and practical way called attention to the necessity of providing homelike en-vironment and social advantages for the scores of young women in the great cities, who are far removed from old associations, and are left alone to con-tend with the loneliness and temptations read with the ionerices and temposition incident to life in a metropolitan centre. The Archbishop's remarks apply especially to the western cities, which are in the formative period, and constitute a forcible appeal to the sympathetic constitutions. sideration of those who are in a position to make life more attractive and whole-some to many who have heretofore been

PLEA FOR WORKING GIRLS

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

bishop'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 of business is disappearing. It has been found to be unasie socially to put our human nature and human life on a cash basis. It has been found and is growing to be more largely recognised each day that the employer does not discharge his full libitity to his employe when he pays the wages. His responsibility is not all financial."

bility to his employe when he pays the wages. His responsibility is not all financial."

The archbishop then took up the considerations of the many young women who were stracted to Vancouver by the opportunities for employment as clerks, stenographers, book-keepers and so on, found that after business hours\_there were no means for social enjoyment, nothing which could be said to take the place of the home life they had left. "They find," said the archbishop, "that they can not get admittance to the best rooming and apartment houses, and they have to go where they can. Refined young women, educated girls, have to put up with a social loneliness that is as cruel as it is hopeless. There no chance for them is ss. There no chance for them is

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 charity, for the girls can pay their way, and not as a speculation, but as a business proposition which will, from the rent of its rooms and in its will give the girls proper supervision under the proper environment and some measure of social life under the conditions that their education and position

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 recognized authorities. He is very modest and fatly refuses to discuss any phase of his life words. He believes that the works of a manispeak loudest and it is not with the words of his own mouth that recognition of service is gained. Newmonor-

Archbishop has expressed both regret and pleasure; regret in that many of the schemes and plans be has formulated and has under way for British Columbia have been in a measure out short as far as he is concerned. One of these schemes is the placing of families on a large tract of land in the Pitt Meadows. So far he has sold, on long and very easy terms, forty or fifty parcels of land good livings at gardening. The land the Archbishop bought and divided into small tracts. He seeks not to make and a brainy one in Right Rev. Neil McNeil, while the West sorely re- Kelier's life. grets its loss.

# HER PATH TO FAITH

On Thanksgiving Day, Nov. 28, God called to her reward one of His most loving, faithful servents, Dr. Elizabeth C. Keiter, of 96 Rockvice. C. Ketler, of 96 Rockview Street, Jamaica Plain. Of her it may be truly " Blessed are the dead who die in the Lord for their works follow them!'

Dr. Keller was endowed with a deep ness 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 tweive children. Her father Captain William Rex (war of 1812) was a man of uncompromising integrity and great in-telligence. Her mother was endowed with rare natural gifts and gentle motherly graces which made her the queen of her home. Both parents were

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 understed all details of farm work from understood all details of farm work from 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.

In 1857 she married Matthias MoComsey of Lancaster, Ps. Her son was
born in 1358, 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 comeent of

tal, 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 alums 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 denisans of the neighborhood and was often accompanied in her nightly visits to the siak by one of the most notorious roughs, who considered his protection necessary.

PHYSICIAN OF N. E. HOSPITAL

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 qualities 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 whatever she undertook. All questions pertaining to the betterment of the world, particularly of women, lay very close to her heart. the betterment of the world, particularly of women, lay very close to her heart. Broad and Catholie in spirit, generous and forgiving toward human frailty, she could be righteously indignant in the face of wrong and fearless in its demunci-ation. She was a ready and forceful speaker upon various subjects whether the occasion was the dedication of a new seaked house, the necessitation of gradu-

the occasion was the dedication of a new school house, the presentation of graduate diplomas, the rehearsal of the last interesting case, or the discussion of some vital topics of the day.

Besides so much responsibility in her profession and se much carnest work in other directions, she was untiring in her devotedness to her husband, who was a confirmed invalid for fifteen years before his death.

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

Through her efforts and influence, th Catholic priest was permitted to admin-ister 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 until 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 fair the cost to self. She looked upon her-

never become a member of any denomin-

She had no difficulty in realizing that

God put in her way a devout Catholic young Isdy, who introduced her to one of the Bacton College Jesuits. By his advice she went with Miss J. to the Convent of the Sacred Heart, Kenwood, Dr. Reiter was endowed what a deep religious nature, and possessed of that Convent of the Szcred Heart, Kenwood, genius of character which gave her Albany, to make a retrest and prepare for the great step she was about to take. She was laborious in work, while work had been possible, resigned to helpless Jones, herself a convert, and between Jones, herself a convert, and between them was formed a friendship strong as the love of staters, and undiminished to the end, for Dr. Keller only survived tribunal to the field of conflict to fight her venerated friend fifteen months.

