

The Catholic Record

Price of Subscription—\$1.50 per annum.
United States & Europe—\$2.00
Publisher and Proprietor, Thomas Coffey, L.L.D.
Editors: Rev. James T. Foley, B.A.
Thomas Coffey, L.L.D.

Associate Editors: Rev. F. J. O'Sullivan,
R. F. Mackintosh.

Advertisements for teachers, situations wanted
etc. 50 cents each insertion. Remittance to
accompany the order.

Approved and recommended by Archbishop
McMahon and Bishops, late Apostolic Delegates to
Canada, the Archbishops of Toronto, Kingston,
Ottawa and St. Boniface, the Bishops of London,
Baltimore, Philadelphia, and Ogdensburg, N. Y.,
and the clergy throughout the Dominion.

The following agents are authorized to receive
subscriptions and canvass for the CATHOLIC
RECORD:

General agents: M. J. Hagan, Vincent S.
Ox, and Miss Jessie Doyle, Resident agents:
George B. Hewston, Minneapolis, Minn.; Mrs.
W. E. Smith, Halifax; Miss Edie Saunders,
Sydney; Miss L. Heringer, Winnipeg; E. R.
Costello, 2255-8th ave. West, Vancouver, B. C.;
Miss Johnson, 211 Rochester st., Ottawa;
Miss McKenney, 149 D'Aiguillon street, Quebec;
Mrs. George E. Smith, 225 St. Urbain street,
Montreal; M. J. Mervin, Montreal; B. F. O'Toole,
1947 Montague St., Regina, Sask.; and E. J.
Murphy, Box 125, Saskatoon.

Obituary and marriage notices cannot be
inserted except in the usual condensed form.
Each insertion 10 cents.

Subscribers changing residence will please give
old as well as new address.

In St. John N. B., single copies may be
purchased from Mrs. M. A. McGuire, 240 Main
Street, John J. Dwyer and The O'Neill Co.,
Pharmacy, 109 Brunsell street.

In Montreal single copies may be purchased
from J. Millor, 341 St. Catherine street, west.

LONDON, SATURDAY, JULY 14, 1917

THE IRISH SETTLEMENT

"We are fighting again for the liberty, the self-government, and the undisturbed development of all peoples and every feature of the settlement which concludes this war must be conceived and executed for that purpose. Wrongs must first be righted, and then adequate safeguards must be created to prevent their being committed again. Remedies must be found as well as statements of principle that will have a pleasing and sonorous sound. Practical questions can be settled only by practical means. Phrases will not accomplish this result. Effective readjustments, will; and whatever readjustments are necessary must be made. But they must follow a principle and that principle is plain.

"No people must be forced under a sovereignty under which it does not wish to live."

In thus stating or rather restating the objects of the War, President Wilson forcefully and clearly stated the case for Ireland. Whether or not he had Ireland in mind in making this pronouncement, there is not a doubt in the world that the President has specifically voiced the overwhelming American conviction that to deny self-government to Ireland would be a flagrant and shameless inconsistency with the principles for which we are waging war, which the conscience of America and of mankind would find intolerable. This, indeed, has been acknowledged by practically every leading statesman in English public life. Home Rule for Ireland is no longer a debatable question. All organized opposition to it has broken down. This is a fact which Irishmen at home and abroad must endeavor to realize if they would take full advantage of the new situation thus created.

This revolution of sentiment was thus graphically depicted in a recent issue of the Nation:

"Sir Henry Campbell-Bannerman was shouted down in the House of Commons when he defended the granting of a free Constitution to South Africa. But to-day the granting of that free Constitution is recognized by all as having proved the only salvation of the British Empire. Gladstone, however, with energy almost superhuman, amid storms of obloquy and the desertion of friends, to effect that security of Empire which only a satisfied Ireland could give. And the Liberal Party, in office and out of it, clinging, as it appeared, to a desperate cause, maintained his demand for justice. For this they were attacked with an unprecedented ferocity, shouted down in Parliament, denounced as thieves and traitors. Armed rebellion was organized against them, with the active support of the majority of the governing classes. War comes with its huge testing of reality, and behold! all men are Home Rulers—all men realize that the vital mistake made was that Home Rule was not granted when Gladstone first saw the necessity thirty years ago.

