heart; from it goes forth the warm blood of life; in it are centered all the feelings that thrill in life's activity. Christ had a perfect humanity, necessarily then, a perfect heart.

Yes, in His dome of flesh was tabernacled all the love that decked Eden with its beauties and Adam with his superior gifts. There dwelt the love that prompted the institution of the Blessed Sacrament. There dwelt the love that could not be estranged through human hate, for love loves even hate and this made love itself all the more lovable.

O grand heart of Christ from the abundance of which His mouth spoke such kindly Gospel. O devoted heart loving us still though here you found naught but a chilly cradle and a plank death bed. O immense heart full of the love that thrills from pole to pole in eternity. O heart of our God which, though drained of Thy blood, could never, never be emptied of Thy Divinity.

The Heart of Christ may well indeed be adored for it suffered more than all Christ's other members. Down His noble forehead and blinding eyes that the ignominy of Calvary robbed not of their mild majesty came blood from His torn temples; His hands were pierced and the blessed palm felt not in agony the gentle touch of kindness but the hard iron of cruelty; His feet were pinioned so that the dying Saviour could not turn in His anguish; all this was terrible, but it was His heart so noble hence so sensitive, that intensified the pains of head and hand and foot; it was His heart multiplied its own dolors, until nature could stand no more, and the great heart of God, mighty in its sorrows, infinite in its loves broke in the side of Christ. O what pain must have succeeded sorrow! what woe followed pain! to break a heart so mighty, a heart whose last thoughts, judging according to the world, should have gone forth in contempt for its kind and yet were the outcome of a love that died not with Calvary's death.

Behold, then, the heart which "has loved mankind so much"—a heart not far away, for it is still beating on our altars—not indeed as St. John heard it when bounding with the enthusiasm of the Holy Eucharist—not indeed as the gentle Mary heard it, as she tucked closer the shawl lest the desert wind might reach her precious burden—not indeed, as the Centurion's lance found it, but substantially the same heart with the same affections that the angels see and feel in their Heaven bright with its light and loveliness.—Catholic Columbian.

MOVIE CARICATURE OF THE PRIEST

If there is one half-mark by which to tell a thoroughbred Catholic, it is his respect and love for the priesthood. No Catholic with the right kind of blood in him will tolerate anything which lessens the dignity of the priest or circumvents his free action. The Catholic knows very well that the priest can hold his own with most men. Being called upon to be at once a lawyer, financier and spiritual father, he has an experience and a bearing which make him feel at home always and everywhere. Deep-grounded though he may be in humility, he never skulks like a man who is afraid of his shadow. Being the spiritual father of his children, and knowing the many vicissitudes through which man may be forced to fight his way, the priest knows how to comport himself in every emergency, whether it be in the sick-room, the parlor, the hotel, the church, or the covered-in tunnel.

Now, if there is one reasonable ground of complaint against the moving picture producers it is their utter disregard for the conventions and outward bearing of priests appearing in their films. In many the priest appears legitimately, because the pictures show distress, poverty, sickness and misery—and the priest is always found where they exist. But no priest ever acted so stupidly, was so little master of the situation, or so at a loss to know the proper thing to do in the proper way, as the movie priests, who for picturesque effect are generally clothed in their cassocks—which, by the way, never fit—wearing a stock in a way which is meant to be French, but which is as far from the French style as Yokohama is from New York. We believe that of the many priests shown in the movies, not a single one acts in a priestly way. Not, indeed, that we expect the priest in the movie to administer the sacraments; but we do expect him to act in a clerical fashion on all occasions. If he blesses a marriage on a film, it must be done in such a way as not to convey the impression that it is the first time in his life that he has witnessed such a ceremony. If he is called to a sick bed, he should not be so stupid as to sit idly by the bed,

wringing his hands. No priest ever did that. He is far too practical a man, has had too much experience, is too much the father of his children to be content with such third-rate theatrical pyrotechnics. If we are to have the priest in the movie—which to say the least is an open question—then let him be not a "molly-coddle" but a man, as he is in actual life; not a gesticulating actor, but a doer of the right thing at the right time and in the right place. If he is to wear a cassock in the film, let it be cut on clerical lines. If in actual life the priest is a man whom all revere, then surely he should not be represented as less so

on the screen. In this connection, it may be well to ask if any movie star was ever chosen to take the part of a priest. Poor John Bunny did it once, and it was a most ludicrous exhibition.

Catholics will remain away from the movie theatres just as soon as they become convinced that the producers, in representing priests, are acting on that well-established principle that the best way of defeating a man's purpose is to make him appear ludicrous, that the best way to undermine his influence is to make him appear stupid and unfit for the position which he holds.—The Rosary Magazine.

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