

The Cabinet, I believe also is practically unanimous on the subject. Of course the adhesion of Mr. Redmond and Sir Edward Carson are sure. I feel certain the settlement ought to come and am hopeful it will.

For all the recent tragedy in Ireland, there is one cause that must not be lost sight of. It was to a certain extent the backwardness of the Larkinite movement. That movement found its strength and to a certain extent even its justification in the unsound conditions of life in Dublin—especially among the working classes. Wages are low and housing conditions are shocking. As Henry George said in a celebrated passage in "Progress and Poverty," it is from the slums of cities that the future Huns and Vandals who will attack society will arise. Larkin might have done much to alleviate these conditions; but there were two obstacles: first that low wages were but one factor in the problem; the workmen were often poorly paid because their employers were poor. It was a condition not of individual or class, but of general poverty, and the remedy must of course be sought in the general levelling up of conditions in Ireland. That levelling up can come, of course, but gradually—considering the centuries of ignorant and stupid government through which Ireland has had to pass, and it is coming with the transfer of the land from the landlords. Everywhere in the rural parts and rural towns of Ireland that beneficent revolution has already produced the most marked results. The rags, the straw cabins with the dungheils before the doors, the animals within the doors, have passed as completely away from a great part of Ireland as the shacks, with which the early settlers of the Western States started, have given way to the house and to the big city. The shopkeepers are all doing well, and every year add some new department to their premises, including a furniture department from which the emancipated peasants are able to substitute a well furnished house for their old empty and squalid cabins. The tide has begun to reach Dublin; of course it hasn't got there completely, but it will get there.

A further hope for the improvement of these conditions is, of course, the prospect of an early opening of the Irish Parliament, which will make Dublin once more a great centre. To it will come people from all parts of Ireland, with money in their pockets, and ready to spend it in the Dublin shops. And of course there will come at the same time in the newborn nation that energy, sympathy and feverish spirit of reform which has come to every liberated nation on the morning of its liberation. Indeed had as the housing conditions of Dublin are, they are far better than they used to be. The Dublin corporation has carried out vast improvements; it is engaged in carrying out more. The British exchequer has on the whole helped largely in these efforts.

This was the condition of things that existed when Larkin arose; and if he had in addition to his energy and rough eloquence and power over men, some judgment, some breadth of spirit, some toleration, he might have done a great work. But nobody now knows the faults which made all these things impossible. During his regime there came to be a reign of terror in Dublin; individuals were threatened, they were even denounced by name in a Larkinite paper; and impossible demands were made without the prudence, the precautions, the business-like considerations of all the facts which distinguish most of the operations of the great trades unions of Great Britain. In the end there came the revolt, the life and death struggle between Larkin, representing what had come to be the anarchistic spirit of his followers, and William Murphy, the great tramway owner, as representing the capitalists. Some of the Larkinites, left without employment, and perhaps restored to reason by the defeat and the flight of their leader, went into the army, and are fighting in the trenches today. Others remained sullen and brooding; and it was in this material that the German campaign was able to get its desperate recruits.

But the bad conditions in Dublin remain. This fact must not be lost sight of, and ought to be remembered even in this tragic hour when the desperate attempt to destroy the Home Rule and all the hopes of Ireland has been defeated. It is an additional reason for hurrying on if possible the opening of the Irish Parliament, and the beginning of that era of reconstruction which Ireland and especially Dublin so badly needs. And here it is well to mention one of the extraordinary ironies and contradictions of the situation. The rising was intended to destroy Home Rule; I am not sure that it has not had the opposite effect. The tone of the British Press and of British politicians has been admirable throughout. Even strong Tory organs like the Daily Mail and the Daily Express have declared that they understand the situation, and understand that the Irish people and the Irish National movement must not be confounded with the insane anarchists.

And the rising has indicated to every sane man, every former enemy even of Home Rule, that there is an Irish problem, and that it must be solved not only in the interests of Ireland but those of the Empire.

