persons need special graces to pass happily through that supreme trial. He gives them these special graces through the Sacrament of Extreme

"Doubt number one, solved!" said the Doctor. "Now we pass on to doubt number two. Why did you want to anoint her as soon as her though you were assured death would not ensue for months?"

"Again, why shouldn't I?"

"Because you knew very well that I would inform you in ample time, and so there was no danger of her dying without Extreme Unction. Further, the object of Extreme Unction is to help us to die well; therefore it attains its object as well if it is administered hour before death as if it administered a month before

"It is easily seen, Doctor, that you have never died." "What do you mean, never died?"

"I mean just what I say. If you had yourself passed through the fearful ordeal of death, you would advise all Christians to call out loudly for Extreme Unction the

devout in the service of God appears to you, especially at times, so dis-hearteningly insipid and uninterest-

ing. It is like pulling teeth to keep

at it with any degree of zest or earnestness. You enjoy working

for yourself and your own personal

that! Often the furthest you can

about offering to God all your thoughts and actions of the day,

and day in the holy presence of God.

You should so discipline your mind

that everything you see would bring to it the thought of God. As

a matter of fact, is this the case?

All this sluggishness, repugnance,

Nothing short of a miracle!"

you from falling into such a state.

how far that has any visible

mbrance that you are night

moment they were attacked by a fatal disease its effects continue unimpaired until "But why so?"
"I notice, Doctor, that you are very careful of that fine watch of yours. You know, mishandling will do it permanent injury. It is true a watchmaker could repair it, but the delicate mechanism would not be the same as if it had never been abused. The human soul is a delitoo many graces. Surely there is danger of committing sins and abusing graces amid the tortures and terrors of the last illness. cate piece of spiritual mechanism. It is injured by sin, whether mortal or venial. Bring it to the spiritual watchmaker, the confessor, and he Then why leave the dying to face this danger alone instead of giving watchmaker, the confessor, and he will put it in running order again, yet some of the results of that injury still remain; it will never be the same as if you had not sinned. You are sluggish in doing good. This thing of being faithful and devow in the service of God enpagers. them the powerful aid of the Sacra-ment which Christ instituted just

"Doubt number two, solved!
Good night, Father Tim," said Dr.
Reilly.—C. D. McEnniry, C. SS. R., in The Liguorian.

As death approaches, the tempta-tions arising from the world and the flesh may sometimes lessen in

intensity, but surely we cannot hope for any abatement of the tempta-

tions that come from the devil. He

branded as his slave for all eternity. It is a terrifying thought—just when you are tortured by pain and incapable of mental effort, just when your body is exhausted from disease, your will weak, the facul-

ties of your soul impaired—that is the very time which the crafty and

powerful spirit of evil chooses to launch against you his fiercest attack! How we should thank our merciful God who has instituted a

#### O. M. I. STILL OLDEST OF MISSIONARIES

interests, but you have to drive yourself to work for God. The simplest step in the Christian life is to perform all your actions with the good intention—and how hard you find it to do that! Often the furthest you can DEATH OF PIONEER OF NORTH LEAVES THE ORDER WITH ANOTHER SHEPHERD AT

AGE OF NINETY-EIGHT When the venerable Father Dandurand, O. M. I., passed away at the ripe old age of one hundred and two at St. Boniface in Canada, the Missionary Oblates of Mary Immacget is to repeat some dry formula ulate did not relinquish their claim influence on your motives is hard to determine. You know you ought to foster at least a subconscious their ranks.

The Rev. C. Chounavel, O. M. I. who is chaplain of two hundred aged men and women at the Hospital of the Little Sisters of the Poor in Colombo, Ceylon, succeeds to Father Dandurand's distinction. Father Chounavel celebrated his ninety-What you see reminds you of factories, reminds you of elections, eighth birthday yesterday, devoting the day largely to resting from reminds you of haberdashers, reminds you of vaudeville, reminds you of sin—but very, very seldom reminds you of God. You know

The missionary sphere in which

The missionary sphere in which Father Chounavel has toiled extends you must pray. Without prayer you cannot save your soul. You must pray, and you must pray from the frozen north of Canada where the Oblates carry the gospe Yet how hard you find it to You can chat with a for two hours and not notice ne pass, but if you kneel after being sent into Canada in 1852, friend for two hours and not notice the time pass, but if you kneel down and talk to God for three or four minutes, it seems an age. If he found that the climate was too vigorous for his health and that his you were working side by side with some one every day you would at least say a word to him from time to time. Well, God is with you continually day and night; how seldom you think of speaking to Him by means of pious ejaculations.

An act of love or thanksgiving or services were badly frozen as a result of its severity, his superiors changed him to Ceylon, where he has labored since.

