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**INSURING THE SOLDIERS**

**THE CANADIAN PATRIOTIC FUND HELPS TO KEEP MANY POLICIES ALIVE**

The vast amount of work undertaken by the Canadian Patriotic Fund for the relief and assistance of soldiers' dependents will probably never be fully appreciated. In most cases this work is carried on by voluntary effort, and as the organization extends into almost every town and hamlet in the Dominion but few deserving cases can be overlooked. In the Department of Insurance, for instance, the Montreal branch last month saved for twenty-two families policies which would otherwise have lapsed and been lost to the beneficiaries. These policies represented insurance to the value of about \$30,000, the annual premiums being over \$800. In all this branch is looking after insurance representing not less than \$60,000. In other words, through carelessness or fancied inability to pay premiums, this amount of protection to soldiers' dependents would have been lost if the organization had not financially assisted in keeping the policies alive. In addition to what the organization is directly financing, the total amount of insurance saved to dependents within two years by the Committee's advice and counsel is in excess of \$200,000.

The experiences of the committee in these matters is a revelation in human nature. One woman preferred to buy a new skirt rather than renew a policy on the life of her husband, who was battling in a Flanders trench. Another woman, whose husband is daily facing German bullets, would have allowed her policy to lapse rather than take the amount of the premiums out of the saving bank. Another instance worth recording is unfortunately typical. The woman had an idea that insurance was all right for the rich, but that in her straitened circumstances she should not be expected to make any sacrifice to maintain her husband's insurance, in this case amounting to \$1,000. After an hour's argument with her on behalf of herself and baby boy, she reluctantly consented, to accept a loan of \$50 from the Fund to cover the premium, this amount to be repaid in monthly instalments. The husband was consequently killed in action, and the wife received the full face value of the policy. It was a grateful mother who called a few days later and tearfully thanked the committee for their advice and assistance.

Since this branch of the work was organized practically every woman interviewed has acted on the committee's advice. In many cases the committee has had to act quickly and without consulting the woman, and here again there was little friction, matters being afterwards satisfactorily explained to the dependents.

**LETTER FROM FATHER FRASER**

Taichowfu, China, Oct. 26, 1916.  
Dear Friends,—This province has been called "The Paradise of Protestants." They have churches, schools and hospitals in all the big centers and chapels in the villages. English-speaking priests should come to China if for no other reason than to counteract the evil done by English-speaking missionaries. The latter can be counted by the thousands, whilst English-speaking priests can be counted on your fingers.

The Anglican Archdeacon Moule of this province, in his book, "The Chinese People," estimates at eighty the number of Protestant sects working in China. To this motley collection Father Boisard, one of our missionaries, tells us another has to be added. It came into being recently in his parish. Some of the members of the China Inland Mission rebelled against their minister because he was not condescending enough to them in their disputes with pagans and formed a new sect to which they gave the name of "Independent Church of Jesus."

The leader of this little reformation within the "Reformation" was a Chinese by the name of Wang, the Inland Mission's chief catechist. He had been raised from extreme poverty by the minister and became by degrees his right hand man. Whilst preaching justice and honesty he managed to amass a little fortune. But how? The Chinese have a typical saying to explain his way of getting rich: "The hand behind the back." The right hand refuses tips in front, whilst the left takes offerings more or less voluntary behind. Perhaps being a believer in private

**judgment it was thus he interpreted: "Let not thy left hand know what thy right hand doeth."**

Having made his little pile he resigned his office of catechist and purchased the best business store in the city. Another man was hired to take his place as the Inland Mission and whilst Mr. Wang was now ignored. Enraged at this he resolved on revenge. Taking with him a number of malcontents like himself he entered into dispute with the minister. "When a child is born," he said, "he needs a father and mother to care for him, but when he is big he has no more need of them, he can take care of himself. We are now full grown. We know our religion well. We have no more need of you. We ourselves are the 'Church of Jesus' (Protestants call themselves thus in China) and administrators of its property." The minister, however, was not of the same opinion and refused to cede his place.

Many deserted the old religion for the new, quarrels were frequent and finally it was resolved to drive the minister from his house—a queer way for children to practise filial piety towards their parents. They could not throw the minister bodily into the street, but by continual insults and annoyance they made his life so miserable that he was forced to leave the place. The new sect, however, was afraid to move in immediately and after holding a council and electing directors for each district they resolved to take up a collection to meet the expense of administration and open a new chapel. Donations were generous and soon a house was rented, repaired and whitewashed and a sign board with large letters hung over the door: "Independent Church of Jesus."