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

On becoming a Catholic, great was the joy of Dr. Keller to find that the sacred volume treasured as an heirloom undertake the jou ney. Creeping parundertake the jou ney. Creeping paralysis was making sad havoc in Dr. alysis was making sad havoc in Dr. Kelier's robust constitution. By degrees her palsied bands were unable to render her any 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 over Saturday according to the went every Saturday evening to the Convent of the Sacred Heart where she was able to assist at the Holy Sacrifice

the Sunday before her death.

These week end visits were a sweet consolation to Dr. K-lier, while her unfailing 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 present preparation with calmness and peace It was with ardent faith and intense lt was with ardent than and intense love that she received the last succors of Holy Church in whose fold she had found strength and courage to carry her cross joyously even to Caivary's height, where crucified wish Christ on the Cross, she went to enjoy a never ending Thanksgiving in Our Father's Home

Requiescat in Pace!

#### RELIGIOUS CRISIS OF THE PRESENT DAY"

ELOQUENT FRANCISCAN BEGINS A SERIES OF LECTURES IN NORTH END CHURCH

One of the most eloquent and forceful preachers of the Franciscan Order, Rev. Michaelangelo Draghetti began a series of zeven lestures on vital topics recently in the Church of St. Leonard of Port Maurice on Prince Street at the North

THE PIRST LECTURE

Wednesday night the Church was filled and for over an hour the preacher held his audience fassinated by his clear elucidation of truths and the charm of his polished oratory. Father Draghetti spoke substantially as follows: The present day is full of the strange contrasts and sorrowful contradictions. Society is making great progress but its course is misguided. A century which is the proudest and most advanced in worldly knowledge is most ignorant of the science of God. Coupled with most refined civilization and indisputable greatness is undeniable decadence and a complete breaking away from the principles and customs which is shameful and threatens the future.

ful and threatens the future.

I do not intend by this to insult the present century, for if I did as, I would be unjust and cowardly. I speak at all times without hate and without fear. In fact I feel rather a sentiment of pleasure and legitimate pride as I see this century filled with triumphs, and leaving its marks on so many glorious monuments. How, then, with all this greatness can I help feeling pride and

Beneath such splendid appearances what do we find? A cancer is gnawing at the very vitals of the social body. The world is dying of lack of faith and love. Anarchy is upsetting the mind, and egotism is atrophizing the heart. Faith and reason instead of being two forces that ought fraternally to unite are in constant conflict among them-selves, because a false science would overthrow the most sacred beliefs of the

people, and the most sacred convictions

We are face to face with the most formidable of all crises—the religious crisis. And the religious crisis is the most imthe political, the economical, the industrial and the social, occupy only a secondary place. The religious question on the other hand takes the leading part small tracts. He sees not to make a fair an opportunity to make a fair living and at the same time to get the title of the land on which he dwells. The East gains a big in 1901 sergat crisis occurred in Dr. at and the material, between reason sing to Him.

reat crisis occurred in Dr.

She had always respected and faith, between Jesus Christ and the religious belief of others without false science, between God and man. In giving much attention to the tenets of the history of the world there is no the various sects. In fact, she had other century in which religion has been so greatly denied and impugned, like-wise there is no other century in which STORY OF THE CONVERSION OF
THE LATE DR. ELIZABETH C.

KELLER

Hever becomes a member of any tendent to the body spirit wise there is no other century in which the made her see that there could be only one true Charch, that which Christ Himselt had founded and which He promised should last forever.

KELLER it has been so much talked of. Books, religious problem, and the question of future life. In all branches of science, it is always the same question which dominates all research -the origin of man, the origin of life, the of the atom, in one word, the relig-

us question.

If the religious crisis did not exist, my duty as a minister of the Gospe would be fulfilled by speaking only, of our intimate and protound religious con-victions, without defending the truth of these convictions. But it does exist, and there is another duty imposed upon me. The sacred territory is invaded by the enemy and the very last trenches of faith are threatened. And I must come among forces of true reason and faith, to her venerated friend fifteen months.

Deep faith, childlike in its absolute surrender of reason to the doctrines of the Courch, was the one prized possession of Dr. Keller's after life as it was mony of humanity.

THE RELIGIOUS CRISIS The orator then gave a rapid review

of the religious crisis. He then pro-ceeded: What are the characteristics of this question; what is the conduct of men towards truth and duty? The prinstrong adherents of the Lutheran Church. The family Biole 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.

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 is living a consecrated life, if the Holy Spirit has guided my steps, if by my life I have been able to honor God, the foundations were laid before I was nine years oid."

