













The Catholic Record

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LONDON, SATURDAY, JAN. 26, 1918

SECESSION

"Secession is a term used in political science to signify the withdrawal of a State from a Confederacy or composite State of which it had previously been a part; and the resumption of all powers formerly delegated by it to the Federal Government, and of its status as an independent State. To secede is a sovereign right; secession, therefore, is based on the theory that the sovereignty of the individual States forming a Confederacy or Federal Union has not been absorbed into a single new sovereignty." The history of Europe furnishes many examples of secession or attempts to secede; the same history bears witness that such attempts are usually followed by war in which the seceding State is generally defeated. Peaceful secession is the rare exception to the rule; though an instance has occurred in our own time when Norway seceded from the union with Sweden and resumed her independence in 1905.

During half the period of their independent existence secession, in theory and practice, played a dominant role in the history of the United States of America. Most of the original States, and many of the later ones, at some period when they considered their rights in danger, proclaimed the right of secession as inherent in their sovereignty. Each State, it was claimed, became sovereign on achieving its independence of England; the treaty of 1783 recognized them "as free, sovereign and independent States"; this sovereignty was recognized in the articles of confederation and not surrendered under the Constitution. The right to secede was not a dormant claim revived by the Southern States just previous to the Civil War; it was asserted frequently from the beginning; leaders in New England made threats of secession in 1790, 1796 and 1800-1815. How narrow and shortsighted were the New England secessionists may be seen from the fact that they were especially violent in 1803 on account of the purchase of Louisiana, and in 1811 on account of the proposed admission of Louisiana as a State, Separatist conspiracies in the West were frequent until 1812.

William Rawle, a noted commentator on the Constitution, declared in 1825 that the sovereign States might secede at will. It was not until the successful issue of the Civil War that the alleged right of secession together with State sovereignty was finally and forever abolished. The only survival in practice of the now abandoned theory of sovereign States is the anomalous extradition proceedings still necessary between the several States of the Union.

It is useful to recall the fact that the Fathers of the Canadian Confederation had before their eyes the tragic consequences of a weak central government in the United States of America and the extravagant claims of the constituent States. It was their desire in framing the Canadian Constitution to prevent any such eventuality in Canada. In the United States all powers not expressly delegated to the Federal Government were reserved to the individual States. In Canada this principle is reversed; all powers not expressly delegated to the provinces are reserved to the Federal authority. There can, of course, be no question of sovereignty powers with regard to any of the Canadian Provinces. Nor did the Dominion of Canada ever possess

or ever claim the status of a sovereign State; that could only be attained by severing British connection and establishing complete political independence. French Canada was a colony of France up to the time that France ceded it to England. Neither before nor after the Cession did Quebec enjoy or claim anything more than the status of a colony.

The Francoeur resolution to discuss the question of the withdrawal of Quebec from Confederation (at this writing not yet debated) has therefore an interest merely academic so far as the right or power of Quebec to secede from the Dominion is concerned. It may furnish the occasion for some fervid rhetoric; but even were it to mark the beginning of an agitation which should develop into a movement supported by the great majority of the population of the Province and by its leading public men it would still be a case not unprecedented in the political history of Canada.

During the first quarter of a century after Confederation Nova Scotian politics may be summed up in three words, "Secession" and "Better Terms." In extension it must be remembered that although Confederation was adopted by the Nova Scotia Legislative Assembly the people who were not consulted took the first opportunity of voicing their hostility to the scheme. In the first Dominion elections the only Confederate (as those in favor of Confederation were called) was Dr. (afterwards Sir Charles) Tupper; Joseph Howe headed the balance of the Nova Scotian representation—seventeen bitter anti-Confederates. In the local House of thirty-eight members elected about the same time thirty seven were opposed to Confederation. Sir John A. Macdonald and Sir George E. Cartier went to Halifax and succeeded in placating the leaders of the party of disruption to the extent at least of convincing them that secession was hopeless and that the only practical policy was to make the best of a bad bargain. To the great majority of Canadians, born since 1867, all this may seem like ancient history; but to Nova Scotians it long remained a living tradition.

On May 10, 1886, the Honorable W. S. Fielding moved a series of resolutions contrasting the condition of Nova Scotia before and after Confederation. They declared that "Nova Scotia, previous to the Union, had the lowest tariff and was, notwithstanding, in the best financial condition of any of the Provinces entering the Union" and that now "the commercial as well as the financial condition of Nova Scotia is in an unsatisfactory and depressed condition." One of the resolutions stated that "the objections which were urged against the terms of Union at first apply with still greater force now than in the first year of the Union." The remedy proposed was Maritime union—the peaceful detachment of the three Atlantic Provinces from the Dominion. If Maritime Union is not possible the Government of Nova Scotia "deems it absolutely necessary" to "ask permission from the Imperial Parliament to withdraw from the Union with Canada and return to the status of a Province of Great Britain, with full control over all fiscal laws and tariff regulations within the Province, such as prevailed previous to Confederation."

The final resolution reads: "That this House thus declares its opinion and belief, in order that candidates for the suffrages of the people at the approaching elections may be enabled to place this vital and important question of separation from Canada before them for decision at the polls."

This was the clear-cut issue of the election and Fielding was returned to power with an overwhelming majority. Nova Scotia had given him an unmistakable mandate to take the Province out of Confederation. But Fielding did nothing on his return to office in 1887 other than to pass more resolutions declaring further action impossible for the reason that in the Dominion elections held the same year the Conservatives had been returned to power! His political opponents accused Fielding of insincerity in appealing to local prejudices for mere party advantage. But Nova Scotia obtained "better terms" in the shape of an increased federal subsidy; and Mr. Fielding retained power until, in 1896, he entered the Federal Government as Minister of Finance, a position which he held until the Liberal defeat in 1911. He was the author of the preferential tariff in favor of Great

Britain, and in many other ways the former Secessionist Leader has become a pronounced Canadian Imperialist. With the Quebec Legislature debating secession W. S. Fielding's political career is interesting and perhaps instructive. It may indicate the lines along which our political history may repeat itself; as a deterrent example of the futility of secessionist agitation it has its drawbacks. At the least it should serve to keep certain of our self-righteous patriots from seeing "the Vatican" behind the Francoeur resolution. Three days later President Wilson, far from desiring the destruction of the Austrian Empire, expresses the wish to see its "place among the nations safeguarded and assured."

PUBLIC PEACE NEGOTIATIONS

In times of peace the conduct of international affairs through the usual channels of diplomacy was accepted as a matter of course. Few indeed were they who gave any consideration to the matter. Appalled by the horrors of the world-war people began to ask themselves if democracy is not a sham if a very few men can decide such tremendous issues with practically no reference to the will of the peoples concerned. There could be only one outcome; secret diplomacy was doomed to disappear, for in spite of anomalies and defects our civilization is democratic. Since the publication of the Pope's Peace Note the discussion has been almost uninterrupted. The appeal to historic prejudice had the expected effect for a time but it soon petered out. The demand grew more and more insistent that issues be defined in language understood of the people. Call them War Aims or Peace Terms the discussion now going on is a recognition of this fact, and marks at the same time the passing of secret diplomacy.

Lloyd George prefaced his speech by saying that he not merely used the declared War aims of the Labor party but discussed "in detail with Labor Leaders the meaning and intention of that declaration." He mentioned many others, representative of parties and opinions, with whom he had consulted. And he said: "The days of the treaty of Vienna are long past. We can no longer submit the future of European civilization to the arbitrary decisions of a few negotiators, trying to secure by chicanery or persuasion the interests of this or that dynasty or nation."

And President Wilson in his great speech three days later was equally explicit and more emphatic: "It will be our wish and purpose that the processes of peace, when they are begun, shall be absolutely open, and that they shall involve and permit henceforth no secret understandings of any kind. The day of conquest and aggrandizement is gone by; so also is the day of secret covenants entered into in the interest of particular Governments and likely at some unlooked for moment to upset the peace of the world. It is this happy fact, now clear to the view of every public man whose thoughts do not still linger in an age that is dead and gone, which makes it possible for every nation whose purposes are consistent with justice and the peace of the world to avow now or at any other time the objects it has in view."

This great revolutionary fact in the conduct of international affairs must be borne in mind if we would grasp the full significance of recent public pronouncements. Let us put aside for the moment the obfuscating influence of a press which has peculiar ideas of patriotism and consider some indisputable facts. Distinct and enormous concessions have been made by both sides. Count Czernin on Christmas day "speaking," as Lloyd George was at pains to recognize, "on behalf of Austria-Hungary and her Allies" made a vastly important contribution to the public discussions of peace terms. In referring to it the British Premier said: "We are told that it is not the intention of the Central Powers to appropriate forcibly any occupied territories, or to rob of its independence any nation which has lost its political independence during the War."

True, he finds fault with Count Czernin's vagueness, and says: "We must know what it meant." It was quite in order to ask the enemy spokesman to be more explicit, definite, concrete. But the fact remains that the Premier of Austria-Hungary and the Premier of Great Britain are publicly discussing with each other the terms of peace. It was probably because of the reiterated declaration of our press that the constituent nationalities of the Dual Monarchy must be freed from the tyrannical domination of the "ramshackle Empire" that the Austrian Premier was chosen as spokesman of the Central Powers; and Lloyd

George distinctly repudiates the press war aims in regard to Austria-Hungary: "Similarly, though we agree with President Wilson that a break-up of Austria-Hungary is no part of our war aims, we feel that unless genuine self-government is granted to those Austro-Hungarian nationalities who have long desired it, it is impossible to hope for a removal of those causes of unrest in that part of Europe which have so long threatened the general peace."

Three days later President Wilson, far from desiring the destruction of the Austrian Empire, expresses the wish to see its "place among the nations safeguarded and assured."

"The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity of autonomous development."

Irishmen will not quarrel with Lloyd George's "genuine self-government on true democratic principles" nor with the President's "freest opportunity for autonomous development" as a condition for international good-will toward the Austrian Empire; they would like to see an even more extended application of that principle.

Both Lloyd George and Mr. Wilson himself disclaim all desire or intention of interfering in the internal government of Germany thus clearing up a wrong interpretation of the President's reference to responsible government in a former speech.

Count Czernin was "clear and definite," as Lloyd George pointed out in his reply, with regard to the restoration of German colonies, and the British Premier very materially modified the press policy on this point:

"With regard to the German colonies, I have repeatedly declared that they are held at the disposal of a conference whose decision must have primary regard to the wishes and interests of the native inhabitants of such colonies. None of these territories are inhabited by Europeans. The governing consideration, therefore, must be that the inhabitants should be placed under the control of an administration acceptable to themselves, one of whose main purposes will be to prevent their exploitation for the benefit of European capitalists or Governments."

Irishmen, again, will read with emotion the solicitude of the British Premier for self-determination of the natives of tropical Africa: "The natives live in their various tribal organizations under chiefs and councils who are competent to consult and speak for their tribes and members, and thus to represent their wishes and interests in regard to their disposal. The general principle of national self-determination is, therefore, as applicable in their cases as in those of the occupied European territories."

And the President in terms, here as elsewhere, curiously similar: "A free, open-minded, and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty the interests of the populations concerned must have equal weight with the equitable claims of the Government whose title is to be determined."

To Turkey Lloyd George makes the specific concession that Constantinople remain the capital of the Ottoman Empire; the passage of straits to be free under international control. President Wilson in almost the same words offers the same terms to Turkey. Both the British Premier and the American President refrain from demanding independence but urge security and autonomy for the nationalities now subject to Turkish rule.

The most momentous concession of all since the public peace negotiations began is the recognition that "the freedom of the seas" is an open question for international discussion and a matter for international control. The British press with angry unanimity always scornfully refused serious consideration to this "catchword of the Prussian junkers." When, a year ago, President Wilson mentioned it in his Peace speech international courtesy could hardly restrain the indignation of the press. Embodied in the Pope's Peace Note it furnished the most convincing proof that the Pope was not only pro-German, but a German agent. Ex-Foreign Secretary Lansdowne in his famous letter broke the ice, suggesting the reasonableness of the claim that the freedom of the seas was an international question, and now President Wilson after insisting that "diplomacy shall always proceed frankly and in the public view" places in the forefront of his "program of the world's peace" this condition:

"Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants."

