

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XXXI.

LONDON, CANADA, SATURDAY, JANUARY 11, 1919

2100

The Catholic Record

LONDON, SATURDAY, JANUARY 11, 1919

SOUL AND BODY

Health is so much in the air just now that it may be well to reiterate certain points which vitally affect our convictions as to the wise distribution of our energies in the day's work and play. Body and mind are so closely related that any neglect or abuse of either reacts upon the other. We cannot set limits to the reciprocal influence of allied functions, outward or inward. How various are the devices by which mortals seek to counteract congenital or acquired weakness! The noble healing art, with its surgical and nursing branches, needs no eulogium, but none know better than these devoted helpers of afflicted humanity how little health resorts and famous cures can effect in numerous cases. Often indeed it is a relief to a burdened practitioner to fall in with the fancy of a chronic sufferer, knowing that at least the desired change may have a tonic influence for the time being.

Travel offers so many natural attractions that one does not wonder at the crowds of restless, wanderer folk who haunt the picturesque spots in Switzerland, Norway, and the great cities of Italy, and many of us can recall scenes which provided abundant material for humorous observations at the various health resorts. At the bidding of fashion people will climb hills and descend precipices in pursuit of that most elusive blessing, a sound mind in a sound body. Taking their old selves wherever they go, most of these who are absurdly styled "patients" in medical parlance, return, only to resume the weary round of so-called pleasures which are largely accountable for their objectionable symptoms. The human form has a sacredness with which no structure made with hands can compare, for it is a living temple, within whose confines wonderful processes go on night and day. Even when its doors are closed, its windows darkened, and its pillars broken down, we instinctively reverence its ruins, guarding them jealously from desecration and lovingly caring for the ground consecrated by their presence. Why, then, is it that so many should fail in due respect for the soul that inhabits the tabernacle while the visible and invisible partners are actively associated? Think for a moment of the marvel which has never yet been fully explored. How delicate the mechanism through which the inspired organism works! All our instruments are clumsy copies of those organs of thought, desire and control; how does a pumping-engine compare with the heart in its ceaseless action? The lungs draw in and expel the air which revitalizes the blood—strange that so momentous a function should excite so little curiosity, suffer such neglect at our hands. The eye is served by microscopes and telescopes, so extending its observing power to the tiniest point or to the star-dust of the Milky Way. The ear can catch the whisper of the summer breeze in the trees, respond to the song of the bird, absorb the complicated harmonies of a fugue on the organ, thrill at the sound of a familiar voice amid the confusion of tongues. But words are all too poor to express the marvel of the human frame—that miraculous loom by which thought fabrics are woven; that mental and spiritual exchange, whence magnetic messages flow to inspire or direct the active and passive movements which make up the sum of what we call life.

Now, clearly it will matter much to a man's career and final attainment whether he takes a lofty or a mean view of his possibilities, whether he allows his higher faculties to be ruled by his lower instincts or bends these to ideal aims. We glory in subduing nature to useful ends—bridging rivers, hewing down forests, draining swamps, tunnelling mountains; how is it that we cannot bridge passion, control pride, and make flesh and blood subservient to the purposes of the soul? An acute writer points out that "as there is a line along the tropics where two zones meet and breed perpetual storm, so there is a middle

line in man where the animal meets the spiritual. . . There clouds never pass away, and the thunder never ceases to disturb the horizon." That this lack of harmony in human nature is the crux of religious philosophy we all know; how many systems of belief have been beaten out by busy brains to check and overcome evil tendencies it would serve no useful end to enumerate.

OUR DUTY

A public Ministry of Health is more than ever needed to cleanse the foul purlieus in which such a large proportion of our toilers are born and live out their years. Sanitary science and philanthropy clamour for preventive measures which may prevent the awful waste of child life. Again, where it is possible by timely succour to ameliorate the worst symptoms of violent disorders by skilled attention and changed surroundings, these ought to be available, not only for the advantage of the sufferers, but to eliminate an obvious source of danger to the community at large. Let us thankfully recognize the many experiments which public bodies have made of late—sanatoria and homes of rest for weary men and women, holiday resorts for ailing children, specific efforts to deal with inherited brain and nerve troubles, while thoughtful provision for weaknesses that are not easily classified even by experts enlist the sympathetic regard of thousands who now realize that they cannot echo the objection of Cain, but are their brother's keeper in a sense that admits of no denial.

Still all such co-ordinated effort leaves much to individual initiative and sustained care. The home is the scene and the storehouse of preventive effort. The cost of neglect there cannot be computed. The reward of devoted guardianship is likewise immeasurable by ordinary standards. Ministries of Health, intelligently carried out at the centre of things, touch the eternal verities. Mind and heart, enriched by contact with fine strong natures, gain vigor and sweetness to bear inevitable ills, often turning them into occasions of usefulness which electrify observers. Out of weakness and unmerited suffering some of the choicest blessings have been evolved. This is not to say that disease is a boon in itself. Health, so far as it is humanly attainable, should be sought and cherished for self-development and also because it may be made subservient to public and private expenditure on behalf of the less privileged of our fellows. Alas, the majority of invalids and weaklings have but little leisure to concern themselves with the woes of their neighbors! Good Samaritans are usually sound in mind and limb, otherwise the oil and twopenny would not easily be forthcoming. For the rest, it is not well to be too curious or exacting, seeing that we can only faintly apprehend the remote issues of life, our finite limits prescribing a judicious silence where our power comes to a stand. After all, it is not the part of wisdom to trust the beneficent laws which have so shaped the course of history as to create an expectation that out of better and worse the best will in time come within sight? Robert Louis Stevenson, himself a lifelong sufferer, shrewdly remarked that "whether we look justly, for years of health and vigor, or are about to mount a Bath chair, as a step towards the hearse; in each and all of these views and situations there is but one conclusion possible—that a man should stop his ears against paralyzing terror and run the race that is set before him with a single mind." Furthermore, "a man is apt to expect happiness, only to profit by it gladly when it shall arise; he is on duty here; he knows not how or why, and does not need to know; he knows not for what hire and must not ask. Somehow or other, though he does not know what goodness is, he must try to be good; somehow or other, though he cannot tell what will do it, he must try to give happiness to others."

Straightforwardness and honesty should be the one principle in the conduct of your business. What you promise, do. Live up to the very letter of your contract.

CARDINAL GIBBONS' MESSAGE

EXPRESSES HOPES FOR A JUST AND PERMANENT PEACE

"We ought to rejoice particularly on this Christmas occasion, because it is the first Christmas festival in five years that we have had the happiness of celebrating in the midst of the universal peace either actually attained or dawning upon us. "And I think, too, that the example of energy we have seen in the prosecution of the War is a matter for rejoicing, for it has shown the world the capacity of America and Americans. We have sent to the fighting forces provisions and munitions of war in enormous quantities, we have sent billions of money and millions of men; and for this tremendous effort on the part of America we ask, so far as I can learn, no compensation.

"I ask neither an inch of territory nor a dollar in money. Our only reward is to be the consciousness of having done our duty, of having helped to win a just and glorious peace.

"I earnestly hope that this peace has come to stay, that we will know for all future generations disputes between peoples will be settled not by the sword but by the voice and pen of conciliation, which are mightier than the sword.

"As for the outcome of the negotiations now about to begin in Paris, it is hard to express an opinion. We can only hope that they will be directed by wisdom and justice, and that selfishness may be subordinated.

"Nations are like men, they are selfish and they often times let their own interests blind them to the rights of others and to the demands of fair dealing, but we may hope that in the light of what we trust is the dawning of a better day for all humanity wise counsel and justice and fair dealing may prevail over the interests of individual nations, and that the peace negotiations may be ended at an early day.

"I feel no anxiety with regard to the future of our own country. I feel that we will go on, that we will progress toward a far better understanding among all our people, that we as a light to guide us in the accomplishment of better and finer things of peace, that our people as a whole, after their experiences in the last couple of years, will be of broader vision in the future and of a higher courage, that the soul of the nation will be more alive and more responsive to the higher appeal.

"Much concern seems to be felt about the labor situation throughout the country, and there are fears as to the outcome of the readjustment period. I feel little troubled about that. I am sure that the working people of the country are men of intelligence and common sense, that they know full well that their condition here is better than that of men in similar stations anywhere else in the world, and that the disposition of those who employ them is to treat them justly and generously. They know these things, and they know, too, that any social upheaval would bear more heavily upon them than upon any other class and would hurt them more than it would hurt any other class.

"As for the spread of Socialism in America, which some dread, I feel no apprehension whatever and believe there is no reason for apprehension. No man or set of men can raise a storm in this country without some real grievance. Every Socialist in America, down in his heart, knows there is no actual grievance about which he can justly complain, certainly no grievance that would warrant the overturning of the social structure, and the ruin, industrial and of every other sort, that would ensue. And the working people of the country know this so well that I have no fear they will be led astray by the specious doctrines of Socialism to their own undoing.

"Fears as to the labor situation, fears about the spread of Socialism and kindred doctrines do not trouble me. The only apprehension I might have would be with regard to the consolidation of control of the great public interests of the country in the authorities of the Government itself. These interests are vast and wide-reaching and control the well being of millions of men, such interests as the railroads and the telegraph as well as others. I should be sorry to see these things put under the direction of any Federal Administration. The men employed in these industries and utilities would form the preponderating interest in any administration and would tend to a perpetuation of power.

"I believe in a division of power, and think it best for the country. I should be sorry to see any invasion of the Government upon the rights of our departments. The builders of our Government provided for a government of check and balance, a government in which the Executive, the Legislative and Judicial Departments were kept separate and dis-

tinged and each department was made independent of other."

HISTORIC SERVICE IN EDINBURGH

To the number of considerably over a thousand, Catholic officers and men of the Grand Fleet assembled on Thursday last week in St. Mary's Cathedral, Edinburgh, in solemn thanksgiving for victory. But for the fact that they were in the city, the Metropolitan Cathedral might have been packed with the same in blue. As it was, only the side seats were available for the general public. Outside the church floated huge flags of the Allied nations. The Right Honourable the Lord Provost of Edinburgh (Sir J. Lorne Macleod) wearing his gold chain of office, and accompanied by the Chief Town's Officer, occupied the seat of honor.

Pontifical High Mass was sung by Bishop Graham in presence of His Grace the Archbishop of St. Andrews and Edinburgh, the Bishop of Glasgow, and the Bishop of Aberdeen. As the procession moved from sacristy to sanctuary between rows of seamen representatives of every branch of British Sea Power, many of whom showed scars of honorable battle, and to the accompaniment of the Marine Band from H. M. S. Erin, the scene was as memorable as any enacted within the historic precincts of the Cathedral during a hundred odd years.

Canon Stuart delivered an eloquent and impassioned discourse, in which he said that during the four long years of the war our country had borne the lion share in the picture from afar, and looking at the ways of the world for their kind and kin from distant lands and seas, the heart of the country seemed at times burdened with an all too heavy load. What had served the country during these terrible years? It was the knowledge of the great silent power guarding their shores, bringing the oceans, making safe the by-ways of the world for their kind and kin from distant lands and seas, to come to the assistance of the Motherland. They knew that great power had swept the whole ocean of every enemy craft. But it did more; it closed the ports of the enemy, and then, through cunning, that enemy ventured to prowl abroad the rumor of the presence of the British Fleet laid them to sleep, and they were taken by surprise. The knowledge of that great power in their midst, and how they heard from fainting, had kept their hearts from fainting, and now when the day of victory had come, and their hearts were gladdened with the tidings of peace, they could not forget that to the British Navy they owed the fruits of victory. They thanked Almighty God, who had inspired their leaders with such skill and ingenuity, and the seamen with such determined resolution, such indomitable courage, and iron discipline as to enable them to cope with every difficulty and every danger. —The Edinburgh Catholic Herald.

