circumstances was not allowed to

knew he was Tom's assailant. thought of Frances that brought him pack to repentance. When he saw the pearl, he said, his mind could Only for his attack on Tom". in the gutter-any place! It's absobrings good out of evil?"

"It is," answered the priest, thoughtfully. "Truly, His ways are wonderful and past finding out !"-Helen Moriarty, in the Rosary Magazine.

## CONFESSIONS IN THE CATHOLIC CHURCH

PROTESTANT SECTS WHILE DECRYING CONFESSIONAL, ADMIT THAT SOME KIND OF CONFESSION IS NECESSARY

By Wilmoth A. Farmer, former Methodis Minister, received a Catholic in May, 1915, at Savannah, Ga.

In speaking to a Protestant about teaching and practice of the Catholic Church, among the many points at which he is sure to take forth fruit worthy of penance," then, offense, there is no one so misunderstood and contemptuously spoken of by him as confession. And in order to set forth in clearness and detail all that pertains to confession it would be necessary to treat of the whole subject of penance, of which confession is but a part. The space of this article will not permit of such an extended treatment; therefore, we shall confine ourselves to a general and popular exposition of it, keeping in view the antipathy Protestants feel towards the confessional.

By way of a prefatory remark we also state, that this doctrine of the Holy Catholic Faith, like some others of salutary importance and necessity has been vigorously attacked by all sects not retaining confession in their system of religion. They have treated it like other doctrines which are not palatable to the carnal man, viz., cast it out. As if, forsooth, the ignoring of what God has been pleased to reveal rendered His law null and void! They do not like the idea of the Real Presence in the Holy Eucharist and the Mass is "a blasphemous deceit" which has been abolished, so we are informed; again, they do not fancy the doctrine of Purgatory and consequently, "there is no Purgatory," but it is only "a money-making superstition of the Roman Church." They dislike to detail their sins to a fellowman, and hence "confession to a priest is not necessary." They treat the whole Christian creed as one who, disliking the heroic treatment and bitter medicines prescribed by the physician, discards whatsoever he pleases with the result of maladies uncured and the body tending more and more to disintegration. Such a state of mind without the grace of God cannot comprehend what is meant in its fullest sense by the Christian Revelation and the institution of Divine Church to preserve that revelation pure and intact. This attitude of mind, too, is maintained in face of the plainest facts of Church history, a little investigation of which would set them right.

That some kind of a confession necessary in order to obtain forgive- at Ch. v: 18-20, is also in keeping ness of sins is generally admitted by with the dignity and authority of the all sects which make any pretense of being orthodox from a Protestant standpoint. It is certainly insisted take the time to investigate he will means of restoration when one has fallen into sin. What are the many efforts of the "revivals" held in Protestant churches but earnest appeals to persuade sinners and back slidden Christians to confess their sins as a means to "get right with God?"

Does not the writer of this article well remember how in the days when he was a Protestant, that the success of anyeffort he made to reach the souls of men was measured largely by the numbers he could live a Christian life; the greater the felt was the effect of the grace of Tertul God in their hearts.

gives them absolution ? Or let anyone attend the Sunday services of hear, extempore though the prayer congregation.

of blood there is no remission," so aid, why dost thou abandon thy on the other, there is no forgiveness salvation?"

to die it was true-but to go with this doctrine has the authority of the For whereas in smaller sin sinners do her loving hands tending him, and all their prayers to speed him on his far journey. A knowledge of the plifted in all ages from the inception of Christianity until the present day. accentuate her grief, for she never | And while to a Catholic the fact that the Church teaches it is sufficient, "It's strange," remarked Mrs.

(for he knows how sacred and infallible are her utterances upon all the funeral, "that after all it was his questions pertaining to salvation,) yet that his implicit faith may be made to rejoice at the explicitness of this holy doctrine as manifested in only center hazily on getting it for Holy Scriptures, councils, writings of the Fathers, and constant practice of she shuddered—"he might have died the Catholic Church, and furthermore that those outside her comutely startling, isn't it, how God munion who think confession to a priest a horrible thing imposed upon humanity and a usurpation of power over the souls and consciences of men, may be enlightened and helped, wish to call attention to some salient facts below.

