

Heaven, San Archangel its bearer, to her who was to be the Mother of God. The Holy Spirit taught us that Mary was blessed among women and blessed was the fruit of her womb. We find comfort and strength in appealing to Mary, our Mother, to ask her to pray for us now and at the hour of our death. Then there is the majestically grand old Dextero. When we give glory to the Triune God the choir of Angels join with us, Heaven and earth resound with the glorious cry—Glory be to the Father and to the Son and to the Holy Ghost. No more beautiful or impressive combination of vocal prayers can be conceived than is found in our Rosary.

As a mental prayer the Rosary is living the life of Christ. We follow Him from the moment of His incarnation to the great day in Heaven when He crowned His Mother. The Rosary takes us through the sweet infancy and boyhood of Christ. We look into the happy home of Nazareth and share with the joy of Jesus and Mary and Joseph. We tread the winepress of sorrow with the broken-hearted Man of Galilee. We go with Him from the dark Garden of Gethsemane to the Hall of Pilate, and follow His bloody footsteps to the Hill of Golgotha. We stand at the foot of the Cross and gazing into the pallid Face of the dead Christ learn the supreme love of God, Who died that man might be redeemed.

Our Rosary repays us for our sorrowful journey. It brings us to the tomb on Easter morning to sing Alleluia with the Risen Lord. We are on Father to watch His Ascension to His Father's home. We are with Mary and the Apostles in the upper chamber to receive the seven-fold gifts of the Holy Spirit of God. Our cup of joy is filled when we see the sweet Blessed Mother of the Christ God taken up to Heaven and crowned Queen of Angels and Saints.

The Catholic loves and cherishes his beads. He loves the Cross, each stone that means a prayer of faith and confidence and love. The beads slip gently through his fingers while his lips move in silent prayer and his mind contemplates the love of Christ. He learned to say his beads in the days of his innocent childhood. They are his solace in the years of maturity and his fingers will hold them in the strong grasp of death.—Catholic Sun.

**GENERAL INTENTION FOR OCTOBER**

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

**THE CHRISTIAN SPIRIT IN WORKSHOPS**

The minds of thoughtful men in nearly every civilized country are occupied with the settlement of what is known as the conflict between Capital and Labor. These two terms do not seem to have been well chosen, for they do not accurately designate the two parties in the struggle. Many a judge, lawyer, doctor, banker, and politician, and every laborer is a capitalist who owns the tools with which he works, who lays up savings out of his wages, or who owns a share, however small, in the industry in which he is employed.

Even if we look at the problem in another way and call those laborers who sell their work, and capitalists who purchase labor, we shall find it difficult even then to form any clear and satisfactory division between Capital and Labor. Judges, lawyers, doctors, bank managers, railway presidents, members of parliament, governors, all sell their labor. In a society like ours every one must purchase labor; no man is sufficient for himself. Even the most socialist of wage earners must be capitalist enough to employ other wage-earners to provide him with food and clothing and the other necessities of life. "Labor is nothing to be ashamed of," wrote Leo XIII. in 1901, "but is an honorable employment, enabling a man to sustain his life in an upright and creditable way."

Unhappily, prejudices occasioned by abuse have the knack of dimming definitions; different meanings are now given to the terms Capital and Labor, and as a result we find two formidable and well known camps opposing each other. There was a time when no such opposition showed itself, that is, when Christianity held sway over the minds and actions of men, and when equity and justice, not to mention charity, were virtues that were well understood and practised. Without going into history to show that Christianity—whose Founder was the reputed son of a carpenter—swayed the masses, suffice it to know that there was a time in the history of the world when workmen were not victims of prejudice and when none but themselves could fly from them their dignity as workmen.

