

fool tax gatherer grabbed out of a cup of tea. The Ulster Barnum bids fair to achieve immortality. A few years ago we heard a lot about a score or so of harmless lunatics who called themselves the Shin Feiga (nurses) party. They refused to "recognize" the Union, but they paid their taxes, fearing that in case of refusal their furniture would be seized. Picture an emissary of the Irish Parliament laying sacrilegious hands on Carson's wig and gown! Even the dullest Briton, nay, even some of Carson's wooden musketeers, must be beginning to see that all this silly play-acting is but a screaming farce. COLUMBA.

NOTES AND COMMENTS

DOM CLARKSON, O. S. B., who comes to this country after a ripe experience on the English missions, to found a Benedictine College at Calgary, is still in the prime of life, having celebrated the silver jubilee of his priesthood in May last. He has for fifteen years of that period been rector of St. Mary's, Brownridge, Preston, and is highly regarded by every section of the English clergy. That he should have been chosen for a rectorship at so comparatively early an age, and have from the first acquitted himself with so much satisfaction to his superiors and to his people, as to have now been selected for so arduous and important a task as the foundation of a college in what is destined to be many years one of the most important centres of civilization in the new world, speaks volumes for his energy and capacity. As we remarked last week, the advent of the Benedictine Order to Canada is in itself an event of no ordinary importance. The CATHOLIC RECORD bespeaks for the new college a long and useful career, and for its first rector a cordial welcome from the faithful of Western Canada.

Those who were sufficiently curious to read the reasons given for non-attendance at church in the columns of a Toronto daily recently could not fail to be struck with the stress laid by more than one upon the blind bigotry which disgraces so many Protestant pulpits in that city. One correspondent writes: "In one church I saw the most disreputable exhibition of bigotry that I could imagine. The whole discourse was devoted to the vilification of another church, about which I knew nothing, but I knew by the tone of the charges made that they were frothy imaginations of an unenlightened ignorance. I asked myself: Is this a church? Is this a religious service?" Another writes: "I have never lived in any city (and I have travelled all over the world) where I have seen so much bigotry and unenlightened malignancy as is manifested in the utterances of the preachers of Toronto." These are but individual utterances, but they voice the impressions of many. It is not to be expected that they will have an effect upon the objects of the criticism, for bigotry is blind in more ways than one. And then, in some quarters it pays, which no doubt is the inspiring motive with preachers of a class. But it should open the eyes of the right thinking to the harm done in the eyes of the multitude to religion generally by the depraved utterances of some of its professors. Toronto, unfortunately, is not the only sinner in this respect, as readers of the provincial press know.

ANOTHER REASON, from a different source, for the decay of the influence of Protestant pulpits, was that advanced by Inspector Kennedy of the Toronto Morality Department, who was called upon to testify in the recent theatre case against Rev. R. B. St. Clair. The preaching that there is no hell, no widow's wail, no a-d-a-y, was, he asserted, a deterrent to morality, and gave much trouble to the department. This is really a much more serious matter than the mere enunciation of bigotry, for it cuts at the very root of moral responsibility. And the convenient putting aside of this primary truth of religion is almost universal now in non-Catholic pulpits. Some maintain that while they do not teach it themselves believe it, which, taking the words as they stand, is about the most craven capitulation to the clamor of the street that one can imagine. And yet such people spend millions of dollars annually in a vain attempt to convert the heathen! The heathen might better instruct them.

FROM the publishing house of Longmans Green & Co. comes "Catherine Sydney," a novel by Francis Deming Hoyt, a new recruit to the rather "thin red line" of Catholic writers. "Catherine Sydney" is a story of social life in New York, and embraces the history of a young Catholic girl of education, refinement and good family, whose simple, unaffected piety and devotion to the sick and the poor, wins at once the heart of a young merchant, and opens his eyes to the light of the True Faith. The story in fact centres in the conversion of Fred Drayton, and without being too intrusive is made the vehicle of much timely information to

the enquiring mind. A Catholic physician, Dr. Eaton, the confidant of the two central figures in the story, the means of bringing them together, and of unravelling the tangled web in which heredity and early training had involved Fred Drayton, is a sterling character, well worthy of emulation. The book, while betraying here and there the hand of the novice, is indeed so pure and wholesome as to merit a wide circulation among young Catholics. It may be cordially recommended, therefore, to parochial and school libraries.