It has come home again even to the dullest mind that the possibility of governing Ireland and keeping order and maintaining law in the country by a British executive is

gone. It is seen now, as the Irish Nationalists have known all along, that the only forces which can stand between Southern Ireland and anarchy are Mr. Redmond and the Irish National Party. A Nationalist executive in Ireland of course would have prevented all this tragedy, would never have allowed it to come to a head. This fact has got home to the minds of all moderate and broad-minded men. It may result in some plan for settling the Irish question even before the war is over. Out of all the swelter of evil there may come some good.

### CAPTAIN KYLIE LAID TO REST

On Wednesday morning, the 17th instant, the last tribute of respect was paid to that brilliant scholar and soldier, Captain Edward Joseph Kylie, when his remains were conveyed to their last resting place in the Catholic cemetery. The funeral was most impressive. It was an occasion when all classes of the community united as one in their expression of sorrow and in the final tribute paid to one whose passing is deplored by the entire Dominion. Besides the 109th Battalion there were representatives from the 147th Batt., Owen Sound, to which deceased was attached, the C. O. T. C., Faculty of Toronto University, students and former classmates of the deceased, the town council and representative citizens from all parts of the province. Beautiful floral tributes in great numbers were terraced round the coffin expressive of the sympathy of the recipients, while many spiritual offerings were sent by those of his faith.

The procession as it traveled slowly down Kent st., was almost a mile long, and was in the following order:

Hack Carrying Flowers.  
Firing squad in charge of Sergt. Major Allan.  
Capt. Lancaster.  
Brass Band of 1-9th playing the Dead March.  
Bugle band of the 109th Batt.  
The Hearse, with six Sergt.-Majors as pall-bearers.  
Honorary pall-bearers from C.O.T.C., Toronto, and 147th Batt.  
Mourners in cabs.

Members of Toronto University Faculty and prominent local and visiting gentlemen.

Late Capt. Kylie's Orderly.  
Capt. D. Elliot at head of officers of C.O.T.C. and junior officers.  
Senior officers of the 109th Batt. Lindsay.

Col. Lang, officer in charge of instruction, 2nd Div., Toronto.

Lt.-Col. J. H. Fee, O.C., 109th Batt., Lindsay.

Junior officers of 109th Batt. Companies of 109th Batt.

Paymaster's staff of 109th Batt. Town Council in hacks.

Friends and mourners in rigs.

The pall bearers were six sergeants-major from the ranks of the 109th Battalion, while the honorary pall-bearers were: three officers from the late Capt. Kylie's Battalion, Owen Sound, namely, Capt. Dobie, Capt. Burk, Capt. Howes; and three from the C.O.T.C., namely Capt. Needler, Capt. Wallace and Capt. Cochrane.

VISITORS PRESENT

Among the prominent gentlemen noticed among the mourners were: President Falconer, of Toronto University; Sir John Willison, editor-in-chief of the Toronto News; Lionel Curtis; Senator Geo. McHugh, of Lindsay; R. J. McLaughlin, K. C., Toronto; Dr. Colquhoun, Deputy Minister of Education; Prof. Wray, Prof. Milner; Mr. Johnston, private secretary to Mr. N. W. Rowell, K. C., Mr. Frank Matthews, of Peterboro; Messrs. A. J. Gough, J. D. Ward and J. J. Sietz, representing St. Basil's parish, Toronto; Mr. J. J. Gibson, of the Titles and Trust Co., Toronto; Mr. Frank Meighen of the MacLean Publishing Co., Toronto; Major H. D. LePan and Major Vincent Massey, of the staff of the C. O. T. C.; Major Henderson, 198th Canadian Buffs; Capt. N. W. Wallace, Capt. C. R. Young, Capt. Kenrick, Capt. Needler, Capt. Cockburn, Capt. J. N. Wood, Lieut. C. L. Wilson, Lieut. C. N. Cochrane, Lieut. W. J. T. Wright, (of 67 University Battery), Lieut. J. K. Latchford, Sir Donald Mann, Mr. S. A. Cudmore, Mr. J. J. Hynes, Mr. Frank Nendian, Mr. Main Johnston, Mr. Robt. Beatty.

