

secure place with the triumvirate of historical novels, "The King's Achievement," "By What Authority," and "Come Rack! Come Rope." And, last but not least, Canon Sheehan has by his later writings gone not one whit behind his first success, "My New Curate," a picture of Irish life which placed its author on the level with the best of his predecessors. His books, it is said, are now to be found in all the smaller as well as in the larger public libraries—a pretty sure test of a book's popularity. That all four of these priestly novelists may continue to entertain while they instruct, is a wish common to many thousands—an ever increasing circle—of the world's readers.

MEANING OF THE MASS

Do we ever fully grasp what is meant by going to Mass? Surely not, for, if we did, our lives would be the lives of the saints, it is inconceivable that our lives would not be the lives of saints. For the privilege of hearing Mass the early Christian risked martyrdom; the people of Ireland sought out their "hedge-priests" in glens and mountain fastnesses and, under the shadow of some great tree or the ruin of a dismantled abbey, with watchers on the neighboring hilltop to give warning of the coming of the priest-hunter, the Holy Sacrifice was offered up. I have climbed into the garrets of great halls in England where, in the penal times, when women were pressed to death for the crime of harboring a priest, Mass was said with a sort of fearful joy and young and old wondered when they would be put to the question by the authorities or the priest dragged off to die in some noisome jail. If we had to suffer more for our faith we might better appreciate it. But the rough places are made smooth, our rights are secure by the law of the land, and now, so far have we fallen off from the devotion of sterner times, that many of us find it hard work to seek out a place for our summer vacation where the obligation to hear Mass on Sundays and holidays may be fulfilled.

If we thought more of what the Mass really is; if we made it our business to contemplate the tremendous event that takes place when the humblest priest says "the words" "Hoc est corpus meum," we would rather forego the company of princes or men of genius than be absent from the solemn mysteries. It was not in our spirit of grudging services that Blessed Thomas More knelt before the altar. That dread master of his, Henry VIII, sent for his chancellor; but Thomas was at Mass, and not till he had done his duty by his Heavenly King would he serve his earthly one. If, as Holy Church tells us, and as everyone known to whom the true inwardness of the Mass is evident, the angels of heaven are adoring before the altar in the moment that the bread and the wine become very God, how much shame had we ought not to feel that we hesitate whether to be present, or not, or, if we are present assist in so indifferent a fashion that, if we were serving a temporal master, it would be blamed as disrespectful.

Think with what circumstances of awe the ceremonies of Mass are girt about. The church is the House of God, the dwelling place of the Most High, the home of which, at the words of the priest, He comes down from His place at the right hand of the Father. There, on the altar, is renewed in bloodless wise, the sacrifice which was offered up on Calvary. The altar stone itself is consecrated; relics of the saints are hidden in its recesses; pillar and arch and glory of stained glass celebrate with all the beauty of art the story of Him who, for the redemption of man, daily revisits this place.

And the more to honor Him who is the source of all honor, the Church, in the course of the ages has composed a poem, a drama which, whether we think of it as art or as the unfolding of the greatest action the mind has ever conceived or words attempted to express, leaves the utterances of purely human genius far behind. The tragedies of the Greeks, the masterpieces of Shakespeare, Dante's poem of heaven and earth, are at the best visions; but the Mass is a summoning of God to be present among those whom He died to save. The event is so marvelous that, though we think of it again and again, the utmost we can do is to achieve a faint glimpse of its grandeur. For it is not a type or symbol of God that is present on the altar; it is the Creator of heaven and earth Himself; it is the Redeemer of mankind; it is the Judge before whom kings and beggars will one day appear.

But it is not with the outward eye that we discern the God who reposes in the hands of the priest, it is with that eye of faith which is the witness of things unseen. In the words of St. Thomas: "On the Cross the Godhead alone was hidden; But here His humanity hides also; Yet believing and confessing both, I ask what asked the penitent thief." And the holy man of God concludes: "Jesus, whom now I behold under a veil, May that be done which I so greatly long for, That beholding Thee, Thy face revealed, I may be happy in the vision of Thy glory."

