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F.VE MINUTE SERMON

BY REV. N. M. REDMOND FOURTH SUNDAY AFTER THE EPIPHANY

TRIALS ARE FROM GOD

"And behold a great tempest arose in the sea, so that the boat was carried with waves, but He was seleep." (Matt, viii, 24.) When one reads the gospel of to-day, at first thought it might appear to him that the storm was a matter of mere chance. But though to us events without number of the world falsely calls evil, and we will see but one evil in the world—sin!. "All things work together for good to them that love God."

and may we often receive the Bread of angels, the Author of life, to keep us united to our Saviour and as a pledge of our everlasting union with Him in Heaven.—The Monitor. to us events without number may occur as is were, by mere chance, in reality there is no such thing. storm, like almost innumerable occurrences that, as it were, appear to us freaks of chance, was the effect of a cause, both of which together, with the consequences, were eternally designed, foreseen, and decreed by Nothing upon earth is done without a cause Nothing is hid from the eyes of God "-" His wisdom sees from eternity to eternity. vast creation which His immortal fiat called from possible to real existence, all things and events reason, on arguments; must accord with His disposition legislation, by making it and direction. Let the immediate cause be what it may, He is the Supreme Disposer of the whole, against whose will nothing can exist or transpire. Whilst this is so, be it reasons generally thought sufficient ever known that the disposition of His providence in no way encroaches Reasons must be considered weighty on the free will of man. Nay, He that will lead such organizations most amiably uses man's exercise of his freedom and all second causes to serve His divine purposes. The abuse, however, of man's freedom pense as they do to check or to do He necessarily hates, but permits, away entirely with the manufacture because, it enters into the plan of and sale of intoxicating liquors. His providence. Are we caught in storms on sea or land? have we a ing man stop and think, and to conplace among the victims of some unforeseen accident? must we be numbered among those who are haunted by some of the countless afflictions which human nature is heir? All, be the immediate cause what it may, are ordained, decreed, and sent us by God. "Good things and evil, life and death, poverty and riches, are from God." Well has this truth been understood by the them. Saints, as their perfect resignation to His divine will has evinced. The sufferings, as such, of His creatures, have no pleasure for God. "For art not delighted in our being lost, because after a storm Thou makest a calm; and after tears and weeping, Thou pourest in joyfulness. Were there no sin, there would be no suffering. It is the effect of sin. The voluntary abuse of our free will is the cause that moves—nay, obliges God to send upon us sufferings. He is infinitely just as well as infinitely good ; therefore, He is constrained to be as exacting in His justice as He is generous in His goodness. The sinner but deceives himself in looking upon God as all - goodness without respect to His justice. His justice is as dear, as essential to Him as His goodness. As the first, the supreme end of His every act must necessarily centre in Himself; His accidental glory is the supreme, and our happiness is the secondary end, in view of which He sends us suffer-He spares the Saint no more than the sinner in this vale of tears, " through many tribulations we must enter into life eternal." enables the one to satisfy His justice for the sins of the past, preserves the other from the commission of those sing . what advances the one in neg ative good, carries the other forward in positive good. So that whether we are innocent or guilty, God intends the sufferings which He sends the cause of our gre good. If they will not prove to be so, the fault will be our own. Though God cannot will sin, He can, consistently with the sanctity of His God-head, permit it, which, as a matter of fact, He does. But the sufferings which flow to us from our own sins and those of others, have been willed by Him, and from all eternity have been as expressly decreed as those that flow to us from natural and innocent causes. are mistaken in imagining that these are mere matters of chance brought upon them by the hatred, malice, or sinful negligence of others.

