



THE SHIELD AGAINST THE BEAST

Out of the pitiable story of New York's most recent murder, one lesson arises, not indeed connected with the innocent victim, but worthy of much consideration. It is the old, old lesson, never learned by some, that the first duty of fathers and mothers is to take care of their children.

For the benefit of the general public, investigators now report what is to them and to all lovers of the young a bitter, never-ending story. Our nightly streets, the beaten trails of human vampires, are filled with boys and girls in their teens. Resorts of cheap and dangerous amusements, dance halls, refreshment-parlors, even our public parks and breathing-spaces are their rendezvous, unknown to heedless parents but profitable marts for traders in the honor and lives of our boys and girls. That the unhappy victims are not exclusively the children of the poor, is a fact borne out by experience. In all ranks of society, unfortunately, there are parents devoid of that protective instinct which even the brute of the field never loses, and all ranks contribute their quota.

But care for the child does not mean that he is to be immersed in sex-hygiene, that panacea of the yellow journalist and the saffron sociologist; much less, that he is to be given the run of a library equipped exclusively with "sexional" book-cases. It does mean, however, and it insists, that the child be taught from the beginning the saving virtue of Christian modesty. Viewing the garb, the posture, the language, the customs of some young people who pose as well-bred Christians, the clergyman and even the hardened social-worker, must ask in frank amazement, if some of our presumably Catholic mothers are bent on bringing their daughters to shame and disgrace. "Fashion" is a poor excuse. It is no consolation when disgrace comes, and at the bar of eternal justice before which these criminally negligent parents must one day stand, it means the sentence of hell.

Today as never, perhaps, since the pagan era which called vice virtue, are our children exposed to the claws of the beast. Without modesty, no child, particularly no young girl is safe. With it, the first advances which end in ruin of body and soul for the flirt, for the girl who "lives her own life," who "can take care of herself," are effectively averted. Youth's most obvious lack is intelligent choice. It is folly to picture evil, in the hope that it will be instinctively rejected. Evil has its lure; youth cannot see that its gold is tinsel, and its end destruction. Modern sociology may know nothing of original sin; the human heart knows much. Show our boys and girls the beauty of whatsoever things are good, and there is hope, well founded, that their feet may be kept unflinching in the paths of purity.—America.

MONTALBERT ON IRISH CATHOLICISM

In Montalbert's "Lettres sur le Catholicisme en Irlande," which were published in 1829, we find the following passages:

"I shall never forget the first Mass which I heard in a country chapel. I rode to the foot of a hill, the lower part of which was clothed with a thick plantation of oak and fir, and alighted from my horse to ascend it. I had taken only a few steps on my way when my attention was attracted by the appearance of a man who knelt at the foot of one of the fir; several others became visible in succession in the same attitude, and the higher I ascended the larger became the numbers of these kneeling peasants. At length, on reaching the top of the hill, I saw a cruciform building, badly built of stone, without cement, and covered with thatch. Around it knelt a crowd of robust and vigorous men, all uncovered, though the rain fell in torrents, and the mud quivered beneath them. Proud silence reigned everywhere. It was the Catholic Chapel of Blarney and the priest was saying Mass. I reached the door at the moment of the Elevation, and all this pious assembly had prostrated themselves with their faces to the earth. I made an effort to penetrate under the roof of this chapel, thus overflowing with worshippers. There were no seats, no decorations, not even a pavement. The floor was of earth, damp and stony, the roof dilapidated and tallow candles burned on the altar in place of tapers. I heard the priest announce in Irish, the language of a Catholic people, that on such a day he would go, in order to save his parishioners the trouble of a long journey, to a certain 'cabin' which should for the moment be turned into the house of God—there to

administer the Sacraments and receive the humble offerings with which his flock supported him. When the Holy Sacrifice was ended, the priest mounted his horse and rode away; then each worshipper rose from his knees and went slowly homeward; some of them wandering harvestmen, carrying their reaping hooks, turned their steps toward the nearest cottage to ask the hospitality to which they were considered to have a right; others with their wives riding behind them 'en croupe,' went off to their distant homes. Many remained for a much longer time in prayer, kneeling in the mud, in that silent enclosure chosen by the poor and faithful people in the times of ancient persecutions."

