

thing I've asked for and more, you have given me."

"Well, I'm glad to hear that I haven't been quite a failure as a parent," said Burke, with a whimsical smile. Then, with apparent irrelevancy:

"You know my right-handed man, Danny Grady?"

"Of course I do, father."

"What do you think of him, Mollie?"

"I think he's a fine fellow," Mollie answered readily.

"Do you like him, Mollie?"

"Very much, father," Mollie answered.

At another time Burke might have been satisfied with her answer: but somehow he was not now. There was something lacking in the girl's manner. Not feakness—but shyness. That was it, Burke had not had much intercourse with the gentler sex since the death of his wife. But he had memories to guide him, and he began to fear that the hopes he had held of one day seeing his smart young superintendent, not only his successor in business, but the husband of Mollie, were vain. That young Grady loved Mollie, Burke knew, and he was certain that the young fellow would try to make her happy.

Burke never gave ground until he was certain it was untenable, so he said:

"I wonder, Mollie, would your liking for young Grady have taken you to the parade to day?"

Mollie was American born, and from her busy father she had heard little of Ireland; but from her mother, and from some of the nuns who had been her teachers she had heard much. Besides she had read deeply of Ireland's story, and true American though she undoubtedly was, she had more than reverence for the land of her forefathers.

"I trust, father," she returned warmly, "that my love for Ireland is too deep rooted to allow the presence—or absence—of any individual to influence me in a matter of that kind."

"Well, parried, Mollie," smiled Burke. Then noting that she looked hurt, he said contently, "Pardon me, Mollie, I didn't mean that. I'm sure that you were actuated only by your love for the land of your fathers. I am sorry now, that I have been so remiss in that respect. But I'll mend my ways—I'll mend my ways!"

A day or two later, Burke, who, since the parade, had been even more preoccupied than usual, said to his daughter:

"You haven't spoken to D'Arcy lately, I suppose?"

"Not since he ceased calling here," Mollie answered with a little catch in her voice.

"And you don't know how he's getting along in his profession?"

"No, father, I don't," she answered. "He never talked much of himself."

"I suppose not. Still I've heard others—men in his chosen profession—speak well of the boy's talents. Not that I gave that much weight," he went on, a trifle cynically, "for lawyers are as human as the rest of us, and not likely to sound the praises of a possible dangerous rival. For all that there may be something in the boy."

"Anyway, he's clean, manly, and—and Irish! So if it will add to your happiness, child, I'll drop him a hint that there's a welcome waiting here for him?"

Mollie threw her arms around her father's neck, and hid her hot face against his breast.

"You are so good to me, father," she sobbed, "so good to me!"

Saint George is a fascinating one; he was imbued with the true spirit of bravery by his mother's teaching.

It has been recently suggested that the name of Saint Colette, should be added to those invoked at public prayer in France. This holy nun lived at a time of feud among the French people and strove for peace.

She is the foundress of the Poor Clares Order, which is a very prayerful and austere Order of the Church.

Saint Dominus and Saint Maurice were both officers in the service of the Emperor Maximian Hercules and suffered death rather than deny Christ.

Saint Demetrius, victim of the persecution of Maximian, was also honored by soldiers, owing to his miraculous intercession at the siege of Thessalonica, where the people, it is told, beheld him lead the troops to victory.

Saint Barbara is the patroness of artillery. She is also invoked against thunder, and is regarded as the protectress of fortresses, artillery ranges and powder magazines. The latter are often spoken of in the French navy as "la Sainte Barbe," the French version of the saint's name.

Saint Denis, another patron of whom we read, appeared miraculously to assist the Crusaders. His sword, which served for a long time as a standard in certain armies.

Saint James the Apostle is often represented riding with a drawn sword in his hand; he, too, was frequently invoked by soldiers on account of his frequent apparitions on battlefields to assure the Christian armies of victory. He has remained as the personification of military power owing to the many successes obtained through his intercession.

