FEBRUARY 3, 1+28

CHATS WITH YOUNG

MEN

WHY NOT THINK ! It's a little thing to do, Just to think. Anyone no matter who, Ought to think. Take a little time each day From the minutes thrown away,

me more truthful.

Spare it from your work or play-Stop and think !

You will find that men who fail Do not think.

Men who find themselves in jail Do not think. Half the trouble that we see, Trouble brewed for you and me

Probably would never be If we think. -The Charities Review

LET THEM GO

Let go of that feeling of hatred you have for another, the jealdusy, the envy, the malice, let go all such thoughts. Sweep them out of your mind, and you will be surprised what a cleaning up and rejuvenating effect it will have upon you, both physically and men-taily. Let them all go. You house them at deadly risk.

But the big troubles, the bitter disappointments, the deep wrongs and heart breaking sorrows, the tragedies of life what about them ? Why, just let them go too. Drop them softly maybe, but surely. Pyt away all regret and bitterness, and let sorrow be only a softening influence. You, let them go, and bian make the most of the future

WORDS OF WISE MEN

Do all you can to be good, and you'll be so. Reprove thy friend privately-

Reprove thy filter and the commend him publicly. Examine well, the counsels that Study, work, or play pursuing, Every failure bravely meeting.

arrow is fixed. Envy shoots at others and wounds itself

Do not speak of secret matters in a field that is full of little hills. No man's thoughts are new, but the style of their expression is the never-failing novelty which cheers and refreshes men.

Give me the man who can hold on when others let go; who pushes with their mother in the gallery of al ead when others turn back; who stiffens up when others weaken; who advances when others retreat who knows no such words as 'can't 'give up;' and I will show a man who will win in the end, no matter who opposes him, no matter what obstacles confront

IN THE FUTURE

A young man said, " If there was only some way I could see myself in the future, how much easier it would be now." would be now.

We can see ourselves in the future if we are willing to make an honest inventory of our intentions. Here are a few formulas to go by : If I love God I will have peace

if I am thrifty, honest and in-terested in my neighbors I am p etty sure of a home, a good income and many friends in after years. If I am selfish, grabbing and look-

ing after my own interests, only, the future will contain money in the future will contain money in plenty, perhaps, a house and few acquaintances who avoid me except when my position or my money will he nefit them

f I want to do big things and am willing to make the sacrifices to attain my desires, I'll get them.

And so on through a great long list of ifs that will show you what st of ifs that will show you what u will be in years to come. But you must be honest with look a little tiny bit like that. Don't you will be in years to come.

answers obtained were "a complete and convincing treatise on the effects of Holy Eucharist." The following are some of the experiences con-fessed by the students : Frequent Communion has made memory truthfol mother and the youngest child, a "These are bright boys of yours, madame. They bid fair to become accomplished critics." "As the little one also advanced It keeps the fear of God in your to examine the picture, he claimed It gives one the power to say 'But this one—ah, madame, it is !. I have found her at last !'

she ! It is practically impossible for me to get along without daily Com-"The lady stepped backward in some alarm. 'What do you mean, sir ?' she aired. 'I do not understand Since receiving Communion fre-quently, I do not dread going to Confession, and I have more confi-dence before examinations. inquired. 'Have no fears, madame,' he said, with a smile. 'I assure you I am perfectly sane. I am Henri Herbert, the flower painter.' '' I am happy to know you, sir,' replied the lady. 'But I had thought Daily Communion has removed the fear of sudden death.

