Sut if you tell me where you live I will

Another little child, a girl had since come to console them, but the hearts of both father and mother still sched for the boy they had lost, and whose fate seemed destined to remain a mystery. Little Jim, with a strange feeling of ress and homecoming—surely this was heaven at last, if it would carried the machine and confortably and costly, despite his grimy face and tattered garments, between his benefactors in the motor.

The machine at length swept in through a handsome gateway, up a long laurel-fringed avenue, and stopped before the door of a great old fashioned ity-clad mansion.

Little Jim was lifted out, and all at

y-clad mansion. Little Jim was lifted out, and all at Little Jim was lifted out, and all at once, much to his embarrassment, found himself confronted by a small and very dainty little lady who seemed a veritable cloud of white muslin and lace and blue ribbons. And then a most astoniahing thing happened. The little lady, whom her mother called Gladys, suddenly let fall her flaxen-haired dolly and ran and threw both arms about the disreputable looking visitor and hugged him.

"Gladys!" her mother cried laughingly, and then turned to her husband with
a startled look of query in her eyes.
"One would almost think that she knew
him! Oh, Wilfrid, could it be possible,
could it be, do you think?"

"Stranger things have happened,
dear," her husband said steadily, though
a quiver passed over his face. "It
seems odd, certainly, for Gladys—she is
usually so fastidious! But we musn't let
our fancies run away with us. It is
only a million-to-one chance, dear, so
don't raise your hopes. But we must
question the child and make inquiries."

Little Jim was carried off to be washed
and decently dressed and fed, while
Mrs. Latouche hovered about him, superintending every detail of his toilet as
though she could not bear the child to
be taken from her sight a moment.

Suddenly she gave a little cry of joy,
so intense as to be almost pain, and
caught the little fellow and held him to
her heart. For there, on the tattered
remains of a woolen vest, the only

her heart. For there, on the tattered remains of a woolen vest, the only apology for a shirt that the boy wore, were the initials W. J. L. worked long

were the initials W. J. L. worked long-years ago in fine red silk by her own loving mother hands !

"Oh, Will, my poor lost little darling; is it you? Oan it be possible?" she cried. "And oh, how good God has been to me in the end! Gladys—to think that the child was eleverer than think that the child was cleverer than I! And yet I knew, I knew,—deep down in my heart I felt it was you, only it seemed too much, too splendid, too in-

Inquiries were made of the old wo

and it was from her deathbed she finally confessed the truth.

And little Jim—not Jim, but Will—had found his heaven at last.—Nora Tynan O'Mahony in The Magnificat.

THE CHURCH AND SCIENCE

DR. J. T. Walsh, Dean and Professor of the History of Medicine Fordham University, N. Y., writes to the New York Times on the attitude of the Catholic Church towards

science and scientific discoveries.
His letter follows:
To the Editor of The New York
Times: Your editorial on "The Cardinal
and the Wirless," in which your editorial writer so calmly assumes that
the Church and of course the Popes and the higher ecclesiastic have had nothing to do with science until modern times, is very amusing, because it is based on that dear, complacent assump-tion that there was no science until tion that there was no science until yesterday. Fortunately the development of the history of science has completely undone that nice bit of conceit of curselves. There was plenty of science in the past, and the Popes have always been close to it, or at least ecclesiastics have had much to do with furthering, patronizing, even discovering it.

Theodoric, who discovered anaesthesis and antisepsis by means of wine as a dressing for wounds, in the thirteenth century, and got union by first intention and boasted of it, was a Bishop. We know his work not by tra-dition, but from his text-book. The Bishop. We know his work not by tra-dition, but from his text-book. The father of modern surgery, Guy de Chau-lic, in the fourteenth century, was a cleric as well as a Papal physician. The father of modern astronomy in the fifteenth century, Regiomontanus, was a Papal astronomer, and a Bishop. While Vesslius was a re-making modern anatomy he was teaching, for a time, at least, at the Papal University of least, at the Papal University of Bologna. Copernicus' great text-book of astronomy with his new theory was dedicated to the Pope. He himself was a clergyman. It was a Jesuit who under Papal direction reformed the calendar. Columbus, who discovered the circulation of the blood in the lungs, was a Papal physician. Caesalpinus, who described the circulation of the blood a generation before Harvey (it is easy to get that before Harvey (it is easy to get that description in English), was his suc-cessor in the post of Papal physician. Let us come to the seventeenth century Steno, whose book laid the foundation of Steno, whose book laid the foundation of modern geology, was a priest and a personal triend of the Pope. Malpight, whose great hooks on botany were published at the expense of the Royal Society of England because they were thought so much of, was a Papal physician. Malpight's name, by the way, is attached to more structures in the human body than that of any other man

