

FIT FIGHTERS TO FARM

APPEAL FINDS PUBLIC SPIRITED FARMERS WILLING

The enclosed communication from the Soldier Settlement Board will interest everybody, and by bringing the matter to the attention of the farmer readers of the RECORD may directly promote the good work.

"I had not intended keeping any one this winter, but when I saw your notice it started me thinking and I came to the conclusion that I would be better with someone."

This is an extract from a letter written by a prosperous farmer of Griswold, Manitoba, to the Federal Soldier Settlement Board. He refers to the appeal of the Board to public spirited farmers throughout Canada to assist returned soldiers who desire to become land owners and farmers by giving them the benefit of their experience and advice. He goes on to say:

"The rust bit me pretty hard this year and the wind last season. I thought I would go it alone as I did last winter and cut down expenses, but I don't think it is good economy. May say that my going in for mixed farming has been a good thing for me. I crop about 400 acres this year, 200 acres of wheat and 100 acres of oats and barley. Besides the horses and colts, I am wintering a hundred breeding ewes and a few pigs, and have three cows, besides poultry."

"The work for any man I may get would be mostly looking after the horses, feeding and watering and hauling the straw. I generally look after the sheep and pigs myself. The work would be easy for anyone healthy and willing. I would take a married couple if they were suitable, and could keep them till next fall or longer. I paid the last couple I had \$65 a month for the summer and \$25 for February and March. Perhaps I could place one or two soldier-farmers in this neighborhood."

Another Western farmer, R. J. Day of Kincaid, Sask., also writes in response to the appeal and makes a very attractive offer to the right young man.

"I would like," he says, "to get a man here who wanted to learn the practical side of farming—a man who is willing to work and is steady and reliable. To such a man I would pay good wages and would be willing to put a good thing in his way when he was ready to start out on his own. Either by selling him a half-section or a whole section as soon as he was capable of handling it, also stock and machinery."

Mr. Day is a mixed farmer, raising wheat, oats, flax, barley, hay, horses, cattle and hogs on 960 acres. He has had three poor years, namely: 1917-18-19, but is rated at \$34,000 in the Bank. "And I see no reason," he says, "why a steady young man cannot better himself as I have done."

This looks like a splendid opportunity for the man who fills the bill, "is willing to work and is steady and reliable," as Mr. Day puts it.

Many other letters have been received from farmers who have been attracted by the advertisement "Fit Our Fighters to Farm." For the most part they are men who have done exceedingly well on the land and are anxious to do a genuine service for the men who kept the flag flying during four years of strenuous overseas fighting.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A NOVEMBER THOUGHT

November is a month of Charity. We dedicate it to the suffering souls in Purgatory. By our prayers and aims we do all in our power that they may be loosed from their sins and brought to the enjoyment of the beautiful vision.

For this intention, during the month, to direct our prayers and aims for the pious aims of the Extension Society will be most efficacious. A double effect will result; we shall aid not only the Church suffering in Purgatory but also the Church militant on earth.

Because souls are so precious in the sight of God we may never permit ourselves to be unconcerned about their spiritual welfare. The Church, the mouthpiece of God, gives us for our direction in this regard a list of duties known as the works of mercy. All true Christians regard the spiritual works of mercy as a duty imposed upon them and a duty too of vast import. The inspired word reminds us that: "To every one Thou hast given the charge of His neighbor."

Christ, we have likewise sacrificed very little of our worldly goods for the spiritual welfare of their immortal souls. Yet, alms-deeds ought to accompany our prayers when at all possible. Even the poor are urged to give a little from the little they have. Dives was lost, not because he did not believe in God, but because he was hard-hearted and miserly with the poor. The world, we are taught by Christ, shall be judged and the definitive sentence on the wicked shall be: "Depart from Me, ye cursed, into everlasting fire, because I was hungry and you gave Me not to eat," etc. If a sentence so severe and awful shall be pronounced on those who neglected to feed and clothe the bodies of their fellow-men, how awful and terrible shall be the pronouncement by an angry God upon those who have never lifted a finger to clothe and feed the famishing souls about them!

