

suffering of the girl upstairs rose to his lips. Then he recoiled as a thought struck him, for on that paper he read his father's name.

Two weeks later the girl sat in a cool darkened room. Her chair was piled high with cushions of soft silk and down. Flowers on desk and mantel filled the air with sweet fragrance. She was like a flower herself, or better, she was a flower living in human form for a brief span on earth. Her face was that of an angel in some old Italian painting, golden, pale and radiant, but beautifully earnest. One hand caressed the soft silk pillows, and as in a dream she saw her old happy Southern home, the adored father and mother, the careless easy life. Then the epidemic of yellow fever, like a cruel crushing hand covered all the happiness and joy. And she was alone. Of course there was no money, no provision had been made for a rainy day. Who ever thought of rainy days under sunny Southern skies? Then the age old struggle for existence in the cold North; then life for the past year in the room in the "Alley," chosen for its cheapness and for its closeness to her work. Then the accident and this awakening.

It was all so wonderful that she had to feel the sickening nausea to make sure it was real. And Philip! Her heart leaped out aloud at his name. Her eyes at thought of him, became in the afternoon light two little pools of gold. She sighed heavily. She must take up the load again, go back to the darkness.

Her dream was broken, for, like a rush of cold air, like a fresh ocean breeze full of salty spray, the door opened, and Philip, all life, vigor, and audacious strength came into the room. In the two short weeks the girl had become the most beloved object of his life. And yet no word of love had been spoken—probably because none was needed. Eyes were often very eloquent, especially as the girl's were stary and the man's so keen and piercing that they looked their way into her heart.

"I've a confession to make," Philip said quickly.

"Yes?"

"You know I'm the cause of all this," and with a man's firm yet gentle hand he touched the broken arm.

"You? How?" The girl's eyes were filled with wonder.

"Maybe not altogether, but at least indirectly. My father owns that crazy tenement, and if that banister had been repaired you would have been spared all this suffering."

"I don't mind the suffering. It has its compensations."

"What are they?"

"The girl rose and walked around the room.

"All this," she said, and her glance took in the warmth and comfort and quiet that surrounded them.

"Anything else?" He really meant "anybody else," but he did not say it.

"The little word that came from her heart fluttered its way along the lovely white column of her throat until it trembled on her lips. "Yes," she said bravely, "something else—everything else—"

Philip caught her in his arms, and for a brief second that seemed an eternity the whole world fell away from them as their lips met in the ecstasy of a first kiss. The girl was adorable, and the man's love burned like a fierce and vivid flame.

"So, it was some time before they returned to this sphere of practical things. They spoke of their first meeting, and that brought up the subject of the 'Alley.'"

"Let's go back there, together, dear. My father has promised, as a sort of reparations, that he will pull down the old building and erect a model tenement."

The girl assented. The life of service was her choice, too. Anyhow, Philip would be there, and what mattered the place if he was there with her? Thus, when, six months later, Philip's friends heard that he had married the girl and that they had gone to live in the big sunny modern building which replaced the dingy old tenement, they came more and quite emphatically voted him queer.

BIGOTS DESTROY FILMS OF CATHOLIC WAR PICTURE

Washington, D. C., June 18. — Two exhibitions of the motion picture, "American Catholics in War and Reconstruction," have been prevented in two southern communities within the last two weeks by the theft of the film in one case and of the lens of the projecting machine in the other. Reports of these thefts have been made by representatives of the National Catholic Welfare Council, under whose direction the exhibitions of the film have been given during the last several months in all parts of the country.

The pictures were shown in a theatre in Wallis, Texas, on May 31, under the auspices of the Guardian Angel Church, of which Rev. W. Demel is pastor. The following day it was discovered that five of the six reels constituting the film had been removed from the machine. Apparently the sixth reel had been overlooked by the thieves.

Five days after the disappearance of the films, boys swimming in the Brazos river, about three miles north of Wallis, found three of them in the water. They were useless, but Father Demel had to pay a reward of \$80 he had offered for their return. The other two reels have not been recovered. The five reels were valued at \$200. Father

Demel received little or no cooperation from the sheriff or the municipal authorities in the detection of those guilty of the theft.

On the eve of the showing of the pictures in the Maridair, Miss, a few weeks ago, the lens of the projector was stolen and the exhibition had to be abandoned. The police were asked to help in the recovery of the lens, but it has not been found. No one has been charged with the theft.

The picture, "American Catholics in War and Reconstruction," gives an animated report of the War and Reconstruction activities of the National Catholic War Council, both in this country and in France, Belgium, Italy and elsewhere. An attempt to prevent the exhibition of the picture in the public high school in San Antonio, in the latter part of April, was defeated by the board of education with whom the protest of certain anti Catholics was lodged.

