

are out of our reach. But could not other means be substituted for these?"

"Yes, Your Excellency, it might be the rod in one case, seduction in another case, or an appeal to the child's self love and personal interest in other cases, but in most cases with such children as we generally have here it would have to be dismissed from the school."

REVELATION

NECESSARY

THEORY OF MODERNISTS AS TO REVELATION

Most of us are well acquainted with the principle of Modernism which lays it down that, when man reaches the stage of self-consciousness, or, if you like, the age of reason, God reveals Himself directly to each individual. This is what is known as the theory of "vital immanence," and means, really, that the revelation of God is potentially inherent in the human heart, just as mother love is a quality which poses itself, in most cases upon the heart of woman who has mothered a child. The idea of God, according to Modernists, does not, therefore, differ very much from (say) such ideas as the will to get on in life, or the quality of affection, or love—which a Modernist, as he logically should, regard as metaphysical or polar attractivity, or something which is independent of his own volition. The clear result of this Modernist notion about God is, that since God reveals Himself to the heart of man, there is no need whatever of a teaching body (e. g., the Catholic Church) which claims to hold the deposit of Revelation. Each individual becomes a perfect law unto himself, and the question of Private Judgment cannot be carried to any further limit. The next step beyond this new Modernist notion cannot be anything else but Atheism, as a little thought will show.

Father Sharpe, M. A., the eminent convert from Anglicanism, deals with the question of Revelation in a brochure entitled "The Principles of Christianity." Revelation, he tells, is direct communication made by God to man in regard to facts which are beyond the scope of human reason; an unveiling of that which is naturally and normally veiled. As such, Revelation is sharply distinguished from the conclusions of reason. Revelation (says Fr. Sharpe) is not antecedently impossible; it is not even improbable, since man has been so constituted by divine creation that he wishes to know his Creator. There is, therefore, no improbability that God should impart to His creatures some knowledge of Himself beyond that which their unassisted powers can obtain for them. It would, indeed, be rather strange (says Fr. Sharpe) if He had not done so.

It must, however, be admitted, the priest continues, that the probability of His having revealed Himself is no evidence at all in favor of His having done so. Apart from what a supposed Divine Revelation may contain, it is certain that there are certain things which a Divine Revelation cannot contain, says Fr. Sharpe. It cannot, for instance, contain anything which is contrary to reason; for, if it did God, Who is the Author alike of reason and revelation, would thereby contradict Himself. Reason must, however, lead us to certain necessary truths in regard to both religion and morals, though of course it does not follow that a mere accordance of revelation with reason proves the former to be genuine.

Now, with one exception, all religions claiming to hold the deposit of true revelation, have (says Fr. Sharpe) all contradicted more or less the infallible conclusions of reason in regard to either religion or morals, or both. A multi-theistic religion cannot, for instance, be divinely revealed, since reason tells us there cannot be more than one Infinite Being. It is obvious that the Christian religion (which embraces the Jewish) alone does not transgress either the law of reason or that of morality, although no one can say that many other religions do not contain within them much that is real truth.

In regard to the claims of the Christian Church to be the depository of divine revelation, Father Sharpe argues that there are certain facts in its history which have no parallel or analogy in the experience of mankind: (1) The vigorous persistence of the Church throughout every variety of revolution, social, intellectual or moral. Other institutions have fallen but the Church has remained as a Rock. (2) The remarkable way in which the Christian religion has adapted itself, without essential change, to every variety of national and racial character. It arose in the East and has won its greatest triumphs in the West. (3) The moral system of Christianity would seem from the very first to have touched the limit of possibility in this direction. At any rate, nothing in the sphere of morals has yet been discovered which has not found its basic principles in the Christian code.

The reason of all this is that the Christian religion deals with essential humanity, not with its accidents; it applies and appeals all round to all and everything which is essentially and unalterably human. It is human wisdom carried to its extremest

limit, and until a new type, or types, of human being come into existence, it is the only philosophy which can be adapted to mankind as we know mankind. Therefore, the intelligence which has adapted Christianity to all times and to all possible circumstances and characters, can only be that of its Creator. It is the only system which teaches as a fundamental doctrine that to every being is given full freedom of will to accept or to refuse the influence of divine grace. Again, it is essentially exclusive: it has fought every secular tyranny which has sought to bring its functions within the scope of the secular power, to do that power's bidding. Had it consented to obey, it would have avoided persecution and suffering. It chose trial and poverty when it might have lived in luxury and power. It was born in suffering; it has thriven in suffering and its Master and prophets have foretold that it must suffer to the end of time.

