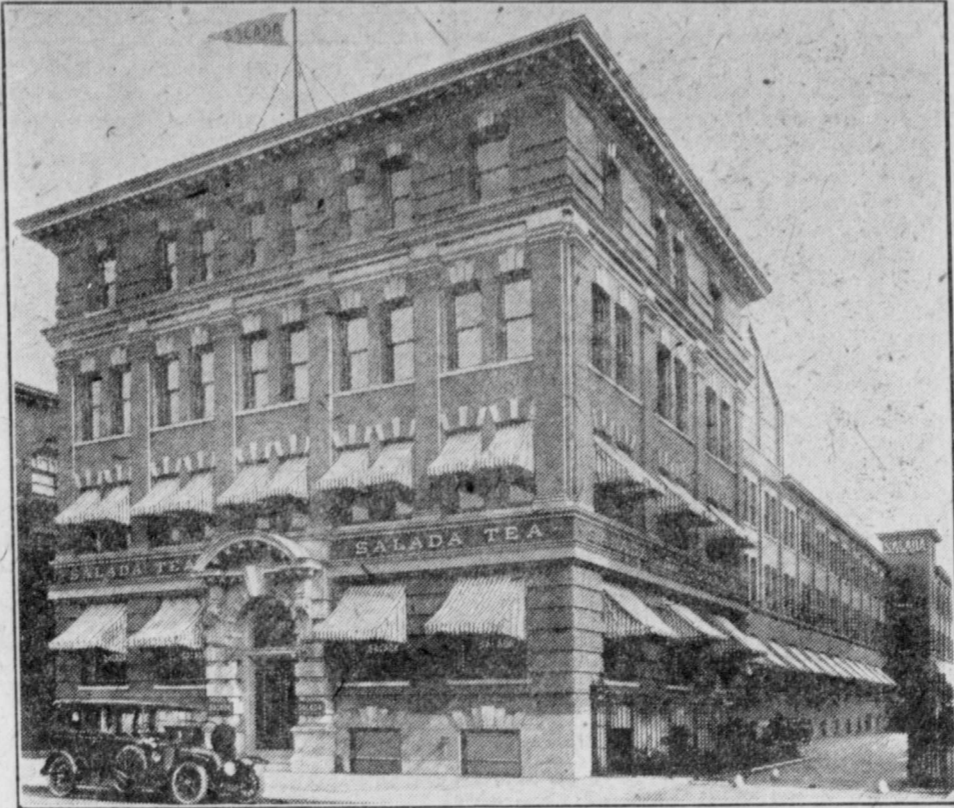


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he continued, "that the drug habit, or any habit, is like an iron chain which weakens the will and will-nigh makes some acts involuntary, but, even so, the human will is able, by degrees, to overcome a habit of years."

sure he did some reasoning on the subject. "Yes, but that didn't influence his quick move; it was his emotion."

inherited the tendency. Honestly, I can't help it. "You certainly can help it!" the girl, already in tears, exclaimed.

tution devoted to training ministers, or any church organization whatsoever, receiving the least financial aid from the public treasury of the new Germany.

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GERMANY

PRESENT STATE OF PROTESTANTISM

The World War among its religious calamities has left the Protestantism of Germany in a condition whose portents are worse even than its present miseries. In the entire population of the former empire, between sixty and seventy millions, two-thirds should be affiliated to the national church, called Lutheran Evangelical, the balance being enrolled as Catholics. Hardly half that number, 25,000,000 have ever actually been under direct Protestant church influence.

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FIVE MINUTE SERMON

BY REV. F. P. HICKEY, O. S. B. DEVOTEDNESS TO CHRIST

ST. GERTRUDE—NOVEMBER 15, 1292

"The Son of God, Who loved me." (Gal. II, 20)

It is marvellous how a secluded life of a nun, who died over six hundred years ago, stands now for a full refutation of what is often said against convent life, and reveals in its purity and excellence...

Gertrude was a typical nun of the thousands and thousands who passed their days under the Rule of St. Benedict. Of noble family, at five years of age she was committed to the care of the Abbess of Eisleben...

