

where the lissome boughs of the young saplings flicked against their heads, and the air was wildly sweet with woody odors.

"It's a long while since I've seen you, Lige," Sara said at last. Lige looked wistfully down at her through the gloom.

"Yes, it seems very long to me, Sara. But I didn't think you'd care to see me after what you said last spring. And you know things have been going against me. People have said hard things. I've been unfortunate, Sara, and maybe too easy going, but I've been honest. Don't believe folks if they tell you I wasn't."

"Indeed, I never did—not for a minute!" cried Sara. "I'm glad of that. I'm going away later on. I felt bad enough when you refused to marry me, Sara, but it's well for you you didn't. I'm man enough to be thankful my troubles don't fall on you."

Sara stopped and turned to him. Beyond them, the lane opened into a field and a clear lake of green sky cast a dim light into the shadow where they stood. Above it was a new moon, like a gleaming, silver scimitar. Sara saw that it was over her left shoulder, and she saw Lige's face above her, tender and troubled.

"Lige," she whispered softly, "do you love me still?"

"You know I do," said Lige sadly. That was all Sara wanted. With a quick movement she nestled into his arms, and said her warm, tear-wet against his cold one.

When the amazing rumor that Sara was going to marry Lige Baxter and go out West with him circulated through the Andrews clan, heads were lifted and heads were shaken. Mrs. Jonas puffed and panted up the hill to learn if it was true.

She found Mrs. Eben stitching for dear life on an "Irish chain" quilt, while Sara was sewing the diamonds on another "Rising Star" with a martyr-like expression on her face. Sara hated patchwork above everything else, but Mrs. Eben was mistress up to a certain point.

"You'll have to make that quilt, Sara Andrews. If you're going out to live on those prairies you'll need piles of quilt, and you shall have them if I sew my fingers to the bone. But you'll have to help make them."

And Sara had to. When Mrs. Jonas came Mrs. Eben sent Sara off to the postoffice to get her out of the way.

"I suppose it's true this time," said Mrs. Jonas.

"Yes indeed," said Mrs. Eben briskly. "Sara is set on it. There is no use trying to move her—you know—so I've just concluded to make the best of it. I'm no turn-coat. Lige Baxter is Lige Baxter still neither more nor less. I've always said he was a fine young man and I say so still. After all, he and Sara won't be any poorer than Eben and I were when we started out."

Mrs. Jonas heaved a sigh of relief. "I'm glad you take that view of it, Louise. I'm not displeased either, although Mrs. Harmon would take my head off if she heard me say so. I always liked Lige. But I must say I'm amazed, too, after the way Sara used to rail at him."

"Well, we might have expected it," said Mrs. Eben sagely. "It was always Sara's way. When any creature got sick or unfortunate she seemed to take it right into her heart. So you may say Lige Baxter's failure was a success after all."—L. M. Montgomery, in National Magazine.

## GENERAL INTENTION FOR FEBRUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

### OUR HOLY FATHER THE POPE

The sympathy of the whole Catholic world is going out these months to the august Head of the Church, whose paternal heart is rent by the tragic events which are taking place in Europe. Like a father who sees the members of his own household at war with one another, while powerless to prevent the strife, the Holy Father has before his eyes the awful spectacle of millions of men who owe him spiritual allegiance engaged in deadly conflict, millions of Catholics actually slaying one another on fields of battle. Amid the booming of canon and the bursting of shells over hundreds of miles of battle-front, his children are falling like wheat before the sickle, while he, isolated and alone, is a helpless onlooker. Several times during the present war he has raised his voice to urge peace among the struggling nations, but so far his words have gone unheeded; he is like one crying in the wilderness. The work of slaughter perseveres, death continues to reap a rich harvest, nations are being bled of their bone and sinew, and all one can safely predict for the moment is that civilization has received a set back which will take a century to repair. Failing to move the hearts of rulers, the Holy Father is turning to Heaven and imploring the Lord of Hosts to second his efforts to secure peace. In his allocution at the Consistory, held in December last, he told the Cardinals present: "As Vicar of Him Who is the peaceful King and Prince of Peace, we cannot be moved by the misfortunes of so many of our children; we cannot but continually raise our hands in supplication to the God of mercies, entreating Him with our whole heart that He may deign in His power to put an end to this sanguinary conflict."

