

if they err in exaggeration or commit themselves to individual declarations of political faith wholly at variance with the accredited policy of the British Labor Party, whose views they are supposed to represent, then they must be held to a strict accounting of their trust and in so far as they have failed in the proper discharge of it rigorously censured and disavowed.

Communism and Bolshevism I hold to be treason to the true and best interests of Labor, and it is this temporizing with treason which causes many earnest-minded reformers to gravely reflect whether the leaders of Labor are always honest in their professions when they declare that with Communism they can have no part or lot yet tolerate the rank hypocrites of the Tillets and the Purcells among them.

#### THE PARTING OF THE WAYS

Labor is at the parting of the ways so far as these matters of pure principle are concerned. A politician may practice the ways of expediency for a time, but even he has only a temporary success with it. A Party can never palter with principle without weakening its force and losing something of that glowing and inspired faith without which any Party is only a soulless aggregation of atoms. When Labor flung its portals wide open to all workers—whether by hand or brain—when it admitted the professional man, and the clerk, and the small shopkeeper to its membership, it made a definite advance along the road to power. Rightly understood, from that moment it ceased to be a class party and became a Party of the people with broader responsibilities and commitments far removed indeed from the duties it had hitherto owed only to one particular class or group known generically as the working class.

The War, which threw so many things into the cauldron, unquestionably hastened by a generation at least the progress of the Labor Party. The measure of enfranchisement extended to women and the adoption of adult suffrage for all men might otherwise have come too late and after long delays. The throwing open of the Labor movement to practically every one who is prepared to subscribe to its programme and policy has transformed it so that it bears only the shadow of a resemblance to the Party of eighteen or twenty years ago. Trade Unionism still remains the great basic body, but otherwise the Labor Party is just as likely to, and in fact does, claim adherents and converts among the middle classes and the aristocracy equally with the Conservative and Liberal Parties.

#### LABOR'S FITNESS TO GOVERN

It has become one of the great Parties in the State. It has proved its fitness to hold office and to govern. While discharging the functions of His Majesty's Government it has not necessarily pleased all parties. The remarkable thing is that coming untried to office and with many of its members untrained in the ways of administration it did so amazingly well in a very difficult time. Even if we be critical, above all things let us be fair. And that the Labor Party justified itself during its nine months' tenure of the reins of Government none but the blindly partisan will attempt to deny.

Wherein it failed, its failure was due rather more to conflicting forces within itself than to antagonisms acting from outside. It is somewhat ironically, as I conceive, called the Socialist Party. To my mind whatever Socialism it possesses is curiously British in character—a faint dilution of Marxism with a very strong admixture of old-fashioned Trade Unionism which seeks change and reform along the ordered lines of Constitutional enactment and peaceful evolution.

On the other hand, it is the playing and paltering with Socialism, pure and unadulterated—the pandering to and the cajoling by the extremists which, in my judgment, brought the first Labor Government to its speedy downfall. The amazing thing to me is that the Labor Party did not suffer more than it did in the general melee. It has had a set-back—invited and well deserved beyond doubt, but still only a set-back.

#### LABOR AND LIBERALISM

Its leaders now know exactly where they stand. Being politically wise, with the wisdom of the serpent—in the sense that all politicians are—I doubt whether the older and the shrewder leaders will not contrive to make "the wild men" in the Party tone down their robustness of self-assertion. If they do not put "the damper on" in a mistaken fashion then I do not require any very great gifts of prophecy to foresee for them a longer sojourning in the wilderness than they are looking forward to. Furthermore, I think the Labor leaders treated the Liberal Party rather scurvily and with needless flouts and jeers in the season of their brief authority. They were not mindful of all that the Liberal Party did for the freedom and emancipation of the submerged during many a wearisome year and generation of travail and effort. Historically, it may with truth be said that the Labor Party owed not only its power and prestige of yesterday but its hope and promise

of tomorrow to the valiant labors of the Liberal Party in removing causes of discontent, in zealously pursuing a high and disinterested ideal of reform and in endowing Labor with those rights of citizenship which were and are its passports to a secure strength.