The Crusaders had a great confidence in Saint Andrew, who, having shown them the spot in which the lance was hidden with which the soldier Longinus pierced our Saviour's side on the cross, enjoined them to carry it to battle in order to put the enemy to flight.

Saint Louis, King of France, whose bravery has been described as "keen as a sword," has been always invoked as the titular saint of his country and the protector of its armies.

Saint Ignatius of Loyola, another patron of soldiers, was a soldier, before he founded the celebrated Society of Jesus, to which he bequeathed his apostolic and martial spirit for the promulgation of the true faith and civilization.

Saint Stanislaus, Bishop of Cracow, was a martyr. The Polish people had great confidence in his intercession on behalf of their nation in her combats against the enemies of their beloved country.

Saint Casimir was the son of Casimir III, King of Poland, and was the patron of the Polish troops, which he led to victory in a miraculous manner.

Saint Marcellin was put to death by the Vandals. He has been invoked by soldiers, as he, too, served in the army.

The Italians had a great confidence in the protection of Saint William of Aquitaine.

In the early ages when machines were employed during war to hurl stones, soldiers had recourse to Saint Stephen.

The great Saint Radegonda, who was always so solicitous for peace, has often been invoked by certain countries to avert the calamity of war.

Saint Clothilde, whose intervention was also efficacious at the battle of Tolbiac, is considered a patroness of soldiers.

Saint Remigius, Bishop of Rheims, who so zealously labored to Christianize France, has remained as the protector, invoked at the time of national need by that nation.

The memory of Saint Genevieve averting the invasion of Paris by Attila, through her wise advice and prayers, has come down to our days, and we know that she is still considered an efficacious patroness of the French army.

The names of many other saints, patrons of various nations and their soldiers, could be added to this list. No doubt during the present war, many fervent prayers have been offered and will continue to be offered to the patron saints of all nations by the varied troops engaged in the fray, asking their intercession with Almighty God for mercy and courage in the conflict.—F. D. in Messenger of the Sacred Heart.

Writing of punctuality as one of the evidences of good manners, the Catholic Standard and Times says that the late-comer in good society is prepared with an excuse and an apology because he knows it is properly expected. But, continues our Philadelphia contemporary, "there is a class of latecomers who do not recognize the courtesy due their host. They have slight regard for their fellow-guests. They are wanting in the common courtesies when dealing with Almighty God. We speak of those who habitually and without just cause are late for Sunday Mass. The Lord is their Host, entertaining them at the great banquet of His body and blood. They are the honored guests, yet their sense of the tremendous honor the Lord of Hosts is paying them is so blunted they will not show Him the courtesy they show their social set. They saunter into church with an indifferent air. They care not that it is disrespectful to God, a distraction to the priest at the altar

and a scandal to the rest of the congregation. Strange to say, these people count themselves ladies and gentlemen, and some of them imagine they are good Catholics."

### FOR THE EMPIRE'S DEFENSE

#### GUNS AND DREADNAUGHTS ARE POOR SUBSTITUTES FOR MEN WHEN IT COMES TO THE DEFENSE OF THE EMPIRE

Under the influence of the war in Europe, the tendency of writers and law makers is to exaggerate the need of guns and battleships when it comes to preparedness for national defense.

The nation's defense is not in guns or dreadnaughts alone, but in the men of health and stamina who do the work of factory or farm, or manage the great industrial enterprises. National preparedness in times of peace is a question of men who are equipped for all the duties of citizenship—not for war, but for work—not for murder, but for manufacturing and merchandising—not for carnage, but for the creation of the things the people need.

A nation of cripples, dyspeptics and defectives is not prepared for war or work. Building sturdy boys for national defense is largely a question of food and exercise. Prosperity and luxury are responsible for poorly developed, defective boys and girls.

The best food for youngsters and grown-ups is shredded wheat biscuit. Being made of the whole wheat it supplies all the material for the building of the perfect human body and is prepared in a digestible form. A daily diet of shredded wheat, with vegetables that grow above ground, and stewed fruits, means preparedness for any task that calls for physical endurance or mental alertness.

