

A Scratch on the Pane.

Peter Carle was a brave man. He had been known to carry a dying comrade fifteen miles through the snow the worst night of the winter, falling exhausted on the threshold afterward, half-famished, but smiling his twisted smile.

When admonished by the old good-wife, who cared for his simple needs, "Ye take no heed of yourself, boy, that ye are big and strong and fine to the eye. Let the dead care for the dead; ye are of the living and must add to the living."

His answer had been, "The bones of a friend are worth more than the flesh and blood of others."

In the spring of the year, when the river became a torrent, he had plunged into the swirling waters above the mill-dam and restored to its mother's arms a little child whose curiosity had brought it too near the treacherous bank.

He laughed away their praise. "Snow will ever fall, the sun melt it, and water follow its course. The river demands no sacrifice, I can swim, why should I not save the child?"

He knew no fear; of pain, element, man or beast—naught that to him was solvable.

With his hands he had slain a man-eating cougar. "Nothing had a right to food not intended for its jaws" was his answer to awed questioners.

In the old tavern, under the shade of the northern pines, to this day one may hear tales of the bravery of Peter Carle. But it is spoken of in whispers, for Peter Carle had never gone to confession, never received Communion—he had not believed in God.

Whenever he saw the old good-wife mumbing over her beads his mouth twisted into its broadest smile. "Why pray to a Being no one has ever seen? Breath is not to be wasted. When I want peace I go to the mountains. I earn my bread and deserve my rest. I did not worry before I came into the world; why should I worry about going out of it?"

He read many books that had belonged to his father, who came from no one knew where. What he thought of no consequence he burned.

"Poor books are as poor friends—they ill advise. Man writes at length upon subjects which he knows little and lives for a future of which he knows less. He cannot make the sun rise in the West nor the eagle build its nest in the city streets. Greater than man or priest or prophet is nature—there is no exception to her law."

He knew the habits of the beasts, the language of the birds, and lived by the sign of the sky, field and forest.

His favorite picture was the outline of the embers on his hearth; his sweetest music the raintrops on the sunken roof.

So he lived the years of his life until there came a night when he sat alone by the fireside. The old good-wife had been laid to rest that day down in the village beneath sacred ground; his mouth twisted more scornfully than ever as he thought of the ceremony.

"Can a few symbols make the body otherwise than what it is—dust of the earth? I shall take my chance with the dog, who has as much right to Sacrament as I have."

Thus he mused to himself until he fell asleep. When there came to him a dream of an angel, beautiful and fair, but sad of countenance, who stood by his side, her presence filling the room with a soft radiance.

In her right hand she held a tiny stone, clear as crystal, that caught the light of the flickering coals and threw myriad colors about the room.

"It is the gem of Truth," he heard a voice saying as though from a great distance, "her hand will guide."

He roused himself from slum-

ber. "I have had a nightmare. The day has been trying." He rose, closed the window and went to bed.

Throughout the next day the dream kept recurring to his memory until he became impatient.

"Am I foolish that I let a sour stomach impress me with visions? It is not natural that one's mind works while one sleeps. I shall not eat so heavily tonight."

It was early when he settled himself for rest, bolting the door and window and leaving a candle burning on the table. But for the first time in his life sleep refused to come to him. He lay staring at the thatched ceiling.

There was a sound, as of scratching, on the window pane. He jumped out of bed. "I'll admit you, good wife," he said as he flung the door wide. There was naught outside but the silence of night.

"I had forgotten," he stammered. "I thought she was come from nursing." He closed the door and went back to bed. The light of day found him smiling the old twisted smile. He sang about his work.

"One cannot see things which do not exist or hear sounds with nothing back of them. The wind murmurs or sighs or whistles and one knows it is the wind. There is a difference in the tread of a goat, a cat or a she-wolf. I am no child whose ear is yet untrained; I should have recognized what I heard; I was heedless." So he reasoned.

The sun dropped behind the hills and he composed himself for the night.

All was snug and cozy in the little cottage; outside the shutters creaked on its hinges; the milk-cow mooed to her new-born calf; an owl hooted in the woods close by, and Peter smiled—the sounds were sweet to his ears.

"Nature is the same now and always; there is nothing higher than nature." He smiled, turning his face to the wall.

There was a scratching on the window pane.

To be continued

Foreign Mission News

Special correspondence by The Proprietor of the Faith Society, 111 Lexington Ave., New York City.

CATHOLIC SCHOOLS POPULAR IN JAPAN.