A THORNY QUESTION

With a view to putting the theories propounded at Lambeth into practice, Bishop Rhinelander has been holding a series of church unity conferences, at which leaders of different Protestant churches have been present. The result has not been encouraging. A great deal of vague and sentimental language has been indulged in, but all seem to be in the same place as when they started.

At the outset Bishop Rhinelander maintained that the Lambeth proposals were misunderstood. He then proceeded to interpret them in the most liberal manner, so much so that his listeners were preparing themselves for concessions. At the end, however, his meaning became plain. The Episcopal Church was to remain unchanged and the other denominations were to accept her methods. The only thing that the Bishop attempted to do was to show the assembled ministers how they could juggle with words in such a way as to make the surrender of their principles look like something quite different.

Bishop Rhinelander gave ingenious suggestions for smoothing over the conscientious scruples of ministers of other denominations; but when he was at length forced to give an account of his own convictions, he staunchly placed himself among those who demand an "apostolic ministry"; that is, one that descends from the Apostles by an unbroken continuity of validly consecrated Bishops. When the assembled ministers heard the disclosure of personal principles, their interest vanished, for they at once recognized that they were asked to accept the sacerdotalism of the ministry. They then frankly told him that there could be no reunion under such conditions. The Bishop was forced to admit, in reviewing the work of the conferences, that ordination was a "delicate and thorny question" in the path of Church unity.

Outside of the true fold, there are only two principal theories as to what constitutes "the Church."

First is the theory that wherever there exists a valid ministry and valid sacraments, there will be found "a part of the Church." This theory used to be known as the Branch Theory; it is now generally called the "Group Theory." Why the name was changed is not obvious. It is essentially sacerdotal in principle. There must be validly consecrated Bishops. The question of ordination becomes the sole essential criterion. Such matters, as the sacramental system, the doctrinal standard and the liturgical practice, are all capable of adjustment, provided a valid Episcopate exists. Valid ordination, apart from everything else, becomes the sole essential. It is the theory adhered to by most schismatical bodies. It differs from Catholicism in this, that it makes the words "heresy" and "schism" practically meaningless, and it changes the constitution of the Church from a "kingdom," into a chaotic confederacy. It places the authority in matters of faith in the hands of a theoretical "Universal Episcopate" that can never be convened in council, with result that all discipline is destroyed, and each local community chooses its own path under the satisfied delusion that it is conforming itself to the "undivided Church."

The second theory is quite otherwise. It explains the word "Church" in an entirely different manner. Conceived of as a divine institution, the "Church" is said to be totally invisible, and consists of what Catholics would call the "soul of the Church." All external organizations are human in their origin and character except in so far as they preach "the truth" and administer certain "Gospel ordinances." It is, therefore, in the power of any man, lay or cleric, to organize a "Church," provided that he is convinced of his "call" to do so, and that he preach what is "true." Ordination is nothing more than a public recognition that a man is already called to the ministry. It is merely a disciplinary measure. An unordained man may be more acceptable minister than one who is ordained, even as a man who has knowledge of medicine is in no essential way made a good physician by being granted a college degree.

Bishop Rhinelander holds to the first theory. In varying degrees all the High Church Episcopalians hold the same.

The non-Episcopal ministers, with the possible exception of a handful of South Presbyterian, who believe that a "continuity" may exist with-

out Episcopal ordination, are all logically forced to hold to the second theory.

Bishop Rhinelander tried to make a bridge by which the two theories could be reconciled. He suggested that there could be a mutual ordination of everybody. This was "conditional" only. The Methodist, Baptist and other ministers should conditionally ordain the Episcopalians. In turn the Episcopalians should conditionally ordain the Methodists, Baptists, etc. If the Catholic Church would be willing to act, then let them all be ordained, conditionally, by the Catholic Church! Let everybody agree that this series of ordinations should throw no aspersion on the previous status of those concerned. It should take place merely to satisfy every one's prejudices.

There are, however, two difficulties that the Bishop did not observe. In the first place, the result of this mutual ordination would mean that in future all ministers would have to be made in accordance with Episcopalian requirements. For, if any ordination were to take place in which the officiating minister were not an Episcopalian, the whole scheme would fail to satisfy the "sacerdotalists." The essential feature of one church would, therefore, prevail over all others. The Episcopalian would gradually absorb all the denominations.