There was always and there always will be a labor question in the world, because the world will always have its employers and employees. Among the former, who are nowadays classed among the capitalists, there will be always found individuals who, not content with abundance, will take advantage of the necessities of the poor to wring from them a maximum amount of labor for a minimum wage. This is a form of tyranny that was condemned by the great Pontiff Leo XIII, who wrote: "It is shameful and inhuman to treat men like chattels to

make money by, or to look upon them as so much muscle or physical power." The Church takes the view that the rich and poor are not intended to live at war with one another, but rather to complete one another in the economic domain. Just as the symmetry of the human body is the result of the disposition of the members of the body, so in the State it is ordained by nature that the two classes should exist in harmony and agreement and should, as it were, fit one into the other, so as to maintain the equilibrium of the body politic. Each requires the other; Capital cannot do without Labor, nor Labor without Capital, each class of which has its own special function to fulfil in human society. Just as in the mechanical organism of a watch it is not the hands that make the watch go but the hidden springs, although both hands and springs are essential to the end for which the watch is made, so in human society bone and muscle not less than brains are required to enable the economic world to function. Those who furnish bone and muscle should share equitably with the owners of brains in the profits accruing from the work which they both accomplish.

Unhappily, strikes and unrest show that there are employers of labor in whom the sense of justice and charity has grown hazy and who seem to ignore this mutual division of labor and profit. The day's work, and the dividends at the end of the financial year, are all that interest them. Bone and muscle alone are, in their narrow vision, the only things worth bemoaning about. Mental power, moral character, educational culture, are of minor value in many a labor market, and the means to acquire them are practically denied. What leisure is given to the ordinary over-worked toiler for self-improvement? Whatever his career, he spends his days, sometimes his nights, in it, and when his work is ended he is too tired to indulge in self-improvement. His education may be carried on within bounds by intercourse with his fellow-men, but it will never be broadened, and the horizons of his mind will remain narrow and his reach short. We wonder that the workman shows unrest when he sees the fruit of his hard work and the advantages springing therefrom in the hands of a few? Can we wonder that strikes take place? or that extremists find it so easy to inculcate doctrines subversive of peace?

What is the remedy? The infiltration of a little more Christianity into factories, railway shops, shipping companies, department stores, mines, mills, etc.—in a word, a little more of the spirit of Christ and His Gospel everywhere where men and women earn their daily bread, everywhere where production is called for. Only the Christian conception of the dignity of labor and of what is known as the antagonism which has been allowed to rise up between Capital and Labor. It is all very well to urge workmen to accept accomplished facts, to try to persuade them that the world is as they find it, and that they must patiently bear the ill of life in view of the rewards promised in the world to come. The majority will hardly accept this assetic point of view, nor does the Catholic Church ask them to do so. St. Luke says no one ought to live unbecomingly. Slavery is out of date. There are certain human enjoyments and advantages that are recognized as useful to the temporal and spiritual welfare of the working classes. These classes have a right to them and they are perfectly justified in seeking what is, after all, a legitimate quest.

Christianity in its application to the economic world should begin with the Capitalists. Employers of labor should know that they are bound by the laws of justice and charity as well as those who work for them. "Religion teaches that, as among workmen's concerns are religion itself and things spiritual and mental, the employer is bound to see that they have time for the duties of piety; that they are not exposed to corrupting and dangerous occasions; and that they are not led away to neglect their homes and families or to squander their wages. Then again the employer must never tax his work-people beyond their strength nor employ them in work unsuited to their sex or age. His great and principal obligation is to give to every one that which is just." Then there is the question of the just wage. Many things have to be considered before one can decide whether wages be adequate or not, but masters should remember that to exercise pressure for the sake of gain upon the indigent and destitute and to make profit out of the need of another, is condemned by all laws human and divine and cries to the avenging anger of heaven. The rich employer must religiously refrain from exacting down workmen's earnings either by force or by fraud or by astute dealing, and with the mere reason because the poor man is only too often weak and unprotected and because his slender means should be sacred on account of their sanctities.