As the priest says the Mass his eyes look on the crucifix. It is the sign of our salvation; in that sign Constantine conquered; gazing upon the image of his Saviour there came into the mind of St. Bonaventura the beautiful things that made St. Thomas marvel. And we, the laity, are not mere idle lookers-on. The Church invites us, may adjures us, to join our intention with the intention of the priest. If we are to receive "that Ineffable Banquet" into our own body, the greater happiness for us; if our privilege is not so great, the Church bids us pray that we may receive Him spiritually.

All the teaching of the Church is implicitly present—much of it explicitly—in the complex yet simple ceremony of the Mass. And, lest the unaided intellect should fail to envisage what is meant, the Church invokes the ministry of music. The ancient chant of the Church, the melodies that sank with a sweet pain into the being of St. Augustine, appeal also to us. It is the prayer for mercy, the Angelical hymn, the Creed, the triple Sanctus, the word of welcome to the King of Kings, the prayer to the Lamb of God. No other music is so beautiful. Mozart said he would give his reputation as a musician to be accounted the composer of the melody of the Preface.

The Mass is the most effective way in which we may help the living; the dead cry out for us to apply to their suffering souls its blessed efficacy; our guardian angels yearn over us that we may so worship this mystery of mysteries that man may be helped, the enemies of God converted to His ways, and the Divine Will realized in ourselves. Holy Mass is a buckler and shield against the evil one; the angels adore it; the fiends in hell believe and tremble; man alone is indifferent. Yet it is a pious belief that, when we come to die, so many angels will escort us on our way as we have heard Masses with devotion. What guilt then is ours, may what criminal folly, that we do not give mind and will, intellect and imagination to the proper worship of this greatest miracle of the Most High.—J. Redfern Mason.

FACTS AND QUERIES

OF SPECIAL INTEREST TO CANADIAN PRESBYTERIANS

The New York Bible Society reports that for the year ending June 30, more than 109,000 Bibles, printed in some 30 languages, were distributed among the 836,473 immigrants that landed during that period at Ellis Island.

"Church-schools" were started July 7th in Manhattan, and a large number in Brooklyn. In these "non-sectarian" gatherings of children, hammock making and basket weaving are taught and Bible reading practiced.

In "The Country Church," a recent book by the Rev. Charles Otis Gill and Gifford Pinchot, there is a detailed statistical report of the religious condition prevailing in the Protestant churches of Windsor County, Vermont, and Tompkins County, New York, which is full of significance. "Church attendance in Windsor County fell off in twenty years," we are told, "nearly 31 per cent., and in Tompkins County 33 per cent." In both counties the church is "losing in prestige and influence," while the persons identified with it, "constitute a less influential part of the population than was the case twenty years ago." The churches in both counties are giving less and less pay to their ministers. "The scarcity of well equipped men, willing to accept country parishes under present conditions, prevents their standard of ministerial training." One successful minister who graduated from a leading theological seminary twenty-five years ago in a class of 25, reports that only 6 members of his class are still in the ministry.

Now the facts in the foregoing paragraphs suggest to the Catholic onlooker some pertinent queries. For instance: Instead of spending its abundant wealth on incomplete Bibles for Catholic immigrants who know and love their own Bible, why does not the New York Bible Society use some of its money for the education and support of efficient ministers who will remain in charge of country churches? Again: Instead of maintaining in our large cities church-schools, which are meant to lure into Bible classes the Catholic children of a neighborhood, why do not these zealous apostles depart with staff and scrip for inland counties like Windsor and Tompkins, and strive to make church-going fashionable once more among their rural co-religionists?