ONE of the most interesting phases of the High Church movement in England in the middle of the last century, centred in St. Saviour's Church, Leeds, a building erected and endowed by Dr. Pusey himself, with a view to translating the Anglican theory of Catholicity into practice. After the practical collapse of Tractarianism with the affair of Tract 90, in 1841, the hopes of its adherents were, through the action of Dr. Pusey, diverted from Oxford to this manufacturing town in the Midlands. And after Dr. Newman's secession in 1845, the sanguine spirits among Dr. Pusey's followers directed their every effort to demonstrating, if that was possible, that despite even that calamitous event, the Catholic theory was still workable in the Establishment. It was, from their point of view, a laudable ambition, inspired by high aims and unselfish devotion. But it was doomed to speedy and ignominious failure, as all such visionary hopes are doomed in the long run. If any lesson in history is clear, it is this. There can be but one Catholic Church, and it dates back to the beginning and has its centre and seat of authority upon the Seven Hills of Rome. "Thou art Peter, and upon this rock I will build My Church." No man may gild that commission, nor substitute for it any human authority, however august or venerable.

THE STORY of St. Saviour's has been very fully and sympathetically told in the recently published Memoir of John Hungerford Pollen, to which allusion was made in these columns a few weeks ago. Pollen himself, was at intervals between the years 1840 and 1851, one of the officiating clergy of St. Saviour's, and always during that period in the closest confidence of its successive rectors. His faith in the enterprise was throughout warm and steadfast, and it was not until the Establishment itself was, by the Gorham decision on Baptism in 1851, committed to manifest heresy, that his eyes were opened to where the truth lay. Then he submitted to unimpeachable authority, and with several others was received into the Catholic Church. He lived until 1902, when, strong in faith, he passed to the rest of the just in his eighty-third year.

HAD IT BEEN possible to vindicate the claim of Anglicanism to the title Catholic, the successful issue of the St. Saviour's experiment would have gone far to achieve that end. It was undertaken in a spirit of faith, and was prosecuted throughout with a zeal and selflessness worthy of a better cause. In its practices and its ceremonial it went far beyond the more conservative ventures of the Oxford divines during the period of Newman's influence. Belief in the Real Presence was unequivocally proclaimed, and so far as the watchful eye of Dr. Hook, who as Vicar of Leeds had supervision over the undertaking, would permit, public adoration was given to the sacramental elements. Confession, too, was deliberately practised, and as close a conformity to the monastic life as was possible under the circumstances, was regularly adhered to. The poor were systematically visited, and the factory population, which up to that time had been simply ignored by the Anglican authorities, were made to feel that the church was as their Father's house. At the same time the clergy themselves lived austere, and practised every Christian virtue that they knew. The result was soon seen in the improved condition, morally and physically, of the people under their charge. Unselfish effort is never thrown away, and the affair of St. Saviour's, Leeds, was no exception to the rule. So far as outward appearances went, the experiment seemed for a time to justify itself. But those who so consoled themselves reckoned without their host. Events soon proved, as in Dr. Newman's earlier effort in Oxford, that all such laudable ambitions have no place in the Church of England.

DR. WALTER FARQUHAR HOOK, who had at first co-operated in the foundation, soon began to look upon it with jealous eyes. His diocesan, Dr. Longley, Bishop of Ripon, was a Low Churchman, and had no sympathy with the "high" ambitions. Between the two, the clergy of St. Saviour's had a thorny path to travel. They did everything possible in the way of conciliation, but their simplest act became gradually distasteful to these authorities. Enemies, too, sprang up in the parish, and accusations of a vile character, which upon investigation later, of course proved to be untrue, were directed against these devoted men. For eleven trying years the episode lasted, and then in 1851, upon the conversion to the Catholic faith of most of those connected with it, it died of sheer inanition. With it, to thoughtful men, died the last hope of vindicating the Anglican claim to Catholicity. It has been tried repeatedly since but with no better result.

OF THE clergy connected with St. Saviour's, whether as rectors, curates or occasional assistants, all with one or two exceptions became Catholics. Some of them awoke to the realities of the situation sooner than others, but, in the event, only two or three remained Anglicans. John Hungerford Pollen, as we have seen, was the last of the group to submit, having held out until 1852. Four of them came into the Church in 1847. Among these were Thomas William Wilkinson, afterwards Bishop of the Catholic diocese of Hexham and Newcastle, and William Payne Neville, who became an oratorian and is known to fame as Cardinal Newman's friend and literary executor. The other two were D. H. Haigh and Richard Maumullen, both of whom became priests. Eric Leslie, later a Jesuit, came in 1848, William Anderson, also a Jesuit, in 1850, and six others, among them Richard Ward and Thomas Minster, successively rectors, in 1851. The first of these lived to adorn the Catholic priesthood, while the latter died in 1852, in minor orders. Such was the crowning feature of this heroic mission, directed effort. As a means to an end, undreamed of by its participants, it may be said to have served its purpose in its day. Perhaps it may yet have further results upon the more earnest minds in the Church of England. As an object lesson it is surely worthy of remembrance.