After a soul has been cleansed of fall into sin, how shall such a one be restored to a state of grace and ship which wholesomely heals the wounds fellowship with God? Baptism from and sins to which the weakness of its very nature and meaning cannot the flesh is subject." be repeated, what then shall he do? We may rest assured that Our Blessed Lord in His divine wisdom did not fail to provide against such a contingency when He established His

"When a sinner repents of his sins from his heart, and acknowledges his transgressions to God and His ministers—the dispensers of the mysteries of Christ—resolving to turn and only then, may he avail himself of that "authority left by Christ to St. Ambrose: "We have rece believe, Christ gave to His Apostles and their successors, the bishops and priests of His Church, in those words when He said: 'As the Father has sent Me, I also send you. When He had said this, He breathed on them, and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are

First-this sacrament was instituted by our Lord Himself. During the forty days after His resurrection from the dead He appeared to His disciples "speaking of the kingdom of God." Now one of these most auspicious occasions was the evening of the Resurrection Day when He appeared in the closed room and said disciples the words quoted in the preceding paragraph.

Here is a plain statement which has always been interpreted by the Church to mean that to those whom Christ sent was given by His authority the power to forgive and retain sin. Moreover, it is too obvious to need proof that if sins are to be forgiven or retained they must first be made known to that authority having the power to forgive and retain.

Comfortable to this interpretation is the practice of St. Paul relative to the incestuous person mentioned in II Cor., 2-6-10. The Corinthian church having rebuked and condemned the guilty brother, they are now exhorted by St. Paul to exercise Christian towards him, and that he himself had pardoned him "in the person of Christ," words exactly descriptive of the sacramental power exercised by all the priests of the Catholic Church today. Because it is Christ who baptizes, who confirms, who changes the substance of the bread and wine into the substance of His body and blood, and it is also Christ who forgives the penitent sinner; and yet all the above sacramental acts are ministered through the men whom He has sent. St. 'same epistle Paul's language in the

Christian priesthood. upon before baptism, and after as a find that the above Scriptural teaching and practice has been followed by the Christian Church from the days of its institution until the present time. Even those sects which separated themselves at an early date from the Catholic Church still retain confession to a priest as a part of the original revelation and

St. Clement of Rome in the first century says: "For whatsoever things, therefore, we have transgressed, by any of the (suggestions) of persuade to confess sin and start to the adversary, let us supplicate pardon-For it is good for a man to connumber who could be induced to fess his transgressions, rather than come forward to the "mourners" to harden his heart, as the hearts of or remain for an after meet- those were hardened who raised up ing of "inquiry, prayer, and instruc- sedition against Moses, the servant

Tertullian of the second century od in their hearts.

Who does not know that in every lightens their burden, as much as Sunday morning and evening prayer service of the Episcopal Church, it: for confession savoreth of satisafter the general confession is made faction, dissembling of stubbornness. by the congregation, the minister If thou drawest back from confession, consider in thine heart that hell-fire which confession shall quench for any Dissenting body and he will thee; and first imagine to thyself the greatness of the punishment, that may be, a confession of sin by the minister in behalf of himself and the doption of the remedy. When, therefore, thou knowest that, against to tell them out, yet be as hell-fire, after that first protection of if they be not told; they wish of the Christian religion. For, since the baptism ordained by the Lord to tell them to one who is strong there is yet in confession a second enough to bear them, yet not strong

on the other, there is no logiveness, without confession. He that will not confess his sinsshall perish. All of this is too plain to need further discussion. The Church, the old and that, whereas they may, doing sintended in thought they can recur, to core penitence by their prayers and works, make satisfaction to God, who is a merciful Father, they are seduced to time which they can betake them solves, if necessary, from time is a merciful Father, they are seduced to time while the second to t point at issue. Why is it necessary to perish more utterly, and they who to confess sin to a priest? Because to perish more utterly, and they who might raise themselves, fall lower, would leap at the news of such a years ago, Mr. Hudson Maxim, a

penitence during a suitable term, and according to the order of discipline come to confession, and by the imposition of the hands of the bishop and of the clergy receive the right to communion, now, at an unsettled period when the persecution still continues, peace not yet restored to His church, they are admitted to Com-munion, and their names are offered, and penitence not yet done, confession not vet made, and the hand not yet laid upon them by the bishop and clergy, the Eucharist is given them, though it is written: Whosoever shall eat the bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord."

