always do that you know. In a moment, down in my deep heart, I heard a voice; and yet I was not speaking! It was a heartfelt thrilling voice, resounding in my inmost soul—and it was praying—it said, 'Lord, help Thou my unbelief!' Instantly I exclaimed in my heart, terrified, 'Lord, I did not say that! I have no unbelief! I have true religion!' But the voice would not be still! Like a deep bell, it sounded again and again. It penetrated my soul, it forced me to make it my own; and like a dim light breaking into a mist, I found myself yielding to it! I uttered the words with my lips, 'Lord! help Thou my unbelief!' And then, aunt," with shy hesitation now, she spoke, "then, something else happened."

"What, my child?" whispered Aunt Eliza, whose heart was stirred and whose eyes were wet with unshed tears—ah! the sweetness, the mercy of God's dear grace in souls! "What else happened dear?"

"Why, I felt I must—I must come to you and ask you to take me to your Church! I felt as if the Catholic Church stood before me like a mother with outstretched arms! Take me, auntie! I want to go where all shadow of unbelief is unknown! I—I want to be a Catholic!"

Aunt Eliza took the girl, who was weeping, in her arms. Here was her answer to silent prayer. Like mother and child their tears blended, but they were sweet tears, and both were awed at the marvel of God's yearning love.

And then Aunt Eliza brought her to me. I instructed her thoroughly, which was an easy task, and finally baptized her, and in good time she received her first Communion. Her joy and happiness were unbounded. The following September Aunt Eliza sent her to Canada to a convent school to finish her education. There she had an opportunity to see the religious side of the Catholic Church. She loved and revered the nuns, and the seeds of a vocation to their life dropped into her heart and fertilized.

She continued her studies, graduated with honor, and took the Teacher's Certificate of the Government School Board. She returned to Aunt Eliza, but her resolution was made, and ere long she went back to the convent and joyously begged to be received as a member of the community.

To-day she is a happy nun, teaching all day long, radiating the gladness that overflows her own soul, and pouring it out on every one who knows her, while she prays persistently for the conversion of her brother and sisters. May she live long, to bring them and many other souls to peace in the Holy Catholic faith!

GENERAL INTENTION FOR MAY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

OUR SAILORS

By "sailors" we mean all who make their living by navigation on large rivers, canals, great lakes, inland seas, such as the Mediterranean and the Gulf of Mexico, or on what is called "the high sea." By "our" sailors we mean all Catholics employed in vessels of all sizes, from the barge and the fishing smack to the Dreadnought.

The nature of the work done varies greatly. The old idea of the sailor as a man who climbed rigging to shorten, reef, or furl sails, and who, though his life was full of dangers, lived in the open air, is but partially realized now. A growing and already very large proportion of so-called sailors never touch a sail and have little or no work to do in the bracing air of a wind-swept deck. They are, on the contrary, buried in the bowels of the ship, stoking or tending machinery. This is the case in all the State navies of the world as well as in all steamships of the merchant marine, and, as sailing vessels are becoming more and more rare, the only time the average "sailor" enjoys sailing is when he is off duty and comes up on deck for a breathing spell. The generic term "sailor" or "seaman" now includes not only those who are busy with the sails, but engineers, firemen or stokers, deck hands, stewards, waiters, and, of course, the now more than ever indispensable cook, with, on great liners, his swarm of assistants.

What a multitude of hard working men laboring in all the seas and inland waterways of the globe this generic term represents. Under the British flag alone there are about half a million. Under the flags of France, Germany, Italy, the United States, Russia, Turkey, Holland, Sweden, Norway, China, Japan, and the lesser naval powers, the total must reach a couple of millions. Everywhere some of these sailors are Catholics, and in many cases they form a large percentage of the ship's crew. All these men are habitually exposed to the danger of sudden and unprepared death. For, though the perils of the deep are no longer so frequent as they used to be before steam made ships, to a great extent, masters of wind and tide, they are still very real. Hurricanes and cyclones still claim their hundreds of victims. Of the sailing and steam vessels that cleared at various ports of the United Kingdom in 1909—the latest report available—299 were totally lost, and 710 lives were also lost, 132 of the passengers and 578 of the crews. By comparing the total tonnage of those lost ships with the total tonnage of all ships sailing from United Kingdom ports, we find that about 1 in 500 vessels was lost. Steam and the multiplication of ships, while minimizing the elemental terrors of the sea, have introduced new dangers, such as the helplessness of huge liners when engines or shafts break or stearing gear fails and there are no longer any sails to keep them out of the trough of the sea, the increasing possibility of collisions, the horrible uncertainty of sailing nearly full speed—because of competition and mail contracts—through impenetrable fog, and, in up-to date warships, the frequency of appallingly fatal explosions.