If employers have their obligations, so also have workmen. The Christian spirit should animate them also; they too are bound to give just returns for the wage that is paid them. Religion teaches workmen to carry out honestly and well all equitable agreements freely made, to give always and everywhere an honest day's work, never to injure capital, never to do violence in representing

their cause or to engage in riot or disorder, and to have nothing to do with men of evil principles who work upon people with artful promises and raise foolish hopes. As a result of unhealthy agitation nowadays the trend of the labor movement would seem to aim at shortening hours of labor while looking for higher wages. This is a phase of war reaction, but it means a lowering of efficiency, a lessening of production and a keeping up of the high cost of living. It would seem to be the conviction of serious-minded men that wage-earners are just as responsible for the present stringency as any other agency, and yet the wage-earners are themselves the chief sufferers. Let them get rid of their selfishness, let them insist on production as it was in days before the War, and they will soon witness economic recovery and a reduction in the price of commodities. Labor can never prosper by mauling Capital.

The Christian spirit should dictate the lines of action of both employer and employee. If this spirit were allowed to grow in our great industrial centers, in our factories and in workshops, especially in our trades unions, justice and charity would prevail. Even the chronically dissatisfied would learn sooner or later that, no matter how strenuously they may work in the interests of labor, there are conditions which will probably never be entirely wiped out. The poor we shall always have with us. There will undoubtedly always exist grinding and protracted toil, low and mean occupations, poor dwellings, insufficient wages, unequal distribution of wealth. It is perhaps too much to be expected that the elimination of all these unsatisfactory conditions will ever be effected. It may be they are permitted by God to keep men from being too attached to this world. All we want to be assured of is that they are not the result of injustice. The Founder of Christianity has promised fitting rewards in another world to those who bear their crosses and suffer patiently in this. Poverty and toil, hunger and suffering are not evils in His eyes. He Himself fasted, and He who knows how to sympathize with those who are obliged to share in the same bitter cup. In view of the eternal interests they have at stake, perhaps their destiny will be the most glorious after all.

E. J. DEVINE, S. J.

**UNITY**

**FINAL APOSTASY WOULD RESULT IN REUNION OF CHURCHES**

Rev. Joseph W. Riordan, S. J., in the Monitor  
The following article on The Final Apostasy, implied in the recent invitation of the Anglican Bishops for the reunion of the churches, was written for the Monitor by the Rev. Joseph W. Riordan, S. J., of St. Ignatius College.

Do not for a moment suppose that we imagine that when a few weeks ago the Anglican Bishops proposed their plan for the reunion of all Christian churches, the thought ever crossed their minds that such invitation to the Catholic Church was an invitation to Apostasy, much less to the final Apostasy. We believe, on the contrary, that none would be more astonished than themselves, were our words to meet their eyes. They would say, and we believe them sincere, that in their idea the plan was explicitly framed to obviate any fundamental change in any of the Christian bodies, for it contemplated the autonomy of each and conceded to each its own methods of outlook.

We do not much for their sincerity of intention. We have not a word to say against it. We are treating of the invitation in itself. An invitation to the Catholic Church to meet Protestant and Schismatic bodies on a common platform and form with them an organic religious unity, is to ask her to believe her claim that she is the one true church established by Christ; and to believe such claim is for her apostasy. It is to ask her to complete the Protestantizing of Christianity, for it was precisely against this fundamental dogma of her belief that Luther rebelled and gave birth to Protestantism.

**WOULD SUBSTITUTE HUMAN FOR DIVINE AUTHORITY**

The church is asked to form an organic part of a Christianity of purely human compromise, governed by purely human authority; when she holds the divine institution of the church by Christ and the establishment of a divine authority. And her defection would be the final apostasy, for, with her, would vanish from earth all divinity of the Church of Christ. A church of purely human convention would have been substituted in its place.

It is because the principle of religious indifferencism due to the Reformation has so shaped the ideas of those who are outside the Church, the actual living of the idea that one form of religion is as good as another that non-Catholics find it so hard to realize the unalterability of the Catholic position; just as it is hard for the Mahometan who is indifferent to his many wives, to appreciate the Christian idea of fidelity to one.