STEPHEN A. MACISAAC

Dear CATHOLIC RECORD,—Being a reader of your most precious and broadminded paper for well over fourteen years I cannot help noticing your seeming instinctive and consistent adherence to the things beautiful. I was, therefore, many times tempted to contribute an item but was most invariably deterred by demands on my regular occupation.

Recently, however, I was the loser of a very dear friend in the person of Stephen A. MacIsaac (son of Donald A. MacIsaac of East Bay Cape Breton) hence my present appearance. Poor fellow! after nearly two years of warfare in France he gave up his life for the cause of liberty and justice. He enlisted with the 88th Battery at Sydney, was about thirty-two years old at the time. He had everything to live for, for he was possessed of the most enviable disposition, personal appearance and environment, but the call came and he answered.

You, perhaps, will wonder why I associate his name, or the incident of his death with your good paper. Well, dear RECORD, I considered his death as one of the most beautiful things and worthy of mention among your choice ones, for he was a devout Catholic. Yes, and consistent. Everything he did in the practice of his religion was actuated by that most beautiful consistency of purpose and conviction that only the true dictates of the heart could be responsible for.

He was a Knight of Columbus and, on the eve of his departure from Sydney, was waited on and presented with several addresses, among one of the most notable being that of Rev. Donald MacAdam, his parish priest in Sydney, and an old time neighbour at East Bay.

He leaves another brother (Joseph) still fighting in the 86th. They both joined at the same time, but were later separated. "Steve," as he was popularly known, was transferred to the 9th Howitzer Battery. Although communicating regularly with each other, through the mail, they had not been face to face until the eve of the fateful day (June 4th). They chatted freely for quite a while and after "Steve" had made some requests of "Joe" to forward some trinkets home for him he took his leave. Next morning "Joe" was advised that "Steve" was killed. It seems while changing the position of their guns, he met his death. The good officers of the 86th allowed "Joe" and several of "Steve's" old comrades of the 86th to go to the funeral and the man, Christian and soldier, was laid away—a loss but, thank God, a credit to his country, his community, his church and his dear parents, brothers and sisters.

Personally I can only say with them, he was God's to give and he was evidently ripe for His taking. May he rest in peace. S.

FALSE IDEAS

Arthur Preuss in his admirable little Foreign Review recently punctured some of the bombast and fanaticism that is ignorantly uttered against the practices and doctrines of the Church in the following truthful words which scorch these defamers:

Dr. Lyman Abbott recently contributed to the Outlook, of which he is the editor-in-chief, a series of articles on "The Last Days of Jesus Christ." Speaking of our Lord before the Sanhedrin, he says that in this trial were put in sharp contrast two conceptions of religion, the humanitarian and the ceremonial—two conceptions which have been in the world ever since Cain made an offering to Jehovah and almost simultaneously slew his brother.

"The one conception imagines that God is best pleased by a scrupulous obedience to certain carefully defined regulations and a punctilious observance of certain prescribed rituals. This it is that will save the world from the wrath of God or the gods. The other believes that God is best pleased by a spontaneous life of love, service, and sacrifice. This it is which will save the world from the terrible evils it brings upon itself by its selfishness, its self-seeking, its self-indulgence."

Dr. Abbott scores those who cling and still cling to the former conception, which he finds, was held in the Old Testament, by those "who put emphasis on the importance of the Levitical code," and also in the New Testament, by those "who insisted on fastings and abstinences or synagogal services." Of course, the Catholic Church, which observes rites and has a ceremonial, comes in for condemnation. Dr. Abbott charges that the "ceremonial" conception of God was held "in the Middle Ages by priests who devoted their lives to Masses and confessions,

and by inquisitors who executed as criminals those who doubted the doctrines or neglected the services of the Church."