Afterwards other chapels were needed and money to fit them up, but to take up another chapel seemed impossible. To give once is passable, but to give always does not please the Chinese, even Protestant Chinese who prefer to receive, in spite of St. Paul's declaration that "it is more blessed to give than to receive." But some means must be found and they were not long in devising one. "We have no chapels," they said, "it's our own fault. All we have to do is to take them for they are there for the taking." This solution of the difficulty appeared to them to be the right one. The first solution of the difficulty appeared to them to be the right one. The first solution of the difficulty appeared to them to be the right one.

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The Independents, besides retaining the same objections as their parent church, are very loose in doctrine, so loose indeed, anything seems to pass. At Sudeo, members of this sect were seen to adore the remains of a dead friend and offer heathen sacrifice to a slab bearing his name. One of their leaders asserts that if his mother orders him to call in the pagan priests and offer sacrifice to her shade after her death, he is obliged in conscience to obey, or else he would be breaking the fourth commandment: "Honor thy father and thy mother!" In this new religion, it seems, the creature comes first and God after. On Sundays their cult consists in chanting hymns and listening to a sermon. To propagate their tenets they wished to go one better than the Inland Mission, which strives to secure an audience by playing an accordion. The Independents had an immense portable platform carried to the place of attack, a town pagan to the core. Gongs were sounded and trumpets blown and a crowd of curious people came running from all quarters to see what was up. The preachers began, but not being adepts in oratory they soon had their little speech run off and could not continue. They tried to extemporize but in making certain comparisons gave offence to the audience. Some began to laugh and others to insult. The Independents retorted with similar vituperations and in the end a free fight ensued, the preachers being ejected with bag and baggage. It was their first and last time to try that sort of propaganda. They are now content to increase their list of membership by aiding pagans who have lawsuits, the men with an axe to grind.

**"THE CATHOLIC CONVERT"**

The December number of the Catholic Convert opens with the first of a series of articles by Dr. Jesse Albert Locke, former Episcopalian minister and until recently headmaster of the Newman School, under the title of "Some Stories of Conversion." Dr. Locke tells his own experience and commences his reminiscence of converts he had known.

Miss Mabel Judd of Holyoke, Mass., who was a Congregationalist, compares her new religious life with the old and tells what Catholicism has meant to her. Miss Marion Pharo Hilliard, student of history and for many years a Protestant, contributes a most convincing article on "The Search for the true religion." Miss Elizabeth Kite concludes the story of her conversion from Quakerism, and Mrs. Mary White of Spring Hill, Alabama, who was a Baptist, writes on "Two Years in the Church." The current number is filled with news and data of the progress of the conversion movement during the last quarter.

**WHAT THE TEACHER NEEDS**

At a school teachers' convention recently, in Worcester, Mass., the Rev. Robert Swickerath, S. J., said in part: Teaching is an art which is criticised by everyone. In almost all other matters people act differently; they implicitly rely on the judgment of professional men—lawyers, doctors, brokers, even dress-makers. Only in teaching it is different. Here everyone considers himself an expert and entitled to be heard as competent critic. What has all this to do with our subject, "Inspiration and Education?" Very much indeed. For it proves that teachers have less to expect from the outside than members of any other profession; that if they want to be real teachers they must have the motive power, the source of their zeal and enthusiasm in themselves. What, then, is inspiration? It is a high degree of mental and moral power, an eagerness, an impulse to communicate to others the best and highest things in life. All great men and women of history possessed this quality. The Crusaders were inspired, so was the poor man of Assisi; so was Joan of Arc, the heroine of France; so was Columbus. Inspiration is the soul and essence of leadership. Its importance for teaching is evident. Teaching is essentially leadership, as is expressed most strikingly by the world pedagogy, i. e., guiding or leading the child.—Catholic Transcript.

**SOME RECENT CONVERTS**

Rev. Albert L. Ott, a clergyman connected with the P. E. diocese of Milwaukee; graduate of Nashotah Seminary; until recently one of the clergy of the P. E. Cathedral, Chicago.

Mr. William Fink, Chicago, a candidate for the Protestant Episcopal ministry has been received and is now studying for the priesthood with the Victorians at Bourbonnais, Ill.

