

from death. But all his care was without avail. There was a sharp grade where the car-wheels slipped on the icy rails, and where the help of every brake became necessary. Duffy had set his, and was edging across a car to assist a chilled neighbor, when his foot slipped the fraction of an inch. But it was enough for the wind and a sudden lurch to wrench him loose and send him slipping and rolling off the car top into the darkness.

When they picked him up and brought him back, the trainmen said he was the luckiest man who had ever fallen from a car top under full speed, for he had struck upon a steep embankment and slid a hundred yards down the snow with only a broken leg and some bruises to show for the fall. As he had no people to notify, they took him straight to the Elton hospital, where he would be cared for by the railroad, though Duffy insisted that he should pay his own expenses. There was an odd look of content in his face as the surgeon made the examination. It was a small price to pay for McArdle's life and Katie's happiness.

He was not much surprised the next day to see Katie herself coming down between the cots, her face pale and her eyes full of tears, or to have her sink on her knees beside him and press her face close down to his. Katie was loving and impulsive, and of course she was grateful for what he had done. But his heart warmed, nevertheless.

"Duffy, me own, own, sweet-heart," she whispered tenderly. "Is it that ye are not much hurt? Tell me for true, darlin'." They said 'twas just a broken leg and some bruises, and maybe they was tryin' to make it aisy for me. Tell me, an' how was it that you was on McArdle's run? The men say that the conductor told you to tell him, an' McArdle says you never come for him at all at all."

Duffy raised himself to an elbow. Now he sank back. Katie was excited, and she was loving and impulsive, and they had always been good friends.

"There was not much time," he answered evasively. "The conductor said only a few minutes, an' it was a bad night entirely, an' they would be needin' some one, so I went."

Katie's tear-dimmed eyes were studying him suspiciously. "Was it for McArdle ye went?" she demanded suddenly. "him that is no friend to ye? It was a bad night entirely, as many a kilt brakeman could tell if he was here, an' everybody knows that McArdle, with his foolish ways, would have been one had he gone. Was it for him, Duffy?"

Duffy's face hardened, and he turned his face to the wall. "No, it was not for him," he answered almost savagely. "It was for you, Katie, darlin'." His lips closed upon the word sharply, so sharply that the teeth met them and a dark red line oozed along the grimly shut mouth. Then the mouth quivered, relaxed, and the gray eyes flung wide their lids with amazed inquiry. Two arms were around his neck, a fair, sweet face was pressed penitently against his, and tears were wetting his cheeks.

"'Tis a bad creature I am, acushla," the girl sobbed; "'tis we've been sweetheartin' ever since we were children in school, Duffy, an' ye ought to have known. Only ye was so—so slow that I got tired with the waitin', an' when McArdle came along I thought I could make ye a bit jealous so maybe ye'd speak. An'—an' ye went off to kill yourself for a light head that isn't worth your little finger. 'Tis a hero ye are, Duffy, an' I'm proud o' ye, but I couldn't love ye a bit more. I—" the sobbing grew less, and the face was raised so that sudden reproach flashed upon him through misty eyes. "'Tis shame for a girl when a man is that slow an' stupid she has to do the seekin' an' the speakin'," she said with pitying scorn. "I take back the words I just spoke. 'Tis no hero ye are, Duffy, but just a big stupid lad that's faithful entirely."—F. H. Sweet in Rosary Magazine.

LAWYER-PRIESTS

The Supreme Court of Luxemburg has confirmed the decision of the Council of the Order of Barristers of the Grand-Duchy refusing to admit Abbe Majorus, LL. D. to practice before the bar. The Tribunal bases its decision on canon 189, paragraph 3, of the Codex juris canonici, which prohibits members of the clergy from practicing law without the permission of their bishop. This ruling is interpreted by the Court as placing a restriction on the "freedom and independence which should be enjoyed by every lawyer, and as being incompatible with the traditional principles and institution of the bar."

Commenting on this decision, the International Catholic Press Agency says: "We do not know the state of independence of the legal profession in Luxemburg. We only hope that they enjoy the same freedom, in every respect, as the Catholic priests. It is apparent that the Luxemburg tribunal is very much less independent than the courts of France and Belgium where lawyer-priests are admitted to practice, and it is the only one which has paid this unusual solicitude for the clergy."