Lactanius in the fourth century, says: "As every sect of heretics thinks its followers are above all others, Christians, and its own the Catholic Church, it is to be known all sin by baptism, if he should again | that that is the true (Catholic Church) wherein is confession and penitence

> In the same century St. Athanasius on Ps. xcix:4: "Enter into His gates with confession. He calls the Church on earth the gates of the Lord, in which (Church) we must make confession, proclaiming our past transgressions, and we must make known the benefits conferred upon us." Also, "As man is illuminated by the grace of the Holy Spirit by the priest that baptizes, so also he who confesses in penitence, receives through the priest, by the grace of

St. Ambrose: "We have received absolve such a penitential sinner the Holy Ghost, who not only for from his sins: which authority, we gives our own sins, but also makes gives our own sins, but also makes us His priests to forgive the sins of others.

Finally, St. Augustine: "Confession I say, heals us; the Apostle John saying, 'If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all

Trammelled in the bonds of sins so deadly does he deciine or delay, or hesitate to fly unto the keys them-selves of the Church, by which he may be loosed on earth, that he may be loosed in heaven-And when he shall have passed upon himself the sentence of a most severe remedy. but still a remedy, let him come to the prelates through whom the keys are ministered to him in the Church; and as one now beginning to be a good son, let him—the order of the mbers of the mother being preserved-receive the manner (mease) of his satisfaction from those who are set over the sacraments."

So we find that confession has not time been considered a new practice imposed upon the Church by priestcraft" Like other great logmas of the Church, if it had not een of divine institution people of every clime, age, and condition of life, would not have submitted to it. Yet until the rise of the Protestant sects in the sixteenth century all Christians went to confession. And moreover, it is a fact of no small significance that the overwhelming majority of Christendom still to this very day go to confession. In this, like in some other fundamental 'reformers' (?) were not and can

'mourner's bench" or an 'aftermeeting" but a kind of Protestant Church, and as a beautiful tree confessional? Do not tell me that their sins to God alone, because we know from personal experience and sion is one of these trees. observation that many of those who In the second place, if anyone will are very much in earnest about their a confession to the Protestant minister of many of their sins and the Protestant minister is often made the depository of the sinful but not with the purpose of obtaining absolution, I answer, alas! that the Protestant church, having separated herself from her Mother, Holy Catholic Church, stands before an unbelieving, sorrowing, and sin cursed world, unable, since she has repudiated the institution of confession founded by our Lord Himself, to speak the words of authority and power by which the soul may be released from the bonds of sin. Let me quote a passage from that

portraying Christian truth and was such a keen analyst of the emotions of the human heart. On Confession he says: "How many are the souls in distress, anxiety, or loneliness whose one need is to find a being to whom they can pour out their feelings unheard by the world! Tell them out they must; they cannot tell them out to those whom they see to despise them; they wish to tell them to one who can at once advise St. Cyprian in the third century and can sympathize with them; they speaking about the heinous nature wish to relieve themselves of a load,

benefit, putting aside all distinct noted maker of powder and guns, ideas of a sacramental ordinance, or issued a rather dogmatic work on the a grant of pardon and the convey-ance of grace! If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely, ments in practical electricity, to lend next after the Blessed Sacrament, confession is such. And such is it ever found in fact—the very act of Psychologists did not take Mr. Edi-kneeling, the low and contrite voice, son seriously. With none but the the sign of the cross hanging, so to say, over the head bowed low, and the words of peace and blessing. Oh, what a soothing charm is there, the world can neither give nor take away. Oh! what piercing, heart-subduing tranquility, provoking tears of joy, is poured almost substantially and physically upon the soul, the oil of gladness, as the Scripture calls it, when the penitent at length rises, his God reconciled to his sins rolled away forever! This is confession as it is in fact !"

Confession, instead of being as many Protestants ignorantly think and assert, an opportunity and inducement to lead men and women into sin, is, on the other hand, a positive deterrent to keep them from sin. The fact that a man who is solicited to sin, knows that if he vields he must declare it to a fellowbeing in order to obtain forgiveness, causes him to stop and think many times before acting. To confess one's sins to God alone and in a general way, is a much easier thing than to deliberately kneel down in the confessional and there detail one's sins and shortcomings to a priest. Men and women would never do it if it did not have the priest. incontrovertible authority of Christ and His Church back of it.