second of his discoveries. The first great series of text-books in science for concret use in colleges and aniversities were issued at the Roman College by Father Kircher, the Jesuit who made the great Kircherian Museum at Kome. In the eighteenth century Laucisi, the father of modern clinical medicina, was a Papal physician. Morgagui, the father of modern clinical medicina, was a Papal physician. Morgagui, the father of modern clinical medicina, was a Papal physician. Morgagui, the father of modern clinical medicina, was a found, country-graphace in the Vatioan when he visited Rome. Spallanzani, to whom we owe so much in biology and who is thought more of now than he was a century ago, was a priest.

It is especially amusing to have the suggestion that now for the first time, a graph with Franklin in bringing down lightning of themselves with things electrical. Father Beccaria was made a member of the Royal Society in England before he was forty for his discoveries in electrical agriny setween Coulomb—these were all intimate triends of high sociesiustics of the Catholic Church and were encouraged in every way in their solentific work.

When a Cardinal in the modern time uses wireless telegraphy he is only taking advantage of a precious development of the heritage of science that has come to him mainly through the work and patronage of Catholic scientific and Catholic ecclesiastics in the past, so that instead of being matter for aurorise it is most natural thing in the world.—James J. Walsh.

for surprise it is most natural the world.—James J. Walsh.

LITERARY ENGLAND

SECOND KIPLING IN PATRICK McGILL

(From Public Opinion, London, Eng.) A little while ago we received a small volume of verse called "Gleanings from a Navy's Sorap Book" (1a). The writer told us that he was working as a navyy on the Caledonian Railway at Greenock,

Now there comes from Windsor, from

Now there comes from Windsor, from the same pen, another little volume called "Songs of a Navvy," and the writer, in a letter to the editor, says that he is now engaged in "copying and modernising English documents and manuscripts of the fourteenth century, at thing in which I am greatly interested."

He is working at 4, The Cloisters, Windsor Castle, and those who want his new volume should send 1s. 1d. to Mr. Patrick MacGill at that address.

Here is a fine appreciation of these verses by Mr. James Douglas, which appeared in the Star.

"The written

"There is a portrait of Patrick MacGill, the portrait of a young man with a splendid mane of curling hair—as magnificent as Richard le Galilenne's mane at its best," says Mr. Douglas. "It is an Irish face—with fine, fearless, imaginative eyes—the eyes of a poet—a strong, shapely nose, a sensitive mouth, and a good clean virile jaw. But when you read these "Songs of a Navvy," you gasp in amazement. You read at breakneck speed marvelling more and more until you feel you must shout with glee over your discovery. Not since Kipling's 'Barrack Room Ballads' took the world by storm have we had poetry like this—so absolutely new in its daring force. by storm have we had poetry like this
—so absolutely new in its daring force, its ringing power, its fleroe energy of

THE BURNS OF THE LOWER WORLD "Mr MacGill dedicates his verses to his pick and shovel, and let me say at once that he is the first poet to sing out ruthlessly the full epic of labor. Other men have feebly struggled to beat out the music of the manual toiler, but this young genius has beaten them all. He is the Burns of the lower world of work, and out of his mouth pours the fierce passion that our dull wits dimly discerned during the coal strike. Let me give you a bit of his 'Foreword':

"These, the songs of a navvy, bearing the taint of the brute,
"Unasked, uncouth, unworthy, out to the world I put,
Stamped with the brand of labor,

heel of a navvy's boot. "There are all sorts of moods in these songs-bitter, rebellious moods; wrathful moods; black moods of hate and scorn; moods of wild humor that sugscorn; moods of wild humor that suggest the laughter of hell; sweet wistful moods heavy with the heartache of the Celt. There is a biting realism—the realism that goes through you like a sword. There is also the romantic vision and the splendor of life.

"Perhaps the poem which moves one most deeply is 'Going Home." It is the simple cry of the exiled wanderer—the cry that Mr. Yeats put into his 'Lake of Inistree.' But it is very nearly a maaterniere:

terpiece :

" 'I am going back to Glenties when the harvest fields are brown, And the autumn squeet lingers in my

And the autum susset ingers in my
little Irish town,
When the gossamer is shining where the
moorland blossoms blow
I'll take the road across the hills I

your wave-washed Donegal ?'

