

after he died, leaving my mother almost penniless, with four children dependent on her. One day a lady came to see us, and took us all to live with her. I remember that she was very pretty, but had an extremely sad expression of countenance. My mother made herself useful in the house, and our hostess gave us children a good education. I felt called to the religious life; my mother consented to my entering a convent; our benefactress gave me a small dowry and sent me with her blessing, to Paris, where I entered my novitiate.

"On the day of my clothing my mother said: 'You know, my child, that, after God, we owe everything to our generous benefactress. She was my dearest friend when we were young girls, and she has been a good friend to you. I know you love her. Have you never wondered why one so fair, so wealthy, so benevolent, should always appear sorrowful?'—I have often remarked how sad she was," I answered; "and could not understand why she was not happy."—A secret grief casts its shadow over her life," said my mother. "She had one sister to whom she was fondly attached; and this sister on her deathbed gave her only son into her charge, begging her to watch over him. That nephew ruined his health, gambled away his fortune, and by his irregular life broke his aunt's heart; for she doted on him, despite all misdeeds. If you would prove your gratitude to our friend, say a prayer daily for her nephew, Louis, that he may see the error of his ways and return to God. God alone can work that miracle of grace."

"I solemnly promised to pray every day for his conversion, and I have kept my word, although my mother and our benefactress have been dead for twenty years. Just now, while you were asleep, the thought of that unhappy man suddenly recurred to my mind and I felt terribly anxious about him. I knelt down directly and earnestly entreated God to save him. I felt certain that some calamity threatened to overtake him—something worse even than death. Perhaps at this very moment he is in extreme danger."

The Sister uttered these last words almost in a whisper, as if speaking to herself rather than to the sick man. When she turned and looked at him, she was startled and alarmed. His eyes were half closed, two large tears were rolling down his pallid cheeks, and his hands trembled violently.

"My sad story has agitated you, Count," she exclaimed. "I ought not to have told it to you. Forgive me! I will go and call the doctor."

"No, do not go, dear Sister—pray do not go! Only tell me one thing more. You must know the name of the lady who was aunt to the Louis of whom you speak. Tell me what it was."

"The name of that kind lady was Helene von Raborowska. Her maiden name was Von Granowska. Her family estate was near Granowa, and to that her nephew was the heir."

Then the Count groaned aloud and hid his face. "Sister," he said with a trembling voice, "it was for me that you have prayed so long. I am that Louis—that miserable wretch who broke his foster-mother's heart by his wickedness and folly."

The Sister clasped her hands, and, with tears in her eyes, exclaimed: "O, Count, you must see very plainly that it is God's Providence which has made me cross your path, and has touched your heart by means of my simple story! Do not, I beseech you, thrust from you the hand of a merciful God stretched out to receive you. Turn to Him with all your heart, so that after death you may rejoin that noble lady whom you loved in spite of all your errors—I see it by your tears. Shall I go at once to fetch the priest?"

The Count said nothing, but nodded his head as a sign of consent. For two long hours the priest sat by the Count's side, then he administered the Sacraments to him. He received them with profound contrition and fervent devotion. When he was alone with Sister Angelica, he raised her hand to his lips and said with heartfelt joy: "Sister, you understand the happiness that fills my soul now that I have made my peace with God. For a long time past my life has been embittered by stings of conscience and self-reproach. Words fail me to describe, to express the happiness I feel; and for this I have you to thank. It is for your persevering prayers, after God and our Blessed Mother, that I am enabled to hope and trust that my soul will be saved by the mercy of God."

The next morning, when the sun poured its golden beams upon the old castle, Count Louis was no longer among the living. With his latest breath he extolled the loving kindness of God, and expressed his gratitude to Sister Angelica for her prayers. They had prevailed with the Most High and won pardon with peace for a sinner at the close of an ill-spent life, through the intercession of Our Lady, Queen of the Most Holy Rosary.