The family Bible was held in such reverence that the children were permitted to kins it, only as recompense for a well-spent day.

her new found faith she found ample compensation.

RECEIVED INTO CHURCH

She was received into the Church by Rev. Father Pardow, S. J., in the beautiful the Church by Rev. Father Pardow, S. J., in the beautiful the children were to influence them in after life.

She was received into the Church by Rev. Father Pardow, S. J., in the beautiful the children were to influence them in after life.

She was received into the Church by Rev. Father Pardow, S. J., in the beautiful the children were pardow, S. J., in the beautiful the children were pardow, S. J., in the beautiful the children were served. The charge of Kenwood, and was confirmed by Rt. Rev. Thomas M. A. Berke, D. D., of Albany, in his private chapel. The work is truth? We wish the truth. It is the light of our intellect, the basis of social life. To possess the truth is the imperious demand and the first duty of man. Do we seek to satisfy this want to falfil this duty. As a proof that we do, we point to our medern them in a proposal part of the motowards truth and duty? The principal charge light on the take position of the motowards truth and duty? The principal charge light on the ment downrish to were light on the ment downrish to the ment downrish they light on the ment downrish to the ment downrish they light on the ment downrish to the light of the motowards truth in the light of the ment downrish to the light of

Yet all this does not satisfy the spirit. natural, 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 rules all things? Is there not a law which governs the whole world. These are problems which form the torture and are problems which form the torture and the glory of the human spirit, which sack a solution and must be solved. Before we can know selentific truth we must know religious and mor-al truth. Religious truth is absolutely indispensible. Do we possess this

One day there arose the majestic fig-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 ac ence," the ridicule of the mob would best Him down. Jesus Christ said, "I am the truth," and yet who has been able to drown 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 to know; all problems received from Him their true solutions. Peoples have listened to Him:

lems reseived from Him their true sol-utions. Peoples have listened to Him; and religious truth. Catholic truth has been the possession of generations and has formed for nineteen centuries a patrimony of civilized nations. But to-day what is the lot of this truth among intelligent men. A large portion of humanity lives in the bosom of the Catholic Church and enjoys the

of the Catholic Church and enjoys the benefit of religious teaching. But the other part, the larger part perhaps, what is it doing?

What is the duty of the century to-wards 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 fans-

The indifferent are those spathetic The indifferent are those spathetic beings, who undeserve the name of men, abserbed 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 consciouse, they answer with miserable perhapses and deubts. 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 mere matiety of the body does not satisfy when the soul is empty and in our soul there is a divine hunger that nothing areased can estisfy. Whothat nothing exceed on satisfy. Who-ever has not felt this divine eraving for the infulte is to be strine. ever has not set this divine craving for the infinite is to be pitied; his is a mut-ilated spirit, an atrophied intelligence; he is an incomplete man. There is no state werse for an individual or for a people. Incredulity is the sickness that follows the weakening of the spirit; indiffer-ence follows its death; it is pestil-ence the peace of the sepulchre.

THE POSITIVISTS

After the indifferentists come After the indifferentists come the Positivists, men of selease without God. Positivities admits 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 experi-

This is by no means true. In the earch for the truth, facts must be studied in relation to the soul and therefore, to religion. We must take into account which needs God, which invokes Him and pray to Him, which is naturally replace. And from this series of psychological facts results the principle, which must necessarily be the principle of the

God, before He gave religion, made God, before He gave religion, the soul religious, or better, created together the soul and religion. He together the soul for religion and religion made the soul for religion and religion. He is here and the boys all seem to the soul for the same as the for the soul with its divine instincts, for the soni with its divine institute, heavenly needs, infinite aspirations. And religion only satisfied these in-stincts and fulfilled its aspirations. But it 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 lib-erty, 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 re-If religious truth were clear and gard 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 Christian civilization if positivism, scientific or popular, theoretical or practical, should triumph completely. Quickly there would follow decadence in literature, art, philosophy, ethics politics and economics, because religions 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 deplor-able one still—scientific fanaticism. We able one still—scientific fanaticism. We are finite beings; our senses, therefore, must be limited. There are the barriers of the supernatural which the genius of man cannot 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 denial. And what is more painful to admit: It is faith that goes. The star of Jacob of Golgotha is cellipsed in our horison by the comet of inerefullty, and a false situation of the

intelligence in its relation with truth is

This is the first characteristic of the religious crisis. The second is an in-evitable consequence—the denial and neglect of the moral law. Between truth and virtue, between error and vice, there is an indissoluble bond. Hence it is that Jesus Christ is the Divine Moral ist. Christianity is not only faith but also a moral law which looks to our per fection, and this is its essence, which and in this is ite guarantee and sanction.

the great law of duty. Duty itself is that which must be done, must be suffered, and to this end faith is necessary.