It is the best food for growing children because it supplies all the materials the growing body needs, and being ready-cooked and ready-to-serve, it is a boon to the busy mother and housewife who has little time to devote to the preparation of elaborate and indigestible meals.

### THE SAINT OF OUR LOVE

It has often been the subject of wondering speculation why Ireland gives and always has given such passionate devotion to Saint Patrick. He was not of her race, it has been contended, and he had no ties binding him to her except as spiritual guide. Other countries revere the Saints who brought Christianity to them, but only at stated times and in a kind of abstract way. Why has Ireland made her very own of Saint Patrick, why has he become so much a part of her being that to mention one is to think of the other, to honor one is to honor the other, to love one is to love the other?

Of all the varying natures that have emerged from the crucibles of God, the Celtic is most complex, most bewildering in its phases, most tenacious of its purposes, truest to its ideals. It is never the individual it seems in another, but the illuminating soul behind. When a Celt gives love or admiration, he never considers whether the beloved one is of kindred blood or not, it is the kinship of spirit that appeals to him. And it is this, first and foremost has bound Ireland to her patron saint with bonds stronger than steel.

Ireland is the least insular country in the world; from the earliest times her children have been in touch with those of other nations, her blood has ebbed and flowed as a leavening tide through all the centuries, so birth, rank and even color have never meant so much to her as character. And where among the later apostles was there ever a greater or grander character than that of the man who devoted his life to establishing her in the fold of Christ?

The deepest and strongest love of his nature he gave her and the best that is in her she has given him in return. He wrestled with all the powers of darkness for her soul, he left home and country for her sake, he braved and suffered all things for her and loyally has she repaid the debt, for not all the powers of earth or of hell have been able to wrest from her the Faith of Saint Patrick.

In the skies of Erin are many shining stars, Columba, Brigid, Kieran, Kevin—a galaxy of glorious lights, but Saint Patrick as a great central sun is first of them all. So closely is the holy personality of her apostle woven into the web of Ireland's being that he is her ideal in worldly as in spiritual ways, and side by side with the pictures of Robert Emmet, Daniel O'Connell and the great heroes of her race, you will always find Saint Patrick and his staff. And why not? Did he not storm the courts of Heaven with his prayers on that bleak mountain top in Mayo till God gave him the promise whose fulfillment the world beholds with wonder to day, that Ireland should always prevail?

The name of the messenger, Victorious, who brought our Apostle the voice of the Irish over seas, was prophetic of what that voice would always be, inwoven with Saint Patrick's own. God never gives otherwise than generously and to the most generous people on earth He has given an overflowing measure of grace, as He has made them His light-bearers in the world.

Empires have risen and fallen, nations and races have gone into

oblivion and the dust of centuries has blotted out the stories of forgotten Kings but the Celt endures. The Faith of Christ from the lips of Saint Patrick has sealed him to immortality. Into all the far places of the world has he carried that Faith and wherever he bore it, there also went God's assurance that he or it should never perish.

Ireland needs no statistics about her apostle, his love for him needs no explanation. He is here on earth and in Heaven. In the great tribunal of Christ her children will range beneath his standard as they have ever stood here and always will stand while there is blood in the heart of the Irish race.—N. Y. Freeman's Journal.

### TWO CHURCHES LIVING UNDER ONE ROOF

#### LOCAL EPISCOPALIAN MINISTER SEEMS TO THINK EITHER "HIGH" OR "LOW" MUST MOVE OUT

The Churchman (Protestant Episcopal) in its issue recently had a remarkable article on "The Present Situation," by the Rev. George Herbert Toop, rector of Holy Apostles' Church, Twenty-first and Christian streets, Philadelphia. He said in part:

"The Protestant Episcopal Church is probably nearer a really deep, sundering split than ever before in its history. Some one has said that to-day we are 'two churches living under one roof,' and that is fairly expressive of the situation, and there never yet has been a roof big enough for either two families or two churches."