AT ST. MARY'S CHURCH

Solemn requiem Mass was celebrated by His Lordship Bishop O'Brien, of Peterboro; Rev. Father Foley, editor of the CATHOLIC RECORD, acted as high priest; Rev. Father McColl, of Peterboro, deacon; Rev. Father Carr, C. S. B., President of St. Michael's College, Toronto, sub-deacon, and Rev. Father Frank O'Sullivan, of Port Hope, master of ceremonies.

Inside the sanctuary rail were also the following clergymen, Rev. Fathers McCarthy, Peterboro; McGuire, Ennismore; Galvin, Downeyville; Guiry, Kilmount; Ferguson, Lindsay; Collins, Detroit. Rev. Fathers Phelan and McCauley, of Peterboro, assisted in the choir.

After the celebration of Mass Right Rev. Mgr. Casey preached an eloquent eulogy on the child of his parish whom he knew so intimately and whose career he had always followed with sympathetic and loving appreciation.

His Lordship Bishop O'Brien added a brief but heartfelt tribute. He emphasized a fact that impressed him profoundly—the unanimous, spontaneous and evidently sincere expres-

sion of esteem and appreciation by the metropolitan press and by the most outstanding and highest-minded amongst the intellectual leaders in Ontario.

This young man was so much praised by the press and public of the country that he must certainly have led an exemplary life. We come to pray for his soul and that God will have mercy upon him. From what he had learned of the deceased, His Lordship said he felt it was incumbent upon him to be present at the funeral. If his life was so good—if he loved Canada and the Empire, and his fellowman, if his life of singular devotion and fidelity to high ideals compelled the admiration of all who knew him—then His Lordship wished to show his appreciation, because he must have been a splendid young man. In his life the reason was apparent. He loved God, his neighbor and his country. He loved his God by devotion to his religion. He kept the light of faith burning in his soul. The love of God was a love that regards not only God. We must love our neighbors and every human soul. Professor Kylie showed his love for his fellowman by trying to become more useful—to become the ideal professor. Finally, the love for God found expression in his love for his country. When the divine love was active in his soul how could he resist the call to duty? "If Edward Kylie had to die now, I am glad that he died in the uniform of a soldier. He has given a noble and striking example to all of resolute devotion to duty; and he has given his life for his country just as truly as if he died on the battlefield."

His Lordship expressed the hope and belief that the life and death of Edward Kylie would be to all Canadians an example and an inspiration.

AT THE CEMETERY

At the cemetery the coffin was placed in a metal case and lowered into the grave. The religious ceremony was performed by Rev. Father Ferguson of St. Mary's Church, and Rev. Father Foley, after which a military salute was fired, the Last Post sounded and Capt. Edward J. Kylie was laid to rest until the final summons on the day of judgment.

### PREPAREDNESS OF CATHOLICS

One does not need to climb to the dizzy height of the prophet to forecast that radical and broad social changes will follow upon the European war. The poverty of the belligerents, the heavy taxes on broken families, the race of maimed and crippled men, will go on preaching for many a day against the horrors of war. Men will look right and left for escape from the heavy burdens which they will be called upon to bear after having gone through the fire and blood of actual battle.

Any one who preaches an amelioration of conditions, social and economic, any one who promises a lightening of the heavy burdens, will be heard eagerly and gladly by the masses. And we may take it for granted that the Socialists, who have all along been preaching a golden future without burdens to any one, because they are the burdens of every one, will find openings hitherto barred against them. It is certain that they will not fail to make the most of their opportunity. Amongst the many arguments which they will use, the chief, probably, will be these:

Men were sent to war, without having been consulted, at the word of a single man called a king. A collectivistic administration of the means of product by the State—which Socialism has all along been contending for—was shown to be the greatest bulwark of the German nation drawn up in battle array.

The Socialistic contention has, therefore, been proved successful by the war regime of Germany. These and many other arguments will be made to do service for a movement which the Church has consistently opposed.