The incident shows the power exercised by faith and charitable intercession on behalf of others. As the Scripture says, "the Lord will hear the prayers of the just and will grant to the loving intercession of another what He has denied to one's own prayers."—Translated from the Polish for the Ave Maria.

CHRISTIAN BROTHERS APPRECIATED

By M. Massiani
Paris Correspondent N. C. W. C.

The government bill authorizing the existence in France of a Missionary Institute of the Brothers of the Christian Schools has been reported favorably by the Committee on Foreign Affairs to study. The vote in favor of the bill was twenty to two. M. Maurice Barres, famous Catholic writer and deputy from Paris, had been delegated by the Committee to draw up a report on the bill. This report, which formally urged the adoption of the bill, was a panegyric of the Congregation of the Brothers of the Christian Schools.

The problem had to be examined solely from the standpoint of national interests in foreign lands. Speaking from this standpoint, M. Maurice Barres said: "The congregations which teach the French tongue abroad, and first among them all the Brothers of the Christian Schools, represent for our country the most powerful force of spiritual expansion and, sometimes, of economic expansion also. This cannot be denied."

QUOTED DECLARATION OF COMBES
After examining and discussing the questions of a juridical nature raised by the adversaries of the project, M. Barres shows in his report that the laws on associations in no way oppose the granting of authorizations such as that requested by the Brothers. He even quotes the testimony of Waldeck-Rousseau and Combes, who declared that they could not oppose a request for authorization which would favor the action of religious congregations in foreign countries. Continuing the report he says:

"What do the missionaries ask of France today? The right to find their vocations here, and to come back to die here when they have been worn out for the greater good of their country. Abnegation of this kind deserves to move the most hostile and win the sympathy of the least trusting of men."

Is the existence of the Brothers important to the welfare of the State? This question is answered as follows by M. Barres:

"What is the Congregation of the Brothers of the Christian Schools? A congregation founded by a man of the most generous genius, Saint Baptiste de la Salle, whose work has been carried on, in our time, by Brother Philippe and, more recently, by the late Brother Justinus. These are eminently respectable men, to whom our radical colleague, M. Ferdinand Buisson likes to lift his hat, recalling the fact that the Brothers of the Christian Schools may be called the forerunners and one of the sources of all that has been done in our country in behalf of primary education. The Brothers were incorporated in the University in 1808. What a glory to have played so great a part in the progressive movement of the French people!"

CONGREGATION'S REMARKABLE PROGRESS

As for the action of the Brothers in foreign countries, the report recalls the development of the Congregation under the generalship of Brother Philippe. In 1808, when he was made general of the Order, the Brothers had forty-two houses abroad. When he died in 1878, he left 276 new establishments outside of France; 106 in Europe, 26 in Asia, 43 in Africa, and 101 in America.

After his death the foreign work of the Congregation continued to grow, and when the disastrous legislation of 1904 denied the Congregation the right to teach in France, this work was developed still further by assigning to the foreign field the forces which had been rendered inoperative by the closing of the establishments in France.

"What a superb example of vitality," exclaims M. Barres. "On June 30, 1914, the last of the Brothers' schools in France were declared closed. And the Brothers started out, carrying to all parts of the world their three-cornered hat, their rabat, their old costume, antiquated, perhaps, but so French, the most French of any habit after that of the Sisters of St. Vincent de Paul. And at the same time they carried their spirit, their sentiments and their methods. And everywhere, in their person, France proved herself worthy of respect and cordial friendship, disinterested and useful. Everywhere the Brothers were esteemed through the worth of their educational methods, their dignity, their submission to the laws, the deference toward the civil authorities, and their care to remain outside of the political or religious quarrels in the countries which had granted them hospitality."

APPEAL TO PATRIOTISM

M. Barres also showed that the various administrations had always recognized the utility of the work of the Brothers of the Christian Schools abroad, and pointed out that Delcasse, Leon Bourgeois, Stephen Pichon, Ministers of Foreign Affairs, had subsidized their missions, thus following out the instructions given in the other days by the Convention itself to its agent in Constantinople: "Citizen Semonville will not forget that in the Orient, Catholicism is the Nation."

