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LONDON, SATURDAY, DECEMBER 26, 1914

CHRISTMAS

As foretold ages ago by the Jewish
Prophet, Malachi, in every place
from the rising of the sun even to
the going down, the clean oblation
of the Mass is offered in the great name
of the Most High God. Still there
is a sweetness, a tenderness, a joy-
ousness all its own about Christ's
Mass—Christmas—the Mass offered
to commemorate the day on which
was born to us a Saviour who is
Christ the Lord.

In spirit—and in a very real sense
also—we hear again the good tidings
of great joy; the marvellous angelic
message—Glory to God in the high-
est, and on earth peace to men of
good will.

"To men of good will"—this holy
Christmas day when millions of men
are interlocked in the deadly war-
struggle the condition of peace on
earth makes itself felt with a force
peculiarly insistent. Peace on earth
to men of good will.

Nations, as nations, have rejected
God and usurped His prerogatives;
the State with luciferian pride de-
clares itself Supreme. Culture re-
jects religion and proclaims itself
the all-sufficient basis of civilized
life. The new leaders of men scorn
as outworn the creeds of the faith
once delivered to the saints. And
the result is that nation with nation
struggles as savage with savage for
national ideals and national interests
and national existence.

But while the nations are demon-
strating the futility of the new
national gospel Christmas brings us
once again the supreme message that
this day is born to us a Saviour who
is Christ the Lord. The greatest
battles are of ephemeral importance;
the mightiest empires sink into in-
significance compared with the worth,
the dignity, the majesty of a single
human soul redeemed by the blood
of Christ.

With regard to nations God works
on too large a scale for us creatures
of a day to be competent critics.
Still many have contended that, since
nations have no existence beyond
this earth, divine justice must exact
here below due punishment for
national crimes—unless indeed there
is national repentance. We may not
see—though in the perspective of a
future generation it may be plain
—the working of Divine Providence
in this unprecedented war; but the
message of Christmas retains all its
tenderness and sweetness, all its
tremendous significance for men of
good will. This day is born to you a
Saviour who is Christ the Lord.
The good tidings of great joy are for
all the people; but each by the ex-
ercise of that free will which God
has implanted in the human soul,
and which even He respects, must
choose for himself whether or not he
will accept in all humility the God-
sent Christmas message with its God-
imposed condition.

"Glory to God in the highest, and
on earth peace to men of good will."

"THE RAPACITY OF PRIESTS"

Harold Begbie is an author and
journalist well known to the English
reading public. He is intensely
Protestant and intensely in-
terested in Christian social work.
Some time ago in reporting condi-
tions in the slums of Glasgow he
quoted a remark of a poor old Catho-
lic woman whom he there visited.
Standing by itself the incident
recorded by Mr. Begbie seemed
to indicate neglect of the poor by
Catholic priests. For this he was
courageously challenged by the Glasgow
Observer, whereupon Mr. Begbie
wrote as follows to the Daily
Chronicle:

Sir,—I am taken to task by the
Glasgow Observer for recording a
statement made by a Roman Catholic

woman of the Glasgow slums that
"the priest don't trouble about quar-
ters the like of this." I am taken to
task so politely, and such a mass of
evidence is adduced to prove the de-
votion of the Roman priest in Glas-
gow, that I heartily desire to express
not only my regrets for having print-
ed the statement in question, but my
earnest and reverent admiration for
the quiet, constant, perfectly organ-
ized, and affectionate services ren-
dered by the Roman priest in Glas-
gow to the wretched and most
helpless of the Glasgow poor.

Whether this particular woman
has been overlooked by the parish
priest, or whether she lied in order
to create a silver sympathy, I cannot
say. I recorded the utterance only
because it harmonized so completely
with the poor old harridan's grum-
bling acquiescence in a condition of
the most dreary and destructive
misery, and because it helped one to
understand the mental and moral
torpor which overcomes the inhabi-
tants of a vile neighborhood. It
never occurred to me for one moment
that I was attacking the Roman
Catholic Church (who could attack
that Church on the side of its ser-
vices?) and I am grieved to say that
it never occurred to me, as it ought
to have done, that such a statement
might give pain to people whose
work for the poor I am not worthy
even to praise.

I shall be grateful if you will allow
me to make public this explanation
and this sincere apology.

HAROLD BEGBIE.

February 28rd, 1914.