Meanwhile as a kind Father, His Holiness is endeavoring to console the mourners and to strive for peace, at least indirectly, by pointing out to those interested the only means whereby peace may come, that is, by moderating their ambitions and meeting each other half way. "While we seek, with all our resources," he told the Cardinals, "to alleviate the doleful consequences, we feel obliged by our Apostolic office to indicate anew the only means which can quickly put an end to this tremendous conflagration. Peace must be just, lasting and not favorable to any one alone of the belligerent parties. The way that can really lead to this happy result is that which has already been tried and found satisfactory under similar circumstances. It consists in an exchange of ideas, both direct and indirect, based on good will and calm deliberation, and setting forth clearly the full extent of the aspirations of each party, eliminating the unjust and impossible, and retaining with equal measure, when necessary, what is just and possible."

Insisting on the disastrous results of mere revenge, and on the need of making mutual concessions, the Pope continued: "Naturally, as in all human controversies which must be settled through the efforts of the contending parties themselves, it is absolutely necessary that concessions be made upon some point by both parties; that some of the hoped-for advantages must be renounced, and that each must make with good grace such concessions, even at the cost of some sacrifice, so as not to assume before God and man the enormous responsibility of this shedding of blood, of which history recounts no counterpart, and which, if prolonged further, might mean for Europe the beginning of the decadence of the civilization which she owes to the Christian religion."

The spectacle of the world at war, while lamentable enough, is not the only trial the Father of the faithful has to endure in these days; his powerful influence for the peace of nations is hindered in other ways as well. He had to protest openly in the recent Consistory against the suspicions that have arisen regarding his neutrality, as if one in his position could take sides before he had heard the claims and counter-claims of the contending parties. But, more serious still, he had to protest against the evil influence that are being employed to block his efforts to reach those who can work for peace. As early as November, 1914, he wrote: "All, far and near, who call themselves children of the Pope have the right to demand valid assurance that the common Father in the exercise of his Apostolic office be free, and appear to be free, from the influence of foreign potentates."

—words which mean that the supreme Head of the Catholic Church has not the full freedom of action necessary for the fulfillment of his sacred functions.

This unnatural and irritating situation which has been intensified by the war, is not a new one, nor is it of the Pope's own making. It was forced upon him in 1870, when Victor Emmanuel robbed the Church of her temporal kingdom and reduced the Vicar of Christ, the representative of the King of kings, almost to a state of vassalage. The usurper, in order to save his face and to give an air of respectability to his sacrilegious work, promulgated a law known as the "Law of Guarantees," which was to safeguard the dignity of the despoiled Pontiff and to assure him absolute freedom in communicating with the members of the Universal Church; his spiritual sovereignty over Catholics living in every nation and occupying every kind of position was to be recognized by Italy as a fundamental law of the State. And yet we know that this guide and counselor of nearly three hundred millions of the human race is not free to communicate as he would with his spiritual subjects. A recent despatch informs us that the papal bulls for the appointment of two German Bishops had not reached their destination, and we learn from other sources that, since the entry of Italy into the present war, German and Austrian diplomats have had the greatest difficulty in communicating with the Pope. The fact is, the Law of Guarantees has long proved to be a mere "scrap of paper."

