

CHATS WITH YOUNG MEN

WISHING

Do you wish the world were better? Let me tell you what to do; Set a watch upon your actions, Keep them always straight and true...

jumped from the engine and attempted to beat out the flames. He asked to be taken to the Allegheny Hospital, operated by the Sisters of Charity.

Then Mr. Eackles requested that the same priest who attended Mr. Welsh be summoned. "I want to die the way John Welsh died," he said.

Mr. Eackles was received into the Church and the Last Rites of the Church were administered to him. Early the next morning he died.—Catholic Columbian.

AGE AND RESPECT

Not enough respect is paid to old age. We are not kind enough nor tolerant enough with the weak and infirm. We are annoyed at the slow-moving person who checks our speed when we get on or off a car or train.

We are exasperated when an elderly person holds us up at the ticket office window because failing eyesight makes counting change a slow process. We are displeased when a middle-aged or older person sitting in a seat with us moves about frequently because one position soon tires him.

PENTECOST

The Holy Ghost came down on the day of Pentecost to give faith, hope and charity to the world, which until then "was sitting in darkness and the shadow of death."

What kings and armaments did God use to mercifully humble a proud pagan world and bring it under the sweet yoke of faith, hope and charity? Twelve poor, ignorant and powerless men, with no human prospect of success, were the instruments chosen by God for the purpose.

This wonderful change which the Holy Ghost produced in the world was first begun, of course, by individuals. The Apostles themselves were first to experience the change. Christian and apostolic virtues did not show themselves even in the Apostles until they received the Holy Ghost.

It matters nothing what a man's talents may be, without faith his soul is as dark as the pagan world before the Holy Ghost. "Renewed the face of the earth."

THE POWER OF GOOD EXAMPLE

The example given by John E. Welsh, Baltimore & Ohio Railroad conductor, on his deathbed at the Allegheny Hospital, led to the conversion of his fireman, John W. Eackles, sixty years old, who was fatally injured just one week after Mr. Welsh met death as the result of a railroad accident at Cumberland, Md.

Eackles accompanied Welsh to the Allegheny Hospital when the latter had his leg and arm severed by shifting engines in the railroad yards Saturday, March 14. Mr. Welsh's first request when he reached him was for a priest. At the Allegheny Hospital the Rev. J. Walter Dailey, Chaplain and assistant pastor of St. Patrick's church, administered the last rites of the Church to the dying man. Prepared for death, Mr. Welsh calmly awaited the end that he knew was but a few hours off. Eackles watched his friend and co-worker pass to his eternal reward. He was deeply impressed. Just one week later fire from the draft of the locomotive firebox. He

"The little questioner was so surprised at the wise answer, which was far beyond the years of her small companion, that she herself did not venture to question her further. She was ashamed that herself had not thought of that reason. And I—thought that surely our late Holy Father, Pius X., would have been happy could he have heard this conversation."

BLESSING THE WORLD

The impression left on the mind of a child by Benediction is beautifully expressed in an incident told in the Ave Maria. Little Mabel, though her parents were non-Catholics, was brought up by a good Catholic nurse, who always attended High Mass and Benediction every Sunday.

It was with intense interest that she watched the different ceremonies of the Church. She liked the red vestments which her nurse told her were worn on the feasts of martyrs who had shed their blood for Christ; she liked also the heavy gold vestments, which seemed to light up the whole sanctuary, and which she had been told were used on great feasts, like Easter.

Mabel's nurse had been gone away for over two years, and she was now nearly ten. She had not been to church meantime, and seemed to have forgotten all about the ceremonies that used to delight her so much. But one day as she stood on the seashore holding her mother's hand, she turned suddenly to the West where the setting sun, a great golden disk, flamed in the sky; and she dropped upon her knees and bowed her head.

THE JOURNEY'S END

Floyd Keeler in America

It would be a serious error to presume that those who are within the fold of the Catholic Church are the only ones who hold any Catholic truth. Indeed, the history of the separatist movements since the sixteenth century shows that in each of them there has been at least a modicum of truth taken along into the new life, as Rachel secreted her father's household images when she departed to the home of her husband.

Since 1835 the wave of Catholic teaching and practice has been rising in Anglicanism. I have often expressed the opinion that the Oxford Movement is no spent force, but it is still carrying on. And its terminus ad quem is what Newman so well pointed out in his King William Street lectures seventy-five years ago.

Recently our smallest girls were holding a very lively conversation during recreation time," writes a Sister from one of our schools. "Unnoticed I approached the little group to hear what they were saying. 'You; why have we a tongue?' 'That we may talk.' 'And you; why has God given us a tongue?' 'So that we can eat.' 'And you; why have you a tongue?' 'Rose, who had turned her little head toward the chapel, was thoughtful for a moment, then quickly answered. 'In order that we may receive Holy Communion.'

Christianity through the Catholic Church, and so, outside of work among the Americans and Chinese in Manila, he concentrated his forces upon the head-hunting Igorots of Northern Luzon. Why these people were still pagan savages after 300 years of Christian work in the islands is a question for the Church in Spain to answer; the fact remains that they were and with commendable zeal the Americans proceeded to settle among them. A young clergyman, the Rev. John A. Staunton, resigned a promising work in New York State, and with his wife, offered to go to this mission. They were accepted, and for twenty years this devoted couple have lived in the wilds of the Mountain Province, giving themselves unsparingly to the needs of this primitive people.