Fr. Walter, of the Bright Star School, Osaka, is authority for the statement that Catholic schools are making progress in Japan, those taught by the Brothers being especially well attended. In evidence of this he states that the Tokyo Morning Star School has 930 pupils, the Osaka Bright Star School 750, the Star of the Sea, Nagasaki, 370, and St. Joseph's College, Yokohama, 180 students.

In all these a goodly number of pagan boys attend catechism class, and in all branches the powers of the teachers are taxed to their utmost. Unfortunately, the number who really attain baptism is not as large as the priests would like, being only about twenty out of 750. Time, however, may bring a greater enlightenment to these young men, who have so eagerly taken advantage of Christian instruction.

LET US SEND CATECHISTS INTO THE FIELD.

The season of illness in the mission of Wei-hsien, Shantung, means a harvest of souls for the priest, Fr. Irene Frederic, O. F. M., baptized no less than five hundred infants this autumn, many of whom passed to Paradise almost immediately.

But his baptisms were not all of this class. The Faith was planted in a dozen villages, and many of the interesting excavations of natives were washed with the regenerating waters. The next in the past several decades. The thing necessary is to send catechists to these people and have them instructed while their ardor is at its height. Just here comes of this poor missionary's purse, and their common origin.

he also extends his hand for help. The catechists, besides teaching catechism, are able to give intelligent care to the sick and perform many good offices. Every corner of the mission world needs a large number of catechists.

Missionaries Believe in Advertising

Fr. Felix Van de Polmsc, an apostle of Surigao, P. I., says very truly that a missionary is not unlike a merchant. He must keep advertising all the time, or the public will forget him. Even in hard times an advertisement brings returns; and, considering the good accomplished by money spent in the foreign missions, the poor priests may be excused for trying to arouse interest in themselves. Their wares are human souls; these can be rescued from the Evil One by a moderate expenditure of money. Therefore, the apostles send letters broadcast describing their people and their country, hoping the rich will be tempted to make an investment that is warranted to pay interest.

VAGARIES OF MOVIE AND NEWSPAPER SCIENCE.

Modern Research Disproves False Notions of Man's Origin.

There seems to be a growing tendency among a large portion of our people to reason somewhat in this wise: Our race surely has made giant strides along the thorny path of knowledge and science. Unlike in the days of old when our benighted forbears had to dig the nuggets or learning from the hard-yielding veins of patient study and plodding, we more fortunate than they, have the most advanced products of science brought to our eager doors in the voluminous columns of the Sunday supplement. And for those of us who are too advanced for even this method of study the movies provide a continuous course in anthropology and archeology, evolution and history.

There is a menace in these Sunday supplement and movie schools of science whose gravity it is to be feared, is too lightly appreciated, if appreciated at all. Prof. Smith, or Dr. Jones, an eminent scientist, exploits his latest theories and discoveries in the field of anthropology. Man is represented in a far removed time as a huge animal—being no different from his beast companions. In the movies we see primitive man equipped with all the instincts and low tendencies of the brute, an implied apology for the brutish passions portrayed in many of the most popular thrillers. And all of this is gravely proclaimed to a gaping audience as the product of advanced and emancipated science.

In reality these so-called scientific films and Sunday specials are but a propaganda of that science whose chief aim has been to find some plausible mode of explaining away the necessity of a Creator, substituting a blind evolution reaching back into untraceable ages. The comforting corollary of this evolutionary explanation is an utter irresponsibility to any higher court of conscience to which we are responsible for the right or wrong of our life-conduct.

Responsible and thorough scientific investigation, however, in spite of itself, to attest to the utter falseness of these cheap conclusions of man's common descent from the brute. No scientist of repute holds to the crude evolutionary theories mongered in the movies or Sunday papers. There has been, it is true, a considerable school of scientists who thought to have found confirmation for their evolutionary theories and conclusions in the results of the interesting excavations of the past several decades. The thing necessary is to send catechists to these people and have them instructed while their ardor is at its height. Just here comes of this poor missionary's purse, and their common origin.