UNFOUNDED INSINUATIONS This insinuation is unfounded. The Middle Ages produced some of the greatest theologians, who wrote treatises on God and His perfections. These treatises, of which Dr. Abbott evidently knows nothing, are still studied in the schools. We have nothing that surpasses them in keenness of speculation and depth of argument. The Middle Ages gave us Bernard of Clairvaux, Anselm, Thomas Aquinas and Bonaventure. They practically created the science of God and His perfections. In the light of this great fact alone Dr. Abbott's assertion is miserable.

The medieval priests who devoted "their lives to Masses and confessions," were not thereby guilty of spreading a false and narrow conception of God. "Confession," in the Catholic sense, means a humble avowal of one's sins, joined with a firm resolution to strip off moral uncleanness and becoming more Christlike. The devout hearing of the Mass, which is the renewal of the sublime sacrifice of Calvary, is one of the powerful means given to the faithful, by which they can rise from the slavery of sin to the liberty of children of God. Priests who thus try to lead souls to Christ and to imitate His virtues, do not inculcate slavish adherence to the belief that "God is best pleased by a scrupulous obedience to certain carefully defined regulations."

Dr. Abbott furthermore overlooks the fact that the Middle Ages have also given us numberless instances of men and women who sacrificed their fortunes and laid down their lives for the good of their needy and afflicted brethren. The Middle Ages may not have heard of "social service," but they knew and practiced charity.

St. Francis of Assisi and his little band did as much for the alleviation of human want and suffering, and contributed as much to the solution of the "social problem" of their time, as many a modern organization with unlimited means is doing today. In the Middle Ages there were societies for the ransom of captives, and there were noble men and women who devoted themselves entirely to nursing the sick and succoring the poor. But these devoted apostles of social service had no narrow, one-sided view of God. They received their religious instruction and much inspiration and strength from priests, at whose Masses they devoutly assisted, and to whom they confessed their sins and shortcomings.—The Monitor.

K. OF C. BORDER STRUCTURES NOW CATHOLIC SCHOOLS

During the stay of the National Guard along the Mexican border the Knights of Columbus erected a considerable number of substantial recreation stations and field headquarters, from Brownsville, Texas, to Nogales, Arizona. These halls served an excellent purpose, since they were well equipped for the comfort of the troops and afforded suitable provision for their spiritual welfare. But it is probable that they are destined to serve a more necessary end in the years to come. Many of them, according to the account given in the Columbian, have been converted into Catholic schools and mission stations, where such are most urgently needed.

Thus the buildings at El Paso and at Camp Cotton and Pershing are to be used as schools by Bishop Schuler, while the Oblate Fathers have received for their mission the structures erected at Llano Grande, San Benito and McAllan, Texas. The building and equipment at Laredo have been given to the Catholic Orphans Home in charge of the Servants of the Sacred Heart of Jesus for the poor and the Orphaned. The brick structure at Nogales, though used by the local council, is partly devoted to school purposes, while the buildings at Brownsville, Texas, and Nogales, Arizona, are at present occupied by the Texas militia. Nothing was more providential for the work of the missionary priests than the erection of these structures which can now serve both as school and parish houses, and help to solve the problem of educating the thousands of Mexican refugee children who have crowded into the United States. The writer in the Columbian may well say:

"This disposition of the Knights of Columbus' buildings is not only intrinsically noble, but extrinsically its fruits will repay the Order a hundredfold in work for the Faith.—America.

Then he turned around, left the pulpit and, hastening to the Church of the Franciscans, humbly and penitently asked for reconciliation at their hands. He was subsequently admitted to the order, but was not allowed to preach or hear confessions. However, he used his talents well, for he devoted himself to the study of history and produced an "Ecclesiastical History of Ireland," which keeps his memory green among those who love to read of the sad but glorious story of the Church in Ireland.—The Tablet.

FINN.—At Montreal, Que., on July 1st, Ann Kelaher, of Ruskey, County Roscommon, Ireland, beloved wife of T. J. Finn, of H. M. Customs. May her soul rest in peace.