What become of all these great things under the touch of apathetic indifferentism or noder the fatal blows of positivism and materialism? They are all demoliabed ruined. One thing alone remains the material.

THE SOCIAL EDIFICE

THE SOCIAL EDIFICE

The social edifice is not yet in ruins but day by day stones are being pulled out from the walls. The stones which make up the social edifice are the elements of which civil society is composed. They are living, moral stones—the sovereign and the subject, the magistrate, the priesta, yet the priests; for incredulity can payer destroy the religious procedulity can payer destroy the religious days. traie, the priests, yes the priests; for incredulity can never destroy the religious instincts in the heart of the people. In order that these stones may remain firm in the walls of the social edifice there is need of the cement of truth; otherwise a warring force will drive them in opposite directions. The socalled science of to-day the truth is combatted; these stones are forced apart and are being hurled far apart and ground into powder.

RELIGIOUS CRISIS OF PRESENT What will give this unitive force what will ameliorate the religious crisis of the present hour? Incredulty has opened a great chasm. Socialism would fill up the abyas with its victims, but society would not be safe, for the opening would widen more every day. Let us ap-proach this chase. Let us throw into the errors, negations, greed, egotism, passion and with the abyse thus filled w can reset the cornerstone of the social edifice, Jesus Christ. That which ruins like that which seves, is an idea, always an idea. The turning away from Jesus Christ is the idea which has mortally wounded society; a return to Jesus Christ is the idea that will save it.—

THE KRYSINSKI CASE

Lazaretto, Tracadie, N. B., Dec. 20sh, 1912.

Mr. Thes. Coffey LL. D., editor of Dear Sir :- Having noticed in your Dear Sir:—Having noticed in your columns some weeks ago a reference made to a statement published in the Guardian, Charlottetown, concerning a man by the name of Krystaski of Mo-Master University, Toronto, who is said to have reported that he had been teaching languages in a Catholic Institute and had been imprisoned in a monastery in Quebec for attending a Protestant Polish mission. One of our patients in the Lazaretto, a Baptist minister, who reads the RECORD, Baptist minister, who reads the RECORD, has a son attending McMaster Univer-sity, Toronto, to whom he sent the statement taken from the RECORD. He has learned that the young man is really at McMaster, and that he is will-

ng to give all particulars.

This would give you the opportunity to ascertain the name of the Institute in which he taught, and the correctness or incorrectness of his statement concerning his forcible detention in some

monastery.
We should be very pleased to know the result of your investigation for the sake of our Baptist friend who has but one side of the story.
Yours very sincerely,
Jos. M. Levasseur, priest,

Chaplain of the Lazarette.

know his story which is the same as the report you heard. The Methodist Guardian probably got its article from the Toronto World, in which the story appeared over two months ago. Krysinski is a Pole and was a language teacher in a Catholic institution in or near Montreal. He seems to be a very nice young man and appears to be perfectly truthful. Now if the CATHOLIC RECORD wants more news, or wants to expose the school and priests in quesion. let them write to Mr. Krysinski McMaster University, Toronto, Ont., and he can give them all particulars. Dr. Farmer or Dr. Trotter could also tell you the whole story probably. Personally I only know that Krysinski was a nice young foreigner until you asked about him and I had to inquire.

We will send Mr. Krysinski a marked copy of this week's CATHOLIC RECORD with a request to give us particulars .-Editor RECORD.

"It is well to stamp on every day the impress of a great thought."—Brown-

## THE BOWLDERIZED BIBLE

It would appear that the carving up of the Bible by the Esptist revisers is as notable a piece of literary legerdemain as the jumbling of Shakespeare's "King Henry VI." and other works by Colley Cibber into the hodge podge now known as "King Richard III." The most remarkable concession to the most remarkable concession to the spirit of the age beheld in it is the disappearance of the horrid word where with General Sherman described the quality of war. Hell is called "the underworld" in the Baptist "improvement" and so he party of secondary underworld" in the Baptist "improve-ment," and so, by parity of reasoning, when our Divine Lord tells sinners that if they call brother men fools they are "in danger of hell-fire." He is supposed to mean that it is "under-world" or "red lamp" fire only that menaces them. Even to the Saviour of the human race the use of the word so offensive to the sanctimonious is denied by the Baptist sanctimonious is denied by the Baptist revisers, and so in giving to Peter the power to rule the Church (power which the Baptists ignore and reject.) He is made to asy: And I also say to thee that thou art