Mr. Lloyd George subsequently said in the House of Commons that he and President Wilson "without previous consultation" had laid down substantially the same program. The exigencies of public diplomacy doubtless has its exigencies; but whether or not the phrase "without previous consultation" is thus to be explained, the British Prime Minister maintained an eloquent silence on the foremost condition of the world's peace; he made no suggestion of repudiating Mr. Wilson's clear-cut condition.

With those who will not see the significance of all this, argument is futile. As a matter of fact the world's democracies are participating in the diplomacy which is "proceeding frankly and in the world's view" to secure the world's peace.

Of course we have made imperative demands as well as enormous concessions. The press has emphasized the demands and minimized or ignored the concessions. It goes without saying that we are not suing for peace, and must be prepared to go on until the enemy agrees to such terms as will secure a peace just, honorable and permanent.

HERESY IN CONNEMARA

"How did you like that book?" we said to one of the members of our library as she handed back "Dark Rosaleen." "Very well," she replied, "but I think it was disgraceful the way those people treated that poor Protestant boy." She referred to the incident in which Hector McTavish, the son of Alexander McTavish, the only Orangeman in Connemara, fleeing from the wrath of his father who is about to be whipped because he refuses to keep away from the Burkes who might be making him turn Papist, crosses with some fishermen to the island of Aran, where he is refused hospitality when it is revealed that he is a Protestant by his objecting to make the sign of the cross. We admit that it was unreasonable to blame the child for not doing what he was taught not to do. But why, we may ask, did those simple people whose hospitality is proverbial seem to sin against that virtue in this circumstance? Because the undimmed eye of their lively and untarnished faith perceived what a terrible plague heresy is. That there were in some parts of the country people who were heretics, who actually denied the real presence of Our Lord in the Blessed Eucharist, ridiculed the Rosary, and scoffed at devotion to Mary and the Saints, they knew from reports that had filtered in from the outside world, but this was the first time that they had come in contact with a concrete specimen, and it is not surprising that they were shocked.

We would not condemn a family for refusing to harbor a child, even a homeless waif, who had smallpox. The fact that he was not responsible for having contracted the disease would not be sufficient to warrant them taking him into the bosom of the family. Now heresy is a worse disease than smallpox, and moreover it is contagious. The reason why we of this generation are inclined to criticize the rigor with which heresy was dealt with by the civil authorities in the days of Catholic Christendom is not that we are more humane than our forbears of that time, but that we have ceased to realize the danger, the insidiousness, and the sinfulness of heresy. Well may it be said of it:

(Heresy) is a monster of such frightful mien That to be hated needs but to be seen; But seen too oft, familiar with its face, We first endure, then pity, then embrace. Obsolete formal heresy, that is the heresy of those who, "through pride, human respect, or worldly motives," persist in refusing to confess Christ before men by submitting to the teachings of His Church, is a most grievous sin; because it destroys faith, that virtue that is the foundation of all justification, because it aims at tearing asunder the seamless robe of Christ, the unity of His Church, and because unlike other sins it is transmitted to generations yet unborn.

Another feature that manifests the ungodliness of heresy is that almost invariably it has attacked that great mystery of love, the Incarnation. From Arius who denied the

Divinity of Christ, and Nestorius who denied the Divine Maternity of His Blessed Mother, down to the heretics of the sixteenth century who repudiated the power of the priesthood over the real body of Christ in the Mass and the Eucharist, which perpetuate the Incarnation, and its power over the mystical body in the sacrament of Penance and the granting of Indulgences, which is the application of the merits of Christ's passion and death to the souls of men, all seem to have aimed their bitter thrusts at that mystery which is the revelation of God's love. No wonder that Our Lord was so severe in His condemnation of heresy, and that the gentle apostle of charity, St. John, should have referred to heretics as seducers and dissolvers of Christ, and bade the faithful not to receive them into their houses or to say to them, God speed you!

Two great forces have contributed to the perpetuating of heresy. The first is the prejudice that is fostered in the minds of children by all the impressions left upon the plastic tablets of their young hearts by what they hear in their homes and churches. Many of these are really sincere and heresy is not imputed to them as a fault; but, nevertheless, they are deprived of the great boon of membership in the body of the Church by their unwillingness to even discuss the Catholic claims. The other cause of the persistence of heresy is the fostering support of governments or rulers. Those heresies that were not supported by the civil power soon passed away. Modern Protestantism, which is but the revival of old heresies, endures because it is upheld by the State and because its followers enjoy the State's bounty. It is the realization of this fact that makes patriotism the highest form of religion among many of our separated brethren.

Living, as the majority of our readers do, in the midst of those who are alien to our faith, we must of necessity mingle with them in social and civic life. We should be charitable to them and pray for them; but we should never allow our admiration for their natural good qualities or our affection for any of them to blind us to the danger of the terrible curse of heresy. Above all we should not take them into our homes by making them members of the family with the hope of curing the malady, for as we cannot read hearts we are unable to tell whether in a certain instance it is, humanly speaking, curable or not, and we run the danger of contracting the disease ourselves.

Memory recalls one who had reached that stage in which she not only endured but pitied and embraced if not heresy at least a heretic by becoming his wife. He was so noble, so courteous, so refined, and so much more considerate of her feelings than the Catholic boys of her acquaintance that she was sure that her life would be happy with him. A year later she was stunned, crushed to the earth, frozen to her very heart's core by his cold, deliberate, brutal refusal to comply with his sacred promise or to even consider her dearest wish. It was a revelation to her, but it was no revelation to those who know heresy; for it is essentially cruel.

THE GLEANER

NOTES AND COMMENTS

A LAMPOON on the ruling powers in Germany issues from Harvard University. It takes the form of a "Recipe for German Kultur," and reads as follows: "Take a bit of Turkey and roll it in crumpled cathedrals. When this is sizzling well add a lot of wild oats, drop in large quantities of poached property and scrambled retreats. Break an oath in it and stir with cold steel. Add enough blood to give the proper thickness, turn on the gas and heat the whole red hot with liquid fire. When it is done, garnish with cracked hearts and drop bombs on, and you will have a dish fit for William and other Hungry people." The irony of it all is that Germany has its own full share of "cracked hearts" and is paying on its own thresholds in blood and tears the price of its rulers' ambition.

SOME CANADIAN papers have given much prominence to certain utterances of the London Morning Post, and of one Joseph McCabe, an apostate priest, on "The Vatican and the War." The Toronto Telegram has, characteristically, been to the fore in the matter, putting forward the unseemly vapors of McCabe with full editorial endorsement, and taking refuge behind them from, quite

evidently, sheer inability to speak for itself. Cardinal Bourne has effectively disposed of the Morning Post, but the Canadian daily papers which had space enough and to spare for the Post's innuendoes had none at all for the Cardinal's reply. "Twas ever thus!

AS TO McCabe—he is simply an expatriate of the old fashioned sort which decent people had begun to think had ceased to be fashionable. He posed for a time as an "escaped monk," also as a "man of letters," and a "philosopher." He even found access to some of the big reviews from which the very nature of his screeds, and his record, should have excluded him. Even conviction in an English court, of crimes against morality, and a term of imprisonment, however, failed to affect this and while he had dropped out of sight for a time the instigators of the present campaign against the Holy Father found in him a fit instrument for their purpose, and he has been exploited and advertised anew. His latest publication, "The Pope's Favorite," reviewed by one periodical as "a vivid description of life in Rome" is by its very title sufficiently stamped as a libel of the most infamous sort which decent people will instinctively avoid.

WHILE PEOPLE generally in England have been loyally adhering to the Food Controller's regulations, it has remained for one of the fashionable set to earn unenviable distinction in the matter of sheer waste of precious war material. A taxi-driver was recently fined £50 for driving from London into Huntingdonshire with a dead dog as his passenger. The dog proved to have been the property of Lady Anderson, who stepped forward and paid the fine. This disposed of the matter so far as the authorities were concerned but, says the Westminster Gazette, "the public will not so easily forget this amazing example of the length to which the worship of the dog can be carried." Father Bernard Vaughan's denunciation of this very evil is irresistibly recalled to mind by the incident.

THAT THOMAS JEFFERSON is the real founder of democracy in the United States is generally conceded. He has also the distinction of being the author of the Declaration of Independence. But for Jefferson the autocratic elements in the Revolution might have gained the ascendancy in the Republic in perpetuity, and militarism have become its character as a nation. Jefferson is sometimes blamed for being also the father of the elements of disunion in the Republic, and to have paved the way for the Civil War.

It is pleasant, however, in the present appalling world-crisis to be reminded that Jefferson foresaw that in friendship and alliance with Great Britain lay the nation's greatest security. "Great Britain," he said to President Monroe, on the occasion of the latter's signing of the celebrated Monroe Doctrine, "is the one nation which can do us the most harm of any one or of all the world, and with her on our side we need not fear the whole world. With her, then, we should most assiduously cherish a cordial friendship," and, he added, "nothing would tend more to knit our affection than by fighting one more side by side in the same cause." To-day is Jefferson's prophecy fulfilled before our eyes. The presence of a common enemy has effectively and, let us believe forever healed the breach of 1776.

THE ERECTION of wayside shrines in England has been cited as one of the effects produced from the sojourn of hundreds of thousands of British soldiers in France and the object lessons they have there had before their eyes. The ringing of the Angelus on the bells of many Protestant churches is another. The tones of these bells morning, noon and night, sounding across the fields in honor of the Incarnation, has, we are informed, become quite a common experience. May they not prestage the awakening on the part of the English nation from the long night of misconception and misunderstanding which the malice of wicked men brought down upon them three centuries and more ago!

AN APPEAL has been addressed to all Protestants of the Allied and neutral countries to save the historic Protestant cemetery in Rome, which is full of memories of distinguished



British subjects and Americans who have ended their days in the Eternal City. The lease of the cemetery is, it appears, owned by Germany, and is now administered by her through the Swiss Legation. The final rights of permanent possession come into force this month, and if nothing has been done in the interval, the cemetery will be taken over by the municipality of Rome, and probably closed as a place of burial.

THIS ROMAN cemetery has an interest far beyond the boundaries of Protestantism. In it repose the remains of Keats and Shelley whose genius and fame are the common possession of all who speak the English tongue, and, for that matter, of all, in any nation, whose souls are attuned to the higher strains of poetry. Although set apart for the special use of Protestants, some Catholics are buried there also. Mary Howitt, for example, who became a Catholic in her old age, and died in Rome after a sojourn of several years there, was, by special permission of the Cardinal Vicar of Rome, buried by the side of her husband in the Protestant cemetery.

IN REGARD to Shelley, it will be remembered by students of his poetry, that ten days after he was drowned in the Ligurian Sea in 1822, his body was cast ashore on the Tuscan coast. It was at first buried in the sand, but a month later was disinterred and cremated in the presence of Lord Byron and the ashes were taken to Rome and deposited in the Protestant cemetery. It is recorded, however, that the poet's heart would not burn, and was snatched from the flames and given to Mary Shelley, in the keeping of whose family it still remains.

ON THE BATTLE LINE

BRITISH FOOD CONTROL

London, Jan. 18.—Baron Rhondda, the food controller, addressing the Aidway Club to-day, said his worst difficulty in obtaining adequate supplies of food for the population of Great Britain was due to the falling off in imports and the fact that most of the imported goods went to the army.

The speaker said he did not want to raise unnecessary alarm, but that the people must economize more than they had. It was necessary, the food controller continued, to reduce the consumption of meat during the next few weeks, but there was no prospect of a meat famine. Statistics proved, he said, that there were only 3% less cattle in the country than in June of last year, while dairy cattle showed an actual increase. He added that the imports of cattle from Ireland had increased within the last few months.