THE CATHOLIC CHURCH

AN ANGLICAN APPRECIATION OF FIDELITY TO CHRISTIAN PRINCIPLES

"It is doubtful if there is any country in the world where the Roman Catholic Church wields so much power for good as in the Dominion of Quebec. Here we see the Church in the midst of a little severely of the connection of the Church with politics, concludes with this panegyric on the Quebec priesthood: 'Notwithstanding these frequent political conflicts, the pastoral relation between the curies and the French people is ideal. The priests are untiring springs of wholesome influences. They teach the patient, self-sacrificing patrons of a people happy in their social and faithful in their domestic relations—courteous to a fault, and hospitable to a degree. They are of a younger world, perhaps; but anyone will find in rural Quebec as much virtue, as much charm, as much of that joy of life, as anywhere else on earth. This is high praise, and it is written by a man on the spot.

"On the broad grounds, therefore, of general social well-being, we can honestly and heartily congratulate the Roman Catholic Church on its magnificent work in the Province of Quebec, and as we have many valuable lessons to learn from them, it is a matter for devout thankfulness that this great Church stands uncompromisingly for the sacredness of the marriage tie, and the consequent stability of the home and family. The whole future of our Christian civilization is bound up, and will stand or fall with this. Again they have born unflinching the witness to the principle of religious education, for which they have made, and are making all over the

continent, tremendous sacrifices. And again, they stand for the supernatural in religion—for the truth that Christianity is a divinely instituted system, and has its origin from above and not from below. These are the principles of prime importance and imperiling, and the Roman Catholic Church, in upholding and vigorously defending them, deserves well of the whole of Christendom, and mankind generally.

"With a full consciousness of the points at issue between us, and with the profoundest loyalty to our own beloved Church, whose work and influence we would not belittle by one iota, we have unalloyed pleasure in bearing our testimony to that great work now being accomplished by the Roman Catholic Church in Canada, and to her loyalty to those fundamental principles inexpressibly dear to myriads outside her own communion."—The Canadian Churchman.

"THE END JUSTIFIES THE MEANS"

Two Methodist ministers went to the office of a Windsor physician, informed him that they were ill and asked for prescriptions to obtain liquor at the licensed vendor's store. The physician complied with their request. They straightway went to another physician, had him give them a physical examination and secured his decision that they were in good health. Then they laid an information against the first doctor and had him up before the magistrate. The case has been adjourned for a week.

The Advertiser hopes, in the interests of temperance reform, and for the good of the community as a whole, that the great Methodist Church of Canada will repudiate the action of its ministers. If it will arise to this appeal, it will be doing the cause of temperance a mighty service, and it will add respect to the men of the cloth.

But if it fails to repudiate the stealthy action of its ordained representatives, it will have added more force to the whispering campaign of the liquor interests than any other influence could possibly secure.

These ministers traded on the very reputations for veracity vested in them by their holy calling. They acknowledged themselves to have spoken untruths in order to tempt a man to disobey the law, perhaps unconsciously and unwillingly, but certainly in the letter of that law. They took the sanctified cloth which covered them and asked the physician to give them liquor as medicine in the name of that cloth. Could these ministers ever open their mouths to speak the charge that has been thrown at the Jesuits?

Whose word could any physician accept if he could not accept the word of these ministers? Even though he had examined them and found nothing wrong with them could he justify himself in a refusal to minister to the ailments they said required whiskey? Can any doctor prove a man to be lying when the man says he has stomachache?

One can conceive of some persons being so anxious to find crime that they would set diamonds in the path of a confirmed thief, but the tempter would be regarded as a queer sort of man. And the ministers who sought the downfall of a physician, no matter what his record, by conspiring to trap him, must be queer sort of men.

They cannot represent the real spirit and feeling of the Methodist Church. The Methodist Church is alive to the need for a rigid enforcement of the liquor law, but the Methodist Church would not make itself in the position of cackling a man with a snare. It would leave to the men appointed by law the task of proving that the law was being violated.

The Methodist Church can do the cause of temperance untold good by using its influence to have a charge, established by such methods, wiped off the books of the police court.—London Advertiser, January 4.

Yes, and the Methodist Church will render the cause of religion, of decency and truth a great disservice if it does not promptly take steps to discipline these lying snakes who piously put in practice the infamous principle they attribute to the Jesuits.—Ed. C. R.

SERVICES HELD AT COBLENZ

THOUSANDS OF AMERICANS AT CHRISTMAS WORSHIP

Coblentz, Dec. 25, (Associated Press).—The principal Christmas services of the American troops were held in Coblentz, but in virtually every village they occupied and in every camp in the region the day was begun with the holding of services by the army chaplains. The men attended these services in great numbers.

In numerous instances Germans took part in the services. Six Masses were celebrated in the largest Catholic church in Coblentz, more than

2,000 Americans receiving Communion. The last, beginning at 10 o'clock, was a Solemn High Mass, Chaplain Patrick Dunigan officiating. The choir consisted of fifty voices from a war orphan's home, under the direction of sisters of charity. The other Masses were celebrated by German priests.

The principal Protestant services of the Americans in Coblentz were held in the chapel of the royal palace, a number of Germans attending. The services were conducted by Chaplain Edmund Eberbrock. A German musician played the organ and a solo was sung by a young woman native of Coblentz. After the American services German Protestants held services in the chapel, in which a number of Americans participated.

During the morning American bands paraded the streets of Coblentz playing "Onward Christian Soldiers," "Rock of Ages," and other sacred airs and giving concerts in front of the churches where Americans worshipped.

From the summit of Ehrenbreitstein now occupied by American soldiers, a great illuminated Christmas tree blazed forth into the Christmas night. The tree was visible for miles in all directions.

CATHOLIC UNIVERSITY

"What is a University?" asks Professor Graves of the University of Pennsylvania. "Some religions denominations modestly found colleges," he says, "but others never create anything less than universities, and the difference seems to be largely that of twined twined and twined. A man told me the other day that he went to a certain university to fit for college. 'With-out entering into the above inquiry, it is safe to say that the term "university" means in many places nothing more than a name, except, perhaps in the mind of an occasional John the Baptist crying in the wilderness, to whom it connotes a hope for what the future may bring—a hope that often maketh the heart sick by reason of its deferment.

A news paragraph recently tells us that the people of Poland are now rallying with big hearts around their Apostolic visitor sent by the Pope. With a land horribly devastated by war, they are, despite poverty and suffering, planning to establish a Catholic University at Warsaw, and have given for it a sum equal to \$4,700,000.

So it appears that the Poles have some appreciation of the necessity and power of higher education. Under similar circumstances we can hardly tell what Canadian Catholics would have turned their attention to first. We may almost infallibly predict that it would not be turned to higher education—"ignoti nulla cupido," man has no desire for the things of which he knows not. The Poles know that education costs money, and that when you get things for nothing you get the worth of your money. But there are other considerations in higher education besides merely monetary ones. There are sacrifices of local pride and sectionalism that are even more difficult to bridge than the money chasm. Everybody in Canada to-day who knows anything about education, knows that other things being equal the money could be readily obtained to maintain at least one or two respectable institutions of higher learning that would not be ashamed to look the world in the face. May we not express the hope that the Holy Father may soon do for Canada what he is now doing for Poland, and what his predecessors did for Belgium, the United States, and other countries—take the matter in hand and decide what institutions may go forward with Godspeed, and what institutions shall cease to cumber the earth with high sounding names. We have all heard of the optimistic Westerner who boasted that his town had two universities, and that when he left home his neighbors were cutting the logs for a third. With the same ingenious facility have we been going on with a self-satisfied air, while the judicious smiled and our young people were handed out a crust.—The Casket.

A MISSIONARY PRISONER OF WAR

Few of our prisoners of war will be welcomed home with greater thankfulness than the gallant missionaries of the White Fathers' Congregation who left the Fathers' Apostolic School at Bishops Waltham to serve in the French Ambulance on the outbreak of war. Father Bouniol was made prisoner early in the campaign, and another captive, Father These actual-ly completed his theological studies in captivity at the camp at Munsere. A long and heroic service was, however, done by Father E. G. Falguieres, who his enrolment Professor at the Bishops Waltham House, among the wounded in the French lines, whom he tended with assiduous care, only suspending his noble work to go out after dark to bury the dead. Father Falguieres caused much sensation when earlier in the war, he appeared

on leave in London in his striking blue uniform, to which his imposing stature lent added dignity, but finally he was made a prisoner and taken to Friedrichsfeld, where he assisted in building a little temporary church for his fellow-Scottish prisoners. In connection with the White Fathers, it may be of interest to Scottish readers, to know that Mr. John Mackenzie, formerly well known at St. Joseph's, Glasgow, was the first Scot to enter the famous Congregation founded by Cardinal Lavigne, and is now pursuing his missionary studies at the Scholasticate of the White Fathers at Carthage. Thus Mr. Mackenzie may be said to be making a Scottish epitaph in the French Congregation and it will be interesting to see how many of his compatriots will follow the noble lead he has given.—The Edinburgh Catholic Herald.

CATHOLIC NOTES

The Rt. Rev. Msgr. Michael J. Lavelle, Domestic Prelate to His Holiness, Visar General of the Archdiocese and Rector of St. Patrick's, New York, has, according to churchmen in New York, been appointed Bishop of Albany to succeed Bishop Connel.

The Rt. Rev. Patrick Joseph Hayes, D. D., Titular Bishop of Tagaste and Bishop Ordinary of the Army and Navy has been appointed successor to the late Cardinal Farley, Metropolitan and Archbishop of the great Province of New York.

On June 24 the Vice-President of Argentina, Dr. Felgo Luna, and several of the National Ministers came to Pio Nono College to witness a gymnastic tournament given by 4,000 pupils to celebrate the fortieth anniversary of the foundation of the Arts and Crafts School.

Among the latest converts in England are two clergymen of the Church of England. Rev. R. B. Kenworthy Brown has been received at Oxford, and Rev. D. A. Harris of the Scottish Episcopal Church, has also been received and both purpose to study for the priesthood.

Rheims, the French city of antiquity, where Clovis and his nobles were baptized, the city that the blessed Joan of Arc took from the English, where the French kings were crowned, is but a burnt city—a ruin. Its magnificent Cathedral, dating from 1212, is all but an unsightly wreck.

Announcement is made that it was Major General Bullard of Monterey, Cal., a convert to the Catholic Church and a Knight of Columbus, who made the famous reply to the French order to retreat at Chateau Thierry: "The American flag never goes back. My men will never understand any other order than to go ahead!"

In its first report on the part it is playing in restoring war workers and discharged soldiers to peace time industry, the United States Employment Service announced today that in the week ended December 7th jobs were found for 84,284 applicants who registered. Women registrants numbered 17,250, and of these 15,054 were placed.

Names of 1,848 students and alumni of Georgetown University, who served in the war, are included in an honor list just compiled by the officials of the University. This list is exclusive of the more than 500 members of the Students' Army Training Corps at the College. Thirty-one Georgetown men lost their lives in the service and eleven won distinguished service medals.

Catholic Bishops, under the leadership of Archbishop Michael von Faulhaber of Munich, have protested formally against the separation of the Church and State and the abolition of religious supervision of schools. The protest terms this move "a one-sided breach of the right of the Church and a paucity measure of force by the temporary Government against which the people must guard, as it threatens the future."

Cardinal Vico, who spent most of his life in the diplomatic service of the Vatican, principally in South America, died in Rome on December 10th. The funeral was held on December 16th. Sixteen Cardinals were present at the obsequies. Cardinal Vanutelli performed the abolition of the body. Cardinal Vico, who was seventy one years old, was Papal Nuncio to Lisbon at the time of the revolution, when he was recalled. He was elevated to the Cardinalate on November 27, 1911.

A remarkable scene was recently enacted at old St. Andrew's Church, New York, one Sunday morning, just before the "printer's Mass," the half-past two in the morning service. A company of marines stood in line outside of the church at 145 m., waiting for orders to enter. The company was composed of Catholic men who wished to go to confession and to receive Holy Communion that morning, and had made the journey from their barracks for that express purpose. The men were American Catholics, ready to fight for their country, but mindful of their duty towards their God. Such men make the best Americans, in peace or in war.

A DAUGHTER OF THE SIERRA

BY CHRISTIAN REID

Published by permission of the B. Herder Book Co., St. Louis, Mo.