That the Church is right in her opposition to Socialism no Catholic will deny. She has not condemned Socialism without a hearing. She knows the inherent weaknesses of the system. She has set her face resolutely against a materialistic interpretation of history, which is the backbone of Socialism. She knows, and can prove abundantly from the writings of the Socialists, that it sets its face against the basic moral teachings of the Gospel. The Church is heart and soul for the social betterment of man. She was man's best friend long before Socialism was ever thought of. She helped man to surmount social and economic difficulties that would appall us today. She is man's best friend at the present hour when she warns him against accepting an hypothesis which has not worked out under normal conditions. The Catholic Church, if she is to be true to Him Who founded her, must oppose Socialism to its very face.

Now, after the war this great struggle between Catholicism and Socialism will undoubtedly begin in earnest. Scores of keen philosophers and sharp-eyed historians have repeated time and time again that future struggles on the battlefield of religion will be fought out between Socialism and the Church. Protestantism is moribund, and will not be able to enter the fray.

It is, then, the policy of a wise man to arm himself in time. Those

Catholics who wish to be able to give a reasonable account of their faith should begin forthwith to study the social question, so as to prepare themselves for the debates and objections which are being leveled at the Church in our own country today, and which will be urged with greater violence after the war.

Probably not a dozen Catholics out of a hundred could name two Catholic books treating of the social question. Probably not six out of a hundred Catholics could refute satisfactorily even the simplest Socialistic arguments. And yet the enemy is at our doors. When the war is over, a whole horde of Socialists who wish to escape burdens at home, or who believe their arguments have been bolstered up by abnormal conditions in Europe, will assail Catholics on every side. It is the duty, then, of Catholics to study the question seriously and thoroughly.

One of the wisest actions of a wise woman was the recent command of the Mother Superior of a religious congregation of nuns to add a Hail Mary after the Divine Office for the victory of the Church over Socialism.—The Rosary Magazine.

### THE CHURCH THE ONLY REMEDY

The war is having one salutary effect—it is making men think. The Archbishop of Liverpool, in a letter prefixed to the report of the Ecclesiastical Education Fund, dwelt upon this salutary effect. Men are beginning to take to heart the more obvious lessons of the war. Already talk of social reconstruction after the war is heard, and plans are on foot to promote the future commercial prosperity of the British Empire.

"But what to us Catholics is of special interest," said the Archbishop, "is that a movement is gradually maturing to secure, over and above this material prosperity, a moral and religious reconstruction." Catholics, having given lavishly of their best in the war, may claim rightly a part in this movement. They have the advantage of knowing their minds closely as to the lines such religious reconstruction should follow. They speak with one voice, echoing the teaching of the Sovereign Pontiff. For well-nigh half a century the Vicars of Christ, from the watchtowers of the Vatican, have seen the powers of evil menacing nations, and they have raised their voice in warning, but, outside the Catholic Church, their words have fallen on almost deaf ears.

But now at last (said the Archbishop) the world is beginning to recognize in the Sovereign Pontiff the one world-wide authority, standing out-side and above all nations, which is the chief exponent of that Christianity, professed, at least publicly, by practically all the combatant nations, which claims to have diagnosed the ills afflicting the world, and claims furthermore to know the remedies for these ills. The Catholic Church and its adherents may fairly ask a respectful hearing when in any part of the world moral and religious reconstruction is being considered.

After reviewing the evils of the times, the Archbishop pointed to the remedy for this sad state of affairs. Men must go back to Christ, back to His Church, where infallible teaching alone is found:

Men outside the Catholic Church (he said) are sick and tired of being left to their own devices to find out what the Christian revelation really is. They see that Providence has so constituted them that, by a very law of their nature, in practically all the affairs of life they must rely upon some one whom they have good reasons for accepting as a trustworthy authority. From childhood to youth, from youth to manhood, from manhood to old age, from their rising in the morning until their retiring at night, for almost all the temporal affairs of life—their information as to worldly news, their business, their health—they rely upon the authoritative dictum of some one they know they can trust. They are beginning to see that the same Providence must have provided them with some trustworthy authority, from whose living voice, without investigation on their own part, for which they lack both time and capacity, they can learn and learn with certainty, what they have to know about the Christian revelation, with its deep mysterious truths, ignorance of which may jeopardize their life hereafter. Now the Catholic Church proclaims that she is such an authority. Her claim is that she is the Witness, the Guardian and the Interpreter of the Christian revelation. She has carried out what she regards as her commission for well-nigh two thousand years. In spite of "the wild living intellect" of man, she has so far stood the test that she has extorted the admiration even of our enemies.