Again, the proposal of a mutual ordination is not what it seems to be. Owing to a difference of belief between the various parties, there would really be no exchange whatever. The Baptists, for example, in "ordaining" Bishop Rhinelander, would be doing nothing more than extending to him an invitation to preach in their churches. They are willing to do this without any such ceremony. In fact, such a ceremony would partake of the nature of a solemn farce. If he is in any way a minister of God in their eyes, he is one already without further commission.

On the other hand, if Bishop Rhinelander ordains a Baptist minister, no matter how much he may assure him that he wishes to cause him no doubts concerning his subjective views of the ministry, he, himself, does in reality intend to make him something that he was not before, to wit, a bishop or a priest! The Baptist minister, therefore, takes part in what would seem to be another solemn farce, where one gives something which another positively refuses to accept, because he hates the idea, that is, sacerdotalism.

No wonder the Bishop thinks the matter "delicate and thorny."

We should like to add this further thought. Is there not a color of deceitfulness in the whole matter? We know, Bishop Rhinelander's real opinions. He is a thoroughgoing sacerdotalist. Not long ago he personally opened a chapel for Italians in the north-east section of this city. At this chapel "Mass" is said, we understand, by an ex priest.

"Confessions" are also heard. All the externals of Catholic worship are maintained. To take an active and personal interest in such a (as must mean that Bishop Rhinelander believes in Transubstantiation as a sacerdotal absolution, the invocation of saints and the veneration of holy images. How is it possible for him to suggest that nothing stands between him and the Baptists and the Methodists except an explainable difficulty about ordination? How can an abiding unity exist without truth? — Catholic Standard and Times.

AMERICA'S DEBT TO MARY IMMACULATE

The memory of the harrying days of the recent past both thrills us and excites our sympathetic interest. Tens of thousands of soldiers who were the very flower of the manhood of the nation lie today in silent graves from the North Sea to the Adriatic. America, always mindful of her heroic sons has honored their memory in many ways. The Church now proposes to erect to their memory a shrine which should call forth our heartiest cooperation. It will be erected at the national Capitol and will be dedicated to the honor and glory of America's Protectress, Mary Immaculate, who has watched over the destinies of this Republic and under whose aid and intercession, America has become the glory of the nations of the earth.

All America is called upon to honor the Blessed Mother of God and give concrete expression to its sentiments in establishing the shrine at the very center of the country's activities. This memorial will recall the deeds and sacrifices that have added lustre to our nation. It will quicken the faith and enliven the hopes of those who come after us. It will be a veritable poem in marble and stone depicting the faith of the people in Mary Immaculate and the trust that they repose in her intercession for the departed soldiers and sailors of this country.

The name, Mary, is for all Catholics an encyclopedia of historic and spiritual inspiration. She has made possible our redemption through Jesus Christ. She has kept alive the faith of our fathers and mothers, blessed our families and helped save us amid temptations. Through her the poor prayers of sinners have reached the thrones of God. Conversions have multiplied and a healing balm has entered the lives of millions. Who can number the countless thousands who have entered the Priesthood to carry on the great mission of Christ



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through the aid of Mary Immaculate? Who can fathom the depths and tell how many have joined religious orders of women through her inspiration?

The name of Mary has purified the home and raised the dignity of woman until today in the Christian world she is universally honored and respected. One has but to glance over the ages of Paganism to realize what Mary Immaculate has done for the world and for womankind in particular. Low and degraded was her station in those hard days before the coming of Christ. A new life and a new hope were born for women with the birth of our Saviour. Christianity has ennobled woman. Under the protecting arm of the Church she has become the queen of the home and the uplifting inspiration of the family.

During the gigantic conflict that shook the very foundations of governments and rocked thrones over night, when souls were suffering and men were dying was it not the powerful aid of Mary Immaculate, and of the Sacred Heart that brought about final victory and the crowning triumph of civilization? Marshal Foch, that valiant Christian soldier who spent so many hours before the Blessed Sacrament and before the shrines of Mary Immaculate, tells us that they were the twin guardians and protectors of society while guns were booming and earth was being made a shambale.

Now that peace is at hand, America will erect this glorious memorial to the Mother of God in memory of her departed heroes. It is a noble enterprise, an epochal undertaking and will doubtless ere long be brought to a happy consummation.—The Pilot.