Those of us who spent some glorious golden years in the pursuit of politics know there is very little generosity in them, and that many a chapter could be written of sordid strife and base and bitter ungratified. Politics or Parties or Persons (capital P, please) are none the better for it. And yet, methinks, the Party that claims all the idealisms for its own grand and special prerogative and which asserts that it of all others possesses high ethical standards might have been less crudely contemptuous of those who helped them along when the travelling was not easy nor the road free from many pitfalls and dangers. If your neck is in the halcyon days of a past when the Liberal Party was the sure buckler and shield of the down-trodden and oppressed, and I am not so certain either that Liberalism is doomed. There may be only room for two parties in the scheme of things, as featured by the British Constitution, though of this there is room for more than one opinion. And it is true enough that the Liberal Party fared disastrously in the last General Election. But this is not quite the end of everything, and unless Labor cuts out its flirtations with Communism and Continental Socialism I can quite easily see it losing much of that support it has received from the middle and professional classes who want an even distribution of wealth, an easing of their own particular burdens, and speedier readjustments within the State.

#### COMMUNISM ABHORRED

There are tens of thousands of people in the country today who have their individual stake in it in one shape or another who will never agree to the Communist idea of the common ownership of all property. They support the Labor Party on its broader programme of reform, but would withdraw their support tomorrow from it if they thought Nationalization as we see it operating in Russia was going to be the *ultima thule* of British Labor leaders. What are eunuchistically and none too correctly described as the British middle classes are too heterogeneous to ever form themselves into an independent class or party. They constitute that huge amalgam which never remains for long a fixed quantity, but dissipates and dissolves into one or other of the great Parties accordingly as they are affected and influenced by some great national crisis.

It was these who in decisive fashion rejected Socialism the other day. It is they who will remain, until other changes in the body politic arise, the arbiters of the fate of all Parties. The one great factor which differentiates England from most Continental countries is the total non-existence of an independent peasant class. I believe the day, however, to be fast approaching when England will have its independent cultivating owners and when the agricultural laborers will likewise be firmly fixed and rooted in the soil. If and when that time arrives a new and vast complication will be introduced into British politics which whatever else its influence may be will be always and ever inimical to Socialism and Communism.

Meanwhile Labor is at the crossroads and the finger-post of danger clearly indicates the slippery slope of Bolshevism as the one path to be avoided if it is to go forward to its better destiny.

#### FOREIGN MISSION NEWS LETTER

"In perils of waters, in perils of robbers . . . in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness."

This description by St. Paul of his missionary labors, sensibly impresses one. His sacrifices in the search for souls were so many and varied that with our feeble love of God, we are inclined to look on this first great missionary as something removed from our age and impossible of imitation; but thank God, the pages of our Mission annals still glow with similar heroic sacrifice endured by our own kin and friends. Thus—

#### IN THE JUNGLE

"Full of confidence in God, I departed Jan. 28th to visit 4 villages of the mission, (N. Rhodesia.) The help of Heaven is necessary to the missionary for there are many dangers to soul and body. In the forest into which he must plunge, there are attacks of the wild beast and the bite of the serpent; for long hours exposed to the deadly rays of an equatorial sun, and again drenched to the skin by flooding rains. Through almost impassable places he must journey, he must traverse swamps and rivers;

and the soul,—it is hardly more safe in this world all but impregnably settled in the manners and customs of its forefather Cham."

#### ANOTHER DAMIEN

Father Daniel of Samarate who died recently in Brazil came from Italy twenty-six years ago to devote himself unceasingly to the care of lepers. Engaged in this work of mercy, he contracted the loathsome disease himself, and for the past ten years has spent his life wasting away in a leprosy house, but still trying to alleviate the sufferings of his fellows, until a leper's grave at last claimed him as its victim.

#### GOOD SOIL IN PAPUA

"He arrived alone," writes the present Vicar Apostolic of Papua, speaking of the Apostle of New Guinea, Father Henry Verius, M. S. C. who at the age of twenty-five, celebrated on July 1, 1886, the first Mass in this pagan country. "Destitute of everything save confidence and hope, he did, indeed, plant the Church of Jesus Christ here but, at the price of what hardships? God alone can tell! We know this much, he died in seven years utterly worn out, and during the first fifteen years of the mission, 28 missionaries who followed after him, all in the fullness of youth and strength passed to their reward. On account of these trials, the work of God took root and flourished, and now, churches, white and trim, beacons of peace, dot the land, summoning thousands of dark-skinned natives to worship. In 1922, 90,889 Holy Communions were received by our Papuan converts."