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE SPIRIT AND PRACTICE OF REPARATION

So feeble is a small child's appreciation of the concord of sweet sounds that, according to his infantile standard, music and noise are synonymous. His appreciation of form and color is equally primitive. For all this, however, his elders make due allowance, for he is but a child and he thinks, understands, and speaks as a child. The day will soon come when he will be expected to put away the things of a child and take up the serious affairs of life. Childhood in the religious sense also passes by, and the duties and responsibilities of mature years take their place at the bar of conscience and seek a formal recognition of their rights to a hearing.

One of the duties that dawn as childhood is about to pass by is now to be considered. It is the spirit of atonement. It demands as a right to be kept before the mind's eye as a necessary element of man's present well-being and future happiness. On one who is still in the childhood stage of religious accountability, atonement makes no impression, for it is like a word in an unknown tongue; to one who hesitates to face his duties, atonement makes no appeal, for it savors of self-denial, sacrifice, and spiritual warfare; but to one who knows that he is answerable to God for his immortal soul, atonement means spiritual warfare, indeed, but spiritual safety as well.

Sin wounds the soul and offends God's justice. Thereby, the sinner becomes an enemy and a debtor. If he repents of his sin, the enmity between God and his soul is blotted out as if it never had been; he becomes a dear friend of God, but he still remains, as when he was in sin, a debtor. Moreover, the repentant sinner, having become acquainted with some of the ways of iniquity, knows their attractiveness, which was once a sealed book to his unsophisticated eye, and their attractiveness lies in wait to lure him again from the path of duty to those flowery walks where spiritual dangers beset his incautious step and try to catch a thoughtless glance.

Atonement means something done or endured or given in expiation or satisfaction. As the evil action of sin is threefold, so atonement comes to our help with a threefold means of remedying, as far as possible, the evil effects of sin. Sin wounds the soul, disobeys God, and inclines the soul to sin anew and thus to make of sin, not a solitary act, but a bad habit, or state of reversion from God. In old English law, an animal which had caused the death of a man became by that fact a dead-end, that is, it was forfeited to the crown and a dark red line oozed along the grimly shut mouth. Then the mouth quivered, relaxed, and the gray eyes flung wide their lids with amazed inquiry. Two arms were around his neck, a fair, sweet face was pressed penitently against his, and tears were wetting his cheeks.

"'Tis a bad creature I am, acushla," the girl sobbed; "'tis we've been sweetheartin' ever since we were children in school, Duffy, an' ye ought to have known. Only ye was so—so slow that I got tired with the waitin', an' when McArdle came along I thought I could make ye a bit jealous so maybe ye'd speak. An'—an' ye went off to kill yourself for a light head that isn't worth your little finger. 'Tis a hero ye are, Duffy, an' I'm proud o' ye, but I couldn't love ye a bit more. I—" the sobbing grew less, and the face was raised so that sudden reproach flashed upon him through misty eyes. "'Tis shame for a girl when a man is that slow an' stupid she has to do the seekin' an' the speakin'," she said with pitying scorn. "I take back the words I just spoke. 'Tis no hero ye are, Duffy, but just a big stupid lad that's faithful entirely."—F. H. Sweet in Rosary Magazine.

We say that a person dies when body and soul are separated, and the body, being deprived of the principle of human life, is ready for that disintegration which makes havoc of all bodily grace, vivacity, and comeliness. Blows and caresses are equally welcome, for both are wholly ignored; fulsome praise falls on unhearing ears, and scenes of ravishing beauty evoke no answering flush from eyes veiled in darkness. Such is the death of the body. The soul in mortal sin is not on the verge of that dissolution which hovers about the tomb; for the soul, being a pure spirit and not made up of heterogeneous elements, cannot fall a shattered wreck as does the body when the cold and cruel hand of death rends and disfigures it. But we can understand in some way the ruin wrought by the death of the body. Dreadful as it is, it presents but a feeble and blurred picture of the ravages wrought by sin in the soul. Therefore, do the spiritual writers tell us that sin wounds the soul unto death; for we groan and tremble at the thought of the death of the body.