Sequestered from the world, hidden and unknown, these zealous nuns we find were in all churches and devotional exercises identical. We may say, with sisters of the present time, if we could transmute St. Gertrude and her sisters into some existing convent, keeping the same rule and serving the same good Lord and Master, scarcely a difference could be noticed.

Devotion to the Sacred Passion and Death of our Redeemer was also a most prominent feature in her life; and we find mention of the stigmata, though she humbly prayed that they might be only in her heart. She endeavored to conceal the heavenly favors which she so frequently received, but in vain; for instance, ecstasies during Mass, at Holy Communion, visions in which our Divine Lord spoke to her "as a friend to a friend," and the miracles that happened in answer to her prayers.

Another great devotion, thought to be so modern, and the propagation of which we truly ascribe to the blessed Margaret Mary, we may be surprised to find was well known and loved in the community of St. Gertrude—devotion to the Sacred Heart of Jesus! In instructions which she wrote, we find prayers such as these: "O Jesus, my sweet hope, may Thy Divine Heart, broken with love for me, and which is ever open to all sinners, be the refuge of my departing soul, when, through Thy infinite love, in a moment all my sinfulness may be absorbed, that I may enter with Thee into the heavenly choir. O beloved of my heart" (Exer. c. vi.) And again: "Thy Divine love has opened to me the most sweet Heart of my Jesus. O Heart brimming over with sweetness, O Heart overflowing with love, O Heart full of mercy, make me die for love and devotedness to Thee. O most dear Heart, I pray Thee absorb all my heart's affection in Thee. Be ever mindful of me; may the sweetness of Thy love refresh my poor heart, I pray. May the tenderness of Thy mercy cover me, for alas!

THE TORTURES OF RHEUMATISM

Happily Stopped When He Began To Take "Fruit-a-lives"

3 OTTAWA ST., HULL, P. Q. "For a year, I suffered with Rheumatism, being forced to stay in bed for five months. I tried all kinds of medicine without relief and thought I would never be able to walk again. One day while lying in bed, I read about 'Fruit-a-lives' the great fruit medicine; and it seemed just what I needed, so I decided to try it. The first box helped me, and I took the tablets regularly until every trace of the Rheumatism left me." LORENZO LEDUC. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-lives Limited, Ottawa.

many are my evil deserts—my good ones none. And grant me, dear Jesus, to love Thee in all things and above all things, to cling fervently to Thee, to hope and trust in Thee." (Ibid., c. vii.) The violet is an inconspicuous flower, but its charm is its fragrance. Then what is the great charm of St. Gertrude, spouse of Christ, in the hidden life of the cloister from childhood to old age, that made her so dear to the Sacred Heart? It was her humility. It is a marvel of the grace of God that one so pure, so ardent in His service, should think herself unworthy to walk God's earth. And this she really thought. Oftentimes an invalid, through her hard life and fastings and little sleep, when she could not be present at the Divine Office or the Holy Mass, she humbly confessed that it was for her wickedness that she was thus deprived. But above all consolations she placed conformity to the Holy Will of God. Once when our Blessed Lord offered her the choice to be well and attend the Church solemnities or to remain an invalid, she refused to make a choice, but humbly replied: "O Lord, I wish to do Thy Holy Will."

If we wish to be pleasing unto God, let us learn to wish only His good Will, and to be humble, and this prayer of blessed Gertrude would teach us how: "O sweet mercy of God, full of tenderness and clemency, behold in the sorrow and pressing need of my heart, seek safety in Thy loving Will, for thou art my whole hope and trust. Thou hast never deceived one, and sorrowful. Thou hast never rejected the vilest sinner. Thou hast never abandoned one seeking help. Thou hast never passed by one in grievous trouble without a look of mercy. The needy and poor Thou dost always assist, as a mother her child. To all invoking Thy most holy Name Thy loving assistance is given. And even unworthy me, Thou wilt not cast from Thee on account of my sins and my unworthy life." (Ibid., c. vii.) Such is the spirit of St. Gertrude, and such her placid, uneventful life; but a life full of good works and virtues in the sight of God. Learn and pray, such as we find in this century, and the life, the devotions, the spirit that existed there, are all to be found as real and as thorough in convents of the present day. Such souls are not only the defence, but the glory of conventual life.