Socourt, in the Vosges on April 2, 1825. He finished his studies at the services were formed to fine the service was a result of its severity, his superiors changed him to Ceylon, where he has labored since.

Socourt, in the Vosges on April 2, 1825. He finished his studies at the service was a servi

continually day and night; how seldom you think of speaking to Him by means of pious ejaculations — an act of love or thanksgiving or petition! Only what God wills is good. You should unite your will to His, willing the death He has destined for you with all the pains that may accompany it. Instead, you rebel against every cross, you you rebel against every cross, you turn away in horror, almost in despair, from the thought of death.

OURNEY BY DILIGENCE

listlessness in doing good, this revolt against suffering, this terror of death, is the effect of sin. Your sins have been forgiven, but these From Nancy to Lyons he travelled in the now antiquated horse-drawn coach called a diligence. From Lyons to Avignon he went by boat, a foretaste of his vast travels on the ocean. From Avignon to Mar-seilles he travelled on the railroad, lamentable effects remain. They interfere with your soul's welfare all through life—but at death they become a positive menace to your eternal salvation. That is no time to give way to spiritual sluggishthen a novelty in Europe. The greater part of the journey to Ceylon was made in a small merchant vessel. In those days the Suez Canal did not exist and the ness and indifference, or to yield to terror that may result in despair. Judgment and eternity are at hand. You must give yourself to God body and soul completely and unreservedly, now or never. Extreme Unction will help you to do so, for Extreme Unction takes away the ship had to travel around the Cape of Good Hope.
Unfavorable winds brought the

traveler after two months to South America off Rio de Janeiro. Here effects of sin from your soul, and enables it to gather all its strength it was necessary to wait for favor-able winds which after two other for the last struggle, unhampered by spiritual torpor, listlessness, pusillanimity or terror."

"Father Tim, I have some idea "Father Tim, I have some idea"

"Father Tim, I have some idea "Madras the journey was made by "Father Tim, I have some idea" of what you mean. Even while I was trying to lead a good life I can recall periods which lasted sometimes for days, sometimes for days, sometimes for days later on the Isle of Ceylon at

weeks, when it seemed there was Jaffna.

not a spark of good in me, nothing Recer Recently a letter was mailed in but the basest and most degrading sensuality and sin."

"Precisely!" cried the priest.

"And should such a spell come upon you in your last hours, what would save you from dying in despair?" Paris on the 1st of December and arrived at Jaffna on the 19th of December. The same distance took Father Chounavel one hundred and

fifty-six days. Jaffna was for Father Chounavel a real land of promise. He began to study the Tamil language with great ardor and made such rapid progress that he was appointed after two months, parish priest at Patticulos, where there were five "Then you see the value of Extreme Unction which will prevent They walked on in silence until Batticaloa, where there were five ather Casey spoke again:

The Singhalese, as a matter of fact, differs more from the Tamil lan-guage than the French does from the Russian language. In a short time he acquired such a mastery of watches for the time when you contract your last fatal illness. He knows that now is the occasion to put forth his last desperate efforts to make you die in sin and be branded as his slave for all eternity. Singhalese that he soon came to be considered an authority on it and even the natives themselves con-sulted him on mooted points of the language. Father Chounavel has led for

seventy years in Ceylon, the life of an indefatigable apostle. He has never returned to Europe. He neither asked nor accepted a rest

The churches, parish houses and schools which he has built, can be numbered by dozens in every corner of the island. He has never employed contractors and architects, and has drawn the plans himself and personally carried out or superspecial Sacrament to give us a supernatural strength against tempvised the construction. "Pardon me, Father, but I am still wondering why you administer Extreme Unction weeks and even months before the patient is

AUTHOR OF MANY BOOKS

The books he has written in Tamil and Singhalese or translated from the French and the hymns that he has written, will continue his aposdying?"

"First, because if Extreme
Unction is administered at the beginning of the last fatal illness with the continue his apostolate among thousands of natives when God shall have called him to his reward.

Among the thirty works of which death. Secondly, because the decisive struggle is waged all through the last fatal illness. Why do some persons die a bad death even after receiving Extreme Unction? Because they have committed too many sins and abused too many graces. Surely there is of the Church.

Among the thirty works of which he is the author, may be mentioned the translation into Singhalese of the New Testament, the Introduction to a Devout Life, the Treatise on the Love of God, and among his original works, a Singhalese Grammar, a Catechism and a History of the Church

> It was Father Chounavel who introduced in Ceylon illustrated con-ferences and lectures. Being also an artist he prepared his own slides by painting on glass the scenes of the Old Testament.