DIED

THE WAYSIDE CROSS

ENGLAND OWES THE ERECTION OF THE FIRST GREAT CALVARY TO THE DOMINICANS

To the Dominicans England owes the erection of the first great Calvary or wayside Cross to commemorate the death of the War. This was unveiled at Woodchester on Trinity Sunday by the Bishop of Clifton. A great Crucifix twenty-one feet high dominates the roadside. It is approached by a small scala sancta closed by gates, and when completed will be flanked by two mourning angels. On a slab at the foot appear the names of all the men of the district who have given their lives in the cause of freedom, and a note that the Calvary was set up by subscriptions from Catholics and Protestants

They excuse themselves by saying that it is only "for fun." It is dangerous fun, it is wrong even "for fun" to tempt God's Providence." One local Spiritualist enthusiast avows that "lots of good Catholics attend the seances," without knowing that such a statement is contradictory. To say nothing of "good" Catholics, not even so-called members of the Church, those who have learned the very First Commandment, can fail to know what the Church holds in such matters. And to make her position the clearer, the Sacred Congregation of the Holy Office has absolutely forbidden Catholics to take part in spiritualistic "seances." There ought to be no room for doubt in Catholic minds.—Catholic Transcript.

STORY OF AN EX-PRIEST

HIS FIRST SERMON WAS SHORT AND TO THE POINT

Exploiting ex-priests was once a popular business among non-Catholic sects. They were supposed to come laden with inside information; they were paraded as brands snatched from the burning; they were exhibited as valuable acquisitions, no matter what their character or their antecedents. The taste for such unfortunates has to a great extent died out, and with the taste the value of the unfortunates themselves. They very often, indeed, proved a sad disappointment; still the temptation to use them has always been hard to resist.

Irish history records one such dis-appointment, which deserves to be commemorated. He was Rev. M. J. Brennan, born and ordained in Kilkenny. Both as a student and a priest he was a man of brilliant talents. He lacked, however, the saving and necessary virtue of humility, developed a spirit of self-sufficiency and insubordination and was suspended by his ecclesiastical superior, Bishop Marum of Ossory. Instead of repenting he added to his guilt by publicly renouncing his religion, and was immediately grabbed up as a valuable catch by a Protestant society of Dublin.

Owing to his talents he was winned and dined by his new masters, and repaid them by maligning and libeling the religion in which he had been raised. He was asked to preach his first sermon in St. George's Protestant Church, Dublin. It was to be a big occasion in his life, and he had two weeks to prepare. However, during that two weeks a change came over him; the veil wrought by pride and vanity fell from his eyes, and he resolved to make reparation for the injury and evil he had done.

When the first Sunday of Advent, Dec. 3, 1869, arrived, the cream of Protestant Dublin came to hear Father Brennan's reason for leaving the Church of Rome. Having robed himself in the soutane, surplice and cap he had worn as a priest, he mounted the pulpit. A breathless silence came over the audience, for ecclesiastical millinery of that kind was new to them. Then removing his cap he made the sign of the cross saying: "In the name of the Father, and of the Son, and of the Holy Ghost."

The congregation looked on amazed thinking he was about to scoff at the holy sign and the holy words he had used. The priest raised aloft the Bible he held in his hand, saying: "The Bible is the word of God." This made all feel that they were going to get good old Protestant doctrine free from the errors of Popery, and they almost wept for joy and comfort. But their joy and their comfort soon vanished for Father Brennan continued with solemnity and emphasis: "By the contents of this Bible, every word I have written or spoken against the Catholic Church was a lie."

Then he turned around, left the pulpit and, hastening to the Church of the Franciscans, humbly and penitently asked for reconciliation at their hands. He was subsequently admitted to the order, but was not allowed to preach or hear confessions. However, he used his talents well, for he devoted himself to the study of history and produced an "Ecclesiastical History of Ireland," which keeps his memory green among those who love to read of the sad but glorious story of the Church in Ireland.—The Tablet.

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CATHOLICS AND SPIRITUALISM

The impetus which has been given to Spiritualism by the writings of prominent individuals in England, is having its effect in this country as well. It is reported that three persons in New York City alone were lured out of 170,000 by certain leaders of the cult, before the hand of the law restrained their efforts. "It is strange that so many otherwise sensible people take these fancies seriously," remarked the Catholic Northwest Progress, in a recent editorial. "There are more mediums, clairvoyants and palmists doing business in any of our large cities than there were in the whole Christian world in the Dark Ages. Superstition runs riot when real religion vanishes. Some Catholics foolishly aid these people by their patronage.