Miss Alice Payne, a prominent Episcopalian lady; choir singer, etc., Waukegan, Ill.

Mr. Val Blatz, Jr., president of the Val Blatz Candy Co., Milwaukee.

The Rev. W. B. Black, of St. Columba's Anglican Episcopal church, Grandtown-on-Spey, Scotland, and also his lay reader and assistant, Mr. H. B. Easter. They are at present working with the French Red Cross on the firing line, and it is said they were converted by the example of Catholic soldiers.

Miss Dorothy Cushman Ritter, daughter of the late Frederick W. Ritter, New York; graduate of Rosemary Hall School. Now the wife of Dr. P. J. Flagg; Episcopalian.

Spencer N. Johnson, Astoria, Oregon; received shortly before his death, his conversion having been brought about through the reading for some time of Catholic papers.

Captain Ki-Fong-Ling, commandant of the Military Post of Eul-tau, China, and his assistant, Sergeant Kion.

For over forty years, Dr. William Henry Johnson, of Albany, N. Y., was one of the most prominent Colored men in the United States. He helped buy the freedom of Frederick Douglass; he was brought into contact with Abraham Lincoln, and became a firm friend of the martyred President; he was on intimate terms with the great statesmen of the latter half of the nineteenth century. As an orator he was in great demand for many years, not only at gatherings of men of his race, but on other occasions in which Americans of all

creeds and races were represented. His autobiography, written in 1900, contains letters to the author from distinguished friends and many newspaper tributes. "The Colored Missions" states that Dr. Johnson, recently deceased Catholic, was born, Dalmora C. Reeves, Camp Verde, Texas, a Campbellite; received by Rev. Dr. Kemper, at Kerrville, Texas. Mr. Reeves was obliged to travel twenty-eight miles for instructions. Mrs. Frederick F. Nye, Kerrville, Texas, received by Rev. Dr. Kemper; the wife of Dr. Frederick F. Nye, secretary of the Public School Board and assistant cashier of the local bank. She had been a Baptist and a member of the Eastern Star Masonic Auxiliary.

The Colored Harvest reports the reception into the Church recently of over 263 colored converts.

The Archbishop of St. Louis confirmed thirty-six adult converts at Holy Ghost Church, St. Louis, on September 24.—Scannell O'Neill.

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**ORGANIST WANTED**  
APPLICATIONS WILL BE RECEIVED BY THE undersigned for the position of organist in St. Luke's Church, Downsview, Ont. Good opening for competent music teacher. Applicants will kindly give references and state salary expected to Rev. P. J. Galvin, Downsview, Ont., 1916.



