

YOUR PART

They are fighting desperately now for Victory.
How can I help?
You may help best by saving.
Save that you may be able to Lend when Canada calls. We are all parents in our country's business. We must all be prepared to accept our responsibilities as partners when the need arises. If we do not prepare by saving, we shall be clogs on the wheels of Victory. Don't spend all your make. Be ready to help! Save!

THRIFT

Just now the press of Canada is waging a campaign for personal thrift habits in order that something may be set aside for the proverbial rainy day. Make no mistake about the rain. There will be a deluge. That is inevitable. When the factitious prosperity induced by prodigious war expenditure comes to an end, when hundreds of thousands of returned men enter every field of labor, and hundreds of thousands of emigrants flock to our land, those habits which we are urged to adopt voluntarily now will then become a stern and imperative necessity.

We don't know that Catholics are more extravagant, wasteful and improvident than other Canadians; but we do know that there is ample room for improvement. Time was with our Irish forebears when the land system under which they lived placed a premium on thriftlessness. Thrift and industry gave the opportunity to the soulless agent of the rack-renting landlord to squeeze some shillings more from the hapless tenant. Thrift was penalized. Has not something of the traditions and habits of that time come down to us in our new and happier environment. Think it over. The young man or woman who has failed to learn the lessons of frugality and self-denial in a thrifty home goes into the battle of life without essential equipment for the fight.

Improvident Canadians are going to learn a bitter lesson in the near future.

Food Control in Middle Ages

The system of food control, put into practice throughout a large part of Europe, parts of Asia and in some of the American countries, have for their purpose the observance of a mandate observed in many places during the Middle Ages, providing "the common first food of poor and rich alike." The control of the essential requisites for the physical well-being of the people, was considered not only a right but even a duty by society, and its chief administrative organ, the State. A highly instructive illustration is offered from the history of Ireland by a contributor to the 'Irish Theological Quarterly.'

Sean Gall tells us, in the article mentioned, that in the Ages of Faith the primary duty of the Irish Corporation was, "to control all corn coming into the town, whether by sea or land, to provide daily bread for all inhabitants alike." Not merely food-stuffs but practically all imports were put beyond the power of traders not satisfied with 'an honest penny.' The Mayor of Kilkenny (1202) ordained "that no assize of victuals (fixing their market price) be made in the borough except by the common assent of the burgesses and the consideration of the bailiffs." Inistioe (1206) and Kells (1210) issued similar regulations.

Attempt at fraud by those who wished to make unjust gains out of the common need was a dangerous game. Every ship entering Cork (1339), we are told, after paying customs, had to enroll, with the bailiff of the town, the master's name and the names of the consignees of all corn and

other merchandise. Every buyer had to transact business by daylight, "before dinner;" he was bound to grant "lot" to all citizens who demanded "lot" of him, before sunset on the day the corn was bought. To prevent deception in the purchase, all buyers and sellers were urged to record their names, the quantity involved and the purchase price at the Gild Hall. To prevent secret buying of, say a shipload of corn, it was ruled that before the cargo was unloaded all the various parties were to be enrolled at the Gild Hall, "on pain of forfeiture of the corn." In the event of proven deception or improper collusion the buyer's goods were to be seized and their value given to the foreign seller (importer), the forfeited corn was divided among the citizens and the price obtained paid to the bailiff.

The price for communal purchases, "an honest price," "a just price," was fixed by the Corporation or the Gild Merchant. In Waterford (1433-34) the Corporation were common buyers for all imports into the city and distributed them to all "citizens and communality of the same as they shall see behoovfull." Any one who offered a higher price for corn, victuals, or other goods than the Mayor and Council of Galway (1524) had offered, was heavily fined.

The question of profiteering, hoarding, the "shortening" of flour by miller or baker, were dealt with in perfectly clear and unquestionable rulings. The composition of the daily bread, the mode of baking it, and the price to the consumer were set down for the guidance of the baker. In fact, all foodstuffs were regulated according to the standard for corn, to which we have briefly referred. Punishment for the selling of tainted meat was provided, as well as for the sale of spoilt fish and of ale which did not measure up to standard.