SACRED HEART CONVENT

SECOND ANNUAL MEETING OF THE ALUMNAE AT LONDON

IMMENSELY successful and the most delightful gathering was the general meeting of those who had the opportunity and privilege of attending the Alumnae meeting last Thursday at the Sacred Heart Convent in this city. The members of the Alumnae of the previous year, it was evident that the former pupils entertained for their dear Alma Mater the same warm hearts, loyal love and devotion as of yore, and it was also evident that the principles taught them by the good religious have borne fruit in the rich harvest of duty. As we looked upon the cultured and splendid number of women before us we could not but agree with the author who tells us "that it is the woman of ripe years, of formed character, of settled principle and matured intellect who lives immortal in the world." May and June are fair in the white blossoms of promise, it is October that brings the luscious fruit to cheer and beautify the winter of our years. Youth is the lovely probation time of life, as life itself is the probation time for eternity. The time has come when those that follow the preparation days.

Could we but be loyal and grateful to the Institution wherein is embodied all these beautiful characteristics that go to form the ideal woman. Our meeting was preceded by greetings from Rev. Mother, the president and members of the Alumnae, and shortly after 11 o'clock we assembled in the spacious study hall where from our loved honorary president, Rev. Mother Lewis, we were given in the most gracious form a truly heartfelt welcome. She in her own delightful manner wished the Alumnae every success in the future and hoped to greet the former pupils each year, and extended to all the freedom of the house wherein we had already enjoyed the inestimable privilege of being sheltered within its walls. Rev. Mother's words of welcome coupled with the most valuable advice and counsel to the former pupils, will long be remembered and may be for many years our advisor and honorary president.

Mrs. R. M. Burns, President of the Alumnae, then read the following address to the members: Rev. Mother, members of the Alumnae: It is with feelings of unfeigned pleasure I greet you and bid you welcome to the second annual meeting of the Alumnae of the Sacred Heart. As I look upon this goodly attendance I feel assured you have each one in full measure brought with you the old love for the school whose precepts have been part of your lives and have served to bring sunshine to your paths as you journey on in the world's work. As your president I have quite little pride in the fact that our association is progressing and those connected with the organization are carrying out to the best of their ability the purpose for which we formed ourselves into this band of former pupils. I allude to our fostering loyalty to our Alma Mater and preserving the principles imparted to us in our younger years by the Religious of this admirable order.

The evidence I have had of warm regard for the Sacred Heart from the members new and old has made my incumbency of the office with gladness and have honoured me a pleasant task. The whole-hearted interest in the affairs of the convent, the sentiment of high regard for its work, which I am sure is ever on your lips in the world outside, has borne fruit, and may it be that the sentiment will continue to grow as the goodly attendance I feel assured you have each one in full measure brought with you the old love for the school whose precepts have been part of your lives and have served to bring sunshine to your paths as you journey on in the world's work. As your president I have quite little pride in the fact that our association is progressing and those connected with the organization are carrying out to the best of their ability the purpose for which we formed ourselves into this band of former pupils. I allude to our fostering loyalty to our Alma Mater and preserving the principles imparted to us in our younger years by the Religious of this admirable order.

without the convent walls it is a joy to call up the old memories and reveal in the past as we meet the faces long separated in the great world outside. But there is still a more important work to keep ever in our minds, the depth of reflection in that golden thought which has been selected for our motto: Greatly begin! though thou have time But for a line, be that sublime Not failure, but low aim is crime.

James Russell Lowell It admonishes us to ever seek the perfect, the noble, the good—to treasure quality rather than quantity, to hold aloft that which has a pre-eminence of virtue rather than the bulk of mass. This sublime thought is a gem in heaven, and on earth it is proof against rust. It gives life's sunbeams which time cannot obliterate. Yes, greatly begin, though thou have time but for a line. That thought is of gentle birth. It betrays a nobility of soul and takes rank with the choicest gems of the literary crisis. "Low aim in crime." Truly crime it is, for it casts a shadow between the soul and the soul, and points to the state—high renders life a menace to God's glory on earth.