the fear of sudden death. I find that my temptations are less frequent and that I have reduced the habit (f cursing to a few times a day. I do not feel as though I started the day properly if I have not received in the mora-lag ""We painters age early, 'he said, with a sweet, but fleeting smile. 'And now let me explain. It is true that I have seldom painted anything ng. These are a few gleaned from the but flowers, because I love them ; yet the few faces I have done have been questionnaire. Coming, as they do, from the boys at the most impres-sionable age, at the age when they need the best care and attention, acknowledging as they do the wonderful, supernatural effects of frequent Communion, it is hard to understand how any Catholic can withstand this powerful appeal of God to put himself right, easily and with certainty. Well may we believe these frank confessions to questionnaire. Coming, as they do, believe these frank confessions to be "a treatise on the effects of Holy Eucharist."—Catholic Columthe vision. The roses have long been finished, madam; yes, years and years; but the face—I have OUR BOYS AND GIRLS

never seen it with my waking eyes till now. In order to prove to you that these are not idle words, I beg that you will accompany me to my that you will accompany me to my studio. There I will show you the result of my labors-suggestion of this face I see before me, and which, with your permission, I would like to transfer to the canvas as the Madonna of my dream.' "They cheerfully followed the artist to his studio, and there indeed were convinced that all was as he had related. The sittings were given, the painter at last feeling satisfied with his work; but shortly after its completion he died. Perseverance ! Can you spell it ?

Bravely each attempt repeating, Trying twice and thrice and four times, Yes, a hundred, even more times, You can spell it ! You can spell it. And its meaning, you can tell it ! The picture was bought by a Russian prince and taken to St. Petersburg. How it came back to Paris I can not say. I have told you all I know" Three little girls were walking all I know.'

"How strange that you should ever have seen the little girl, mamma !" said Valerie, who was ten years old. "Did you ever speak to her or play with her ?" The mother emiled garb of a widow; her husband, an officer in the Chasseurs, having been killed at Sedan. Four chil-dren had followed ; sorrow had left

The mother smiled. "I do not believe I ever spoke to ineffaceable marks on the face of the woman, still young, who found in her children her only earthly conher, my dear; but I have often played with her brothers."

solation. Patience and sublime resignation sat enthroned on her "Probably they were more of your own age, mamma," said Marguerbrow ; peace looked forth from her

ite. "Shall we come again to look at the picture ?' asked the little one, whom they called Coquette, from a large, gray eyes; still beautiful, though dimmed by many tears. Suddenly one of the little girls manuscription of the first particular and the first particular and the particular and the first whom they called coquette, from a pretty trick she had of shyly lifting her eyes. "I does look a—some-thing like me, when I am very, very good; and I think if I could see it often I would always be good." Her sisters laughed and took her

Aurely it is supported by the standing in front of the picture. For some moments the mother looked at it in silence; then she said : the said : the picture, it is very beaution is supported by the said the mother, it is very beaution is the said the mother, it is very beaution one is the said the mother is the said she said : "Yes, Valerie, it is very beauti-ful. Have you ever seen any one whom it resembles ?" "Never !" cried the two eldest

the widow could not help casting a backward glance at Our Lady of "Not in the least ?" The little one looked up into her the Flowers. A tear trembled on her lashes, perhaps for her lost mother's face. She was a lovely child, conscious, but not vain, of

her own beauty. e''Mamma," she said, "sometimes, "Some day," she thought sadly— "I may tell them, but not now."—

SEMINARY ST. SULPICE INTERESTING HISTORICAL concern of the State, not of the City of Paris. The Socialist motion was therefore rejected without further debate. FACTS AND SIGNIFICANT DISCUSSION

French government and the British Foreign Office as a result of which

plete their training in the seminar-

As a result of this arrangement,

receiving these burses completed their studies at Saint Sulpice. In

1906, when the Sulpicians were obliged to leave their historical

that it would be physically impos-sible for them to receive the British

students. An offer was made to accommo-

ies of France.