In 1917 a serious sickness com-pelled him to rest. His Bishop decided to send him to the Archbishop's House at Colombo. But rest did not suit him. For a veteran in apostolic work such as he was, the inactivity of complete rest was more dangerous than work. So the Bishop appointed him chaplain of the two hundred aged at the Hos-pital of the Little Sisters of the Poor at Colombo. This active old man is still doing this work today at the age of ninety-eight to the satisfaction of all. He is at the same time engaged in preparing new editions of his works.

Ninety-eight years do not hinder Father Chounavel from rising every morning at 5 o'clock or from retiring every night at 11. His piety, charity, kind disposition, his, regularity and zeal, make him the model and guardian angel of his

CLEAN BOOKS LEAGUE

WOULD PUT TEETH IN LAW AGAINST INDECENT LITERATURE

Legislative action that will put teeth in the present New York law against the publication of indecent iterature will be urged by the 'Clean Books League' of New York, an organization embracing prominent clergymen and numerous religious, civic and welfare associa-tions, which has been formed at the instance of Justice John Ford, who aroused public indignation by his protest against vile literature which was placed in the hands of his unmarried daughter by a New York

Martin Conboy, president of the Catholic Club of New York, who was chairman of a committee which New York State that it is the wish of the Legislature that certain pany. Frequently the clergy receive a substantial part of their salaries understand these words.

"For a long time," asserts Mr. Conboy in a public statement, "the courts did act on that assumption, but a few years ago an important court ruled that 'indecent' doesn't really mean 'indecent,' but some-thing quite different, and ever since

MR. CONBOY EXPLAINS AMENDMENT

that, other courts have felt pre-cluded from finding that anything is 'indecent' even if it very obviously is. We want the Legislature to serve notice that when a thing is bad, it is bad, and that being surrounded with other stuff does not take away the taint. If a book has in it things that are indecent, the punishments contemplated by the law are to be enforced because that indecency is there, wherever it is, and simply because it is there. What else there is has no more bearing on the subject than a man's going to church on Sunday operates to warrant him in picking pockets on

Tuesday.
"We want to relieve the Judge temptation to accept socalled literary experts as witnesses. At present the idea seems to be that if some writer will call some other writer's book a work of art, that judgment overrides the will of the Legislature and the people, which is that if a thing is indecent it doesn't matter whether it is or is thought to be art or not, but is punishable as indecent whether or

NOT A CENSORSHIP

They walked on in silence until Father Casey spoke again:

"Besides the sluggishness of soul, there is also a temptation."

They walked on in silence until Batticaloa, where there were five hundred Catholic natives.

Two years later he was sent to a such features as contravene the law; the right to have words accepted according to the meaning soul, there is also a temptation.

They walked on in silence until Batticaloa, where there were five law; the right to have words accepted according to the meaning specific fortune, he said, consisted of stock stock.

whose protection they were put there; the right to have this meaning applied without its being clouded by 'experts' who, overriding the Legislature, consider the sheriff is inclined to accommodate sheriff is inclined to accommodate sheriff is inclined to accommodate the sheriff is inclined 'indecent' innocuous so long as it as far as practicable his business can be called art; and the right to associates, the mine operators, and have people charged with that duty to direct the activities of hisdeputies say right out whether a thing is in such a way as not necessarily to 'indecent' or not, without being inhibited by court decisions which in practice prevent anything being described as punishably 'indecent,' that is what we want.
"This is not setting up a censor-

There are laws against drugs, but people get drugs; and people may read bad books even if there is an enforceable law against the indecent. The point is that we punish the drug vendor if we catch nim, and the other offender should be punishable too, as at present he

is not.
"In an earlier day the sale of liquor was countenanced, though many thought it an evil, but if any vendor was caught selling strong spirits to adolescents, and especially adolescent girls, there would not have been much mercy for him. And yet there are men who set themselves up as guides to public opinion who proclaim it a high and holy privilege to put into the hands of even young girls the abominations in print that have recently been

"Frankly and shortly, the decent people of this State, that is to say the great mass of the people, are set against the spread of this uncleanness, and neither the refined reasoning of certain judges nor the indignation of certain critics can change their minds about that. If the present interpretation of the law is contrary to the plain and simple desire of the people to eliminate the uncleanness, then the natural course is to say so plainly what the law is intended to do, that neither critic not judge can go wrong about it. That is what we are trying to do."