THE GENEVA CONFERENCE

Floyd Keeler in America

Both the friends and the foes of the Protestant Reformation often fail to realize the important part that Geneva played in that movement. Too generally one's attention is drawn to the more spectacular figure of Luther, despite the plain fact that his revolt, left alone, would have come to little. It was in its beginning simply the rebellion of a lustful German peasant monk, hot-headed and wilful, and it would have been advocated only by a limited circle of similar minded peasants and a few adulterous princes like Philip of Hesse, had not greater minds than Luther's taken it up. And it is to Geneva that we must look for the mind which gave to Protestantism a philosophy and so a permanent basis of existence. John Calvin, a man of ability, trained in the law and in theology, turned his attention to crystallizing the opposition to the Catholic Church, and he did it well. Geneva was the seat of his power, civil and religious, and the record of conditions there when St. Francis de Sales was its Bishop shows how thoroughly he had eradicated all traces of the Church and her ways. Since to Geneva we must look for making permanent the breach in the Church's ranks, it is altogether fitting that to Geneva we should look for the first attempt to remedy that condition.

Reports have just reached this country concerning a great gathering which took place in August in that Swiss city, when we are told, "eighty churches and forty nations were represented." Nearly every body of people who acknowledge "Jesus Christ as Lord and Saviour" was represented there, "except that the Church of Rome was conspicuous by its absence." And this form of

expression shows more clearly than anything else why. When the deputation of Anglican Bishops visited the Pope to deliver in person an invitation to him to send an official representative to the conference of which this one was the outgrowth, there were many, including some Catholics, who had high hopes that it would be an opportunity for bringing all bodies of separated Christians in touch with the Holy See. When his Holiness made his decision and refused the offer tendered in all good faith and a sincere desire for its acceptance, there was a feeling of great disappointment, again shared by many Catholics. But subsequent events have justified the position which the Holy Father then took. The conference to which he was invited was to be "On Faith and Order," it was to proceed on the assumption that these offered debatable ground, that each of these "eighty churches" or any other of the several hundred, had as much right to its opinion as any of the others, and "the Church of Rome" would simply have been the eighty-first one. Hence the Pope, as Vicar of Christ, as the custodian of the treasures of the Kingdom of Heaven, could not consent to participate. He could, and indeed, would gladly receive at any time those who sought reunion. He has many times issued invitations to the "other sheep" seriously to say to him the injury to the cause of Christ which their divisions bring about, and countless thousands have heeded these invitations, and returned. The Pope was not indifferent to the fact that here were a large group who at least thought they wanted unity, but he could not accept their terms and remain faithful to his trust. I say they "thought" they wanted unity, for when a concrete proposition of any kind is brought before many of these denominations they reject it forthwith. For example, the Methodist Christian Advocate in commenting on the Lambeth appeal for unity recently said: "We are by no means sure that it is the revealed will of Christ that His followers should be organically one. Our experience with such a 'Catholic Church' has been anything but reassuring. Thus, at the outset they dash the proffered cup from their lips, rejecting it as a poisonous thing. There is small prospect of any union there, yet these same Methodists and these same Anglicans were two of the 'eighty churches' which were officially represented at Geneva, where at the very outset of the conference Bishop Gore (late of Oxford) opened the discussions in these unmistakable terms: "In the New Testament I do not seem to find anything which is entitled to call itself membership of Christ which is not also membership of this one visible Society, and the Society would be represented by local societies. But each local society was the embodiment of the one Catholic society and owed submission to it, the conception of its catholicity being very far ahead of its actuality. There was no need of a variety of societies. The Divine discipline was to be the obligation of belonging to the one society. That seems to me to be unmistakable in the New Testament. The Divine discipline brought to bear on the tendencies and varieties of human temperament consists in obligation of membership in the one visible society and submission to its authority."