Few of this vast throng of seamen have any priest near them amidst the ineradicable hazards of the ocean. Think of the unceasing moving to and fro of great ships, like shuttles running back and forth, across the Atlantic. These shuttles are filled with the human freight of immortal souls and especially of brave fellows doing their best to save the lives of heedless passengers. Yet they seldom come across a priest. In this matter the Canadian Pacific Railway has set a noble example by providing, in its transatlantic steamships, a special room for Mass with a complete outfit for the celebrant. Compare this pioneer move in the right direction with the difficulty zealous priests used to meet with when they had to kowtow to a gruff, bigoted, Protestant captain for leave to say Mass in a cubby-hole and to kowtow still lower in order to get permission for the Catholic sailors to be present.

We are happy to state that other steamships companies are now following in the wake of the C. P. R. The French line from New York to Havre advertises in our Messenger that "priests will find all ritual accessories on board of all" its ships. No sailors are spiritually so favored as the Catholic seamen in the United States Navy, wherever there is a Catholic chaplain. The latter, being one of the chief officers, is highly respected by all the crew. The good he is doing wheresoever floats the Stars and Stripes is incalculable. The distinguished Hungarian prelate, Mgr. Count Vay de Vaya, has lately succeeded in establishing regular religious service on ships carrying emigrants from Hungary, so that both emigrants and crew may always have at hand the ministrations of a priest. These are indications of the great work that remains to be done for seafaring men in all parts of the world. Prayer for the extension of this apostleship is expected this month.

While bodily danger haunts the seaman's work when he is afloat, moral danger threatens him on shore. There still are in many countries ports where landshark lie in wait for Jack Tar as soon as he lands, to filch from him his hard-earned wages. We still hear occasionally of sailors' boardinghouses in which he is overcharged, induced to gamble and visit sinful resorts, and even drugged into unconsciousness so that he may be robbed and ultimately perhaps shanghaied by some unscrupulous skipper in search of a crew. But in well policed harbors, like that of Montreal, such things are not possible. On shore the sailor is kept steadily at work unloading or cleaning up, though his hours are shortened and the work is lighter, more agreeable and free from danger. He lodges aboard. But he has many hours of freedom, during which drink and immorality beset his path. These are the hours when the helping hand of Catholic fellowship should be warmly extended to him, when he should be made to realize that he has an immortal destiny. And this can be done easily. For the seafaring man is at bottom fine material for true Christianity. His life of constant discipline carries with it the natural blessing attached to obedience. In more than one great country the Army and Navy — more particularly the Navy — are the last refuge of fineness of character holding out against the corrosive vulgarity of unwholesome independence, and the reason is that the habit of obeying orders promptly and without demur, coupled with readiness to move all one's belongings from place, begets that cheerful and detached temper which marks the trustworthy man of action. To be sure, not all seamen have the opportunity of acquiring that perfection of naval discipline which is characteristic of the warship, but they all partake more or less of the fruits of that training to which the usually unedifying Montaigne alludes when he says: "From obedience and submission spring all other virtues, as all sin does from self-opinion."

This national preparedness of the seaman for spiritual ministrations has long been noticed and acted upon by Protestants. As early as 1818 England began, with praiseworthy zeal, to organize in various parts of the world societies for the evangelization of sailors, and since that time these societies have ever been on the alert to secure donations for their Sailors' Homes, Institutes, or Retreats, for their hospital and missionary ships and for their club-rooms in many seaports of the British Isles, Europe, America and the East.