Baron Rhondda, dealing with bread supplies, said that there was no cause for alarm. He desired potatoes to be largely eaten, and also used for the making of bread, which would be darker, but perfectly healthful. Wheat might be prohibited for the manufacture of fancy pastry, said Baron Rhondda, and it might become necessary largely to restrict the use of cereals, for the feeding of cattle.

Broadly speaking, we have to-day arrived at the stage that Germany reached two years ago," he said. "When our compulsory rationing enters it will be on a basis of giving the consumer 50% more than is given precariously to the Germans to-day. The German position is growing steadily worse.

"With the help of the American people, and you do your duty," Baron Rhondda asserted, "I believe the war is likely to end going to be won in England as at the front."

Baron Rhondda also announced that he proposed to raise the percentage of milling wheat up to 90 instead of 80 as before.

COAL

A report from across the United States yesterday said that coal had been actually sent from England for a number of the foodstuffs ships held up in the Atlantic harbors, which could not leave because they could not get coal on this side of the water. That item alone throws a ray of light across the desolate future order recently issued in Washington. Very few people had any idea that the congestion in the movement of coal and other necessities in the United States was so bad. The American people will no doubt soon realize that the heroic measures taken by their Government were justified.

"GO ON OR GO UNDER"

"We must go on or go under." This is in effect the keynote of a great speech delivered by Lloyd George yesterday in addressing the final conference of the trade unions most concerned in the Man-power Bill which has passed the House of Commons. It was a heartening speech, but the most gratifying thing about it was the cordial reception from the men representing the

great bodies of workers who will have to supply the half-million fighters that Britain desires to add to her forces overseas. Lloyd George always says something when he speaks.

IN THE EAST

It is certain that the Bolsheviks is deliberately seeking trouble with the Rumanians, but it is impossible to tell at this distance the actuating motives. Maybe they want to show to the world that in their eyes all monarchs should be dethroned and imprisoned at once. Their latest movement against the little nation that has suffered so greatly, very largely because of Russia's baseness, is in the form of an ultimatum, with a time limit of two hours, demanding a free passage through Jassy, the temporary capital, for one of their army corps. Presumably this corps is to carry out the arrest of King Ferdinand, in accordance with the orders of Premier Lenin. There is a report from Jassy showing that rations there are short, and that canned meat is a staple article of diet. It is probably in the power of the Russians to stop the supply of foodstuffs into Rumania, though at the present moment the Cossacks and the Ukrainians seem to be holding food from the Russians. It is not likely that the Rumanians will consent to the Bolshevik demand, and that there may be some bitter fighting. In the meantime despatches show that the Ukrainians and the Germans have reached an agreement as to the future political status of the former. Whether that gives the Germans an advantage or not, it does show that the Bolsheviks is not all powerful, and it must be regarded as weakening their influence to a certain extent. Petrograd is reported to be under martial law, presumably to prevent disorders arising out of the meeting of the Constituent Assembly, which was to convene yesterday.

CARDINAL GIBBONS

PERPETUITY OF THE CHRISTIAN REPUBLIC

HIS EMINENCE CONTEMPLATES CHURCH OF GOD SERENE AMID DISQUIET AND AGITATION ABOUT HER

In the presence of a great throng Cardinal Gibbons preached in the Baltimore Cathedral, Sunday Jan. 6. The Cardinal preached on "The Perpetuity of the Christian Republic," and said the people of the country have an abiding faith in President Wilson and his conduct of the war. The Cardinal said: "At the close of the old year we behold one mighty empire in the throes of parturition before giving birth perhaps to an infant republic. We contemplate some of the nations of Europe trembling for their autonomy and perhaps for their very existence. In this general cataclysm how reassuring it is for us to contemplate the Church of God serene amid the disquiet and agitation around her—standing erect and unshaken amid the dissolution of empires and kingdoms. The indestructibility of the Catholic Church is truly marvelous and well calculated to excite the admiration of every dispassionate and reflecting mind, when we consider the number and variety and the formidable power of the enemies with whom she had to contend from her very birth to the present time; this fact alone stamps divinity on her brow.

ALWAYS IN DOUBLE WARFARE

"The Church has been constantly engaged in a double warfare, one foreign and the other domestic—in foreign war against paganism and infidelity; in civil strife against heresy and schism fomented by her own rebellious children. For three centuries the Christians were obliged to worship God in the secrecy of their chambers or in the Roman catacombs, which are still preserved to attest the undying fortitude of the martyrs and the severity of their sufferings. And yet pagan Rome, before whose standards two mightiest nations quailed, was unable to crush the infant Church or arrest her progress.

SPANISH CONCORDAT WILL BE REVISED

The Archbishop of Seville, Cardinal Almaraz, is returning to Spain after a lengthy stay in Rome which has excited many comments and during which he has had frequent interviews with the Cardinal Secretary of State and audiences with the Pope. One of the subjects of these audiences has been the new situation created for the Church in Spain by the influence exercised by republican and revolutionary interests. The lamentable economic conditions prevailing have emboldened certain Socialistic classes to debate the question of what they call the concentration of riches in the hands of the clergy, particularly the religious orders. This, of course, applies to the treasures of art in every form which have gathered in the churches during the centuries by reason of pious bequests, and not to floating wealth in the form of money. Nevertheless, the strikers threaten the government unless wealth, movable or immovable, is more equitably distributed according to their lights, and Canelejas had already thought of a modification of the Concordat between the Spanish government and the Holy See. But after he was killed things remained as they were,

VICTORIES THAT WERE WON

"You are already familiar with the great religious revolution of the sixteenth century, which spread like a tornado over northern Europe and threatened, if that were possible, to engulf the bark of Peter. More than half of Germany followed the new gospel of Martin Luther. Switzerland submitted to the doctrines of Zwinglius. The faith was lost in Sweden through the influence of its

king, Gustavus Vasa. Denmark conformed to the new creed through the intrigues of King Christian II. Catholicity was also crushed out in Norway, England and Scotland. Calvinism in the sixteenth century and Voltairism in the eighteenth had gained such a foothold in France that the faith of that glorious Catholic nation twice trembled in the balance. Ireland alone, of all nations of northern Europe, remained faithful to the ancient church.

"Let us now calmly survey the field after the din and smoke of battle have passed away. Let us examine the condition of the old Church after having passed through those deadly conflicts. We see her numerically stronger today than at any previous period of her history. The losses she sustained in the Old World are more than compensated by her acquisitions in the new. She has already recovered a good portion of the ground wrested from her in the sixteenth century. She numbers now about 250,000,000 adherents. "Is she unable to cope with modern inventions and the scientific progress of the nineteenth century? We are often told so; but far from hiding our head, like the ostrich in the sand, at the approach of these inventions we hail them as messengers of God, and will use them as providential instruments for the further propagation of the Gospel.

THRIVES BEST ON LIBERTY

"Is it liberty that will destroy the Church? The Church breathes freely only where true liberty is found. She is always cramped in her operations wherever despotism casts its dark shadow. Nowhere does she enjoy more independence than here; nowhere is she more vigorous and more prosperous. The Church has seen the birth of every government of Europe, and it is not at all improbable she shall also witness the death of many of them and chant their requiem. She was more than 1,400 years old when Columbus discovered our continent, and the foundation of our republic is but as yesterday to her.

"She calmly looked on while the Goths and Visigoths, the Huns and the Saxons, swept like a torrent over Europe, subverting dynasties. She has seen monarchies changed into republics and republics consolidated into empires—all this she has witnessed, while her own divine constitution has remained unaltered. "Though separated from earthly relatives and parents, you need never be separated from her. She is ever with us to comfort us. She says to us what Her Divine Spouse said to His apostles: 'Behold, I am with you all days, even to the consummation of the world.'

PRAYER FOR THE COUNTRY

"God grant that our beloved country may share in the stability and endurance of the Church of God; that she may soon emerge from this disastrous war endowed with renewed life and vigor; that she may inaugurate a new era of lasting peace, and that 'seto perpetua' (be thou perpetual) may be emblazoned on her escutcheon. And then may we behold the sturdy emigrants coming to our hospitable shores from the various nations of Europe, being assimilated to the native population, becoming bone of our bone and flesh of our flesh, contributing by their industry to the material prosperity of the republic. "Above all, may we behold them enriching their adopted land with the blessings of Christian faith, and uniting with us in building up the walls of the spiritual Jerusalem.

"We do not know when this disastrous war will come to an end. But of one fact I am certain, that the congregation before me, as well as the country at large, has an unshakable faith in the wisdom and judgment of the President of the United States. Let us earnestly pray the Father of Lights that He would mould and shape and temper the minds and hearts of the Chief Magistrate and his associates in the prosecution of the War so as to lead us to an early, a permanent and an honorable peace."—Catholic Transcript.

ABBOT OF CALDEY

PREDICTS GREAT SPIRITUAL REVIVAL

Dom Aelred Carlyle, the lord abbot of Caldey—the little island on the coast of Wales made famous by the great Benedictine Monastery of which Dom Aelred Carlyle is the founder—is now in New York, and as one result of his visit it is likely that a branch of the Caldey Benedictines will be established in this country, writes Michael Williams, now on the staff of the New York Evening Mail. "You might say that I am a sort of recruiting officer," smilingly remarked the lord abbot, when he received me as the representative of the Evening Mail. "I am seeking volunteers for active service in the advanced lines of the spiritual combat; of the great war which religion is taking up today with wonderfully increased vigor; the never-ending war against the forces of evil in which war the power of prayer—of practical mysticism—is one of the principal weapons."

BECAME ANGLICAN MONK

Clad in a black, hooded habit, and a black skull cap, with the gold pectoral cross and amethyst ring of a bishop—with whom an abbot ranks—the vivid color spots of his sombre attire, Dom Aelred Carlyle, a tall and robust man, was an impressive and picturesque figure. A collateral relative of that crabbled, sour, old philosopher, Thomas Carlyle, the lord abbot of Caldey displays, in spite of that relationship, a lively sense of humor. "You must not think, however," he continued, "that I am trying to compete with the recruiting service of the regular army; no, indeed. And I am sure I should meet with well deserved failure if I were doing so. For I find the war spirit of your country altogether admirable, everywhere I go. The amazing energy with which you have taken hold of the work is most gratifying. I can assure you, to an Englishman.

"But there is no real incongruity between the two kinds of service, after all," the Lord Abbot declared. "I have at the present time a very large number of applications on my waiting list of men in the British army, who desire to become Benedictine monks, both officers and men. But not until the war is over." NEW YORKERS AT CALDEY "Have you any Americans among you monks at present? And will you kindly explain what you mean by the work of practical mysticism which you mean to carry on in this country?" "Yes, there are Americans—two well known New Yorkers, in fact— in Caldey at present," replied the

Abbot. "And I am sure there will soon be others. "In answer to your second question, let me say that I find plentiful evidences of a great awakening of the spirit of mysticism in this country. Human hearts and souls, stirred to their profoundest depths by the war, here, as elsewhere, are turning once again to religion, not only with their intellects, but in deeper and more mysterious, yet equally real ways. "I was a medical student at St. Bartholomew's Hospital in London at the ripe age of eighteen," continued Dom Aelred. "The work progressed, and finally the ecclesiastical authorities of the Church of England of which I was then a member, sanctioned my profession as a Benedictine monk, and in course of time I was joined by many others who desired to restore in the Church of England the contemplative life, which in old days was so ardently pursued in England. So I was made, by the Archbishop of Canterbury, the first abbot of the restored Order of St. Benedict. "There were, of course, many vicissitudes, but the work went on, until finally we were settled in our own abbey, on the island of Caldey, off the south coast of Wales, where monks are known to have settled at least as early as the fifth century. It was in 1906 that we became firmly established at Caldey.