Since then, dear people, we have the same God to serve and the same light in which we are to look at all our sufferings. We need but to study their blessed lives to be convinced that this was the light in which they viewed their sufferings. They considered not the immediate causes, but referred all to God and submitted to His divine will. They forgot, as it were, their sufferings in the joy they experienced at the thought that every species of suffer-ing that crossed them was intended by Him who sent it for their promotion in good. The fact of their sufferings having for their immediate cause the sins of others, did not alter the case any more than if they had been the effects of the most natural and innocent causes. They knew that though God could not possibly be the cause of sin or will it, mit it and be the cause of and will to His creatures the sufferings that should follow from sin. These sufferings, as such they well knew had terings, as such they well knew had the course of their strength and to give us courage for the property of the pleased for loyalty on the part they believed in the supernatural, they well had not collapsed and the course of their world had not collapsed and the course of the property of the pleased for loyalty on the part they believed in the supernatural, they well had not collapsed and the course of their world had not collapsed and the course of their world had not collapsed and the course of their world had not collapsed and the course of their world had not collapsed and the course of the course of their world had not collapsed and the course of the course of their world had not collapsed and the course of the course of their world had not collapsed and the course of their world had not collapsed and the course of the cour He could for His own wise ends pergood of His creatures—the ends for which He sent them—were to Him blessing and all good gifts—no better the first reactives study of any defined to a noisy life than to receive truth, and for a featiess study of any defined to the breakdown of truth that might not be prevalent in blessing and all good gifts—no better their own Church.

sufferings can come to us against His divine will, for "not a hair of our

head falls to the ground without Him." Nor can He be indifferent

so many sources of pleasure. This, then, is precisely the view that we must take of all our sufferings, whatever may be their immediate and devotion (the flower of Christian and devotion (the flower of Christian the whatever may be their immediate models. Oh how happy will we be

TEMPERANCE

THE ONLY WAY TO ABSTAIN

Total abstinence from conviction is a good way, the proper way—in fact, it is the only way to abstain in order to persevere. But this cannot be made an argument, much less a valid argument, against legislation to regulate, restrict or even prohibit the manufacture and sale of alcoholic liquors. Conviction depends on legislation, by making it more difficult to get drink, tends to make the bibulous stop and think. It tends to make him think why such laws are enacted, that there must be reason or to justify if not require these laws. as the Anti-Saloon League, the W. C. T. U., and the Prohibition party ing man stop and think, and to convince him that his best interests lie in the way of total abstinence. But it is one thing to be convinced of this, and quite another to put his convictions into practise. He may be too weak or too unwilling to let drink alone. These laws strengthen his weak will and help him to persevere, just as they helped to convert him after he was convinced by

A SOURCE OF STRENGTH

Most persons have an erroneous notion of law and its sanctions. Law is not a terror and oppression to men of good will, but a protection and source of strength. And the more exactly they are in force the more of a protection and strength are they to him. Manlike every other creature, tends to follow the way of least resistance. He is naturally self indulgent; the path of self-indulgence is the way of least resistance to him. What ever tends to make the gratification of his appetites less easy, gives more resistance to this course. It bars the way, makes the path at least somewhat difficult, and it ceases to be that of least resistance. To drink is a course of less resistance to the intemperate person than to abstain. But the law that makes it more crying out against anti-liquor legislation, even to the point of total prohibition, and its sanction, however severe, these Catholic papers should rather welcome it, as it makes for temperance by barring the way to

It may indeed, bear hard on the leave it alone, but who generally take it; but if they will not give up their glass, why expect the victim of drink to forego his keg of beer or jug M. A. Lambing, in Pittsburg Observer.

ADVANTAGES OF FREQUENT HOLY COMMUNION

The continuity of the Catholic Church with the Christian Church of the first ages is proved by her fidelity to the command of Christ, "Do this in commemoration of Me." We receive the same Christ and the same Sacrament that His disciples received in the Holy Eucharist. In the first years of the Church we have St. Paul saying, "The chalice of Benediction which we bless is it not the Communion of the Blood of Christ; whether we suffer or not. All suf-ferings are either punishments or benefits; the former His justice exacts, the latter His mercy grants. the same God to serve and the same heaven to gain, as the faithful ones who have gone before us, this is the worthily, eateth and drinketh judg-worthily, eateth and drinketh judg-worthily. ment to himself, not discerning the

ment to himself, not discerning the Body of the Lord."

As the body needs nourishment to sustain life and give energy, so the soul needs spiritual food. The Council of Trent says, "As bread is taken for the life of the bedy, so the Hely Englangiate is read on food for Holy Eucharist is used as food for the soul." The catechism teaches that the Holy Eucharist unites us to Christ and nourishes the spiritual life in our souls. "He that eateth like instancing the classic example My Flesh and drinketh My Blood abideth in Me and I in him."