DEBT OF FRANCE TO MISSIONARIES By M. Massiani Msgr. Baudrillart was appointed

The desire of the Archoishop of foundation of M. Olier, and the con-tinuation of M. Olier, and the con-ceeds from a very comprehensible predilection." He also pointed out the fact that

perhaps, has partially escaped you ; as good Frenchmen, do what is He also pointed out the fact that as good Frenchmen, do what is necessary to assure the recruiting of those who are supporting the renown and moral influence of our country abroad." In addition to the distribution of the traditional "prizes of virtue" the Academy made the awards of the prizes provided by the Cognacq foundation, which include 50 prizes of 25,000 francs to families, one in each department of France. which the seminary is not merely a French seminary, but, strictly speaking an international seminary to which are attached a large number of foreign Catholics of great distinction. America had a well known pro-fessor at the seminary of Saint Sul-

pice, M. Hogan, and it was the same seminary which furnished the founders of the seminary of Baltimore. The memorandum presented by the Minister of Finance also re-vealed the interesting fact that the each department of France, which have reared more than 10 children in a worthy manner. The majority of the families thus rewarded are English and Scotch hierarchies had Lightsh and Scotch hierarchies had sent an urgent appeal in support of that presented by the Archbishop of Paris requesting the restoration of Saint Sulpice to its original pur-poses. Cardinal Bourne, who is an alumnae of the seminary of Paris went to Premier Poincare in person, reported to be practical Catholics. In Paris the family receiving the Cognacq prize has two children in the seminary.

AROUND THE WORLD not merely as a foreigner and friend

HOW CATHOLICISM IN JAPAN of France, but as the representative of the English clergy which, by virtue of century-old agreements, has sent its seminarians to Paris. SURVIVED PERSECUTION By Rev. Michael Mathis, C. S. C.

Abroad the Korea Maru, Nov. 5.-These agreements were not known to the public and the present bill is Although the korea Mart, Nov. 5.— Although the island empire of Japan is far in our wake as we speed across the Pacific to the Philippine Islands, yet its spell is still upon us and I shall devote my next few letters to additional observthus responsible for bringing to light a most curious bit of history. The Churches of England and Scotland owned property in France in the days of the Stuarts. An agreement was made between the

next few letters to additional observ-ations on our experiences there. Father Delauney and I are taking this last part of his journey to Bengal alone. At Kyoto we parted with Monsignor McGlinchey, who stopped off at this ancient center of pagan Japan for a more intensive study of the ompine and a town of Verse the revenues from this property would be paid to the bishops of England and Scotland in the form

of burses which would permit Cath-olic theological students to comthe empire and a tour of Korea. Nagasaki, from which I addressed my last letter was our final stopping place in Japan. From the Catholic point of view it is the most inter-esting city in the empire. It is the center of Catholic life and history. In the diocese of Nagasaki reside the French Minister of Public Instruction is charged with the administration of twenty-two Scotch burses of 2,000 francs each, and 20 English burses of 2,500 francs eac's. about 60,000 of the 80,000 Japanese Catholics. From the time of the Revolution until the Separation, all students

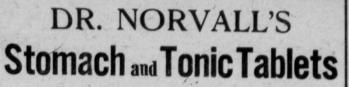
On our arrival in Nagasaki, we witnessed extensive preparations for the most popular civic celebra-tion of the city, the anniversary of the destruction of Christianity, which takes place for three days in October. A granite monument commemor-

establishment, they went to Issy, near Paris. Their quarters were very cramped, and they were forced to inform the hierarchy of England ating the event still stands in front of a pagan temple only fifty yards from Bishop Combas's Cathedral, a silent witness to the fiercest perse cution that was ever waged against

Christianity. UNAVAILING PERSECUTION

date them at Bayeux, Angers and at Avignon, but the English and Three hundred years ago Nagas-aki had 26 churches or chapels, a Scotch students were not satisfied with this expedient, as it was large Jesuit coffege, and an exten-sive Dominican convent. During obviously preferable for them to be trained in inter-diocesan seminaries. Gradually, they stopped coming to the various persecutions, many thousand Catholics either won the France. By 1916 it was agreed that the total sum representing the martyr's palm at Nagasaki or were deported as exiles to the uttermost the scotch burses would be sent to the Bishop of Dundee, acting as secreparts of Japan. The city was repopulated again and again by the