Taking the evidence of the Scriptures and the Holy Books, the unanimity of acceptance given to doctrines and tenets which were (in many respects) the reverse of acceptance to human nature, the lessons of its vast martyrology and the fact that its endurance and capacity of enduring seem to increase as the Church itself grows in age and (says Father Sharpe) we are forced to conclude that the Church's account of its own origin and early history must be accepted as the true one. Had it been false, it could not have endured.—Luterantorn Catholic.

A HEROIC CURE

It is one of the consolations of this time of trouble to note how old religious animosities are dying down in the face of suffering on the one hand and devoted heroism on the other. The Central News correspondent in Paris declares that the "cool heroism of the chaplains" at the front is "one of the outstanding features of the present war." None will ever forget the magnificent devotion of the Belgian clergy during their country's agony; while the most bitter anti-clericalism in France are being forced into admiration of the splendid deeds of the clergy of France. Many of our own chaplains, both Catholic and Protestant, have been mentioned in despatches, and the difficulty is to keep them going right into the firing line to give their help to those who need it.

The same correspondent records a grand act of courage and self-sacrifice on the part of one of the French parochial clergy. He writes: "The former curé of Vaumoise, a pretty little town in the Oise Department, is one of France's village priest heroes. The German invaders brought the battlefield to his very doors and he rose nobly to the occasion. At Etavigny he succeeded in rescuing eight French soldiers who were actually within the enemy's lines. He was afterwards captured shortly after the battle of the Oise and sentenced to death by the Germans, but he managed to make his escape and regain the French lines. The French Academy, to mark its appreciation of his courage, decided to award him the Charles Blomet prize, an honour carrying with it a not inconsiderable sum of money, but this week the Abbé Jacques, for such is the curé's style and title, has written to the Secretary of the Academy modestly declining to accept it. He asks that the prize may instead be entrusted to M. Dupont, Senator for the Oise, in order that it may be handed by him to General Gallieni for the benefit of the War Orphans' Fund. The good Abbé remarks: "The gratitude of the eight soldiers whom I had the consolation of saving on the battlefield of Etavigny in the enemy's lines is my joy. Slaughter brought me this honour, let the value of it go to the little ones who are the innocent victims of that slaughter."

Such deeds as this compel even men who repudiate all religion, to honour faith and its marvellous fruits.—Edinburgh Catholic Herald.

MAKERS OF CRIMINALS

Rev. Albert Muntch, S. J., in Our Sunday Visitor

Every winter season, with its accompanying problems of slack work and unemployment, leads to lawlessness of some kind and to attempts against life and property. But economic stress and industrial depression should not necessarily produce a lengthening of the crime wave. It were a sad comment indeed on our entire social fabric were there a vital and necessary nexus between them. If there were such a connection, there would seem to be some reason to adopt the wild schemes of Socialism.

Instead of looking only to unemployment as one of the main causes of criminality, we should like wise consider factors of a moral and spiritual kind. What sort of books do we find in our public libraries? Sometimes they are works which preach open rebellion against what their authors are pleased to call the "conventional morality." They incite the reader to view with contempt all authority, both human and divine.

There are other factors of the same kind, which it would not be wrong to associate more closely and intimately with the increase of depravity, especially among juveniles, than economic pressure or industrial stagnation. One of them is the sensational magazine with its sometimes

open ridicule of religious practices and of principles of Christian morality. The Sunday Supplement has often and rightly been accused of making parental authority seem ridiculous to the younger. The newspapers freely offer their columns to him, who can turn the neatest phrases, and most catchy epigrams, though they contain sarcastic flings at revealed truth. And what shall we say of the popular lecturers and sensational preachers of "new doctrines" who go about disseminating error and falsehood, and doubt and discontent, under the guise of ethical teachings?

It is not then the general industrial depression, often occurring during the winter months, which should be held entirely responsible for the vice and lawlessness in the great cities during the last five or six months. An actively contributing cause may be found in the pernicious ideas set afloat by writers who are now loudly advertised in the magazine and whose works are readily obtainable from some of the libraries. These ideas are, in turn, taken up by the shallow and sensational lecturer, who gains the approval of an unthinking multitude with his "up-to-date message"—a message which often contains a latent justification of violence and anarchy.

