

TO ASSIST SOLDIERS AND SAILORS

THE KNIGHTS OF COLUMBUS ESTABLISH RETURNED SOLDIERS' COMMITTEE

Practical assistance for ex-soldiers and sailors in London, Ont., and vicinity, in the many difficulties encountered in the change from military to civilian life, is the aim of the returned Soldiers' Committee of London Council, Knights of Columbus, who have opened an office at the Catholic Club for the carrying on of the work.

All returned men are well acquainted with the Knights of Columbus, through the Catholic Army Huts at the front, in England, and in Canada, and the local Returned Soldiers' Committee has been formed with a view to broadening the field of the activities of the Knights of Columbus for Canada's fighting men.

The information and Service office opened here is only one branch of the Committee's work. Here the returned fighter may find advice and assistance in his military and semi-military problems, questions of employment, and matters generally relative to his re-employment in civilian life.

The local hospitals will also come under the activities of the returned Soldiers' Committee, and will be visited by that institution. It is also hoped that it may be possible to give entertainments for the various local military homes and hospitals during the coming winter.

Recreational work among discharged men generally is also being discussed by the Committee, and it is possible that general work may be done along this line.

The organization of the Knights of Columbus Reconstruction and Employment Service is certainly the most extensive of its kind in the Dominion, there being nearly a hundred Returned Soldiers' Committees from coast to coast.

The work is absolutely undenominational, and as in the case of the Knights of Columbus Catholic Army Huts, all races and creeds are equally welcome to all that the Knights can do for them.

Unclaimed kits will be sent to the owners if baggage checks are forwarded to the Secretary of the K. of C. Catholic Army Hut.

alone can deliver the Sovereign Pontiff from his captivity and put an end to the misfortunes of France, we promise to contribute to the erection at Paris of a sanctuary dedicated to the Sacred Heart of Jesus.

On July 23, 1878, the French Assembly voted a law declaring the work to be of public utility, and the Archbishop of Paris was enabled to obtain a site upon that sacred spot where was erected, on the site of a Pagan temple, the first Christian Church in Paris, memorial of St. Denis, her patron saint.

Under the Basilica walls still stands the ancient church of St. Pierre de Montmartre, and close by is the Chapelle du Martyre—the last Station of St. Denis. One of the most striking of this week's ceremonies must have been the translation, in the dark early morning of yesterday, of the relics from the ancient church in readiness for the consecration of the Basilica.

The building of the votive church was, however, no simple task. The Butte de Montmartre was honey-combed with quarries of soft white stone, rendering the whole site unstable. To get a solid foundation for the huge building it was found necessary to probe the Butte down almost to the level of the Seine, and build upwards gigantic foundations of hard stone.

Between these was the vast crypt below the whole extent of the church, which sheltered so many Parisians from air raids during the War. The first Mass was celebrated in the crypt on April 21, 1881, and ever since the Sacre Coeur has been the goal of innumerable pilgrimages and the rallying-point of French Catholicism.

The great belfry tower was finished and the last stone laid on Holy Saturday of 1913, and its huge bell La Sonnerie, the gift of the diocese of Chambéry, rang out the news of Armistice and Victory last November. Yesterday took place the solemn and solemn ceremonies of the consecration, beginning at five o'clock and culminating in the Mass of Dedication, sung at half-past eleven by the Papal Legate, Cardinal Vico.

In the person of Cardinal Bourne, British Catholicism does homage to the Catholicism of France, and never did his Eminence bear a message from his own people to another more whole-hearted, more deeply felt.

We do not forget that Catholic France has her problems and her trials of the future as of the past. To some of these we may allude on a more suitable occasion. To-day it must—and surely does—suffice to the great celebrations of this week should inspire hope and mutual confidence.

A glorious past stands before us today as the harbinger of a glorious future. On that sacred height above the metropolis of France stand the evidences that the Basilica, St. Pierre, and the Chapelle du Martyre. The first—last and not least in the long line of France's sacrifices—is the fulfilment of the life story of the other two. In St. Pierre today stand the two pillars at the west door, and the two at the Sanctuary, remnants of the Pagan temple of old, and in the Martyre, at the head of the long, straight road that joined Paris with the Eternal City, the cell and altar of France's patron saint, where St. Genevieve, Patroness of the City, kneel and pray, where St. Thomas of Canterbury—to name only our own—made pilgrimages and where on the feast of the Assumption, 1594, St. Ignatius Loyola and his six friends took a vow that changed the world.