To the ordinary non-Catholic reader, therefore, just as to the Anglican Bishops, the plan proposed seemed to be eminently fair. "Let us overlook our indifference," they say, "and come together. Let us agree upon a few fundamentals, and upon these build an organic unity. We are all Christians."

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**HERE VERBAL UNITY NOT SUFFICIENT**

"Hold," we say, "here is the fundamental fallacy." We are all Christians in name, nothing more. It is a mere verbal unity, the product of the lips; the underlying ideas, the realities expressed are totally different.

Let us take the fundamental of fundamentals, "Belief in Christ." For the Anglican, Christ is God. For the Unitarian and the Christian Scientist, Christ is purely man. Christ, God; Christ not God are contradictions. They do not admit of compromise. There is no common ground, since contradictions destroy each other. On what fundamentals, therefore, do the Anglican Bishops expect agreement, when there is essential, total disagreement as to the authority, the personality, the mission of Christ?

"Let us proceed from the point," you say. You cannot if you seek a vital organic unity. "Let a convention decide, and all submit." And if the convention decides that Christ was not God, will you, Anglican Bishops, give up your faith? And if it decides that He was, do you expect His decision to influence dissenters, when had it gone against you, you would not have submitted? And it is not plain to you that a mere majority is no certain criterion of truth, and that the earth was round even when, by an overwhelming majority, mankind believed it flat? What certainty as to whether Christ was or was not God, will you derive from your convention? No, you have no hope of a vital Catholicity in Protestantism, for it was precisely to destroy Catholicity that Protestantism fought.

**PROTESTANTISM MEANS ANARCHY IN RELIGION**

The fundamental principle was the principle of religious anarchy: "Every man in religious matters for himself." It was the total destruction of religious authority, the annihilation of organic unity. You have never repudiated the principle in theory, however much you have deviated from it in practice. And now after four hundred years of the incultation of this principle, you dream of a Catholic organic unity: You are gazing at the mirage of Catholicity, nothing more.

The vision of the desert is alluring to the eyes of the weary traveler, and the hope of safety and rest. There is one thing lacking—the substance. That is elsewhere and he must seek it where it is, not where refracted light has painted it. Do, therefore, the Anglican Bishops want the substance of this organic Catholicity? It exists where Christ has placed it. There alone can they find it. It is not in man's power to give substance to the mirage. Seek, he may; weary himself and others. But life and safety in it he will never find. He must turn aside and take another road had through it be.

We have shown that real organic Catholicity is impossible in Protestantism for the former is the antithesis of the Reformation; let us briefly show that what the Anglican Bishops ask and more, use, as a concrete, exact reality, offered them in the Catholic Church.

**ORGANIC UNITY FOUND IN THE CATHOLIC CHURCH**

They ask unity in a few fundamentals. The Catholic Church offers unity in the fulness of Christ's doctrine. They plead for the acceptance of the Bible. The Church accepts it as it is with all its responsibilities. They ask adhesion to the Apostles' Creed and the Nicene. The Catholic Church has ever subscribed loyally to both. They suggest Episcopacy. The Episcopacy is to us the root and branch of the church. They ask organicism. The perfection of the organism of the church needs from us no words of commendation. Even these that hate it are forced to praise it. No human civilized Government has ever excelled it.

Absolutely one in unity of head, its vital force demands through Archbishops and Bishops and priests to each individual soul of its members. Organized and self-perpetuating bodies of Religious Brothers and Sisters devote their lives to the Christian education of their children. Other bodies similarly constituted and self-perpetuating round out Catholic life in its fulness, by devoting themselves to other needs of social life in Universities, Colleges, Hospitals, Asylums, Homes for the Aged, etc., and constituting, moreover, most efficient forces formed by the perpetuity of sacrifice to extend its limits.

**ONE INFALLIBLE AUTHORITY**

And all is vivified and permeated by one infallible authority, ever the

same in its teaching, and, to which alone, Catholicity or world-wide extension, is no strain, for true to organic life it strengthens as it develops.