Elsewhere he tells us:

"But my aversion from Catholic
creed remains. I have gone once
more patiently, and with the most
honest effort to be just, into the
question of Catholic dogma, and I find
myself more puzzled than ever be-
fore in my life to account for the
fact of any man, gifted with even a
little knowledge, being able to ac-
cept, to accept so that they subdue
his life, these amazing and humili-
ating superstitions of magic wor-
ship."

"Nevertheless, I should feel myself
guilty of a crime if I wrote one single
word with the object of weakening
an Irishman's faith in his Church.
So beautiful is the influence of that
Church, so altogether sincere and
attractive is the spiritual life of
Catholic Ireland, that I for one,
rather than lift a finger to disturb it,
like the man in the parable would
stand afar off, bow my head upon my
breast, and utter the honest prayer,
God be merciful to me a sinner."

"Let the Protestant reader ask
himself this question, Whether his
admiration goes to the Catholic
priest living with the peasants of
Ireland, sharing their poverty, and
devoting himself to the beauty and
chastity of Ireland's spiritual life or
to the Irish clerical politician who
secretly slanders in England their
fellow-Christians, with no other
object in mind than to preserve his
own social ascendancy."

Again:

"The spiritual life! How odd that
phrase would sound in the public-
houses of our industrial slums.
Would it be understood? Would it
have any more significance than a
sonnet of Shakespeare? In Catholic
Ireland—even amongst the most ig-
norant of the peasants, the most de-
moralized of the urban population—
spiritual life is the supreme Reality."

By their fruits you shall know
them.

THE NATURE OF LIFE INSURANCE

II

In the earlier ages of Christian
civilization the objects sought to be
attained by life insurance were in-
cluded in the exercise of Christian
charity. The guilds of the middle
ages for example, provided for the
maintenance of incapacitated mem-
bers, for the education of their chil-
dren, the portioning of their daugh-
ters and the assistance of their
widows. The Church administered
the patrimony of the poor. "Jas pau-
perum," the right of the needy to re-
lief was recognized. Whether in the
orderly and uninterrupted course of
evolution of Christian society the de-
velopment of organized Christian
charity would have satisfactorily
met new conditions as they arose, it
is not here necessary to consider.
As a matter of fact such development
was violently interrupted by the Re-
formation. Another great factor in
producing modern conditions was
the introduction of machinery—the
industrial revolution.

"During the latter half of the 19th
century the practice of insurance ex-
tended with unprecedented rapidity,
partly in novel forms. While the
several branches, such as life insur-
ance, casualty insurance and others,
have each a characteristic develop-
ment, all these together form an in-
stitution peculiar to the modern
world, the origin and growth of

which attest a remarkable change in
man's ideas and habits of thought."

An institution that has reached
such marvellous proportions, and
while becoming stable and perma-
nent continues to grow in public
favor must answer to some funda-
mental need of modern human life.

What is this widely-felt need? It
is the desire for compensation against
loss, the wish to avoid needless pain
and suffering arising from the acci-
dental happenings of existence. It
is the necessity felt by responsible
beings of substituting certainty for
uncertainty, of smoothing some of
the grosser inequalities of life, of
"assuring oneself" against the of-
fchance which may mean suffering,
loss or ruin for ourselves or others.

"The simplest and most general
conception of insurance is a provision
made by a group of persons, each
singly in danger of some loss, the
incidence of which cannot be fore-
seen, that when such loss shall occur
to any of them it shall be distributed
over the whole group. Its essential
elements, therefore, are foresight
and co-operation."—The Britannica.

To narrow the field to our own
subject, life insurance implies the
compensating or indemnifying of
some one for the material loss likely
to ensue from the death of another.
The father owes it to his children to
provide against their being left in
untoward circumstances at his death;
the husband owes it to his wife; the
young man owes it to his aged
parents or to others dependent upon
him; the business man to his
partners and so on. Life insurance
would have no application to human
beings who recognized no obligations.
"Foresight and co-operation" are the
essential elements of life insurance.
Without co-operation the object
sought could not be reached. In
other words life insurance is essen-
tially mutual. The word in connec-
tion with insurance has been some-
times misapplied and misunderstood;
that will appear later on. But we
not only admit, we insist, that life
insurance—all life insurance—is
mutual in its conception and work-
ing.