"Lord Lansdowne, with the last voice of the dying ascendancy, proclaims to an acquiescent House of Lords that we have travelled so far along the road to Irish self-government that it is impossible to go back. Mr. Balfour varies his time in America from speaking in praise of Democracy to listening to demands for Home Rule—Home Rule which he has fought for forty years, Democracy which for forty years he has despised."

We need waste no time in assaulting positions which the enemy has abandoned. British statesmen of all classes have accepted President Wilson's dictum: "Remedies must be found as well as statements of principle that will have a pleasing and sonorous sound. Practical questions can be settled only by practical means."

It is not now a question of putting in force the Home Rule Act already on the statute book. Good faith and good will could have made that compromise of conflicting interests a workable measure three years ago; now it will not be seriously considered as satisfying the demands of Irish nationality. Even the most inveterate reactionaries recognize that Home Rule is a modern case of the Sybilline books.

"The present condition of Ireland," writes Shane Leslie, "is one which can be often explained but never apologized for. The clear results of historical laws, like those of chemistry, cannot be evaded or minimized by excuse or exigency or entreaty. . . . The atavistic memory of Ireland has asserted itself, and the two countries are today more estranged than at any time since the Union. It is sorrowful but not wonderful in our eyes. In destroying Redmond's influence in Ireland the British Government has destroyed its own future."

After noting the significance of the protest against partition signed by Protestant and Catholic bishops he goes on:

"Under these conditions a Convention comes together in Dublin with their backs on England and their eyes on the United States. There is no use in pretending that the Convention is not the result of irresistible pressure from America. America has brought about a unique result in war time, and it is for America to foster and further the constructive results of the Convention in every way possible, whether by endorsing the Irish Parliament it will undoubtedly create or by hinting financial and shipping connections with Ireland after the War."

Lloyd George and Lord Curzon emphasized the necessity and urgency of placating Irish sentiment in the United States and in the overseas Dominions as well as at home. It becomes a practical and urgent consideration, therefore, to find a solution of the Irish problem that will meet with practically unanimous and cordial approval of the whole Irish race. Self-government as we have it in Canada would be such a solution, and the only one which would remove the far-reaching effects at home and abroad of centuries of oppression and misgovernment. In the conduct of the War, in the reconstruction period, and ever afterwards who can measure the influence such a settlement for better understanding and cordial cooperation between the two great English-speaking nations as well as within the Empire itself? To make the Irishman in the States, in Canada, in Australia, in Ireland feel that what benefits England benefits Ireland, what hurts England hurts Ireland, would be an achievement for which the future historian would find an honored place even amongst the stupendous events that will make our time an epoch in the world's history.

FLORENCE NIGHTINGALE

A correspondent who found that at a recent nurses' graduation the speaker made Florence Nightingale and her work the text of an intensely, even offensively, Protestant address, writes for some information on the subject. The object may, perhaps, best be attained by giving some of the actual facts of the life of this noble gentlewoman who has come to be recognized almost universally as the unrecognized patron saint of nursing.

Florence Nightingale was born in Florence, in 1820, and was named after that city. She appears to have had a remarkably clear perception of the Catholic idea of vocation, and in that sense of the word one can hardly resist the conviction that she had a real vocation to nursing. Her biographer Sir Edward Cook, says: "Florence was an affectionate and dutiful daughter. She obeyed and yielded for many years. She strove hard to think her duty lay at home, and that the trivial round and common task would furnish all that she had any right, before God or man, to ask. But the sense of vocation deepened in her mind." Quite a linguist, she read much in French and German as well as English, often annotating what she read. In one of her notebooks her biographer, amongst some remarks on Lacordaire, found this passage from the eloquent Dominican copied out in her notes:

"I desire for a considerable time only to lead a life of obscurity and toil for the purpose of allowing whatever I have received of God to ripen, and turning it some day to the glory of His Name. Nowadays people are too much in a hurry both to produce and to consume themselves. It is

only in retirement, in silence, in meditation, that are formed the men who are called to exercise an influence on society."