The Catholic party within the Church is to-day speaking a language, wearing a garb, adopting practices of worship, propagating a system of doctrine, distinctively Latin in aspect and less intelligible to the Protestant churchman within the Church than the things he finds in the purely Protestant churches. The Protestant churchman calls it 'Popery,' and will have none of it. The Protestant party, on the other hand, is tending definitely toward a decided Protestantism, plainer practices of worship, and a system of doctrine which comes directly from or is built upon the natural assumptions of the Reformation. And this party is anathema to the Catholic party."

"Calling this, the man of the world may well ask the pragmatic question. Of what possible use are you to me? You ask me to send my child to you to be instructed in holy things, but consider for a moment the consequences:

"A child comes to the age of instruction and is sent to Sunday school to be taught there at your hands the truth about God and the Christian Church, and this may be his experience."

"In one Sunday school within your Church he is taught that the Bible is the Word of God in fullest meaning; that 'ad literam, ad punctum, ad infinitum,' it is the Word of God written by man inspired of the Holy Spirit; that it is truth different from all other truth, and is by him to be accepted without reservation, and that upon its acceptance hangs his hope of salvation."

"In another Sunday school of your Church he is taught that the Bible is the Word of God, but that that statement must be taken with limitations of meaning; that it contains inspired words of God, but not all the inspired words of God, and that much of it is simple history, like any other history; that a great deal more is but myth and legend and folklore, brought together by men into this one Book; that men wrote it and men are fallible."

"In one Sunday school of your Church he is taught that his Church is Catholic, part of the one true Church, commissioned of Christ and inaugurated by the Apostles, that it contains divine authority and validity for its being; that no one may be priest of it, or officiate at its altars unless he be commissioned by her; that not to belong to her is to live in heresy and be guilty of sin; that the Catholic Church alone speaks as with the voice of God, and that she alone is the valid vehicle of salvation to human souls."

"The child goes to another Sunday school, where the Protestant aspect of religion is to the fore, and here he is taught that real authority is nowhere to be found save in the Bible, and even that statement must be taken with reservation, because much of it had a message for and was adapted to its own time alone; that the individual conscience is the true arbiter of faith and morals, and the Holy Spirit speaks to it to-day individually and directly as of old for instruction and incentive in forward-going."

"In one Church the child is taught that the sacrament of baptism is a saving, regenerating ordinance, or closely bound up with saving and regenerating influences; that it is the door of entrance to the spiritual life, or to change the figure, it is the womb of faith out of which we are born into spiritual life; that without it we stand in danger of eternal alienation from God. In another Church he is taught that baptism is really only an outward symbol of an inward reality, which is a life regenerated by the influences of the Spirit of the soul."

"In one Church he is taught that the Lord's Supper is the eternal sacrifice of the actual Body and Blood of Christ; that the elements of bread

and wine change and become flesh and blood, and that none may come to partake thereof unless he be a member of the Catholic Church and have arduously confessed his sins to his priest. The elements, having become the Body and Blood of Christ, must be worshipped, or Christ through them in so confused a way that one cannot distinguish the difference. In another Church he is taught that the Lord's Supper is a commemorative feast, in which we draw near to the Lord and He to us, and in which we feel Christ present; that the feast is open to all believers and that confession should be made directly to God; that it is but an outward sign of an inward truth or spiritual fact, and that the use of elements is but a concession to our human limitations."

"In one Church he will learn that there are seven sacraments: two major and five minor: viz., baptism and Holy Communion; confirmation, ordination, marriage, penance and unction. In another Church he will be told there are but two sacraments, baptism and the Lord's Supper. That they alone fulfill the definition of a sacrament, and that the other five although in greater or less degree partaking in the nature of sacraments are not sacraments."