How often during the past forty years has the Holy Father been insulted and reviled, and his words scoffed at, in his own city of Rome, even in the very shadow of the Vatican! And this painful situation at home has been made more acute in recent years by the attitude of old Catholic nations in Europe, whose loss of faith and contempt for the honor and prerogatives of the Holy See have been a sore trial to the Sovereign Pontiff. The Rome Tablet informs us that since the outbreak of the war "Italy has shown no disposition whatever to bait the Vatican or to listen more than casually to the fainter howlings of anti-clericalism," still it is needless to repeat what has been said many times before, the present position of the Holy Father, if not wholly intolerable, is quite out of keeping with the dignity of him who holds the highest office among men on earth.

And yet God may possibly have His own designs for the future. The hounding of nations during the present war, the wiping out in blood of so many crimes, the patriotism of Catholics so nobly demonstrated in the contending armies, the heroism of their clergy in the trenches, the return to the faith of so many thousands of combatants, must inevitably

## Used in Millions of Tea Pots Daily—Every Leaf is Pure

Every infusion is alike delicious

# "SALADA"

Black, Green or Mixed } Sealed Packets only.

effect a change in the sentiments of the world towards the Catholic Church and towards her august Head. For, after all, the Church is a factor in human progress that may be ignored for a time but not for always. Her historic past with its civilizing achievements, and her present, so full of zeal for the moral betterment of mankind, will undoubtedly create for her, after this struggle is over, a better understanding with the world outside her fold. Who can tell but that the hour is about to ring when the Holy See shall come into her own again? The war in Europe is evoking many new points of view which will surely loom up later in the minds of rulers and statesmen, points of view which may convince them once for all of the folly of arbitration by explosives and force them to recognize the need of a Supreme Arbitrator in international disputes. The Sovereign Pontiff exercised this role for ages; there is no reason why it should not be restored to him. What a consoling spectacle it would be to behold, what was beheld in former centuries, rulers in conflict submitting their difficulties to the Vicar of Christ for solution and then abiding loyally by his decisions.

And yet is not this the only rational procedure? Rulers of nations are bound by the laws of justice and charity as well as the humble folk. If they ignore the rights of their neighbors they are unjust, and unless the sense of their injustice is brought home to them by a spokesman who can command respect, they will not be serious in their quest for equity and peace. In vain will men in high places organize peace tribunals if they do not first begin by crushing their own ambition for power and domination. [The passing lives of men are beset with too many troubles already without adding to them periodically the horrors of war, and the world, small as it is in the solar system, is still large enough for the human race, without any nation trying to claim a monopoly of its surface.]

All wars are dreadful things, but the present war is the most disastrous in the history of mankind. Conscious of this, the Holy Father is doing what he can to lessen the sufferings of his victims. He has established a special bureau, more or less international in character, where correspondence dealing with various phases of the European conflict, is carried on, and he has already done a great deal through its agency to impress on the belligerents the claims of humanity. He has succeeded in effecting the exchange of many prisoners, in alleviating the unhappy lot of others in prison camps, in obtaining facilities for them for the practice of their religion, in locating wounded and dead soldiers, and even in securing from the German Kaiser the commutation of death sentences in Belgium. Above all he has ordered the Universal Church to pray for peace. At his command hundreds of thousands of priests are imploring God at the altar every morning to restore peace. Prayers and sacrifices for the same purpose are being made daily by millions and millions of Catholics throughout the world.

It is only fitting and proper that the members of the Apostleship of Prayer should direct their prayers and supplications to those at the head of the Catholic world and ask God in

all earnestness to move the hearts of those who rule men and who have it in their power to give back peace to the world. Evidently things can never be the same as they were before the war. Men who in the past turned away from God will come back to Him in large numbers, and we must be prepared to do our share to make the way easy for them. A great religious revival may be expected after the war in which we may hope to see the Sovereign Pontiff playing an important part. The united prayers of our millions of members will, we trust, not be ineffective in helping him to play it worthily.

## ANGLICANISM AT THE FRONT

The present war appears, according to Mr. I. Britten, K.S.G., organizing secretary of the Catholic Truth Society of England, to have revealed certain incongruities of the Anglican position, which he thinks worth setting forth in a current issue of the Press he guides with such conspicuous ability.