All of which illustrates the prudence of the framers of the food-laws of those days, and, by induction, the soundness of the philosophy of the social system which prompted such rulings.

What About Onions?

The malodorous onion seems to be in as little favor with most moderns as it was with their forebears of old. That "cunning clerk," Brother Bozon (fourteenth century), writes: "The nature of the onion is such that it begets thirst in the mouth, . . . ache in the head, tears to the eyes, horrible dreams when sleeping, sweat in waking, and little nourishment to him who eats thereof." A New Jersey physician, however, ascribes curative powers to the onion, and declares that it is especially effective in the treatment of pneumonia, etc. His advice seems worth offering, and it would probably be no harm to give the onion a trial in cases of "Spanish influenza." Here is what the doctor says: "As soon as there is a chill, with pain in the lungs and difficulty in breathing, slice raw onions quite thin, place them in a muslin bag large enough to cover the chest, warm the bag over a hot stove until heated thoroughly, then apply over the chest next to the skin. Two bags should be made, so as to have two poultices; and change them every hour, or as soon as they lose their heat. This poultice will always relieve the pain and difficulty of breathing. If it is used as directed, it can be depended on not only in pneumonia, but in congestion of the lungs and croup or sudden colds in young children."

In bad odor though onions red and white are, we can assert from personal knowledge, that they constitute a powerful absorbent of certain kinds of poison; and we have somewhere seen the statement that during a cholera epidemic one house in an infected district which mysteriously escaped infection was found to be provided with a "string of onions." They had become decayed and were at once destroyed by order of sanitary inspectors, who pronounced them 'diseased.'

— Ave Maria.

The German Language Boycott

So spontaneous and universal has been the movement to drop the German language from our studies that a concerted movement in the opposite direction is being undertaken by those who see in this a danger, not to the Germans, but to the rest of us. It is pointed out that much of the commercial progress of the Germans before the war was due to their willingness to learn other languages—the young German working in London to perfect his English and in Paris to perfect his French was a commonplace. As a consequence of this, innumerable Germans found employment in all the mercantile centres of the world, where they handled the German correspondence for their firms. Now at the end of the war there will be a tremendous task in simply settling up the loose ends of business suddenly interrupted by the war, and if English speaking houses can find no clerks able to undertake the German correspondence, the German clerk will perforce be brought back to his old duties.

This is just one little practical detail of business that is being used to illustrate the foolishness of prohibiting the study of this language in the schools of English speaking nations. Cutting off one's nose to spite one's face is an error into which we are prone to fall under great exasperation, but it were a pity if we carelessly and in the heat of battle made the enemy a present of certain advantages in which we might just as well share.

But while we may recognize that practical wisdom counsels an increase rather than a decrease in our study of German, sentiment is strongly against wisdom. It is evident that for governments to take steps to ban this study in their schools is a superfluous action, since the students themselves have voluntarily deserted the German class-room. If it develops that we are really handicapped in practical ways by a lack of German students among us, it may come about that governments will find it necessary to offer inducements to those who will take this study, in order to overcome the prejudice that now undoubtedly exists.

In a recent number of the "Atlantic" there is an article by a former teacher of German, who gives us a glimpse of the sadness of heart of the teachers who have devoted their lives to this subject and now find their class-rooms empty. While they have been studying the beautiful classical literature of Germany and taking a pride in inculcating the ideals of that literature, modern Germany has been drifting towards the doctrines of Bernhardt and Nietzsche. One senses great weariness and disillusionment in the heart of the middle-aged professor planning to go to work on a bit of a farm, since his means of livelihood have been destroyed in the general destruction of Prussianism.