Conclusions such as these are rightly termed rash in the face of the admissions which two European scientists of standing have found themselves forced to make after a careful survey of just such pre-historic remnants. In conjunction with the German anatomist Dr. O. Hauser, a Swiss scientist of note, made the discovery several years ago known since then as the Le Moustier remains. At the time of the discovery Dr. Hauser characterized them as the remains of "a primitive ante-historical race." "We have found it," Klaatsch said, "it is Neanderthal in all its awful massiveness and primitiveness." And yet in a recently published study of his researches Dr. Hauser is forced to admit: "All signs point to the fact that the ancient cave dwellers buried the 16 or 18 year old youth (whose bones were excavated at Le Moustier) with reverence. A votive was provided (for the journey into another world) in the form of bison-horns; beautiful flint implements, the finest of the tribe, were placed close at hand; his head was pillowed as for sleep upon a sort of stone cushion; all indisputable signs of an intentional burial. There was therefore a cult and a vivid idea of conditions similar to life beyond death. Infinitely removed from the cultural expressions of our times, the simplest forms of stone implements, there is still in there a sign of a cult and a foreboding of immortality."

Granting the results of scientific research, that man during the glacial period in Europe had certain anatomical resemblances to the brute, receding forehead, huge jaws and ungainly body, the fact that we have scientific evidence that men with these same bodily characteristics, had a well defined belief in a further existence beyond the grave, that he prepared for death as for a journey to another world where there was a continuance of conditions similar to those here, all justify us, and even force us to brand as perniciously unscientific and untruthful the attempts made to justify modern animism and animal ethics by tracing man's descent to the brute. The fact that men in older times, however rude they were, and however near their mode of life and sustenance approached that of the beast, had a definitely developed concept of another life and prepared the bodies of their dead in accordance with this belief, lifts man from the animal level to the plane of an intelligent being, endowed with soul and the inborn tendencies of that soul to immortality. No beast, however highly developed or evolved, in any place or at any time, gave signs which could remotely justify the assumption of anything resembling a religious concept or intelligent aspiration.

In the light of these facts we are forced then to subscribe without reserve to the pregnant words of Dr. Alois Schmitt in his book "The Origin of Man." "If we find," he writes, "such facts even among the very oldest remains of man, then prehistoric research and paleontology cannot offer a specimen of man who approaches nearer to the beast than does the race lowest today in cultural standing. The discoveries in the cave of Krapina show that man at that time understood the production of fire. We have, therefore, no justification in view of the intellectual endowments of these men to exclude them from the category of 'homo sapiens', reasoning beings."

Truth has never had to fear the broadest light of true scientific research. We but study ourselves, however, if we unquestioningly and timidly take for truth the crude and pernicious conclusions of materialistic apologists for the modern cult of the beast and beast morality. We should demand of newspapers and movies that, if science is to be offered on the bill of fare, it be unadulterated and served in conformity with the health laws of honesty and truth.

C. B. of C. V.
Have a kind word and a cheery, encouraging smile for everyone.
Be generous, magnanimous.

News From Ireland

Carlow.
The death has taken place in Carlow of P. Goff, well known in handball circles.

Clare.
The death has occurred in Waterford in his 73rd year, of Rev. J. Howard, formerly P. P., Crusheen, Clare, who retired from active work eighteen years ago owing to ill-health.

Cork.
Cornelius O'Connell, Ballincollig, was appointed by Cork R. C. a director of the Cork and Muskerry Railway.

Rev. J. O'Keefe, Liscaroll, has been presented with an illuminated address from the Kanturk Catholic Young Men's Association, in recognition of his services as spiritual director.

The deaths are announced of Sister M. Philomena, daughter of the late C. Lane, Mallow, at the Presentation Convent, Doneraile, and of Florence McCarthy, Mount Alto, Watergrasshill, a member of the Cork County Council.

Derry.
Richard, son of the late John Farmer, Blossomford, Mallow, County Cork, and the late Mrs. Farmer, 22 Nottingham street, Dublin, was married recently to Georgina, Eleanor, daughter of John Neely, Dublin, late of Maghera, County Derry.

Donegal.
The following deaths took place recently: At her residence, Bun Doran, Bridget McKenna, sister of the late Very Rev. Canon McKenna, P. P., Pettigo.—James McBride, Doolish, Ballybofey.

Down.
Sister M. Stanislaus Lowry, who has died in the St. Clare Convent, Newry, was a daughter of the late John Lowry, Ballykeel, and sister of Rev. Andrew Lowry, C. C., Lurgan.

A memorial tablet has been placed in Newry general hospital to the late Miss Von Steiglitz, who was matron from 1899 till 1915.

Dublin.
The late J. Dodd, P. L. G., Mountjoy street, Dublin, left personal estate amounting to £4,657.

Kerry.
The death has occurred of Mrs. Quinlan, wife of the secretary Kerry county technical committee.

The late David Larkin, merchant, whose death took place at Listowel, was brother of the late pastor of Lixnaw, and father of P. Larkin, L. P. S. I., Drogheda.