But even at Geneva did they all accept this? Hardly! The American Presbyterians emphatically announced that they could not consider as binding upon them anything that the conference might adopt, and the representatives of the Greek Churches, while announcing that "the Orthodox Churches, are willing to join any league of Churches for the purpose of establishing Christian principles and working together against every system which is opposed to those principles," yet commit themselves to nothing whatever. They are always found glad to co-operate in visits of courtesy, particularly with High Church Anglicans, who glory in such things, but they never overstep the bounds and make any acknowledgement of Anglican claims. How far then has the Geneva Conference proceeded? Does it justify the sanguine hopes of those who have spent so much time in projecting it? Let us examine its history in order to see if we can arrive at a fair answer to these questions.

This conference is the net result of ten years of monumental labor, prayer and thought. It was first projected in the General Convention of the Protestant Episcopal Church in 1910 and has occupied the time of many of its best workers since that date. The secretary of the Commission then appointed, Mr. Robert H. Gardiner, has done wonderful service. To his indefatigable zeal and untiring devotion is due what ever success has come, and one who has not followed carefully the course of this work can scarcely appreciate what a task it has been to get into touch with all these various Christian societies, to disarm their prejudices, to arrange meetings of groups of them, to get any sort of agreement from them, and to make possible the holding of a conference like this one. Truly there has been nothing like it since the Reformation; its ardent protagonists say not since the days of the Eastern schism. Yet in what way the cause of Christian unity has been furthered is hard to see. Some unusual events did take place. A conference of men of so many languages, races, modes of

thought, diversities of theological position, yet all filled with a desire to mend the rents their forefathers had made in the seamless robe of Christ was significant. Its meeting in Geneva would seem to be a sort of humiliating reminder of the way in which these troubles had been caused. They met, they listened, they passed resolutions, they differed, but they were all united in only one thing, that thing which a recent writer in America has said distinguishes and unites all Protestants, viz.: that the Pope is not the Vicar of Christ and that his terms cannot be acceptable. From the pomp and ceremony of the most elaborate Byzantine rite to the bald service of the most "hard shelled" Baptist is a far cry in externals, but they are all united by this one internal principle, and so long as they are there is nothing further that can be said or done to further Christian reunion. The Church is one, it does not have to be made one. The Church has a Divine government, it needs no set of resolutions to put it into operation, and until Christian men recognize that, there is nothing further that can be done to bring them back so there shall be "one fold and one shepherd." All that anyone can say of the results of the Geneva Conference is summed up in the concluding paragraph of

the account given in the Living Church: "The final service, on August 19th, (the eastern) Festival of the Transfiguration, was that held in the Russian church on the invitation of the Eastern Orthodox Churches, when the Holy Eucharist was offered in the presence of all the delegates with all the pomp and ceremony of the eastern rite. At the closing business session of the same day Bishop Brent made one of his monumental addresses, and the remarkable event was closed." Catholics must continue to be keenly interested in every effort of this kind, even though they recognize that it must result in nothing tangible. They must continue to pray that Our Lord's high-priestly prayer for unity be fulfilled, and thinking of Geneva, can they do better than to invoke that saintly Bishop of Geneva, who is reckoned as the patron of convert makers, and utter their heartfelt petition, "St. Francis de Sales, Pray for us?"

Sickness is contagious, so is vice; but goodness and grace are also contagious. In a thousand ways salvation is more easy when our days are spent with the good and holy who live by faith.—Father Galway, S. J.

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CHATS WITH YOUNG MEN

"THE MAN BEHIND THE PLOW" They sing about the glories of the man behind the gun. And the books are full of stories of the wonders he has done; There's something sort o' thrillin' in the flag that's wavin' high, And it makes you want to holler when the boys go marchin' by; But when the shoutin' over, and the fightin' done, somehow, We find we're still dependin' on the man behind the plow. In all the pomp and splendor of an army on parade, And thru the awful darkness that the smoke of battle's made; In the halls where jewels glitter and where shouting men debate; In the palaces where rulers deal out honors great, There is not a single person who'd be doin' bizness now Or have medals if it wasn't for the man behind the plow. We're buildin' mighty cities, and we're gainin' lofty heights, We're winnin' lots of glory, and we're settin' things to rights; We're showin' all creation how the world's affairs should run. Future men'll wonder at the things we have done, And they'll overlook the feller, just the same as they do now Who's the whole concern's foundation—that's the man behind the plow.

