

and practical work called attention to the necessity of providing a home for the aged and infirm. The society was organized in 1885, and has since that time been a source of help to the aged and infirm in the city. The society is now a well-known and respected organization, and its work is highly valued by the community.

PLEA FOR WORKING GIRLS

The occasion for the address referred to was a luncheon given by the Association of Life Underwriters in Vancouver. An extract from the report of the meeting will give an idea of the Archbishop's style.

"If you look back fifty years," he said, "the business system was one of individualism, every man for himself, with no interference from the state. That philosophy, which was the basis of the system, has been found to be unsound. It has been found that the individual is not a self-sufficient being, but that he is a member of a community, and that his actions affect the community. It is the duty of the state to protect the community, and to provide for the needs of its members."

The Archbishop then took up the considerations of the many young women who were attracted to Vancouver by the opportunities for employment as clerks, stenographers, and bookkeepers. He pointed out that these women were often in a position of great vulnerability, and that they were often subjected to the advances of men who were not their equals. He urged that the state should protect these women, and that they should be given the same rights and opportunities as men.

"My message to you business men of Vancouver is this: Your responsibility to these girls is not discharged when you pay them the money you have agreed to in exchange for their services, no matter how much that may be. The business men of this city should get together and build—not as a charity, for the girls can pay their way, but as a speculation, and as a business proposition which will, from the rent of its rooms and in its dining-room, provide a proper interest on the money invested—a home which will give the girls proper supervision under the proper environment and the measure of respect and honor which is their due. Refused young women, educated girls, have to put up with a social loneliness that is as cruel as it is hopeless. There is no chance for them to make acquaintance."

Personally the Archbishop is a very quiet man. He is not given to many words, but to much thought. When he speaks it is with the assurance of his conviction and the weight of his authority. He is a man of great intellect, and he is a man of great heart. He is a man who is truly a shepherd to his people, and he is a man who is truly a friend to all.

HER PATH TO FAITH

STORY OF THE CONVERSION OF THE LATE DR. ELIZABETH C. KELLER

Boston Pilot

On Thanksgiving Day, Nov. 28, God called to her reward one of His most loving faithful servants, Dr. Elizabeth C. Keller, of 96 Rockview Street, Jamaica Plain. Or her it may be truly said: "Blessed are the dead who die in the Lord for their works follow them!" Dr. Keller was endowed with a deep religious nature, and she was a woman of great character which gave her prominence in every position she filled. She was laborious in work, while work had been possible, resigned to helplessness when inaction was inevitable, and single in purpose always. God blessed her with good parents whose great aim was to sow the seeds of reverence and love in the hearts of their children.

Elizabeth was born near Gettysburg, Pa., April 4, 1837. She was the eighth of twelve children. Her father Captain William Rex (war of 1812) was a man of uncompromising integrity and great intelligence. Her mother was endowed with rare natural gifts and gentle motherly graces which made her the queen of her home. Both parents were strong adherents of the Lutheran Church. The family Bible was the altar around which the children gathered to listen to the word of God, and to learn those truths which were to influence them in after life.

HER EARLY YEARS

Referring to her early years, and how the Holy Ghost works in the heart of a child, Dr. Keller wrote: "If I have any strength of character in living a consecrated life, if the Holy Spirit has guided my steps, if by my life I have been able to honor God, the foundation was laid before I was nine years old." The family Bible was held in such reverence that the children were permitted to kiss it, only as recompense for a well-spent day.

On becoming a Catholic, great was the joy of Dr. Keller to find that the sacred volume treasured as an heirloom in the family, was the true Catholic version of the Holy Scripture. After making good use of time and opportunity at the district school, Elizabeth had a private tutor for three years and she herself became a successful teacher for seven years. Her superabundant physical health often carried her beyond the ordinary limit, as she pitted her strength against that of her brothers in outdoor life. She understood all details of farm work from the building of stone walls, the clearing of fields, shearing of sheep and picking of geese, to the spinning of flax and wool. Her special care was the sick and wounded animals. This tendency early manifested itself and seemed to foreshadow her later profession.

MARRIED IN 1857

In 1857 she married Matthias McCormey of Lancaster, Pa. Her son was born in 1858, and within two years she was a widow. In 1860 she was appointed Superintendent of the State School for Soldiers' Orphans at Lancaster, where for seven years she had charge of hundreds of children to whom she filled the three-fold office of mother, teacher and physician. In 1867 she married George Keller and went to live in Philadelphia. Here she was thrown among medical women in connection with the Woman's Hospital, and in 1868, with the full consent of her husband, she entered the Woman's Medical College, graduating in 1871. Soon after she opened a hospital and free dispensary in one of the slums of the city, and during the epidemic of smallpox she remained at her post, devoting herself day and night to the care of the victims of the disease. She was looked upon as an angel by the inmates of the neighborhood, and was often accompanied in her nightly visits to the sick by one of the most notorious ruffians, who considered his protection necessary.