REPORTED BY ARISTOTLE

"Here then is one sort of democracy, in which another kind is that in which the citizens who are under no disqualifications, but in the government, but still the law is supreme. In another, everybody, if he be only a citizen, is admitted to the government, but the law is supreme as before. A fifth form of democracy, in other respects the same, is that in which, not the law, but the multitude, have the supreme power, and the majority have the right of their decrees. This is a state of affairs brought about by the demagogues. For in democracies which are subject to the law the best citizens hold the first place, and there are no demagogues; but where the laws are not supreme, these demagogues spring up. For the people becomes a monarch, and is many in number, and the many have the power in their hands, not as individuals, but collectively. And the people, now a monarch, and no longer under the control of law, seeks to exercise monarchical sway, and grows into a despot: the flatterer is held in honor; this sort of democracy being relatively to other democracies what tyranny is to other forms of monarchy. The spirit of both is the same, and they alike exercise a despotic rule over the better citizens. The decrees of the demagogues correspond to the edicts of the tyrant; and the demagogue is to the one what the flatterer is to the other. Both have great power; the flatterer with the tyrant, the demagogue with democracies of the kind which we are describing. The demagogues make the decrees of the people override the laws, and refer all things to the popular assembly. And therefore they grow great, because the people have all things in their hands, and they hold in their hands the votes of the people, who are too ready to listen to them. Further, those who have any complaint to bring against the magistrates say, 'let the people be judges; for the people are too happy to accept the invitation; and so the authority of every office is undermined.'"—(From "The Politics of Aristotle.")

ORDER TURNS TO ROME

"Seven years later came the event which made Caldey known so widely. I refer to the conversion of the entire community—together with the sister community of Benedictine monks at the Anglican church at Milford Haven, St. Bride's—to the Catholic Church. "Twenty years of religious life, nourished mainly by Catholic books and Catholic practices, has brought me, and with me the whole community, face to face with the fact that only under the authority of the Pope could there be true Catholicism. "From a worldly point of view our decision was a disaster. It swept away all the income we derived from Anglican sources and plunged us into the most grave financial troubles. But Pius X. granted all possible privileges and dispensations in order that we might rapidly resume our work as Catholic Benedictines. The English Catholics were most helpful, and we carried on.

"I went from Caldey to the great Benedictine abbey of Maredsous, in Belgium, for my novitiate as a Catholic. I returned to England on the very day that Great Britain declared war.

BELY UPON PRAYER

"The Benedictines believe and act upon the belief that contemplation—which may be roughly defined as the effort to achieve unity with God, and the perfect conformity of our wills with the Will of God—is a vitally useful thing.

"Contemplative orders are experts, you might say, in the power of prayer. Religious work as a whole is a greatly diversified business. There are professional missionaries. There are those who labor among the poor. There are the great body of teachers. There are all sorts and conditions of workers, indeed, and among them are the contemplatives, who seek to draw down the blessing of God upon all other forms of work. "The Church in the United States is obviously most progressive, and powerful, and vigorous, and here, even more than abroad, are there to be observed many evidences of the wonderful growth of interest in mysticism. There are many aberrations of this interest it is true; many fantastic and freakish things; but even these are signs of the hunger and thirst of the modern soul after spiritual reality.

"So I feel certain that the present alliance between your country and mine in the great war for human liberty will be cemented by a spiritual alliance, and that one of the tokens of this alliance will be, in due time, the return to the United States of American Benedictine monks, trained at Caldey, to begin the great Benedictine work of contemplation—the practical employment of the power of prayer—here in New York, or in some suitable place in this country.

"For this purpose have I come. For this purpose, and frankly to set the claims of Caldey Abbey before the charity of American Catholics, so they may also help us to carry on our work."

CARDINAL LOGUE

SEES NO HOPE FOR PEACE AT THE PRESENT TIME

Cardinal Michael Logue, Primate of Ireland, has issued a pastoral letter to his people, which is a most important document, especially at this time. The entire letter, which has just arrived in this country, says the following: "The misery and suffering, which this lamentable war entails not only on belligerents, but on neutral countries, has given rise to a widespread and earnest longing for peace. Yet, as far as human action is concerned, and human judgment can forecast, there is little hope of peace in the near future.

"The ruinous conflict still goes on, with the sacrifices of young lives by tens of thousands, a waste of treasure which will cripple the countries engaged for generations, an ever-growing accumulation of present and future evil consequences,

and all this with very little tangible result. The pendulum keeps swinging from side to side, with no decided leaning to either.

"Moved by this unavailing sacrifice of human life and the sufferings of multitudes so dear to his paternal heart, the Sovereign Pontiff made a disinterested and authoritative appeal, such as his neutrality and position justified, to the belligerent powers. "This appeal, where not misrepresented or coldly received, has hitherto had no practical effect.

"Some, at least, who have treated it with scant courtesy, have since been given reason to reconsider their view of its importance for their own best interests. "Since, therefore, the pride, jealousy, ambitions and conflicting interests of men leave little grounds to hope for an early peace, it is met that we should have recourse to Almighty God, in whose hands are the destinies of men and who can direct their ways and inspire their counsels.

"We must endeavor, by purifying our motives and desires, to render ourselves more worthy of His favor. Then we may hope, by fervent, persevering prayer, to move His mercy and obtain the blessing, which we so badly need, of a just and lasting peace.

TROUBLES AT HOME

"Nor is it for the general peace of the world only that we should sue. We have troubles and unrest and excitement and dangers here at home which render domestic peace necessary. Whether it be due to the demoralization which this world war has brought to almost every country, or to the fate which seems to hang over our own unhappy country, blasting her hopes when they seem to brighten, an agitation has sprung up and is spreading among our people when ill-considered and Utopian. It is, if persevered in, to entail present suffering, disorganization and danger, and is sure to end in future disaster, defeat and collapse.

"And all this is in pursuit of a dream which no man in his sober senses can hope to see realized: the establishment of an Irish Republic, either by an appeal to the potentates of Europe seated at a peace conference or an appeal to force by hurling an unarmed people against an Empire which with 5,000,000 men under arms, furnished with the most terrible engines of destruction which human ingenuity could devise. The thing would be ludicrous if it were not so mischievous and fraught with such danger, when cleverly used as an incentive to fire the imagination of an ardent, generous, patriotic people.

"We have, therefore, need of peace. Peace among the warring nations which will bring relief to many suffering peoples; peace at home, which will enable us to unite quietly, prudently and perseveringly, in consulting for the best interests of our common country. If men, by their designs, their conflicting interests, their mistaken views, stand in the way of this blessing of peace, we should have recourse to the Prince of Peace, beseeching Him, through the intercession of His blessed Mother, to grant us both general and domestic peace; above all, to grant us that peace which surpasseth all understanding; peace with God, peace with ourselves, and peace with our neighbor."—The Tablet.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

COOPERATION One of the reasons why so many Catholics take no interest in church activities, outside their parishes and dioceses, is because they lack realization of the meaning of the title Catholic. What would be the temper of our Catholic people if they really grasped the meaning of their glorious name? No work of the Catholic Church, and in no sense especially, would the supreme work of the Catholic Church—missions—be alien to the thoughts and foreign to the interests of our people. The resulting Catholic action would forever destroy that spiritual atrophy which unhappily today, in Canada, is productive of one thing only and that stagnation. If we are Catholics, more than in name, the propagation of the Faith must go on as Christ commands and the war against heresy and proselytism be waged with undiminished vigor. We cannot even afford to allow our enemies to read in any of our actions, a weakening morale or a disposition on our part to quit the field and allow our foreign brethren of the Catholic belief to fall into their clutches. This un-Catholic action would spell disaster and write us down as enemies of the cross of Christ. As Catholics we constitute one Kingdom and one army. The joys and sorrows and trials of the common body are the concern of each member. No member of the Kingdom of Christ must ever for a second think he may forget his duty to the entire body. To do so is to be a traitor to the cause and to the Leader. Our banner, as soldiers of Christ, bears the device "Thy Kingdom Come." This tells us our duty. We must, every one of us, do our utmost to make the Kingdom of God reign by Grace in the souls of all men. This does not mean that we are all called to the sacerdotal state and all obliged by special ordination and

authority to preach the doctrines of the Catholic Church. But it does mean that we must all help in the holy and necessary work. If we are not called to preach, at least we are called to pray and pay for those who are sacrificing their lives in the first-line trenches.

What do we think today of the men in civil life who make no sacrifice or endure no hardship for the men "at the front?" We condemn them as enemies of the State and friends of the enemy at our gates.

Can we look otherwise upon Catholics who, knowing well the aggression of the enemy and the weakness of our attacking missionary lines, fail to give aid and encouragement in the struggle? Surely no!

To-day in the West the foreign Catholics, with few priests, are beset on every side by the non-Catholic sects. They are induced by fair means and foul to despise the Catholic Church and go over to the Protestant churches. Boarding schools, institutions, Hospitals and Homes are the seeming innocent bait used by these false fishers of souls. To aid in the work of proselytism funds without limit are supplied by the Mission Boards. Newspapers, printed in the foreign languages and subsidized are distributed gratis. Pamphlets, ridiculing holy persons and things, are sent forth broadcast to poison the minds of Catholics against their religion and its bishops and priests.

To counteract this terrible and well equipped host of aggressive attackers, we must count on the aid of every Catholic in Canada, as our enemies count upon the support of every non-Catholic in the war they wage against us. Our missionaries are fighting for the very love of the light and its consequences. All they need for complete success is our aid and the assurance that when they fail new men, well furnished with the munitions of spiritual warfare, will step into their places. Will we fail them? Emphatically, NO! Then, let us be Catholics in deed as well as in name?

REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS Previously acknowledged... \$55 00 F. R. Kinnear, Shives Athol... 3 00 A. Dewan, Moose Creek... 1 50 A. Friend, Milton West... 1 00

PROTESTANT DISCONTENT

A rather poignant article by the Reverend William P. Merrill, in The Continent, cries out strongly for a united Christendom. The Rev. Doctor's demands can be satisfied a block from where he lives, namely, "The One, Holy, Catholic and Apostolic Church." He calls this the Nicene Church, but of course, this was the Church before Nice and after Nice, whose foundation is from Christ and whose existence will defy time, the Church built on the Rock of Peter. The lamentable lack of unity on the part of Protestant sects has been vividly shown by the War. The unity of the Y. M. C. A., with its pale cast of belief, may taunt forty conflicting sects, but offers very little comfort. Nor will the vaunted basis of Protestantism, the so called sacredness of the individual, relieve it of its helplessness in a crisis. How this unity is to come about, conserving at the same time Protestantism, is set down by Dr. Merrill in two words, "Comprehensiveness" and "Internationalism." Comprehensiveness in producing a church not of minimums but which rather comprehends good in each Christian experience, "Internationalism," because it will bring a consciousness of brotherhood. These two are the longings of an honest man for unity but it is tragically true that neither one nor the other, or both combined, will bring about the One, Holy, Catholic and Apostolic Church.—New World.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916. Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses. Yours faithfully in Jesus and Mary J. M. FRASER

Previously acknowledged... \$12,272 16 Miss Lizzie Ryan, Little Paradise... 1 22 A. Reader, Douglas... 1 00 A. Friend, Milton West... 1 00 A. Friend, P. E. Island... 2 00 Midland... 2 00



FIVE MINUTE SERMON

REV. F. F. HICKET, O. S. B. SEPTUAGESIMA SUNDAY

WORK

"Why stand you here all the day idle?" (Matt. xx. 12)

The parable of the Gospel, my dear brethren, can easily be understood, and conveys a lesson that we cannot afford to miss. We are called to work—we must work; and if we do work, thank God, we are sure of a reward. This is, in brief, the lesson.

For the Master of the vineyard is none other than our Heavenly Father; the vineyard the service of God. The various hours denote the different stages in our fleeting life.