In England, he says, the Anglicans have been long accustomed to the phenomenon of two or more of its ministers teaching in different Anglican churches situated in the same street, doctrines which are entirely opposite to each other. Anglicans defend themselves against this charge mainly on the ground that such divergencies are to be regarded as a "trial of faith." An attempt has recently been made by no less important a personage than the Archbishop of Canterbury, more especially in view of the wholesale debacle which resulted from the Kikuyu episode of some years ago, to coordinate doctrinal formulas and practices in such a way that a recurrence of the East African farcical episode shall no longer be possible. Even against the Archbishop's decision, several English Protestant Bishops have declared themselves hostile, and, says Britten, the total result has heretofore gone to show that great diversity of opinion yet prevails in the Established Church. With the further indication that there seems to be no hope of obtaining any definite statement as to her position. Until recently, says Britten, she included within her pale three distinct schools of thought, diametrically opposed to each other; small wonder, then, that when the war broke out in 1914, and England began to dispatch hundreds of thousands of her soldiers to various centers in which she was warring, the question as to what the various Protestant chaplains attached to the non-Catholic forces should or should not teach, began to exercise the minds of those who had any religion at all and believed in its necessity for men who were facing death.

To begin with anomalies, the Chaplain-General to the Forces, Bishop Smith, is a Low Churchman. The result being that in the clerical administration of the British Armies now fighting, Low Church views are strongly prevalent. Of some fifty or sixty chaplains appointed on the outbreak of the war, only two or three were of the "Catholic" (i.e., High Church) party, and a consequence being that, as an Anglican officer complained, there were persons of all sorts belonging to the Church of England, but none of them could hear our "confessions." It was clear then, that in appointing chaplains, the Ritualists were discriminated against, as the Church Times admitted. Ritualist soldiers and officers brought up to consider the Holy Eucharist as the center of their devotions (as Lord Halifax declares), could not understand the Low Church and its kindred bodies which put the Blessed Sacrament in a secondary position—to quote the words of an officer. Morning and Evening Prayer with hymns and addresses—this is the only worship that the military authorities look upon as necessary for Thomas Atkins and his officer, when they are non-Catholic.

The truth becomes apparent—this is really Kikuyu all over again, and well-informed and church-going officers and men are asking themselves: What does the Church of England stand for? The Ritualist following have been taught as "Catholics" that they are bound to hear Mass every Sunday; the official Army provides the parade service. The High Church people complain that "it is no use their teaching men to be Catholic when the simple label 'Ch. of Eng.' on enlistment, is sufficient to swamp them in one category." The reform is obvious—the High Church people have no right whatever to say they teach their followers to be Catholic, and the authorities stultify their claims all through by refusing to admit that the Church of England can be at all 'Catholic.'

The whole position is intensified for the Ritualist by the fact that the Roman Catholic—styled "fellow-Catholic"—whether he be French, German, English, Irish, Scotch, Welsh, Italian, Serbian, or other, can attend any of the services of the Catholic chaplains attached to the armies now on active duty, and be certain that one and all will teach exactly the same doctrines and practice the same invariable rite. In the case of minor denominations, such as Wesleyan or Scotch Kirkers, harness-cleaning and fatigue parties are considered religious exercises for the clergyman is only seen by the front ranks. Anything grosser than the spiritual neglect of the non-Catholic soldiers, it would be hard to find, says an officer writing from the front, and even the presence of highly placed Anglican prelates has not had the effect of satisfying the religious needs of officers and men who are pious and God-fearing, for, as is well-known, at front-line services, only about 1 per cent. of the soldiery ever hear any words of this service and the clergyman is only seen by the front ranks. An officer of Kitchener's Army writes to the effect that the Church of England might well take a leaf from their "Popish" brethren; for, says he: "when I think of the Roman priests ill-paid, ill-fed, poorly clad, going about carrying out their Master's command, I wonder how the priests of the English Church dare to be so self-satisfied."