It will be seen, therefore, though Miss Nightingale never entered the visible communion of the Faith, that from her earliest years she was influenced by Catholic teaching and spirit.

She had a shrinking from society and though her social position necessitated her presentation at court, her first season in London was spent in examining into the working of hospitals, reformatories and other charitable institutions. This was followed by a tour of inspection of foreign hospitals. At that time England was sadly behind-hand in matters of nursing and sanitation and Miss Nightingale, who desired to obtain the best possible teaching for herself, went through a course of some months training at the Institute of Protestant Deaconesses at Kaiserswerth, Germany. From Kaiserswerth she went to Paris, where she studied the system of nursing and management in the hospitals under the charge of the Sisters of Charity.

In 1854 England was stirred to its depths by the report of the sufferings of the sick and wounded in the Crimea. A royal commission of inquiry revealed the fact that there was an utter absence of the commonest preparations to carry out the first and simplest demands in a place set apart to receive the sick and wounded of a large army. To Miss Nightingale this proved the trumpet call to duty, and in that duty she earned her great and undying reputation.

With regard to the religious aspect of epoch-making work in the Crimea she was quite impartial though "in certain quarters she was represented as a conspirator in a Tractarian or Romanist plot."

"She applied only one kind of test to a nurse: Was she a good woman, and did she know her business? . . . Miss Nightingale was, it is true, desirous from the first to include Roman Catholics in her staff, and she did so, in spite of many difficulties, to the end. But her reasons therein were practical, not sectarian. In the first place many of the soldiers were Roman Catholics; and, secondly, her apprenticeship in nursing had shown her the excellent qualities, as nurses, of many Catholic Sisters. But here efficiency was the test, and a Protestant Deaconess from Kaiserswerth was all one to her with a Sister from a Romanist establishment. And one practical advantage of the vowed Sisters was that she did not lose them from marriage. One morning six nurses came to Miss Nightingale declaring they one and all wished to be married. They were followed by six soldiers—sergeants and corporals—declaring their desire to claim the nurses as brides. This matrimonial deluge carried off six of her best nurses." (Sir Edward Cook's Life of Florence Nightingale.)

Though she had fault to find with some of the Sisters, of the others Miss Nightingale wrote to Mr. Herbert, at the time Minister of War: "They are the truest Christians I ever met with—invaluable in their work—devoted, heart and head, to serve God and mankind—not to intrigue for their Church." To the Reverend Superior, who came out from Bermondsey with the first party of nurses, Miss Nightingale was particularly attached. "She" writes, "said Cardinal Wiseman, 'that great part of her success is due to Rev. Mother of Bermondsey, without whom it would have been a failure.'"

On April 29th, 1856, (peace was signed on March 30th) Miss Nightingale wrote from Balaklava to Reverend Mother (Moore) of Bermondsey, who was about to return to England: "God's blessing and my love and gratitude with you, Rev. Mother, as you well know. You know well, too, that I shall do everything I can for the Sisters whom you have left me. But it will not be like you. Your wishes will be our law. And I shall try and remain in the Crimea for their sakes as long as we are any of us there. I do not presume to express praise or gratitude to you, Rev. Mother, because it would look as if I thought you had done the work not unto God but unto me. You were far above me in fitness for the General Superintendency, both in worldly talent of administration, and far more in the spiritual qualifications which God values in a Superior. My being placed over you in an unenviable reign in the East was my misfortune and not my fault."