"Greatly begin." What a splendid conception, the valued diploma of worth inestimable, and ever a pearl of great price. Let us cling to it, love it, cherish it in our memories, bear it in mind whithersoever we go in our pilgrimage here and it will aid us to find when the curtain is drawn a resting place in the Sacred Heart.

Following this the Secretary and Treasurer read their annual reports which were most gratifying. Miss Forristal then gave a short account of the work accomplished during the past year by the Literary Society, which had been formed only one year ago and has been most successful. Mrs. Thompson Coffey then moved a resolution of condolence to our esteemed Bishop, Right Rev. M. F. Fallon, in the loss of his much beloved father, extending to him the sincere sympathy of each and every member of the Alumnae. Mrs. Coffey expressed our concern in the following words: During the past week, as you are all aware, there has come to our beloved Bishop a sad affliction, the loss of a fond father to whom he was attached by links of love, and for whom he had every reason to feel the highest regard and reverence.

We may well imagine what sorrow this event has brought our chief pastor and I feel it would be fitting were we to give expression to that sincere and heartfelt sympathy which I am sure you all entertain towards him in this time of affliction.

We therefore ask the adoption of the following resolution: Whereas our Divine Redeemer has deemed it wise to take unto Himself Mr. Dominic Fallon, father of Right Reverend M. F. Fallon, Bishop of London.

Be it resolved, that the members of the Alumnae of the Sacred Heart Convent in meeting assembled on Oct. 17th, 1912 offer our beloved chief pastor our heartfelt sympathy in his affliction and beg to assure him also that our fervent prayers will be offered at the throne of the Most High God for the rest be granted the soul of the deceased, and that his life work was ever a preparation for his heavenly home.

The President then called upon Mrs. Pequegnot of Windsor to say a few words to those present, being the first pupil of the Sacred Heart who attended the institution in Sandwich even before the Religious of that Order settled in London. Mrs. Burns extended to Mrs. Pequegnot and to Mrs. Bartram, of London, Ontario, another (first pupil), a special welcome hoping they would both grace our meetings with their presence for many years to come. Both these esteemed members were unanimously chosen Honorary Vice Presidents.

Mrs. Pequegnot addressed the meeting in the following manner and touched the heart of all by the delicate sentiment and loyal reminiscences spoken in the most sincere manner: Reverend Mother, kind Madams and dear friends, I have been requested to say a few words on this, the second meeting of our Alumnae, and cannot do otherwise but acquiesce, being the first pupil of the Sacred Heart in this city, an honor which I feel deeply, having watched with great interest its growing since its infancy, and if we cannot say that our beloved Alma Mater is the largest convent in the land, we can at least be proud to know that it is the best in this part of the country; all those who have lived within its walls retain for it a last love which no distance can diminish. I will prove this assertion in telling you that my sister Anna who has just returned from Europe, where she first came in England at the Sacred Heart, Wandsworth, London, where she spent three hours with our dear Mother Foley; she found her very warm and most anxious to get news from London; she is very happy in the beautiful Sacred Heart of Wandsworth, but her heart's memory is ever true to those she has left behind.

I do not wish to impose any longer on the attention of my kind listeners, yet, I have one word more to say:

I take great pleasure in expressing my deep appreciation in the name of all present as well as in my own, to our dear Reverend Mother for the kindly interest she takes in our Association, and for her warm hospitality which makes us feel so welcome that we look forward to the possibility of enjoying it again.

May the Sacred Heart in whom we have placed our love and reverence bless all your good works, dear Reverend Mother, and all the Religious under your care, and give you a long life of continuous good health, is the prayer and sincere wish of your devoted friends.

The Alumnae of the Sacred Heart of London, Ontario.

Previous to the election of officers a very pleasant interruption to our business meeting took place, when Agnes Forristal stepped forward and in the name of those present addressed Rev. Mother Lewis. Miss Forristal was accompanied by Miss Mary McDonough, a dainty little girl, who looked most charming, carrying a huge bouquet of pink roses, which Miss Forristal graciously presented to Rev. Mother at the conclusion of her address.

Miss Forristal spoke as follows: Rev. and Dear Mother—Another year has passed and again we meet under the hallowed roof of our beloved Alma Mater. Our hearts touched by a welcome at once kindly and sincere.

Enjoying, as we are, every moment amid the familiar scenes of youthful days, our first thought is one of gratitude to you, dear Rev. Mother, for the interest you have taken in the formation and progress of our Alumnae.