"In one Church he will be taught that the priesthood of this Church is apostolic in its successors and authority; that Christ chose twelve Apostles and they chose others and ordained them as their successors, and so on down to our time; that the Church sustains her vital life in and through this succession and heritage, and that there can be no Church without this valid priesthood; that through this priesthood life is to be found the means of spiritual life and sustenance, and here alone are the keys of heaven. In another Church he is taught that there is no longer any priesthood because there is no longer any sacrifice; that to-day we know only a ministry, and that the apostolic succession, if there be any such thing (and he is told that it is historically very doubtful); is useful for order and convenience of administration only; that the true sanctification, the real qualification for officiating in the name of God, whether at the altar or elsewhere, is forgetfulness of self and consecration of the heart to God; that a good man in a Protestant Church cannot be better than a bad priest in a Catholic Church; that authority in the Church comes not from above (from God), but from below (from the congregation)."

"And so on to the end of the child's period of instruction, which when it is come is often accompanied by disillusionment and lack of vital interest even if not actual opposition, violent protest and resultant atheism. The man of the world might well say to us, 'You have no shadow of right to ask me for my child, for you cannot teach a child the things you do not know yourself, and you cannot know them if you are not consistent with yourself, but teach two sets of diametrically opposed facts about every doctrine of your Church and faith.'—Philadelphia Standard and Times.

### CATHOLIC HOME INFLUENCE

One of the most threatening dangers to the conservation of our holy religion is the lessening of influences in the home. Industrial conditions, obliging parents, not only the father, but often the mother, too, to absent themselves from the control of their children are to a great extent responsible for the consequences which must be far from wholesome to their progeny. When the widespread greed for amusement has much to do with parental estrangement from the proper education of their children. Nothing can replace the home—not the Church, and not the school. The foundations of religious training must be laid in the home. Parents are the stewards of Almighty God in regard to their children, and God will some day call them to give an account of their stewardship. It is a sad thing to contemplate that social welfare leagues are everywhere called upon to supplement the work which properly belongs to the parents. The aims of social welfare leagues may be high, and their labors certainly deserve the highest praise, but they cannot perform impossibilities in the training of children. The parents are charged with the responsibility, and they alone can do it justice. The aim of Socialism is to take the training and education of children from the parents and give them to the state to bring up. It would be a sorry day indeed if so unnatural a relation were carried out. It is an anomaly to think of children owned by the state, and not by their parents.

A writer puts it forcibly thus: "If children are to be safeguarded from the distractions, the undue excitement and the dangers attendant upon city life the home must be strengthened. No welfare leagues or associations—no school even—can ever take the place of the home in moulding the character of youth. Much of the evil of our modern city life results from the weakening or the decay of home ties. The remedy lies not in still further weakening the influence of home by substituting outside agencies of entertainment and amusement for youth—but in restoring the home to its proper place as the soul and centre of family life. Parents have it in their own power to apply the remedy. If they ex-

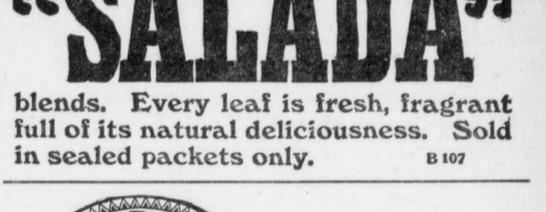
pect 'welfare leagues' to do what they should themselves have done it means that they have been culpably remiss in their plain duty. There is no substitute for good home influences and correct home training. When we find substitutes offered we can be certain that they are not 'just as good,' but in fact dangerous counterfeits."

The future of the Catholic Church depends upon the children. Shall their religious training and moral development suffer because of the neglect of their parents? The time has come for Catholic parents to take a decisive stand in this matter.—In-ternational Catholic.

Referring to the new Catholic Church at Eton, the London Tablet says that Lord Brays's foundation has borne abundant fruit already under the direction of Prior Higgins and his colleagues. "Whether the facilities it offers for daily Mass are made use of by the handful of Catholic boys, whose parents have sent them to this famous school, we do not know," comments the Tablet, "but Lord Brays has brought the Blessed Sacrament back to Eton and given it a permanent home here, and such a work is not likely to remain barren to consequences."

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