A microcosm, too, of France's history is St. Pierre—in the Revolution desecrated to be a temple of Reason, such as the heirs of that Revolution seek to build on the ruins of our civilization today; in 1815 under Cesarism a storehouse for fodder; in 1871 a munition store; in 1908 happily restored to Christian worship. Above them rise the domes and towers of the Basilica of the Sacred Heart—symbol of France's Faith, Hope, and Love. Assuredly the prayer, so oft heard in Paris during the last five distressful years, is visibly being answered:

Dieu de clémence, O Dieu vainqueur, Sauve, sauve la France Au Nom du Sacre Coeur.

the other Irish Archbishops and Bishops." "We can state (says the Osservatore) in the most absolute manner that the above notice, in so far as it regards the Holy See, is destitute of any foundation whatever."

Even in his nomenclature, the correspondent of the Echo de Paris might have been more careful. There is no "British Ambassador to the Holy See;" and His Eminence, Cardinal Logue, is not usually called just the "Archbishop of Armagh."

Moreover, if he had made inquiries in proper quarters, he would have found that neither the British Legation to the Holy See nor the Holy See itself bustled itself with the political affairs of Ireland.

Long ago, just after the arrival of Sir Henry Howard, the first British Minister, who presented his credentials in December, 1914, the suggestion was made that Irish politics and the relations of the Holy See thereto were matters, with which the British Legation would occupy itself.

As this suggestion appeared in some American Catholic papers, your correspondent sought some authoritative statement from Sir Henry Howard, and was able to telegraph that the Legation to the Holy See had nothing to do with Irish politics. Again, when the Hierarchy in Ireland took a very decided line at the time of the movement against conscription, and an endeavor was made to drag Rome into it, an authoritative statement was obtained from the Vatican that the Holy See did not interfere with Irish Bishops in their views and conduct on purely political matters.

It was clearly recognized here at the time that the action of the Bishops was taken in order that their authority might prevent any political action going beyond due bounds, entirely in keeping with the age-long relations between Bishops, clergy and people in Ireland.

The only utterance of the Holy See on the subject was contained in a couple of lines in the Holy Father's letter to Cardinal Logue and the Irish Bishops. The letters referred mainly to the coming Beatification of Van. Oliver Plunkett with, in the two lines mentioned, a quiet allusion to the necessity of prudence and moderation, especially in difficult times.

That is not to say that His Holiness and the Vatican generally do not follow with interest, and occasionally with anxiety, Irish political matters; but they have complete confidence in the Bishops taking the prudent and moderate attitude, which need not in the least clash with the most patriotic sentiments.

Nor does the Holy See go to the British Legation for its information. There is no institution in the world better informed about the Irish as about other affairs, than the Holy See; and it gets its information from first hand sources.

There is plenty of trouble in Ireland as elsewhere, but there is no reason to drag the Holy See into it.

Cardinal Bourne, Archbishop of Westminster, has issued a timely statement on the demands of the working classes for a living wage. The Cardinal points out that the first charge on any industry is an adequate wage for the workmen engaged in it, and that employers are not justified in taking advantage of the helplessness of those whom they employ in order to obtain their labor at a low rate. The statement is as follows:

"The recent industrial crisis in England, graver and more threatening in its menace than any of its predecessors, has—thanks to the firmness of the Government, the force of public opinion, and the good sense of the workers themselves—been brought to a conclusion. But the causes underlying this startling upheaval are still to be investigated. Until they are dealt with, and if possible removed, the real danger to the public tranquillity will remain. And it is to the investigation and elimination of these causes that every effort should be directed."

"On this point the public conscience has been aroused as never before, and there are comparatively few in these days who would venture to deny the right of all engaged in any industry to a living wage as the very first charge on the industry concerned. The new conditions of labor created and enforced by the War have resulted in very many cases in the definite acquisition of this acknowledged right."

The question now arises: Is the living wage thus earned and actually obtained a natural outcome of the industry, or has it been made possible solely by Government control and by a Government subsidy which in the end must come out of the pockets of the taxpayers, leaving in reality no relation of proportion to the earnings of the industry itself? On this point there is an acute divergence of opinion. There are no intelligible statistics available to guide a man of ordinary intelligence to a conclusion. It may be doubted if the Government, or employers, or the Trades Unions have any definite facts on which to base anything more than surmise, suggestion, or alas, suspicion!

There is, unfortunately, much suspicion abroad on both sides. REACTIONARY FORCES AT WORK "Companies and employers declare that they cannot carry on the hitherto controlled industries if the existing rate of wages is to be maintained on their return to private management, and they call in question the reasonableness of the demand, and suggest that there are anarchical agencies at work to enforce the unreasonable demand. They quote figures to prove their contention."