"Another masterpiece is "The Song of the Tramps." It is finer than 'Going Home,' because its vision is more abso-lute as well as less conventional. of the Tramps.' It is finer than 'Going Home,' because its vision is more absolute as well as less conventional. 'Played Out' is a terrible poem: Thomas Hood's 'Song of the Shirt' is cheap and feeble compared with it. It shrivels up our civilization as a fire shrivels up a dead leaf. You can't argue with its passion.' All you can do is to clench your fist and hit the system of things as hard as you know how. 'The Song of the Shovel' is the litany of the wageslaves of the world since the building of the Pyramids. For breadth and dignity of style, 'The Old Man' could hardly be surpassed. It contains two lines as great as any in Swinburne:

"The old fleece rots on the wether, the

Here we make some quotations from some of the verses specially mentioned by Mr. Douglas, and they will show the quality of this extraordinary man of the people, who speaks of the terrible things he has seen in the ranks: asy to them TUO CAYEN

"'Arrogant, adispose, you sit in the home he builded high.
Dirty the ditch, in the depths of it he chooses a spot to die, forming with nicotine sainted lips, holding his sching breast, Dropping down like a cow that slips, smitter with rinderpest;

Drivelling yet of the work and wet

Raving the rule of the gambling school, mixing it up with a prayer.

He lived like a brate, as the navvies live, and went as the cattle go, No one to sorrow and no one to shrive, for heaven ordained it some the cattle go, and went to the misty lands.

Never a mortal to close his eyes or a woman to cross his hauds.

They pulled it out of the ditch in the The chilling frost on its hair.

The mole-skinned navvy stiff and stark from no particular where."

tosleTHE SONG OF THE TRAMPS "The eager hands will never take us back, The luring eyes will never draw us

Sure the world is ours to revel in and We have padded it, alone, siar, spart.
We have roughed it to the ultimat

extremes,
Where the blazing dawn tints kindle,
or the sun-kissed rivers dwindle
In a land of fairy fantasies and

stench,
The alleys and the fetid walls amid,
In the dirt beyond all telling of the
festered flithy dwelling
and the gutter degradation—God forbid 1

We are not the fools you reckon us to be, woebegone appearances are shammed, Our

shammed,
Tho' we act the discontented, on the
byways unfrequented,
We aren't so incorrigibly damned.
To the wealth of mother nature we
are heirs,
The skies of opal, amber, sapphire

The moorland and the meadows, the we love them—for we've nothing else

The eager hands will never lure us The plaintive eyes can never draw us home, With the heaven bending o'er us And the white road stretched before

Sure the world is ours to revel in and

THE POET'S STORY

"The life story of Patrick MacGill, the navvy poet, who is now living at Windsor, is as remarkable as it is romantic," says the Star. "Although only twenty-one, MacGill has seen much of life, having been in turn a farm laborer, a potato digger, a navvy, a journalist, and through all a poet. He is a born poot. Butalthough he is now seeing the brighter side of life, Patrick MacGilf makes no attempt to forget the hard-

brighter side of life, Patrick MacGilf makes no attempt to forget the hard-ships through which he has passed.

"Born at Donegal, he left school at the age of ten to work on a farm. Four years later he went to Greenock, and spent two seasons with the potato diggers. He spoke in strong terms of the characters he had to associate with and the hard life it was for a hov of his the characters he had to associate with and the hard life it was for a boy of his tender years.—Cardinal Manning. tender years.

ed as a navvy for eighteen months on the waterworks at Kinlochleven, and later he went back to Greenock and worked on various railways, where he could get a job, sleeping in commonitod?

could get a job, sleeping in commonitodying-houses.

"Last October he came to London and
took up journalistic work, and after a
time was engaged on one of the daily
newspapers. It was whilst here that he
met Canon J. N. Dalton, of Windsor,
who, hearing something of his story,
was greatly interested, and engaged
him to copy and translate English script
to the tenth century in the library of
St. George's Chapel at Windsor Castle.

A LEAGUE TO WELCOME CONVERTS

An organization which has often b spoken of as a desideratum among the Catholic activities of this country has recently taken form. It is styled the League of Welcome, and the Lamp thus explains its proposed action: "The purpose of the league is to assist and direct inquirers in their search for

the faith and to greet them on their en-trance into the Church. The name of when the gossamer is animing where the more into the Charca. The hame of the league signifies its motive—to welfer the come onverts, to help them to feel at home as they take up their abode in the City of God. And while the society will not be found hostile to that measure of faith that any outside the Church are the context of the co may already possess, on the other hand, since its active members will naturally be themselves converts, they will neces-

surpassed. It contains two lines great as any in Swinburne:

"The old fleece rots on the wether, the new fleece whirls in the loom, and the rots, such parties of the rots, such parties. The cold fleece whirls in the loom, and the rots of the rots of the rots, such parties. The rots of the rots



The destruction of the house fly is a public duty. Almost every American State Board of Health is carrying on a crusade against him.