The clergy of the Low Church and kindred persuasions flatly decline, when requested by High Church soldiers and officers to hear their confessions, and there is no record of the answer of a Low Church parson who declined to hear the confession of a soldier, suggesting that he should write out his confession and mail it to his habitual confessor, then in London, who would undoubtedly shrive him, also by mail! When the proportion of confession-hearing and Mass-saying clergy (outside the Roman Catholic clergy) is in the proportion of three in one hundred, it is certain the official mind is not likely to waste time in "astering" for those who, in matters of doctrine, serve under the banners of so infinitesimal a minority.

As showing to what extent religion enters into the lives of non-Catholic soldiers in the British Armies, one Father Bull, a Ritualist, gave statistics: of 192 wounded men, he had found that only 21 had received Holy Communion as boys before enlisting and in no single case had any received Communion at home while in the Army. Another Protestant chaplain remarks on the "almost entire ignorance of the average soldier of the elements of religion, the paucity of confirmed men, or regular communicants."

Mr. Britten quotes the cases of many devout Protestant officers who, in the face of the enemy, have succeeded from the English Church "in despair of getting adequate spiritual ministrations from Anglican chaplains." Their session has in nearly all cases meant conversion to that one fold where only one teaching is held for all—the Catholic Church.—N. Y. Freeman's Journal.

## "OUR KNOWLEDGE OF CHRIST"

Lucius Hopkins Miller, assistant professor of Biblical instruction in Princeton University, has recently seen fit to write a book and publish to the world at large the type of Christianity dispensed to the students of an institution which calls him as a teacher in Israel. The volume is most aptly entitled "Our Knowledge of Christ," being mainly a display of the Professor's own lack of knowledge concerning the most vital subject of his Biblical instructions. "He denies the virgin birth of Jesus, His resurrection from the dead, His miracles, and that He was other than a human being." Such is the summary made of his doctrine by the Presbyterian Banner. The same organ then continues, in just indignation: "Is this 'Biblical instruction' which Princeton University, with a Presbyterian minister for its president and with Presbyterian antecedents and history, gives to its students? Have the officers of this institution no responsibility in this matter?" To all which the author, unfortunately, has an answer ready made: "I can only say that these conclusions form the basis on which I have been able to maintain a vital, positive faith in Christ, as Master, Lord and Saviour."

Abundant as such a "basis" for "faith in Christ" evidently is, consisting in denial of Our Lord's Divinity and of whatever constitutes our reason for accepting His doctrine, for worshipping and obeying Him, the question naturally suggests itself: By what authority can the Presbyterian Church, or any Protestant denomination, forbid the adoption of such conclusions? With the rule of private interpretation of the Scriptures accepted as the rock upon which their churches are established, in substitution for the authority of Peter, on whom the Church of Christ is built, it at once becomes the privilege of every man to interpret the Holy Books according to his own personal "lights," and so to wrest them finally to his own destruction. It is this reduction to absurdity, constantly repeated, which should lead men to see the untenableness of the position occupied by Protestantism and lead them back to the One Church, which alone can speak with the voice of authority, because to her alone Christ has promised the abiding presence of His Spirit, to teach her all truth even to the end of time.—America.

## COLLEGES IN ROME HAVE DEPLETED LISTS

"The colleges in Rome opened, after a long vacation, with mutilated lists, says Rome. It is easy to understand that the usual course is impossible for Austro-Germans, Ruthenians, and Poles; the French College has less than half the number of students it had two years ago; its professors too have been called on. The American College has one or two less than last year," comments Rome; "curiously

the Salette College at Hartford, Conn., has sent no less than eight new students to Rome as well as seven to Switzerland in spite of the European war. If the Scots College is down one or two the Irish is up, if the venerable English College is stationary the Beda this year receives a large and valuable influx of former Anglicans, aspirants to Holy Orders. While the lecture room at Propaganda may not show much difference, those at the Gregorian will, it is estimated, have little more than 500 instead of their 1,100 quota."—Sacred Heart Review.