CHAPTER XII.—CONTINUED
'I have seen engineers before who sketched well from nature,' she said at length; 'but yours isn't work of that kind. It is the work of an artist—a real artist. They were right who said so.'

be no excuse," she proceeded dejectedly. "I never could have imagined that I should feel sympathy for an 'informant,' but I do. I am simply dying to tell you all I know; and yet how can I when Mr. Armistead asked me to consider it confidential, and when I said I would?"
"Then of course you can't tell it," Lloyd agreed.

sight of the two figures, they came to examine the trail of the boulder's descent, and exclaim over the narrow escape of those who had been so directly in its path.
"Mr. Lloyd pulled me aside just in time, papa," Isabel said. "I did not hear the noise, and but for him I should have been crushed; for you see there is no vestige left of the stone on which I was sitting."
Mr. Rivers looked at the spot and then at Lloyd.

in the time and place seemed to cause a sudden tension of her heart-strings—
Never more, never more return!
How the words echoed!—and how much the falling strain was like the sob of a hopeless sorrow! There are so many Granddams in life to which we shall never return; places where the sun shines, the flowers bloom, the fountains play, but where our steps will never enter again. She felt this as she saw Lloyd was feeling it; for she heard him suddenly sigh in the silence which followed when the music ceased. Then he rose to his feet with a quick movement. What he was thinking was that surely he was mad to linger here—he of all men! For what exile is so hopeless as that which a man has wrought and ordered for himself? And having wrought, having ordered it, how fully to turn a vain gaze of longing toward the fair city of lost opportunity, where he had left forever youth and joy, love, hope and ambition!

theatre as he stepped onto the stage the first night, was well suited to draw out his splendid oratorical powers. Fascinated though he was by the speaker's charm and eloquence, Jimmy was shocked at the strange doctrines enunciated and at the frightful blasphemous utterances. But as the apostle of infidelity warmed in his subject, becoming bolder in his assertions as he proceeded, Jimmy found himself eagerly following the trend of the argument, and before long he felt as if the ground were slipping from under his feet. Strange, he had never discovered how weak the foundations are on which Christianity rests! He had always been taught that to deny the existence of a personal God, the divine authority of the Bible and of the Church was equivalent to confessing oneself an ignorant or a fool or both. But surely, this man with his wealth of learning, his depth of intellect, his marvelous action in detecting the weak points in his opponents' arguments, his clear and forcible exposition of his own theses, his wonderful gospel of rationalism that seemed to harmonize so well with the demands of human reason, his evident sincerity—surely this Ingersoll was neither an ignorant nor a fool.

sent for. Mrs. Maguire said nothing but in her grief she offered this additional grief to the Father of mercies, hoping against hope that her cup of sorrow might soon be filled, and that then she would turn a pitying ear to her pleadings.
In spite of the tender care she lavished on him, Jimmy grew worse from day to day and suffered exceedingly. Mrs. Maguire seldom left his side, except for a hurried visit to the church each morning, where before the tabernacle she sought and found strength to bear up under the crushing weight of her daily cross. Instead of trying to lighten her burden, the ungrateful boy, in whom sin had destroyed all that was manly and noble, while accepting her loving ministrations, heaped curses on her devoted head for her inability to free him from his frightful torments; and one day, when she gently suggested to have him removed to a hospital, where he could receive better treatment, he flew into a towering rage, saying that she merely wished to get rid of him and that he absolutely refused to be moved. From that day he became sordid that no one but his mother and Dr. Woodbury could approach him, and they received little thanks for their charity. It was with some misgiving, therefore, that Father Roch hastened to answer the widow's summons, in a last effort to recall the young prodigal from his erring way.

Society of St. Vincent de Paul Bureau of Information
Professional Cards
WATT & BLACKWELL
M. E. McDONAGH
U. A. BUCHNER
FOY, KNOX & MONAHAN
DAY, FERGUSON & CO.
Reilly, Lunney & Landry
St. Jerome's College
Funeral Directors
John Ferguson & Sons
E. C. Killingsworth
King Edward Hotel
Father Finn's Latest Book
His Luckiest Year
The Catholic Record
NOW READY FOR DELIVERY
THE NEW CODE OF CANON LAW

A MOTHER'S PRAYER

"Please, Father Roch, mother would like you to call sometime this morning to see Jimmy. He's pretty bad, and she's afraid he's going to die."
"All right, my boy; tell her I'll call on my way back from the hospital."
"But, Father, mother says please not let on you were called, 'cause Jimmy'll understand, Johnny; just leave it to me," said the priest kindly, and as the boy left the room, Father Roch turned to his desk with a deep sigh.
"My God, my God!" he murmured, "that Jimmy should ever have come to this!"

Twelve years before, there was hardly a more promising boy in St. Bernardine's school than Jimmy Maguire. Full of life and fun he was a favorite with his playmates, while his diligence and good deportment endeared him no less to his pastor and to his teachers.
"Be sure, Father Roch, 'tisn't much I've got of this world's goods," the Widow Maguire used to say, "but thin me darlin' gossoms, Jimmy and Johnny are me jewels and worth more to me than all the money in the bank of England."

And may the good Lord preserve thee to my mother, for many a year to be your joy and support," the priest was wont to reply.
How their hopes had been blasted! After graduating from the parochial school and taking a business course, Jimmy, the elder of the two boys, secured a position as stenographer in a prominent lawyer's office, under whose direction he also began to read law. Gifted by nature with no mean oratorical ability and endowed with a handsome figure and ready wit, he soon attracted attention by his political speeches delivered in support of his patron, Mr. Braddock, when the latter was running for congress; and within a few years Jimmy had become one of the foremost politicians of his ward. While proud of his success, Mrs. Maguire often shook her head dubiously when of an evening Jimmy with undisguised pleasure gave an account of his latest triumphs.

"Jimmy, my boy, 'tis afraid I am that all this will turn out for the right path. These politicians are a bad lot, an' it's sorry I am that you ever got in with them."
"Now, mother, they're not so bad as you make them. Why, I'm a politician and ain't I your own darlin' gossom and as decent a Christian gentleman as iver trod the green sod of old Ireland, as you say daddy was," he said, throwing his arms affectionately about her neck and kissing her wrinkled cheek.
"Bad cess to you, Jimmy, for poking fun at your gray-haired old mother," she replied laughing.
"Sure, I know you're all right and there may be many a politician who is a decent Christian; but it's me mother's heart's afraid you'll be after meetin' too many of the other sort—the devil's own—an'—"

"Trust me, mother, to know the devil when I see him, an' to be mighty careful not to get too intimate with him," and the boy laughed so heartily and good-naturedly over the possibility of his ever meeting his Satanic Majesty among his political friends, that his mother's fears were somewhat allayed.
A few days after this conversation, Jimmy was invited by Mr. Braddock to attend a series of lectures by the anti-Christian lawyer, "Bob" Ingersoll. He had heard much about this notorious atheist, and curiously caused him to accept Braddock's invitation. The infidel lecturer had been well advertised, and the audience that greeted him in the large

"No, of course I can't," she repeated. She clasped her hands around her knees and gazed meditatively into the depths of the quebrada. "You are not much help, Mr. Lloyd," she added after a moment.
"Not the least, I'm afraid," Lloyd agreed again.
"Now, if you were Mr. Armistead," Miss Rivers went on, "you would set your wits to work to find out all that can't be told; you would cross question and try to entrap me, and end by guessing the whole thing."
"I think it is very likely Armistead would do all that," Lloyd answered. "But you see I am no more Armistead than I am a diplomatist or a detective."
"Is there no way, then, that my knowledge can be made of use?" she asked despairingly.

Dusky shades were by this time gathering around them, so that they could not see one another's faces very well as the voice rang out its pathetic refrain. Isabel had always thought it pathetic, but something

where the sick boy lay, he was struck at the sight of the leathern spectacles that met his eyes. On the bed, the spotless whiteness of which only served to make the contrast more pronounced, lay the bloated victim of self-delusion. Sin and disease had wrought their worst on him, and the scowl of aversion that overpended the boy's livid features as he recognized his visitor only made his appearance more repellent.

"Well, how's Jimmy this fine morning?" said the priest in his cheeriest tones, stepping lightly to the bed and holding out his hand in friendly greeting.
"With a curse the boy demanded to know what business the priest had to intrude where he was not wanted."
"Oh, I just heard from Dr. Woodbury at the hospital that you are in a pretty bad shape, and I thought I'd drop in just for the sake of an' lang syne, and pay you a visit," answered Father Roch imperturbed.

"Well for the sake of auld lang syne you can beat it again," retorted the young man sarcastically, turning his head to the wall.
"Now, look here, Jimmy Maguire," Father Roch continued with a good-natured little laugh, as he leisurely placed a chair beside the bed and sat down, "you're not going to get rid of me so easily this time. You're a very sick boy—sick unto death, and you know it; and I'm not the man to sit idly by while you send your precious, sin-laden soul to hell."

"Who wants you to sit here? Didn't I tell you to clear out? Jimmy fumed, quite beside himself with rage over his inability to throw his unwelcome visitor bodily out of the room.
"I'll not leave this room, Jimmy, until I've had my say, and you'll have to listen whether you will or not," replied the priest with determination that knew no quavering. Seeing there was no escape, the young man drew the coverlet over his face, thinking that this insult would induce Father Roch to desist. But the priest gently drew the quilt aside. The boy then put his fingers into his ears, but Father Roch had little difficulty, owing to Jimmy's extreme weakness, in removing them. Finally, Jimmy pretended to sleep; but this did not discourage the zealous priest from continuing his fatherly admonitions. He spoke long and earnestly, exposing the utter absurdity of atheism and its dire results; dwelling on the infinite love and mercy of God and His inexorable justice. Then he pictured in glowing terms the endless joy and beauty of heaven and painted in lurid colors the never-ending frightfulness and torments of hell. He paused.

"Are you through at last with your fire and brimstone stuff?" snarled the young man, with an expression of extreme disgust on his features.
The priest's heart sank within him. Had all his arguments, his pleadings, his prayers been in vain! Had they made no impression at all on this heart hardened in the midst of youth and beauty?
"Jimmy," he said, rising and leaning tenderly over the sick boy, "is this all you have to say to your old friend, Father Roch?"
"Yes the sooner you get out of here the better, you old—!" The rest of the sentence was cut short by a sudden fit of coughing.

With a sigh, Father Roch left the room. He found the little mother on her knees in the kitchen telling her beads with the devotion of a saint. She turned as he entered and her eyes read at once in the drawn lines of his face that nothing had been accomplished.
"God knows, mother," he said, replying to her mute question, "I've done all I could—"

"Ochone, ochone!" she moaned piteously, clutching her string of beads. "No, no, Father, it can't be, it can't be! God and St. Francis must hear our prayers. I know they will! I'll kneel down here and say an' other rosary and you go in to

The Catholic Record

Price of subscription—\$1.50 per annum. United States & Europe—\$2.00.

Publisher and Proprietor, Thomas Coffey, L.L.D. Editors: Rev. James T. Foley, B.A., Thomas Coffey, L.L.D. Associate Editors: Rev. F. J. O'Sullivan, H. F. MacIntosh, Manager—Robert M. Burns.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order. Ordinary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

Approved and recommended by Archbishops Valente and Sbarretti, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Ogdensburg, N. Y., and the clergy throughout the Dominion.

The following agents are authorized to receive subscriptions and canvass for the CATHOLIC RECORD:

General agents: M. J. Hagar, Vincent St. C. and Miss Jessie Doyle; resident agents: Mrs. W. K. Smith, Halifax; Miss Brice Saunders, Sydney; Miss L. Herlinger, Winnipeg; E. R. Connelley, 2556 5th Ave. West, Vancouver, B. C.; Silas Johnson, 211 Rochester St., Ottawa; Miss Rose McKeeney, 143 P. A. O'Brien, Montreal; Mrs. G. W. Smith, 2988 St. Urbain St., Montreal; M. J. Murphy, 100 St. Louis St., Montreal; J. P. O'Brien, 545 Main Street, and John J. Dwyer. In Sydney, N. S. W., single copies may be purchased from Mrs. J. McQuinn, 545 Main Street, and John J. Dwyer. In Montreal single copies may be purchased from J. Milroy, 541 St. Catherine St., West.

