

children, and not in vain shall we turn to Him. Soon we shall experience consolation and encouragement, and our wounded heart will be healed.

When sickness enters our homes, when dear parents, husband, wife or children are thrown upon the sick bed, when in their misery they appeal to us for relief and we are impotent to soothe their pains, what indeed can we do then? Then we have to point to the Lord, and exhort them to take their refuge with the Almighty, and we join them in their prayer to supplicate from our Divine Lord that which is best for their welfare in time and eternity. And, if the disease, has after all taken a fatal turn, if death has taken our beloved ones, what else can we do but again turn to God and pray for their souls, that they may obtain life and peace before their Divine Judge.

The hours of trial and of adversity are often a severe test for our faith in Divine Providence, but, pray and in prayer you will find consolation, strength and encouragement. Remember how our Divine Saviour prayed in the garden of Gethsemane to His Divine Father, asking strength in His approaching hours of suffering. Pray with our Divine Redeemer, "My Father, if this chalice may not pass away, but I must drink it. Thy will be done."

Surely, if you thus pray to the Divine Father, He will not fail to send also to you a consoling angel, and when your trials are greatest and most pressing, have confidence that the Lord is nigh with His generous assistance.—The Sentinel of the Blessed Sacrament.

OUR LADY OF LIMERICK

By Thomas M. Schwertner, O. P.

The love of the Irish people for Our Blessed Lady—one of their most marked characteristics—dates back to the very days of St. Patrick. So spontaneous and general has this affection for Mary been amongst them that it is safe to say that there is no Christian nation which from the very moment of its conversion has been distinguished by greater devotion to the Mother of God.

If one looks for an explanation of this beautiful national trait, it can probably be found in the fact that just as St. Patrick was about to enter upon the active work of converting the Irish people to Christianity he attended the General Council of Ephesus, (431) where the prerogatives of Our Lady as Mother of God were asserted and defended against the heresies of Nestorius and his followers. The enthusiasm with which the bishops of the world received the definition of Mary's divine maternity undoubtedly made a profound impression on the heart and mind of St. Patrick. Naturally, then, when he began to preach to the people he could not but speak in the most glowing terms of her whom he loved so much, and whose glory, he had so recently seen extolled officially and formally by the bishops of the Church assembled from all parts of the world. And under the powerful impetus of St. Patrick's preaching the Irish heart consecrated itself to Mary. Never, thereafter, even in the dark days of persecution, did this people forget her whose moral beauty charmed their fancy and whose immaculate purity ravished their hearts.

Our Lady is venerated under various titles in different parts of Ireland. There is scarcely a nook or corner of the Green Isle where there is not a shrine of Mary to be found, from which she dispenses in her usual bounteous way the graces which she obtains from her Divine Son. There is not an Irish home in which the place of honor is not given to Mary, not one in which she does not preside like a Queen. And not the least popular title of Mary in Ireland is "Our Lady of Limerick." The story of this miraculous image goes back to the dark days of persecution.

At the beginning of the seventeenth century—to be precise, in 1610—Sir John Burke, Lord of Ebrington, was condemned to death because of his faith by Sir D. Sarsfield, Viscount of Kilmallock, and Lord Chief Justice of the Common Pleas. Burke, a devout Catholic and a member of the Third Order of St. Dominic, had made himself obnoxious to this hard-hearted tool of James I. of England because he harbored proscribed priests in his home, whither the people of the countryside came regularly under cover of night to hear Mass. The cruelty with which he was put to death and the patience with which he bore his martyrdom signal him out as one of the real heroes of those dark days. Having given everything to God, he had but one thing to regret, and that was that he had nothing to leave to the Order which he loved so much, and which had guided him on the way of the spiritual life. Before going to his death, he dedicated his unborn child to the Order of St. Dominic. Later on, this child entered the convent of the Irish Dominican nuns living in exile at Lisbon, Portugal, where after giving education by her great virtue she died in the odor of sanctity in the year 1648.