THE CONVERT-PRIEST IN THE CHURCH

By Rev. Henry H. Wyman, C.S.P., a Convert

Nearly fifty years ago Father Hecker remarked: "There are two opposite tendencies in the religious thought of our country—one toward rationalism, the other toward Catholicism." Time has shown the truth of this observation. The history of the leading Protestant denominations since 1865 has been marked by a most acute internal strife over what their founders held as essential beliefs for salvation, and the very raison d'être of their formation as separate church organizations. As long as each denomination had its own special apologetic and a common belief in the inspiration of the Bible, many sincere and earnest souls among them enjoyed comparative peace, but since doubt and dissension have disrupted their rules of faith the majority of their members have drifted into liberalism or indifference in matters of religion.

Now, in spite of this great movement away from supernaturalism, there is a large number of sincere and devout souls, both in and out of these various sects, who are praying and looking for the unchangeable Truth which they are certain is somewhere to be found.

Among the students in Protestant and secular colleges and seminaries, especially those who are preparing for the ministry, the Bible and church history are eagerly studied in the hope of finding the key for the solution of the religious problems which are vexing souls in our age more than in any other. And there is where we look for future convert-priests. But we must never forget that what seems to be very clear to the instructed Catholic is most obscure to the minds of these people. Prejudice and false tradition have so distorted their view of the Church that an extraordinary grace seems necessary for their enlightenment. The majority of convert-priests, so far as I am personally concerned, believe that their conversion was the result of a special and extraordinary grace, because most of them have had intimate friends and companions, apparently just as sincere as they were, who never accepted the Faith; they either constructed for themselves an ideal theory of salvation, or have kept on groping, as if it were a normal state of the mind to only seek, but never to find, religious certainty in this life. The latter have become distinguished, as a rule, have entered the Church after their reputation as scholars was already established. One whom I now call to mind, the Rev. James Kent Stone, enjoyed fame as a Protestant, but is now living and almost forgotten. At the time of his ordination, he said to me: "I hate vainglory; I had my fill of it in the Episcopal Church (he had been the president of three colleges). I dread nothing so much as publicity." He afterward became a Pastorist, and if he has since attained any eminence it is known only to his religious brethren. A few years ago I heard that he had been sent to establish a mission of his congregation in Brazil. So far as I know, there are no statistics giving the number of convert priests in this country. They have fallen into line and are not publicly known as such. Thank God for this; it is a sign that their lives are "hidden with God in Christ." If we were to give the number of convert priests living today as a hundred, I believe no exaggeration can be charged against us. In the work of missions to non-Catholics, the convert-priest should find his choicest field. It is hard and trying work, but "the harvest is great and the laborers are few." It is not ostentatious; neither the missionary nor his converts will be applauded by the world; the results will be known only on the last day.

And let me say that prayer, more than work, is needed to bring the happy result that we anticipate. The sacrifices that convert-priests will have to make will be great and lifelong. Their nearest and dearest relatives and friends will be likely to remain outside the Church, unless the prayers of the faithful for them become irresistible with God.

I wish I could picture to you a young convert who has left a Protestant college or seminary and aspires to the holy priesthood. If his family is prominent and has wealth, in the eyes of his family he is unworthy of assistance. He has to go penniless to a bishop or superior of a religious order and ask for a shelter on probation. Or, perhaps he is harassed by a debt to a Protestant clergy society which has already paid for a good part of his education. If he should choose a secular vocation the debt would be forgiven, but if he is to study for the Catholic priesthood, payment is demanded. He is denounced as a fraud for changing his religious opinions by those who profess to think that he should change them whenever conscience tells him to do so.

Catholics often wonder why so many converts have a vocation to the priesthood, but when we read or hear of their education, we find that the practice of the counsels of poverty, chastity and obedience, sanctioned by the Church, attracted them to her more than the other marks of her divinity. They often, like Cardinal Newman, were interiorly attracted to a single life before they knew the Church. Protestants have not failed to notice St. Paul's recommendation of celibacy. Rev. Dr. Kirk, a celebrated Congregationalist minister of Boston, fifty years ago stated that his conversion came with his call to the ministry. I heard of this when a boy of sixteen and thought it sublime; he became in my eyes the holiest man living, and he died a Congregationalist, thinking, doubtless, that he belonged to the true Church.

In old fashioned, orthodox Protestantism there were deep religious and moral principles which would have made conversion easy if their adherents had only known as much about the Catholic Church as every well read man to-day has to know about her. Before unbelief completely sweeps away every vestige of supernatural belief from Protestantism, it is probable that, even more than in the past, chosen souls will tire of a fruitless ministry and come knocking at our doors.—Extension Magazine.