—S. E. KISER

THE LAUGH CURE

Laughter induces a mental exhilaration. The habit of frequent and hearty laughter will not only save you many a doctor's bill, but will also save you years of your life. There is good philosophy as well as good health in the maxim, "Laugh and grow fat." Laughter is a cure to pain and disease, and a sure cure for the "blues," melancholy and worry. Laughter is contagious. Be cheerful, and you make everybody around you happy, harmonious and healthful. Laughter and good cheer make love of life, and love of life is half of health. Use laughter as a table sauce; it sets the organs to dancing, and thus stimulates the digestive processes. Laughter keeps the heart and face young and enhances physical beauty. Laughter is nature's device for exercising the internal organs and giving us pleasure at the same time. It sends the blood bounding through the body, increases the respiration, and gives warmth and glow to the whole system. It expands the chest and forces the poisonous air from the least used lung cell. Perfect health, which may be destroyed by a pile of bad news, by grief or anxiety, is often restored by a good, hearty laugh. A jolly physician is often better than all his pills.—Intermountain Catholic.

OPPORTUNITY

Everyone, it is said, has naturally the power of excelling in some one direction, and each one will assuredly attain to excellence in that department for which she is best fitted if she be but faithful in scrupulously taking advantage of those manifold opportunities that occur in every life. Opportunities for great things may be rare; not so these trifling and ever-recurring occasions for improving character and developing abilities, thus paving the way for that fitness which is essential to the seizing and profiting of those large, perhaps immense, opportunities which may at any moment present themselves to the most humbly placed amongst us. There are few who are not "good for something" if they could but realize what that something is, and resolve to bend every effort to its successful accomplishment. A person whose life-work lies in congenial sphere, even in the midst of absorbing occupation, is ever on the alert, in a sub-conscious fashion as it were, to discover opportunities of improving and advancing her work, and of rendering it more valuable and perfect, for perfection is ever the goal which her ambition strives to attain. She will note and grasp every advantage, and with trained foresight recognize possibilities which are rejected as trivial and insignificant by those who may consider themselves her superior. But she will be ready for the great opportunity of her life, whilst they, the disdainers of trifles, will let the tide flow aimlessly by without realizing that dead opportunity has no resurrection. But no matter what the condition or aim of life may be, even those who are unconsciously placed more profitably take advantage of the innumerable opportunities which offer themselves daily. Opportunities of improving character, of cultivating talents, of increasing knowledge or acquiring accomplishments; opportunities of doing good and performing unselfish actions which will materially aid and increase the happiness of others; and in the case of a girl who hopes one day to possess a home of her own, invaluable opportunities which should not be neglected or passing herself in all haste, witly skill and knowledge, in order to be able to avoid the shocks and jars, the waste and worry consequent on ignorance of the useful and necessary art of home making. These and a thousand similar opportunities are within the reach of us all, We

can, too, exercise ourselves in self-control, in patience and forbearance with the shortcomings and failings of those by whom we are surrounded, or into whose society we are thrown. The more trying and irritating these persons happen to be, the more valuable to us will be the discipline to which we voluntarily subject ourselves. To smile on an enemy—or even a friend—when every inclination bids us frown and condemn is no small victory. By such commonplace, ordinary means is character strengthened and ennobled. What is more exhilarating, more exalting it may almost be said, than to feel the capacity for strong self-control under circumstances that might well be excused for arousing within us a natural storm of wrath! The attainment of this self-mastery is worth much, spiritually, as well as morally, if it were never question of "opportunity."

The grasping of opportunities means putting self and selfish inclinations aside, and involves a firm resolve to perform necessary, if unpleasant, tasks or duties at the present moment in spite of strong repugnance. There must be no delay nor procrastination no "putting off till tomorrow." Promptness and decision are essential to the state of being ever ready to seize the fleeting advantage, for:

"There is a tide in the affairs of men which, taken at the flood, leads on to fortune; Omitted, all the voyage of their life is bound in shallows and miseries."