LONDON, SATURDAY, JANUARY 11, 1919

SOME GOOD RESOLUTIONS FOR THE NEW YEAR

The past year has seen the CATHOLIC RECORD and its readers undertake two important Catholic works. We have opened our columns to Catholic Church Extension; there every week the Very Reverend President brings before us the all-important work of assisting the struggling missions of the West, each one of which we have reason to hope will become the nucleus of a self-supporting parish some time in the future. Do we Canadians realize the vast possibilities of the Great Canadian West? A prominent Englishman who had just completed a tour through this country kept referring to Canada in a way that was a bit puzzling and none too flattering to the self-esteem of some Eastern Canadians who had never seen the West at the time, "Oh you mean the West?" remarked one of us. "Yes," he answered and added quite as a matter of course, "the West is Canada." Another stranger within our gates coming back from the Pacific Coast with enthusiastic conviction exclaimed: "It is an empire you are building up out there." Perhaps "empire" is not the most appropriate word; but it was what occurred to our visitor as the only one adequate to express the vast possibilities of the vast Canadian West. He could not think of it as only a part of one young country. We must get that vision of the future of the West if we would measure up to our responsibilities as Canadians and especially as Canadian Catholics. From the ends of the earth they were coming to Western Canada before the War. Whether this is going to retard immigration for a time or cause an even greater influx matters little except in so far as it may render present needs more pressing. For sooner or later the great spaces of the great West will be the home of tens of millions. If the Church can extend her activities so as to retain her own children, can strike her roots deep into the western soil and grow with its growth, then in sober outlook we can see for her a great and glorious future in that day when in very truth the West will be Canada and Canada the great country which she is destined to be. There are wonderful opportunities for Catholic Canadians now; it is neglect them it will take a century to recover lost ground.

It is precisely such considerations that impelled the foundation of the Catholic Church Extension Society of Canada. Incorporated civilly, erected canonically, it is a corporation which with changing personnel will go on continuously gathering in contributions from all Catholics; even those of little faith and restricted vision must feel that it is a duty to give something. This organization is in touch with the conditions and knows the needs of the Church in the West. Is there a better New Year's resolution than that of supporting it loyally in a spirit of faith and with a sense of duty as Canadians and as Catholics?

Then there is that great work of Father Frazer's Chinese Mission. This is not new; it has struck its roots deep into our hearts and is of vigorous growth; but it has taken on a new phase. The work that appealed to our imagination and to our faith is to become something greater and deeper, something that will, please God, perpetuate itself forever. We have said it before, but in such matters we must repeat; for we reach some now, others in a month's time, and others again six months hence. And so we remind you again

that the Burses which are being established will not be used for the erection of churches, nor for the support of missionaries or catechists, nor for any other purpose however good and necessary to which your contributions were applied in the past; but will be a permanent investment the revenue alone of which will be spent. And the revenue of each Bourse will always go to educate a young Canadian or a young Chinese for the work of the Chinese Mission. Is it not an inspiring thought? Our modest contributions will create a Bourse which will go on forever providing priests, Canadian or Chinese, exclusively for the Chinese Missions. There the fields are white to the harvest, and the laborers are few. We can help. There millions are sitting in darkness and the shadow of death; we can be instrumental in dispelling that darkness by spreading the light of the Gospel of Christ; of bringing to countless starving souls the Bread of Life. We can provide missionary priests who will remember us when making that clean oblation which the prophet foretold would be offered from the rising of the sun to its going down. These priests, yellow or white, will always pray for us, living or dead, who made possible their education for the priesthood. It is a great reward for so little on our part. But that is God's way; He repays a hundredfold.

Here, then, is another New Year's resolution. Can't we make one to complete all the Burses this year? During the War we have learned to be generous in giving. Tens of thousands have given, and given again, sums that five years ago they would have thought themselves utterly unable to afford. And we are really no worse off; infinitely better off all things considered. What we give to the Chinese Mission Burses we lend to the Lord. There can be no doubt about the repayment. There is no better investment for anyone who has even a modicum of faith.

We have four letters of Father Frazer's written while he was yet in China which for one reason or another were not published at the time of their receipt. Beginning next week we shall place them before our readers. These letters which we are now going to publish will have a value all their own at this time. They will recall to our minds and picture to our imaginations the work which has become very dear to us; and they will help us to visualize the great work of the Chinese Missions which we have now the opportunity of placing on a permanent basis so far as Canada's participation therein is concerned.

These are old letters; new ones, right up to date, will always be welcome from Father Frazer.

THE FARMERS' MOVEMENT

Nothing that has happened in Canadian politics for a long time approaches in importance and significance the present political movement of the farmers. It is not so much—indeed it is not at all—their political platform, its merits or demerits, to which we attribute this importance and significance. It is primarily and above all that the farmers, and especially the farmers of Ontario, are beginning to do their own political thinking and to discuss intelligently those matters of which, under responsible government, the people are the supreme judges and the final court of appeal. Fortunately our experience justifies our respect for the courts of justice. If a prejudiced ignoramus on the judge's bench were to give stupidly biased decisions dictated by racial or religious motives regardless of the merits of the cases submitted to his judgment we should not long tamely submit to such outrage on justice. But in the final court of appeal in political matters just such motives and just such decisions have become the rule rather than the exception.

The United Farmers of Ontario are now in favor of a sweeping measure of reciprocity with the United States. In 1911 that issue, in a more modest form, was before them. No doubt many voted for or against the measure from reasoned motives; but many opposed it by flag-waving appeals to a factitious patriotism and national prejudice. It is refreshing to read that a reminiscent farmer at their convention the other day expressed himself in these vigorous terms: "No traitor will ever dare again, now that the blood of the two nations has been mingled in France, to say, 'No truck or trade with the Yankees.'" Such a measure of reci-

procity as the farmers now advocate may have implications and consequences not yet foreseen or considered by its advocates. It is a measure which has already been before the people, and one of Canada's greatest political leaders has left on record that he believed that one of the inevitable implications and consequences of such a policy was the political union of Canada and the United States. But that is a phase of the question which will receive due consideration in time; and whatever may be the decision of the farmers and the rest of the Canadian people it will be a nobler decision, one more worthy of a free and intelligent electorate than the vote against reciprocity because of the Ne Temere decree and the Montreal Eucharistic Congress.

It is quite safe to say that the electorate of Ontario and especially the farmers of Ontario hold the record for voting for just such reasons for or against most measures and men that come before them. By the way can any of these deluded farmers tell us what became of the promises made them about that same Ne Temere decree? It may surprise some of them to know that it is still in full force; but then they may have realized by this time that it is none of their business anyway. As an election issue it served its purpose. When a race or creed herring was drawn across the trail the farmers of Ontario could in the past be counted to show about as much political intelligence as a stampeding herd of steers on a western ranch.

And that is the reason why it is particularly refreshing to see that farmers are now discussing political questions on their political merits. They stand for reciprocity with the States and also for giving Great Britain free trade within five years. Then read this matter of fact declaration: "If we had to choose between free trade with England and free trade with the United States, free trade with the United States would be more beneficial to us." Such undiluted political common sense bodes ill to that species of politician, the flag-waving patriot, who has made the term "imperialism" a byword and a hissing in Canada; properly understood both term and thing may be quite respectable notwithstanding.

Again when some timid objector who recognized the real power behind the throne in Canadian politics suggested that it would be dangerous to "stir up the manufacturers" President Halberd was greeted with a storm of cheers when snapping his fingers he replied "we don't give that for the manufacturers." If the farmers are really and intelligently behind their spokesmen it would not be surprising to see in the political readjustment that must come sometime the manufacturers' party line up with Quebec, that bogey that often stampeded Ontario farmers at election times. The isolation of the farmer's life is proverbial and the consequences one of the great problems of every country today. It militates against effective organization and against what must precede organization, adequate political education. But if these obstacles can be overcome the farmers' political movement, by affording a more enlightened class interest as well as a broader national vision and influence, may go far to solve the distressing problem of the urban drift from the farms. At any rate when the whole world is talking democracy it is an encouraging sign to see the most befuddled section of all self-governing peoples giving evidence of awakening to a sense of their dignity and responsibility as free and intelligent voters who are supposed to give their representatives in Parliament their mandate and to exact from them an account of their stewardship.

WHAT IS BOLSEHEVISM?

The term has become so familiar that we have given it a significance which though it bids fair to survive is not only loose and indefinite but inaccurate. In an English Church paper is an article by a Russian clergyman which makes for clearer understanding of the word and incidentally throws some light on the obscurity of Russian conditions. We quote from the article as reproduced in the Toronto Churchman of November 21st; evidently it was written in that already dim past before the armistice was signed, and before the latest developments of Bolshivism. "The Russian word 'Bolshhevik' has been coined comparatively re-

cently to express the ideas conveyed to Socialists in Western Europe by the term 'Maximalist,' just as its counterpart 'Menshevik' is intended to be the equivalent of Minimalist in Socialist terminology. Needless to say, there is not only nothing definitely implied in these catch-words, but anyone at all familiar with the development of Socialism here and abroad knows that Maximalism and Minimalism have for a number of years been the main lines of division among the exponents of this movement, which seems to be destined to agitate deeply the whole of Europe when the present war is over. Russia has merely had the supreme misfortune of having had to lose on her by the guile and intrigues of Germany a whole swarm of fanatical champions of every variety of socialism and Anarchism, and the poor country became the happy hunting ground of visionary and vague alike."

The final aim of both Maximalists and Minimalists, the writer goes on to say, is, of course, the abolition of private property and the socialization of all means of production. The Minimalists are what we would term moderate Socialists who would proceed gradually and by evolutionary process to attain without radical disturbance their socialistic aims.

The Maximalists would destroy everything in order to build anew. Again to quote the Russian writer: "Society in their opinion is utterly rotten, and mankind has for many generations been developing along false lines. Not only are the ideas concerning property and physical well-being wrong, but our whole conception of morality is decried as twisted, artificial, and contrary to the dictates of Nature, which pursues but one aim, and that the perfection of the species by the elimination of the weak members and the survival of the fittest. This is the only morality that matters. The Maximalists demand, accordingly, with Nietzsche, to whose revolutionary philosophy they readily subscribe, the revaluation of all values—in other words, a clean sweep of our antiquated, old-world notions of God, faith and morals, conception of right and wrong, conjugal and family relationships, as well as the position of the individual in the State."

While all will agree with the Russian clergyman that "it is one of the most ambitious and thorough-going schemes for breaking with the world's past and rebuilding society on its own ruins that have ever stirred the diseased fancy of irreligious day-dreamers," it is an egregious and may be a fatal mistake to assume that Bolshivism is synonymous with mere anarchy. The world has been taught that God is unknowable, that Christian dogmas are to be despised, that men differ from brutes only in degree, that "self-expression" is the highest duty; and all this in the name of "Science" exalted to the position of supreme and infallible teacher of mankind. Add to this the persistent and ever increasing propaganda of Socialism amongst the working classes laboring under grievances so real and injustice so glaring that Leo XIII. described their condition as "little better than slavery itself." The way is thus prepared for a social upheaval compared with which the French Revolution is child's play.

Then when we consider the Bolshivist movement as mere anarchy we regard it naturally as aimless and unorganized and therefore necessarily ephemeral. Walter Duranty in the New York Times quotes a French business man just returned from Moscow after three months' imprisonment by the Bolshheviks: "You people are living in a Fool's Paradise. You rejoice about peace, and there is no peace. You talk of a Society of Nations and universal brotherhood, but fail to realize that just across the eastern horizon there is gathering a storm cloud that may sweep away all your rejoicing and your theories in a brotherhood of ruin."

He emphasizes the fact that it is not anarchy but on the "idea of supremacy of the under dog" that the movement is based. "By this idea Bolshivism has a powerful appeal to the masses, to the shiftless and ignorant, to the exploited section of humanity."

A Danish diplomat, just returned from Russia, in an interview with a Paris newspaper, l'Heure, on Christmas Day asserted that "Lenine was a man of great and unsuspected ability who had pursued from the beginning a carefully planned course of which present events were but the logical development." And he continues:

"To the bourgeois and intellectual elements who had at first resisted him he gave the choice: 'Obey or starve.' And now those who had not starved were obeying and training soldiers or emissaries for abroad. To believe that Bolshivism meant nothing but disorganization, he

added, was to make a mistake for which the world might pay dearly in the near future."