And who are the labourers? None other than ourselves, dear brethren, variously typified by the sixth, ninth, and eleventh hour, according as we have worked for God all life long or only a part of it.

We are called to work. No one can complain that he has not had the chance to work out his salvation. There need be no unemployed in the spiritual life. There is work for all, and God calls us and bids us enter His service.

It is not a pleasant thing for anyone to look back and see how many times he has disregarded the voice of God calling him to His service. How happy those who responded in the first fervour of their youth, and who have never looked back or played the sluggard in their Master's service!

How happy; but how few of this kind! Most of us can recall making excuses, putting God off, promising to begin some other time. But, my dear brethren, listen to Him in this time. We know not what hour it may be. For some it may be the last approach they may hear, "Why stand you here all the day idle?"

We must work. "Labour and toil all the days of thy life." In the sweat of thy face shalt thou eat bread. (Gen. iii. 16, 19.) This is God's sentence on fallen man, and holds good in our spiritual as well as our earthly life.

And what is the work of our soul in the service of God? The work is prayer. It is a work, a labour, because it is supernatural. We have to raise up our minds and hearts to do it. That implies an effort. Not that we can do it unassisted; no, but the grace and power of God will never be wanting to us. But we ourselves have to will and make the effort.

And prayer is a labour, because it has to be continuous. "Pray without ceasing." We cannot pray once and for all and be finished with it. It is the spiritual breath and food of our soul. "Give us this day our daily bread."

"Why stand you here all the day idle?" Yes; this may be the last Lent for some, who hear these words to-day. The Master may never come again bidding them to His service. The next time they are bidden, it will be a summons to the judgment.

TEMPERANCE

"THE MIRROR"

There is one man at least on the municipal bench at Chicago who has learned enough philosophy and opened his heart sufficiently to the call of the human to make him worthy to be a judge. Solon was no wiser.

A recent dispatch from the Windy City says that when, one day last week, Robert L. Atkins, an accountant, was arrested in a state of intoxication, and later brought before Judge Hopkins, the penalty imposed upon him—and, mark you, the only penalty—was that he should look at himself in a looking-glass.

"Baillif," the justice is reported to have said, "get a mirror and make this man take a good look at himself." And the Chicago "wire" goes on to affirm that the prisoner, having looked, begged to be allowed to go to a Turkish bath.

Now, I do not, of course, know that Judge Hopkins is a disciple of Walt Whitman, or even if he is a reader of Whitman, but certain it is that he absorbed from life something of the same sagacity, discernment and illumination which are so marked a feature of the message of the great poet. He has learned, as Whitman learned, that there is no punishment at once so salutary or so efficacious as just to set the soul face to face with itself.

If only we can be got to raise our eyes and look, the probabilities are we are saved. The trouble is to accomplish that one clear, honest look. For of veils there are many. The mirror which this wise judge caused to be held up before a weakened, and it may well be, a diseased man, the man saw not only his bloated and blotched skin, his distorted features, his hanging mouth, his bloodshot eyes and the general repulsiveness and disorder of his person. He saw, also, deep into his loathsome appetite; and he realized, as never before, perhaps, the vileness of the habit which appetite indulged, had fastened upon him. The fact came to him strongly, I have not a doubt, that he was a sick man—for indulgence of appetite is sickness—and that he must set to work to find for himself a cure.

But even deeper and clearer still, I can imagine that just as a drowning man is said to review on an instant the whole of his life, right back to infancy, this man, looking into that mirror at the outward semblance of himself, saw back, back to days of innocence and joy, and to a face how different.

And thus seeing, is it not likely that a trembling horror would sweep over him for the thing he had become? Listen, now, to what Whitman says of just such a looking: "Hold it up sternly! See this it sends back! (Who is it? Is it you?) Outside fair costume—within ashes and filth, No more a flashing eye; no more a sonorous voice or sprightly step; Now some slave's eye, voice, hands, step. A drunkard's breath, unwholesome eater's face, venerable's flesh. Lungs rotting away piecemeal, stomach sour and cancerous. Joints rheumatic, bowel clogged with abomination. Blood circulating dark and poisonous streams. Words babble, hearing and touch callous. No brain, no heart left—no magnetism of sex. Such, from one look in this looking-glass ere you go hence, Such a result so soon—and from such a beginning!"

And Judge Hopkins said, further, to the baillif: "Hang that mirror to the wall back of the radiator and let it stay there. I want every man like this to be compelled to look at himself when he is brought to the bar of this court."

A Daniel come to judgment!—Pan-fan in London Free Press.

And all this was written before that author's latest novel "Beyond" had been read by the "Yale Reviews," contributor! What would she have said of this book? A story of illegitimate love, of sensuality and altruism mixed in great fashion throughout!

The Saturday Review, a London publication, published a most scathing review of "Beyond," which elicited a number of complimentary communications from among the readers of that journal. Thus one parent wrote:

"I feel I speak for thousands of your readers throughout the country in asking you to accept grateful thanks. I don't know if you are aware that, unfortunately, before it could be criticised on its appearance as a 6s. novel, this indecent stuff had already accomplished its evil work by being scattered broadcast over our poor country in one of the cheap magazines—a truly notable piece of war work to a high-minded (?) philanthropist wherewith to help to train the growing youth of the country at this time!—when all our noblest and best are pouring out their blood in France to preserve our sanctity of home and our very existence as a nation. Every decent man and woman will heartily endorse every word you say, for it is just what has been thought and felt for months about these disgusting stories."

In spite of such criticism an American publisher has seen fit to foist Galsworthy's "Beyond" on an unsuspecting public. It will therefore put in its appearance in bookstores and on the open shelves of our Public Libraries, unless the public, especially parents, take steps to prevent its circulation. We do not wish to go to the length of the Englishman who, writing to the Saturday Review says: "What we parents want is to see all such literature ruthlessly confiscated by a courageous censor." But we do hope that influence may be brought to bear upon librarians so that they will not permit this book and others of the same nature to be circulated. —C. B. of C. V.

"PLEASE, HOLY FATHER, FIND MY HUSBAND"

A PATHETIC NOTE PENNED TO POPE BENEDICT BY ANXIOUS SPOUSE

If things follow the course which seems to be marked out for them, the Bureau for Missing Soldiers, established in the Vatican by Pope Benedict XV., will doubtless find more room for its capacity. Fathers and mothers will want to know the whereabouts of sons at the conclusion of battles fought "Somewhere in Europe." In this circumstance their letters may be addressed to the Papal Secretary of State, or to the Director of the Bureau, who, by the way, is an American ecclesiastic of note. Care will be taken to write on the envelope the words: "Bureau for Missing Soldiers," or "Missing Soldiers' Department."

It matters little to which of these three persons the letter is addressed, because those addressed to His Holiness, after being read by him, are sent directly to the office fitted up in the Vatican for the energetic American. The same may be said of those addressed to the Cardinal Secretary of State. If persons wish to send their applications to individuals of their acquaintance in Rome and request them to use their good offices in interesting the Vatican Bureau to discover the whereabouts of missing relatives, they will find this method equally effectual. Their applications in this case will be placed in the proper quarter by those who receive them.

No special form of application is needed. Just a plain letter containing details connected with the person you ask the Vatican Bureau to find—regiment, age, full name, and if possible, a photograph. At first sight it seems incredible that many applications received at the Vatican bore neither name nor date, not even the name of the person whom the Vatican was asked to trace. And yet when you come to consider the agony of mind which relatives suffer at not hearing for a year or so any news of their loved ones you can well realize why such a note as "Please Holy Father, find my husband" was penned.

The following point is a consoling one for relatives at home. Given that you have received no news of your mission friend's death, you may feel certain he is still in the land of the living. Around the neck of each soldier hangs the tag bearing his name, regiment, religion, etc., written on it; and this in case of death or wounds furnishes the official record with information for the list of casualties published from time to time.

In Italy this list is not published in the newspapers, and so much the better that it is not. Anxious relatives need not hurry downstairs every morning to bury their faces in the morning paper to learn "whether he is killed." In Italy they do things more humanely by sending a peace officer round to the nearest relatives of the fallen to acquaint them with the sad news and offer them an expression of official condolence. Brutal, indeed, seems the publication of that ghastly list of names which are read from time to time in English newspapers.

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832 St. Valier St., MONTREAL. "In 1912, I was taken, suddenly ill with Acute Stomach Trouble, and dropped in the street. I was treated by several physicians for nearly two years, and my weight dropped from 225 pounds to 150 pounds. Then several of my friends advised me to try "Fruit-a-lives." I began to improve almost with the first dose, and by using them, I recovered from the distressing Stomach Trouble—and all pain and Constipation were cured. Now I weigh 208 pounds. I cannot praise "Fruit-a-lives" enough". H. WHITMAN, 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-lives Limited, Ottawa.

can put him in direct communication with you. It may not be able to do this for a month or six months or even a year—for the search is necessarily slow.—Providence Visitor.

THE DUTY OF FASTING AND ABSTINENCE

By the second precept of the Church, the faithful are commanded "to fast and abstain on the days appointed." The purpose of the precept, and of the various regulations which the Church has given forth in connection with it, is to direct us concerning the measure and the method in which we are to perform the duty of fasting, a duty, which God, by His general laws, has imposed on all His creatures. By this "duty of fasting," the word being used in its wide sense—we understand the depriving ourselves of our usual food, either as regards its quality, or its quantity. When we limit its quality, or only take certain kinds of bodily sustenance, we are said to "abstain." If we take less than the usual amount of our food, we are said to "fast." The latter term, however, is generally understood to include the former as well.

A DUTY OF RELIGION The obligation of fasting is one of the fundamental principles of religion. When in the very beginning of time, Almighty God wishes to indicate to the head of the human race the necessary dependence of the creature upon his Creator, He commanded him to observe certain self-denial; in fact, the only commandment imposed on man in his state of innocence was one of abstinence; that he should abstain from eating the fruit of the tree of knowledge. Following the original sin against this commandment, there arose an even greater obligation of appeasing God's justice, and in proportion as men became more and more estranged from their Maker, the greater became their need of penance. From the very earliest times, positive laws were given forth, determining the ways and means whereby this work of penance could best be effected, and we have the chief results of this determination in the statutes which prescribe when and how we, as children of the Church must fast and abstain.

IN THE OLD LAW We need only consult the pages of sacred history to learn of the insistence with which God has required His creatures to practice this self-abnegation. The Old Testament has innumerable instances wherein the divine law was manifested. The Book of Genesis tells us that when Noah came out of the Ark, God permitted him to eat animal food, but forbade him to partake of "flesh with blood." After their deliverance from Egypt, the chosen people were strictly forbidden to taste leavened bread or keep it in their homes during the seven days of Passover; whoever tasted anything leavened was threatened with death. Priests and their sons were ordered, under pain of death, to abstain from wine, when serving in the tabernacle. On all the people of the Old Law was laid a perpetual command to refrain from eating certain kinds of food: they were to look upon these forbidden creatures as unclean, and an abomination; the eating of them would render their souls defiled and unclean as well. And we know that even to our own day, those of the Jews who are faithful to the tenets of their ancient religion, scrupulously observe these same laws in all their integrity.

THE END IN VIEW Just as in our day there are added, in favor of fasting and abstinence, reasons which look to the physical well-being of those who observe such abnegation, so in the Old Law was this motive one of the purposes of the strict laws enforced. But it was only one, and a secondary one, of the reasons. Commentators of Holy Writ point out that the prohibition of so many kinds of beasts, birds and fishes was ordered to exercise the people in obedience and temperance, to restrain them from the vices of which those animals were the symbols, and in order that the children of God, being obliged to abstain from partaking in food, of animals which were corporally unclean, might be trained up to seek after a spiritual cleanness.