tary for the Scotch hierarchy. fiercest enemies of the Catholic name. Yet in spite of these perse-cutions, the Catholic faith survived Last October, however, the seven archbishops and bishops of Scot-land wrote to the Premier of France and begged him to intervene in order that the century-old tradition of sending students to Saint Sulpice might be resumed, without priest and without altar for two hundred years. It was at Nagasaki too that the Christians were discovered in 1865 and Cardinal Bourne who was pass-ing through Paris, called on M. An American, Commodore Perry opened up Japan to Christian influ-ence in 1854. Missionaries from the Poincare in person to present the Paris Foreign Mission Seminary built a church for French Catholics same request. There is no doubt that these vari-



SEVEN

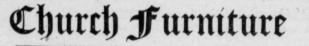
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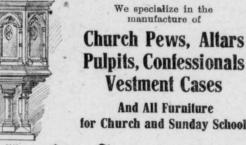
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yourself in looking ahead. You ve got to go beneath your daily atti-tude toward life and find out if the attitude is grounded on solid rock. the formula will not work .- The Monitor.

RESOLUTION

Success of all kinds, spiritual as well as temporal, is largely dependent on one's strength of will and purpose. "He who is firm and second girl. solute in will," says Goethe, moulds the world to himself." resolute in will." Diffidence in one's capabilities all too often checks initiative and retards progress; whereas, as Smiles well observes, "to think we are able is almost to be so; to deter-was there such a beautiful face on ones from diseases of the throat mine upon attainment is frequently attainment itself; earnest resolu-only a fancy of the painter." attainment itself; earnest resolu-tion has often seemed to have about tion has often seemed to have about it a savor of omnipotence." Chris-tian faith is God's providence, and Christian hope in the assistance of His grace in the prosecution of any end every group work in other to be and the effort to pre-serve ourselves from the spiritual dangers to which we so freely sub-ject ourselves and with which we seen the child who sat for it; and it wassaid by all who knew her to be a and every good work, in either the natural or the supernatural order.

should prove powerful incentives to special aids furthermore in sustaining one's perseverance.

undue stress laid now-There adays on the ephemeral quality of good resolutions, at New Year's or any other epoch. "Hell is paved with good intentions." is neither so true nor so Christian a sentiment as Emerson's "A good intention clothes itself with power." The weak "I cannot " never yet accom-plished anything; the resolute "I will try," on the other hand, has not infrequently wrought wonders — Aye Maria wonders .- Ave Maria.

THE EFFECTS OF FREQUENT COMMUNION

A religious survey was made recently at Notre Dame University,

you ?" "Ah, Miss Vanity !" exclaimed her elder sister, playfully. "Maybe

with one voice. "Not in the least ?"

A HARD WORD

THE MADONNA OF THE

DREAM

And its meaning, can you tell it ? If you stick to what you're doing,

like yours, really." "Yes," observed the mother, "it

"But a thousand times more time. But a thousand Marguerite, the Because this ceremony, a survival Because this curving custom merely,

second girl. "A million times," replied the child. "But the eyes—the eyes are like — whose are they like, Valerie?" of an ancient plous custom increase, always brings out such crowds, many of whom are not at all faith-ful to other more necessary prac-tices of the Church, it might be desire to

very good likeness. Spiritualized, no doubt, it must have been by the high and holv thoughts of him who the vigor of a resolute will, and painted it; still, that is no fancy

sketch, I assure you." "Mamma! You knew her! Oh, where is she now?" cried Valerie. "Will you tell us about it,

"Come, sit beside me—just in front of it, where we can have it directly before our eyes, so that we may look at it while I tell you the directly before our eyes, so that we may look at it while I tell you the story," said the mother. Nestling as close to her as they could, the three little girls eagerly

could, the three little girls eagerly awaited the narrative. "One day," she began, "perhaps thirty years ago, just as we are today, a lady and her three children were walking in the garden of the Tuileries. All at once the two boys, who were in front, paused beside an old grathman with a long with