Very early it was seen that the courtly Anglo-Saxonism of the "Book of Common Prayer," its balanced Elizabethan phrases and its sonorous "exhortations" would be difficult of apprehension by one who has just ceased hunting the converting the nations to the Catholic Church. The Igorot had not the sophistication necessary to understand "Tract 90" and Father Staunton did not try to distinguish between "Catholicities" for him. To a "born" Catholic this may not seem altogether honest, but the common Anglican attitude (one held in all sincerity too) is stated in the following quotation: "Staunton was entitled to select from any and every where, practices that seemed to him useful for Igorots. If he found those practices quite generally in the Roman Church, it still does not follow that his good faith is to be challenged. Subject to his bishop, he had the right to choose. To us the absorbingly interesting story of what Sagada has accomplished in making civilized Christians of these simple pagans is of vast greater weight than the enumeration of practices that he has taken over from Rome, not for Anglo-Saxons with their background of two thousand years of progress, but for Igorots of the very generation that hunted heads."

Meantime the Catholic Church has been awakening to the needs of the Philippines, and while one does not gather, in listening to Bishops and priests in of vast greater weight, that there is any danger of their becoming rich on the alms sent them, still missionary societies have responded to the appeals made. Among others the Missionaries of the Immaculate Heart of Mary (commonly known as the Scheut Fathers) have planned a mission in the same general region as that of the Episcopalians, and it seems, that their mission has prospered to a greater degree. This fact, coupled with a further one that the present Protestant Episcopal bishop has indicated his lack of sympathy with the methods used by Father Staunton and his associates, has led to a series of letters from these clergy voicing their feeling that it would be best in the interests of Christian unity for the Episcopal Church to withdraw from the field entirely, and leave it to the Catholic missionaries.

The accounts, as reported in the Episcopal press, leave something to be desired, and the reasons given for this proposed withdrawal are not without their unsatisfactory qualities as explanations. This can readily be understood. These men, though realizing that the only way to keep their work "Catholic" is to unite with the undoubted Catholicism of the Belgian mission, have not quite reached the point where they formulate it thus even in their own minds. In other words, they have sighted from afar the end of the journey, but they have not yet themselves traversed the whole way. It is thus with many of them, and while more and more are seeking where their pilgrimage must end, still they fear to take the step that will, for them, end the journey. A mistaken idea of loyalty to the tradition in which they have been brought up, a notion that by staying where they are they can bring others with them, and various other reasons are alleged as keeping them hesitating on the border of the Promised Land. To these I would state the case in this wise: There is no hope for the survival of Catholic teaching outside of the unity of the Catholic Church, for there can be no guarantee of its permanence elsewhere. If one will be Catholic in doctrine, he must, to be consistent, be Catholic in discipline also. The terminus ad quem of such teaching is submission to the disciplinary demands made

by the center of Catholic unity—Rome. To act otherwise is to follow a chimera of one's own imagination, a will-o'-the-wisp, which, leading one deeper and deeper into the marshes of doubt and uncertainty, will destroy men instead of guiding them into the haven where they would be. May they not be misled, but find that "kindly light" which has led the multitudes before them to the "Vision of Peace," there to find for their wearied souls rest, for their desires fulfillment, for the rugged path, their journey's end.

THE ACADEMY OF SCIENCES AWARDS MEDAL TO ABBE

Washington, May 1.—A French priest, Abbe Henri Breuil, was one of the two men to receive a gold medal for outstanding contributions to scientific knowledge at the annual banquet of the National Academy of Sciences here this week. Abbe Breuil was awarded the Daniel Giraud Elliot Medal for his recent work, "Les Combarelles des Eyzies." An official of the French Embassy received the medal on behalf of Abbe Breuil, who is in France. Abbe Breuil's book presents the results of explorations and research extending over more than twenty years and, according to scientists, is a remarkable achievement in the way of revealing hitherto unknown facts about the Paleolithic engravings of men and animals in the celebrated French caves. Commenting on Abbe Breuil's monograph upon which the award was made, a statement from the Academy of Sciences says: "Through the fortunate combination of an athletic physique with the skill of a trained artist and the cautious reserve of an experienced archeologist it was possible for him to produce the remarkable series of drawings and photographs which illustrate this monograph. The result is that the Abbe Breuil—by means of numerous drawings to scale and photographs made under his direct supervision—has made accessible to all those interested in Paleolithic art the two hundred and ninety-one figures or important fragments of figures that have been deciphered at Les Combarelles."

In 1920 Abbe Breuil was awarded an honorary doctorate by the University of Cambridge, England, because of his scientific achievements.

SIXTEENTH CENTENARY OF NICEA COUNCIL

Washington, May 8.—A general university convocation in honor of the 16th centenary of the great Council of Nicea in 325 A. D. and the formulation of the Nicene Creed will be held at the Catholic University of America here May 26, in conformity with the wishes of the Holy Father, it has been announced by the Right Rev. Bishop Thomas J. Shahan, Rector of the University. Observance of the centenary here will be a part of the world-wide celebration, prompted by a letter of Pope Pius XI. to the Sacred Congregation of the Oriental Church in which he asked that the great Creed be brought anew to the attention of all the world by a fitting commemoration of its birth. The Council of Nicea was called primarily to discuss the heresy of Arius, a priest who was rector of one of the nine churches of Alexandria in Egypt in the Third Century. Arius denied that Jesus Christ was the Second Person of the Blessed Trinity co-equal with God. The great result of the Council was the declaration that Christ is both God and man, and the formulation of the Nicene Creed, the basic affirmation of Faith which is a part of the Mass. This Creed is an amplification of the statement of belief popularly known as the Apostles' Creed.

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