Again, if you think, my dear Protestant friend, that a Catholic can by the mere telling of his sins to a priest obtain forgiveness, you are sadly mistaken. Without sincere contrition, purpose of amendment, confession amounts to nothing and the poor penitent does but add sin unto sin—even sacrilege. And as for the paying a priest for absolution horrible thought!) it is a malicious lie when told by those who know better and an unkind and cruel slander when spoken by those who could know better if they would only take the trouble to investigate.

Since becoming a Catholic the writer has often contrasted the time, when as a Protestant minister he felt that much had been accomplished if he could induce a number of backslidden Christians and sinners to come forward to the chancel-rail or

"mourner's bench" to confess sin and seek pardon of God, with what he now knows to be a fact, viz., that without any great solicitation on the part of the priests of the Church, thousands upon thousands of Catho lics go constantly to confession, and also the large number who are being instructed in the Christian faith preparatory for the same holy sacra-When we read of the ment. uous efforts put forth by the Protestant churches in a union "revival" etc., the great rejoicing over a few hundred cards signed, or hands held up, while we rejoice, too, in all the moral impetus and positive good that may be derived from such efforts, vet we cannot but thank God that in the confessional of the Catholic Church there is provided a way and means articles of faith of the Church, the of divine renovation of which thousands are constantly availing them never be successful in the attempt selves. Oh! that Protestants knew (for they do not know), of the wonder In the third place, though hard to ful life of Sacramental Grace Christ the natural man, yet confession is has provided for mankind in His truly a response to the deep needs Church. There is nothing of good There is nothing of good of the human heart. What is a attempted in Protestantism but what it may be found in the Catholic there they weep, pray, and confess forth lo! these centuries, blossoms and fruit to perfection.

O compassionate Lord and Re soul's salvation do not stop short of art Thou in Thy wisdom and goodness! Thy love knows no limit, but Thou hast shed Thy Precious Blood, difficulties. Let no one deny that that man confessing may recieve remission of his sins and become a worthy temple of the Holy Ghost. burdens of his parishioners. If it be said in reply, that this is indeed true, seech Thee, all who in their ignorance calumniate Thy Holy Church and her saving doctrines. O Lord, "Forgive them, for they know not what they do."—The Catholic Con-

## THE COBBLER'S LAST

There is an ancient saw which bids the cobbler stick to his last. The axiom is founded on commonsense. Some of us can do one or two illustrious and good man Cardinal things fairly well, but very few of us Newman who had such a rare gift in can do all things even passably. An excellent cobbler, despite the Poet of Agawam, may make a poor philoso-pher. A plumber of distinguished attainments in his useful and opulent art, may be painfully insufficient as a critic of old tapestry. Creakless shoes and insubordinate pipes are their metier. They will wisely leave art and philosophy to more practised hands.

Here in the United States, however, we accept the theory that eminence in anything, or even notoriety, makes one a doctor of universal Washington Irving long ago pointed out the peculiar felicity which attaches to the jokes of rich men. To day we accept not merely

Who learns and learns, but acts not what he knows, 's one who plows essentials of true poetry. He was easily paralleled by Mr. Edison, who authority to his sophomoric effusions denying the immortality of the soul

crudest notions of "soul" and

mortality," his conclusions had no

interest, save as showing the possible

vagaries of a constructive mind.

They were in no sense conclusive.

except to the unthinking multitude.

Mr. Edison had made wires glow and

discs talk. He was therefore com-

petent, so their logic ran, to dogma-

theology.

tize in philosophy, Scripture and

It was left for Dr. George W. Crile,

of Cleveland, a surgeon of genuine attainment, to relinquish the scalpel

on Easter Day, and prove to a Bap

tist congregation that the soul, if it

exists, is not immortal. If correctly

reported by the press, Dr. Crile did

not state that physical science, as such, had nothing to do with the

soul's immortality; a position which is not only intelligible but correct.