## Record Juvenile Library

By the Best Authors—Each Volume with Illustrated Jacket  
Copyright Books Neat Cloth Bindings  
Free by mail, 35 cents per volume  
LIBERAL DISCOUNT TO THE REV. CLERGY AND RELIGIOUS  
The Best Series of Catholic Story-Books Published

The Ups and Downs of Marjorie. Mary T. Waggaman.  
In Quest of Adventure. Mary E. Mannix.  
Little Lady of the Hall. Nora Ryan.  
Miranda. Mary Johnston.  
The Mad Knight. From the German of O. v. Schuching.  
The Children of Cupa. Mary E. Mannix.  
The Victim Maker. Adapted by Sara Trainer Smith.  
The Great Captain. Katharine Tynan.  
The Young Color Guard. Mary G. Bonesteel.  
The Haldeman Children. Mary E. Mannix.  
Two Little Girls. Lillian Mack.  
Mary Tracy's Fortune. Anna T. Sadler.  
The Berkleys. Emma Howard Wight.  
Bob O'Link. Mary T. Waggaman.  
Bunt and Bill. Clara Mulholland.  
The Little Apostle on Crutches. Henriette E. Delamar.  
Little Missy. Mary T. Waggaman.  
Seven Little Marshalls. Mary F. Nison-Koulet.  
As True as Gold. Mary E. Mannix.  
The Golden Lily. Katharine Tynan.  
For the White Rose. Katharine Tynan.  
Recruit Tommy Collins. Mary G. Bonesteel.  
A Summer at Woodville. Anna T. Sadler.  
The Mysterious Doorway. Anna T. Sadler.  
The Captain of the Club. Valentine Williams.  
The Countess of Glosswood. Translated. Drops of Honey. Rev. A. M. Gruss.  
Father de Lisle. Cecilia M. Caddell.  
The Feast of Flowers and Other Stories. Selected.  
The Lamp of the Sanctuary and Other Stories. Cardinal Wiseman.  
The Little Lace-Maker and Other Stories. Miss Taylor.  
Lost Genevieve. Cecilia M. Caddell.  
The Little Follower of Jesus. Rev. A. M. Gruss.  
The Miner's Daughter. Cecilia M. Caddell.  
Nanette's Marriage. Aimee Mazurek.  
Never Forgotten. Cecilia M. Caddell.  
One Hundred Tales for Children. Canon Christopher von Schmid.  
Oramika, An Indian Story. Translated.  
LAUGHTER AND TEARS. By Marion J. Brunow.  
It should be added to all our libraries for the young.  
IN THE TURKISH CAMP. From the German, by Mary Richards Gray.  
THE BLUE LADY'S KNIGHT. By Mary F. Nixon.  
WHAT THE FIGHT WAS ABOUT. From the German, by Mary Richards Gray.  
PRINCE ARUMUGAM. The Steadfast Indian Convert. By A. v. B. A beautiful little story describing the obstacles which a Brahmin Prince was forced to surmount in order to become a Christian.  
CHILDREN OF MARY. A Tale of the Caucasus. By Rev. Joseph Spillmann, S. J.  
MARON. The Christian Youth of the Lebanon. By A. v. B.  
THE QUEEN'S NEPHEW. An Historical Narrative from the Early Japanese Mission. By Rev. Joseph Spillmann, S. J. Translated by Miss Helena Long. "This good little tale, an historical narrative from the early Japanese missions, is another contribution to juvenile literature that deserves a welcome. We hope it will be read by many of our boys and girls."  
WRECKED AND SAVED. A story for boys, by Mrs. Parsons.  
Nan Nobody. Mary T. Waggaman.  
Old Charmin's Seed-Bed. Sara Trainer Smith.  