FIDELITY TO THE LAW Side by side with the record of these strict injunctions, the sacred writings afford us ample evidence of the exactitude with which the law was observed. In our age, when the precept of the Church in regard to fasting and abstinence is so generally and so freely violated, there is edification in recalling certain instances where the faithful of the old law preferred to suffer death rather than transgress the divine law. Eleazar, one of the chief scribes, and venerable among his people, commanded by a heathen king to partake of swine's flesh, chose instead to endure severe torments, ending in his death. And his final prayer is recorded in the Book of Maccabees: "O Lord, who hast the holy knowledge, thy knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body; but in soul am well content to suffer these things because I fear thee." In like manner, seven brothers and their mother cheerfully went to death for the same cause, as the Book of Maccabees similarly relates, affording "an example of virtue and fortitude."

IN CONJUNCTION WITH PRAYER Both the Old and the New Testament convince us of the value which has always attached to fasting, when joined to prayer. We have the confession of the Royal Prophet that "his knees were weak with fasting, and that he mingled ashes with his bread, and tears with his drink." Daniel prayed to God "in fasting, sackcloth and ashes." Anna the prophetess, according to the Gospel read on last Sunday, "served God night and day in fasting and prayer." St. Paul writes of himself that his life was passed "in hunger and thirst, and often fasting," and of him, as of the other apostles, we learn that they "ministered to the Lord both fasted," and "when they had ordained priests in every church, they prayed with fasting." Our Lord Himself gave them evidence of its efficacy when He ascribed the power of casting out certain kinds of evil spirits only to the divine strength imparted in consequence of "prayer and fasting." And the arguments of all the sacred scriptures find their chief confirmation in the example of Christ Himself, who fasted forty days and forty nights in the desert, taking neither food nor drink. In His plans for their eternal salvation, Almighty God has seen fit therefore to lay stress, both by the written laws He has promulgated, and the innumerable examples He has provided, on the duty of fasting and abstinence. It is true, He has not continued, for our observance, the precise and rigid laws of the old revelation, nor determined the time and manner in which we shall fulfill this duty. The circumstances of time and place, and the many other considerations which affect such a matter are so varied that He has reposed in His Church the full power and authority of making particular laws which will respect the conduct of the Christian people. And for whatever regulations the Church makes, we are to have the same regard as for the directly revealed command of God. "Who hears you; hears Me," is God's sanction of the laws of His Church. If we transgress her ordinances, we resist the command of God, and St. Paul asserts that: "He that resists, purchases to himself damnation." We shall now look into the regulations which the Church has seen fit to establish for our observance, in this matter of fasting and abstinence. —Catholic Transcript.

POWER OF HAIL MARY

Whenever I salute our Blessed Lady in the words of an angel, "Hail Mary, full of grace!" heaven rejoices, the earth wonders, the devil shudders, hell trembles, sadness disappears, joy returns, the heart smites in charity and is penetrated with a holy fervor, compunction is awakened, hope is revived. Indeed, so profound is my happiness that I cannot find words to describe it.—Thomas à Kempis.

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A LITTLE BIT OF BELGIUM TRANSPORTED TO LOURDES HOSPITAL TRAINS ARE RUNNING REGULARLY TO THE FAMOUS SHRINE IN SOUTHERN FRANCE There is a little bit of Belgium down at Lourdes. It is due to the spiritual energy of Monsignor Deplouie, of Louvain University, who has been doing good things in various parts of Europe during the time of waiting to return home, and who is now in Rome, and has told in a few words of what Lourdes means to many soldiers. In the old days he used to conduct pilgrimages there from Belgium, several special trains of them at a time, and one hospital train of sick. This latter train is now running regularly with convoys of wounded from the French front to the sunny south. Lourdes itself is becoming the rendezvous for Belgian soldiers on leave. The British troops can get to England, French to Paris or their homes elsewhere in France; Belgians have no home to return to as yet. Moreover, to many of them the Grotto is well known, to many more it is a place not only of pilgrimage but of a vow to Our Lady. It is a sort of home. Some go to Paris on their leave; more go to Lourdes.

Places of pilgrimage are dear to the heart of the rector of the Institute of Philosophy of Louvain. It was he who organized that to Paray-le-Monial when the allied flags were laid on the altar and Cardinal Bourne, who carried the British ensign, delivered a notable address on the Christian ideals for which the Allies are fighting. So Monsignor Deplouie has worked that his fellow countrymen shall not only be able to

spend their few days of rest in the holy happy atmosphere by the grotto, but shall have real rest and comfort here. He has organized a "circle" reading and writing rooms, a big conference room and all the simple requisites of a club, with, of course, a chaplain always there. It has been a great success; so much so that others besides Belgians are going to Lourdes and the Belgian prelate is now arranging for them the same comforts that his own people have. For naturally all want their own "circle." And he has been able to secure from the British military authorities the presence of a chaplain for English speaking Catholics. If English soldiers can easily slip across the Channel home, England is not quite the same home for the Canadians and Australians, and these are coming to appreciate and love their rest in Lourdes. And now they will find their club, simple but comfortable and restful, and their chaplain. So, too, will the American Catholics in the days to come. Father Duggan will be there, or, if he has got strong enough to go back to hard work at the front, another chaplain in need of rest; till, maybe, American Catholics have their own "Foyer" as the first established club was called, and their own chaplain, too.—The Tablet.

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WRITE FOR OUR CATALOGUE



CHATS WITH YOUNG MEN

THE FRIENDLY HAND
When a man ain't got a cent, an he's feeling kind of blue,
An' the clouds hang dark an' heavy an' won't let the sunshine through,

THE PRICE OF EXPERIENCE
You have to pay for experience. Some men buy it with the best years of their lives and do not even have the melancholy satisfaction of leaving it to their heirs along with their wealth.

FINDING ONESELF
We permit so many hindrances in our lives—circumstances, environment, our lack of education, our poverty, all these things fetter and hamper us till we are held down to positions of mediocrity as by a weight. Fear controls our actions.

WHY THEY ARE LUCKY
"Whoever can sell a book in that town is a wonder," said a salesman recently on his return from a Western town. "I was a week there, and took only half a dozen orders."

TEN MASTERFUL RULES
A Chicago business owner has drawn up a list of rules which he calls the Ten Commandments and posted them over his establishment. Here they are:

- Rule 1.—Don't lie—it wastes my time and yours. I'm sure to catch you in the end, and that's the wrong end.
Rule 2.—Watch your work, not the clock. A long day's work makes a long day short and a short day's work makes my face long.
Rule 3.—Give me more than I expect and I'll give you more than you expect. I can afford to increase your pay if you increase my profits.
Rule 4.—You owe so much to your self that you can't afford to owe any-

body else. Keep out of debt or keep out of my shops.
Rule 5.—Dishonesty is never an accident. Good men, like good women can't see temptation when they meet it.
Rule 6.—Mind your own business and in time you'll have a business of your own to mind.
Rule 7.—Don't do anything here which hurts your self-respect. The employee who is willing to steal for me is capable of stealing from me.
Rule 8.—It's none of my business what you do at night. But if dissipation affects what you do the next day, and you do half as much as I demand, you'll last half as long as you hoped.
Rule 9.—Don't tell me what I'd like to hear, but what I ought to hear. I don't want a valet to my vanity, but I need one for my dollars.
Rule 10.—Don't complain if I complain—if you're worth while correcting you're worth while keeping. I don't waste time cutting specks out of rotten apples.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JANUARY 21.—ST. AGNES, VIRGIN
MARTYR
St. Agnes was but twelve years old when she was led to the altar of Minerva at Rome and commanded to obey the persecuting laws of Diocletian by offering incense. In the midst of the idolatrous rites she raised her hands to Christ, her Saviour, and made the sign of the life giving cross. She did not shrink when she was bound hand and foot, though the gyves slipped from her young hands, and the heathens who stood around were moved to tears. The bonds were not needed for her, and she hastened gladly to the place of her torture. Next, when the judge saw that pain had no terrors for her, he inflicted an insult worse than death: her clothes were stripped off, and she had to stand in the street before a pagan crowd; yet even this did not daunt her. "Christ," she said, "will guard His own." So it was. Christ showed, by a miracle, the value which He sets upon the custody of the eyes. Whilst the crowd turned away their eyes from the spouse of Christ, as she stood exposed to view in the street, there was one young man who dared to gaze at the innocent child with immodest eyes. A flash of light struck him blind, and his companions bore him away half dead with pain and terror.

JANUARY 22.—ST. VINCENT, MARTYR
Vincent was archdeacon of the Church at Saragossa. Valerian, the bishop, had an impediment in his speech; thus Vincent preached in his stead, and answered in his name when both were brought before Dacian, the president, during the persecution of Diocletian. When the bishop was sent into banishment, Vincent remained to suffer and to die. First of all, he was stretched on the rack; and, when he was almost torn asunder, Dacian, the president, asked him in mockery "how he fared now." Vincent answered, with joy in his face, that he had ever prayed to die. He was then, it was in vain that Dacian struck the executioners and goaded them on in their savage work. The martyr's flesh was torn with hooks; he was bound in a chair of red-hot iron; lard and salt were rubbed into his wounds; and amid all this he kept his eyes raised to heaven, and remained unmoved. He was cast into a solitary dungeon, with his feet in the stocks; but the angels of Christ illuminated the darkness, and assured Vincent that he was near his triumph. His wounds were now tended to prepare him for fresh tortures, and the faithful were permitted to gaze on his mangled body. They came in troops, kissed the open sores, and carried away as relics cloths dipped in his blood. Before the tortures could recommence, the martyr's hour came, and he breathed forth his soul in peace.

JANUARY 23.—ST. RAYMUND OF PENNAFORT
Born A. D. 1175, of a noble Spanish family, Raymond, at the age of twenty, taught philosophy at Barcelona with marvellous success. Ten years later his rare abilities won for him the degree of Doctor in the University of Bologna, and many high dignities. A tender devotion to our blessed Lady, which had grown up with him from childhood, determined him in middle life to renounce all his honors and to enter her Order of St. Dominic. There, again, a vision of the Mother of Mercy instructed

him to cooperate with his penitent St. Peter Nolasco, and with James, King of Aragon, in founding the Order of Our Lady of Ransom for the Redemption of Captives. He began this great work by preaching a crusade against the Moors, and rousing to penance the Christians, enslaved in both soul and body by the infidel. King James of Aragon, a man of great qualities, but held in bond by a ruling passion, was bidden by the Saint to put away the cause of his sin. On his delay, Raymond asked for leave to depart from Majorca, since he could not live with sin. The king refused, and forbade, under pain of death, his conveyance by others. Full of faith, Raymond spread his cloak upon the waters, and, tying one end to his staff as a sail, made the sign of the cross and fearlessly stepped upon it. In six hours he was borne to Barcelona, where, gathering up arms, he stole into his monastery. The king, overcome by this miracle, became a sincere penitent and the disciple of the Saint till his death. In 1230, Gregory IX. summoned Raymond to Rome, made him his confessor and grand penitentiary, and directed him to compile "The Decretals," a collection of the scattered decisions of the Popes and Councils. Having refused the archbishopric of Tarragona, Raymond found himself in 1238 chosen third General of his Order; which post he again succeeded in resigning, on the score of his advanced age. His first act when set free was to resume his labors among the infidels, and in 1256 Raymond, then eighty-one, was able to report that ten thousand Saracens had received baptism. He died A. D. 1275.

JANUARY 24.—ST. TIMOTHY, BISHOP, MARTYR
Timothy was a convert of St. Paul. He was born at Lystra in Asia Minor. His mother was a Jewess, but his father was a pagan, and though Timothy had read the Scriptures from his childhood, he had not been circumcised as a Jew. On the arrival of St. Paul at Lystra the youthful Timothy, with his mother and grandmother, eagerly embraced the faith. Seven years later, when the Apostle again visited the country, the boy had grown into manhood, while his good heart, his austerities and zeal had won the esteem of all around him; and holy men were prophesying great things of the fervent youth. St. Paul at once saw his fitness for the work of an evangelist. Timothy was forthwith ordained, and from that time became the constant and much-beloved fellow worker of the Apostle. In company with St. Paul he visited the cities of Asia Minor and Greece—at one time hastening on in front as a trusted messenger, at another lingering behind to confirm in the faith some recently founded church. Finally, he was made the first Bishop of Ephesus, and here he received the two epistles which bear his name, the first written from Macedonia and the second from Rome, in which St. Paul from his prison gives vent to his longing desire to see his "dearly beloved son." If possible, once more before his death. St. Timothy himself, not many years after the death of St. Paul, won his martyr's crown at Ephesus. As a child Timothy delighted in reading the sacred books, and to his last hour he would remember the parting words of his spiritual father, "Attendae lectioni—Apply thyself to reading."