The head of family, desiring to in-
sure his life for the benefit of his
wife and children, agrees to make
periodically a cash contribution (a
premium) to a fund in order that at
his death the fund may pay a fixed
amount (the sum assured) to his
family. Others do likewise. The
result is a common fund made up of
the premiums contributed by all, and
from that fund the insurance money
will be drawn as each person pays
the debt of nature. Such a common
fund is known as a life insurance in-
stitution; so essentially mutual is
the business from start to finish that
every life insurance company or
society is and must be of this nature.

The managers of the company are
administrators. They fix the scale
of premiums which each member
should pay according to his age.
They are there to collect the prem-
iums, to invest and keep safely the
fund thus formed, to see that no
member is allowed improper advan-
tages over his fellows, to disburse
the common fund in accordance with
the just claims of all, and generally
to safeguard the interests of the
memberships as a whole. Nor is their
honesty and financial capacity the
only guarantee that such interests
will be duly safeguarded; laws are
enacted which rigidly protect the
members, and impose limitations and
obligations on the company which
administers the trust, for such it is.
It cannot be too much emphasized
that the principle of mutuality, of
"all for each and each for all" is
constant and paramount.

'FRANCE HERSELF AGAIN.'

Evidence multiplies that at least
one great good is being drawn from
the evil of the present war. France
unquestionably is returning—and the
war has hastened and deepened the
nation-wide movement—to the ideals
and practice of Christianity.

The Illustrated London News in re-
viewing Abbé Dimmet's "France Her-
self Again" says: "It is not often that
a historian has the satisfaction of see-
ing his theories confirmed by events
while his book is actually passing
through the press; but that has been
the gratifying experience of Abbé
Dimmet. . . . Read in the light of
what has happened since the end of
July they carry their own vindication.
The young men of today
have put aside dilettantism; they
have seen the hollowness of a nega-
tive philosophy, of a naturalistic
literature. It is a clean and strenu-
ous race that faces the present strug-
gle; the old chivalry of France

has come again with new power
to bear the country back to her
rightful place among the nations.

France is done with super-
ficial unbelief, and is coming by
degrees to recognize that without
religion the State cannot exist. This
may with some go no deeper than a
policy, but the movement toward
faith is unmistakable; men who,
twenty years ago, would have
thought their intelligence forbade
them to believe are now practising
Catholics. Comblan, the child of
Dreyfusism, is to-day ineffective.
From these pages, with their wealth
of allusion, their admirable nutshell
reviews of every department of
national life, their acute deductions
and startling epigrams, there rises a
vision of historic France in her
noblest mood, restored, after much
tribulation and many mistakes, to a
new sanity, a new purpose, a
new steadfastness. 'France Herself
Again' is a wonderful vision, and a
vision which every day brings nearer
complete fulfilment."

"THE GOSPEL AMONG BELGIAN REFUGEES"

Our attention has been called to
an article in the Literary Digest
under this title. A Mr. Levermore
depicts himself as a swashbuck-
ling evangelist who is shedding light
in a truly marvellous way on the be-
nighted heathen refugees from
France and Belgium.

"Then comes more speaking, with
much help from the blessed Holy
Spirit, as we explain, with text and
with illustration, what it means to
believe on the Lord Jesus Christ."

On the assumption that the
God-fearing Belgian unfortunates
are in heathen darkness this
unconscious evangelist proceeds to
spread the light. That his motive
is proselytism naked and unashamed
may be gathered from this extract
from his veracious tale:

"One Belgian attracts a crowd by
his vehemence, as he tells me the
old story of priestly rapacity, con-
cluding with, 'Let them come to
England, and learn how these Pro-
testants love us, and give their
money and their time to do us good.'
A short, earnest talk on the glorious
Gospel of the grace of God naturally
follows."

"Here is my penny," says a Flem-
ish woman, as she receives a Gospel.
I explain that the Gospel is without
money and without price. 'How can
that be?' she queries in amazement."

"Priestly rapacity" is good; but
the Flemish woman who could
understand Mr. Levermore's French
is better. However Mr. Levermore's
French is not left to conjecture; he
tells us this himself:

"A sporting lady accosts me with:
'A thousand pardons, monsieur, but
my sister and I have a bet on as to
whether you are French or Belgian.'
'Well, mademoiselle, if you will
promise me faithfully to read this
Gospel throughout, I will tell you.'
'Agreed, monsieur.' 'Good; then I'm
neither French nor Belgian; I'm
English.' 'Then the bet is off' she
cries, 'but I'll read the book all the
same.'"