Florence Nightingale lived to be

ninety years old, but Mother Moore survived her by a few years. The name of Florence Nightingale was known throughout the civilized world, but the quiet, retiring nun had been forgotten until, on the occasion of her death about four years ago, the British War office recalled momentarily her great services by according her the honors of a military funeral.

Florence Nightingale was a great, high-souled Christian woman, called, we have not the slightest doubt, to her noble vocation as truly as the Catholic Sisters who prayerfully and humbly consecrate their lives to the work for which they believe they have a special vocation from the Holy Spirit of God. Sainly, Catholic-spirited, deeply imbued with the spirit of Christ and with unwavering faith in God and unflinching love for His afflicted, Florence Nightingale was an unfortunate choice for the ungenerous suppression of truth and suggestion of falsehood in the address which our correspondent rightly resents.

NOTES AND COMMENTS

THAT THE "Huns" are not all confined to Germany is evident from the account which comes to us from overseas of an outrage perpetrated upon a wayside Calvary in the grounds of an Anglican church in a suburb of London. Inspired most probably by the effect produced by such objects in Catholic France, and in a well-meant spirit of emulation, this Calvary had been erected as a memorial of a young soldier killed in action. At the time it was set up the Protestant Alliance and kindred organizations expressed their disapproval, and indulged in noisy demonstrations in the vicinity. But their evil did not stop there. A few days later passersby were horrified to see the memorial in ruins, smashed and destroyed beyond repair. The fact that it was a memorial of one who had given his life for his country might have been supposed to be its surest safeguard. But the detestable spirit of bigotry, and hatred of the sign of man's redemption—even though not the work of Catholics—evidently still overmasters every other consideration in some hearts. And unhappily, Canada has her share of them.

WHILE THE various Presbyterian bodies in Scotland are lamenting the decreasing birthrate, and calling attention to the menace to the nation which lurks in the appalling increase of race-suicide, even the manse itself is not exempt. At the recent United Free Church Assembly in Edinburgh, while the report on Social Problems was under discussion, the Rev. Dr. Ballantyne called attention to one of the intimations on the notice-board in the lobby advertising for pulpits: supply during August in exchange for the use of rooms, and ending with the qualification: "Minister without family or unmarried preferred." "Brethren," said the Reverend speaker, "it is not the War that has caused the falling birthrate. It had been falling steadily and continuously before. We must look nearer home."

"WHAT GERMANS are losing by the War" is the subject of a thoughtful article in the London Economist of recent date. The loss of all her colonial possessions is but one of the material disasters which her war upon civilization has brought upon the German nation. Her losses in the spiritual; the inestimable damage to her influence in the world at large, and the deterioration, it may be several generations, of her assumed prestige in science and art are quite other matters. The Economist deals with the material only and, as typical of the rest, surveys German losses in China.

TWENTY-YEARS ago, says the Economist, the German Emperor invented the metaphor "the mailed fist," to express a menace to the decrepit Chinese Empire, and now a sweep of that fist has wrecked the whole apparatus of "Kultur" laboriously raised in China meanwhile. The submarine blockade constrained China to follow the United States in its formal protest, and German obstinacy and ruthlessness have enabled the Allies to win over the Celestial Republic. The active propaganda carried on by the German Embassy has failed completely, and the Republic has accepted from the Entente Powers the offer of tariff revision and of suspension of payment of the Boxer indemnities which it rejected when Germany made them in 1915. The more recent dis-

turbances, fragmentary intelligence of which the cables are now bringing to us, cannot, whatever their outcome otherwise, change the course of events in this particular.