JANUARY 25.—THE CONVERSION OF ST. PAUL
The great apostle Paul, named Saul at his circumcision, was born at Tarsus, the capital of Cilicia, and was by privilege a Roman citizen, to which quality a great distinction and several exemptions were granted by the laws of the empire. He was early instructed in the strict observance of the Mosaic law, and lived up to it in the most scrupulous manner. In his zeal for the Jewish law, which he thought the cause of God, he became a violent persecutor of the Christians. He was one of those who combined to murder St. Stephen, and in the violent persecution of the faithful which followed the martyrdom of the holy deacon, Saul signalled himself above others. By virtue of the power he had received from the high priest, he dragged the Christians out of their houses, loaded them with chains and thrust them into prison. In the fury of his zeal he applied for a commission to take up all Jews at Damascus who confessed Jesus Christ, and bring them bound to Jerusalem, that they might serve as examples for the others. But God was pleased to show forth in him His patience and mercy. While on his way to Damascus, he and his party were surrounded by a light from heaven, brighter than the sun, and suddenly struck to the ground. And then a voice was heard saying, "Saul, Saul, why dost thou persecute Me?" And Saul answered, "Who art Thou, Lord?" and the voice replied, "I am Jesus, Whom thou dost persecute." This mild expostulation of Our Redeemer, accompanied with a powerful interior grace, cured Saul's pride, assuaged his rage, and wrought at once a total change in him. Wherefore, trembling and astonished, he cried out, "Lord, what wilt Thou have me to do?" Our Lord ordered him to arise and to proceed on his way to the city, where he should be informed of what was expected from him. Saul, arising from the ground, found that, though his eyes were open, he saw nothing. He was led by hand into Damascus, where he was lodged in the house of a Jew named Judas. To this house came by divine appoint-

ment a holy man named Ananias, who, laying his hands on Saul, said, "Brother Saul, the Lord Jesus, Who appeared to thee on thy journey, hath sent me that thou mayest receive thy sight and be filled with the Holy Ghost." Immediately something like scales fell from Saul's eyes, and he recovered his sight. Then he arose and was baptized; he stayed some few days with the disciples at Damascus, and began immediately to preach in the synagogues that Jesus was the Son of God. Thus a blasphemer and a persecutor was made an apostle, and chosen as one of God's principal instruments in the conversion of the world.

JANUARY 26.—ST. POLYCARP, BISHOP, MARTYR
St. Polycarp, Bishop of Smyrna, was a disciple of St. John. He wrote to the Philippians, exhorting them to mutual love and to hatred of heresy. When the apostate Marcion met St. Polycarp at Rome, he asked the aged saint if he knew him. "Yes," St. Polycarp answered, "I know you for the first-born of Satan." These were the words of a saint most loving and most charitable, and especially noted for his compassion to sinners. He hated heresy, because he loved God and man so much. In 167, persecution broke out in Smyrna. When Polycarp heard that his persecutors were at the door, he said, "The will of God be done;" and meeting them, he begged to be left alone for a little time, which he spent in prayer for "the Catholic Church throughout the world." He was brought to Smyrna early on Holy Saturday; and, as he entered, a voice was heard from heaven, "Polycarp be strong." When the proconsul besought him to curse Christ and go free, Polycarp answered, "Eighty-six years have I served Him, and He never did me wrong; how can I blaspheme my King and Saviour?" When he threatened him with fire, Polycarp told him this fire of his lasted but a little, while the fire prepared for the wicked lasted forever. At the stake he thanked God aloud for letting him drink of God's chalice. The fire was lighted, but it did him no hurt, so he was stabbed to the heart, and his dead body was burnt. "Then," say the writers of his acts, "we took up the bones, more precious than the richest jewels or gold, and deposited them in a fitting place, at which may God grant us to assemble with joy to celebrate the birthday of the martyr to his life in heaven!"

JANUARY 27.—ST. JOHN CHRYSOSTOM
St. John was born at Antioch in 344. In order to break with a world which admired and courted him, he in 374 retired for six years to a neighboring mountain. Having thus acquired the art of Christian silence, he returned to Antioch, and there labored as priest, until he was ordained Bishop of Constantinople in 398. The effect of his sermons was everywhere marvellous. He was very urgent that his people should frequent the holy sacrifice, and in order to remove all excuse he abbreviated the long Liturgy until then in use. St. Nilus relates that St. John Chrysostom was wont to see, when the priest began the Holy Sacrifice, "many of the blessed ones coming down from heaven in shining garments, and with bare feet, eyes intent, and bowed heads, in utter stillness and silence, assisting at the consummation of the tremendous Mystery." Beloved as he was in Constantinople, his denunciations of vice made him numerous enemies. In 403 these procured his banishment; and although he was almost immediately recalled, it was not more than a reprieve. In 404 he was banished to Cucusus in the deserts of Taurus. In 407 he was wearing out, but his enemies were impatient. They hurried him off to Pythus on the Euxine, a rough journey of nine hundred miles. He was assiduously exposed to every hardship, cold, wet, and semi-starvation, but nothing could overcome his cheerfulness and his consideration for others. On the journey his sickness increased, and he was warned that his end was nigh. Thereupon, exchanging his travel-stained clothes for white garments, he received Viaticum, and with his customary words, "Glorify be to God for all things. Amen," passed to Christ.

IRELAND AND DANTE
It was to a monastery founded by an Irish monk that the exiled Dante repaired to write his masterpiece in the quietude of the cloister. There was a sort of Celtic temperament in the poet himself. He did not deny himself the satisfaction of seeing many of his enemies and some of his friends in the infernal regions. But this little manifestation of spleen doubtless accentuated the success that greeted his poem from the first. I can well think that it stimulated the contemporary appetite with a spice of topicality and malice.

IRELAND AND DANTE
Ireland, by the way, has always preserved the scholarly bond with Dante. Among his most devoted students have been Irish priests and bishops. Have we not heard that a Munster prelate of outstanding fame, lately mourned by a grateful country carried Dante in his brain? Thus it should be. The poet drew his inspiration—as did Shakespeare and Tasso—from Catholicism. He is one of the towering figures whose names alone refute the little minds that accuse the Church of ignorance and darkness. And leaning on the Church he moves sublimely down the centuries.—The Monitor.

A LITTLE PETITIONER

In the little village of M., pleasantly stored away amid the big and orange groves of the sunny mountain-land that encircles the historic city of Trent, the Reverend Pastor was preparing a little band of boys for First Holy Communion. It was in the autumn of 1915, and on Christmas Day they were to receive into their hearts for the first time the Babe of Bethlehem. The youngest of the band, a lad scarce five years old, often surprised the priest by his bright, clear answers, full as they were of childlike faith and piety; and his modest behavior and sincere devotion in church edified all.

Vigilio—the child was the boy's name—was this of the poor but very pious parents. At the outbreak of the war his father was called to the front, where he had been kept ever since. Towards evening, when darkness had set in, the boy daily went to the village church. The priest noticed this, and in order to observe the boy more closely, he one evening hid behind the curtain that separates the sanctuary from the altar platform. Silently and on tiptoe Vigilio came up, knelt down just below the sanctuary lamp and began to whisper: "Our Father, who art in heaven. \* \* \* \* \* Then stretching out his arms he prayed louder and more fervently: "Dear Jesus, protect my father on the field of battle, let him soon return home unharmed. And put an end to the war, dear Jesus, I pray Thee."

Then the boy suddenly rose, dragged a chair to the altar platform, scrambled up, laid his hands on the altar table and bent over to the tabernacle. "Come, dear Jesus," he whispered, "I must speak to You; come out, I must tell You something, come, come \* \* \* \* \* He earnestly looked up to the tabernacle door and listened attentively. The gleam of the sanctuary lamp fell on his golden locks and illumined his boyish countenance glowing with eager expectation. "What are you doing here, my dear child?" Oh, Father, I wanted to call Jesus out from the tabernacle to tell Him that He should soon bring my father home from the battlefield and put an end to the war—but the Lord Jesus did not come out, and the child burst into tears.

The good priest gently stroked his curly locks and, bidding him dry his tears, said: "Even though Jesus did not now come out to you, He will soon come into your heart and then you can tell Him everything and ask Him for everything you wish."—The Monitor.

ICELAND IN CATHOLIC DAYS

For 550 years Iceland was Catholic. The introduction of Christianity reads like a romance. In the year 980, a party of six men, led by Vitthy—upon which stood an Augustinian monastery during several centuries. There were six other monasteries and two convents for women in Iceland during its Catholic days. Its Catholic period reached from the year 1000 to 1550. There were two episcopal sees: that of Skalholt, in the south, with twenty-nine secular incumbents; and that of Holar, in the north, with twenty-two Bishops. During its Catholic period Iceland reached its highest culture. And during the same period the descendants of the old Vikings enjoyed not only an era of material prosperity, but what they prized higher by far, their largest political freedom. The Icelanders of today think with long regret of the Catholic days of his country, and he has a feeling of reverence for the Church that fostered his beloved fatherland's spiritual, intellectual, political and material well-being.

THE CONDITION OF THE WORLD

WHEN CHRIST WAS BORN

Back of the religion of the Roman Empire, as the empire became more organized and more cultured, was a philosophy, and philosophy was to the world a gift, the immortal gift of the Greek. No man by using reason alone has been able since the days of Greece to attain the heights that these men reached; no man since the golden days of Greece has been able by reason alone to equal these men who made the name of Greece immortal. And still what did they accomplish? Cicero, the greatest of the Roman philosophers, the inheritor of the wisdom not only of Rome, but also of Greece, tells us in the opening chapter of his book on the "Nature of the Gods" that so many theories have been advanced concerning God and His nature that that it would be tedious even to enumerate them. And yet when he proposed to himself the question of man's spiritual nature, when he proposed to himself the question of man's immortality, he hesitated after deciding that man had a spirit, to determine whether or not that spirit was immortal.

Their conception of God was vague, their ideas of man's nature and his immortality were hazy, and as a consequence they had very vague ideas of man's relations to God; of man's relations to his fellow man. Reason thus left to itself after a long time reached some solution of the basic questions of human life, but this solution was so weak, so alluring, so

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incomplete, so erroneous! Men were followers, on the whole, either of Epicurus or Zeno. One taught that the end of life was pleasure; the other that the end was virtue. Those who followed the doctrine of Epicurus could simply refine corruption and egoism; and while the doctrine of the Stoics produced really great men, these men were, in the main, subject to illusion, weakness and vanity. Into a world therefore dominated politically by Rome's empire, dominated religiously by paganism, dominated philosophically by the wisdom of Greece, which took on the practical turn of mind of the Latin in the Roman world, was Jesus Christ born on Christmas night more than nineteen centuries ago.—Archbishop Hanna.

GOD'S LOVE

I take my leave, with sorrow, of Him I love so well; I look my last upon His small and radiant prison-cell; O happy lamp! to serve Him with never ceasing light! O happy flame! to tremble forever in His sight! I leave the holy quiet for the loudly human train, And my heart that He has breathed upon is filled with lonely pain. O King, O Friend, O Lover! What sorrow grief can be In all the reddest depth of Hell than banishment from Thee!