It is quite evident that the sentiment of the students is unanimously opposed to any time being given to learning German. If we admit that it is necessary or desirable that at least a small proportion of our people should acquire a knowledge of this language, it will be necessary for educational authorities to put before the pupils a very strong case for the practical advantages that accrue to the people who have the greatest proficiency in language—language of friend and enemy alike.

—Farmer's Advocate.

The Value of Milk as a Food

Don't economize on milk—you can't afford to.

Milk is the most nearly perfect food in existence. It contains protein to build strength and repair body waste; it contains fat and sugar to make energy and heat; it contains minerals to stimulate growth and preserve health—and all in the most perfectly balanced form and proportion for human food. Milk is the most essential food for children because it is ONE food which does the body-building work of MANY foods.

Because child-bodies grow faster than adult bodies they need more of the growth-producing milk than grown-ups. Physicians and food experts estimate that every child should have at least one quart of whole milk each day to keep it in full health and growing as it should. A pint of milk is essential to mere preservation of life for children. Adults should drink at least one-third of a quart of milk each day to supplement other goods.

Milk is both meat and drink for child and adult. A quart of whole milk contains as much food value as 8 ounces of beef, 4 eggs, 4 ounces of cheese, 6 ounces of navy beans, or a 12 ounce loaf of bread.

Every well-balanced and healthful meal must contain some animal food—either meat, fish, poultry, eggs, milk or cheese. Good health and working energy demands it. Of animal food milk is the cheapest. Grain is needed to produce all the animal foods except fish and the food which requires the least grain to produce the most nourishment is milk. The substitution of milk for meat is a saving of both grain and meat. And because milk, cheese, butter and cream are cheaper than meat their use means saving money as well as food.

Milk is more expensive than vegetable foods—but it is more valuable to the body—and besides it is ready for use without preparation, it has no waste, and it is more thoroughly digested, than most vegetable foods.

Cereals and vegetables cooked in milk or served in milk are double in food value to foods cooked in water. Use skim milk in cooking. Never throw it away. When meat is too expensive buy skim milk for soups and for cereal and vegetable dishes.

Milk is the only food with no waste parts. It has no bone and gristle like meat, no shells like eggs or nuts, no skins, seeds, or leaves like vegetables. Milk is all pure food and requires no time, and no fuel expense to prepare it for food use.

The department of agriculture in its bulletin on "The Use of Milk as Food" furnishes the following estimate to show the relative cost of a bread and milk lunch and an ordinary restaurant lunch:

Eight ounces of bread and a pint of whole milk at a total cost of eight cents furnish the body with 1080 calories of heat units.

A restaurant lunch including soup, beef, potatoes, turnips, bread, butter and coffee, at an estimated cost of 25 cents would furnish but 865 calories, or energy units. The restaurant lunch would cost three times as much as bread and milk and furnish the body with less food.

HIS FORTUNE.

The young man consulted a fortune teller.

"Did he say that you were going to be married?" asked a friend.

"No; he didn't mention a word about marriage."

"That's queer—they usually do. Well, what did he say about you?"

"He said I was born to command."

"Well, that means you will never be married," announced the friend. "Congratulations!"

Prayer against Epidemic Diseases.

(Approved for the Diocese of Prince Albert by Bishop Pascal, O. M. I., on August 30, 1918, and endowed with an Indulgence of 50 days, which can be gained once a day by the Faithful within the said diocese.)

Antiphon. Remember, O Lord, thy covenant and say to the destroying angel: Now hold thy hand, that the earth may not be desolated, and do not destroy every living soul.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

Our Father (silently).

V. And lead us not into temptation.

R. But deliver us from evil.

V. The Lord sent his word and healed them.

R. And delivered them from their death.

V. Let the mercies of the Lord give glory to him.

R. And his wonderful works to the children of men.

V. Lord, remember not our former iniquities.

R. Let thy mercies speedily prevent us.

V. Help us, O God, our saviour.

R. And for the glory of thy name, O Lord, deliver us.

V. Forgive us, O Lord, our sins.

R. And deliver us for thy name's sake.

V. Hear, O Lord, my prayer.

R. And let my cry come to thee.

V. The Lord be with you. R. And with thy spirit.

LET US PRAY.