While following various avocations in the life which tries the work of education we are brought to realize that beyond all price is the value of what by word and example we have received at the hands of our dear loved mistresses.

It clings to us as a benediction in all our thoughts and in every good work. Knowing this we will do our utmost to extend the same blessed and salutary influence.

We are more than happy to day in the Convent home wherein we spent many happy years. Fond recollections and warmest affections are in our minds and hearts, and we will ever pray that the Sacred Heart will continue to guide and guard the dear ones who so dearly and lovingly surround our tender souls in our youthful days.

The election of officers then took place and it was quite evident that the board of management in the preceding years had given complete satisfaction, as all were re-elected with perhaps one or two new directors.

We were then invited to the dining-room where a most elaborate and dainty luncheon was given, the young girls who are students of the higher classes looking after the guests in a most wonderful organized manner, and some of the courses were prepared by these young ladies who are doing good work in the domestic science class. We cannot but mention the artistic manner in which this beautiful dining-room was decorated and throughout the yellow and white color scheme was noticed, such profusions of flowers and the palms and ferns that seem never to grow anywhere half so well as in the convent.

Until three o'clock all were free to visit with friends and renew old acquaintances and the day being ideal and very warm the day convent grounds were dotted with little groups of old friends chatting constantly, recalling the past, and we were ushered all too soon into the concert hall. However, the programme offered on this occasion was so delightful that again we regretted this part of our day's pleasure should come to an end. The lecture given by Miss Gertrude O'Reilly was a feature of our entertainment. This brilliant young woman delighted all who heard her, the subject being most interesting and in her charming Irish costume Miss O'Reilly gave to all a conception of Irish Folk Lore.

The musical numbers given by former pupils added greatly to the enjoyment of those present. Mrs. C. A. Wilson, Miss Vivian Wright, Miss M. Forristal and Miss Pearl Coles, all accomplished musicians, acquitted themselves in a most finished manner.

A chorus brought the programme to a close, when Miss Darcy moved the following vote of thanks:

Madam President—May I be permitted on behalf of the members of the Alumnae to offer a vote of thanks to our Honorary President, Reverend Mother Lewis, our devoted mistresses, and dear Sisters who with zeal and untiring labors have made this reunion a memorable day of joy and happiness.

Miss O'Reilly, always welcome in our midst, has revived our love for the land of the shamrock.

And to the Clergy who have again honored us with their presence to bring our happy day to a fitting close with Benediction of the Blessed Sacrament.

To express the appreciation of our loyal hearts I thereby move this vote of thanks.

Miss J. Wright seconded the vote of thanks as follows:

Madam President—it is a privilege and a pleasure to second the motion for a vote of thanks tendered by Miss Darcy to our Honorary President, Reverend Mother Lewis and her devoted Religious. In doing so, I echo the sentiments which Miss Darcy has so admirably expressed. On this occasion of joy and supreme happiness, we, the old pupils and school-mates meet once more within the enrolling arms of our cherished Alma Mater. Hearts as of old aglow with tender love, and gratitude to our beloved Reverend Mother and esteemed Religious. We are at home once more—old associations still hold for us their charm; and, though many changes have come to all with the passing of the years, they have not altered our affection nor lessened the loyalty to our convent home—our loved Sacred Heart. In this gathering of old companions, these are many dear familiar faces that are missing. Some have answered to the "last call." To these memory pays her sweet silent tribute. Let it be our earnest wish that when the Alumnae meets again in the year nineteen hundred and thirteen it will be strengthened by an increase in numbers, with renewed zeal and loyalty to the interests of the Sacred Heart—to strive to live up to her teachings—to the high ideals of our beloved Alma Mater.

Afternoon tea was then served when all repaired to the chapel, where Benediction of the Most Blessed Sacrament was given, Father Labelle officiating, assisted by Rev. Messrs. Corcoran and Gleason. In the sanctuary several of the priests from different parishes were noticed, amongst whom were Fathers Tobin, Hanlon, Tierney and Laurendeau. The former pupils sang the Benediction. The music selected for this closing ceremony was most appropriate and a fitting termination to a day spent in the dear old Convent of the Sacred Heart.

It seemed difficult for the ladies to realize that the hour had come to say adieu, but after many many expressions of gratitude and love to the dear Religious one and all, our farewells were given and we left for our homes to take up again our duties in the world's work.

The most unlovable people, though they are often well-intentioned people, are those who are perpetually engaged in the ideal task of setting others right.

