CHATS WITH YOUNG MEN

THE NEW YEAR

I asked the "New Year" for some message sweet, Some rule of life with which to guide

my feet; I asked, and paused; he answered soft and low. 'God's will to know."

"Will knowledge then suffice New Year ?" I cried.

ers the question into silence The answer came, " Nay, but remember, too,

God's will to do." Once more I asked, "is there no more to tell ?" And once again the answer sweetly

"Yes; this one thing, all other things

God's will to love !"

IN THE NAME OF THE LORD

At the head of the year Holy Mother Church writes in bold characters that Name in which alone there is salvation. She believes that if men consecrate the first month of the year to God by showing reverence for the Holy Name of Jesus, the chances are that they will spend the remaining eleven menths in a God fearing manner. She realizes that if men learn from experience during this mouth that in His Name there is power and might, courage and strength, sweetness and consolation. will not only hold it in esteem and respect, but will go out of their way to have reverence shown it by those under them, as also by all with whom they came in contact. Keen observers have remarked that

in the last few months there has been a notable decrease of respect towards the Holy Name. The secular papers of the country have commented on the fact that cursing and blasphemy are notably on the A glance at the joke columns in many of our daily papers and monthly magazines proves conclusively that the men who are trying to cheer up the masses frequently do so by the irreverent jug-gling of the Sacred Name and all that it stands for. This shocking state of affairs has probably been induced by the fact that we are living in very tense days and that the things that at other times would have amused or appalled us now

It is not only Holy Name men who are called upon to stand as defenders of that Sacred Name. Every Catholic, in his own way and sphere, must help as far as he can promote the glory of the Name of the Son of God. All must realize that unless this Name is reverenced there can be no such thing as real respect for authoror anything holy, pure and sacred. To eat away respect for the Name of Christ is the same thing as eating away respect for Christianity

During this month of January, which is especially dedicated to the Holy Name, we should all make an effort in our own lives, and through our conversations with others, to spread a love for that Name which was first natered in heaven by the Almighty Father, and was first pronounced on earth by the lips of an angel in the cell of the Holy Virgin at Nazare h. The Name of Jesus is an epitome of the Gospel. It is Catholicism compressed into one word. It is the name propounded Thereby Infinite Wisdom itself. fore must we respect it, and help in our own way to counteract an evil tendency which is growing day by day in our beloved land. We owe it to God, we owe it to our Catholic religion, and we owe it to our own country to make the Name of Jesus honored, respected and reverenced everywhere .- Sentinel of the Blessed Sacrament.

GOOD RESOLUTIONS

Many men, remembering the it is a question of registering resolu-

Now, this is all wrong. Good intentions have lapsed, it is true, and may again fall short of realiza-tion, but this is no reason why they should not be made. Life itself consists of ups and downs—of acts of contrition as well as of hope. We should not discount ourselves any more than we should depreciate our fellows. A good resolve, in itself, is good deed. It is a shame to break faith with our promises, but it is a greater shame not to even attempt to be better by being guilty of laziness to the extent of not even dreaming of higher things.

Our resolutions are broken, not because of themselves but because of the weakness of human nature. The man whe would undo advancement by not commencing with a resolution would lay the axe to the root of the efficiency of even the Sacrament of Penance. Is not every confession largely a declaration of broken promises, of lapses into sin, or emissions of virtuous works? The sacrament's efficacy is not to be impeached for the weetchedness it undees and the encouragement it bestows; so the penitent's con-fessions is not to be considered false because he falls again. He resolved because of strength; he failed because of weakness. We may fail even though we resolve; we will

tian truth when he declared in his smile—that is true cheerfulness. Tusculan Disputations, "A man of courage is also full of faith." Courage, then, should brighten the new year with its interesting glow. The exquisite lines of Farquhar should stimulate our new endeavors :

Courage, the highest gift that scorns to bend To mean devices for a sordid end. Courage, an independent spark from heaven's bright throne,

By which the soul stands raised, triumphant, high, alone. Great in itself, not praises of the crowd. Above all vice, it stoops not to be

proud. Courage, the mighty attribute of powers above, By which those great in war are

great in love. The spring of all brave acts is seated

bere, As falsehoods draw their sordid births from fear.

Let us resolve, then, and resolve so grandly that the practical conclusions of our resolutions will come as the necessary sequence of our ardent purpose

Our wills, 'tis true, are weak, but endeavors on His desires we need not fear the aftermath. God has given us 1920, and let us dedicate its usufruct to Him Who given its given us 1920, and let us dedicate its usufract to Him Who gives "the increase." The devil has already robbed Christ of too. robbed Christ of too much of his patrimony of souls for us to add to the awful disaster. To the Christ, mother's mistakes and following her the world have dealt in the awful disaster. To the Christ, Who is as harshly treated now as was He in the olden time by the inn-keepers of Bethlehem, we offer not swords, for they were never acceptable to the meek Lord, but our pens that He may consecrate them and make them happy in His defense. — Catholic Columbian.