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A dramatic tale of New York City after the Civil War, full of exciting narrative, and ending with a strong religious moral tone. Maiden Up To Date, A. By Emme Irons. Magic of The Sea, The. By Commodore John Barry in the Making, by Captain James C. Smiley. It is a historical novel, and well worth to take its place beside "Richard Cavell." Mantilla, The, by Richard Amiel. The Mantilla is a romantic tale of a reactionary and a Bohemian, a young man, an engineering student and football king, and a young woman, an heiress, a socialite, otherwise Costa, for heroine. Marian Edwold, by Sarah M. Houshorne. The story of a beautiful society girl, selfish and arrogant, who awakes to the shallowness of her existence through the appreciation of the noble character and religious example of a young man who marries her. Marie Grace, by Rosa Mulholland. The plot of this story is laid with a skill and grasp of details not always found in novels of the day while the development leads to a most interesting and complete mastery of the subject, joined to grace and force of diction. Marriage of Laurencia, The, by Marie Haultmann. We are certain it will be of great interest, especially to our readers. Master Motive, The, by Laura Canon. A Tale of the Days of Champaign. Translated by Theresa A. Gethin. May Brooke, by Mrs. Anna H. Dorsey. The story of two young men who are brought together by very wealthy but eccentric uncle, who professes no religion and is at odds with all the world. It follows them through the many trials and tribulations, and contrasts the effect on the two distinct characters. Merchant of Antwerp, The, by Hendrick Conscience. A novel of compelling interest from beginning to end concerning the romance of a young man (a diamond merchant) and a socialite who, through the uncertainties of fortune, cause the parental approval of their marriage, which has been withheld on account of difference in social position. Merry Hearts and True, by Mary C. Crowley. A collection of stories for Catholic children, including "Little Begunners," "Rings and Rings," "Polly's Five Dollars," "Marie's Trumpet," and "A Family's Folly." Messaline, A. A Novel, by Katherine Tynan. Miss Erin, by M. E. Francis. A captivating tale of Irish life, a recollection of genuine Irish character and pathos and charming in the true Catholic spirit. But permit me say every page. Mitty Arding, by Mrs. George Barton. Mirror, The, by Mary F. Nixon. Monk's Passion, The, by Marie Haultmann. A historical romance of the time of King Philip IV. of Spain. Mystery of Holy Hall, The, by Anna T. Sadler. Mystery of Cleverly, The, by George Barton. Mystery of Naples, The, by Rev. E. P. Graham. My Lady Beatrice, by Frances Cooke. The story of a society girl's development through the love of a strong man. It is vivid in characterization, and in its interest. New Scholar at St. Anne's, The, by Marion J. A. Gethin. Ned Kieder, by Rev. John W. O'Sullivan. Old House, by The Boyne, by Mrs. J. Sadler. Picturing scenes and incidents true to life in an Irish borough. Orcaids, A Novel, by Leticia Hardin Buege. Pearl O'Antich, by Abbe Bayle. A charming and powerfully written story of the early days of the Church. Petronilla, and Other Stories, by Eleanor C. Donnelly. Playwater Plot, The, by Mary T. Waggaman. Plover, by Mrs. E. B. Buckner. The story of a young man and his daughter of Erin will find this delightful novel, in which the author has shown her mastery of the art of story-telling. Rose of The World, by M. C. Martin. A very sweet and tender story, and will appeal to the reader through its happy and interesting characters. Rose Marie, by Leticia Hardin Buege. A thoroughly entertaining story for young people by one of the best Catholic novelists of the day. Secret of The Green Vale, The, by Frances Cooke. The story is one of high ideals and strong characters. The secret is a very close one, and the reader will not solve it until near the end of the book. Shadow Of Everleigh, by Jane Landowski. It is a weird tale, blending not a little of the supernatural with various facts and exciting incidents. Sin of Society, The, by Bernard Vaughan, S. J. We do spoken in the Church of the immaculate Conception, Mayfair, during the season 1916. Sister of Charity, The, by Anna H. Dorsey. The story of a Sister of Charity who, as a nurse, attends a non-Catholic family, and after a shipwreck and rescue from almost a hopeless situation, brings the family into the Church of God. It is especially interesting in its description of the life of the Sisters. So As By Fire, by Jean Connor. After living a life that was a lie, the heroine of this story renounces it all that she might atone for the great wrong she has done. A really absorbing and profitable story. Solitary, by Mrs. E. B. Buckner. A story of a young man and his daughter of Erin will find this delightful novel, in which the author has shown her mastery of the art of story-telling. Storm-Hall and its Inmates, by the author of "By the City Side," "The City of Marie," "More Gleanings," etc. Sunnutter's Daughter, The, by Lady Georgiana Fullerton. An interesting Catholic story for young people. Tears On The Diadem, by Anna H. Dorsey. A novel of the inner life of Queen Elizabeth. So interesting that the reader will be loath to lay it down before it is finished. Tempest O' The Heart, The, by Mary Agatha Gray. A story of a young man and his daughter of Erin will find this delightful novel, in which the author has shown her mastery of the art of story-telling. Test of Courage, The, by H. M. Ross. A story that grips the heart. The well-constructed plot, the breezy dialogue, the clear, rapid style, carry the reader away. Thalia, by Abbe A. Bayle. An interesting and instructive tale of the Fourth Century. The Waters of Conception, by Anna C. Mineo. A delightful romance of the south and southern people. Two Victories, The, by Rev. T. J. Potter. A story of the conflict of faith in a non-Catholic family and their entrance into the Catholic Church. Their Choice, by Henrietta Dana Skinner. Its characters are cleverly drawn, and its pages are full of shrewd wit and delicate humor. Tigranes, by Rev. John Joseph Francis, S. J. An absorbing story of the persecutions which marked the fourth century, and the attempt of Julian as the Apostle to restore the gods of Home and Paganism. Told in The Twilight, The, by Mrs. M. Salome Trammell and Other Stories, by Georgina Pell Curtis. Told in The Twilight, The, by Mrs. M. Salome Trammell and Other Stories, by Georgina Pell Curtis. 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