Now that is a modest little illus-
tration of our open-air evangelist's "real
Persian accent." Then think of the
sporting lady's gratitude and indigna-
tion when she finds "the book" she
promised to read is the Gospel which
rapacious priests withheld from her
all this time.

Incidentally there is hope of bring-
ing the English aristocracy to the
light:

"Certainly, I never had such a
grand opportunity for reaching the
English aristocracy. Curiosity, and
a desire to exploit their knowledge
of French opened the door again and
again for a word in season, and a gift
of Gospel literature."

On the next page of the Digest is
a summary of an article by the Ed-
itor of the Living Church from which
we quote:

"The uncultured may read The
Police Gazette; but then the cultur-
ed may read the Philistine. Mrs.
Cassidy may hanker after the Holy
Jumpers in the back street; but Mrs.
de Puyser probably dallies with
mahatmas at the Century Club. And,
after all, it is no flatter to say in a
bar-room, 'All these here priests are
graters,' than to say over the tea-
table, 'The religion of Calabrian
peasants is wholly superstitious fear.'"

What is called culture does not pre-
vent people from coquetting with
philistinism and half-baked philoso-
phies, nor from making silly general-
izations. Charlatanism seems to
flourish quite as well among the cul-
tured as among the vulgar, and
clever and unscrupulous minds sway
both classes, whether or not they are
called demagogues. It is self-will
and conceit that make men the prey
of whatever and whoever catches them
first, and these vices seem to grow
heathily in cultivated and fallow
soil alike."

The quotation has its bearing on
the question. The sad fact that but

8 per cent. of London's population
attend church would also suggest
that zealous British evangelists might
find work to do without endeavoring
to pervert the faith of Belgian refu-
gees. We may be sure that British
hospitality gratefully and generously
extended to the Belgians in their
hour of suffering is grossly labelled
by this evangelistic mountebank.
Nevertheless he points the moral
that Catholics everywhere should co-
operate to render possible adequate
ministration to the spiritual needs of
our sorely stricken Belgian brethren
forced to seek temporary refuge in a
foreign land.

THE SCHOOL OF BETHLEHEM

As the bells ring out this Christ-
mas tide, heralding the coming of the
Prince of Peace, there are those who,
looking forth upon a world rent with
war's alarms, will be struck with
what seems the sorry mockery of it
all. And some who proclaim them-
selves "advanced thinkers" will tell
us that Christianity has been tried
and found wanting. And yet the
truth is it has not been tried at all.
Nations and individuals pretended to
believe in Christ. They preached
Peace with their lips while they
fashioned bayonets with their hands.
They prated of love and fellowship,
and all the while they followed after
power. The message of the angels'
song had no meaning for the masses
because they were ill disposed to
hear it. They lacked the bonae
voluntatis, and though Christ indeed
brought Peace, it was only to those
of good will.

Ring out, then, ye Christmas bells.
Never did a discordant world so need
your soothing tones. Ring clear and
strong, so that your notes will pierce
even the din of battle. Even in the
midst of war's red havoc be not
ashamed. Let them prate as they
will of the mockery of the Peace of
Christ. It is not the message of
Bethlehem's night that has been dis-
credited. It is the world that has
refused to listen, preferring to sit at
the feet of its own prophets. And
the result is a civilization torn up by
the roots; a falling back into a state
of savagery from which Christianity
would fain have rescued the human
race.

Christianity and civilization are
supposed to be synonymous. But,
alas! civilization is not Christian.
The popular idea of civilization is an
arrangement of some kind that pro-
cures for us the greatest possible
measure of material comforts. Now
Christianity is another science alto-
gether. It treats not of the material,
but of the spiritual. It set out to
teach the world that genuine culture
was not measured by miles of well
paved and electrically lighted streets,
by a perfect system of sanitation,
rapid means of communication, but
in human souls taught the meaning
of their destiny, and trained to fol-
low after and attain it. It cried halt
to a world busy solely about the
multiplying of human enjoyments
and the mitigating of human suffer-
ings. It declared that a people
might have but few of the luxuries
of civilization and yet be really civ-
ilized; that poverty and suffering by
no means excluded the knowledge of
the true science of existence. And
the world mocked it for its pains.