PHYSICIAN OF N. E. HOSPITAL

In 1875 Dr. Keller was appointed resident physician of the New England Hospital in Boston. For twenty years she held the position of senior operating surgeon. In that department she exhibited qualifications which justly placed her in the front rank, not only among women, but among surgeons. Her commanding presence, fine physique and affable magnetic manner made her a power for good and enabled her to win her way without effort in her profession. All questions pertaining to the betterment of the world, particularly of women, lay very close to her heart. Broad and catholic in spirit, generous and forgiving toward human frailty, she could be righteously indignant in the face of wrong and fearless in her criticism. She was a ready and forceful speaker upon various subjects, whether the occasion was the dedication of a new school house, the presentation of graduates, the rehearsal of the last interesting case, or the discussion of some vital topic of the day. Besides so much activity in her profession and so much earnest work in other directions, she was untiring in her devotedness to her husband, who was a confirmed invalid for fifteen years before his death.

ELECTED TO SCHOOL BOARD

In 1890 she was elected a member of the Boston School Board, holding the position with distinguished honor and credit.

Through her efforts and influence, the Catholic priest was permitted to administer the sacraments to Catholic patients in the New England hospital, and always treated with becoming respect. She herself often assisted the dying Catholic, holding the blessed candle in their hand and the soul had passed away. Dr. Keller was possessed of a truly apostolic spirit. She was a born missionary, zealous for God's honor and the welfare of souls. Like her divine Master she went about doing good, regardless of the cost to self. She looked upon herself as one consecrated to God's service, whose body should be a living sacrifice, holy and pleasing to Him.

In 1901 a great crisis occurred in Dr. Keller's life. She had always respected the religious belief of others without giving much attention to the tenets of the various sects. In fact, she had never become a member of any denomination, when suddenly, the Holy Spirit made her see that there could be only one true Church, that which Christ Himself had founded and which He promised should last forever.

She had no difficulty in realizing that the Catholic Church alone could claim as its origin, but how was she to steer her little bark to the port of rest?

WAY TO HOME

God put in her way a devout Catholic young lady, who introduced her to one of the Boston College Jesuits. By his advice she went with Miss J. to the Convent of the Sacred Heart, Kenwood, Albany, to make a retreat and prepare for the great step she was about to take. She was instructed by Rev. Mother Jones, herself a convert, and between them was formed a friendship strong as the love of sisters, and undiminished to the end, for Dr. Keller only survived her venerated friend fifteen months.

Deep faith, childlike in its absolute surrender of reason to the doctrines of the Church, was the one prized possession of Dr. Keller's after life as it was also the one assured consolation of her death bed. He who buys the Great Pearl gives all his treasures for its purchase. Dr. Keller realized fully what sacrifices were in store for her, but in her new found faith she found ample compensation.

RECEIVED INTO CHURCH

She was received into the Church by Rev. Father Pardo, S. J., in the beautiful chapel of Kenwood, and was confirmed by Rev. Thomas M. A. Burke, D. D., of Albany, in his private chapel. The years which followed were years of great trials. God tested the love of His faithful servant in the crucible of suffering, but each new pain whether of mind, heart, or body found its way to resignation, and she was ready to welcome it with joy. Two cloistered homes were always open to receive her, the Convent at Kenwood and that on Commonwealth Avenue Boston.

As long as she was able to travel she visited Kenwood three or four times a year. Her winters were spent in California until she was no longer able to undertake the journey. Creeping paralysis was making and havoc in Dr. Keller's robust constitution. By degrees her pained limbs became unable to receive her service. Attendance at the Sunday Mass in the parish church had been impossible for several years, but with the sanction of her pastor she went every Saturday evening to the Convent of the Sacred Heart where she was able to assist at the Holy Sacrifice and receive Holy Communion even on the Sunday before her death.

These week end visits were a sweet consolation to Dr. Keller, while her unflinching patience in suffering, her wonderful knowledge of the spiritual life and close union with God were the admiration of the religious. Her last illness was but of three days duration. She knew that death was at hand and made every preparation with calmness and peace. It was with ardent faith and intense love that she received the last sacraments of Holy Church in whose fold she had found strength to carry out her life's work. She died on the morning of January 29, 1913, at the age of 75 years, and was buried in the cemetery of the Convent of the Sacred Heart, Kenwood, Albany.

Requiescat in Pace!

Yet all this does not satisfy the spirit. We feel the need of a more vivid light, the desire of the horizon of the supernatural, I may know how many bones, muscles, nerves, globules of blood, cells, and organic material make up my body, but is the body the whole man?

QUO VADIS

Who am I? Whence am I? Whither am I going? Is nature our mother or foster-mother? If there is a God who rules all things? Is there not a law which governs the whole world. These are problems which form the torture and the glory of the human spirit, which seek a solution and must be solved. Before we can know scientific truth we must know religious and moral truth. Religious truth is absolutely indispensable. Do we possess this truth?