#### FOR THE FAITH

The captivity of Father Van Praet of Teris (East Mongolia) lasted a full month. He was administering baptism to 15 adults when the brigands surrounded the town, wrecked the church and forced him to accompany them. Pillage, thievery, murder and orgies that were sickening to the Christian heart, were everywhere. The missionary had no appetite for the food they gave him and could not rest at night. The going became a torture, extreme cold adding to his pain. On the 14th day they arrived at the Christian Village of Ta-Nur, where the priest found refuge in the home of a catechist. The Christians gathered about him, weeping, bathing his feet, cleansing his bruises and repairing his garments. Father Van Praet by this time was thoroughly exhausted, unable to move hand or foot. To continue the hard riding of the brigands on horseback was impossible, but his captors secured a cart where he spent the rest of his captivity. It would take too long to recount events that followed, but when he was returned to his broken Church, pagans and Christians welcomed him with joy. But, he had endured too much—he was attacked shortly afterward by a malignant fever, and too weakened to resist the disease, passed away a few weeks later. His sacrifice made in captivity was accepted, "I offer myself for my Christians, my catechisms and my poor pagans."

#### ZEAL OF A BOER CATECHIST

"Isidore of Khombe was such a good boy, and not having a sufficient number of catechists I called on him to come and evangelize Neenga with me. He responded with earnestness, too much, perhaps, for he has just died a victim to his zeal. A month ago he fell ill. Instead of lying by as he was advised, he answered, 'I did not come here to rest, I came to instruct.' It was proposed that he go to the Mission. 'No, I do not want to leave my villages.' And each day he taught the Catechism in each of his four villages. Exhausted at length, he gave up, and stretched upon his mat, he rendered his beautiful soul to the good God. Yes, the good God, Who has His victims of choice, the most zealous in His cause."

#### A MISSIONARY'S CHRISTMAS

It was Christmas Eve. Father Fraser had travelled 30 miles on the river in December weather, and spent the day—a fast day you will remember—in instructing neophytes and hearing confessions. At eight o'clock in the evening the Christians assembled in the "church" to begin their preparation for Midnight Mass, and during this time, the missionary preached two sermons; the remainder of time being taken up with catechism, prayer and singing which lasted till midnight. The night was bitterly cold, the attic unheated, and through the open chinks the wintry mountain wind howled, and the snow drifted unchecked, making the poor shelter like indeed unto that hillside cave at Bethlehem. "During the Mass my benumbed fingers froze to the sacred vessels, and I began to fear lest I should be unable to administer Holy Communion. I succeeded though, and the Babe of Bethlehem found a warm resting-place in many a poor Chinese convert's heart that night." The Christians dispersed for refreshment and sleep, but Father Fraser's fast was not yet over. A second Mass at six o'clock, and a third to be said at another town eight or ten miles distant. The villagers brought an open chair to carry the priest, and they started off. "Somebody has said freezing is an easy death. Perhaps he had not tried it after 24 hours of fast and labor. When he had gone a mile, I called a halt, and leaping from the chair showed my Chinese companions how fast a foreigner could walk. Reaching

the town, again there was catechism, prayers, chants, a third sermon and my third Christmas Mass. All was over at 1 p. m. and I leave you to guess if I had an appetite for my Christmas dinner."

#### POPE EULOGIZES TWO VALIANT FIGURES

#### ILLUSTRATES CONVERGENCE OF SIMPLICITY AND GREATNESS

Rome, Dec. 4.—His Holiness, Pope Pius XI., delivered a touching discourse in presence of the Sacred College of Cardinals and a large group of eminent ecclesiastics, ordering the Decree declaring that it was proper to proceed to the Beatification of the Venerable Servant of God, Giuseppe Cafasso, secular priest, Rector of the Ecclesiastical College of Turin, and also establishing the validity of the two Miracles proposed for the Canonization of the Blessed John Maria Vianney.

The full text of the Holy Father's discourse on this solemn and auspicious occasion, was as follows: "It is not without a special and beneficent disposition on the part of the Divine Bounty that We have assisted at this rising on the horizon of the Church, of new stars, the Parish Priest of Ars, Blessed John Baptist Vianney, and the Venerable Servant of God, Giuseppe Cafasso; it is fitting that we should do so on this sacred and solemn day, when in the glory of the sun crossing the heavens, the glories of all the Saints pass before our eyes. On this day ascends from Heaven, rises from earth, lifts itself from the mysterious realms of full purification, the triple hymn of desire, of prayer and of glory in which the Communion of Saints is expressed, that divine circulation of prayers and of graces, of merits and rewards, that magnificent circulation of the Blood of Christ, Which, through the grace of its purifying sanctifying, glorifying Head, flows through all the members of the Mystical Body."