Both in town and country thousands of Protestants are ceasing to attend church services of any kind, and are losing all faith in Christianity. Why, then, should Bible societies and church-school promoters neglect those of their own household and spend labor and money in trying to undermine the Catholic faith of those toward whom they really have no responsibilities whatever? For the duty of ministering to the spiritual needs of the millions of Catholic emigrants that are pouring into this country belongs to the members of the Catholic Church, and to no one else. The task, indeed, is a gigantic one. Nothing like it has been seen since the days of Constantine, when the world became Christian. But our Bishops, priests and laity are trying hard to meet the situation effectively. Schools and churches are going up everywhere, young seminarians are

being sent abroad for their studies, that they may learn the language and customs of the peoples among whom they are destined to labor; the Sisterhoods are equipping themselves for training the children of the new comers, and our Catholic laity are awakening to a realization of their duties toward immigrants who profess the same faith as they.

If the misdirected activities of Protestants make it necessary for the safeguarding of Catholic children's faith, that vacation schools be opened in our parishes, opened they will be. Heavy as is the drain on the resources of those who support and staff our parochial schools, if summer sessions are required for the protection of the faith of our little ones, summer sessions will be started, for no sacrifice is too great in such a cause. But these schools may not be needed if meddlesome proselytizers will only go in search of their own strayed sheep and just let our lambs alone.—America.

SUFFRAGE IN A CATHOLIC SENSE

We are often asked whether the Catholic Church is opposed to woman suffrage. The answer is that she is not opposed to it as such. Woman suffrage is primarily a political, social or economic question, and only by force of external circumstances may it become involved in religious controversy or be amenable to the domain of the Church. As such the question is not a matter of faith or morals. The widest latitude of opinion is permissible. One may favor general or particular suffrage for women—whichever he pleases. He may select his own limitations, just as he pleases, so long as no religious issue is involved. But no such outrages as were recently and are still being perpetrated by the British suffragettes can be approved either by Church or State. They must be pronounced nothing less than outrageous acts—and crimes of vandalism. But of course these acts of violence are by no means to be considered as an argument against the granting of woman suffrage. Abuse must not count against use. It would have been far better for woman suffrage leaders in the United States to have denounced the outrages committed by their associates in England. Their own cause would have stood morally higher and better—and it would have appealed more powerfully to the sympathies of the general public. It is to be regretted that our American women either were silent or bestowed a blatant approval.

The Confederation of German Women's Associations across the waters was pronounced in their condemnation. They recently issued a declaration of protest against the British exercises and held them up to contempt and scorn, and as injurious to woman's cause. Among other things, they say: "Our conviction is that the application of revolutionary force is in all circumstances and for every woman a breach of her nature—a surrender of something of her peculiar entity." The demand for the extension of women's influence in the state is ascribed to "the effect of economic changes and social transformations," and its object described to be "that women shall represent the economic interests produced by the extended scope of their modern occupations and collaborate in the solution of the problems of civilization in which, as women and mothers, they are naturally interested."

The German associations deny that in the suffrage movement there was ever "included the thought of a fight with man for political dominion." Such a course would take from it its real constructive importance.

American suffragists would do well to take a lesson from their earnest, sensible associates in Germany, and act accordingly.—Intermountain Catholic.

THE CROSS

The cross and self-denial are placed together. First, the denial of self; then, positively taking the cross; and, third, the following Christ. No doubt is left here. There is no uncertainty in the words of Christ. Carrying the cross and bearing a burden are not equivalent terms. There may be burdens borne, grievous burdens which fairly crush the soul, which are not a cross. There may be continuing disarrangement of plans, a course of life which runs counter to our wish, and still not a cross. The burden may be laid on the shoulder by another's hand, or by circumstances we could not avert, and we go on in life with this consciousness of submission to what we cannot change. This is not a cross.