Sin has slain a subject of the King of kings. There must be a dead-end, a forfeit. The forfeit which was exacted in the old English law did not restore or replace the subject, nor really make good the loss. Rather, it was in the nature of a formal regret at what had so distressingly taken place. For the soul slain by sin no true compensation is within human reach. There can be, of most, only a fearful protest of unavailing regret. Comes now divine grace, which ennobles and transforms that regret and the soul that voices it. The soul vivified anew by its compliance with the

divine law of atonement, is once more clad in the first robe of God's friendship. There has been effected a restoration to life more real and more lasting in its nature, and more divine and more far-reaching in its effects, than the friends of Lazarus beheld when he obeyed the command of our Divine Lord and came forth from the tomb. Be it remembered, however, that the power which had effected the harm could not undo it. Therefore, the guilty human will which had brought in the spiritual death called mortal sin, remained indebted to the Divine Majesty. Atonement, expiation, satisfaction, is all that it can offer and is what it must offer before its obligation can be cancelled.

The sinner violated God's holy law. If I wickedly injure my fellow-man in his good name, in his worldly goods, or in his bodily well-being, the law of right commands me to repair, as far as I may be able, the harm that my sin has done. This is but justice between man and man, for justice demands that each shall receive his due. Thus are the rights of men respected and protected. Of all rights, are only God's rights, which are infinitely superior to all the rights of all creatures, to be despised and flouted without let or hindrance? To assert this would be blasphemy. David sinned grievously. He repented from the depths of his very soul. The prophet Nathan assured him in the name of God and as God's messenger that his sorrow had been accepted and his sin had been forgiven. O, blessed consolation for a heart wrung with sorrow! Yet, mark what follows, for the message is from God by the lips of the prophet. David's child, the object of his tenderest affections, was to be snatched from him by death. David's sin had been forgiven, but David's debt to the Divine Justice was yet to be paid. The first instalment of his atonement, expiation and satisfaction, was the surrender and sacrifice of a dearly beloved babe. II Kings xii; 13, 14.

There is punishment due to sin after the guilt of sin has been forgiven. The prophet Nathan used almost the very words that the children learn today in the catechism class. We learned those words. It is for us to grasp their relevance. Every sin has this in common, that it is an unworthy preference shown to some creature of God in a way that God forbids. If a humble suitor for exceptional favors, on being admitted to an audience of a great and good ruler, were to ignore the sovereign's presence and busy himself with caressing a poodle, such unseemly rudeness would not be tolerated for an instant. Sin would de throne the Lord of lords by exalting some poor mean creature to the place of God. What a debt the sinner heaps up! That debt must be paid to the last farthing. Repentance changes the time, place, and terms of payment, but it does not follow that, of itself, it wipes out all the debt. David truly repented yet remained a debtor to God's justice.

The soul of the sinner becomes acquainted with some of the devious ways of the world. It knows what pitfalls abound there, but it may fix its gaze rather on what the world offers to delight the senses, to dull the edge of memory, and to wrap one in soft Lydian airs. Fatigue or leisure, companions or loneliness, wealth or poverty, may hold out the enticing bait. The repentant sinner sees and understands. "Just once more," these three words clinched the nails on Calvary. They have forged fetters for souls innumerable. That they may not enslave his soul anew, the repentant sinner is called upon, for the sake of his eternal salvation, to ward off dangers as they present themselves and guard his soul from further treason. "A man's enemies are they of his own household," says the prophet Micahs (vii., 6). Wherever man is there also are man's fallen nature and evil inclinations and passions that may at some time have got out of hand. They are in the very citadel of his soul. Enemies without the castle walls may be kept without the walls, but wherever man is he has to encounter dangerous enemies whom he may hold in check but cannot drive away. They are so intimately united with him that they will leave him when life leaves and not before. They must be watched.

The foundation of morality is based on the supremacy of reason over passion; upright living rests on morality; and holiness of life is the crown of upright living. To give free rein to passion is to sap the foundations of morality. If this be done and continued in for a time, morality is not destroyed, indeed, for no human or diabolical craft can sweep it from the face of the earth, but it loses its hold on the sinner's conscience. Even if, through divine grace, the sinner repents and returns to the way of the commandments, his distrust of self, his vigilance and his prayerfulness will be tried in the crucible of tribulation; for the passions have learned their strength and simply await an unguarded moment to assert themselves anew. Atonement, expiation, and satisfaction are the only chains that will hold the passions in subjection.