Other members of the Sarsfield family, far from following the example of their iniquitous head, deplored it sincerely. As an act of reparation they presented to the

Dominican Fathers of Limerick a statue of Our Lady before which the martyred Burke many a time had prayed earnestly. The statue, made of wood, had been carved in Spain several centuries before, and though the sculptor remained unknown, was even at that day recognized as a genuine masterpiece. There is an easy grace and dignity about it most unusual in a statue dating from that period. Mary's face is full of kindness and tenderness, and the infant whom she holds on her right arm seems lost in wonderment at His Mother's beauty. Her other hand is outstretched, as if to lead all the people to the feet of her Divine Child. Because she is higher than the angels, she rests her virginal feet upon the head of five cherubs, each of which is in itself a work of art, marked by strong individuality.

The Dominican Fathers in Limerick date back to the year 1297, when Donogh Carbaragh O'Brien, the religious-minded King of Munster invited them to the City on the Shannon. He himself built their church and convent, where they remained until 1698, when, the better to minister to the spiritual needs of the people—at that time being hunted to death by their persecutors—they moved into an unfrequented alley known by the suggestive name of "Fish Lane," just off of Mary's Street. But even before their removal the Fathers had taken the precaution to hide the famous statue of Our Lady of Limerick. This was in the year 1650. As the statue is hollow and incloses a small safe, reached through a door in the back, a gold chalice, also presented by the Sarsfield family in reparation for Burke's martyrdom, was hidden there, together with other priceless relics. The fact and place of its burial were carefully recorded in the archives of the convent and were never allowed to be forgotten by the community in hiding in Fish Lane.

In 1788, after the fury of the penal persecutions had somewhat abated, the statue was dug up and taken to the humble little oratory off Mary's Street. To the surprise of all, though it had been buried in damp ground for more than three-quarters of a century, it was found in perfect condition. This marvelous preservation of their beloved image of Our Lady made a deep impression upon the people and crowds flocked to the little chapel in Fish Lane. The many miraculous answers to petitions poured out at the shrine served to spread its fame all over Ireland, and thus Our Lady of Limerick soon became a real magnet, drawing faithful clients from every corner of the land.

THE OPEN DOOR OF CONSOLATION

Anthony M. Benedikt, D. D., in America

One of the central points of attack against Catholic belief and practise has ever been the confession of sins to a priest. God knows your sin, the opponents of the true Church say. He knows it in every variety of detail, better even than you do; He knows when compunction enters your heart, and the birth of that sorrow spells the death of the sin; why, then, should you be obliged to tell your sins to men, in order to obtain the forgiveness which God alone can give? These opponents disregard the point that oral confession is the ordinary, divinely appointed means of blotting out moral error from the souls of men, and that the man in the confessional, your heart, and the heart of the Good Shepherd who wills that His erring sheep be brought back to the fold.

Wherefore it is gratifying to receive such a testimony to the necessity of confession, even from a human standpoint, as appears in the January Atlantic Monthly, in an article entitled "A Protestant Confessional," by the Rev. Dr. Charles M. Sheldon, noted Congregationalist minister and editor. Into a little study, off from the primary room, which is a waiting-place where a deacon of the church and his wife receive callers with the sympathy that will prepare them for a candid unfolding of their woes, enters the open door, the door of hope and consolation, through which sinners, wretched and humbled by their downfall, enter slowly and with trepidation, to return shortly with the courage to face their troubles, reborn in their hearts.

As Dr. Sheldon confesses in the course of his article, it took him a long time to discover that pulpit preaching is not enough to draw man to God. He says, in part: "One of the first struggles of the average Protestant minister seems to be to get an audience to come into a building to hear him preach. If he cannot do that, either by sensational methods or by moving pictures or unusual preaching, his ministry is called a failure. The average church committee, seeking a man for a church, wants a man who can draw a crowd. The church is looked upon as a place to go to, to hear someone."

"But people want something more than preaching. They want comfort and courage and the help that does not come to them when it is handed out wholesale. The confessional of the Roman Church is a recognition of a human craving so deep and eternal, that it is a bewildering thing to see how it has been ignored by the Protestant church, which has emphasized

preaching above pity, and the pulpit above the person. It is always easy to predict what might happen if something is done in place of something else; but I would like to suggest that if the churches of America opened a confessional that would minister to the primary needs of peoples' souls, in between the preaching and the multiplied committees and meetings and organizations, the church—the Protestant church in this country—would begin a chapter in its life that would do away with the questions, how can we reach the masses? what shall we do with the second service? why don't people go to church? and all the rest of the wail that goes up concerning the church's weakness."