God is Our Lord, to Whom we must pay homage. He has declared that mercy is most acceptable to Him. Let us not then throw away in vanity or in satisfying the cravings of an extravagant heart the good things given to us by a bountiful Providence! We are after all only God's stewards, therefore we are under an obligation of spending in His goods for His glory and for the supreme welfare of our neighbor as the supreme law, Charity, commands.

Were Jesus Himself to appeal to you for His missions, for succor for His neglected and impoverished churches and priests we know you would unburden yourself at least of all your superfluous wealth to meet His desires. Don't forget these words, "Whatever you have done to one of the least of these My brethren, you have done it to Me."

What an unspeakable comfort it will be for us when the multitude of souls we have aided by our alms through the Extension Society proclaim before the Judge our acts of mercy to His suffering Church and demand mercy for us in return! Bountiful mercy shall surely be our return, for is it not written "mercy to him who hath shown mercy?"

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

Table with 2 columns: Name, Amount. Includes J. O. B., Mass Intentions, E. G. P., Ottawa, Friend, Prescott.

CRUCIFIX CORNER IN YORKSHIRE

A TOUCHING CEREMONY AT RIPON CAMP

In memory of the brave men who gave their lives for their country, that their sacrifice may never be forgotten, and to obtain prayers for their souls, the Catholic Women's League have erected a wayside Crucifix on the site of their C. W. L. Chapel and Hut at Ripon Camp.

The site is at the cross roads to Fountains Abbey, and may be appropriately called "Crucifix Corner," a term so often used by the soldiers in France to designate similar sites of the crucifixes which stood out so prominently amid scenes of sorrow and sufferings.

On the top of the hill overlooking Ripon, close to the public road, is the great boulder, 4 1/2 tons weight, given by the Marquess of Ripon, and into it is sunk the oak cross, 17ft. high with a lifesize figure of Our Lord upon it. On the rock, which is otherwise unnoted, is the inscription "1914-1919. In Memory of the British and Canadian Soldiers of Ripon Camp who gave their lives in the Great War. May they Rest in Peace. Erected on the site of the Catholic Women's League Chapel and Hut."

The unveiling ceremony took place on August 27, the Feast of Our Lady of Joy, and the Union Jack was withdrawn from the Cross by the Bishop of Leeds in the presence of an immense gathering, representatives of the Civil and Military Authorities, the Catholic Women's League, workers at other philanthropic clubs, nurses and V. A. D. friends and residents of Ripon and the neighborhood.

Amongst those present were Lady Radcliffe (President of the Leeds Diocesan Branch of the Catholic Women's League), and Sir Joseph Alderman and Councillors of Ripon, Brigadier General Allgood, G. O. C. (Troops, Ripon), and Mrs. Allwood, Brigadier-General D. M. Ormond (commanding Canadian troops at the Ripon Centre) and Mrs. Ormond, General Nicholson (commanding the Eastern Division) lately returned from the Rhine, Brigadier-General Kay and Mrs. Kay, Lord and Lady Treowen, Mr. and Mrs. Warrington (hon. treasurers, C. W. L. Leeds Diocesan Branch), Miss Mahony (head and hon. sec. of C. W. L. Ripon Hut), Rev. Fathers Levick and Commerford (Ripon), Rev. L. O'Keefe (Rudding Park), Rev. Mr. Humble (Vicar of Studley), Mr. and Mrs. Stephen Scrope, Col. and Mrs. Adderly (Military Hospital, Ripon) Col. Younger, A. D. M. S., and Mrs. Younger, Miss Walsh (head of C. W. L. Hut, Catterick), the children and nuns of St. Wilfrid's, Ripon; the children and headmistress of Studley School.