From all of which it may be gathered that, instead of absolute anarchy, mere disorganization, Bolshivism is an organized movement based on an idea for the acceptance of which the masses in every country have been prepared both by positive teaching and the removal or weakening of those Christian conceptions of life and society which would naturally be a powerfully restraining influence. Observers have long predicted a class war; do they recognize the fulfilment of their prophecy in present conditions? Will this war also spread, as did the one just concluded, until practically the whole world is involved?

SOLVING AN ENIGMA

At a political meeting, when the watchword of the campaign was "No truck or trade with the Yankees" a speaker stepped upon the platform holding in one hand the Union Jack and in the other the Stars and Stripes, and exclaimed in stentorian voice "Which flag?" Immediately the crowd went into hysterics. Again, we were present at a concert. Several good numbers were offered and received with moderate applause. Then there appeared upon the stage a buffoon, wrapped in the Union Jack; whereupon the audience clapped and cheered till the noise was deafening. To account for the mentality that is revealed by these and similar incidents has long been for us a conundrum; but we believe that we have at least partially solved it.

Canadian Catholics honor and respect the Union Jack as the flag of the Empire under whose protection they enjoy a fair measure of civil and religious liberty. From religious motives they reverence it as the symbol of that civil authority that their faith teaches them they must honor and obey. But the light of faith enables them to allocate to the flag its rightful place in the economy of that material and spiritual world in which they move and have their being. There are other objects that demand of them greater respect and that elicit from them a more enthusiastic devotion, because they belong to a higher order. The Eucharistic presence of God in our midst, the crucifix, the symbol of redemption, the painted or sculptured representations of the God-Man, of His Blessed Mother and of the Saints, the great heroes and heroines in the army of Christ—all these things are uppermost in the affections of a true Catholic. We cannot understand the abnormal enthusiasm that the sight of the flag evokes among our intelligent non-Catholic fellow citizens. They are an enigma to us, and we perhaps are just as much of an enigma to them. Their enthusiastic display of loyalty, even on occasions when it is patent that the actors, who are appealing to their emotions, are protesting that ennobling sentiment to private gain or to the advantage of a party, seems to us puerile and even idiotic. This is because we do not realize that there is nothing that holds a higher place in the affections of the majority of our non-Catholic Britisheers than the flag. Those of them who witnessed the great procession in Montreal on the occasion of the Eucharistic Congress had, no doubt, similar thoughts about us. That magnificent demonstration was without meaning to them because, not understanding the Incarnation they did not realize what the Host meant to us. In a word, their mentality is different from ours because, if we may use the expression, our household gods are not theirs.

Go into a Catholic household, the faith of whose members has not been apathy by the poison of worldliness, and what will you find? You will find the crucifix, pictures of Our Lord, His Blessed Mother, St. Joseph, and possibly the bishop of the diocese or some venerated pastor. This is the environment in which we have grown up to manhood and womanhood. These are the things that have most influenced our lives. Contrast this with the atmosphere which surrounds our non-Catholic neighbors in their homes. Their eyes daily rest upon highly colored representations of Queen Victoria, King Edward VII., the present King and Queen inset on a background of the Union Jack, Wellington shaking hands with Blucher on the field of Waterloo, the Death of Nelson and perhaps King Billie crossing the Boyne. There may be there some Scripture texts, some pious mottoes,

or the Lord's Prayer embroidered on canvas, but these are the only evidences of the supernatural in the home. Rarely will you see there a picture even of Our Saviour. In the school the surroundings are the same. The songs that the children sing refer mostly to Britain's naval and military heroes. Never is there a reference to the trinity of Nazareth. In their churches it is the same. Emmanuel, our God with us, is rarely mentioned, for the New Testament, bristling as it is with condemnations of their heresy, is sedulously avoided. The God that is spoken of carries no image to the child's mind, is a vague ethereal concept that arouses no enthusiasm in the human heart. Thus it is that, like the Israelites of old who made for themselves a golden calf because God in His inaccessible heaven was so far removed from them and they wished to behold with their eyes the object of their worship, so our non-Catholic friends, ignorant of the fact that God is bodily present in their midst, have sought a visible, tangible thing to satisfy that desire to worship that is instinctive in humanity—and they have found it in the Flag of the Empire.

When we have looked upon the faces of bright intelligent boys and girls, the future hope of our fair Dominion, and have heard their young voices ringing out, not in hymns of gratitude to the Prince of Peace, as would be appropriate in these days of national thanksgiving, but in vainglorious, boastful, vengeful, untruthful militant ballads, we have thought to ourselves what a thousand pities that those children, so dear to the heart of our Saviour, do not know that an object more worthy of the enthusiasm of their young hearts than even the flag of their country dwells in their very midst. If they could be brought to kneel at the Crib and to realize its significance they would learn something of their dignity, they would learn that "God hath sent His Son that we might receive the adoption of sons." At the same time they would learn the lesson of true patriotism, of devotion to the flag; for it was due to obeying the command of Caesar that Christ was born not in His home at Nazareth but in a stable at Bethlehem.

THE GLEANER

NOTES AND COMMENTS

TORONTO'S CATHOLIC Mayoralty candidate has gone down to defeat by a margin of ten thousand votes. This notwithstanding that he had the solid interests of the city, as represented by the business community behind him. But the leopard does not change his spots in this any more than in other ages. Toronto's subjection to an ignorant and intolerant group is inalienable. If anyone could have overcome it it was John O'Neill. But the edict having gone forth from the lodges the result could be none other than it was.

THE PRESENCE of ex-Empress Eugenie at a Mass of Thanksgiving for the victory of the Allies celebrated at the Benedictine Abbey Church at Farnborough, was in itself an interesting historical circumstance. Fifty years ago she sat upon the throne as Consort of Napoleon III, and Empress of the French. As such she was not only arbiter of fashions and recognized queen of society, but was one of the world's dominant figures. Today she is over ninety years old, lives in strict retirement at Farnborough, and is practically forgotten by the great world which once acknowledged her sway. The throne she once occupied is gone, probably for ever, and her husband, who once aspired to imperishable greatness, is himself little more than a memory. Sic transit gloria mundi.

WHILE, HOWEVER, it is not given to Eugenie to celebrate, as some other queens have celebrated, a "restoration," it is her privilege at least to have witnessed the downfall of her own Power which brought about her own ruin. When the War broke out four years ago, the one-time Empress emerged so far from her retirement as to let it be known that she looked forward to the issue of the conflict with hope and confidence as to the liberation of her country from the long menace of Prussian domination to which the defeat of 1870 had exposed her, and to the restored integrity of France by the redemption of her lost Provinces. It was the glory of France herself, not the mere tenure by her house of earthly sovereignty, that the exiled

Empress had at heart, and in anticipation of this happy outcome hers was almost the first voice to acclaim the armies of the Republic and to salute the tricolor.

IT MIGHT almost seem, therefore, as if the Empress Eugenie had been providentially preserved in the flesh to have a part in the poem of rejoicing over the victory of the Allies and to sing a Te Deum for the redemption of her country. Her long exile of nearly fifty years has brought her many sorrows. The death of the Emperor was the first, but that perhaps which most tried her Christian fortitude was the death, in the Zulu War of 1879, of her only son, the Prince Imperial, with whose passing went out not only the one prospect of the restoration of the crown (had she cherished such ambition) but the joy and consolation of motherhood. Since then, Eugenie has lived in almost the seclusion of the cloister, and given herself to the companionship of the Unseen.

BEFORE RETURNING after the Mass to Farnborough House, where she has long resided, the Empress descended to the Abbey crypt, where repose the mortal remains of Napoleon III, and the Prince Imperial. Only a few members of the congregation, we are told, were privileged to witness the impressive scene of this aged Empress offering silent prayers by the side of her beloved dead. With those who were so privileged it will doubtless ever remain as a precious memory. It marked probably the last appearance in public of this memorable woman, who, though born to fleeting glory followed by almost perpetual earthly sorrow, has ever borne the character of a valiant, yet humble Christian, a faithful wife and mother, and a friend to the poor and the distressed.

ATTENTION has been called to the great work of the Trappists in South Africa, where within little more than a generation 40,000 Kaffirs have been redeemed from barbarism and idolatry and transformed into good Catholics by the zeal and devotion of the monks. As stated in the RECORD last week, there are now 72 fathers, and 188 brothers of the Trappist Order, engaged in this work in South Africa with such results; both present and future, as have always followed the work of these devoted men. Although primarily contemplatives the Trappists have ever risen to their opportunities, and where the need arose have become the most practical and effective of missionaries. South Africa, therefore, and its native races are singularly blessed in the presence among them of the monks.

THE REAL pioneer of the South African mission was Father Augustus Law, of the Society of Jesus. A convert in his youth while a midshipman in the British Navy, Augustus Law entered the Society, and soon after his ordination was sent to Cape Colony whence he made his way into the Zambesi country. There he gave himself with all his heart to the conversion of the natives and laid the foundation for those who were to follow. Falling ill from heat and exposure he died alone in a native kraal, offering his life for the work he had begun. "Had I had proper care," he wrote on a scrap of paper, "I might easily have got well, but God's will is sweetest." His father, Hon. William Towry Law, was one of the Oxford convert clergy of 1851. Commander F. C. Law, of Toronto, is, we think, the only surviving member of his family.

PURITY OF THE IRISH

The people of Ireland have always taken a holy pride in the established fact that their country is the purest spot on this corrupt and festering earth. Impurity is one of the sins that are practically unknown in certain parts of that fair island. The rose that blooms so red on Irish cheeks is the rose of purity, and it is fed and watered there by the life-giving sacraments of the Catholic Church. Commenting on the chastity of the daughters of Erin, the Ave Maria quotes the testimony of an English officer to prove that the men of Ireland also are distinguished by that attractive virtue.

"That the daughters of Erin are noted among women everywhere for their chastity is a commonplace of past and present history; that their fathers, brothers, husbands, and sons are also exceptionally clean in their language and lives is not perhaps as well known or at least so often adverted to. The author of a recent war book, however, pays tribute to the decency of the Irish soldiers in a regiment on duty

In Macedonia. It is an English officer who bears this testimony: "These Irishmen find that they can get on quite well without bad language, and they do. They are, of course, practically all Catholics, and that accounts for it. It accounts, too, for the fact that no one ever hears an echo of that lewd, indecent talk which forms seventy-five per cent. of the conversations in some English settlements, nor any of the obscene songs with which English soldiers sometimes amuse themselves."

BUTLER'S CATECHISM REVISED

We give space to this article on Butler's Catechism because we feel that any discussion of the subject cannot fail to promote intelligent interest in the all-important work of catechetical instruction. Further than this we take no responsibility whatever for the views herein expressed by the editors of Butler's Catechism Revised.—Ed. C. R.

In Canada alone, it seems, Dr. Butler's Catechism continues the authorized text book of religious instruction. In his disappearance from the schools of the United States, Ireland and England. Even here there has been considerable dissatisfaction manifested at times, objection being taken principally to the frequent use of language beyond the easy comprehension of primary school grades. A great deal of time and labor, it is contended, are spent upon memorizing sentences, phrases and words which convey no meaning to the learner, which for that very reason are all the more difficult to commit to memory, and which, having been committed, are all the less likely to be retained for any considerable time. With all that can be said in commendation of this venerable book, no one fails to recognize the validity of such objections.

Father Furniss, long known as the apostle of children, and certainly entitled to speak with authority on the subject, in his admirable work "Sunday School or Catechism" maintains that the language of the Catechism should be directly intelligible—that is to say, the sense should be grasped by the learner without the assistance of vocabulary or explanations. If the great truths of religion, which we endeavor to communicate to the young, admit of being expressed in simple language, there surely can be no question of the advisability of doing so, even though more space be necessary, and though the diction should thereby be less elegant, dignified or sonorous. That Dr. Butler had never entertained this view seems quite evident, the carrying out of his work being in many respects a direct contradiction of this purpose.

(1) It abounds throughout in abstract terms, answers containing as many as three, four, and even six abstract nouns are common. We all realize how foreign this is to the usual language of children.