A religious survey was made recently at Notre Dame University, during which a questionnaire con-cerning the results of frequent Holy Communion was promulgated. So excellent was the result of this questionnaire, that a professor of Dogmatic Theology declared the

ST. BLASE

St. Blase's day follows the feast you are of the same complexion; and the hair—well it is something day, February 3. The blessing of throats is a tribute to the especial work of St. Blase and the efficacy of his blessing in epidemics of his

ones from diseases of the throat should really take second place. The desire and the effort to pre-serve ourselves from the spiritual

St. Blase was born in Armenia, of which place he was later appointed bishop. He suffered martyrdom in 316 during a persecution which was general throughout his native land.

severe in appearance. Blase wrought many miracles. chiefly in dangerous diseases of the throat for which his intercession⁸ invoked today. The Church espec-ially sanctions a form of blessing

Holding lighted blessed candles, arranged in the form of a cross, touching the throat, the priest says: "Through the merits and intercession of St. Blase, bishop and martyr, may God deliver thee from all diseases of the throat and pre-

severe thee from every other evil." When we take part in this pious custom we should consider that our prayer to be preserved from diseases of the throat means tha

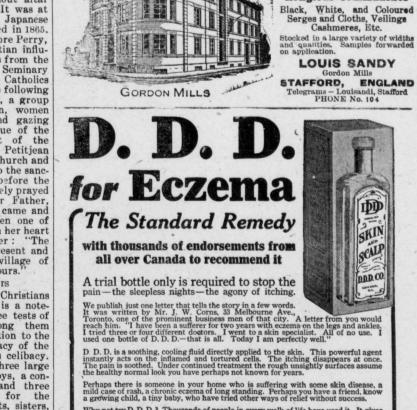
the poor.

built a church for French Catholics at Nagasaki in 1864. The following year on St. Patrick's day, a group of twelve Japanese men, women and children were found gazing reverently upon the statue of the Blessed Virgin in front of the French Church. Bishop Petitjean opened the door of the Church and the group followed him to the sanc-tuary where he proved before the ous steps gave greater force to the action taken by Cardinal Dubois and were very helpful in promoting the successful outcome of the negotiations between the govern-ment and the Archbishop of Paris. It is permitted to hope that parliamentary ratification will soon con-

firm the agreement reached. The building to which the Cathotuary where he prayed before the tabernacle. He had scarcely prayed lics are returning is not the catho-built by M. Olier, founder of the seminary of Saint Sulpice. The original building was a majestic structure, erected in 1650 after the plans of Lemercier, the architect of for the time of an Our Father, when three aged women came and knelt near him; and then one of them, placing her hand on her heart said to him in a whisper: "The heart of all those here present and and while the one which has replaced it is venerable on account of the traditions attached to it. it.

of the traditions attached to it, it is much heavier in line and more

Thus the Japanese Christians were discovered, and it is a note-worthy fact that the three tests of Catholicity current among them were the following : devotion to the Placed Virg the Primary of the An anti-clerical manifestation An anti-clerical manifestation started by a Socialist in the Muni-cipal Council on this matter met with complete defeat. Referring to the plan of leasing the seminary, the Socialist proposed that the City of Paris outbid the Cardinal's offer f to 00 forces in critical content of the seminary. parishes, a College for boys, a con-vent school for girls, and three of 50,000 francs in order to obtain possession of the building and turn important institutions for the education of native priests, sisters, for the poor. The other council-ors did not hesitate to reply that brothers and Catechists. Practi-cally all the Japanese priests come from Nagasaki and its suburb Urakami and have passed through he plan to lease the building to the rchbishop of Paris was inspired by these institutions. Of the 199 boys who have registered at the native otives the importance of which ild not be neglected, and that if seminary since its origin, 58 have been ordained to the priesthood. There is a novitiate for native sisters at the convent which is con-. Socialist motion were to be consilered logical, there would be no reason why the opera and the Museum of the Louvre should not also be converted into lodgings for the poor. Finally, the Prefect of the Seine remarked that the matter was the



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