As Pope Leo XIII. taught, the Catholic Church carries on the mission of our Saviour, spreads abroad His gospel, defends it with her blood. Faithful to her commission, she never compromises with error, but guards the deposit of faith in its integrity. She resists all attempts to tamper with the life of the family, and safeguards the stability of the marriage bond. She cements civil and political order; and whilst favoring wise reforms, she commands respect to rulers, though she does not hesitate to defend against them the inalienable rights of conscience. Such, then, is the teaching of the Sovereign Pontiffs. And if we Cath-

olics are asked what solution the Catholic Church can offer for the social reconstruction which is to come after the great European cataclysm, we can only repeat with the Vicars of Christ, "Return to Christ; return to the Catholic Church."—Sacred Heart Review.

### MAY

This is indeed the Blessed Mary's month.

Virgin and Mother of our dear Redeemer;

All hearts are touched and softened at her name;

Alike the bandit with the bloody hand,

The priest, the prince the scholar and the peasant,

The man of deeds, the visionary dreamer,

Pay homage to her as one ever present.

And even as children who have much offended

A too indulgent father in great shame.

Penitent, and yet not daring unattended

To go into his presence at the gate,

Speak with his sister, and confiding wait,—

'Till she goes in before and intercedes:

So men repenting of their evil deeds,

And yet not venturing rashly to draw near

With their requests an angry father's ear,

Offer to her their prayers and their confessions,

And she for them in heaven makes intercession.

And if our faith had given us nothing more

Than this example of all womanhood—

So mild, so merciful, so strong so good,

So patient, peaceful, loyal, loving, pure,

This were enough to prove it higher, truer,

Than all the creeds the world had known before.

—LONGFELLOW

### POPE BENEDICT TO ARCH-BISHOP GLENNON

In an autograph letter to Archbishop Glennon of St. Louis on the dedication of the new Kenrick Seminary in that diocese, the Holy Father Pope Benedict XV. said: "Nothing, truly, can be more desirable than to see multiplied seats of learning such as this, where piety and learning flourish and where brave soldiers are trained up for the army of Christ, who will go forth to realize those hopes for the welfare of the Church which their presence within such sacred precincts inspires. Wherefore, we congratulate you on an undertaking which will be enshrined in the memory of a devoted clergy and people, and we express a hope that a work so auspiciously begun will be crowned with glorious success, the while beseeching the Most High that His watchful care may be over this house both day and night." The Seminary was dedicated by His Excellency the Most Rev. John Bonzano, D. D., Apostolic Delegate to the United States.—Sacred Heart Review.

### THE CHURCH A TRUE DEMOCRACY

To understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to realize that that Church was the first great republic of our era, and that it is a great republic now.

In the day of s-vage kings and despotic rulers, in the latter days of refined monarchs and governments slightly less brutal, the Catholic Church organization of spiritual as well as temporal government had an immense advantage over every government on earth.

The kings and the emperors came, died, and each successor was a matter of accident. The child that happened to be born first inherited the crown. Because of the weakness due to accident of birth, dynasties and kingdoms and empires changed and melted.

But the Catholic Church went forward through the centuries steadily, gaining in power, because from the first the government of the Church was a republican form of government.

No accident of birth determines any important facts in the government of the Church.

The cardinals, a body of learned and powerful men, themselves selected because of special ability and regardless of birth or rank, elect in their turn the Pope to rule the Church—just as our Electoral College was established by the founders of this government to elect a President.

When some feeble king was succeeding to the throne and the power of France, when some weakling through the accident of birth was made ruler of Spain, or of England, the ablest man within the Church was to rule.

A boy that had been the humblest and poorest of children, tending the animals in the field, sleeping on a hard bed or no bed, while the boy emperor was in his palace, lived to see himself upon the throne of St. Peter and to see the emperor grown to manhood humbly submissive without the gate.