Now let us go back to Jesus for His definition. "Let him deny himself and take up his cross and follow Me." That is, in Jesus we see what is meant. He "denied Himself." Of His own free act He "made Himself of no reputation." He concealed, in sense divested Himself of His Divine glory, and "took the form of a servant, and became obedient unto death." There were burdens, but the cross He laid upon His own shoulder. The self-denial must be the voluntary act; let him deny "himself." The cross of Jesus was His death. All through His ministry on earth He looked forward to the end; He wavered not, but "set Himself steadfastly" to accomplish that to which He gave Himself. The cross is the entire self-surrender,

as revealed in Jesus, and may be seen in ourselves; it is the giving up of what we desire, that in which we would find pleasure and profit; the surrender of plans, the abandonment of hopes. And this by a free act springing from love. Because He loved us Jesus took up His cross, nor laid it down until He was nailed to it. He did not fret as under a heavy burden, but He lived in the joy of His love. We might say His cross was His life.

In the cross there is absolute surrender of ourselves to the will of God. It may be for life or for death. "I delight to do Thy will, O my God; yea, Thy law is in my heart." We may trace self-denial along many lines, but it has the same elements. It may be the surrender of time; it may be the giving up of possessions; it may be the assumption of difficult things at the call of duty; it may be in our mission work, in our giving by actual denial of self in the gift; it may be the surrender even of life for conscience's sake. But though it is the martyr's black, the elements are the same, the voluntary denial of self out of love to God and our fellow men, and the persevering unto the end, whatever the sacrifice. The cross means death, death with Jesus, the sacrifice of self for the sake of Christ.

VITALITY OF RELIGION

There are a number of rationalistic platforms that attack religion week in, week out. Socialistic and anarchistic vapors are heard from their rostrums. Spiritualistic and Theosophic mysticisms are retailed as still other stands with some show of success. The prevalence of such multitudinous opposition to religion does not, however, dismay a Jewish writer in Chicago, Israelite. He finds in it rather an excellent reason for satisfaction on the part of the religiously inclined.

The mere fact that these various organizations spread this doctrine from their platforms from week to week would indicate that religion still has a meaning and a message for the large mass of people. Were this not the case, the men at the head of these destructive rationalistic movements would not forever be hurling their thunderbolts against religion. It is not very probable that men would bombard a corpse. These iconoclasts are forever telling their people that religion is either dead or dying. Well, it is a rather queer method they are pursuing to show that religion is dead. When a phenomenon is dead, we bury it and let it alone; we do not keep hurling anathemas at it. We would not quite appreciate the attitude of soldiers on the battlefield who, while a serried phalanx of live soldiers on the opposite side were opposing them, were aiming their guns at the soldiers who they had already killed. If religion is dead or dying, why do these liberal spokesmen for nihilism in religion keep on thrusting their swords and other weapons of attack at the sanctum of religious thought?—Borinquen.

CITY AND COUNTRY CHURCHES

The Knickerbocker-Press of Albany lays before its readers a record of attendance, or rather non-attendance, at services in the Protestant churches of that city during the summer months. The Catholic churches were not taken into the reckoning because, as the Press naively remarks, "their congregations are not so generally affected by the conditions which influence Protestant churchgoers in the summer time." Many of the city churches were closed for the summer. A canvass of 33 churches remaining open showed that out of 16,000 members there were in attendance at the morning services, on Sunday, July 20, 3,025 persons, 1,864 women, 873 men, and 288 children. Albany, according to the census of 1910, is credited with a total population of 100,000 and its cosmopolitan character is fairly typical of most of the American cities here in the East and, perhaps, we may add, of the Middle West.

The results of the investigation into the church attendance is in no wise startling to those who are familiar with the religious trend of the times. But it is interesting as throwing light on the steady drift of such as may be termed Bible Christians from the Protestantism of half, or even a quarter, a century ago. The church with the largest membership in Albany is the Cathedral of All Saints. Out of 77 attended the morning services, or about 5.5 per cent. of the total membership. The largest congregation in any one church was that of the Memorial Baptist church, where 425 out of 1,000 persons were present at the morning service. Next to that came the Trinity Methodist Episcopal church, with a congregation of 215. The smallest congregation of the morning was found in the Israel African Methodist Episcopal church, where out of a membership of 59 there were 5 men and 4 women. The smallest number of men in attendance at any one church was 2, at Grace Episcopal church. The smallest number of women was in the Israel African Methodist Episcopal church, 4, followed by Grace Episcopal church, with 12. Some of these, especially the Episcopal churches, may claim attendance at other services, and allowance must be made in the figures on that score.