In May, 1890, eight months before our Canadian Messenger saw the light, the Holy Father enjoined on the Associates of the Apostleship to pray for Men of the Sea. The Messengers, then published in a score of languages, eagerly took up the subject, and, with varied forms of expression, agreed that little had hitherto been done for Catholic sailors as a class, who, owing to the physical and moral dangers to which they are exposed, stand in need of special helps. The General Intention of that month of May twenty-two years ago produced results which show the efficacy of the League prayers in union with the Sacred Heart. The Catholics of England were the first to handle the question in a practical way; but the credit of opening the first Catholic Sailors' Club may be rightfully claimed by Montreal. During the autumn and winter of 1892 the project, suggested, as we pointed out in the Messenger for last March, by the action of a devoted layman, was thoroughly discussed; plans were matured, and, though the then available resources were insignificant, the work was inaugurated in April, 1893. The Canadian Messenger for September of that year gives a detailed account of this highly important event.

Gradually, since that first effort, other Catholic Sailors' Clubs and Institutes have been established in London, (England), in New York, Boston, Philadelphia, Baltimore, New Orleans, Naples, Bremerhaven, Genoa, Hamburg, Rotterdam, Malta and Port Said. In October, 1910, the Rev. Dr. Toll, Rector of the German National Church of Santa Maria dell' Anima, and President of the Catholic Sailors' Home of Stella Maris, in Naples, were invited to meet the representatives of the Catholic Sailors' Club during his visit to Montreal. He came to sow the seed of an International Catholic Sailors' Union, with its headquarters at Naples, and a general secretary whose business it should be to establish relations with all existing Catholic Sailors' Clubs; to strengthen the weaker ones by help from the stronger; to promote the establishment of others where needed; and to further the work for seamen by interesting Catholics in the movement for a universal apostolate among these wanderers on river, lake and sea. The Montreal Sailors' Club has signified its hearty co-operation with this movement and has become the local secretariate for Canada. Dr. Toll made a thorough investigation of our building and our methods, and shortly after his return home wrote:

Naples, Nov. 27, 1910.

"When, on the 12th instant, I had the honor to report to the Holy Father I mentioned especially the splendid work performed in Montreal, and His Holiness has charged me to express to the members his entire satisfaction, and to convey to them and their families, as a token of his special benevolence, the Apostolic Benediction."

We need hardly say how welcome was this praise and blessing from the successor of Peter, the sailor fisherman, whom the Lord drew from the Sea of Galilee and the seaport of Capharnaum to make him Prince of the Apostles and Head of His Church. The fact that men who braved the winds and waves were, above all others, chosen by Jesus to be His coworkers in the great scheme of Redemption should make all dwellers in the mystic Bark of Peter love the men that "go down to the sea in ships."

A final word about the present status of our Club here will not be out of place, though it must be brief. Those of our readers who would like to know the details of our work we must refer to Dr. W. H. Atherton, Manager of the Catholic Sailors' Club, 1 St. Peter street, Montreal. He will gladly send on request a copy of the Annual Report. Suffice it to say just now that the Club owns a large building, facing the port, in which visiting sailors find quarters more spacious and convenient than those of any of the newer Catholic Sailors' Clubs mentioned above. During the navigation season, which begins with the month of May and ends with November, the rooms are open from early morning till late at night. There the visiting seamen find the daily papers, the best magazines and plenty of good Catholic literature in the form of weeklies and monthlies. There are several billiard tables and other indoor games. They have every facility for receiving and writing letters. An attractive feature is the Wednesday evening concert by volunteer performers from the ships in port and from the Catholic societies of the city. These latter vie with one another in the excellence of their musical, comic and dramatic performances, and yet the greatest favorites with the large audiences are frequently the sailor entertainers themselves. The proof that these pleasant gatherings are not merely counter attractions withdrawing the sailor from low resorts, but are really inducements to better things, is the fact that many a repentant seaman, noticing the chaplain at the concert, has, at its close, asked the priest to hear his confession.