And he concludes his article with these words:

"I wonder, as the years flow down the channel of time, why I have put so much emphasis on the Pulpit, and so little on the People in my parish. God forgive me if I have thought more of my sermons than I have thought of my souls."

Is that not, to a great extent, the explanation of the manner in which the Catholic Church binds her people to the heart of her Faith, the reason why Catholic churches are filled four or five times on Sunday mornings, while the Protestant preacher delivers his laboriously prepared talk to a mere dozing handful? He puts his heart and soul into the pulpit, just as the actor does into the rendition of his role before the footlights, and back there, in the black depths of the theater, is an audience whom he scarce knows, in whom, to be sure, he is interested as a corporate whole, but not as individual, living beings. The Catholic priest, on the other hand, goes out into the parish, he knows the members of his flock from their very births, follows them through the years of their youth, is with them daily in their school lives, and shares their sorrows and joys, their troubles and their consolations. He is always glad to come to their aid in time of distress; the door of every parish house is an open door for all who would seek advice or aid; and, if any trouble befall them that human hand cannot heal, if any of the flock stray from the path of righteousness into the ways of sin, there is God waiting in the confessional.

Dr. Sheldon's article is worth reading. A young couple came to him, George and Emma, who have been engaged for two and a half years. George is a clerk in a railroad office, and Emma is in a milliner's shop, and they have saved up enough money to get married, but there are obstacles. George is a Presbyterian and Emma is a Baptist, he doesn't like her minister and she doesn't like his, they don't agree on some of the doctrines—what should they do? Dr. Sheldon says, "I used to think that inspiration was a thing of the past. But as I looked at these Babes in the Woods I was seized with something that closely resembled the real thing." And at his suggestion, they cut the Gordian knot by joining the Congregational Church together and being married by him, their minister!

It is probably true that the open door of Dr. Sheldon has rendered invaluable assistance to many in need, temporal and spiritual. "Questions about child-training; requests for reference-books in college training; earnest young souls in doubt as to life's call to profession or business or activity; not infrequently, the earnest longing for the higher life in spirituality; many requests for prayer for wayward sons and daughters, some at home, others far off on land or sea; questions as to proper ways of conducting one's daily affairs on the basis of the Golden Rule, especially when the other parties involved refused to do so; very many anxious members in debt or struggling with ill health."

All these cases came to the pastor's attention. But can it be doubted that the strength and courage and help which the open door administered to faltering souls would be much more efficacious if to the assistance which man offered could be added the authority of God.

"The three things," says Dr. Sheldon, "that have made the Catholic Church a power in history have been its unity, its dogma, its confession. The Protestant Church does not have these. It may not need the first and second; but there is no reason why it should not have the third."

Yes, but it is the unity and the dogma which make confession the power that it is in the Catholic Church. The fact that all her members throughout the world, whatever differences of time or latitude separate them, believe that it is with Divine authority that the priest administers the Sacrament by which innocence is restored to the soul, this it is that enables Catholics to overcome natural reticence and take their difficulties to the tribunal of Penance, confident that their doubts will be solved, and the arduous way of Life made easy before them.

To suffer one hour with and for one we love brings us nearer in spirit to them than many years of joyous companionship, for only in sorrow does the heart reveal itself.

Our Lord, says a spiritual writer, came into the world as a little child to teach us that we must become as little children if we would enter the Kingdom of Heaven.

What are you Working for?

Security?
A Competence?
An Estate?

One of our Endowment Policies will insure these things for you

The London Life Insurance Company

Policies "Good as Gold"
HEAD OFFICE, LONDON, ONT.
Agencies in all principal Cities

St. Joseph's Academy

LINDSAY, ONT.
Residential and Day School for Young Ladies and Little Girls

Complete High School, Commercial, Music, Art, and Domestic Science Courses.
For particulars, apply to the Directress

St. Joseph's Academy

North Bay, Ont.
Residential and Day School for Young Ladies and Little Girls

Fully Equipped High School and Commercial School.
Art and Music
Prospectus on Application.