A more exhaustive and much more valuable contribution to this subject

of church attendance is the book entitled "The Country Church," just published by the Macmillan Company, under the joint authorship of Charles Otis Gill and Gifford Pinchot. The work was undertaken in order to ascertain whether the country church, the church in rural districts, is increasing or decreasing in effectiveness. To avoid as a result of these investigations mere generalities, it was decided to limit the enquiry to two counties, Windsor County, Vermont, typical of agricultural New England, and Tompkins County, New York, because its northern and southern portions are representative of large areas in Northern and Southern New York.

Perhaps there is no other index of the place of the church in the life of the people so reliable as attendance at Sunday worship. Convinced of this fact, persecutors in every age have sought to make the meeting of Catholics for the celebration of the Mass impossible; the priest has been hated like a beast, and has been outlawed, a price put upon his head, imprisoned, exiled, not only through the personal hatred which his divine office inspired, but with the intention of cutting off at the root the public profession by Catholics of the faith which makes them one. With the abolition of their attendance at the Holy Sacrifice of the Mass it was felt that the loss of their faith would soon be effected. For Catholics and Protestants alike it is the hold of the Church and what the Church stands for which supplies the motive for church attendance. The result of the investigation in these two counties shows that there has been a marked decline in church attendance for twenty, nay, fifty years, both absolutely and in proportion to the Protestant population.

The settlement of Tompkins County was followed at a very early date by religious activities. The circuit riders of the Methodist Episcopal church; the preachers of the Baptist, Dutch Reformed, and Presbyterian churches were early on the ground, and in several of the towns the establishment of churches antedated the organization of the town government. At the present time there are in the county nearly 30 preaching places of the Methodist Episcopal church; 9 Baptist; 4 Presbyterian; 1 Free Will Baptist; 1 Old School Baptist; 5 Congregational; 2 Episcopal; 2 Christian, and 2 Universalist churches. There is also one Society of Friends, and 1 Wesleyan Methodist church. In all there are 62 preaching places now, but of those existing twenty years ago, 5 Presbyterian churches, 4 Baptist, 2 Episcopal, 1 Swedenborgian, 1 Dutch Reformed, and 1 Christian,—14 in all,—have become extinct.

Church attendance in Windsor County fell off in 20 years nearly 31 per cent., and in Tompkins County 33 per cent. In the strictly rural districts the situation is very much worse than in the large villages. "In the strictly rural districts in Windsor County there is a loss in church attendance of no less than 53 per cent. In a very large part of the churches of both counties the congregations have been decreasing rapidly and are now so small as to make the conditions and prospects most disheartening to the church-going people."

A serious attempt is made to trace the causes of this decline. One of the causes assigned is the beggary support given to the minister. "The average minister in those counties does not receive a living salary; much less does he receive a working salary." The result is that many good men have been leaving the ministry in order to support themselves and their families. One successful minister in Tompkins County was graduated from a leading theological seminary in a class of 25. Twenty-five years after graduation only 6 members of his class were still in the ministry. Then the ministers themselves come in for a share in the blame. These men are found to be poorly equipped for the work in country parishes. "More than half had received no training which could be regarded as adequate for a minister of the present day." More than half had received less preliminary instruction than the least that it is customary for physicians to receive in the counties investigated.