Three Girls, and Especially One. Marion A. Taggart.  
Tom's Luck-Pot. Mary T. Waggaman.  
An Every-Day Girl. Mary C. Crowley.  
By Branscombe River. Marion A. Taggart.  
The Madcap Set at St. Anne's. Marion J. Brunow.  
The Blissylvania Post Office. Maries.  
An Heir of Dreams. S. M. O'Malley.  
The Peril of Dionysio. Mary E. Mannix.  
Daddy Dan. Mary T. Waggaman.  
Jack, Religious of the Society of the Holy Child.  
Tooraladdy. Julia C. Walsh.  
The Little Gun From Back East. Isabel J. Roberts.  
The Bell Foundry. Otto von Schachinger.  
The Queen's Page. Katharine Tynan.  
The Sea-Gulls' Rock. J. Sandeau.  
Jack-O'-Lantern. Mary T. Waggaman.  
Pauline Archer. Anna T. Sadler.  
Bistouri. A. McIndri.  
A Hostage of War. Mary G. Bonesteel.  
Fred's Little Daughter. Sara Trainer Smith.  
Dimpling's Success. Clara Mulholland.  
An Adventure With the Apaches. Gabriel Ferry.  
Nancho and Panchita. Mary E. Mannix.  
Cupa Revisited. Mary E. Mannix.  
A Pilgrim From Ireland. Rev. M. Carnot. Translated by M. E. Mannix.  
Our Dumb Pets—Tales of Birds and Animals. Selected.  
The Orphan of Moscow. Mrs. James Sadler.  
The Prairie Boy. Rev. John Talbot Smith.  
The Pearl in Dark Waters. Cecilia M. Caddell.  
The Queen's Confession. Raoul de Navery.  
Rosar. Translated by Sister of Mercy.  
The Rose of Venice. S. Christopher.  
Seven of Us. Marion J. Brunow.  
Stories of the Past. Translated by Mary Richards Gray.  
Stories for Catholic Children. Rev. A. M. Gruss.  
Tales of Adventure. Selected.  
The Two Cottages. Lady Georgiana Pulleton.  
The Two Storyways. Mary G. Bonesteel.  
Urie! Sister M. Raphael.  
Virtues and Defects of a Young Girl at Home and at School. Ella M. McMahon.  
THREE INDIAN TALES. Namsameh and Watomika. By Alex. Baughnagel. S. J. Tabbe, the Young Indian Missionary. By A. v. B.—Father René's Last Journey. By Anton Houlder. S. J. Translated by Mary Richards Gray.  
THE SHIPWRECK. A story for the young. By Rev. Joseph Spillmann, S. J. Translated from the German by Mary Richards Gray.  
THE CHURCH FESTIVAL OF CORPUS CHRISTI DAY. A Tale of the Old Missions of South America. By Rev. Joseph Spillmann, S. J. Translated by Mary Richards Gray.  
CROSSES AND CROWNS. By Rev. Joseph Spillmann, S. J. Translated by Mary Richards Gray.  
BLESSED ARE THE MERCIFUL. A Tale of the Negro Uprising in Haiti. By Rev. Joseph Spillmann, S. J. Translated by Mary Richards Gray.  
THE TRIP TO NICARAGUA. A Tale of the Days of the Conquistadores. By Rev. Joseph Spillmann, S. J. Translated by Mary Richards Gray.  
THE CARIB BOYS. A story for the young. By Rev. Joseph Spillmann, S. J. Translated by Mary Richards Gray.  
LOVE YOUR ENEMIES. A Tale of the Maori Insurrections in New Zealand. By Rev. Joseph Spillmann, S. J.

## The Catholic Record, London, Ont.

Men of evil life are murderers of souls. By direct intention, or by the infection of example, they destroy the innocent and turn back the penitent.—Cardinal Manning.