On the contrary, the learned doctor

held that physical science, having

explored heaven, had rejected it as a

very dull and dreary place; that

science had demonstrated that "relig-

ion is unsupported by logic and

facts;" that "individual resurrec-tion" and "eternal life" are only

dreams. Having thus extended the

field of science, beyond the dreams even of the discredited Sage of Jena,

Dr. Crile received with becoming

modesty the thanks and congratula

tions of the assembled Easter Day

No doubt Dr. Crile is a man dis-

posed to cry out against the supposed

ttempt of religion to "dogmatize on

science." He has no scruple, how

ever, in leaving his last to dogmatize

on religion. Eminent as a surgeon.

what he knows of the soul and its

immortality, of the resurrection of

forms a notable contribution to the

world's store of nonsense. Perhaps

whole episode is not the fact that Dr. Crile chose Easter Day as an appro-

priate time for a public denial of the

truth of Christianity, but that he was

invited to do so by a church sup-posedly Christian. There is little

doubt that Dr. Crile needs a truer

sense of the limitations of science

There is no doubt whatever that the

East End Baptist Church of Cleve-

the dead, and of future retribution

Crile's own words prove

Skin Torment? FREE TRIAL · D BOTTLE ECZEMA EKIN DISEASES

YES, absolutely free, a large trial bottle of the wonderful skin discovery, D. D. D. Prescription. For a short time only we will send this gena short time only we will send this generous test free. Don't delay, send today.

## Prescription

is a liquid wash, a scientific compound of the powerful and costly element, chlorbutol. Skin specialists know the great value of this element heretofore great value of this element heretolore used only as expertly mixed and handled by physicians. D. D. D. contains also the soothing oils of wintergreen and thymol. Eczema, psoriasis, bad leg, ringworm, all skin diseases, mild or violent yield to the potent effect of D.D. D. It kills and throws off the disease germs that are deeply buried in the skin. It heals quickly, completely.

FREE-Send To-day!! Send to-day for the liberal trial bottle, free. It will give you instant relief from all itching distress, no matter how long you have suffered. Remember this offer is limited. Don't delay. Send to-day. Enclose ten cents to cover postage.

D. D. D. Laboratories, Dept. L. A. 142 Mutual St., Toronto







M<sup>c</sup>Clary's FLORENCE

OIL COOK STOVES Wickless, Va.

Toronto, Montreal, Winnipeg, Vancouver St. John, N.B., Hamilton, Calgary, Saskatoen, Edmonton

50c. Each, Postpaid 50 Copies, \$20.00 38.00

Adventures of Four Young Americans. By Henriette E, Delamare, This book describes the stirring times during their tip abroad, and the experience of Johnny who was Jost in the Catacombs, Althea, by D. Ella Nfrdlinger. A delightful story giving some of the author's home experiences and the plays of her happy childhood. It is a merry company of four brothers, a sister, and their beloved parents Brownie And I, by Richard Aumerle. Brownie is a college dog who chumns with the new boys as soon as they arrive and is with them in all their sports. He even succeeds in winning the decisive baseball game of the year. Boys, girls, and grownips of two years of the polithers of the genuine record of the polithers of the polithers of the year. Boys, girls, and grownips of two years of the polithers of the genuine record of the polithers. The catholic Ploneers of America, By John O'Kane Murray. New edition revised. From the birth of Christopher Columbus 1435, to the death of Father Badin, 1833.

Christopher Columbus 1435, to the death of Father Badin, 1833.
Cli sence Belmont. By Rev, Walter T, Leahy. This is a fine college story, full of healthy vitality, and it will amuse all the boys who are lovers of the adventurers of a college boy.
Dear F nends, by D. Ella Nirdinger. A home story, and the story of the more story and the story of the more story. The story of the more story of the more story of the more story of the more story. The story of the more story of the more story of the more story of the more story. The story of the more story of the more story of the more story of the more story. The story of the more story of the more story of the more story of the more story. The story of the more story of the more story of the more story of the more story of the story of

scene is laid in England, afterward drifting to Russia and Siberia, Flordalisa, By Anton Giulio Barrili, A Quaint Italian Tale, describing the hardships of an artist who finally won the hand of a beautiful young Italian maiden in marriage. Five Birds in a Nest, by Henriette Eugenie Delemare. The scene of this story is in a little village of France, of which the author knows every inch of ground, It is the story of five children, and incidentally introduces many of the local customs. Fleurange, By Madame Augustus Creaven. This charming novel has been regarded as a model love story, which moves in an atmosphere of delicate refinement.

ceeds wonderfully wen in meeting that arise, hillp, A Tale of the Coal Regions, By Rev. Patrick Justin McMahon. A thrilling and well-told story of the days, of the Molhe Maguires Well written and conceived with an admirable unity of plan, the story is unraveled so as it intensify the interest as the reader passes from the story is unraveled to a chanter. So Dages.