THE CONSEQUENCES of this to Germany can only be estimated in figures and these are too voluminous for reproduction here. Suffice it to say that since the Boxer Rebellion and the opportunity which that event afforded to Germany, and of which she took full advantage, a large part of China's internal economy passed under Germany's control. The several loans to China, the vast sums invested in railways, in shipping and in public works have all passed temporarily into other hands, and, when peace is declared, are liable to permanent seizure as indemnity for losses through the submarine campaign. In addition there is the stoppage of Germany's import and export trade with China, which had assumed very large dimensions. So that in regard to China alone the statesmen of Germany have problems ahead of them, enough and to spare without taking into account those of other nations. No wonder that the *Vorwärts* and *Frankfurter Zeitung*, always strong in their economic information, are alarmed at the prospects before them. Well may it be asked, what must the peaceable and enlightened German merchants in China think of Kaiser-rule now?

ON THE BATTLE LINE

BERLIN SENDS out the big war news of the day in the statement that the battle in Galicia has been renewed, the Russians making massed assaults between Zborov and Konchichy and at Brzezany. The Germans say the attacks were repulsed. They made a similar report at the opening of the Russian drive for Lemberg. From the Roumanian front comes the report that German troops hoisted white flags, and called upon Russian and Roumanian troops to fraternize with them. The answer was given by the Russian artillery, which soon put a stop to Hun overtures. The indications still point to an offensive beginning in Roumania.

RUSSIAN FORCES trying to sweep into Mesopotamia from the Persian frontier are meeting with stiff resistance from the Turks. The latter have made considerably reinforced lately, and are carrying the battle into part of the Russian line. The area of the fighting is some one hundred and fifty miles east of Mosul, one of the big objectives of a combined Russian and British advance whenever such is again possible. It is not clear now to what extent such a movement may be carried out, since the British advance has been halted on account of the hot weather. Prior to the Russian revolution the Russians were making pretty steady progress on the Caucasian and Persian fronts, and it looked at one time as if the Allied armies would join and sweep forward to put the Turk out of business over a wide area. Despatches from the British force recently have referred only to patrol activity and the work of the airplanes in the task of harassing the enemy. Emphasis has been placed on the care taken for the health of the troops during July and August, very trying months in Mesopotamia. It is not safe, however, to venture the prediction that there will be no movement of the British for some time, as it is possible that a diversion or a more serious effort might be made with the idea of helping to turn the tide for the Russians.

A RENEWAL of activity on the Carso front is reported by Rome, though apparently it was not on a large scale. The Italians are fighting over territory that presents many and terrible difficulties and obstacles, and some considerable time is required to complete preparations for renewed offensives following upon the gains made on the way to Trieste and in the Trentino district as a result of the fighting some weeks ago.

ON THE WEST FRONT there is also a lull in so far as operations on a big scale are concerned. Raids and artillery duels are reported from all the Official Headquarters. The French are awaiting signs of a renewed attack on the Aisne front, where the Germans were crushingly defeated in the great offensive of Tuesday night. Some European critics believe that this attack was undertaken to restore the morale of the German troops, which has suffered through a series of defeats on the West front. If this is so, the result has been the opposite to that desired, and it would not be surprising if the Germans should give way on this front to a limited extent rather than renew their attacks.

STORIES OF RIOTING in German towns, necessitating stern measures by the troops for their suppression, are continuing to reach the outside world. Simultaneously with the opening of the Reichstag comes a delicate hint from the Imperial Treasury that gold jewellery and gold coin must be handed to the Reichsbank for the country's use. No wonder that the President of the Reichstag regretted that the "magnanimous peace terms" of the Kaiser had been rejected by the Allies.—Globe, July 7.

T. P. O'CONNOR'S LETTER

THE IRISH CONVENTION

THE INSANE FEVER OF SINN FEIN
MAY BE GREATER DANGER
THAN ULSTER

Special to the CATHOLIC RECORD
(Copyright 1917, Central News)

New York, June 30, 1917.—T. P. O'Connor, M. P., who arrived here last week to lay before the friends of Ireland the real issues in relation to a greater Ireland said today that he had found that the coming Convention was attracting a great deal of attention in America.

Many here regard it as a great opportunity for settling the Irish question and look forward to its proceedings with good wishes and with hope, said Mr. O'Connor.