(2) It contains many phrases unintelligible to the young. Such are "most necessary to be explicitly believed," "the homage of our understanding," "satisfying the Divine Justice," to serve as an occasion of merit," "penetrated with a lively Faith," "stripped of original justice." It would seem important, for example, that even the children of junior classes be given some idea of grace. Has there ever been a child of Catechism age who was any the wiser for being obliged to learn by rote "Grace is a supernatural gift destined by God for our sanctification and to enable us to merit heaven." The definition would be admirable in a compendium of theology, but, just for that reason unsuited to the minds of primary school children.

(3) Enunciating doctrine in sentences more or less involved, while it makes for conciseness and periodical structure, notably increases the child's difficulty in understanding the text. Instances of such are: "That He Himself, directing and assisting by His Holy Spirit, the pastors of His Church, might teach all ages and nations."

"When God forgives mortal sin, as to the guilt of it, and the eternal punishment it deserves, does He require temporary punishment to be suffered for it?"

"Prayer, fast, and alms deeds, which good works, indulgences promote, and on this account also they are most useful to Christian people."

(4) Many of the questions and perhaps half of the answers are too long. It is an axiom with Father Furniss, that in a text book of religious instruction for children, each question and each answer should contain but one single idea. His contention is at variance with the character of many Catechisms in common use, but, nevertheless, seems quite in accord with what is now a universally accepted principle of pedagogy, "One thing at a time." There are surely few teachers in favor of such questions as, "Is a person in the way of salvation, who believes in the true church, and says that in his heart he is attached to it, but through pride, human respect or worldly motives, does not make open profession of it or does not comply with its essential duties?"

And, "What is the reason that darkness of the understanding, weakness of the will, and a propensity to evil still remain, with many other temporal punishments, after original sin is forgiven?"

Or such answers as, "Because it is transmitted to us from our first parents, and we came into the world infected with it; and because it is the origin and source of every evil and misery to us."

"Because they enliven our devotion, by exciting pious affections and desires, and reminding us of Christ and his saints; they also encourage us to imitate their virtues and good works."

For the hope of removing some of these objectionable features we have recently offered Catholic parents, children and teachers, a revised edition of Dr. Butler's work. From the following examples the reader may get a fair idea of the character the revision has taken:

ORIGINAL WORK Q. Why did God command our first parents not to eat the forbidden fruit?

A. To make them that they could do nothing without Him.

A. (1) To show them that they could do nothing without Him, and of their dependence on Him, and to try their obedience.

A. To serve as an occasion of merit to us; by our resisting our corrupt inclinations, and bearing patiently the sufferings of this life.

Q. What do you infer from the sufferings and death of Christ?

A. The enormity of sin, the hatred God bears to it, and the necessity of satisfying for it.

Q. Why did Christ promise always to remain with His Church?

A. That He Himself, directing and assisting by His Holy Spirit the pastors of His Church might teach all ages and nations.

Q. Why does the Church grant indulgences?

A. To assist our weakness, and to supply our insufficiency in paying the debt satisfying the Divine Justice for our transgressions.

Q. Why is it called mortal?

A. Because it kills the soul by depriving it of its true life, which is sanctifying grace—and because it brings everlasting death and damnation on the soul.

Q. What is the true life of the soul?

A. To have sanctifying grace.

Q. When is our contrition perfect?

A. When we are truly sorry for our sins, because they are offensive to God Who is so good in Himself; with a sincere resolution not to offend God any more; to satisfy for our sins, and to go to confession as soon as we can.

A. The whole world will then see that God was always just, although He had often allowed the good to suffer and the wicked to prosper, any appear just before all men.

Q. By whom are the bread and wine changed into the Body and Blood of Christ?

A. By the priest, but in virtue of the words of Christ, who person the priest represents at the awful moment of consecration.

Q. Is it sinful to have unchaste thoughts, when there is no desire or intention to indulge them by any criminal action?

A. They are always very dangerous, and when entertained deliberately and with pleasure they debase the soul like criminal actions.

Q. What is forbidden by the tenth commandment?

A. All covetous thoughts and unjust desires of our neighbors goods or profit.

Q. Is it a mortal sin not to hear Mass on Sundays or holidays?

A. It is, if the omission be culpable; fathers and mothers, masters and mistresses, and all such persons, sin grievously who hinder, without sufficient cause, children, servants, or any other subject to them, from hearing Mass on a Sunday or holiday.

A. (1) To show them that they could do nothing without Him.

(2) To show them that they must always serve Him.

(3) To try their obedience.

A. We gain great reward in heaven by struggling with temptation and bearing our sufferings patiently.

Q. What do the sufferings and death of Christ teach us about sin?

A. They teach us: (1) How great an evil it is. (2) How God must hate it. (3) That it leaves a very great debt to be paid.

A. That He might teach all ages and nations Himself.

Q. How does He do this?

A. His Holy Spirit directs and assists the pastors of His Church.

A. Because of ourselves we can do so little towards paying the debt we owe God for sins.

Q. Why is it called mortal?

A. Because it deprives the soul of its true life.

(2) It brings everlasting death and damnation on the soul.

Q. What is the true life of the soul?

A. To have sanctifying grace.

Q. When is our contrition perfect?

A. When we are truly sorry for our sins, because they are offensive to God Who is so good in Himself; with a sincere resolution not to offend God any more; to satisfy for our sins, and to go to confession as soon as we can.

A. The whole world will then see that God was always just, although He had often allowed the good to suffer and the wicked to prosper, any appear just before all men.

Q. By whom are the bread and wine changed into the Body and Blood of Christ?

A. By the priest, but in virtue of the words of Christ, who person the priest represents at the awful moment of consecration.

Q. When does a person covet another's goods?

A. When he wishes to get them by unjust means.

A. (1) Persons, who miss Mass without sufficient reason (2) Parents who do not send their children to Mass (3) Employers who prevent their workers from attending Mass (4) Any person who is the cause of another's missing Mass.

A. It is if we miss Mass through our own fault.

Q. Who commits a mortal sin by breaking this commandment?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

Q. What are the laws for marriage?

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

THE TRUTH ABOUT CONSCRIPTION

Mr. Lloyd George describes as a "calculated and characteristic falsehood" the statement made by one of our contemporaries that "a vote for the Coalition is a vote for conscription;" and he has apparently authorized the Evening Standard to say that he is "in favor of and will press forward the abolition of conscription in the country in any case."

We attach very little importance to anything that is said by way of assertion or denial on this subject in the heat of electioneering. Mr. Asquith has pointed out that the Military Service Act, for which he was mainly responsible, was passed under the guarantee that it was for the duration of the war, and would not be prolonged beyond the end of the war. Unless, therefore, it definitely repudiates the pledge of its predecessor, the present Government is under an honorable obligation to remove this Act from the Statute-book when the peace is concluded. But this, in itself, will not settle the future conditions of military service in this country or ensure the permanent abolition of compulsory service. That depends, and must depend, on the kind of settlement which the Government brings back from the Peace Conference.

But there is a strong feeling, especially among women voters, against the continuance of conscription, and an equally strong feeling in favour of its continuance, especially among his Conservative supporters. Between the two he has sought safety in the assurance that he is going to propose the abolition of all conscript armies at the coming Peace Conference. This makes it a calamity to say that he is in favour of conscription, but clearly leaves him free, with whatever regret, to propose its re-enactment for this country, if the other nations are deaf to his appeal. He is being much hurried by alarmed electioneers who press him to emphasize his anti-conscriptionist zeal, but it may be taken for granted that he will and can say nothing which will deprive his Government of the free hand, if his promised effort to secure an all-round abolition of conscript armies should not succeed. The Daily Express puts the matter concisely when it "understands" this morning that his policy "remains as stated by him at Bristol on Wednesday."

The Bristol statement was that "whether you will require conscription in the future in any shape or form depends, not upon the opinion which I express, or which any other political platform it will depend entirely upon the peace terms."

For our own part we accept that unequivocally, but there follows from it that he who honestly desires to see conscription abolished must be in favour of a peace policy which permits its abolition, and must steadily set his face against all ideas of settlement which imply the continuance of militarism. The case of the anti-conscriptionist against Mr. Lloyd George is not that he announces the simple truism that the future of armaments depends upon the peace, but that in the stress of electioneering he is more and more favouring ideas of policy which inevitably entail the continuance of militarism and conscript armies as their result. Those who seek to lead the country on this question must not claim that it cannot have the benefit of both peace and militarism at one and the same time. It cannot, for example, indulge the dream of recovering 24,000 millions from the Germans and expect at the same time to be able to beat its swords into ploughshares and settle down into a comfortable world of peace. If, as this idea implies, the German is year by year to place the greater part of his output in goods and labour at the disposal of the Allies, and to do this for generations to come, he will only do it under compulsion applied by an unbroken phalanx of enemies whose military power must be equal to their demands. And similarly, if Germany is to be treated as a parish among nations, if her people are not to be

permitted to enter, or to live in, other countries, her products exposed to penal tariffs, a compulsion alone, guaranteed by military power, will be the sanction of this policy. Whether or not Germany should be once admitted into the family of nations, the Germany of today, is a question which, with the limited knowledge I have, I would not care to answer. But it is a question which we can leave to the wise decision of the diplomats who will settle the question."

The finding of the committee appointed by the British government to investigate the crimes imputed to the German armies are exactly in line with the views expressed by Sir Wilfred Laurier in his London speech. This committee composed of some eminent jurists and presided over by Lord Bryce found that "Crucial evidence was furnished by the heads of the German Army," and says the report, "It cannot be a rational doctrine for it neither springs from nor reflects the mind and feelings of the German people as they have heretofore been known to other nations. It is a specifically military doctrine, the outcome of a theory held by a ruling caste, in Germany."

It will be seen that the views expressed by Sir Wilfred in his London speech coincides to a remarkable degree with the Bryce report.

"TRUTH"

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE CALL OF THE WEST

Who has not heard the call of the West? Like the blast of the hunter's horn in the silent forest, its thrilling and inviting sound has awakened the echoes of the land. Springing from the granite heart of our mighty Rockies, that call wanders through their valleys, climbs over the "great divide" and steals its way to the foothills. Soft as the evening breeze, strong as the howling blizzard, it sweeps across the prairie, gathering as it were on its triumphant march to the East something of the immensity of the plains and freshness of the lakes.

In the din of our manufacturing cities, in the quietness of our towns and villages, by the rivers and winding bays of our Maritime Province, along the peaceful shores of the St. Lawrence, the call of the West has been heard. Its alluring voice has cast a spell upon our youth, the hope of the country. From all points of Eastern Canada young men and young women are going West as to the mysterious land of brilliant promise and great possibilities.

The Call of the West! All Canada is eager to hear its message. Has not the merchant his ear to the soil, listening to the throbbings of the growing harvest on our Western prairies? He knows that in the furrows of that rich loam lie the wealth and prosperity of the country at large. The eastern manufacturer anxiously scans the daily paper to be posted on crop conditions in the West. They regulate to a great extent the activities and output of his plant. And when college and university days are over, where does the young professional man turn his eyes? To the West, Westward, with the sun, he travels; its fiery course is an invitation and a harbinger of his bright career.

The Call of the West! Across the ocean it has gone and awakened the dormant energies of old European nations. Settlers of every race and creed have rushed to our shores, like the waves of "the heaving and hurrying tide."

The attraction of the Canadian West has become general, at home and abroad. Nothing can stop this onward march to the land of promise. A new Canada is being created beyond the Great Lakes.

A very small fraction of the Western fertile soil is under cultivation and already the phenomenal yield has prompted the nations at large to call the Prairie Provinces "the Granary of the World." Already in Canada the industrial, commercial, and to a great extent the political world hinges on the western crop. It is the great source of Canada's national wealth. For, the prodigious resources of our mines and forests and the annual yield of our harvest abroad. But the growing value of the West in the economical and national life of Canada is a mere shadow of its increasing importance in the religious world. Above the hum of the binders and the loud chatter of the threshing machines, above the sharp voice of the steel rail cutting as it were, one by one, the freighted cars on their way to

our Eastern ports, above the clamor of commerce and industry, ring out the voices of immortal souls. The West, for the Church of God is also the land of great possibilities and brilliant promise. The waving sea of 'tis wheat fields call to mind the words of the Master: "Lift up your eyes and see the countries ready for the harvest. . . The harvest is great indeed but the labourers are few. . ."