The lines, though hackneyed, contain much truth; but it must be realized that those only are borne to success by fortune's floodtide who by little everyday efforts and sacrifices have fitted themselves for the highest and best to be attained in their allotted sphere.—Clara, in Catholic Weekly.

OUR BOYS AND GIRLS

THE ROSARY IN IRELAND

To my memory idly roaming comes a vista of the gloaming,— Comes a breathing from the meadows of the shamrock and the peat; With the mellow twilight gleaming, I am sitting now and dreaming. Of my lost and vanished youthtime, with its fancies fond and sweet, To my raptured ears come wooing tender notes like wood-doves cooing, I've a sense of fingers straying over harp strings sweet and low,— Ah, the music that came ringing was sweeter far than singing. When my Mother said the Rosary in Ireland long ago!

Oh, well do I remember when by crackling log and ember, And the family all were gathered from the twilight and the sea, With her eyes upraised to Heaven, in a cadence low and even, She called each decade with its sad or joyful mystery!

There were cherubs in the gloaming, and the childlike eyes went roaming Through the shadows for the shapes of angels moving to and fro,— And, ah, the fadeless beauty of that scene of love and duty.

When my mother said the Rosary in Ireland long ago!

I remember how in boyhood, just a bit advanced from teyhood, How I loved to clasp the Beads her gracious lips had prest;

They were made of Irish berries, they were carved like to caskets, There was healing in their stary spheres and loveliness and rest!

When the curls all were hiding, and the swans the waves were riding, And the stormwinds in the darkness made a sound of grief and woe,—

Ah, the comfort that came creeping, ere the children fell to sleeping, When my mother said the Rosary in Ireland long ago!

—EDWARD WILBUR MASON  
A DEBT TO COLUMBUS  
It is customary to praise Christopher Columbus for many noble characteristics, to say nothing of his far seeing intelligence, but the South owes him a special debt of gratitude for the presence that led him to bring the watermelon to America when he first came. The first watermelon seeds were turned loose to hussle for themselves on San Salvador Island, and thence the hungry Spaniards took them to Florida. When once the succulent melon was started in America it took care of itself in the struggle for existence. The watermelon is said to be the most ancient of all the edible vegetables in Asia, where it is supposed to have first originated. The melon was cultivated in France certainly as early as 1620, and was a favorite dish with the early Greeks and Romans. So much for its ancient history. Its present record is a brilliant example of what even a melon can do by steady attention to business.—Our Young People.

COST OF CHARACTER

Many people have fine dreams of moral and spiritual beauty which never become anything more than dreams, because they will not work them out in pain, struggle and self-restraint. Here is an incident from a private letter: "One day, lately, one of my little music pupils, an old-fashioned, sweet, little girl, about nine years old, was playing scales and octaves, when she turned to me and said: 'Oh, Miss Graham, my hands are tired!'

"I said, 'Never mind, Norma; just try to play them once or twice more. The longer you practice them the stronger your hands will grow, so that after a while, you will not feel it at all.'"

"She turned the gentle little face wearily to me and said: 'Miss Graham, it seems as if everything that strengthens hurts.'"

"I gave her something else, but I thought: 'Yes, my dear little girl, everything that strengthens hurts!'" The child was right. It is true in the making of character; everything that strengthens hurts, costs pain and self-denial. We must die to live. We must crucify the flesh that we may find spiritual gain.—J. R. Miller in Catholic Transcript.

A SECRET

Can you keep a secret? It is an unpleasant and difficult thing to do, and yet sometimes the breaking of it may have distressing and even serious consequences. The best way, therefore, is never to encourage anybody to tell you one. Too often the very fact of knowing a thing to be a secret makes one long to tell it and at last it is confided to a friend under strict injunctions not to tell. This sees one's conscience, by the friend who tells another friend who tells another, and so forth, and under the promise of secrecy the story gets published around, often in fact even more completely than if it had never been a secret. And if there was a real cause for secrecy, great mischief is done.