Of course there are here, as there are in Ireland, a certain number of people who denounce the Convention, he continued. They are already doing their best to destroy its chances. That, I think, is the object of some of the disturbances that have broken out in Ireland, he added. Of course the object is not to help towards a settlement, but to create anarchy; the hope being that out of this anarchy may come the chances of starting an insurrection for an Irish republic. I regard the purpose and the means as outside practical politics, and though I am sure the rank and file of the men who favor this method are honest, I cannot understand intelligent and educated men accepting such incredible responsibilities.

The object and possibly the result of these operations on the Convention may be to make its task more difficult, if not impossible.

There are two sections of Irish opinion which have been hostile hitherto to the Irish demand which have been coming round to our side a good deal recently. The first of these sections is the Irish Unionists. These are of the south. These men have been amongst the most resolute opponents of Home Rule in the past. Some of them certainly are Catholic but the majority are Protestant; and most of them have been associated with the landlord party; and therefore have been in fierce collision with the popular forces. But in recent years these gentlemen have come to the conclusion that Home Rule was inevitable; and as they were Irishmen, living in Ireland, with genuine Irish feeling, they desired to become on good terms with their Nationalist neighbors, and to take part in an honest and friendly attempt to combine all creeds and all parties in a common effort for the elevation of Ireland.

I need scarcely point out that these leanings towards us will be gravely prejudiced if these Unionists be convinced the future of Irish self-government is to be in the hands of revolutionaries. Of all the hideous corpses of the past which were thrown up by the insane rebellion of last year, the worst was the recrudescence of religious feeling—a passion that so far as the south of Ireland was concerned, had died down. But here is an incident. A Protestant lady visiting the house of an old Catholic lady who had been her lifelong friend said that it was remarkable the houses that had most been wrecked by the Orangeism were those of Protestants. The Catholic lady took her to her drawing-room and showed all the panes smashed. It was a direct contradiction of the idea; but the recurrence of such an idea from the dead and gone past is a proof of the kind of dissension and passions which a rebellion brings back to being.

As to the Orangemen of the North they remained undisturbed on the surface but underneath there was the beginning of the break up of the ice of irreconcilable hostility. As a matter of fact the Orangemen today who refuse conciliation is isolated; the whole Empire, the whole world is against him and he knows it. Besides, after all, he is a good Imperialist, though he may not be a warm Irish Nationalist Irishman in one sense of the word—and he knows that the Empire will be imperilled in war and shamed in peace until the Irish question is settled.

Thus the Convention begins in fact, perhaps, if only it be left alone; and if only a determined conspiracy is not organized to destroy it. Let me say a few words on its composition. The Convention consists of 101 members—102 including the chairman. There will be thirty-three chairmen of county councils—the popularly elected bodies that govern our rural population; of these thirty-three twenty-eight are Nationalists. There will be representatives of all the great cities and all the towns: two of the three Lord Mayors are Nationalists—two of the mayors of county boroughs are Nationalists; only one is a Unionist; the four Catholic archbishops will be Nationalists; two of the five labor members will be Nationalist—possibly three; in short there will be a clear Nationalist majority.

What is, however, more important is that there will be an even greater majority if things go right against partition. The Southern Unionists are much against partition—that is to say against the separation of any portion of Ulster from the Dublin Parliament—as the Nationalists; so, it is said are some of the Protestants, even of the North. I do not think that any minority will ever be got to shoot the Orangemen into Home

Rule; the Orangemen may place the government in a difficulty if they persist in their irreconcilable attitude. But will they? It will be seen that if there be an overwhelming majority and a majority drawn from Southern Protestants, as from Northern Catholics against partition, the pose of the Orangemen will be very difficult. It will indeed be impossible; for then it will be clear to all the world that on them alone—unless, of course the Sinn Fein lunatics help them—the responsibility for preventing the settlement of the Irish question will rest. It is not a responsibility which anybody will want to accept. Everybody knows that Sir Edward Carson is profoundly anxious for a settlement; so is Col. Croke, the ablest and most influential of the Orange leaders. Of course Lloyd George—especially with his knowledge of American opinion conveyed to him quite straightly through unofficial sources—is anxious for settlement. A settlement in the shape of some compromise at once respecting the apprehensions of the Orangemen and preserving the unity of Ireland, I do not at all dismiss as one of the possibilities of the Convention.