"Countless hosts are consecrated and the General Convention has been surrounded by gold and precious the utterances, as reported in the denominations were now represented stones and are carried in processions to shrines to bring us before the tabernacle for adoration; but the Brent of the Philippines made what Sacred Host's last abiding place is

no pleasure in them for God, but His own accidental glory and the greater of all Episcopalians to the whole aid to a holy life than to receive truth, and for a fearless study of any

causes. To take any other is not to be in harmony with the spirit of our Blessed Eucharist. Let the Real Presence of our Divine Lord in the if thus we deport ourselves in the countless trials of our life! We will source of grace and blessing to all, and may we often receive the Bread of angels, the Author of life, to keep pledge of our everlasting union with

THE HOMEWARD TREND AMONG ANGLICANS

From The Lamp The proposal is now taking definite shape to erect throughout England wayside shrines or crucifixes, in memory of the dead. This is a practical instance of the effect of Continental Catholicism upon the mind of the British soldier; for the idea is said to have been imported by him. Referring to this, the New York Sun says:

The frequency of those wayside shrines which dot the landscape of France still keeps alive in cruel times the savor of an Old World piety. These outward appeals to a primitive faith must needs awaken many thoughts in the minds of men who are thrown violently back on the elemental facts of life and death, and a clear visualization, however crude or casual, of the greatest Sacrifice in history cannot fail to touch the hearts of men who are challenging Eternity for the sake of others.

"The acceptance of the symbolic force of a simple object at a time of crisis in their life appears to have prompted the expression of a wish by British soldiers that some sort of counterpart of the wayside shrines of France might exist at home. Men and women accordingly have hastened to adopt the suggestion of the British Tommy.

One by one London parishes have followed the example, and now these simple expedients to piety are appearing everywhere to beautify and hallow the streets of the capital."

And to us who are interested in Reunion, this appears a deeply cheering example of reversion to type. In what other Protestant country under the sun would a sudden outburst of national fervor, or devotion to memory of its dead, perpetuate itself in the erection of wayside shrines

We have the happy explanation in what the Bishop of Clifton calls "The We quote Latin Tradition." follows from His Lordship's address before an anniversary meeting of The Catholic Truth Society, London

The Latin tradition was born in

this island on the day when Augustine, sent from Rome by Gregory, foot on these shores. But it was the work of heodore, Monk of Tarsus, his sixth successor in the See of difficult to get drink makes it less difficult to abstain. So instead of upon the people's life. Their first break with that tradition came with the change of religion. Protestant writers described that change as national uprising against the hated Roman jurisdiction, but it was only after an able and despotic king had proved himself stronger than persons who can take a drink or leave it alone, but who generally people of England were divorced from their Roman allegiance, and there was abundant evidence that they were divorced from it at first These were men who never said, "I As to action, prompt action was required of Catholics to-day. It was there was abundant evidence that of whisky? which, by the way, their glass is made to justify.—Very Rev. against their will. Protestantism never was the genuine outgrowth of the English mind; it was not here, & s elsewhere, a fierce uprising against corruption, alleged or real, but the chance outcome of a king's matrimonial quarrel. . . . Too long had the Latin tradition been twined with the fibres of their national being for the Protestant Reformation to wholly stamp it out of the life and heart of the English people. It was the pith of whatever sound religion and sane philosophy they possessed Their education had been moulded upon it. The imagination of their youth had been fed on it. The best poets had drunk deep of its streams, from Chaucer and Shakes-peare to our own Francis Thompson. When, after two centuries of convulsion, the Stuart cause went down for ever, its light seemed to flash and the Bread which we break is it into total eclipse. Yet not all the not the partaking of the Body of the Lord? . . . Let a man prove himself; and so let him eat of that

It is to the awakening of this Latin Tradition or Catholic Subconsciousness, call it what we will, that we look, as the efficient factor in the by it. There were well meaning conversion of England. The great primary cause must be, of course the Divine bestowal of the gift of

The Triennial Convention of the Episcopal Church, which took place recently in St. Louis, is ended. It does not appear uncharitable, we A writer on Holy Communion says, tant side issue or development of the General Convention has been tant side issue or development of secular press, of some of the influen-