Advertisement for The Home Bank of Canada, featuring the slogan "He saves much who saves a little with regularity." and listing branches and connections throughout Canada.

alike who sent from all parts of the Empire.

MARRIAGE

MacKINNON-CHISHOLM—On June 28, at the parish church, Mount St. Mary's, Bailey's Brook, N. S., by Rev. J. J. MacKinnon, P. P., Dr. William Francis MacKinnon, of Antigonish, N. S., to Mary Patricia Flora, eldest daughter of the Honorable Mr. Justice Chisholm, of Halifax, N. S.

TEACHERS WANTED

TEACHER WANTED FOR SEPARATE school, No. 1, Hay, Huron county. School is in the care of two children. Good wages. Teacher holding 2nd class professional certificate. Salary from \$500 to \$600 according to qualifications and experience. Apply to John Laporte, R. R. No. 2, Zurich, Ont.; phone 7 on 87, Zurich, Ontario. 2021-4

WANTED AN EXPERIENCED NORMAL teacher for school section, No. 6, Stephen, Catholic, Espanola. Salary \$550. Apply to John J. Fox, Sec. Espanola, Ont. 2021-4

QUALIFIED TEACHER FOR SECOND grade, Catholic Separate school, Espanola, \$550. Apply to John J. Fox, Espanola, Ont. 2021-4

TWO ENGLISH-FRENCH TEACHERS FOR first grade, Catholic Separate school, Espanola, \$550. Apply to John J. Fox, Espanola, Ont. 2021-4

TEACHER WANTED HOLDING NORMAL certificate for school section, No. 6, Stephen, Catholic, Espanola. Salary \$550. Apply to John J. Fox, Espanola, Ont. 2021-4

TEACHER WANTED FOR THE CATHOLIC Separate school of Keewatin. Teacher must have at least a third class certificate for the province of Ontario, must be able to teach both French and English. Salary \$500 per year. Apply to Sec. Treas. Joseph Garson, Keewatin, Ont. 2021-4

TEACHER WANTED FOR S. S. No. 3, Biddulph, one with 2nd class certificate. Duties to commence after holidays. Salary \$500. Apply to Joseph McLaughlin, R. R. No. 3, Loran, Ont. 2021-3

TEACHER WANTED FOR SEPARATE school, C. S. No. 6, Raleigh, holding 2nd class professional certificate. Duties to commence Sept. 3rd. State salary. Experience and qualifications to Wm. A. Dillon, Phone 4-22, Merlin, Ont. 2021-4

EXPERIENCED TEACHER WANTED FOR the Separate school, town of Oakville. One holding 2nd class professional certificate. Duties to commence in September. Apply stating salary to L. V. Cote, Sec. Treas. Oakville, Ont. 2021-4

TEACHER WANTED FOR SEPARATE school, Kenora, Ontario. Duties to commence Sept. 3rd. State salary. Experience and qualifications to Sec. Treas. S. S. No. 3, Kenora, P. O. Ont. 2021-4

WANTED SECOND CLASS PROFESSIONAL TEACHER for C. S. No. 18, Township of Tyndrican, for term commencing Sept. 3rd. Salary \$500 per year. State experience. Address Michael Corrigan, Marysville, R. M. D. No. 1, 2021-2

NORMAL TRAINED TEACHER WANTED for C. S. No. 6, Westmeath, (La. Passe). Duties to begin Sept. 1st, 1917. One capable of teaching French and English. Apply stating salary and experience to Sec. Treas. C. S. No. 6, Westmeath, La. Passe, Ont. 2021-4

WANTED AN ASSISTANT LADY TEACHER for the C. S. Separate school, Chesham, Ont. holding a 2nd class normal certificate. State salary, experience and references if any. Duties to begin Sept. 3rd, 1917. Applications will be received up to Aug. 28th, 1917. Apply to M. M. Schurter, Sec. C. S. Board, Chesham, Ont. 2021-3