The closing of the establishments of the Congregation in France, following the laws of 1901 and 1904, had a serious consequence. The recruiting of French Brothers came to an end. "The facts speak for themselves," M. Barres says. He concludes:

"We must authorize or give up. We must renounce the force which the Missions give us outside of France or authorize them to recruit in France for their work abroad. In order to be logical we must abandon an indefensible and absurd system."

"Your Committee of Foreign Affairs has examined from the national standpoint, the force which the Brothers of the Christian Schools represent abroad, and has agreed, in your appreciation, with the governments and parliaments which, from year to year, have granted appropriations to the schools of the Brothers outside of France. Your Committee has recognized that the Brothers constitute a force which is of value to the prestige of France and, under these conditions, this Committee asks you to approve by your vote the text of the bill introduced by the Government."

PEACE THROUGH FAITH AND WORK

The great crisis facing the world today calls for the expression of the sternest stuff of which men are made. It is as futile as it is silly to expect to gather grapes from thistles. It is vain to hope for an era of peace and good will, while men and nations harbor jealousies and seek to foist their small and selfish systems upon a world already distraught with a thousand evils, all crying for solution.

The evil tree cannot bring forth good fruit. While dissensions and discord, fraternal strife and national greed are in the ascendant, there can be no peace. It is all essential that the conflicting elements be harmonized, and that the heart of mankind be recast along broader and better lines than the past has witnessed.

Petty men with their petty, selfish ambitions have done their wicked best in making a shambles of a fair world wherein the Creator had placed man and given him every requisite for happiness. These same strutting and attitudinizing forces would have us believe that they are the very personification of perfection. While they utter broad and sympathetic formulas, and nauseate mankind with platitudes, they seem unwilling to give over a jot or tittle of what they consider their own. And yet phrasology and clever mouthpieces never have won a cause and never will.

From a thousand rostra, men are declaiming. They are telling us what we should and should not do. This is all well enough. But there is need of some concrete expression of sacrifice, some sign of brotherly love, some measurable and appreciable token of broadness.

We are not and never have been so completely lost to the sense of values that we shut our eyes to evident and blatant falsehood. No man today can blink the evils that surround us; but where is the remedy?

It certainly is not in material things. It surely is not in high and fine sounding words, no matter how skillfully put together. No, the remedy is in the universal expression of brotherly love, in the Spirit of Christ.

There is too much selfishness, greed and ambition on all sides. Men seem to be engaged in the sole occupation of helping themselves regardless of the fortunes or misfortunes of their neighbors. "I am not my brother's keeper" is altogether too common an expression. Certainly, the law of Christ demands of each and every one of us that we save our souls, but it likewise imposes upon us the well-being of our neighbor's soul. And if we care not for the latter, we will scarcely attain the former.

Men look insistently and continuously to the fulfillment of their rights. Any invasion of these is quickly repulsed. But what about responsibilities? Of these, we hear very little, yet the responsibilities of men and nations, always grave, are today most serious.

Are we to expect peace and happiness, the very law of our nature, when greed runs riot, and acknowledges no limit? When ambition uses every means good and bad to gain its goal? When the petty narrowness of individuals closes their eyes to real merit, and makes of them nothing better than carping critics and cynics? Look over the length and breadth of the world today and search the annals of time, and the story is always the same. There is jealousy, envy, intriguing, lying and scheming, vices that have brought woe and sorrow to all generations.

"Get there, no matter how," is worldly philosophy and brings its own retribution. The world is witnessing the effects of this philosophy today. Our Sainted Pontiffs, our great Prelates are giving the world its right direction. But their holy counsels fall too often on deaf ears. And why? Because those holy counsels demand self-effacement, honesty, sincerity, sacrifice, the spirit of love. Man will have none of it! He has in its place, sorrow and misery such as have not been known before in our generation and century.