His filthy origin and habits, and the fact that his body is generally laden with disease-producing germs, makes him one of the greatest enemies of the human race.

If the housekeepers of Canada will use

WILSON'S Filling of PADS

OUR GOOD ANGEL

Reflect what should be our feeling toward that pure and loving spirit whom God deputed to have charge over us.

We do not know him as yet, but one day we shall. And we should anxiously long for this pleasure. Imagine a poor family reduced to grievous distress, in constant want of food and medicine, but most generously relieved by an unknown benefactor. When they know not how to hold on any longer, a seasonable succor is sure to be received from him; when sickness attacks them, know not how to hold on any longer, a seasonable succor is sure to be received from him; when sickness attacks them, the needful remedies are supplied as by his viewless hand. Oh, how often they take of their unseen friend, and wish they could see him, and know him, and thank him face to face! And how they paint him to their imagination as kind and amiable in countenance, speech and behavior! Just so should we feel toward this good angel; only we have the full certainty that one day we shall see him, and that we shall sarely find him as lovely and beautiful as our poor imagination can in any way represent. If thus we love him, we shall no less reverence him. For ne is traily a good angel; not merely kind to us, but holy and venerable; a friend of God, adorned with the choicest and sublimest gifts of heaven, full a fexcellencies and admitted into God's own counsels. He is raised immeasurably above us; so that however we may love him, a certain degree of awe and respect should mirele. however we may love him, a certain de-gree of awe and respect should mingle

in our affection.
In truth, this should be of the nature In truth, this should be of the nature of an affectionate admiration, knowing that so sublime a being and so perfect condescends to administer to us and bear us up in his hands. This reverential feeling will greatly atrengthen the restraining influence which his presence will exercise upon our roving or dangerous thoughts. Nor will our confidence be less than any other feeling fidence be less than any other feeling toward one so good. For on the one hand, he must be good to us; and, on the other his goodness makes God love him and willingly hear him. He is powerful and able to overcome our foes; tor he has once proved himself valiant and victorious against these, under the guidance of the blessed Michael, his guidance of the blessed Michael, his prince. The first time that we shall see this blessed spirit will be the in-stant after death, when he will stand beside us at the tribunat of Christ. How miserable would it then be to see him turn away his face from us in sorrow, and feject our attempts if we have for-gotten him in life, to find refuge under the shadow of his wings. Let us make him now our friend, so that he may then take us by the hand and present us to

THE HOLY SPIRIT'S ABODE

So mysterious is the Holy Spirit of God, so all pervading, so hidden and so nays the New Zealand Tablet, if directnear, so loving and yet so great; there is so much to write if that the hand so unworthy to write it; that the hand fafters before the magnitude of the task. But the more one dwells upon His office, His work in the Church, His work in the individual soul, His work in all creation, the more is our love for this Divine Spirit of God increased, and granufectious, incense, censers—or and the more do we rejuject to delimination.

When He, the Spirit of truth, comes
He will teach you all truth."
What a priceless gift—to be taught
all truth! For this purpose the Holy
Ghost abides with the Catholic Church, for this reason is Christ's Vicar on earth infallible—because he is the mouth-piece of the Holy Ghost, and so is in-fallible in his teaching when he speaks

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"Come, O Holy Spirit, fill the hearts of Thy sathful; and kindle in them the fire of Thy love.

"May the power of the Holy Ghoat be with us, O Lord, we beseech Thee, which may mereifally purify our hearts, and defend them from all adversities.

"Grant, we beseech Thee, Almighty God, that the Holy Ghoat may come, and mereifully dwell with us, so as to perfect as as a temple of His glory."

Yes, we are actually temples of the Holy Ghoat. What St. Paul wrote to the Corinthians is true also of us:

"Know you not, that your members are the temples of the Holy Ghoat, Who is in you, Whom you have from God; and you are not your own? For you are bought with a great price. Glorify and bear God in your body.

How careful, then, of these bodies should we be, in order that no impurity in thought, word or deed shall defile these temples where God the Holy Spirit dwells; these bodies bought at no less a price than the blood of the Son of God! How careful should we be so to live that we may present these bodies." a living sacrince, holy, pleasing unto God"—our "reasonable service" as Sr. Paul justly calls it. Let us often, during this Pentecost season, recite devoutly the Church's hymns to the Holy Spirit, the "Veni Creator Spiritus," and and the "Veni Creator Spiritus," and and the "Veni Sancte Spiritus." We shall find them full of unction and helpfullessness.—Sacred Heart Review.