75c. Each, Postpaid 50 Copies, \$28.00 100 55.00

Colvie, The The story of a Catholic ollege Boy, ambition's Contest. By Father Faber. The story of a young man who starts out in life to be a statesman, loses all his religion, but if hinally, through the prayers of other, receives the grace of God and starts of the priesthood. Shutters. By Anthony Yorke. Illustrated A story of boy life in the downtown section of New York, narrating the adventures of Billy Glenn and his companions of The Broken Shutters, a boys' club of their neighborhood. The book is full of adventures, including by Billy and an exciting trip on a sailing vessel to the West Indies. "It is a rattling good boys' book."—Pilot Boys' Own Book. A complete encyclopedia of

joys ioys a young gni through her sorrows and joys tatal Resemblance, A. By Christine Faber, This is an entertaining romance of two young girls, and shows how uncertain are the smiles of fortune, Sordon Lodge. By Agnes M. White, A fascinating Catholic novel relating the adventures of an orphan left in the care of a relative. Buardian's Mystery, The. By Christine Faber. This is a capital story well told, it contains just enough sensation to make the reading a pleasure. Hearnit of the Rock, The. By Mrs. James Sadlier. A tale of Cashel.

Lesndro Or, the Sign of the Cross, A Catholic story reprinted from The Messenger of The Sacred Heart.

Lisbeth. The Story of a First Communion. By

Heart.
Lisbeth. The Story of a First Communion. By
Mary T. Waggaman. A story of great interest,
strong faith and earnest simplicity.
Margaret Roper. A very interesting historical novel
by Agnes M. Stewart.
Moondyne Joe. By John Boyle O'Reilly. A thrilling story of heroism, and adventure in which most
of the action takes place in the Penal Prisons in
Australia to which Moondyne Joe has been condemned for political activity, and from which he
forces his escape through a series of dare-devil
adventures.

forces his escape through a series of dare-devil adventures, A. By Christine Faber. A Catho-lic story of the trials of a widow whose only son is innocently accused of murdering an enemy of her family. When all seems lost, the real murderer filled with remorse, confesses his crime, lew Lights, A very interesting tale by Mrs. James

Sadlier,
O'Mahony, The Chief of the Comeraghs A tale
of the Irish Rebellion of 1798, by D. P. Conyngham, L. L. D.
Old and New, Or, Taste Versus Fashion. A novel
written in a fascinating manner, By Mrs, James
Sadlier.

old and New, Or, Taste Versus Fashion. A novel written in a fascinating manner. By Mrs, James Sadlier.
Red Circle, The. By Gerard A Reynold, A dramatic story of the Boxer Uprising in China, narrating the exciting experiences by a group of Europeans who ban together for self-protection. There is a captivating charm in the way this tale is told, and it is done with a force that gives the dramatic parts so pronounced a realism that the reader feels himself a part of the life of this far-off country, siding with the unprotected Christian, a real participant in defense of their life and their property.

Refining Fires, by Alice Dease. In this novel Miss Alice Dease, favorably known through her stories of Irish life, has ventured on a new field, and in "Refining Fires," her latest and undoubtedly her best book, sets before us the life and fortunes of two French families, the Mauvoisins and the De Barlis. The plot is very well thought out, the story is remarkably well told, and is sure to hold the attention of the reader from the first page to the last.

Southern Catholic Story. By Minnie Mary Lee, A solendid Catholic story with a very strong moral, Towers of St. Nicholas, The. By Mary Agatha Gray. A story of the persecution of Catholics during the reign of Queen Elizabetu.

Frinity of Friendships, The. By Gilbert Guest. A new star has entered the galaxy of story writers

Trinity of Friendships, The. By Gilbert Guest, A new star has entered the galaxy of story writers in the person of Gilbert Guest, In their search and inquiries for Gilbert Guest, let them not forget that this gifted writer knows as much about girls as Father Finn knows about boys. Within and Without the Fold. By Minnie Mary

The Catholic Record LONDON, CANADA