

swung around a sharp corner, and then her companion spoke.

"That sounded quite like old times, Rosalie," was what he said, his equal tone expressive only of amusement.

"You used to call me during long sleepless nights, —remember my mother's patient figure dragging at her heavy tasks, in her eyes the love that I was too blind to see!

"Listen, my dear . . . no one forgets! That's the way life gets back at you—mocking you at a full board with the happiness of empty days!

"Oh, my God!" He covered his eyes with his hand for a moment, then went on more quietly: "Do you think I never look at my boy and wonder if he will requite me as I requited her?"

"Oh, Brian, I am so sorry!" Rosalie's eyes were over flowing. "Let me say so before we say good-bye, won't you? I didn't mean to hurt you—I didn't understand."

"There is always a turn, she suggested. "I must have passed it," giving her a sad, inscrutable smile. "Good-bye, Rosalie."

"She waved her hand without a word, and two tears slipped down her cheeks as she watched the car disappear down the long, straight road toward the city."

PAGANIZING THE PHILIPPINES

An appalling spirit of religious indifference is settling upon the Philippines. The rising generation is growing up without religion and without God.

"We have in and around Vigan," writes a missionary priest to us, "some fifteen Catechism centers, but you will hardly see our instructions simple little boy or girl who has reached the third or fourth grade in the Public Schools."

"The news of the founding of this asylum for hopelessly disabled fighters by Catholics in England should prove to be a new incentive to American Catholics to increase their interest in soldiers' welfare work."

"Yesterday I went during morning recess to two different schools and urged all the little fellows, some 200, to be present in the afternoon."

supplant the highly efficient weather bureau conducted by the famous Father Algue, S. J., and worse still a bill has been introduced into the Philippine Congress calling for the taxation of churches, the money obtained thereby to be applied to the support of the public schools.

CATHOLICS OPEN HOME FOR DISABLED ENGLISH SOLDIERS

An interesting item appeared recently in the Tablet, of London, England, which should open the eyes of many in our own country to the tasks Catholics must meet in the field of soldiers' and sailors' welfare work.

In February of this year the Cardinal Archbishop of London appealed in speech and letter for the creation, by Catholics, of a home for utterly disabled fighters, to be conducted under Catholic auspices.

"Such a home," says the Tablet, (May 15), "has come distinctly nearer actuality. Largely through the efforts of Lady Anne Kerr, her daughter, Miss Margaret Kerr (now nursing in a Plymouth military hospital), and Mrs. Cicely Passmore, funds have been raised, and though more are needed, Sir Arthur Griffith-Boscawen of the ministry and pensions, accompanied by Sir John Collie, director of medical service, was able to be received by a gathering of promoters of the project and sympathizers."

"The home—it is called St. David's Home—complies with official regulations, and is recognized by the ministry of pensions. Sir Arthur Griffith-Boscawen explained that the ministry of pensions was also concerned with the care of wounded and disabled men, that the number of such was being added to by the present terrible fighting, and he regarded it as a perfect Godsend to the ministry to have another place like this specially adapted to cases of hopeless paralysis and similar ones."

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"The founding of St. David's Home should illustrate a need which is little thought of. It should also quicken our interest in the objects nearer at hand. It is important that fruitful soldiers' welfare work must comprise:

(1) Care of the spiritual and intellectual needs of the men in camp and field, including the support of chaplains in a manner corresponding to their wants and good judgment.

(2) Rehabilitation after the War of those who come back with unimpaired health and whole limbs; they will need guidance in the matter of returning to old or taking up of new occupations.

(3) Rehabilitation of the crippled who will have to be prepared to resume some sort of occupation compatible with their strength and abilities. (The Red Cross is at present arousing interest in this phase of charity, by urging the foundation of schools for the re-education of war victims.)

At present the monastery is being subjected to a systematic bombardment by the German artillery as the church and buildings stand out and make a very clear target for the guns.

During the fighting at the beginning of May a succession of eight-inch shells tore their way through the roofs of the church and monastery, sending up one great column of white smoke from the high explosive, and another of brick dust, red and gray, according to the fabric which was struck, with thick showers of shattered beams and stones.

As a matter of fact, the monastery is not in the direct line of attack and except for making the buildings a very undesirable home for the monks, its bombardment seems to serve no particular military purpose.