Sympathy, generosity of spirit, noble faith and hard work will give us peace. The onward course of civilization must not be impeded, but prospered in the years now opening before us.—The Pilot.

DOES GOD CARE WHAT WE BELIEVE?

When the Saviour of mankind commissioned His Apostles to "teach," it must be supposed that they had something to teach. What was that something? "All things whatsoever I have taught you," These truths were of supreme importance, not only to the world which the Apostles, dying before the end of the first century, knew, but to all men to the end of time. "Unless a man believe," he cannot be saved. Further, an assurance of the purity of the doctrine taught by the Apostles and by their successors, was to be furnished, so that no man might doubt either their knowledge or their authority. The Master promised that He would send them the Holy Ghost, the Spirit of truth, who would teach them all things, and abide with them to the end of time. And these men were to teach all nations, not merely the few nations to whom they preached, but, through their successors, literally "all nations."

All Christians profess to accept Jesus Christ as God. But if He be God, His words must be taken as absolute and literal truth. What He says is true; what He promises He will fulfill. Else He is not God, but an impostor. There is no middle course. If He could not abide with His Apostles, He is not God. If what He bade the Apostles teach is not true, again He is not God. If He Himself did not know the truth, all truth, human and Divine, He is not God. There can be no falsehood in Him, no lack of knowledge, because He is God, not an image of God, not a reflection of God, not a mere participant in the power and knowledge of God, but very God, with all the fullness of the uncreated Godhead. Jesus Christ and His words cannot be dealt with lightly. He cannot be partly accepted and partly rejected. As we may say in all reverence, He took Himself and His mission seriously. He allowed no man to question His doctrine. He did not say that He was indifferent to the altars at which a man might worship. He did not say that it made no difference what a man believed. He gave a rule for Faith and worship, and He said that the man who did not follow it, would be damned. He was infinite Love and unbounded Mercy, but He did not hesitate to use severity when severity was necessary. He listened with patience, when men proposed their doubts, but He would not listen with patience to the man who said that doubt was as good as Faith. On the contrary, salvation was conditioned upon the unhesitating acceptance of His teaching, and the teaching of His Apostles, and damnation followed its rejection.

An unbroken and widening series of gross, public scandals prompts the question: Does the Protestant Episcopal Church, as it exists in New York, represent the teachings of Jesus Christ? Unless our Blessed Lord deliberately intended to teach indifference to revealed truth, it does not represent these doctrines. Surely He did not commission the clergyman who did not hesitate on March 18, to open his church for the public worship of the god Ra, or the clergyman who on the same day again denied our Lord's Divinity and His miracles. Not to be outdone by his brethren, another clergyman of the same denomination announced on March 18, a Solemn High Mass in honor of St. Joseph, while a forth held a joint meeting with a Greek Archimandrite. Where is the truth? Is it with Ra, the Archimandrite, or in the denial of our Lord's Godhead?

Jesus Christ bade His Apostles teach a clear and definite doctrine. A high official of the Protestant Episcopal Church, publicly admits that a minister of the Protestant Episcopal Church may, free of penalty, teach an "ambiguous" doctrine. Where is the abiding presence of the Spirit of truth, promised to the Apostles? Assuredly, it is not in a Church which has tolerated the denial of almost every doctrine taught by the Founder of Christianity.—America.

ENGLISH IS THE LANGUAGE OF THE MISSIONS
Maryknoll, N. Y., May 6.—A French missionary writes from Japan that the need of missionaries teaching English becomes daily more urgent in Japan. He adds that, after the Grace of God, this instruction in English would be one of the greatest means of evangelization, and the only human means accessible for reaching the youth of Japan.

All those who have any notion of the situation in Japan will readily agree that American Catholic schools would accomplish great good there. None of the young people in Japan wish to learn German in these days; a few are desirous of learning French; but all, even in the smallest hotel in the remotest village of Japan, are longing to learn English.

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