Thus the blame for the great losses in the churches is practically reduced to "poor salaries" and poorly equipped ministers. We need not follow the authors of their proposed solution for the problem of the country church. The chief insistence is on "a program of social service." Of course, the ministers must be better instructed and better paid. But amid the present crumbling of creeds what hope is there that the minister is going to give more time to preparation for his work or that a discredited ministry will receive higher compensation from a rapidly disappearing flock. The need of religion is no longer felt. With so many demands on their purse it is likely that people will squander their money on superfluities or on the men who purvey them?

A working alliance of the churches for social service throughout the United States seems to be the last and perhaps forlorn hope of these religious leaders who, like Messrs. Gill and Pinchot, read the signs of the times. But will the new alignment of religious bodies that concerns itself primarily with the common welfare instead of seeking the common good through worship and religious instruction solve the religious problems of the times? Of course, if the worship is based on religious instruction that is false, there will be a de-

cline of religion in the individual and consequently in the community at large. The history of the decadence of the Protestant churches in the country during the past fifty years emphasizes the importance of right thinking in the realm of faith for the individual. It will be seen that social service programmes such as are supplied by Inter-church Federations, Forward Movements, Institutional Churches, Settlement Workers, Y. M. C. A.'s and Christian Endeavors will still further lead to the depletion of the churches, though they may increase the membership in social or nominally religious organizations, transforming the church edifices into meeting houses where men and women will be found aptly to study the needs of others and never give a thought to the serious needs of their own immortal souls.

This little volume, with the tabulated statistics of two Protestant districts of the county and its sober and straightforward commentary on the facts, presents in miniature a picture of the tottering condition of the Protestant churches of the land. The picture must be a sad one indeed for reflecting Protestants.—E. Spillane, S. J., in America.

APPROVING BIGOTRY

Is this talk about the desired reunion of Christendom all sincerity? We doubt it. And our reason for expressing that doubt is the manifest duplicity of some of those men who are loudest in their prayers for the coming of that harmony.

To get down to facts. We have many times expressed wonder that while such papers as The Menace, in the name of Protestantism, carrying on their campaign of hatred, obscenity and slander against the Catholic citizens of this country, there is none of the reputable sectarian weeklies to say a word of opposition to the campaign or to declare for the benefit of its readers, many of whom receive, whether subscribers or not, the vile sheets, that these violators of charity and of ordinary decency have no right to claim the spokesmanship for Protestantism.

We recall only one instance, when a correspondent of one of these evangelical papers disclaimed any connection with the avowed anti-Catholic writers; but in the very next paragraph he launched into a tirade of polite abuse against the un-American tenets of the Church of Rome, a tirade every bit as reprehensible as the patent lies of The Menace, even if it was written in choice language.

You may call this a negative argument; but negative arguments are sometimes very positive. And that we are not far afield in our conclusions a little concrete example from Philadelphia will prove.

At a recent meeting of twenty-five thousand members of the Holy Name Societies of that city resolutions were drawn up denouncing The Menace, at the same time petitioning the congressmen from Pennsylvania to use their influence to prohibit the paper from circulation through the mails. A copy of the resolution was sent to the President and to other officials.

One would think that all fair-minded people would approve of this resolution. But what was the result? There is in Philadelphia a Ministerial Union composed of representatives of nearly all the non-Catholic denominations. And this union of Christian ministers, many of whom are loud in their desires for the reunion of Christendom, passed a resolution protesting against the exclusion of the vile anti-Catholic papers from the mails, on the ground that such exclusion would be a violation of the Constitution in regard to the "freedom" of the press.

So there you are. Is it the freedom of the press that so stirs their patriotism, or are they like the big boys cowards we used to know that lie behind the fence and egged on the little fellows to call names and throw stones at the passers-by? And are we too uncharitable in concluding that the members of that Ministerial Union are lie subscribers to The Menace?—Pilot.