An upright life is a tree in full fruiting. If rain, drought, heat, and high winds spare it, will the mature crop fall into the waiting lap of the eager husbandman? Maybe. But there are various

insect enemies which establish themselves on the tree, and attack root and bark and leafage and growing fruit. The vigilance of the orchardist must not relax. So of the soul in the cultivation of virtue. If outside enemies lose heart and withdraw, and thus bring on a false and unwarranted sense of security, the enemies within, which seem to be slumbering calmly, may pounce upon the unwary master in a moment of weakness and lo! the tree stands barren and bare. "They of his own household have wrought the ruin. It is the spirit of atonement which keeps mind and will alert, against domestic treachery and surprise. Holiness is the crown of an upright life. The heaven is in sight. Is there still a possibility of failure? As long as man has the full use of his faculties, he may sacrifice an eternal inheritance for a moment of wicked indulgence; he may commit mortal sin and thereby cast his lot with Lucifer in hell for ever and ever. But, it may be asked, is there any reason to think that, after many years spent in the pursuit of virtue, man will end his life with a spiritual shipwreck? Far be it from us to dogmatize in this matter. However, it seems to us that God's sweet Providence will never permit that the last year in a life given up to good works will ever be a mortal sin. Such a close to such a life, nevertheless, is not impossible. The mere fact that such a catastrophe may befall the soul is sufficient to arouse it to heroic action. If the spirit of atonement be with us through life to the death, and to the brink of the grave, we shall have done our little best to pass through the Golden Gate to the haven of rest. The day of the soul at dawn, at midday, and at the lengthening of the shadows, has no surer pledge of sustained serenity to a peaceful close.

HENRY J. SWIFT, S. J.

OLD DUBLIN CASTLE TRANSFORMED

Dublin Castle, once the seat of British government in Ireland, has been completely transformed. It now accommodates the various divisions of the Supreme Court of the Free State. St. Patrick's Hall, one of the most spacious apartments in the Castle, has been converted into a law library. This library is used solely by the barristers practising in the Courts. The library in the Four Courts which contained several thousand volumes was completely destroyed.

Already the Bar has succeeded in accumulating an extensive collection for the new book-shelves. What were formerly state residential apartments for the use of the British viceroy and his suite are now utilized as law courts and as offices for the officials connected with the Courts.

The judges under the old regime still officiate. They comprise five Catholics and four Protestants. A committee is at present sitting in private and considering the future judicial system for the Free State. One of the principal members of this committee is the Master of the Rolls (Mr. Charles O'Connor), a Catholic judge and a member of a leading Connaught family. It is expected that far-reaching changes in the judicial system will be recommended by the Committee.

It is not anticipated that more than two of the existing judges will be retained. One of these will be the Master of the Rolls and the other Mr. Justice Wylie, a Protestant. The wife of the latter is a Catholic and he himself is a liberal supporter of the St. Vincent de Paul Society.

The Catholics whose services are likely to be dispensed with are Lord Chief Justice Molony, Lord Justice Ronan, Lord Justice James O'Connor and Mr. Justice Powell. It is probable that Mr. Hugh Kennedy will be the head of the new Judiciary. He was educated by the Jesuits, and is closely associated with Catholic activities. At present he is Chief Legal Adviser of the Free State.

SERVICE SCHOOL GRADUATES

Washington, D. C., May 7.—Seven students who have finished their courses at the National Catholic Service School for Women will be graduated at the annual exercises on June 7, according to an announcement following the annual meeting of the Board of Directors held here last week.

Four new members were elected to the Board, including Professor David A. McCabe, of Princeton University, Professor Robert Howard Lord of Harvard University, Mrs. Seth Cobb of St. Louis, and Mrs. John McMahon of Chicago.

One of the new courses to be given for the first time during the next school session will be a unit of lectures and conferences on the work of parish visiting, it was announced.

The seven graduates will be received by President Warren G. Harding at the White House this week. The graduates include Miss Madeline Blomart, of France; Miss Elizabeth Boniface, of France; Miss Helen Soltan, Poland; Miss Rose Ferguson, Toronto; Miss Martina McDonald, Harlan, Iowa; Miss Margaret Norton, Minneapolis, Minn.; Miss Inza Villa, Cebu, P. I., and Miss Yvonne Durt, Belgium. Prospects for a substantial increase in enrollment for the

coming year were revealed at the meeting. Scholarships were awarded to candidates from Manila and Porto Rico.

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