He went on to speak of the Cath olic doctrines of Invocation of the Saints and Prayers for the Dead, and said that a leading Methodist Episco-pal minister had told him that as a result of the war thousands of Methodists in the Dominion have been praying for the dead, an innovation for that denomination. And the Bishop added: "It would do us no harm to study other creeds, with a view to adopting the things worth while for ourselves

Dr. Manning the Rector of Trinity Church, New York, in a pre-convention sermon urged that the House of Bishops at St. Louis make a statement defining the Episcopal Church and its relation to the one Catho lic and Apostolic Church."

Dr. Manning's text was from St Matthew, xvi. 18, "Upon this rock I will build My Church."

"There are many important mat-ters to come before this Convention," he said, "but in my judgment the one great and all important thing is that our bishops, to whom we prop erly look as our spiritual leaders and fathers, should give us a clear, ringing and unmistakable declaration as what the Episcopal Church is, what is its relation to the one Cath olic and Apostolic Church founded in this world by our Lord Himself, and why we, who are baptized members of this Church, owe it our allegiance, our loyalty and our love.

He added : "There are only two possible theories as to what the Church is. Either our Lord Himself founded the Church in this world to be His representative and witness, and it has His authority to minister and teach in His name, or else our Lord founded no church, but left His had ever contributed to the general disciples free to form churches according to their own notions as they might see fit. In which case the Church has no divine character and no divine authority."

We lately came across a poem of Dr. John Neale's, written in 1862, entitled Church Unity. Dr. Neale, many of our readers will remember, made those exquisite translations of many of the great Latin Hymns, notably Bernard of Cluny's Celestial Country, which are confessed to be the best renditions we have of them in English.

Neal was one of those Catholicminded pioneers in the Anglican body, who labored much and suffered We give the poem below. CHURCH UNITY

O sweet rainbow, yearned for long and dearly, ome day one only Church shall

broken, and incipient Yet not less God's covenant with man.

shall not behold thy perfect beauty We shall never trace thy sevenfold

power; Others be the triumph, ours the duty, Others be the sunshine, ours the shower.

Show us, Lord, Thy works: our sons Thy glory Yet ours all, though this be all we ask. May it be said, perchance in future

story, Those were men that then did Union's task.

Men whom satire could not move and ban out, Men who would work on and would

cannot," ere men who prayed the Church to peace. we fling the dastard question

How," spake Common Sense, "can this be done?" For we know the Everlasting Prom-

Father, Thy will is they shall be

AFTER-WAR PROBLEMS

MUST BE SOLVED BY CHURCH The outstanding need of complete organization of the whole body of study of Catholic principles in re-lation to the conditions of life around us, and of prompt Catholic action, were forcibly presented by Father Plater, S. J., at a meeting in London, recently.

Father Plater said that it was not those who had lost money or had been physically crippled by the war that were most to be pitied. It was by it. There were well meaning people who had set their hearts on social reforms with Christianity left out, with a sort of silly heaven on earth an undenominational Utopia. Everything such people had anchored their mind to had gone.

It had been pointed out that the eople in this war who were most cheerful were the Catholics. He did not think that meant they were foolof the mountain in labor bringing ishly optimistic. They had been hit forth a mouse. However, an important side issue or development of the mountain of the form of the mountain in labor bringing is hard as anybody and had suffered and sacrificed as much as anyone. in the army, they must not forget that the proportion of Catholics in it had far outnumbered the proportion was, in effect, a plea for Church of the members contributed by any Unity, when he said:

they believed God's work was being civilization. Catholics felt they had smiles.

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no special opportunity at the present moment. I say that the Catholic opportunity is here and now during the war. Now, when the minds of people had been softened and were more susceptible to Catholic truth than ever before.

Father Plater pointed to the enormous number of men who had seen for the first time the Catholic Church in operation. The effect of this was ery striking and showed itself in all sorts of ways.