Whether the fathers have stayed on in spite of the bombardment, or have sought shelter in a more safe place, is not known. What is known, however is that through all the previous fighting of the War since 1914 they refused to be driven from the monastery by the invaders.

WHAT RESULTS MAY BE ENGLISH CHURCH TREMBLING WAITS AFTER WAR VERDICT

London, June 1, 1918.—When the War is over, competent judges prophesy there will arise a great wave of questioning in this country, how extending to almost every department of national life. If that forecast prove to be true, it will be but a common teaching of history, which tells that wars are not only periods of destruction but precedents of earthquake.

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There did a few months ago in Johnstown, Pa., a good Catholic woman whose next-door neighbor was a Methodist. The husband of the Catholic woman has come to Denver to spend the summer, and told the writer the facts in the case. The Methodist and the Catholic frequently had conversations on religion, and the Catholic told why we keep crucifixes, holy pictures and statues in our homes and our churches.

"The Catholic said that the Methodist was surprised to see the beauty of the practice. As she thought over it, she was compelled by her intelligence to see that it must be easier to pray when one has a holy object on which to focus the attention."

"You keep the photographs of persons who are dear to you, so that you can remember them better. Why not keep images and pictures of your religious heroes?" argued the Catholic, and the Methodist admitted that she was right.

A few days later the Methodist declared: "Sometimes I wish that I had a nice crucifix or holy picture so that my children could meditate better when they are saying their night prayers."

The Catholic said nothing, but a short time later a magnificent crucifix was delivered with her compliments to the Methodist's home. It was set up in a place of honor and the little Methodist children of that household have prayed regularly in front of it ever since.

The good Catholic in this case died rather suddenly but when the body was discovered, she had a crucifix pressed close over her heart. Her last thought, it is evident were about the Master who gave His life for her.

The Methodist woman deeply felt her friend's death but had learned from her of the Catholic belief that a soul must be entirely pure before it can enter heaven and that, if it is not completely pure at the time of death, yet it is not damned, it must pass thru purgatory. She had also learned that, in our belief, the Requiem Mass releases souls from purgatory or cuts down their term.

Why we believe these things had been so thoroughly explained that she felt their reasonableness, even if she did not wish to come into the Church. So she has astonished both her Catholic and her non-Catholic friends by having Masses said regularly for the Catholic woman. It is the only case of the kind that the writer has ever known.

Large numbers of non-Catholics either do not believe in the Trinity or have a very hazy idea about it. This Methodist did not believe in it. She argued with her Catholic neighbors and they showed her the reasonableness of their faith. She was cured of her disbelief.

be either prophet or the son of a prophet to foretell that the position of all Christian churches in this land will be seriously worsened. For, the Church of England is in the eyes of the mass of our people the representative of religion in the State.

They may never enter her temples or listen to her teaching; but to them she stands for religion and to her they would turn if they felt a religion need. But when they see year after year her learned men and distinguished officials so constantly disputing and differing about whether this doctrine or that is really true, they grow weary of her quarrels and uncertainties and conclude that, as the teachers do not know, the taught need not worry over being ignorant.

Only time can prove whether England would benefit or not religiously by the abolition of the state church. I think it would, and I believe that, had the Church of England been disestablished and disendowed when the Irish Church was, religion would have been all the stronger among us now.

But we need not linger over probabilities. The fact before us now, the fact to be noted and armed against, is that when peace comes there will be infidel movements against Christian principles in morals and Christian principles in morals and which will try us all most severely.

No intelligent man can read the numerous books published nowadays or even follow in the newspapers the various propoganda of social reform without noting quickly that not the subsidiary but the fundamental and essential tenets of Christianity are being questioned. How, whence, when doctrines arose is now the method of attack. The old bases of controversy are blotted out. New lines are cast around us. And the enemy is one who watches and waits, who never slumbers or sleeps."

SEEING THE LIGHT PROTESTANT WOMAN HAS MASS OFFERED FOR SOUL OF DECEASED CATHOLIC

Many non-Catholics would love the beautiful pious practices of the Catholic Church at which they now look askance if Catholics would take the trouble to explain them. A striking example of this has just come to the writer's attention. It is one of the most astonishing incidents of which he has ever heard.

There did a few months ago in Johnstown, Pa., a good Catholic woman whose next-door neighbor was a Methodist. The husband of the Catholic woman has come to Denver to spend the summer, and told the writer the facts in the case. The Methodist and the Catholic frequently had conversations on religion, and the Catholic told why we keep crucifixes, holy pictures and statues in our homes and our churches.