The chaplain's regular times for private interviews with the sailors are Saturday evening, Sunday morning before Mass, and Sunday evening; but he is willing and liable to be called up by a telephone message from the caretaker at any time. Every Sunday at 9:30 the chaplain says Mass and preaches in the Club's public hall, which is then arranged as a chapel. The attendance varies, of course, with the number of ships in port. Frequently last year there were two hundred sailors present, and many of them received Holy Communion. Besides the unspeakably consoling fruits of confession in the Chaplain's room, there are many who take the pledge and keep it; many who ask for and receive scapulars or medals; many are consoled in their trials, heartened in their work; and all listen eagerly to the sermons adapted to their own peculiar needs.

Great gratitude is due to the ladies and gentlemen who direct the affairs of the Club. While gladly acknowledging all donations, they cannot help wishing that the Catholic body as a whole would take as much practical interest in this noble work as do the Protestants in their Seamen's Institute. While the latter have lately cleared off all their indebtedness for quarters far better than ours, we have to jog along, just paying interest and making ends meet, when our building is too old for repair, when we ought to be located farther east along the wharves which must necessarily extend in that direction because the west is blocked by the rapids, when engineers, petty officers, and stewards, who are accustomed to the grading of classes on board ship, cannot find in our Club the special accommodation which their higher functions lead them to expect, but must consort, if they are brave enough to come at all, with able-bodied seamen and stokers. When will the children of light be as wise in their generation, as generous as the children of this world?

LEWIS DRUMMOND, S. J.

INVESTMENT BONDS

Our April Bond List, just issued, contains full particulars of bond investments yielding from 4.20% to over 6%.

Most of the Bonds quoted are in denominations of $100, $500 and $1,000, and have been selected only after careful investigation.

We shall be pleased to furnish a copy upon request.

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DIOCESE OF ALEXANDRIA

PRESENTATION TO VICAR-GENERAL CORBET

Cornwall Standard, April 19.

The Very Rev. George Corbet, Vicar-General, left on Tuesday for New York to sail on the SS. Cedric for Europe, where he will spend a well-earned holiday. A good part of the time will be spent in the Highlands of Scotland, the home of his forefathers. The entire community of Cornwall, including all denominations, wish the rev. gentleman a pleasant and enjoyable trip and safe return, and heartily endorse the sentiments expressed in the address published below.

After Vespers at St. Columban's Church on Sunday evening last, a number of the leading members of the congregation stepped to the sanctuary railing and presented Father Corbet with a purse containing a very substantial sum, accompanied by an address. The gentlemen who composed the deputation were His Honor Judge O'Reilly, Messrs. John A. Chisholm, Mayor of Cornwall; W. B. Cavanagh, D.D.S., E. O'Callaghan, D. G. McDonell, J. J. Broderick, A. J. McIntosh, J. M. McDonald, P. McCabe, D. J. Gillies, F. Lally, M. Henchey and A. Fournelle.

The address was read by Judge O'Reilly and the purse presented by Mayor Chisholm.

The Address

Very Reverend George Corbet, Vicar-General of the Diocese of Alexandria.

Dear Father Corbet—On behalf of the congregation of Saint Columban's parish in Cornwall, of which you have been the beloved pastor for the past twenty-two years, we avail ourselves of the occasion of your intended visit to Europe to present you with this purse of gold and to express to you the warm affection we bear for you, and the very high esteem in which you are held, not alone by us, but by every one in this community, irrespective of religion.

We are proud to know that while presiding over our congregation you have been called upon to act as administrator of the diocese on three occasions, and have been Vicar-General under two Bishops.

Your labours on behalf of your people have been constant, arduous and productive of great and lasting benefits.

As an Apostle of Temperance, you have done work that can never be forgotten in this parish, and the results have not only been of incalculable advantage to the Catholics of Cornwall, but have accomplished so much good in the community at large that you have secured the admiration and gratitude of our separated brethren.

As a financier, you have been the guiding spirit in the expenditure of the stupendous sum of $270,000 in the erection of churches, charitable institutions and school buildings in this parish.

You have been so ardent a friend of education and have taken so unvarying and intelligent an interest in our schools, that it is due to you in great measure that our local Separate schools are without superiors in the Separate school system of the whole Province of Ontario.

A period of less than two months will cover all the vacations you have taken during the past twenty-two years, consequently we trust that the journey you are about to take will prove for you a well-earned rest. You bear with you our best wishes for your happiness, and our prayers that you may be spared to return to us with renewed health and vigor.