But Christianity was right. The
present dreadful upheaval has given
a bad jar to the world's philosophy.
It has not discredited Christianity.
Rather has it proved conclusively
that it is the only system that can
solve the problem of life, the one
panacea for the ills of humanity.
Germany had very many of the
things that the world prized as evi-
dence of "culture." Belgium not so
many. But who would be rash
enough to say to day that Germany
is more civilized than Belgium?
The world, busy about many things,
forgot or ignored the one thing
necessary. It built a mighty edifice,
but upon the wrong foundations.
And lo! the great structure has come
crumbling about its ears. Nothing
remains, then, but to begin all over
again; to go back to the stable of
Bethlehem and learn there that
weakness is indeed strength; to
hearken to the angels' message; to
a good will, as did the shepherds.

A world without Christ has proven
itself to be an unstable world. This
is the great lesson the nations must
learn from civilization's dread agony.
The prophets of materialism have
been tried and found wanting. Then
enter Christ. The "new philosophy"
voted Him a fool because He dis-
vained to be useful in the matter of
our little comforts. He offered us
living bread, and they gravely asked
Him to butter the mere farinaceous
bread, to butter it first on one side

and then on the other. Christ would
have us love our enemies, bless them
that curse us, be perfect as our
Father in heaven is perfect. But the
wise ones only shook their heads.
They wanted something practical,
something suited to the needs of the
time. Whatsoever things are snug
whatsoever things are comfortable
these are the things they would hear
about. They would acknowledge no
light of the world that did not light
their way to good things like these,
and He helped not at all to solve
the problem of their vulgar comforts.
Yes, indeed, this Christ was very in-
teresting, but what did He ever con-
tribute to the sum of human com-
forts? Did He ever invent anything,
improve anything? No. Then away
with Him. Crucify Him. A practi-
cal generation had no time to waste
on a dreamer who evidently knew
nothing about the three-per-cent.

And Armageddon is the answer to
it all. The Gethsemani of nations
has revealed the lath painted to look
like a man. The veneer of respect-
ability has come off, and the skeleton
lies revealed in all its horrid naked-
ness. No, it will not do, this play
acting with Jesus Christ. The
world must come round to
His point of view. It must sit at
His feet and learn from His lips the
things that are for its peace. Civil-
ization must be erected on a Chris-
tian basis. It is no use setting Mater-
ialism upon a pedestal, burning a few
grains of incense before it, and label-
ling it religion and civilization. The
idol must be dethroned, and men
learn to worship at the shrine of
Eternal Truth. Then only will we
have peace and concord when the
Christmas message is hearkened to by
men of good will.

COLUMBA

NOTES AND COMMENTS

AMONG THE many Catholic chaplains
serving with the British Expedition-
ary force in Flanders, is Mr. Bicker-
staff-Drew, better known perhaps
by his pen-name, "John Aycough."
Before the War broke out he was
Senior Chaplain to the Forces at
Salisbury Plain. He has also seen
service in the same capacity at
Plymouth and at Malta. As a novel-
ist his reputation is world-wide.
Mr. Drew is a convert, having been
received into the Church in 1878.

THE PRESBYTERIAN has given
another boost to "French Evange-
lization," and, as in example of the
wonderful inroads being made upon
Quebec Catholicism, cites one dis-
trict where all denominations having
joined together to form a congrega-
tion, they are now able to muster an
attendance of forty men, women and
children. If they persevere for
another ten years they may be able
to muster fifty. There are apt to be
a few difficulties to work upon always.
But if we may take Presby-
terian statistics in other districts of
Quebec as a criterion, the sum total
in the next decade in the local-
ity referred to, is more liable to be
less than fifty. It is the stock com-
plaint when harping on "Romish
aggression," that Protestants are
being "crowded out" of Quebec
counties, which is but another way
of saying that in point of natural in-
crease they fail to hold their own.
The "Romish aggression" plea may
be put down to mere breach of good
manners.

THAT WAS rather severe handling
which the ministerial novelist,
"Ralph Connor," received from the
Mail and Empire's reviewer in regard
to his latest production, "The Patrol
of the Sun Dance Trail." In our
judgment, however, it hit him off to a
nicety. The selling success of "Ralph
Connor" (and the reviewer places
him at the head of Canadian writers
in this respect) proves on what a
shallow foundation such success may
sometimes rest. A measure of facili-
ty in description, a fund of shallow
sentimentality, a decided dexterity in
palm off the artificial for the real,
with the faculty of indulging in a nasty
aside now and then against religious
feelings and practices of which he is
wholly ignorant, form the staple of
his stock in trade, and these are the
qualities that appeal to the shallow
and unreflecting portion of the read-
ing public. In the judgment of the
Mail reviewer, there is no good red
blood in any of this author's adven-
tures. "The Patrol of the Sun
Dance Trail," he adds, "will prob-
ably be in demand as a Sunday
School prize, but it will not be very
encouraging for a boy to work hard
for fifty-two Sundays if that is to be
his reward."