"The employed on their side no less definitely maintain that the industries, if properly handled and directed, can give adequate return on the capital involved, while continuing to provide the living wage to all concerned in the fructification of the capital. They, too quote figures to prove their point. And they assert that behind the alleged impossibility of maintaining the present standard of wages there are reactionary forces at work the whole aim of which is to thrust the remuneration of labor back to the old level; and, if possible to break the strength of the unions."

"That there are anarchical and reactionary forces at work is extremely likely. Unreasonable selfishness and self-seeking may be found in every class, and they are always a danger to the well being of the community. But these influences are infinitely less than the solid and real sense of justice, the solid common sense, and the spirit of reasonableness which characterize the majority, whether employers or employed."

UNFAIR ATTITUDE CONDEMNED "It is to this solid mass of public opinion that our rulers may confidently appeal if only they will with- out undue delay place before it in an intelligible form, with the guarantee of a really impartially constituted tribunal, the real facts that may determine what are the burdens that industries may safely carry at the present time. And in dealing with these fundamental questions it must never be forgotten that it is not merely a question of abstracts such as supply and demand, exchange and barter, but that living beings are involved, and definite and changing principles antecedent to and transcending all economic theories. Justice demands a fair wage, but at the same time calls for a conscientious fulfillment of the duty that receives a fair remuneration. Employees are not justified in trading on the helplessness of those whom they employ in order to obtain their labor at too low a rate of recompense. An unfair attitude on either side is morally indefensible, and can find no justification in appeals to so-called economic laws."

"There is solid ground for confidence that, when the real conditions of industries are at last discovered and made known in an intelligible form, the conscience of the vast majority both of employers and of employed, thus enlightened, will insist on a fair wage for fair toil, as well as on a just return on the capital which such toil renders capable of bearing fruit. The pursuit of gain by any means and at any cost, which has been so productive of ever renewed strife, and of endless misery in the past, can be checked and controlled only by the recognition of the moral limitations which affect it, and by knowledge of the real facts that mark and define these limitations."

OBITUARY JOHN KELLY An old and highly esteemed resident of West Luther Tp., Wellington Co., Ontario, died on Saturday, November 8, 1919, in the person of John Kelly, in his ninetieth year. The late Mr. Kelly, who had been a resident of the 4th Concession, West Luther Tp., for the past fifty-one years, was a native of Hamilton, Ontario, and in 1867 married Mary Lynch, who still survives him. The deceased leaves eleven children to mourn his loss: Bridget and Mrs. D. McNamara, deceased; Michael of West Luther; Mrs. D. Gallagher of West Luther; Thomas of Hamilton; Rev. Brother Alban, Professor of St. Joseph's College, Sacramento, Cal.; John of Montreal; James of West Luther; Mrs. J. McNamara of Hamilton; Mrs. J. McNamara of West Luther; Joseph and

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Elizabeth at home, and Rev. Sister Mary St. Alban of Paris, Ont. The pall-bearers were his five sons and one grandson, Jas. McNamara. The funeral, which was largely attended, took place from his residence on November 11 for St. John's Church, Arthur, where solemn Requiem Mass was sung by Rev. Father Ferguson, R. I. P.

DIED GLEESON.—At Manotick, Ont. on Nov. 9, 1919, Patrick J. Gleeson. May his soul rest in peace. DOYLE.—At his late residence 25 Spruce Street, Ottawa, Ont., on Thursday, Oct. 30, 1919, James Doyle, in his eighty-fourth year. May his soul rest in peace.

GALLAGHER.—At his late residence, 54 Preston Street, Ottawa, on Sunday, November 16, 1919, John B. Gallagher, in his fifty-second year. May his soul rest in peace. CREGAN.—On November 11, 1919, at the residence of his brother-in-law, 43 Primrose Ave., Ottawa, Patrick Cregan. May his soul rest in peace. SHEA.—On Sunday, November 9, 1919, Francis J., eldest son of John L. Shea, 884 Somerset Street West, Ottawa, aged 51 years. May his soul rest in peace.

Those who busy themselves in extracting the sweetness out of every hour in the day have no time to waste in words that rattle and sting. TEACHERS WANTED TEACHER WANTED FOR C. S. No. 9, Kearney, holding 2nd class professional certificate to begin at once. Salary \$260. Present teacher to be relieved. Write or telephone J. W. Brown, Sec. Treas., Kearney, Ont. 2144-3

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