Kilkenny.
Knockmoylan Hurling club passed a vote of sympathy with the relatives of the late Rev. J. Doyle, P. P., Ballyhale, whose nephew, E. Fitzpatrick, is president.

Kings.
The death was recently announced of Most Rev. Dr. Dunne, Bishop of Wilcania, a native of Kings-county.

At the funeral of the late Rev. P. Brady, S. J., St. Stanislaus College, Tullamore, the Rev. V. Byrne, S. J., was the celebrant of the requiem mass.

Lanarkshire.
The death of Rev. P. Condon, P. P., Stonehall, is announced. Limerick Harbor Board have granted a gratuity of £50 to Captain Mahony.

Leamington.
Rev. P. Daly, P. P., Castlepollard, is a brother of the late editor of the "Meath Chronicle."

Leinster.
Rev. Father Duffy entertained the Longford Irish National Foresters Dramatic Club at Clontarf some time ago.

Magu.
An old Westport resident, Mrs. Gavin, was burned to death some time ago.

The death is announced of Patrick Ruddy, ex-National teacher, Ballina, aged 76 years.

Meath.
Canon Darling, St. Paul's Cathedral, Banbury, West Australia, has returned to fill a vacancy at Bective.

Lady Everard was re-elected chairman of County Meath insurance committee, and T. Hewitt was elected vice-chairman.

Regulations For Lent.

Bishop Hickey's annual pastoral letter is as follows:

The holy season of Lent begins on the 21st day of February. All the week days of Lent are days of fasting on one meal, with a moderate collation in the evening. All the days of Lent are days of abstinence from flesh meat.

By dispensation, however, the use of flesh meat is allowed without restriction on Sundays and once a day on Mondays, Tuesdays, Thursdays and Saturdays except on the Saturday of Holy Week. But the use of both meat and fish at the same meal is not allowed even on the Sundays of Lent.

The practice of taking a small piece of bread with a cup of tea, coffee, chocolate or the like in the morning is permitted by indulgent. Likewise, when the principal meal cannot be taken at midday it is allowed to invert the order by taking the collation in the morning and the principal meal in the evening.

The use of eggs, milk, butter and cheese is allowed at the principal meal. By general custom in this country it is also tolerated at the collation, provided the quantity prescribed by the fast be not exceeded. Lard and drippings may be used in preparing food.

The following persons are exempt from the obligation of fasting: Young persons under 17 years of age, the aged, the sick, nursing women, those who are obliged to do hard labor, and all who through weakness cannot fast without prejudice to their health.

Persons exempted from the obligation of fasting are not bound by the restrictions of using meat only at one meal on days on which its use is granted by dispensation.

By virtue of a special indulgent given March 15, 1895, by the Holy See to the bishops of the United States for ten years and renewed June 3, 1915, in favor of the workingmen of this country who find it difficult to observe the general law of abstinence the use of flesh meat is granted on fast days both to them and to all the members of their family except on all Fridays of the year, Ash Wednesday, Holy Week, and the eve of Christmas; but for such as are obliged to fast the privilege is restricted to one meal of the day. [This extraordinary dispensation is given solely to the working classes and does not extend to the liberal profession.] Those who avail themselves of this indulgent are counseled to perform some penitential work, as for example, abstinence from spirituous drink.

In churches where there is a resident pastor there will be a sermon and benediction of the Blessed Sacrament on every Wednesday evening, and the Devotions of the Stations of the Holy Cross on Friday evenings.

WILL ASSIST WOMEN

Catholic Federation To Aid at Bazaar.

In the work of conducting the child welfare bazaar in Convention Hall, from May 21 to 28, the Catholic Women's Federation will have the assistance of the Rochester Diocesan Federation of Catholic Societies. This was decided at a meeting of the latter federation the other evening at which the annual election of officers took place, resulting as follows:

President, Joseph R. Otto; 1st vice president, Robert Knittel; 2nd vice president, William J. Berdel; recording secretary, Frank C. Hehnlein; financial secretary, George Gugel; treasurer, Frank Iselhard; guard, John L. Stark; Executive Committee, Philip Donnelly, Stanley Lane, Jacob LeFrois, Max Dimmert and Harry Lill. Rev. Florian J. Reichert, pastor of St. Joseph's Church, is spiritual advisor.

It was announced that Rev. Thomas O'Hern, of Buffalo, will give a lecture in March under the auspices of the Federation, in St. Joseph's Hall.