There is one further consideration which I must mention. The Orange Ulster is the crux, it is not the only—it is not even the most important—issue before the convention. The most important issue is the emigration of the Home Rule Act already on the statute book especially in the region of finance.

When the Home Rule Act was passed Ireland was a debtor nation to England; the cost of Irish administration to England was thirteen millions a year; the yield of Irish taxes was eleven millions a year—that is to say there was a deficit of two millions sterling. This imposed upon the management and control of Irish taxation by the Irish government a number of restrictions, some of them rather burdensome. But fortunately the Home Rule Act contained a provision that when the Irish deficit disappeared the financial relations arrangements had to be revised. The deficit has disappeared under the enormous increase in Ireland, as well as in England, of war taxation; the revision, therefore, comes automatically. England I am sure, and Lloyd George, who has never been a pedant on finance, is not in the mood in these days of gigantic expenditure to haggle with Ireland over taxation. And I am sure, therefore, that a new arrangement can be made on terms much more satisfactory to Ireland than those in the existing bill. On this question of finance there will of course be no difference of opinion among Irishmen; as Englishmen, ruefully though not quite accurately put it, all Irishmen will combine against the purse of poor John Bull.

This is only one of the many modifications which may be made in a convention providing it gets over the stumbling block of Ulster. It should be added that the Orangemen hold the curiously paradoxical position although they hate Home Rule, they prefer, if it is to come, its enlargement to a small Home Rule measure. They, therefore, if they can come to terms on Ulster, will back the Irish Nationalists in every demand for increased powers to the Irish Parliament. Would it not be a paradox if Ireland's liberties got unlooked for, unhelped for enlargement, through Orange aid—would it not be a still more remarkable paradox if when Ireland had thus the chance of larger liberties than anyone thought possible, the madness of some, the dishonesty of others of her sons should finally stop the way.

MINISTER CHAPLAIN'S NOBLE ACT

"An old subscriber" (says the Ave Maria) has our best thanks for this narration by the Rev. Charles W. Gordon ("Ralph Connor") of Winnipeg.

The other night a young chap was brought in with bad wounds. My heart went out to him. He had lost blood and was pallid to the lips, but his smile was bright and brave. The doctor fixed him up. He chatted away with me quite cheerfully. We took him into the adjoining dugout, or cellar, to await the ambulance. I got him some cocoa and made him comfortable. Oh, he was grateful! . . . I saw he must go soon. I spoke to him of his Father in Heaven. He listened eagerly. "Shall I pray with you?" I asked. "Yes, sir; but I am not of your religion." "You are a Roman Catholic?" I asked. "Yes." "Have you got your crucifix?" "No; I left it in my kit." I sent around to find a crucifix among the boys; but, strange to say, could not find any. (I made up my mind I would carry one with me after this.) I went out, cut two little twigs; the doctor tied them together in the form of a cross. I held up the cross before his eyes, now growing dim. His eyes brightened, his face really shone in a smile. "I see it," he said. "Lift up my head." I lifted it up for him. "I can't pray," he said. "Never mind. God knows. Say after me. 'God be merciful to me, a sinner!' Forgive my sins for Jesus Christ's sake, and receive me now." He said the words after me, his eyes fixed on the cross. He moved his lips; I placed the cross against them. He kissed the symbol of infinite love and mercy. In a few minutes he closed his eyes and was gone."

May there be some one to press a crucifix to the lips of this good Presbyterian minister when he, too,