Father Plater had himself been asked by an Orangeman to bless a miraculous medal for him. Men's minds had undergone a great revolu tion. It would be to this to a large extent they would have to look for the building up of a Catholic England. Father Plater said he could give a thousand examples of the present trend on things. People who would not have dreamed that the Catholic Church welfare were becoming possessed of to do the work of building up, it was

He then indicated three main lines upon which Catholic clergy and laity, men and women, ought to concentrate at once. These were organization, study and action. He pointed to the power of organized effort that had succeeded in keeping our Catholic schools. But they must remember the danger to their schools was not the only one. There were other dangers as to which Catholics were not so alert. For those they must organize all their available resources.

Then he came to the subject of study. There were two classes of knowledge for them to learn and assimilate; the knowledge of Catholic principles and the knowledge of the actual world they lived in, the actual social forces and dangers that might be coming upon the Catholic body. By study they would enable themselves to take really intelligent co-operation in this great opportunity that was offered. If they noticed the observations, the literature pub lished by active people, social reformers and such people, they found a great deal of cleverness, practical good sense, but a most astounding absence of principles, which fact was what spoilt a great deal of excellent work. People outside the Church were beginning to see that the Catholic Church, besides revealed truths of religion, lit up for us sound principles of morality and social science; principles that could guide us in our dealing with out fellow men in the various departments of our public life. He did not believe Catholics had yet recognized what an advantage they had there. Shrewd outsiders saw it more than

Catholics did. needed in the after-care of those leaving school, in supporting Catholic press, in Catholic huts for soldiers -- in many directions. concluded by saying that they did not take themselves nearly seriously enough. It was not that they claimed to be better or more clever than others, but if they could only use what they had they could do a great deal for the raising and ennobling of the world. They could make their own the prayer of that little child who said: "O God, your King and Come quickly. country need you. Amen."-Frovidence Visitor.

ST. BLAISE

On this feast day the blessing of

throats takes place.

Now St. Blaise lived in the very early days of the Church. He was trained to be a physician, later he was a bishop and afterwards a martyr. Before the final tortures inflicted on him by the pagans took place, he lay for a long time in prison. on the way to prison, he performed a wonderful operation upon a boy who had a fish bone caught in his throat. As a physician he effected many other cures, so remarkable for that period of limited medical information that they may be said to have been miraculous.

For this reason, many people, after his death, asked his intercession during illness. When the blessing of St. Blaise is given, the ceremony generally takes place in the following manner: Two candles are consecrated, generally by a prayer; these are then held in a crossed position by a priest over the heads of the faith ful, or the people are touched on the throat by them. At the same time the blessing is given: through the intercession of St. Blaise preserve you from throat trouble and every other evil." Saturday, Feb. 3rd, is St. Blaise

If all knew how easy cheerfulness makes things, the work of the world would be done patiently and with



Painful Swollen Veins Quickly Relieved and Reduced

Mrs. R. M. Remier, of Federal Kansas, writes an interesting at of her success in reducing a case of enlarged veins that sho encouraging to others similarly afflicted. She suffered with badly swollen and in-flamed veins (in fact one had broken).

flamed veins (in fact one had broken), for more than seven years before she became acquainted with Absorbine, Jr., and used it. Absorbine, Jr., was faithfully applied for several weeks and, to quote from her letter, "The large knots in the veins left, it was all nicely healed, and has not bothered me since." Absorbine, Jr., is an antiseptic liniment—healing, cooling, and soothing. Safe and pl assnt to use. \$1.00 and \$2.00 at your druggist's or postpaid. Liberal trial bottle postpaid for 10c. in stamps.

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days. Let the shaping

influence of good music

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The Catholic Record LONDON, CANADA

Actress Tells Secret

A Well Known Actress Tells How She Darkened Her Gray Hair With a Simple Home Made Mixture

Miss Blanche Rose, a well-known actress, who darkened her gray hair with a simple preparation which she with a simple preparation which she mixed at home, in a recent interview at Chicago, Ill., made the following statement: "Any lady or gentleman can darken their gray hair and make it soft and glossy with this simple recipe, which they can mix at home. To a half pint of water add 1 oz. of bay rum, a small box of Orlex Compound, and ½ oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until it be omes the required shade. This will make a gray haired person look 20 years younger. It is also fine to promote the growth of hair, and relieves itching and dandruff."

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