SECOND CLASS PROFESSIONAL TEACHER with experience for primary class, Galt Separate school for September. Salary \$500. Apply to Sec. Treas. Rev. Father Devlin, 55 Wellington St., Galt, Ont. 2021-2

CATHOLIC TEACHER FOR C. S. No. 4, of Hagarly district, holding 2nd class certificate normal. Duties to commence Sept. 4th, 1917. Apply to Sec. Treas. Rev. Father Devlin, 55 Wellington St., Galt, Ont. 2021-2

Advertisement for the Farmers' Sheep Wool, featuring the slogan "The Highest Prices Ever Paid For Wool Are Now Being Paid By Us" and listing John Hallam, Toronto, as the agent.

Advertisement for Standard Library, offering 50 Copes, \$20.00 (4) and 100 for \$38.00.

Agatha's Hard Saying. By Rosa Mulholland. A study in heredity, not only in a dry scientific way, but overlaid with all the romance of "the love of men and women which they love their best."

Between Friends. By Richard Amble. Joe Gavins is a leader among the boys of St. Nicholas' school and the hero of the story. He is an orphan and, thinking of the past, he sometimes wishes that he were away. He has many experiences in the city, is arrested by a flood sent to a reformatory, from which he escapes, and finally gets back to St. Nicholas'.

Captain Ted. By Mary T. Waggaman. Captain Ted is a Catholic college boy forced by circumstances to leave beloved St. Elmer's and plunge into the life of the city. He is a young man of high honesty and perseverance who will win a place at the top.

Children of the Log Cabin. By Henriette Eugenie Delamare. The story of a struggling home, bright, thoughtful children, and all the trials and hardships of misfortune. "The trips of various places of interest will be found interesting."

Clare Louisa. By Henriette Eugenie Delamare. A story of a young girl, cutting up at her age determines her doing parents to send her among the gentle men, there to have her harmonious progress retarded by a possible marriage not in the convent twenty-four hours before she has been to happen.

Freddy Carr's Adventures. By Rev. R. P. Garrard, S. J. This is a fine college story of full healthy vitality, and it will come to the attention of the lovers of the adventures of a college boy.

Fred's Carr and His Friends. By Rev. R. P. Garrard, S. J. Fred's Carr is a young, energetic, reliable, lovable boy, together with his companions, to whom these friends are introduced, they are students of a Jesuit day college. In consequence of their pranks, they frequently find themselves in a "scrap," the details of which are so many and so useful.

Harmony Flats. The Gifts of a Tenement House Fairy by S. W. Whitmore. The author's sympathetic insight into the lives and characters of little, neglected children, and his application of circumstances into the poverty and squalor of a New York tenement house, is wonderfully true.

Honor of the House. The Gifts of a Tenement House Fairy by S. W. Whitmore. The author's sympathetic insight into the lives and characters of little, neglected children, and his application of circumstances into the poverty and squalor of a New York tenement house, is wonderfully true.

Her Journey's End. By Francis Cooke. A story of mystery, of strife and struggle, of petty jealousy, and of sublime devotion. By Mrs. Hugh Fraser.

In God's Good Time. By H. M. Ross. This is a story that is a study in the life of a young man, who sympathizes for what is human and good.

Jack South and Some Other Jacks. By David Pearce. A study in the life of a young man, who sympathizes for what is human and good.

Jack Hilditch. By Marion Ames. A story of a young man, who sympathizes for what is human and good.

Just a Boy. By Marion Ames. A story of a young man, who sympathizes for what is human and good.

Little Marshals At The Lake. The by Mary F. Nixon Rowland. The seven Marshall children spend a week at a lake, where they have an interesting series of adventures and fun. Plenty of motor trips and motor boating, and other sports, are included in the story.

Milly Aving. By Marion Ames. A story of a young man, who sympathizes for what is human and good.

Mystery of Hombly Hall. The by Anna T. Sadlier. A story of a young man, who sympathizes for what is human and good.

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