DISARMAMENT IN SPIRIT

All this talk about disarmament will never get us anywhere until the heart of man is changed in favor of peace. First of all must come disarmament in spirit by which the seeds of hatred, greed and covetousness that create armaments are eradicated from the minds of men. As long as we tolerate distillers of hate and brewers of bigotry, condone a competitive system making trade and profit the first end of existence, and allow an invisible government of the sword to rule, we will have no long will armaments and war endure to cease humanity. In other words, there will be no peace in the world until Americans and all other peoples give up their hoist-thou attitude, their enervating and selfish policies and become true, practical Christians, leading a gentle and helpful religious life. In a beautiful and thoughtful address to the graduates of Trinity College in Washington, Very Rev. Edward A. Pace, of the Catholic University, set forth the preceding ideas in these words:

Monsignor Pace declared that "a disarmament in spirit is the only sure basis of peace." "Until that be accomplished," said the Monsignor, "the abandonment or even the total destruction of physical munitions will count for little. Disarmament in spirit means no surrender of right, no weakening of purpose, no slackening of watchful care for our national interests, our freedom, our prosperity, our advance in any of the things which constitute greatness. What it does mean is this: The 'seeds of enmity' must be cast out of our hearts. The hatreds which breed war must be exterminated. The greed, the jealousy, the lust of dominion, the covetousness of nations must be swept clean away.

"These are the things that bind us, that prevent us from speaking just judgment and from recognizing the rightful claims of other peoples. They are the things to which the world owes the present condition, the evil root whose tent is so bitter to our souls. They plunged the world in war, and now," Monsignor Pace said, "that before such a disarmament could be brought about, the nations of the world would have to learn the doctrine of forgiveness as taught by Our Saviour upon the cross of Calvary.

"To those of us who have been bred in Christian homes and educated in Christian schools, there comes a special obligation, and with it a splendid opportunity. For as we have pondered more carefully the lessons of the Gospel and the precepts of the Christian law, as we have been trained to exult reason above passion and duty above inclination, so it behooves us to give a surpassing proof of the value of Christian education by spreading abroad the spirit of forgiveness. The channels of grace are open to us. The Author of grace comes into our souls. In light and strength the Holy Spirit abides with us. With such power from on high, shall we belacking in courage?"—The Monitor.

BIGOTRY DECLINING

There is much in current literature that affords consolation to Catholics, and that should make them hopeful of the ultimate triumph of the Church over ignorance and prejudice, writes Father Hudson in the Ave Maria. Irreligious and immoral literature of all sorts does have its legion of readers, one must admit; but so does what makes for religion and morality. Twenty years ago there were scores of anti-Catholic publications, of every description, to one that now finds any considerable number of readers. Certain books of this class, for the multiplication of which an ocean of ink has been consumed, are now excluded from the mails.

And how different the attitude of non-Catholic writers toward the Church has become! Bigotry is receiving death-blows on all sides, and there is hardly a Catholic doctrine that has not nowadays defenders among Protestants. For instance, in a recent work on immortality, the learned author, a parson of the Church of England, strongly advocates prayers for the dead; indeed, for the most part the book shows the reasonableness of Catholic teaching. In many volumes recently issued by the Society for the Promotion of Christian Knowledge, which is Anglican, there is little or nothing that might not have been written by a Catholic.

The non-Catholic author of a book about Rome remarks that "the Mass would seem to have been said always, even in the Apostolic age, almost as we have it today." "We! A Life of St. Peter Claver has long been included among the publications of a Protestant Tract Society. New editions of many such books as "Following of Christ" and the "Confessions of St. Augustine" are constantly appearing. The old time Protestant Sunday School books, that a few of which are filled with prejudice against the Church, are being replaced by such wholesome literature as Canon Selwin's delightful tales, originally written for Catholic children, and formerly known only to them.

Anyone who reads with a pencil in hand might fill a scribbled every page with extracts in defense of Catholic doctrine from new books by non-Catholic authors. Indeed, there is any amount of evidence going to show that, among thinking people, interest in what the Church teaches is everywhere on the increase, opposition to it everywhere on the wane. Protestant ministers no longer dare to write and to rant against our holy religion as so many of them God forgive them!—was wont to do in former years. It is in the power of every Catholic, by simply living up to his religion, to intensify interest in it and to lessen opposition to it—an obligation of which we cannot be too frequently reminded, or of whose seriousness we cannot be too thoroughly persuaded.

EMINENT JESUIT SCIENTIST HONORED BY FRANCE

Father Froe, the Director of the Sicawei Observatory at Shanghai, who has been engaged for more than a quarter of a century in creating and perfecting a system of forecasting typhoons, has been awarded the Order of the Legion of Honor by the French Government. It would be impossible to estimate the number of lives and the value of property which has been saved during the past twenty-odd years by the timely

less energy of this member of the Society of Jesus. He has organized along the Pacific Coast and across it a wonderful system of reporting by means of which the Observatory can plot the curve of any typhoon and warn vessels in the track of the approaching storm which way to steer to avoid or minimize danger. Last year he published a volume of twenty years' records of China Coast typhoons.



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