## Western School

Y.M.C.A. BLDG., LONDON, ONT.  
Students assisted in positions. College open Sept. 1st. Catalogue free. Enter any time.  
J. W. WESTERVELT, J. W. WESTERVELT, JR., C.A.  
Principal 18 Vice-Principal

## St. Jerome's College

Founded 1864 BERLIN, ONTARIO  
Excellent Business College Department. Excellent High School or Academic Department. Excellent College and Philosophical Department.  
Address:  
REV. A. L. ZINGER, O.R., Ph.D., P.S.S.

## AUTOMOBILES, LIVERY, GARAGE

R. HURSTON & SONS  
Livery and Garage. Open Day and Night.  
479 to 483 Richmond St. Phone 443

## FINANCIAL

THE ONTARIO LOAN & DEBENTURE COY.  
Capital Paid Up, \$1,750,000. Reserve \$1,450,000.  
Deposits received, Investments, Loans, Real Estate Loans made. John McClary, Pres.; A. M. Smart, Mgr.  
Offices: Dundas St., Cor. Market Lane, London.

## PROFESSIONAL CARDS

FOY, KNOX & MONAHAN  
Barristers, Solicitors, Notaries, &c.  
Hon. J. J. Foy, K.C., A. E. Knox, T. Louis Monahan  
E. L. Monahan, George Keough  
Cable Address: "Foy"  
Telephones: Main 798  
Offices: Continental Life Building  
CORNER BAY AND RICHMOND STREETS  
TORONTO

## Church of the Holy Spirit

Memorial Bells a Specialty.  
The Bell Foundry Co., Baltimore, Md., U.S.A.

P. O. Box 9093 Phone M4116

H. L. O'Rourke, B.A.  
(Also of Ontario Bar)  
BARRISTER, SOLICITOR, NOTARY  
Money to Loan  
Suits & Board of Trade Building,  
31 East 10th Avenue West,  
CALGARY, ALBERTA

JOHN T. LOFTUS,  
Barrister, Solicitor, Notary, Etc.,  
713 TEMPLE BUILDING  
TORONTO  
Telephone Main 632

P. J. O'GORMAN  
ARCHITECT  
Plans, Specifications, Estimates prepared.  
SUDBURY, ONT.

FRANK J. FOLEY, LL.B.  
BARRISTER, SOLICITOR  
The Kent Building  
Corner Yonge and Richmond Streets  
TORONTO, ONT.

D. BUCKLES, Solicitors for  
Crown Prosecutor, Bank of Montreal  
R. DONALD, Quebec Bank  
M. A. MACPHERSON, LL.B., Nor. Crown Bank  
BUCKLES, DONALD & MACPHERSON  
Barristers, Solicitors, Etc.  
Suite 266  
Holly-Brook Block Swift Current, Sask.

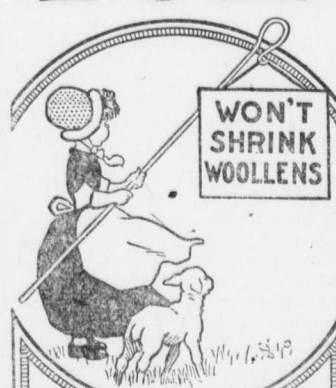
## Funeral Directors

John Ferguson & Sons  
180 King Street  
The Leading Undertakers and Embalmers  
Open Night and Day  
Telephone—Home 373 Factory—543

## E. C. Killingsworth

Funeral Director  
Open Day and Night  
491 Richmond St. Phone 3971

## LUX



LUX is a unique washing preparation that actually adds to the softness of garments and prevents all loosely woven fabrics from shrinking and hardening in the wash. It's the essence of pure soap in flakes—Adds a new note of refinement to wash-day.

LUX—10c. everywhere—Won't Shrink Woollens

Made in Canada by Lever Brothers Limited, Toronto.