APOSTOLICITY

The Church, writes the Right Reverend Dr. Gilder, in an article on "The Apostolicity of the Church," is Apostolic as to her doctrine. There is not a single doctrine taught by the Apostles which the Catholic Church has not constantly advocated and insisted upon: there is not a single doctrine taught by the Catholic Church, which is not contained in the original deposit of faith which was entrusted by the Holy Spirit to the Apostles. In other words, the Catholic Church teaches all that is contained in the Word of God and nothing that is not contained therein. This does not mean that all the doctrines of the Catholic Church are to be found formally enunciated in the Scriptures. What is meant, is that they are all contained in the Scriptures, the Written Word of God, or in Divine Tradition, the unwritten Word of God.

Writing over fifteen hundred years ago, St. Basil said: "There are many doctrines preserved and preached in the Church, derived partly from written documents, partly from Apostolic Tradition, which have equally the same force in Religion, and which no one contradicts who has the least knowledge of the Christian law (Lib. de Spirito Sancto, c. 27)." The Protestant admits no Word of God saving the Scriptures or Written Word.

But this position of theirs is (a) non-Scriptural. There is absolutely no warrant for it in the Scriptures. It is (b) anti-Scriptural, for we learn from the Scriptures that just as Our Lord Himself taught, not by writing, but by word of mouth, so when commissioned His Apostles to carry on, propagate and perpetuate His work, the means that He selected was preaching. The Apostles obeyed this divine command to "preach the Gospel to every creature," not by writing, but by preaching. Indeed, several of the Apostles wrote nothing at all; when they did write, their works were called forth by special circumstances and were usually addressed to private individuals.

St. Paul wrote to the Thessalonians: "Therefore, Brethren, stand fast, and hold the traditions which you have learned, whether by word or by our epistles," and again to Timothy: "And the things which thou hast heard of me by many witnesses, the same do you command to faithful men who shall be fit to teach others also." The Protestant position is (c) inconsistent with Protestant practice; for Protestants use and are forced to use Tradition to determine the number of the Canonical Books, and to fix the sense of the principal mysteries of the faith. It is only by Tradition, again, that they can prove the obligation of sanctifying the Sunday, the lawfulness of infant baptism, the validity of baptism when conferred by heretics.

"Without Tradition," wrote Henry VIII. in his reply to Luther, "you would not know that there are Gospels. Had not the Church taught us the authenticity of St. John's Gospel, how could we have discovered it? Why, then, will you not believe the Church, when she declares to hold her authority from her divine Founder?"

Then, to exclude Divine Tradition is (d) unreasonable; for this exclusion makes unity of faith impossible.

How shall we know the true sense of the Scriptures, if there be no Divine Tradition, no Infallible Living voice? All the doctrines of the Catholic Church are contained either in the Scriptures, or in Divine Tradition, the unwritten Word of God.

The Church from the time of the first General Council till the present day, has from time to time, and as occasion required, solemnly proclaimed and explicitly defined some doctrine which was contained only implicitly in the original deposit of faith. But to that deposit she has never made an addition. On the contrary, she obliges all to believe, under pain of anathema, that the Revelation of God was given whole and entire on the day of Pentecost.—N. Y. Freeman's Journal.

AFRICAN MISSIONS

TWO DOLLARS FOR CHRISTMAS PRESENT TO LITTLE DARKIES IN AFRICA

To say that three children of a St. Louis family clubbed together and gave \$2 to buy a Christmas present for the Little Darkies over in Africa, does not seem anything out of the ordinary. When we are told that the father of these children is a poor laboring man and that the children seldom or ever have a penny of their own, we begin to wonder. But on learning that these young apostles accumulated the \$2 since September by selling rags and old newspapers they had gathered in the neighborhood and tin foil they had gotten from the men in the rear by factory, our curiosity turns to Christian admiration. The eyes that grew moist with divine regard at the sight of the widow's mite, must have smiled benignantly on such infantile zeal and sacrifice.

LIKE BEING TORPEDOED

Father Bouma of St. Boniface Mission, Uganda, writes to Countess Ledebowska: "Yesterday I had the great good fortune of receiving your handsome donation. I felt like a ship being torpedoed without warning. But in this case the torpedo filled a hole, instead of making one, and the result was safely no destruction. I cannot thank you enough for the generous check. I immediately told the good news to our school boys and asked them to pray especially for the kind benefactors, particularly yourself. Our Blessed Lord will know how to reward both you and the boys for gladdening the hearts of his poor servants. I have asked my two assistants to remember you at the altar.