Has it vitality? It has existed for nineteen centuries, not in peace but in ceaseless conflict. The past is known. The present is under our eyes. And the foundation stone of all, fixed and immovable, is the divinity of Christ.

**CHRIST DID NOT COMPROMISE HIS TEACHING**

They have read the Scriptures and must know that Christ never sought to gain disciples or retain them by compromise on a few fundamentals. When some who had been His followers murmured, "This saying is hard and who can hear it?" (St. John, vi, 61) and deserted Him, He did not send His apostles after them to suggest compromise, but He turned to the twelve and asked: "Will you also go away?" And Simon Peter answered Him: "Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and have known that Thou art the Christ, the Son of God." (Id. 68, 69).

**APOSTLES FEARLESSLY PREACHED CHRIST**

Was Peter's a spirit of compromise on a few fundamentals, when he preached the faith of Christ to the Jewish High Priests. Suppose that they had said to him, "We are all believers in Jehovah. Let us put aside our differences and agree upon a few fundamentals, and, in an organic unity, let us work together." The fundamental of fundamentals, Christ's divinity, was at stake. What position must be that of Peter, if he would not apostatize? Let the Anglican Bishops be the judges. Could he have accepted compromise and not betray his faith?

And the High Priests—what was their duty? Again we appeal it to the Bishops for decision. Was it, or was it not the duty of these High Priests to accept the faith of Christ as taught them by Peter? A Christian can give but one answer. "It was their duty." But it was hard, it may be asserted. Truly; but it is not a question of easiness or difficulty. Duty is often hard. "Search the Scriptures," had the Master said, "for you think in them to have life everlasting. And the same are they that give testimony of Me" (St. John v, 39). The way of the Saviour Himself had not been easy. "The disciple is not above the Master."

**NOT A QUESTION OF EASINESS OR DIFFICULTY**

We admit that, from a human standpoint, the acceptance of the Christian faith preached by Peter required a spirit of sacrifice of no mean order in his hearers. These High Priests were a body of men cultured and learned Doctors of the Law. Their position was one of prominence. For years they had been Pontiffs of the Church and teachers of the people. They had received their faith from the patriarchs and prophets, the friends of God. Nay more, their Church had hitherto been the true Church; and their priesthood an unquestioned priesthood. Shall we add still other difficulties? They had a fear, an unreasonable fear, of the religion of Peter, and urged by it they had slain Christ. "If we leave Him alone so," they said, "all will believe in Him and the Romans will come and take away our place and nation." (St. John xii, 48).

And yet the Anglican Bishops, as Christians, must admit, that great as were the temporal sacrifices entailed, the path of duty enlightened by the Spirit of God, led in but one way, to unity in faith with Peter. And this though their light was only that of the Old Testament, for the New had not been written; and though Christ had said "Thou art Peter and upon this rock I will build My Church. And the gates of hell shall not prevail against it" (St. Matthew xvi, 18), the apostles had no means of presenting, in Scriptures that the High Priests admitted as divine, the commission of Christ.

Two things, therefore, as Christians, the Bishops of Lambeth must admit: the spirit of non-compromise in Peter; the duty of the High Priests, if they sought salvation, to sacrifice their temporal interests in seeking union with Him. Let them look into their own hearts and see the parallel of their own case.

**CHURCH OF CHRIST CANNOT CHANGE**

The Church of Christ cannot change nor the successor of Peter take another stand. He cannot compromise. He knows that it would be apostasy to leave the citadel founded by Christ upon the Rock and unite in pursuit of the mirage of a human Council of Christianity amid the fickle sands of human opinions. He is not blind to the worldly advantages that, for the moment, such a course would bring him. He is not deaf to the plaudits that would make the welkin ring in praise of his broad-mindedness. Were his motives the base ones that are attributed to him, they would be the first to urge him to plead for the peace which the world offers. But the stand of Peter, and for the same motives, must ever be the stand of his successors, firm and immovable in Christ's faith as Christ instituted it. To yield would be apostasy, the final apostasy, for with

it the true Church of Christ would vanish from the earth.



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