On his return from a visit to our Canadian West, Cardinal Bourne in the course of conversation, spoke of Canada with almost exclusive reference to the Western Provinces. Some one remarked to him "Your Grace is referring to conditions in the West?" "Yes, the West,—the West is Canada," he replied.

No one can overestimate from a Catholic standpoint the importance of the West. It is a new empire that is being created beyond the Lakes, perennial resources, with ambitious ideals and progressive policies, with forward looking people and youthful leaders. There the ultra-conservatism of the East has been brushed aside and space made for a new democracy. The question of paramount importance for us is: "What will be the condition of the Church in that coming part of Canada? What share will she have in the solving of the social, educational and economical problems of that new domain?"

Every Catholic should be interested in this vital issue. The call of the West for a Catholic is the call of the Church,—the call of a Mother to a loyal son. She has a right to a hearty response from every Catholic throughout our broad Dominion. It is therefore a duty of conscience for every son of the Church in Canada to come to the assistance of his Mother, to take her banner to heart. At the present hour this duty is most imperative, this obligation most pressing. The Church depends on the loyalty of her children.

To bring this call of our Western missions to the attention of every individual Catholic, to make every soul a co-operator in the extension of God's kingdom in Canada, to develop that sense of responsibility which makes one consider the Church's business, his own business, to rally our disbanded forces, to unite our sporadic efforts around the great work of the "Catholic Church Extension Society of Canada" such is the object of these few pages. To place facts before the reader, and suggest remedies; to sound the call of the West, loud and sonorous, and prompt a timely and generous response in the East; to unite the Church and sacrifices for our Western missions; this is our aim and hopeful ambition.

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

Previously acknowledged... \$1,077 25

church in this country. Opportunities of bringing Catholics into friendly social relations with their separated brethren are most welcome because the Catholic Church is hated and distrusted in this country because she is not known.

Canadian Catholics who made such generous response to the K. of C. appeal may rest assured that the Buxton "Victory Hut" will work overtime for the welfare of Canadian boys. On the Wednesday following the opening 120 persons took part in a whist drive, and finished up the evening with an informal dance. The Catholic men passing through Buxton are proud to see the fine Hut and to introduce it to their fellow soldiers, so that the Hut will be fair to become a real boon to the Canadian Forces overseas.

THE BISHOP GOT THE KETTLE

The late Bishop Selwyn delighted to tell the following ray incident: While walking one day in the country

FIVE MINUTE SERMON

THE SUNDAY AFTER THE CIRCUMCISION

He shall be called a Nazarene. (Matt. ii, 23) Three days' journey from Jerusalem, at the foot of a mountain, lies the little town of Nazareth, dear to every Christian heart. It was here that the archangel greeted Mary and the greatest miracle of Divine love was wrought, the miracle that we honor daily with the words of St. John: "The Word was made Flesh."

The little town, which was our Lord's dwelling place in His childhood, was immortalized by the fact that He was known by its name, and in a lesser degree we may say of it that it is still more true of the Cross. The Cross, the mark of the deepest shame, was sanctified by Jesus, and in the same way He made the name of Nazareth honorable and holy. All Galileans were despised by the Jews, but the inhabitants of Nazareth were considered more despicable than any others, and to call a man a Nazarene was an insult. Yet the early Christians often gave themselves this name, for it expressed to them the fact that our highest glory is to be found in the deepest humility. Jesus desired to be called a Nazarene, it was His will to be despised, and for our sake He descended into the lowest depths of humiliation but while He seems to be scorned by men, He is revealing Himself to us in all the glory of His incomprehensible humility, for He stooped thus low in order to raise us to the dignity of being God's children. Therefore, it ought to be our delight to humble ourselves for love of Him.

When, therefore, the Jews intended to insult our Lord by calling Him a Nazarene, they were really, without knowing it, proclaiming His majesty and love, and honoring Him. The same is the case with those who ridicule Christ and His Church, and flatter themselves that they are doing right and are amusing. The foolish speeches which such people utter only serve to reveal more clearly the glory of Christianity, which they assail with their paltzy, conceited words.

It is a remarkable result of the perversity produced by sin in the human heart, that a man is far more apt to be ashamed of what is good than of what is bad, of justice and truth rather than of injustice and falsehood. Hence the foolish language, to which I have referred, may easily tempt us to be ashamed of Christ, or at least to behave as if we did not care much for His doctrines or the commandments of His Church, etc.

We are afraid of boldly contradicting false statements and confessing our faith, lest we should be regarded as wanting in intellect or uneducated.

In short, figuratively, if not literally, we shrink from being called Nazarenes. Let us banish such fear of men from our hearts by thinking that our Divine Lord was willing to have the contemptuous name of Nazarene given also to Him.

How can we be His followers, if we always want to receive praise and applause even from those who are in error and who have no faith at all? If those who do not respect Christ, scorn and despise us; if they ridicule us because we love Him, let us regard it as an honor to be called Nazarenes, as He was. Let us not be satisfied merely to bear the name, but let us follow His example and be indeed also true Nazarenes.

Apart from its connection with the name of Nazareth, the word Nazarene is used in a sense derived from the Hebrew, and means solitary, dedicated to God, holy. Thus Simeon speaks of himself as a Nazarene, consecrated to God (Judges xvi, 17) and in every generation under the old dispensation there were men who cut themselves off from the world, making God their sole aim, and dedicating their whole life to virtue and the service of the Lord. Scripture describes Nazarenes of this sort as "whiter than snow, purer than milk, fairer than the sapphire."

The whiteness and purity of snow and milk symbolize the purity and innocence distinguishing these men, and the blue sapphire denotes the intention that animated them. It is easy to see how applicable in this sense the sacred name of Nazarene was to our Lord, and we ought to follow His example and be Nazarenes of this kind. May innocence dwell in your hearts, and may your whole lives be characterized by perfect purity. Pray often to Jesus and ask Him to be your guide, so that you may avoid everything that would make you unlike Him. In every word and thought show yourselves worthy to bear His holy name. His mind was always set on heaven; strive to direct all your thoughts thither. Make it your habit in early life to seek the things of eternity, not those of this world. Let not the joys and amusements of this life be of great importance in your sight, but make it your aim day by day to become more worthy of the delights of heaven. Let it not be your chief object to please your fellow creatures, but let all your thoughts be to avoid incur-

SUFFERED TERRIBLE AGONY

"Fruit-a-lives" Alone Gave Him Quick Relief

Buckingham, Que., May 3rd, 1915. "For seven years, I suffered terribly from Severe Headaches and Indigestion. I had belching gas from the stomach, and I had chronic Constipation. I tried many remedies but nothing did me good. Finally, a friend advised 'Fruit-a-lives'. I took this grand fruit medicine and it made me well. To everyone who has miserable health with Constipation and Indigestion and Bad Stomach, I say take 'Fruit-a-lives', and you will get well!"

ALBERT VARNER. 50c. a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-lives Limited, Ottawa, Ont.

ring God's displeasure; yes, strive to become more pleasing to Him every day, and let this be the chief care of your hearts. The world is always trying to entangle us with the numberless fancies and cravings of earth, and to make us forget God, but may it never reign supreme over you, but rather may the good resolution to attain to holiness, and by way of holiness to heaven, motive all your actions. May heaven be far more real and far more desirable to you than earth, may eternal happiness far outweigh all the happiness of this life, and may God be far more precious to you than men. May your efforts to love and serve Him be like a brilliant sapphire adorning the crown of everlasting glory, which from childhood on you have been doing your best to earn. In this way you may be Nazarenes indeed, holy, loyal to God, pure and heavenly-minded, like Jesus Christ, our great Example.

Jesus will help us, if we want to be Nazarenes in this sense; if we ourselves assure us of His readiness to assist us, for, according to another interpretation, it means branch, offshoot or blossom. This name was well suited to Him, for the prophet Isaiah calls Him the rod or shoot coming out of the root of Jesse, and the flower rising up out of it, i. e., out of David's family (Is. xi, 1). Jeremiah, too, speaks of the bud of justice which is to spring forth from David (Jer. xxiii, 15). This interpretation of the word Nazarene as meaning flower, branch or shoot suggests that in and through Christ alone we shall all find salvation; for our true welfare consists in our being closely united with Him. If we are branches of the Nazarene, branches of the true vine (which is Christ), the sap of Divine grace will flow from Him into our hearts, and enable us to bring forth the good fruit of holiness of life and purity of mind. As branches remain in union with Christ, forming part of that tree which bears good fruit for eternal life. Thus the word Nazarene reminds us that we ought to be branches of Christ, and just as the branch receives life from the stem, so ought we by His grace to receive the life of grace which will enable us to practise all the virtues that He desires. He, the Nazarene, the All Holy, will help us, so that our hearts may become a fair garden, in which the noblest virtues are the flowers. As true Nazarenes in this sense of the word, let us always ask our Lord not to withhold His grace, but to help us to practise all the virtues which will make us worthy of the name. Let us promise never to be ashamed of Him, but to cling to Him with holy faith and love. He will call it be for us when God calls us away from the exile of this life, if we are allowed to enter the eternal Nazareth, where Jesus is, and all His holy family, all who are truly His and have deserved to be called His elect, after living by His grace a life full of faith, purity and good will. Amen.

THEY HAD THE FAITH Present-day Catholics who excuse themselves from attendance at Mass and frequentation of the Sacraments because of the inconvenience which their devotion might involve, ought to find food for reflection in the story which a certain priest relates about his own father and mother used to go through, in order that they might enjoy those blessings. "Every Saturday afternoon," he tells, "as soon as they were through with the day's work, they set out on foot for the far-off church. They would walk all night, with only such brief halts as were absolutely necessary for rest, and well on in the Sunday morning jaded and footsore, they would reach the church, having walked some forty miles. Then they would go to confession, hear Mass and go to Communion, take dinner at a house nearby, and after a brief rest would start away for home and walk the whole night through, arriving home on Monday morning early, in time for work again." It is not surprising that such parents were blessed with a priest son. And there could undoubtedly be cited many cases among our sturdy pioneers, where similar love for the Mysteries of Heaven was shown. "We could go to Communion and assist at the adorable sacrifice of the Mass," comments the Queen's Work,

In quoting the above experience, "with less effort all the year round than these holy pioneers made weary plodding to and from one Sunday Mass." That we fail to do so is bound to have an effect no less on our own spiritual lives, than on the timbre of faith in the generations that are to succeed us.—Catholic Transcript.

WHAT SHALL WE GIVE THEM?

Dear God, what shall we give them as they come— Our blind, our crippled—men with faces marred, Or aged by anguish, their young spirit scarred— Our soldier boys, come home? How may we show our reverence, our pride For all they dared, for courage clean and whole Of mind and body and resistless soul— These boys who have not died,

Yet who may feel, perchance, that Death so fine, Compared with lagging life thus twisted, drained Of Youth's bright eagerness. Life marred and stained— That Death were passing sweet? For they who die for Freedom still shall live In every heart that loved them, young and fair! But these, the living, wounded over there— To these what may we give?

Not gifts—such gifts as men give to the weak— But Work that lifts the spirit, flicks the will, Awakes to vital thought, to hopes that thrill— Such work as whole men seek! Not pity—never that!—nor coward fears But re-creating friendship, healing, grace, And gratitude not only for today But through the coming years!

And down those years the balm of memory, So when we meet some cripple, withered, gray, Some poor old soldier who yet in his day Did fight for liberty, We see not shabby garments, surly glance, But through the veiling flesh the gallant boy Who touched the Great Adventure— knew its joy And gave his Youth to France!

—ELIZABETH NEWPORT HEBURN

KING ALBERT RETURNS

The blood-red years have gone, and now once more A soldier-king has come into his own— The last marauding, wanton Hun has flown In terror and in impotence before The gallant onslaught of the troops that pour Triumphant, as the horns exulting blown To welcome back to his untarnished throne The man who proudest his country's honor bore. Down the broad road from Brussel's ancient gates A carpet woven by the women's hands Through prisoned months of weary patience waits— A welcome, spun of love, that understands A Queen who shared her people's agony, A King whose knightly courage set them free.