FUNERAL OF MR. DOMINIC FALLON

On Monday of last week took place in Cornwall the funeral of Mr. Dominic Fallon, the much esteemed father of Right Rev. M. F. Fallon, Bishop of London. At 8 o'clock the funeral cortege proceeded from the family residence, 1, St. Columban's church, of which Very Rev. Geo. Corcoran, V. G. is pastor. A remarkable incident was here noticed the like of which one may not see in a long life time. The six sons of the deceased were present, namely: Rev. James Fallon, Ottawa University; Rev. Charles Fallon, Tewsbury, Mass.; Joseph, Thomas, Frank and Vincent Fallon, while His Lordship the Bishop of London, Right Rev. M. F. Fallon, walked after the casket.

About two hundred of the most prominent citizens of Cornwall as well as friends of the family from a distance followed in procession from the house to the church. St. John Requiem High Mass was celebrated, the celebrant being His Lordship the Bishop of London; deacon, Rev. P. J. McKee, St. Mary's church, London; subdeacon, Rev. Charles Fallon, Tewsbury, Mass.; assistant priest, Rev. James Fallon, Ottawa; and master of ceremonies, Rev. D. J. Egan, Stratford, Ont. There were present in the sanctuary Right Rev. W. A. Macdonald, Bishop of Alexandria, and from the same diocese Rev. Fathers Corbett, D. R. Macdonald, Duncan Macdonald, A. A. McKee, M. Foley, J. W. Dulin, J. J. Macdonell, C. A. McKee.

From the Diocese of London came Right Rev. Mgr. Aylward and Rev. Fathers McGee, Egan, McKee, Laurendeau and Campeau.

When the sacrifice of Mass was concluded the procession was reformed and proceeded to the Grand Trunk station. Accompanied by the relatives and many friends the remains were conveyed to Kingston for interment. On their arrival a large number of people were present, including the many friends of the late Dominic Fallon of that city, where he had lived nearly all his life.

A large procession followed the remains to St. Mary's Cathedral, in the sanctuary were present, besides the priests already named, Most Rev. Dr. Spratt, Archbishop of Kingston, and the priests of the city, where a solemn Libera was chanted. The full choir of the cathedral, under the leadership of Prof. Denry, were present, as also the Sanctuary Bells. The singing was such that we have seldom heard it equalled. The solemn funeral procession, after the service in the cathedral, proceeded to St. Mary's cemetery where

the interment took place and where was placed in mother earth all that was mortal of a man whose memory will ever remain green in the minds of a host of friends who ever admired him for his innate goodness and his sterling manliness of character. Peace to the soul of Dominic Fallon!

Confinement in Confessional Cause of Many Deaths The alarming mortality among Philadelphia Catholic pastors has caused Archbishop Prendergast considerable trouble in filling the vacancies by the deaths of the priests.

It has been suggested that the confessions will be blamed to a large extent. These, in nearly all of the churches whose priests have recently died are small, dark enclosures, constructed in such a way as to afford little or no ventilation.

A prominent physician, who is a member of the Church, has taken up the subject with Archbishop Prendergast and has informed him that unless some different form of confessional is used he will see on that more priests will be stricken.

Upon the arrival of the Archbishop from Europe, his medical adviser suggested that the confessional be placed in place of the closed compartment now in general use there will be placed in one section of the church a screened enclosure.

The timid are flowers who hide their calices.

To My Sister By Michael Earls, S. J., in the Ave Maria Storms of care at the forts of thought And thunders of high demand, And between us lies the Valley of Death.

Oh, years may wear the memory out, When the eyes have not to see, And the Valley of Death is arched in miles Across from you to me!

But love is a far, far stronger thing, Whose breadth is a thousand miles, And thunders of care will love laugh down And leap the interwhirls.

Oh, never a night comes o'er the hills And the first bright star appears, But across the Valley of Death to you I step through the severing years!

The lamps of love they never burn low, Come care or storm's affray, And we shall meet at the feet of Christ From our separate yesterday.

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some time. If there is dirt stuck fast to the varnish, so much the better—RE-NU-ALL will unfasten it. Give a few rubs with your duster. Look at your duster—see the dirt it has absorbed! Look at your floor and study the difference. That rub of RE-NU-ALL has scooped up all the dirt, dust and grease, and has left it shining like a ballroom floor. When you're satisfied with your floor, test RE-NU-ALL on your furniture, on your painted walls, on your mirrors, on your staircases—give it a thorough test. RE-NU-ALL your enameled bedsteads and the brass ones; RE-NU-ALL your iron and old clock, and then go and celebrate the new era of easy house cleaning.

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