OUR BOYS AND GIRLS

HAPPY NEW YEAR Happy New Year, men and women! Happy New Year, girls and boys! Let me wish you all sincerely Twelve months brimming full of joys.

May new hopes and aspirations Stir within your hearts today, Scaring last year's disappointments From your memories away.

Turn around and face the sunshine With its constant warmth and cheer, Firm resolving you will seek it Every day throughout the year

Clouds which darken your horizon, While you're gazing toward the light,

Are collections of thin vapor Which will soon drift out of sight.

Let unselfish love for others Prompt you of to noble deeds; Flowers blooming by the roadside Are more beautiful than weeds.

Through life's mazes we all wander, Many stumble as though blind, So a helping hand be often Stretching forth to lift mankind.

May this New Year be much better Than the other years you've passed; Let it be a strong foundation, Built to hold your future fast.

Use enough good bricks and mortar So your edifice won't shake Should the earth begin to tremble With a war or giant quake.

BENJAMIN FRANKLIN'S NEW YEAR RESOLUTIONS

every instance, to give nobody expec-tations that are not likely to be answered, but aim at sincerity in every word and action; the most amiable excellence in a rational being.

To apply myself industriously to whatever business I take in hand, and not divert my mind from my broken resolves of last year, will smile at others and themselves, when and patience are the surest means of

> I resolve to speak ill of no man whatever, not even in a matter of truth; but rather by some means excuse the fault I hear charged upon others, and upon proper occasions, speak all the good I know of every-

> PLEASANT LOOKS AND CHEER Have you ever seen a more pleasing picture than a cheerful countenance? Like a calm, confident being, a cheerful person radiates light wherever he is found, and the effect of his presence is duly felt on his mpanions. A company of indivi-

As sorrow weighs the heart down, weary smile gain sympathy. Fernaps so; but a sunny disposition gains friends. Can there be any two ways of choosing between them. Who dees not prefer friends to the doubt-give to them to be their Food and falls sympathetic words of a chance. fully sympathetic words of a chance

A merry heart goes all the day, A sad heart tires in a mile."

under a strain. Worry leaves its of faith. He allowed these disciples. abandoned Him altogether; they did mark on the face of its victim, and is men and women for whose salvation not proceed to put a meaning of their even though we resolve; we will never succeed it we omit resolution. The man who resolves has courage; the man who does not is an unqualified coward. The man who resolves has faith, for he believes in Ged and truste Him. Cicero anticipated Christonia.

-True Voice.

MOTHER'S LESSON

My mother taught me that." soft hair of the woman who spoke the words. She herself had reared children, and in addition had won recognition for herself in the literary world. The honors she had earned and the responsibilities she had borne had added strength and dignity

mother's lesson; and on the other escape, the text is too forcible the self-sufficient girl of eighteen When we consider the con own will. We should be glad to believe that He would have dealt in think the latter instance a solitary metaphor. The disciples who surone, but as we have watched girls in the home, at school, and in the business world, as we have overheard their talk among themselves, we have been driven to the conclusion to that not a few regard mother's opinions as distinctly behind the times, and fondly believe that the self confidence of eighteen is a better guide than the experience of forty.

My mother taught me that." The greatest men and women have not been ashamed to say it. Those who have done the most, for home and country and God have been glad to acknowledge their indebtedness to the teaching they received at We show our own littleness in thinking we have outgrown the lessons mother taught us.—Southern

REV. B. X. O'REILLY

We approach consideration of the Most Blessed Eucharist with awe and wonder-awe at the tremendous mystery that It contains, wonder at the marvelous love that prompted It. In the Eucharist we find one of the most exalted mysteries of our holy It does not yield in splendor to the other two great mysteries, the Trinity and the Incarnation. There is a connection between these three mysteries. In the Bosom of the Blessed Trinity the Father by virtue of the eternal generation communicates His Divine Nature to the Son. The Son by virtue of the Hypostatic Union communicates the Divine Nature to His Human Nature which was formed by the power of the Holy Ghost in the womb of the Virgin. In the Eucharist He delivers Himself to His Church, who places It before her children as their spiritual Food. The three great mysteries are welded links Heaven and earth, God and man.