Some time ago urged by dire necessity I wrote out several appeals and addressed them to persons I thought most likely to respond. You recollect the story of Gedeon in the Old Testament. God objected to his recruiting a large army, to fight against the Medianites, lest the children of Israel should glory and that they conquered by their own strength." This suggested to me the idea of asking Almighty God to show His pleasure with my efforts to obtain relief by inducing kind-hearted people to send money before my appeals could take effect so that I should not be able to glory and say that the money came in through my appeals. And behold, yesterday I received your check and 90 crowns from another source for Mass intentions.

Address subscriptions for the "Echo from Africa," 60 cents a year and the "Negro Child" 25 cents a year, cancelled stamps of rare denominations (3, 4, 6, 7, 8 c.) tin foil, old jewelry and other donations to American Headquarters of the Sodality of St. Peter Claver, for the African Missions, Fullerton Bldg., 7th & Pine Streets, St. Louis, Mo.

THREE DAYS

One of the days we never worry about changing is yesterday, simply because we cannot change it if we would. If we did the best we knew how yesterday—but even if we had not—what is the use of crying over spilled milk? Yesterday was ours; it is now God's. Another day we ought not to worry about is tomorrow. It is bound to come, and if we dread it we are simply weakening ourselves when it arrives. The best plan is to prepare ourselves for the future by improving the present, and then when it comes we shall be ready for it, and it will be eager for us.

If we do not worry about yesterday or tomorrow, why should we worry about today? Why worry at all? Let us make it our practice to live one day at a time and see how finely it works out.

Any man can say to me temptation for just one day. Any man can bear his burden for a day. If he does that he will find himself able to do it every day and be the winner in the end. If we try to live two or three days at a time, one of them will surely upset us.

Let us look backward for inspiration; let us look forward for progress; let us look around us for stepping stones to higher things, and never despair. A man's house should be on the hill-top of cheerfulness and serenity; so high that no shadows rest upon it, where the morning comes so early and the evening tarries so late that the day has twice as many golden hours as those of men down in the dark valleys of worry. He is to be pitied whose house is in the valley of grief between the hills, with the longest night and the shortest days.

To force trouble and get ready for it is not to borrow trouble. The

foreseen trouble actually comes to us; the borrowed trouble is unnecessarily added. At this time of strife and high living, when so many are unable to borrow money on what would ordinarily be considered good security, every man finds himself able to borrow trouble without putting up any collateral. Trouble is to be had in every market, and every man can take as much as he chooses. The more he borrows, however, the less likely will he be able to deal with what actually comes to him. It is a fact of experience which we are slow to learn, that the trouble

we borrow never would have been ours in any other way. We appropriate what would never come to us otherwise. The real troubles of life are numerous and hard enough, but they constitute a very small proportion of its trials in comparison with imaginary troubles. To deal successfully with the real troubles we must refuse to consider the imaginary ones. The great lesson we have to learn in this world is to give it all up; it is not so much resolution as renunciation, not so much courage as resignation that we need.—The Missionary.