One day there arose the majestic figure of a man, and before all centuries cried, "I am the truth." If any other man should arise and say, "I am so and so," he would be a liar. Jesus Christ said, "I am the truth," and yet who has been able to draw His voice. Jesus Christ stood on His feet the one and true master."

Since His time there has been no room for a new revelation: He taught all that is necessary for the salvation of the soul. He has been able to draw His voice. Jesus Christ stood on His feet the one and true master."

But how can we know the truth? The truth is not in the books, but in the hearts of men. A large portion of humanity lives in the bosom of the Catholic Church and enjoys the benefits of religious teaching. But the other part, the larger part perhaps, what is it doing?

DUTY OF THE CENTURY

What is the duty of the century towards the doctrine of Jesus Christ? What is the attitude of souls towards religious truth?

There are three classes of persons, the indifferent, the positivist, the fanatic. The indifferent are those apathetic beings, who under the name of men, absorbed in pleasure, engulfed in the pursuit of name and material things. Like Pilate they cry what is truth, and to every anxious questioning of reason, and conscience, and duty. They are men of pleasure, of business, of science, but men in the true sense of the word, never; they vegetate; they do not really live; for man lives not on bread alone. The more misery of the body does not satisfy when the soul is empty. There is a divine hunger that nothing created can satisfy. Who over has not felt this divine craving for the infinite to be filled; is a mutilated spirit, an atrophied intelligence; he is an incomplete man. There is no state worse for an individual or for a nation than that of indifference. It follows the weakening of the spirit; indifference follows its death; it is pestilence the peace of the sepulchre.

THE POSITIVISTS

After the indifferentists come the Positivists, who admit only the material. Everything that does not come within the domain of the senses it rejects as mere hypothesis. Religion does not come within the knowledge of man because it is outside the sphere of experience.

This is by no means true. In the search for the truth, facts must be studied in relation to the soul and therefore, to religion. We must take into account the mysterious phenomenon of the human soul which seeks the infinite, which prays to God, which looks for Him in all centuries and in every place. And from this series of psychological facts results the principle, which must necessarily be the principle of the spiritual, which is the basis of Christianity.

God, before He gave religion, made the soul religious, or better, created together the soul and religion. He made the soul for religion and religion for the soul with its divine instincts, heavenly needs, infinite aspirations. And religion only satisfied these instincts and fulfilled its aspirations. But this is objected: faith is a mystery. Yes, it is a mystery because man is man and not God and as there are scientific truths that are understood by genius and are beyond the comprehension of the ignorant so there are truths that God knows and reveals to us which cannot be understood even by genius.

LIFE OF PROBATION

The present life is one of probation and consequently one of merit for man can merit only when he is free. If there are no mysteries, there is no liberty, consequently, no merit in human life. If religious truth were clear and evident as a mathematical formula then we should be no longer free in regard to it, in the ordinary sense that we give to the word liberty. We should necessarily have to accept it, and hence, there would be no merit on our part.

Woe to human greatness, woe to Christian civilization if positivism, scientific or popular, theoretical or practical, should triumph completely. Quickly there would follow decadence in literature, art, philosophy, sciences, politics and economics, because religious truth being removed there would remain no other check but force to bridle the passions and there would result a state of violence which would spell civil war barbarism, anarchy.

THE FANATICS

Finally come the fanatics. A great deal has been said against religious fanaticism, but there is a more deplorable one still—scientific fanaticism. We are finite beings; our senses, therefore, must be limited. There are the bounds of the supernatural which the genius of the supernatural must get over. Science forgets this and is filled with unlimited pride. It leaves its natural field and falls into the false and absurd. It becomes fanatic and proud; and its last word is one of death. And what is worse, it is a death that is fatal. The star of Jacob of Golgotha is eclipsed in our horizon by the comet of incredulity, and a false situation of the world is created.

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There are a number of good washing machines on the market. But there's one that runs easier, with more convenience than any others. It's the Connor Ball-Bearing Washer. You don't have to walk around the Connor Ball-Bearing Washer when washing or wringing clothes. The handle for operating the tub, the wringer handle, and the screw-wheel for throwing wringer forward out of the way when raising cover or locking into upright position over tub for wringing, all are on the same side.

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You don't have to lift the lid off the washer and place it on the floor to leave a puddle of soapy water for you to mop up. The lid on the Connor Ball-Bearing Washer is hinged. When raised it rests on the tub handle and drains into the tub. When closed it fits over the tub, not into it. And it is held down firmly, so no water can slip out when machine is going full speed, or any steam escape. There is no centre post in the tub to take up room or for the clothes to wind around and tear. The stand is substantial, too. It rests solidly on the floor. It doesn't slip along the floor as do the ordinary stool-like stands. You see, the Connor Ball-Bearing Washer is no ordinary washer by any means.

But write to-day for our booklet. Read all about the Connor Ball-Bearing Washer—the washer that runs