FRUITS OF FALSE EDUCATION

Two boys, aged respectively fifteen and sixteen, pleaded guilty the other day in a New York City court to the charge of stealing \$2,220 worth of gold from a dental supply concern. The confession one of them made furnishes food for thought. He started out with the statement: "After we graduated from the Public school, we decided to be burglars." Then he told how he and a fellow burglar in embryo went to the Carnegie free libraries to read up on the question of crime. They had previously read the lives of some famous criminals, who became their chosen models. Here is what they did to fit themselves to follow in the footsteps of these criminals: "We thought the best way to be like them would be to read all the books on crime we could find. And so every day we went to the Public library and got out books about crime. We read a lot of detective stories. Then we went to see plays in which crooks were the leading characters."

The ambition of these two boys was to get a college education because they had learnt from their reading that educated and polished criminals were the most successful. Last March they began the work of accumulating the amount of money needed to pay their way through college. In

that month they stole several hundred dollars. In April they stole several hundred dollars more. In May their stealings amounted to over two thousand dollars. They were growing rapidly rich from their criminal acts, when their boasting about their exploits landed them in a cell.

These two young criminals were the victims of a false system of education. They had learned to read and write in a school in which they received no training in morals. They graduated without having learnt during school hours the duty toward God and the solemn obligation of obeying His laws. And so they choose to be burglars. The confessions of these two young thieves, as published in the daily papers, brings out the defective character of a system of education in which attention is paid to the development of the intellect to the neglect of building up character moulded on religious teachings.—N. Y. Freeman's Journal.

A QUESTION OF LOSS AND GAIN

Catholicism is gaining ground slowly but steadily throughout Germany, not so much by conversions to the true faith as by the higher natality of Catholic as compared with non-Catholic families. But the Church is distinctly losing through the numerous mixed marriages which take place in Prussia. Recently published statistics show that in that country, when the mother is Catholic and the father Protestant only 47 per cent. of the children are brought up in the Catholic faith, and when the father is Catholic and the mother Protestant, the percentage of Catholic children is slightly over thirty-nine. These are the net results for the whole country, but the figures show that in districts with a Catholic majority the percentage of Catholic children is higher, while it is lower in Protestant districts.—Rome.

THE BRANCH THEORY

A correspondent of the London Universe relates a good answer made by a Catholic lady of his acquaintance to an Anglican parson, who had been importuning her to attend his church, her own being at a considerable distance from where she lived. "But I am a Catholic," she protested; "I cannot possibly think of going to your church." The parson then took another tack. "We are all Catholics, you know," he declared. "Our Church is a branch of the Catholic Church." The declaration was doubtless quite as familiar to the listener as to the speaker. "If you don't mind," was her answer, "I think I'll stick to the trunk."

THE POOR BOY FROM THE COUNTRY

From the Baltimore Sun

Take him in and let him find Comfort for his troubled mind In your friendly word of cheer— Maybe there's a young career Blooming in him that will flower Into some unwonted power Of the heart and soul. Who knows From what bramble springs the rose.

Such a life, so fresh and green— Help to save and keep it clean!

Is he awkward, lanky, queer? That's the kind to lend your cheer, Help him over those first days When amid the city's maze And the bustle of the den Where he toils 'mong unknown men

He's so lonesome, heartless, sad— Maybe he's a mother's lad Waiting for him way back there To fulfil her hourly prayer!

What cheap fun to scoff and laugh, Play him tricks, and make him chaff For each idle wind of fun

That around the room may run! Bid him welcome, make him feel That his dream is coming real, That the visions all around him, When the quiet country bound him, Will be dawning yet some day If a manly part he'll play.

Why, that building over there Towering o'er the busy square, With its windows gleaming bright, Started from a poor boy's pluck Who had come to try his luck In the strange and glaring light Of the city. Treat him right! Every poor boy that you see Holds within him destiny, And the country lad o'er all Stands the knocks and climbs the wall.

Take him in and be his friend! How do you know where he'll end? And remember, somewhere hid All her lonely years amid A mother who has done her best To raise him equal to the rest

Is waiting, praying, asking God To guard him from the chastening rod Drop the humor, quip and joke, Help him lift and bear his yoke.

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