### ACTUAL DESPOTISM IN WEST VIRGINIA

John A. Ryan, D. D., in Catholic World

A distinction may, with advantage, be drawn between two kinds of interferences with individual liberty in Logan and three or four other counties of West Virginia. The first consists of restrictions placed upon the general liberties of the citizen by economic pressure and administrative usurpation. It is comprehensively indicated in the assertion frequently made that the coal operators own and control everything in those counties, that the majority of the inhabitants cannot exercise in their everyday affairs and relations that freedom which obtains elsewhere in the United States. Only a few days ago, it is said, Sheriff Chafin of Logan County forbade the Knights of Pythias to hold a routine meetof rythias to hold a routine meeting because one of the speakers had championed the cause of the union miners. The words "slavery" and "servitude" are frequently on the lips of persons who describe conditions in these countries from the tions in those counties from the inside. To whatever extent this restriction upon freedom prevails, it is due to one general and one pecial factor.
The general factor is found in

they crush, they poison, they do an the practically complete ownership by the mining companies of the towns and settlements in which the mining populations live. The houses, stores, theaters, schools, and churches are located upon land owned by the mining companies. In many settlements, the only doctor is on the salary roll of the company, and there are no stores except those operated by the company. Frequently the clergy receive from the corporations. Before the Senate Committee which investi-gated conditions in the mining regions of West Virginia late in 1921, Mr. Coolidge, a leading coal operator of Logan County, admitted that the operators would not continue to pay the salary of "a minister who so misused the cloak of religion" as to denounce the abuse of power by cortain public officials in that certain public officials in that county. These are merely indica-tions of the opportunity which the coal operators possess for interfering with the normal freedom of the citizens.

The special factor which accounts for the interference with general liberties was set forth in some detail during the investigation by the Senate Committee referred to above. Mr. Thurmond, a coal operator, Mr. England, the Attorney General of West Virginia, and Mr. Chafin, the sheriff of Logan County, all testified that the deputy sheriffs of that county received their salaries through the sheriff from the coal operators. According to Mr. Thuroperators. According to Mr. Thurmond, the companies expended for this purpose in the year 1921, \$46,630, and in the first nine months of 1922, \$61,517. The men paid out of this fund were not private employees of the companies, but regular deputy sheriffs, servants of Logan County. It may well be doubted whether such men could administer their office impartially as between the coal companies, from as between the coal companies, from which they received their salaries and the employees of the coal companies. This doubt is increased in our minds when we reflect that the man in command of the deputies. Shoriff Don Chafin, has held that "The right to prosecute on the Sheriff Don Chafin, has held that indecent features of a book (or office continuously since 1912, and

offerd the concerns which provide the deputies' salaries. To put the matter briefly, it seems that Sheriff Chafin is in a position to exercise all the functions of a political dictator in Logan County, that for all practical purposes, he is the law and the government. It is the contention of these who claim to know the feets those who claim to know the facts that the sheriff takes full advantage of the opportunities inherent in this extraordinary situation.

### UNKIND AND UNTRUE WORDS

AN EFFICACIOUS REMEDY PRESCRIBED BY A PRIEST

There is an old story of a priest who adopted a novel method in curing a woman of the habit of gossiping. This woman was an inveterate mischief-maker. Nothing in the lives of her neighbors was secure from her prying eyes and gossiping tongue. The priest was constantly picking up the unhappy trail of her mischief in the daily troubles others brought to him. The woman at times wrested with her ruinous fault, but she had given herself such liberty in its regard that it had strengthened with the passing years and become almost constitutional.

The priest, at his wits end to cure

her, at last determined to give her

a concrete lesson. One day after a more serious lapse than usual he told her to bring him a sack full of feathers the next morning. Her curiosity fiercely active over this strange request she appeared punctually with a large bag full of light down plumes. He led her to a high window in the church tower and bade her shake the contents of the sack out of the window. A fairly strong wind was blowing. It caught the feathers and wafted them far and wide. She looked inquiringly at the priest. "That is all for today," he said gravely, "come again to me tomorrow at this hour." The penitent thought this hour.' The penitent thought her Confessor was getting eccentric. handed her the empty sack and told her to refill it with all the feathers she had scattered the day before. She considered his command a pre-posterous one. "But, Father, you are asking an impossible thing. is many hours now since I scattered those feathers. How do I know where the wind has blown them? I could not recover even a fraction of them." The priest drove the lesson home. "My child," he said, with gentle sternness," you say rightly those feathers scattered so lightly by your hand are now beyond your recall. Happily feathers are harmless things. But what of the untrue and unkind words blown by the winds of malice and mischief into the heads and hearts of your neighbors? You utter them so lightly. They are not harmless. They burn, they sting, they bruise, they grash, they project they do an

evil work, and they also are irre-claimable!" The story ends abruptly here but we like to think the lesson proved efficacious for life.

Idleness, jealousy and spite are often at the bottom of a great deal of mischief-making, but much of the gossip which destroys peace and wrecks many lives is due to a malignant self-importance, a vicious desire to be the headquarters of al news, good, bad, or indifferent, bu chiefly hurtful news. Could the mischief-maker or group of mischief-makers see the victim of their scandalous tongues with grief, they would be stricken with horror and remorse to realize that this crushing of a human being was their work.—The Echo.



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