URSULINE COLLEGE

"The Pines" Chatham, Ontario

Residential and Day School for Young Ladies and Little Girls. Beautiful situation. New Buildings with all modern equipment. Twenty-acre campus. An ideal school.

Collegiate, Preparatory and Commercial Departments
School of Music
Affiliated with Toronto Conservatory

Write for Illustrated Prospectus to the REV. MOTHER SUPERIOR.



MADE IN CANADA

A Piano Makes Its Home With You

It is there for all time to come—it embodies itself into your life, becomes an important fixture in your daily routine. That's why you should make sure the piano you buy is the best piano you can get for your home.

The Sherlock-Manning, truly a home piano, is "Canada's Biggest Piano Value". It is an instrument true to tone, a piano of faultless construction, a rare piece of beautifully finished furniture—that's why it makes its home with so many lovers of good music.

SHERLOCK-MANNING

20th Century Piano

The Piano worthy of your Home

Hear it at your nearest dealers, or write direct to us for prices and handsome Art Catalogue.

Sherlock-Manning Piano Company
LONDON - CANADA

UNIVERSITY OF

St. Francis Xavier's College

Antigonish, Nova Scotia

Courses in Arts, Science, Engineering
School Opens Sept. 14th, 1922

Terms moderate.

Apply for Calendar.

H. P. MacPHERSON, D. D., President.

St. Michael's College

TORONTO

The Catholic College of the University of Toronto

ALL COURSES LEADING TO DEGREES IN ARTS

REV. H. S. BELLISLE, C. S. B., Superior.

REV. F. D. MEADER, C. S. B., Registrar.

ST. MICHAEL'S COLLEGE SCHOOL

HIGH SCHOOL DEPARTMENT

PREPARATORY DEPARTMENT

COMMERCIAL DEPARTMENT

SUNLIGHT SOAP

Above Imitators

No other laundry soap has the blend of utterly pure coconut oil and palm oil from our own plantations that gives Sunlight its wonderful washing power. Sunlight is all pure soap, with no adulterants, therefore it is the most economical soap you can buy.

LEVER BROTHERS LIMITED, TORONTO, ONT.

Sacred Heart Convent

Rideau St. Ottawa, Ont.
Residential and Day School for Girls and Young Ladies
Conducted by the Grey Nuns of the Cross

University Matriculation
English and French Languages on Equal Footing
Art and Music. Commercial Course
Address the Mother Superior



Loyola College

Montreal Canada
An English College Under the Direction of the Jesuit Fathers
FULL ARTS COURSE—Also High School. Thoroughly practical studies. Education in the sense of development of mind and building of character. Ideal, healthful location. Fifty acres. Beautiful new fireproof buildings.
REV. W. H. HINGSTON, S. J., Rector.

St. Jerome's College

KITCHENER, ONT.
Excellent Business College Department.
Excellent High School or Academic Department.
Excellent College and Philosophical Department.
Address: REV. W. A. BENINGER, C. R., President.

Assumption College

SANDWICH, ONT.
AFFILIATED WITH WESTERN UNIVERSITY
CONDUCTED BY THE BASILIAN FATHERS

Boarding School for Young Men and Boys

with the following courses:
College Course leading to the degree of BACHELOR OF ARTS, and offering a complete foundation for the study of the professions, and especially designed for students preparing for the Priesthood.
High School Course fitting students for Matriculation into American and Canadian Universities.
Commercial Course equipping students for a business career.
Preparatory Department for younger boys.
Good Staff; Good Buildings; Good Equipment; New Gymnasium; Swimming Pool; Running Track; Handball Alleys; Tennis Courts; Football and Baseball Grounds; Acres of Campus.
Private Room accommodation for one hundred students.

The 53rd Year Begins Tuesday, Sept. 5th

For catalogue and particulars, address: Superior: REV. J. T. MUCKLE, C. S. B., M. A.