But from my window as I speed across the sleeping land I see the towers and villages wherein His houses stand. Above the roofs I see a cross outlined against the night, And I know that there my Lover dwells in His sacramental night. Dominions kneel before Him, and Powers kiss His feet, Yet for me He keeps His weary watch in the turmoil of the street; The King of kings awaits me, wherever I may go, O who am I that He should deign to love and serve me so? —JOYCE KILMER

ALTAR LILIES

Shrine of moonlight dim immerst, Stillness no shadow stirs, Dewy lilies, soul athirst, Solitary worshippers; O fulfilled of beauty lean Nearer to humanity; Yield your staidness serene, One with mortal's soul to be. That, entesteeped one perfumed hour In your snowy fairness, lo! Haply may the parch'd soul flower, Haply dew unknown shall know; Ne'er your chancies ye raise In vain supplication high, When 'neath heaven's starry gaze, Forth your fragrant spirits sigh; O or ere the moment pass, Breathe the secret, lest the years Evermore withhold, alas! Consummation's silent tears. —DEATRIS MOORE

BOOK SHOWED THE WAY

STORY OF CONVERSION OF REV. JOHN D. WHITNEY, S. J. The recent death of Rev. John D. Whitney, S. J., a former president of Georgetown University, recalls the singular circumstances of his conversion to the Church, says the Ave Maria. As a child, he was forbidden ever to enter a hall in his native town when Catholic services were held there, his parents being strict Congregationalists (long years afterwards, he himself said Mass in that same hall). But on attaining manhood he became convinced, through association with a Presbyterian friend and fellow officer on the school ship "Mercury" that the claims of the Catholic Church were at least worth consideration. How he was led to act upon this conviction is best told in his own words: "While we were in Newport," he writes in "Some Roads to Rome in America" (attending the yacht race, for the America's cup, in August, 1870, the captain of the "Mercury," at a great treat, invited a newly wedded Catholic couple, who were there on their bridal tour, to return with us to New York after the races were over.

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"The day of departure came. We weighed anchor, set sail and started for home. While we were drifting lazily up Long Island Sound I was surprised, while below, to hear the boatswain's mate call away the third cutter. It was a most unusual thing to lower a boat under these conditions, and I ran up on deck to see what it all meant. "I found that the bride had dropped a book into the water and the executive officer, who was on deck at the time, had ordered the boat lowered to rescue it. As soon as we officers learned the cause of the commotion, we smiled at the executive officer's gallantry and turned away. "The next day when we arrived in New York, the lady, Mrs. S., left the book on the wardrobe table. I was curious to see what had been the object of this remarkable rescue. I took up the book and I found it was 'The Invitation Heeded.' I read it over and over again with ever-increasing pleasure and satisfaction. I had found the source and seat of authority." Father Whitney was received into the Church the same year, the author of the book (Rev. Dr. James Kent Stone, now Father Fidelis, of the Passionists) being his godfather. "The Invitation Heeded" has been translated into French and doubtless other languages, and has been instrumental in numerous conversions to the Faith.—Sacred Heart Review.

Many persuade themselves that they have no true sorrow for their sins if they do not practice many and great corporal austerities. Let us learn, nevertheless, that he does a good penance who studies to please God alone, at all times and in all things. This is a very perfect thing and of great merit.—St. Francis de Sales.

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WAR ACTIVITIES OF THE K. OF C.

Washington, D. C., January 19.—Echoes of the Christmas celebrations held in the various encampments and camps under the auspices of the Knights of Columbus Committee on War Activities, continue to reach the Washington office of that organization. It is apparent that wherever this splendid Catholic work has been undertaken, no efforts were spared to make Christmas as pleasant for the men as possible and to infuse them with that same spirit of religion and good fellowship to which they have been accustomed at home. In many places the Christmas observance was elaborate, beginning with midnight Mass which the men were permitted to attend through the kindly permission of commanding officers.

At Camp Kearney, for instance, the soldiers crowded the Knights of Columbus main building at least two hours before the Mass was scheduled to begin, and no less a personage than Mme. Ernestine Schumann-Heink, the world's most famous contralto, was there to entertain them. Mme. Schumann-Heink gave an impromptu recital, and her appearance on the stage was the signal for an outburst of enthusiasm which has probably never been exceeded by those occasions which have been tendered her in the great opera houses.

Mme. Schumann-Heink is no stranger at Camp Kearney, for one of her sons is a soldier there, and earlier in the season this generous and pious Catholic opera singer, visited the camp, entertained the boys with a recital and in other ways demonstrated the fact that she is greatly interested in the welfare of Uncle Sam's fighting men.

CAMP-COMMANDER ATTENDS

Major General and Mrs. Strong arrived at 12:45 o'clock, and when the camp commander entered the building every man stood at attention. Promptly at midnight the sliding doors which concealed the altar, were opened, and accompanied by piano and cello, Madame Schumann-Heink sang "The Rosary." The music for the Mass was furnished by a soldier choir, and during the offertory Mme. Schumann-Heink sang Gounod's "Ave Maria." After the consecration she sang Bizet's "Agnus Dei," and at the Communion, the famous singer, accompanied by her two sons, one in the uniform of the United States Navy, her daughter-in-law, fifteen nurses from the base hospital and three hundred soldiers approached the altar and received Holy Communion from the hands of the celebrant. During the distribution of Communion the soldier choir sang "Adeste Fideles."

WORK APPROVED BY GENERAL

The next day, Benno Brink, Knights of Columbus general secretary at Camp Kearney, received the following letter from Major General Strong: "I wish to express my personal thanks and appreciation for all that you and your assistants of your splendid organization have done at this holiday season for the pleasure and comfort of the men who have necessarily been obliged to remain in camp. On all sides I hear that the Christmas spirit has been splendid, and it is due to your own and other like efforts, that such is the case." In his own handwriting the general added the following postscript to his letter: "It was a pleasure to be with you Christmas night. It helped us in every way."

RECORDS AND MUSIC WANTED

While the Knights of Columbus buildings in the various camps are already supplied with gramophones and player pianos, it will be of great assistance to those in charge of this work and will also add to the enjoyment of the soldiers if the people will contribute gramophone records and music rolls for eighty-eight note player pianos. It must be remembered that the supply of records and music rolls is somewhat limited in every camp and the soldiers are weary of hearing the same music over and over again. If the records will cooperate by sending the records and music with which they have finished, the soldiers will soon have an almost limitless repertoire. Those records and music rolls should be sent to the camp in which the donor is most interested, preferably, of course, the one in which the troops of his State are mobilized. They should be addressed to General Secretary, Knights of Columbus Recreation Building.

MEN FORGET BARRIERS OF RACE AND CREED IN WAR SERVICE

The Chicago Evening Post tells the story of a beautiful incident which took place at a British hospital. A German prisoner lay dying of his wounds in a British base hospital. He was Lutheran by faith and a Protestant army chaplain sought to speak the words of religious consolation that would make his passing easier. But the chaplain did not know the tongue of Germany, and the wounded foe could not understand English. Near by a French chaplain, a Catholic priest, was ministering to one of his own creed. He came from the lost provinces and spoke the language of

the enemy as well as his own. Softly he turned to the bedside of the dying prisoner, and, kneeling beside it, translated into his tongue the words of comfort spoken by his Protestant colleague. Such is the spirit at the front. Creedal barriers no longer separate men to whom service has become the supreme ideal.

INVOKED AID OF JOAN FOR U. S.

France, Jan. 8.—In the simple little church of the village where Joan of Arc was born, France's plain people to-day kneel in earnest prayer for the souls of Americans who have died for France.

Scores of wooden shod peasants—they were women, children, old men, pillus and even a few fur-clad aristocrats who came to kneel beside the simple fold, united in prayer as France is united in war for right.

It was at the village of Domremy. The worshippers knelt in the snow, their heads bowed reverently as they made the sign of the cross and petitioned Joan of Arc, the saintly defender of France in bygone years, once more to pray for "les soldats Americaines mort pour France," (American soldiers who have died for France.)

In every church in the "American zone" of France special Masses were said to-day for the repose of the souls of the dead heroes. It was a spontaneous outpouring of France's own people, her people of the soil, the backbone of the Republic. In their own tongues they whispered haltingly the well remembered but strangely hard to pronounce names of Privates Enright, Hay and Gresham—now sleeping beneath the snow blanket of Lorraine battlefield—America's first soldiers killed in action.

Nor were prayers forgotten for those Americans slain at Cambrai, or for those to whom came death through illness.

But it was at Domremy, birthplace of Joan of Arc—in the very church itself where she was baptized—that the most impressive of all services was held. "The worshippers, rich and poor, fighting men and priest, knelt before the bannocked doorway in the snow. There they could peer through and within the crumbled portals see the Stars and Stripes and the beloved French tricolor entwined above the simple altar.

After this consecration of the spirit and the invocation to Saint Joan of Arc herself, most of the worshippers visited Joan of Arc's home, a decaying little stone house surrounded by pines, to-day richly festooned in the snow.

The village Mayor himself conducted visiting French officials and American correspondents to the centre of a small stone bridge crossing the Meuse, now barely trickling between the crumbling banks. From there he pointed to a spot on a distant hill where Joan of Arc had her divine vision.

A short sermon was preached at the conclusion of the Mass by Father Keating and the inspiring services were brought to a close when Madame Schumann-Heink sang "The Star Spangled Banner."

OBITUARY

BECAME CATHOLIC THROUGH SERMON

After an illness of about six weeks the subject of this sketch, Mr. E. G. Morris of Westcott St., Peterboro, passed away on January 18, 1918. Mr. Morris until a few years ago was a favorably known resident of London, and while listening to a sermon by Father McHugh during a Mission some years ago he became interested in the Church and afterwards became a Catholic. The funeral took place Friday morning. Father O'Brien of Sacred Heart Church sang High Mass. The CATHOLIC RECORD has been a visitor every week to Mr. Morris' home and in calling last week Mrs. Morris informed the writer that many enjoyable evenings were spent with it.—Communicated.

THE TABLET FUND

Toronto, Jan. 14, 1918. Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have received because of this appeal: Previously acknowledged... 1449 99

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GOLDEN WEDDING

On Monday, January 7th, Mr. and Mrs. Edward Barrett, old and respected residents of Galt, Ontario, celebrated the Golden Anniversary of their wedding, surrounded by their children and grandchildren from New York, Syracuse and Buffalo. At nine o'clock that morning Mass was offered at St. Patrick's Church where the happy couple had been married fifty years ago by Rev. Father Dowling, now Bishop of Hamilton. There was scarcely a dry eye in the congregation as the bridegroom of fifty years standing led his one-time bride, now totally blind, to the Holy Table, where, together with all the members of the family party they offered up their Holy Communion in thanksgiving for the many golden blessings showered upon them during their wedded life. Mass was followed by Benediction of the Blessed Sacrament after which the choir sang the "Te Deum." It was the first occasion on which a Golden Wedding anniversary was ever celebrated in the parish and the pastor, Rev. Father Doyle, had the children of St. Mary's Separate School, on the Board of which Mr. Barrett served for many years as trustee, attend the Mass in a body.

DIED

Foley.—At the residence of his sister, Mrs. Thomas Stringer, Ottawa, Ont., on January 19, Joseph W. Foley, aged fifty two years, fortified by the last Sacraments of the Church. May his soul rest in peace.

McFadden.—At the residence of her daughter, Mrs. Harry Overend, Princess street, Peterboro, Margaret, relict of the late Martin McFadden. May her soul rest in peace.

FRASER.—At Fraser's Point, Glenora, Ont., on December 25, 1917, Mary McIntosh, widow of the late Evan Fraser, aged seventy-eight years. May her soul rest in peace.

SHIELDS.—On Jan. 18, 1918, at 150 Woodward Ave., Sault Ste Marie, Ont., Annie Hart, beloved wife of D. J. Shields and eldest daughter of Mr. and Mrs. P. Hart of the Windsor Hotel, Ottawa. May her soul rest in peace.

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