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Perhaps she may never be a Catholic. But it is certain that her children will never hate the Church. And in time such a case as this is sure to bring conversions. Perhaps there is a need of this in your neighborhood to whom you can explain Catholicity with as much profit as in this case.—Denver Register.

MAN-MADE RELIGION

Lieutenant Kenneth Cassidy, a Baptist, strange to say, contributes to the Baptist Standard the story of how he kept Easter Sunday. It was by attending Mass. He writes:

"Anyhow you have a picture of me at Mass at 6 a. m. on Easter Sunday, standing silent through a simple but impressive service with a thousand other Irishmen, heads bared, faces earnest. Probably in that assembly there were men of as many faiths as I could count on the fingers of four hands. Yet there they were joined in a mutual brotherhood, all gathered with the single purpose of worship, and as we stood there in the early dawn, listening to the few words spoken by a man loved as few men are loved, a thought surrounded him with holiness—for such a man is Father Duffy, I felt a stronger kinship for my brothers there than I have ever felt before."

"Then as that scene of peace he wondered why there should be war and ruin; and then again he wondered that Catholic and Scientist, Protestant and non-sectarian should be there side by side engaged in the same act of worship. The answer as he heard it was that all "minor disputes were set aside." He continues:

"Then as I continued to think along these lines the belief seemed forced upon me that there was and is something fundamentally wrong with the very foundation of our modern ethics. Religion should be the social stabilizer—humanity should find in the church, which teaches peace and brotherhood, the inspiration for peace and brotherhood. Instead what does humanity too often find? A state of turmoil and unrest; wrangling and jealousy over comparatively petty trifles; a regular caldron of trouble instead of the peace and good fellowship to be expected. So I wondered. Is it not natural that when the foundation of a great people, which is their religion, I believe begins to crumble, after a while the whole structure of their civilization will fall with a cataclysmic crash? When we can begin by being brothers in the fundamental thing I believe we can begin to hope to attain some day to that mythical Utopia called by some one "lasting universal peace."

And thus Lieutenant Cassidy, worshipping at the shrine where in other days his fathers worshipped, comes to the conclusion that we need on the earth a new religion. "I wish," writes he, "that we could

have a religion of 'man' where all would worship God with Christ as their ideal; and what seems in the face of big things to be trivial quibbling would be done away with."

Mr. Cassidy had his answer in that Mass on Easter Sunday if he had but listened to it. It impressed him as it impressed all the non-Catholics there, just because it was not a man made religion. Religion outside the Catholic Church has failed, has degenerated into petty quibbling because men have put aside authority and have set up their own judgment as the one thing to be followed.

They have tried the new religion of "man" long enough to know that it will always be an utter failure. The very word religion means a binding to God. The Sacrifice of the Mass is the great act of worship. And all efforts at reunion will be vain until it is seen that the only union worth while is the gathering of all peoples at the foot of the altar worshipping at the Mass.—The Pilot.

In some ways human soil is more uncertain than earth soil. We have the peculiarities and varied fallings of men and women to reckon against. We have prejudice and ignorance to combat. We have the stormy weather of the passions and the fogs of envy and jealousy to reckon with. All this adds to the difficulty of cultivating the crops. Also to the difficulty of remaining cheerful and hopeful. Some of the good we planted has not even sprouted, so far as we can see. Some of it has come up only to be choked by weeds of malice, greed and materialism. Some has fallen prey to falsifiers and perjurers and other man-insects. But always much of it grows well and bears fruit many fold! And because

REVERENCE IN CHURCH

How many Catholics in their behavior in church seem to forget that it is in truth the house of God, seem to lose sight of that august presence locked in the mysterious silence of the tabernacle. If more Catholics realized in their lives the animating belief in the real presence of God in their church which they profess with their lips, the doors of our churches would soon be too narrow to admit the throngs that stormed there.

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HUN SHELLS AN OLD MONASTERY

Special Dispatch London—Some mention has already been made of the Trappist monks whose monastery is perched on the summit of Catsberg, Mont des Cats, some seven miles west of Kemmel Hill, where some of the fiercest fighting is still in progress. Hitherto the fathers have refused to be frightened out of their home, but it appears now that they must have left for a safer abode.

And if the Church of England goes down before an attack, no man need