However small and insignificant a secret is, remember it is a point of honor to keep it. Train yourself carefully to do this whenever necessary, and it will keep you from much mischief. As a rule it is best not to repeat what you have seen or heard of others, for backbiting and unkind remarks about people are sinful, and often do incalculable mischief. There are even times when we should be willing to die rather than reveal a secret.

I remember seeing a touching picture called "Where did you last see your father?" In the center of it stood a slight, delicate looking boy, his head high, his hands clenched, his eyes calmly defiant. He was surrounded by a whole band of Cromwell's fierce soldiers trying to frighten him into betraying his father's hiding place. Will he tell! No! You may be sure of that by the look of that resolute mouth and those steadfast eyes. He is but a defenseless child, they can, and very likely will kill him, many of them have already their hand to their sword, but he is a little nobleman in the true sense of the word and he will die sooner than betray his secret.

Please God, you may never be put to such a test, but one never knows what may happen and in any case there is nothing like being prepared. So train yourself to keeping great secrets by never, never telling even the smallest one.—Selected.

HUMOR IS THAT TRAIT WHICH MAKES WHAT, TO THE AVOID-MINDED, SEEMS RIDICULOUS, SIMPLY LUDICROUS.

FRIENDLY WITH OUR BEST FRIEND

The holy and sustaining truth of the presence of Our Lord in the Blessed Sacrament is a real power in the lives of those who, beyond the exact duties of religion, find time to be present at Mass on work days, and to make a visit to some convenient church in the course of the day.

Our churches in the centres of activity bear continual testimony to this proof of real religion in the hearts of our people. The wonder is that so many good, practical Catholics neglect these intimate personal relations with our Saviour. How many Catholics could at the cost of small inconvenience, especially these bright autumn mornings, sanctify and enliven their day's toil by spending the short time of Mass in the presence of and in dear companionship with the One who is their whole hope and trust. How often, too, could a few moments be found to spend in some silent church in the sole company of God. Such treasured moments are their own reward and are sure sources of comfort and new hope in the humdrum and weary routine of daily life.—Catholic Standard and Times.

THE GOLD STAR

It is not to be seen, but in the window of every Catholic home whence has come a vocation to the sisterhood, there flies a gold star. It is woven by the hand of the Blessed Mother herself. While properly we thus honored men and women who gave their lives in the service of our country, is not a similar tribute due women who, unheralded and unsung, make similar sacrifices for religion and humanity? It was a new sense of vocation which in war time we learned to place upon lives dedicated to our country's service, and ours. It should help us now in a newly acquired appreciation of lives given up, just as freely, in service just as commendable, only too often ignored. Lives passed in the schoolroom directing our children, in care of orphans, the poor, the aged, the sick and infirm, surely these are individuals who make the supreme sacrifice, who give their all in the cause of Christ. Hospital patients in great number, countless aged and infirm people, thousands of parents watching the development of their children in the parish school, have reason to thank God daily that some time ago a young girl left her home forever. Life looked bright to her. The world beckoned and promised much pleasure. It was a good home

that was here, yet, like our war hero, she turned her back upon it. She went out into a strange path into unfamiliar places, where sacrifices and unselfishness replaced pleasure and comfort. She gave up the life that she knew, having heard the summons of her vocation. She followed in the footsteps of Christ. Nor did she refuse to postpone the call, although the world's attractions counted as much for her as for any other.

One day she will find place which only a tiny white cross will mark. The world may never grant fitting recognition. Yet for the girl whom vocation has called and who responds, bravely and readily, our Blessed Lady has surely fastened with her own hands a most beautiful Star of Gold.—Truth.