To endeavor to speak the truth in Eucharist the Body and Blood of God's actions? It will not do Jesus Christ are truly, really and substantially present for the nourishment of our souls and that in the be their food and drink. He promised that the Food that He is to give recorded in the Old Testament. them is to be something superior to
the Manna that their fathers ate in acle of the Blessed Eucharist, from the Manna that their fathers ate in the desert. He concludes His discourse by using the following plain words: "Except you eat the Flesh of the Son of Man, and drink His ist is hardly more startling than that Blood, you shall not have life in you. He that cateth My Flesh and drinketh My Blood, hath everlast ing life; and I will raise him up at the last day. For My Flesh is Meat indeed; and My Blood is Drink Meat indeed; and My Blood is Drink shall mere human beings draw a line, and say, God would never go farther duals cannot be otherwise than agreeable if one in their midst is tend. The murmuring of the Jews concerned, it must not be set aside tend. The murmuring of the Jews is manifest evidence that they understood the words of Carist literally. so does cheerfulness bear it up. If Christ was speaking figuratively Many think that a long face, and a He should have relieved the Jews of their gross misunderstanding. When One must not form an opinion, based Drink. Many of His disciples were scandalized and murmuring "this saying is hard, and who can bear it," they walked no longer with Him. In-Those who worry are constantly Christ reproached them for their want were consistent; they rejected and

swered for them: "Lord to whom | ing Him, and finding that He did not shall we go? Thou hast the words retract or explain away what He had of eternal life. And we have be asked them to believe, acted consistlieved and have known that Thou ently, and abandoned Him and all His art the Christ, the Son of God." In teachings; repudiated Him altogether. There were threads of gray in the soft hair of the woman who spoke able words that Christ used it is not surprising that the Fathers low the defculting disci of the Church took these words same time.—The Bulletin. literally even before the dogmatic definition of the Council of Trent.

The great proof of the Real Presence of Christ in the Eucharist is to the sweetness of her face. Yet she spake as simply as a child might At the conclusion of the Last Supper have done, explaining the habit her friend had commented on. "My and giving it to His Apostles said: "Take ye and eat—This is My "Take ye and eat—This is My Body." Giving to them the Chalice Our thoughts flew back to a scrap of conversation we had overheard in a street car not long before. The speaker was a bright-faced young girl, evidently the leader of the trio words with a literal meaning. That who had bearded the car together, Saint Paul knew that Christ used the and the clear, positive tones of her words in their literal significance is voice came to our ears distinctly above the noise of the street.

"Mamma doesn't like to have me do it she armed once and territorians, where he brands in the most vigorous language the one who it. She has such queer, old fashioned ideas, but I tell her—" And then came our corner and the rest was ous offense against Christ Himself The contrast between the two is unless the true Blood of Christ were

rounded the Supper Table were not learned men possessed of the critical cated fishermen, and like children hung upon every word that fell from the Lips of their Divine Master. We may be sure that Christ was not unmindful of this childlike disposition. It was the most solemn moment of His life. The words that He spoke were like the last wish of a dying father and He certainly would have used a speech that sasily could be understood. He was God and He know that His disciples, that His Church, that millions of His m zealeus followers, would take His words in a literal sense. It may be trutbfully said that if the Catholic is guilty of idolatry when he adores the Blessed Sacrament he may lay THE WORD OF ETERNAL his crime at the Feet of Christ Him

The Catholic recognizes the sublime mystery that is involved in his belief in the Real Presence. He finds it "a hard saying." No more than the Jews who listened to our Lord at Capharnaum does a Catholic understand how Christ gives His Body and Blood under the species of bread and wine. Unlike the Jews and the non-Catholic Christians he does not turn away but with the faith of Peter he accepts the word of Christ. "Lord to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God."

NON-CATHOLICS AND EUCHARIST

When non Catholics say that God could not change bread and wine inte His Body and Blood, they do not really mean that it is impossible; together like a precious chain which they mean that it seems to them so unlikely that they cannot believe it. From the dogmatic definition of the Council of Trent we know that in the council of Trent we know that in the judge the probability or improbability by the strangeness of the things in our eyes. To those who believe change of the substance of bread and that Christ is God, as we Catholics do wine into the Body and Blood of it seems very strange that God should Christ there is the Unbloody Sacrifice put on human flesh, and be con-of the New Testament. The Real demned to death by a human ruler. Presence of Christ in the Eucharist is and be flogged through the streets of plainly set forth both in Scripture Jerusalem by a rabble, and be hung and tradition. We read in the sixth on a Cross, and spatter the hill chapter of the Gospel of Saint John of Calvary with His Blood. But He the discourse that Christ delivered at did all that. And thousands of non-Capharnaum. During that discourse Cathelics who do not believe that Christ promised that He would give He is God, believe in a thousand His followers His flesh and Blood to wonderful things that God did, con-

merely because one has a feeling that this particular miracle more extraordinary than other mira

ently, and abandoned Him and all His It remained for men 1,500 later to try to follow Him and to fol-

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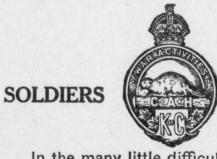
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