That was the result of republican government within the Catholic

Church. The ablest man was chosen for the highest honors and responsibilities. And many a royal and imperial accident of birth throughout the centuries knew what it was to bow his head to the chosen ruler of the Church, chosen because of ability, knowledge, devotion, and chosen on the basis of true republican government.

It were well for us in this country to know that the Church has been for many centuries as truly republican in government as the system that puts a President in the White House at Washington.

It is encouraging to all of those that believe in republican government and who want to believe that this nation, properly managed, can endure to realize that the greatest, oldest, most powerful organization in the world is the great Catholic Church, based spiritually upon the Rock, St. Peter, and materially upon a republican form of government, a true democracy, recognizing no birthright, no aristocracy other than that of intellect, character and devotion.—Chicago Evening American.

### ANSWERED

A correspondent sends us the following interesting item. Some time in March the Catholic Standard and Times of Philadelphia published a notice headed, "Where Catholics Worship above a Jewish Clothing Store in Bangor, Pa." A picture showed the Faithful climbing up a ladder, set against the outside of the building, to reach the second story. A few days later the Rev. J. P. McKey, pastor of the little congregation, was delighted with an offer of \$500 toward the building of a small but suitable church. In his grateful acknowledgment he wrote to the donor:

"Let me tell you, just the circumstances of your letter's arrival. I had asked at Mass a week from last Sunday for nine volunteers to go to Holy Communion for nine days, for the purpose that God might help us in the securing of a place and chapel. The five sanctuary boys volunteered immediately after Mass; then another boy; then six girls; afterwards, three women. The men could not go on account of their work in the quarries. Of the fifteen volunteers, three had fallen away from the practice of their faith before the opening of the chapel above the Jewish clothing store. They finished their novena of Communions at 7.30 yesterday morning. As I left the chapel at 7.50 I stopped at the post office and received your encouraging letter. The novena was made in honor of Our Lady of the Miraculous Medal. Does it not seem that the Mother of God is answering speedily the prayers of the communicants?"

The happy little incident is given not only as an example of the sweet efficacy of prayer and the power of Our Lady's help and intercession, when we have done our own manly part to make known our needs and to

THOMAS SIMPSON, applying to the British Parliament in 1760 for a charter for the Equitable Society, based his petition on the following grounds:

"The great numbers of His Majesty's subjects whose subsistence principally depends on the salaries, stipends and other incomes payable to them during their natural lives or on the profits arising from their several trades, occupations, labor and industry, are very desirous of entering into a society for assuring the lives of each other in order to extend, after their decease, the benefit of their present incomes to their families and relations, who may otherwise be reduced to extreme poverty and distress by the premature death of their several husbands, fathers and friends."

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relieve them, but it likewise illustrates the condition of many a struggling congregation. It enables us to appreciate more fully the glorious work of Church extension. A small sum may often accomplish a great good.—America.

"He that subscribes for a Catholic magazine," says the Liguorian, "or causes others to subscribe, is helping to save souls. Therefore he is Christ-like. He is also promoting his own eternal interests. St. Augustine said that to save the soul of another is to predestine your own."

### FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915.

Dear Readers of CATHOLIC RECORD:

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 30 catechists, 7 chapels, and free schools, 3 churches in different cities with caretakers, supporting two big catechumens of men, women and children during their preparation for baptism and building a church every year.

Yours gratefully in Jesus and Mary. J. M. FRASER.

Previously acknowledged. \$7,275 00  
One praying for a favor, Toronto..... 3 00  
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Mrs. A. Power, Placentia..... 1 00  
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Mrs. J. Bradshaw, Placentia 20  
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Mrs. L. Tanney, Iroquois..... 2 00  
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A Friend, Campbells Bay..... 50  
A Friend, Winnipeg..... 2 00  
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is one of the most simple and at the same time one of the most important duties of every man and woman. There are reputable lawyers and trust companies who will see that a will is properly made and that an estate is properly administered. Endless troubles and worries are caused by neglect to make a will. It is a matter for to-day."

—JUDGE LENNOX.