O God who dost not desire the death, but the repentance of sinners, through the intercession of the blessed Virgin Mary, Mother of God, look propitiously upon thy people returning to thee, that thou, whilst it remains attached to thee, mayest graciously remove from it the scourge of thy wrath. Through the same Christ our Lord.

ORATIO CONTRA PESTILENTIAM.

Antiph. Recordare, Domine, testamenti tui, et dic Angelo percutienti: Cesset jam manus tua, et non desoletur terra, et ne perdas omnem animam viventem.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster (secreto).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Misit Dominus verbum suum, et sanavit eos.

R. Et eripuit eos de morte eorum.

V. Confiteantur Domino misericordie ejus.

R. Et mirabilia ejus filiis hominum.

V. Domine, ne memineris iniquitatum nostrarum antiquarum.

R. Cito anticipent nos misericordie tue.

V. Adjuva nos, Deus salutaris noster.

R. Et propter gloriam nominis tui, Domine, libera nos.

V. Propitius esto peccatis nostris, Domine.

R. Et libera nos propter nomen tuum.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Deus, qui non mortem, sed penitentiam desideras peccatorum: per intercessionem beate Dei genitricis, virginis Mariæ, populum tuum ad te revertentem propitius respice: ut, dum tibi devotus existit, iracundiæ tuæ flagella ab eo clementer amoveas. Per eundem Christum Dominum nostrum.

Approbatur pro nostra diocesi. Concedimus indulgentiam 50 dierum semel in die lucrandam fidelibus has preces infra lines nostræ dioceseos pie recitantibus.

IMPRIMATUR.

ALBERTUS, O. M. I.,

Die 30 August. 1918.

Episcopus Principis Albert.

Gebet gegen epidemische Krankheiten.

(Von Bischof Pascal, O. M. I., am 30. August 1918 aufgeschrieben für die Diözese Prince Albert und mit einem Ablass von 50 Tagen versehen, der täglich einmal innerhalb der genannten Diözese von den Gläubigen gewonnen werden kann.)

Antiphon. Gedente, o Herr, deines Bundes und befehle deinem strafenden Engel: Halte jetzt ein deine Hand, auf daß die Erde nicht verödet werde, und töte nicht jede lebende Seele.

Herr erbarme dich unser! Christus erbarme dich unser! Herr erbarme dich unser!

Vater Unser (leise).

V. Und führe uns nicht in Versuchung.

R. Sondern erlöse uns von dem Uebel.

V. Der Herr sandte aus sein Wort und heilte sie.

R. Und entriß sie ihrem Tode.

V. Sie sollen danken dem Herrn für seine Barmherzigkeit.

R. Und für seine Wunder unter den Menschenkindern.

V. O Herr, gedente nicht unserer alten Missetaten.

R. Laß eilends uns zuvorkommen deine Barmherzigkeit.

V. Hilf uns, Gott, unser Heiland.

R. Und um der Ehre deines Namens willen erlöse uns.

V. Sei gnädig unsern Sünden, o Herr.

R. Und befreie uns um deines Namens willen.

V. Herr, erhöre mein Gebet.

R. Und laß mein Klagen zu dir kommen.

V. Der Herr sei mit euch.

R. Und mit deinem Geiste.

Lasset uns beten!

O Gott, der du nicht den Tod, sondern die Bußfertigkeit des Sünders willst: durch die Fürbitte der allerbarmherzigsten Gottesgebärerin und Jungfrau Maria befähigt, blicke herab auf dein Volk, welches sich wieder zu dir wendet, auf daß du, während es dir getreu bleibt, die Geißel deines Zornes barmherzig von ihm abwendest. Durch denselben Christum unsern Herrn.