THE VICAR GENERAL'S REPLY

Your Honor and gentlemen of the committee. — The very flattering address which you have just read is most gratifying to me. I leave home, the parish of St. Columban's on a long journey across the ocean, not altogether for pleasure, but on important business for the Catholics of this town, and I trust that my mission may be successful. I had no intention whatever of undertaking so long a journey until this important matter forced itself upon me, and your address, which expresses the good feeling that exists between pastor and people and our creditable standing as a Catholic body, will contribute, not a little, to the success of my mission. The offering made, coming so close after Easter, is most generous. I did not look for the purse with which you are pleased to accompany your address; however, I accept it with gratitude, as it will be very useful to me on my journey. I always considered money as an article to be circulated, not to be hoarded up, and as a consequence, I have kept in circulation whatever sums may have come into my hands. You are pleased to speak of the many material works of the parish, such as our schools, church and charitable institutions, of which we are justly proud. I always bear in mind the words of our Blessed Lord and Master. "When you have done all in your power, look upon yourselves as unprofitable servants"; in other words, without His help our efforts would be vain. "Paul planteth, Apollo watereth, but God gives the increase." Our institutions. Are doing good work; our schools are in a very efficient state, our Hotel Dieu, Saint Paul's Home and Orphanage are most useful and consoling to us. When Bishop Cleary visited St. Andrews, he admired the Presbytery then newly erected, and I told him that I had no money when I began the building and no debt when it was completed. He replied that I had a good bank to draw on—the good will of the people. So for our institutions here; I had the good will of the people, and I must say that they gave generously according to their means—perhaps I might say princely—or rather queenly. Moreover, means were also contributed from beyond the parish for some of the institutions by the priests and people of the diocese, and also from the far West came a goodly sum. God gave the increase and blessed our efforts, for which we must return Him thanks. I have always considered it my duty to promote the virtue of temperance, and I am glad that you have remarked an increase of this virtue. I trust that in the future even more may be done. I appreciate your prayers and good wishes for a prosperous journey, and I ask for your prayers until I return. For my part, I will ask our Divine Lord, particularly during Benediction, to bless you and your families and the entire community, not only until I return, but for all time.

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If you would like to have a copy of this book, address Philip Harding, Dept. E604, Box 1301, Philadelphia, Pa.

Mr. Harding requests that no one write simply through idle curiosity, and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.

PRESBYTERIAN "MASS" ABOLISHED

Two years ago America had a series of articles, written by Andrew J. Shipman, exposing the monstrous deceit practised on some Ruthenian malcontents in Newark by local Presbyterian proselyters. In these articles it was shown to a demonstration that the ceremonies of the Holy Sacrifice of the Mass, according to the Greek Ruthenian rite, were regularly performed before the unsophisticated foreigners, who were led to believe that in becoming good Presbyterians they would not have to withdraw far from the practices of their ancient faith. A few months since a Presbyterian paper took notice of the strictures passed on their un-Protestant form of service, and gave place in its columns to a vigorous protest by a Presbyterian against such practices. A schism was threatened. Unless the authorities acted they would inevitably face a defection in their own church. And so, after two years we are informed through the daily press that in the Presbyterian Church for these Ruthenians everything that is not Protestant has been done away with. The Rev. Dr. Davis W. Lusk, Secretary of the Church Extension Committee, says: "We are leading the people out of the usages of the dark into the light. You see, these people were poisoned by Catholicism, and we had to tolerate some of the practices of their old church while we were leading them into Presbyterianism."

The question is asked frequently, what is the matter with the churches? And with reason. Here is one of them: The admitted and public advocacy of deception and lying as means of making good Presbyterians out of bad Catholics. If the original Catholic material was bad, what will be the nature of the Presbyterian catechumen, compounded of bad Catholicism plus the initial lessons in deception and lying. And if deceit is commendable or pardonable in matters of religion, why may it not be pardonable in matters of religion, why pardonable or commendable in business matters also? It is not permissable to do evil that good come out of it.—America.

A well prepared mind hopes in adversity and fears in prosperity.—Horace.

"SOME HA'E MEAT, AND CANNA EAT"

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