GOING "AFTER" CONVERTS

The virus of hatred toward the Catholic Church seems to have got in its work on several so-called church con-ventions recently. Down in Tennessee the Southern Presbyterians in conventions recently. Down in Tennessee the Southern Presbyterians in convention assembled received a report from one of its committees recommending that a movement be inauguarated "to evangelize American" Romanists." The methods of evangelism suggested are characteristic. We quote:

"The committee suggests that the Presbyterian church in the United States should establish a permanent committee on Romanism as a menace to Consisting liberty, whose duty it shall be

to co-operate with committees from other evangelical denominations in gathering and publishing facts as to the doings of Rome in their bearing on Christia

"The committee recommends that the Church should begin the establishment of a foundation on which worthy converts from among the priests, monks and none of Rome could be supported until they get fuller instructions into the Christian faith and find some means of limited."

so the Southern Presbyterians are livelihood. coming after us to convert us. Yes, they are. They are going to convert us by employing the tactics of the A. P. A. and Tom Watson's "Guardians of Liberty." All the foul-smelling anti-Catholic publications are to be employed to the campaign to convert Catholics to Catholic publications are to be employed in this campaign to convert Catholics to southern Presbyterianism. It would be laughable, were it not that the report of that committee reveals such deep seated hatred, such woeful lack of eyen decent manners and such deplorable ignorance on the part of those for whom the com mittee speaks. It is saddening to think that men in this age of enlightenment

RITUALISM AND ITS RESULTS

Christ church (New Zealand) papers

have beed filled with letters of protest, written by indignant Anglicans, against the appointment by the Anglican Bishop of a Ritualist clergyman to one of the Christ church parish church The letters have been vehement and vigorous; and the objurgations levelled against Bishop Julius have been fre-quent and free, and of a kind which, says the New Zealand Tablet, if directand genutections, incense, censers—or as one excited protester calls them, honor and to pay reverence to Him.

Our Blessed Lord said to His apostles in His discourse before His Pas-Protestant parishioners that is a suffi-ciently formidable list; but it may consion:

"I will ask the Father, and He shall give yon another Paraclete, that He may abide with you forever. The Spirit of truth, Whom the world can not receive, because it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you.

"The Paraclete, the Holy Ghost Whom the Father will send to my name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

"When He, the Spirit of truth, comes He will teach you all truth."

ciently formidable list; but it may console them, to know that the usages complained of are a mere "circumstance" to what is done in some Anglican churches elsewhere. For example: The Rev. Guy L. Wallis, rector of St. Paul's Episcopal church, Staten Island, New York, has just been charged—in a formal statement filed by one hundred members of his flock with Bishop Greer of New York—with, amongst others, the following un-Protestant practises: "The Sacrament of the Lord's Supper reserved, lifted up and worshipped. Its removal to parish house for adoration. Preaching and teaching the doctrine of members of his flock with bisuop Grees, of New York—with, amongst others, the following un-Protestant practises: "The Sacrament of the Lord's Supper reserved, lifted up and worshipped. Its removal to parish house for adoration. Preaching and teaching the doctrine of the coversely which is expressly transubstantiation, which is expressly forbidden by the Thirty nine Articles Auricular confession con npulsory as con Auricular confession compulsory as condition for receiving the Holy Communion. Doctrine that only through a priest can there be mediation between God and man." The protests include the further charges: "Water is kept the further charges: "Water is kept in the vestibule, which, being blessed by the rector, is asserted by him to be holy. Stations of the Cross, insertion of a service for them not provided in the Book of Common Prayer, and therefore illegal. Also the blessing of candles and encouragement of their use at home. Opportunity not given the people at regular Sunday morning service to receive the Holy Communion. Rector receives for them." "All these statements concerning my teachings,"

statements concerning my teachings," says the Rev. Mr. Wallis, "are true. I am rector of this parish, and I know

menting on this the New Zealand

care cathedra, as we call it, to the people of God. Our is no caured with an opiniona and guesses of mere mortal wen. In the one true God, is found the one Divine deposit of truth. This same Divine deposit of truth. This same Divine Spirit abldes also with the individual Catholic, leading, guiding, strengthening, teaching and blessing him, the Missal gives us beautifal and helpful prayers in this regard.

"Oome, O Holy Spirit, fill the hearts of Thy love."

"May the power of the Holy Ghost be with us, O Lord, we beseech Thee,

we meline strongly to the latter view we motine strongly to the latter view; and view the movement with satisfaction, as affording welcome evidence of a revival of the Catholic instinct and a spread of the Catholic idea amongst a people who, through no fault of their own, were robbed of the Catholic faith.

—S. H. Review.

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