Record Juvenile Library

By the Best Authors—Each Volume with Illustrated Jacket Copyright Books Near 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 G. v. Schuching.
The Children of Cupa. Mary E. Mannix.
The Violin Maker. Adapted by Sara Trainer Smith.
The Great Captain. Katharine Tynan.
The Young Color Guard. Mary E. Bonesteel.
The Haldeman Children. Mary E. Mannix.
Two Little Girls. Lillian Mack.
Mary Tracy's Fortune. Anna T. Sadler.
The Berkleys. Emma Howard Wright.
Bob O'Link. Mary T. Waggaman.
Bunt and Bill. Clara Mulholland.
The Little Apostle on Crutches. Henriette E. Delamare.
Little Missy. Mary T. Waggaman.
Seven Little Marshalls. Mary F. Nixon Knudt.
As True as Gold. Mary E. Mannix.
The Golden Lily. Katharine Tynan.
For the White Rose. Katharine Tynan.
The Dollar Hunt. From the French by E. G. Martin.
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. Gruel.
Father de Lisles. 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 Genovetta. Cecilia M. Caddell.
The Little Follower of Jesus. Rev. A. M. Gruel.
The Miner's Daughter. Cecilia M. Caddell.
Nanette's Marriage. Anne Mazeroux.
Never Forgotten. Cecilia M. Caddell.
One Hundred Tales for Children. Canon Christopher Von Schmid.
Oramaki, 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 and Other Stories. By Konrad Kuenen. From the German by Mary Richards Gray.
THE BLUE LADY'S KNIGHT. By Mary F. Nixon.
WHAT THE FIGHT WAS ABOUT and Other Stories. A Book about Real Live American Boys. By L. W. Reilly.
PRINCE ARUMUGAM. 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.
MARA. The Christian Youth of the Lebanon. By W. 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 work, 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 Charlton's Seed-Bed. Sara Trainer Smith.
Three Girls, and Especially One. Marion A. Tager.
Tom's Luck-Pot. Mary T. Waggaman.
An Every-Day Girl. Mary C. Crowley.
By Branscom River. Marion A. Tager.
The Madcap Set at St. Anne's. Marion J. Brunow.
The Pennsylvania Post Office. Marjorie A. Tager.
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.
Fred's Father. From Back East. Isabel J. Roberts.
The Bell Foundry. Otto von Schachning.
The Queen's Page. Katharine Tynan.
The Sea-Gull's Rock. J. Sandeau.
Jack O'Lantern. Mary T. Waggaman.
Pauline Archer. Anna T. Sadler.
Bistouri. A. Melandri.
A Hosiery of War. Mary G. Bonesteel.
Fred's Little Daughter. Sara Trainer Smith.
Dimpling's Success. Clara Mulholland.
An Adventure With the Apache. Gabriel Ferry.
Pancho and Panchita. Mary E. Mannix.
Cupa Revisited. Mary E. Mannix.
A Pilgrim From Ireland. Rev. M. Carnot. Translated by M. E. Mannix.
Our Dumb Peis—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. Roul de Naverly.
Rosam. Translated by Sister of Mercy.
The Rose of Venice. S. Christopher.
Seven of Us. Marion J. Brunow.
Sophie's Trouble. Countess de Sagar.
Stories for Catholic Children. Rev. A. M. Gruel.
Tales of Adventure. Selected.
The Two Cottages. Lady Georgiana Fullerton.
The Two Stowaways. Mary G. Bonesteel.
Uriel. Sister M. Raphael.
Virtues and Defects of a Young Girl at Home and at School. Ella M. McMahon.
THREE INDIAN TALES. Nannamika and Watomika, by Alex. Baumgartner. By Rev. Joseph Spillmann, S. J.
The Young Indian Missionary. By A. v. B.—Father's Last Journey, by Anton Houlder. S. J. Translated by Miss Helena Long.
THE SHIPWRECK. A story for the young. By Rev. Joseph Spillmann, S. J. Translated from the German by Mary Richards Gray.
THE CHOQUETAN FESTIVAL OF CORPUS CHRISTI DAY. A Tale of the Old Missions of South America. By Rev. Joseph Spillmann, S. J. Translated from the German by Mary Richards Gray.
CROSSES AND CROWNS. By Rev. Joseph Spillmann, S. J. Translated by Mary Richards Gray.
BLESS'D 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 CABIN 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.

Each complaint drags us down a degree in our upward course. If you would discern in whom God's spirit dwell, watch that person and notice whether you ever hear him murmur

Western School

Y.M.C.A. BLDG., LONDON, ONT. Students assisted to positions. College opens Sept 1st. Catalogue free. Enter any time. J. W. WESTERVELT, J. W. WESTERVELT, J. C. A. Principal 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., PRINCIPAL

Loretto Ladies' Business College

385 Brunswick Ave., Toronto MUSIC STUDIO ATTACHED

FINANCIAL

THE ONTARIO LOAN & DEBENTURE COY Capital Paid Up, \$1,250,000. Reserve \$1,450,000. Deposits received. Debentures issued. 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 Esq. Middleton. Cable Address: "Foy" Telephone: Main 798

Offices: Continental Life Building CORNER BAY AND RICHMOND STREETS TORONTO

P. O. Box 3993 Phone Mar 16 H. L. O'ROURKE, B.A. (Also of Ontario Bar) BARRISTER, SOLICITOR, NOTARY Money to Loan Suite 5, Board of Trade Building, 431 Eighth Avenue West, CALGARY, ALBERTA

JOHN T. LOFTUS, Barrister, Solicitor, Notary, Etc., 715 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. Not. Crown Bank BUCKLES, DONALD & MACPHERSON Barristers, Solicitors, Etc. Suite 206 Healy-Booker 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 9971