—CHARLOTTE BECKER

THE RED BADGE OF COURAGE

James Louis Small, in America. Somebody, I forget now who it was, once wrote a book and called it "The Red Badge of Courage." The phrase flashed across my mind the other evening while the band was playing retreat at the base hospital. The strains of "Over There" sounded bravely from the drill ground, as the sun sank majestically behind the purple hills. In front of the hospital stood a group of nurses, white capped, with capes thrown back, so that the scarlet beneath showed in vivid contrast to the dull brown of the earth underfoot and the sober uniforms of the doctors standing in ranks upon the porch.

Of how very much, thought I to myself, is that red symbolical! Often and often it occurs to me that of all who have enlisted in the ranks the nurse is less praised than the others. Public speakers generally pass her by; newspapers celebrate her but occasionally; and the popular martial songs of the day make little, if indeed any, mention of her. Yet how would the war have been won without her. One of the camp welfare organizations has a double motto in its building that first provokes a smile and then a thought: "What is Home Without a Soldier? What is Camp Without a Nurse?"

What, indeed? If there are those in civil life—and we fear there are—who imagine that an army nurse's life consists in one long round of glory, its principal occupation being, as one witty woman said, "holding a sick soldier's head," then they had best disabuse themselves of that

notion as quickly as possible. As a matter of bare fact she lives in barracks, like any other soldier; she partakes of the abundant and nourishing food provided by the good U. S. A.; she works long hours at somewhat less than half the pay she would receive in civil life; with a uniform, not an inexpensive one, to furnish from her meager savings. Yet how magnificently she gives this modest little girl! She gives daily of her strength, her tact, her patience, and she gives to every agency of relief that asks for her support. During the late United War Work Campaign the welfare workers, forced into the task because there was no one else to undertake the duty, sat at the nurses' mess at the base hospital at Camp Dodge and wrote receipts for \$490, the total afterwards ran up to over \$600, and this from girls who had, during the worst epidemic this country has known for many a year, walked with sublime courage into places where the stoutest-hearted might well fear to tread.

And our Catholic nurses, what of them? To them hundreds of souls have during the past weeks owed a happy flight into eternity. Their fervor and devotion to the Faith is a rebuke to the spiritual idler and the drone. When one finds them eager for Mass, eager for additional opportunities for receiving the Bread of Life, thankful for the privilege of rising at five o'clock on a cold Thanksgiving morning to hear Mass and receive Holy Communion before the beginning of the day's grind, one is led to the unalterable conclusion that the tribute paid them by a certain army chaplain was no flight of rhetoric, but a simple statement of truth.

Fifty nurses and a little group of secretaries were gathered recently before the altar in a Knights of Columbus building at one of our midwestern camps. It was a Requiem Mass that was being celebrated for the nurses who had given up their lives that others might live. The simple music of the Mass was rendered by a choir of nurses, and before the altar lay an improvised bier upon which the flag of our country lay in loving folds and about which tapers burned. The congregation was made up of those who had known and walked daily with the beloved dead. There was even present one nurse who had lost her own sister in the plague. So soon as she had taken the body home and committed it to the earth she returned and took up her duties once more in the familiar wards. It was all very simple, all very touching, all very unostentatious. But so, for that matter, is the Gospel, and so were the first Holy Masses in the catacombs of the Eternal City.

At the close of Mass the chaplain turned to the little company. The words that he uttered were few and direct. There was a small need of polished diction or of fine flowing sentences. None knew better than he the history written in those grim wards during the awful weeks in late October and early November, and more, his hearers knew that he knew. But this he said, and it is as old as the everlasting hills, as perennially truthful as is the Church, the abode of holiness and truth: "Your lot is humble and hard and nerve-racking, but God, who is merciful, throws about you something of the Divine. To more than one poor boy, tossing in the fever of delirium, you come as a veritable angel of mercy. You have fought and won as truly as the soldier on the battlefield or in the trenches. Living, you live in honor. Dying, you gain the reward that comes to those who toil and who attain."

People complain of ingratitude for benefits, and of the neglect of whole some advice. In the best of places, we are seldom thought of in it. The person who gives it either contents himself to lay down certain vague, general maxims, and "wise saws," which we knew before; or, instead of considering what we ought to do, recommends what he himself would do. He merely substitutes his own will, caprice and prejudices for ours, and expects us to be guided by them. Instead of changing places with us (to see what is best to be done in the given circumstances), he insists on our looking at the question from his point of view, and at- tending in such a manner as to please him.—Hazlitt.

Put Vim in Jaded Muscles

by stimulating and arousing the circulation with light applications of Absorbine, Jr., rubbed thoroughly. This invigorating liniment acts quickly and surely. It is fragrant and pleasant to use—leaves no greasy residue on the skin. As Absorbine, Jr., is a powerful germicide as well as a liniment, it is effective for prophylactic and aseptic uses; it destroys the germs in cuts and sores; it may be diluted and used successfully as an antiseptic and germicide for the mouth and throat. Athletes will find it efficient for limbering sore, stiff muscles. A good formula for a rub-down is one ounce of Absorbine, Jr., to a quart of water or witch hazel. It is composed of vegetable extracts and essential oils, and is positively harmless. Get a bottle today and keep it in your desk, in your travelling bag, in your medicine cabinet or in the side pocket of your automobile. It is health insurance of a high type. At most druggists or sent prepaid upon receipt of \$1.25. Trial bottle for 10c. in stamps. W. F. YOUNG, P. D. F., 299 Lyman Bldg. Montreal, Can.



What Everywoman Knows

Every year, dress fabrics are becoming sheerer and sheerer—the colors more dainty. The ordeal of trusting the delicate garments to "soap and water", however, is done away with by the use of Lux.

You may feel quite free to buy the daintiest blouse or underwear your purse can afford—without a bit of worry about the washing of them. You keep them fresh and new the Lux way—simply dipping them up and down in the creamy, copious Lux suds with never a bit of rubbing to injure them.

Lux won't hurt anything that pure water itself may touch.

LEVER BROTHERS LIMITED, TORONTO.



100 Smooth Hair Cuts for \$1.00

SAVE \$49.00 ON HAIR CUTS WITH NEW DUPLEX STROPPING ATTACHMENT \$2.00 Duplex Hair Cutter and Stropper Complete Outfit for Only \$1.00



We have felt for some time that if the thousands of users of the Duplex Automatic Hair Cutter could stop and sharpen their own cutting blades, the Duplex would be more satisfactory. After considerable experimental work, we now have a perfect stropping attachment, whereby anyone can perfect their hair cuts in a minute. We have found that at least one hundred perfect hair cuts can be obtained from these blades by proper stropping. 100 HAIR CUTS AT THE BARBER'S COST \$50.00 100 HAIR CUTS WITH A DUPLEX COST 1.00 SAVING \$49.00 Isn't that worth while? Besides the cash saving, there are many other advantages. You can cut your hair in less than five minutes any time you want to. Instead of waiting hours at the barber shop. No danger of catching scurvy, dandruff, or other diseases. Mothers can cut their children's hair for one that is likely to be uneven and jagged. You Can't Go Wrong with a Duplex. The Slightest Teeth Won't Let You. The regular price of the Duplex Hair Cutter with stropping attachment is \$100. But to readers of the Record who order IMMEDIATELY, and send this ad. with only \$1.00, we will send the complete outfit with stropper all ready for instant use, postage paid to any address. Don't delay—send only one dollar for Stropper and Duplex Hair Cutter. This wonderful outfit complete at half price. The price of metal is going up and harder to get at any price. We will be forced to charge the full price of \$2 in our next advertisement. Agents Wanted. DUPLEX MANUFACTURING CO., Dept. E10, BARRIE, ONT.

Peace Work at War Time Pay

Knit Socks, and Dollars with the Auto-Knitter We guarantee you steady, pleasant work at war time pay rates for 3 years after the war is over. The demand for knitted socks is always heavy. Help us fill it but get away from slow hand knitting. Use the fast, reliable, modern Auto-Knitter in your home. We gladly take the socks you wish to send us. We send renewal yarn free and pay you highly profitable prices. The Auto-Knitter is simple and easily learnt—and secures a good, steady income for full or spare time work in your own home and no previous experience is essential. Write today for full particulars enclosing 3c stamp. See what good money you and your family can earn at home the year round. AUTO-KNITTER HOSEYERY (Canada) CO., LIMITED, Dept. 215 B, 607 College St., Toronto, Ont.

Ursuline College, "The Pines" Chatham, Ontario

Under the Patronage of the Right Rev. M. F. Fallon, D.D., Bishop of London An Ideal School for the Education of Young Girls Excellent situation, splendidly equipped class rooms, comfortable living and sleeping apartments, magnificent grounds for sports and games. College, Preparatory, Art and Commercial Departments Complete Course in Home Economics SCHOOL OF MUSIC affiliated with Toronto Conservatory New Term Opens January 7, 1919 Apply for Prospectus to the REV. MOTHER SUPERIOR

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS B. LEONARD QUEBEC: P. Q. We Make a Specialty of Catholic Church Windows

Second thoughts are not always best, but third thoughts, that bring us back to first thoughts.—Arch-bishop Ullathorne.

LOOK FOR EDDY'S NAME ON THE BOX

Whenever you buy matches, see that the name "EDDY" is on the box. It is your best guarantee of safety and satisfaction. More than sixty years of manufacturing experience is back of it.

EDDY'S MATCHES keep the fire burning in millions of Canadian homes. There is a match for every purpose among the 30 to 40 different Eddy brands. Now that the tax on matches practically doubles their cost, it is more than ever a real economy to see that Eddy's name is on the box. The E. B. Eddy Co. Limited Hull, Canada Also Makers of Industrial Fibres and Paper Specialties

ASTHMA COUGHS WHOOPING COUGH SPASMODIC CROUP BRONCHITIS CATARRH COLDS

Vapo-Cresolene Est. 1879 A simple, safe and effective treatment avoiding drugs. Used with success for 35 years. The air carrying the antiseptic vapor, inhaled with every breath, makes breathing easy, soothes inflammation, and stops the cough, assuring restful nights. Cresolene is invaluable to mothers with young children and to those who suffer from Asthma. Send us postal for descriptive booklet. Sold by druggists. VAPOR-CRESOLENE CO., Leamington, Ont., Canada

Liquor and Tobacco Habits

Dr. McTaggart's Vegetable Remedies for these habits are safe, inexpensive, home treatments. No hypodermic injections, no loss of time from business, and positive cures. Recommended by physicians and chemists. Enquiries treated confidentially. Literature and medicine sent in plain sealed packages. Address or consult— Dr. McTaggart's Remedies 806 Star Building Toronto, Canada

Phone Main 7215 117 Yonge St. TORONTO

DRUGS CUT FLOWERS PERFUMES CANDLES

Order by Phone—we deliver Watch our Ads. in Local Dailies Thursday

The Catholic Highlands of Scotland

The Western Highlands and Islands BY DOM ODO BLUNDELL O.S.B., F.S.A. (SCOT.) Author of "The Catholic Highlands of Scotland" (Central Highlands) "Ancient Catholic Homes of Scotland" (Western Highlands) 2 Vols. \$2.75 Postpaid The Catholic Record LONDON, CANADA

CATHOLIC Home Annual

1919 Every Catholic Home Should Have It

Contains a complete list of the Feast and Fast Days, Movable Feasts, and Holy Days of Obligation. A sketch of the lives of many Saints; also a Saint for every day of the year, and the Gospel for each Sunday.

LIST OF SHORT STORIES Fring. After Many Days. Sermons in Stone. In a Life's Living. The Humming-Bird. OTHER ARTICLES A Christmas - Eve Vigil. The Correct Thing. The Seven Sorrows of Our Lady. St. Francis Xavier, Apostle of the Indies. The Visit of St. Joseph. The Crusades. The American Cattle Ranch. A Sermon of St. Francis. The Miracle of Bolsena.

PRICE 25¢ POSTAGE PAID

Catholic Record LONDON, CANADA