Peter and on this rock I will build My Church; and the gate of the under-world shall not prevail against it,

This deference to "human respect," this bowing to moral aqueamishness, is the veritable worship of the Golden Calf. Of the worship of such idols the "improved" version of the Bible by scholars who deepise some of its commands makes it read thus:

Thou shalt not make to thee a Thou shalt not make to thee a carved image or any likeness of what is in the Heavens above, or of what is in the earth beneath, or of what is in the waters beneath the earth; thou shalt not bow thyself down to them nor serve them, for I Jehovah, thy God, am a jealous God, visiting the iniquity of fathers upon sons, upon the third generation of them that hate Me, and showing mercy to the thousandth generation ing mercy to the thousandth generation of them that love Me and keep My com-

reading visits the iniquity of the fathers not upon the children, as in the fathers not upon the children, as in the older version, but only on sons. The use of "immerse" to conform to Baptist teachings is illustrated in Matthew, third chapter, thirdenth versa.

Then comes Jesus from Galilee to the Jordan to John to be baptized (immerse).

merced) by him.
There is alteration, too, in the Lord's

Our Father who art in heaven, ha

Our Father who art in heaven, hallowed by Thy name. Thy kingdom come. Thy will be dene, as in heaven, so on earth. Give us this day our delly bread. And forgive us our debt as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.

Another "imprevement" pays obeisance to modern "seience." Jonas' whale is changed to "a big fish," because so many had found the whale story a stumbling bleek in the way of belief in the Scriptures after learning that a whale, at least as known to the moderns, would have cheked before he had hardly begun on the prophet of Nineveh.

Men of "science," and women, too, will accept spiritualistic manifestations without any demur, while they laugh at

the supernatural in revealed religion as superstition. The story of Jonas and the whale is as emphatic on the super-natural power that God was pleased to exert to save His chosen sgents from death, at certain crises, as any other re-corded miracle. But the "improvers" have made another idol of "science" while rejecting God's power over the things of His own creation.

The radicalism of Ingersoll and other critics of the Bible was better than the tlakering of the "improvers." They boldly dismissed its message as a collection of fables, and so tried to cut the ground from under the Christian sys-tem. But the "improvers" adopt the artifice of cutting out the portions that do not square with their own ideas of what a Bible ou ht to be, and altering the words that do not fit in with that process—like the Thracian robber who made his bed to fit the short or the long

#### THE IRISH CHRISTIAN BROTHERS

Irish Christian Brothers, deserves the heartiest congratulations on the suc-cesses of its pupils at the recent scholarships (entrance) examinations for the National University, says the Irish Catholic of Dublin. "Not only have Catholic of Dublin. "Not only have they secured eleven out of the fourteen scholarships given by the city of Dublin, but they have carried off, in addition, eight of the open scholarships, awo of those given by County Councils (one County Dublin, one County Kildare,) and the Fanning scholarship, confined to sons of civil servants. The record is one to be proud of. It adds in record is one to be proud of. It adds in a remarkable degree to the deserved fame of the order in the educational

# The Spouse of Christ

He came to her from out eternal years, a smile upon His lips; a tender smile hat, somehow, spoke of partings and of

Twas eventide, and silence brooded low On earth and sky-the hour when haunting fears
Of mystery pursue us as we go.

Strange mystic shadows filled the temple

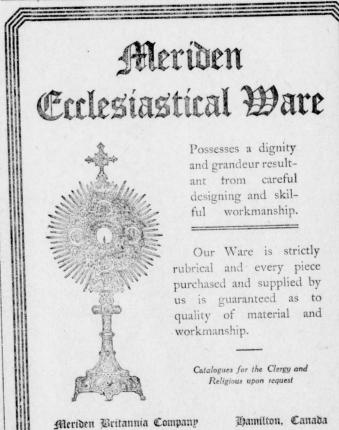
dim, But on the Golden Door the ruby glow Spoke orisons more sweet than vesper No human accents voiced His gentle

Noscrashing thunderbolts did wait on Him, As when of old He deigned to sum But Heart did speak to heart, an unseen

cord, In Love's own scale did sweetly rise and questioned she, but meekly answered 'Lord.'

To-night some household counts a vacant But far on high Christ portions the reward, A hundred-fold for each poor human

-Rev. D. A. CASEY in "St. JOSEPH'S LALES."



## Has More

or wringing clothes. The handle for operat on the market. But there's one that runs easier, one with more conveniences than ordinary washers. It's The Connor Ball-Bearing Washer. You don't have to walk around The Connor Ball-Bearing Washer when washing all are on the same side.

# CONNOR BALL WASHER

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 slop 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

Write for Booklet

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