IN THE Nineteenth Century and
After, for December, appears a rather

remarkable article on "Religion and
the War." The writer, Miss Mildred
Tucker, thinks that the result of the
war will be a set back to Protestant-
ism in Germany, and an extension of
Catholic influence, and, in lesser de-
gree of what she terms the "simple
religious influence" of the Slavonic
nations, especially Russia. She
traces to Luther the spirit para-
mount in Germany at the present
time—that is, the practical defec-
tion of brute force and disregard of
the sanctity of international treaties,
as illustrated by the invasion and
ruthless destruction of the kingdom
of Belgium. In the distorted doc-
trine of Justification by Faith as
formulated by Luther, she finds
a theory which "however true in
itself," became "mechanical and di-
vorced from morality." Germany's
action in precipitating the War is but
the logical development of Luther's
doctrine.

NOTWITHSTANDING THIS attitude
towards the religion of the Reforma-
tion, Miss Tucker by no means leans
to the Catholic side. She aspires
rather to that vague, misty revival of
the inner religious spirit which ap-
pears to be the last recourse of those
who, having lost their hold upon
dogmatic truth, would still persuade
themselves that they are religious.
The spirit of which she writes is of
itself but a sorry substitute for the
definite and assured truths of the
Christian religion as promulgated
and safeguarded by their only au-
thorized custodian, the Catholic
Church. But it is daily more and
more becoming the religion of those
outside the Church. More sentiment
has surely no power to warm the
heart, or to enlighten the soul, or to
preserve intact the precious fabric of
Christian society.

MISS TUCKER'S reference to Luther
in this connection is very suggestive.
That "Reformer" when once com-
mitted to his course threw both pru-
dence and restraint to the winds.
He became a law unto himself much
as the Kaiser gets credit for assum-
ing to be in this generation. And is
not the German reference to the Bel-
gian Treaty as a "scrap of paper"
singularly reminiscent of Luther's
rejection of the Epistle of St. James,
and his ironical reference to the
same as an "epistle of straw." The
two incidents are one in kind.

WITH REFERENCE to the anticipated
falling-off in Christmas giving this
year because of the prevailing condi-
tion of business throughout the world
a correspondent writes to the Toronto
Mail making a plea for some revision
of the expressed determination of
many people to fall into line with
that idea. The result, should this
resolution be widely acted upon, is in
the judgment of this correspondent,
likely to be disastrous to the busi-
ness world, particularly to the small
trader, to whom the Christmas trade
is all in all. Back of him, and
directly affected, is the manufacturer
of holiday goods, and the many thou-
sands of employees dependent upon
him. It is, he concludes, the failure
of people to buy Christmas gifts that
is throwing these thousands of people
out of employment, and it will be
but poor consolation even should,
what he calls these short-sighted
economists, dole out charity to them
later.

THERE IS MUCH to be said for this
view, which is endorsed editorially
by the Mail. Its truth in one sense
may be said scarcely to require de-
monstration. Yet it should not be
confused with the traditional Chris-
mas spirit with which both writers
bracket it. Christmas giving as once
understood and practiced was truly a
blessed thing, but has it not become
vulgarized and commercialized in
this generation? It is a wide sub-
ject, having, perhaps, many pros and
cons, and for the present we forbear
discussing it. But it would be a
happy thing should the present war
with its multitude of horrors and de-
privations and their resultant wide-
spread retrenchment in the comforts
of life, recall to men's minds once
more the old spiritual idea of Christ-
mas, and in a corresponding degree
relegating commercialism and the
materialistic view to the back-
ground. Then assuredly would
Christmas giving revert to its time-
honored place in Christendom—that
is as a vehicle for the sincere expres-
sion of the Christian virtues of affec-
tion and charity.

No man can be brave who con-
siders pain to be the greatest evil of
life; nor temperate who considers
pleasure to be the highest good.—
Cicero.