Thus "Crucifix Corner" came to Ripon Camp, and if every camp erects a similar memorial, the



MEMORIAL CROSS AT RIPON CAMP

The Bishop of Leeds, accompanied by Fathers Levick and Commerford, with cross bearer and acolytes, came in procession to the Crucifix, and was greeted with a fanfare played by trumpeters from the R. G. A. Ripon Reserve Centre. This was followed by a part of the Requiem chanted by the children of St. Wilfrid's Schools. After unveiling the Cross the Bishop blessed it, and a Chaplet of Palms tied with the League colors was laid at the foot by Lady Radcliffe, and two laurel wreaths tied with red white and blue ribbon were laid by the children of St. Wilfrid's, Studley. The trumpeters then sounded "The Last Post."

After the ceremony the Bishop gave a short address, in which he said that the erection of a Crucifix was fitting, because it was an emblem of suffering and victory.

The Mayor of Ripon (Mr. F. W. Hargrave) thanked the Catholic Women's League for giving such a noble monument to Ripon, and for raising such a splendid memorial to the soldiers of Ripon Camp—a beautiful landmark. He accepted it, and promised that both the City Council and the Ripon Rural District Council in whose area the Cross is placed, would afford it every possible protection, and see that no harm came to it. He said he was a Nonconformist, and the son of a Methodist, but despite the wide difference of creeds, he offered to the Bishop the right hand of fellowship, realizing they were one in all that would help forward the good of all the nation to come.

Brigadier-General Allgood spoke highly of the work of the League Hut from a soldier's standpoint. Over four million soldiers had he said passed through the Ripon Camp during the War, and very many of these had experienced the kindness of the League Helpers, and the comforts of their hut. De-mobilised men also had, through the League's tactful administrations, left the Service with a pleasant taste in their mouths (laughter), and that was a very important object to achieve. The women who served in that hut had helped to train the soldiers, and had done a bigger "bit" in the War than they imagined.

Brigadier-General Ormond, on behalf of the Canadian troops, also expressed his thanks to the League. Some 35,000 Canadians had, he said, gone through Ripon Camp, and he believed the greater proportion of their numbers had attended that hut. He wished to take this opportunity of making known to the helpers, before he followed his men home, that their personal influence for good over the Canadian troops had been remarkable, and that in time of trouble much that might have happened was prevented through the good influence brought to bear on so many who used the hut.

Father Levick said many were to be thanked for this day's proceedings, and out of the many he wished especially to mention the Canadian soldiers who before they returned home, had generously subscribed to the erection of this Crucifix, and had evinced a special interest in it. They had contributed handsomely to this memorial of their fallen comrades. The British troops had also subscribed, but not so much as the Canadians, because the greater number have left the Camp before the suggestion of a Wayside Crucifix had arisen, otherwise they would have been equally generous. He hoped all who looked on that Crucifix would remember the men who had given up their lives, and say for them in return the little prayer: "Eternal rest give to them, O Lord! In a most interesting manner he then referred to the Old Sanctuary, or Wayside Crosses, eight of which were outside Ripon in olden days, one of each of the eight principal roads leading to Ripon, and all within a mile of the Minster. On a fugitive reaching any of these Crosses, and throwing away his defences, he might claim Sanctuary. The remains of one of these sanctuary crosses were still to be seen at the neighboring village of Sharon—and the fame of them was world wide.

On the conclusion of the address the children sang a hymn, after which the Bishop requested all to join in the National Anthem, and then giving his Blessing to all, ended the picturesque and interesting ceremony.

Thus "Crucifix Corner" came to Ripon Camp, and if every camp erects a similar memorial, the

bravery and sacrifice of our soldiers will ever be remembered through this symbol of suffering and victory.

DIED

BOYLE.—At her late residence 202 Sydenham Street, London, Ont., on Friday, November 7, 1919, Mrs. P. F. Boyle, May her soul rest in peace.

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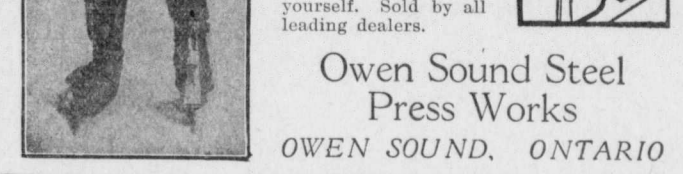
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