FATHER AND THE BOYS

This title may provoke the question from many a mother: "Well, what has father got to do with the boys?" And the answer alas! must too often be, "Practically nothing." And the answer is the point. But why has he no interest in the boys of his own family? Truly in their infancy and early childhood he is a loving parent. He showers all sorts of favors on his young. He may even be a nuisance in declaiming their virtues. But the ardor cools, and all too soon they are as the birds of last year's nest. At the very time when a father's influence is most needed, then the relation between father and son, becomes merely a formal tie of blood, and nothing more. Of course affection persists, but it is locked up to be called on only in a crisis. And there would be far less crises, if that affection had taken shape in some comradeship with the boy. Whatever malign influence it is that draws away the father from the friendship and companionship of his boy, it is a prolific source of evil. Craving for friends too often drives the boy from home. He simply does not find them there. Without thought of knowing his chums, without interest in his recreations, father is shocked to find out that his son has made friends, hit or miss, and without guidance or advice. Is it to be wondered at, that some of these are bad and vicious? If father would only extend the years of his sentimental affection for his boy until his twenty-first year, and if he would set aside some of his time to talk and walk and play with his son, he would find out that he had made a precious investment. If one of these walks led frequently to the Church, and if companionship was sealed by kneeling side by side at the altar rails, the work of the boys' courts, the juvenile courts, and of the Big Brothers would be by way of being very much lightened, if not abolished.—New World.

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CATHOLIC CHILD IMMIGRATION

Some forty years ago, Cardinal Manning, Archbishop of Westminster, who made the saving of Catholic children one of the great works of his Episcopate, sent a party of Catholic children to Canada.

The Cardinal made the saving of these children the great Crusade of his declining years. His vast influence, his voice, and his pen, were devoted wholeheartedly to the work.

The work of child immigration inaugurated by Cardinal Manning has seen steady development. It recalls the names of Father Seddon, to whom the Cardinal entrusted the work, and who is buried in the Basilica at Quebec.

The Canadian Receiving Home of the Association is at St. George's Home, Wellington Street, Ottawa, and is under the care of Mother Evangelist and the Sisters of Charity of St. Paul.

It will be interesting to note the success of the children. It is a rule of the Association that all the boys shall be placed on farms, and all the girls in domestic service.

Do good today and leave the future in better hands than your own. The Canadian Receiving Home of the Association is at St. George's Home, Wellington Street, Ottawa, and is under the care of Mother Evangelist and the Sisters of Charity of St. Paul.

first Holy Communion. Visitors from Canada to England are astonished at the high standard of Educational efficiency and general comfort in the English Catholic Homes.

It should be noted that Catholic Child Emigration forms but a small part of the whole of child immigration to Canada. While the Association sends about 800 children each year, the total number of children sent each year reaches 8,000.

It will be interesting to conclude this account with a brief reference to the War record of the Association. This reference gains in interest from the fact that on Monday, Nov. 1st, a memorial tablet to the old boys who fell in the War, was unveiled at St. George's Home.

Before unveiling the Memorial, General MacBrien paid a very high tribute to the Home, and said its peace record was such that it could not but have a good War record.

Do good today and leave the future in better hands than your own. The Canadian Receiving Home of the Association is at St. George's Home, Wellington Street, Ottawa, and is under the care of Mother Evangelist and the Sisters of Charity of St. Paul.

OBITUARY

MR. JOHN P. CORRIGAN The Orillia Packet

On Wednesday, October 20th, the Angel of Death called to its eternal reward the soul of a well known and highly respected resident of Mars Township, in the person of Mr. John P. Corrigan, after a lingering illness of nearly three years borne with great patience and fortitude.

DIED

MCGANNON.—Capt. Edmund P., on October 25th, at his home at Prescott, Ontario. May his soul rest in peace.

NEW BOOK

"Ursula Finch," latest novel by Isabel C. Clarke. In the quaint Cornish port of St. Faith's, Miss Clarke has placed the opening scenes of a fascinating tale that reaches even to Rome, and brings the reader within the portals of St. Peter's itself.

retains the delightful magic that has won her the reputation of being the foremost living Catholic Novelist. Price \$2.75 Post Paid, CATHOLIC RECORD, London, Ont.

THE ANGELUS BELL

Three times a day—morning, noon, and evening—the ringing of the church bells announces to us the Incarnation, and yet how multitudinous we heed the sweet, musical reminder! To a true Catholic, the Angelus possesses a quiet consolation in the midst of the struggle and fret of the working day.

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In Catholic countries all classes immediately cease work to recite the Angelus as often as the bell rings out. Can you Catholics remedy this seeming indifference of ours? Surely if we really love Our Lord and His Holy Mother we will heed the message of their bell—Catholic Columbian.

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