"Today We present to you these two beautiful, dear, providentially opportune figures, the little and humble, the poor and simple but wholly glorious figure of the Parish Priest of Ars, and the other beautiful, grand, complex, rich figure of a priest, teacher and moulder of priests, the Venerable Joseph Cafasso."

"Today there is a great consolation offered to so many who richly merit it, to so many poor, little, humble, heroic parish priests, pastors of souls, unknown, forgotten by all unless there comes to them from time to time, the word of their Bishop who goes to visit them."

We ourselves have known many of them, lost in the vast Lombardian low countries, in the perilous altitudes of the vast Archdiocese of Milan. Their memory is ever most dear to Us, and, at this moment it is fresh and vivid and more than ever consoling to Our Heart of shepherd, of Father."

"We have met them in our far wanderings, confined in the depths of the glaciers in the Alpine Valleys, in places impervious to and segregated from all human commerce, poor, solitary priests, true sentinels in the advance guard and lost, lost to memory, to the applause, the knowledge of the great public, but not unknown to the love, the gratitude of so many souls who have no other comfort than them and their ministry."

"In the case of the Blessed Curé of Ars, We can repeat the words of the poet: 'Words can not adorn him.'"

"Here is a figure of a magnificent simplicity, like to a lily of the valleys as that of which the Divine Master spoke, when He said that not Solomon in all his glory, was arrayed as one of these. The other figure, that of the Venerable Giuseppe Cafasso, is a flower of more complex attributes, of many splendours and perfumes. In his profound humility the Curé of Ars thought nothing of self, esteemed himself nothing and yet attained the heights. In the other character we find a large and multiple series of preparations which was his rule of sanctity, a splendid intelligence and energy of will and that richness of natural gifts which, in whatever direction it turned, in whatever way it walked, would have left profound and luminous traces, and above all the Grace of God with all the treasures of sanctity and all the good helps which so prodigiously accompanied it. In the most difficult times God raised up the Venerable Giuseppe Cafasso."

"One recalls that his life endured for but forty-nine years, that it was brought to a close in 1860, that he worked during a terribly difficult period of ecclesiastical and civil history, when Jansenism was not yet conquered but continued to threaten the minds and to sadden the hearts of men. Rigorism had poisoned souls and realism had tyrannized over them, overturning the order, not alone among the people, but even in the ranks of the clergy. The youth of Giuseppe Cafasso was already a tree of sanctity, and his virtues were the admiration of all who met him, among others, even that director of souls, the Venerable Don Bosco, who, himself very young, knew and admired the treasures of that priestly soul."

Providence has raised up the theologian, Guala, who, in the Ecclesiastical College, flourishing still today after a second century of holy fruits, prepared a center of edification and of priestly formation for those youthful clerics desirous of serving God and His Church more faithfully. From the year 1817 he gathered together here the most elect of souls. Here the magnificent gifts of the Venerable Cafasso were revealed in all their splendor, as were the treasures which Providence had transmitted to him. Of old it was said: 'Go to Joseph,' and the new Joseph was our Venerable friend."

"In that Institute, then, the Venerable Joseph became the teacher of the young clerics, and with a warmth of charity, and with a most sane light of wisdom, he showed them the most opportune remedies for the times. To Jansenism he opposed a spirit of sweet confidence in the Divine Bounty, to rigorism, a spirit of serene trust in paternal bounty in the ministry, to Casuarism a sovereign dignity of conscience which respected all the just laws of legitimate authority, but accompanied, dominated and guided by a perfect observance of the rights of God and of souls, by inviolable devotion to the Holy See and to the Sovereign Pontiff and by filial love for the Holy Church. This spirit he transmitted to the young clergy, to the admiration of all and especially to the consolation of the Vicar of Jesus Christ, Master and teacher of priests, by a happy necessity he was also the master and former of innumerable souls, so that his spirit was diffused in every direction."

A Confessor most diligently sought after, he spent himself in the service of the little and the great, the noble and plebeian, the most important and the most humble, priests, bishops and magistrates. All, and from all sections, they flocked to him, always certain of finding in his counsels the lights and inspirations they needed most. "We wish that it were possible to share the joy of this day with Cardinal Cagliero who recalls having met the Venerable Cafasso when he was in his thirteenth or fourteenth year, and later in the company of Don Bosco. And one and the other have left unforgettable reminders of that meeting which bore unmistakable imprint on their after lives and priestly character."

"Teacher, Confessor and adviser, Venerable Cafasso was an apostle in all the magnificent significance of the word, the Apostle of charity and of truth. An Apostle of charity, as Our Saviour, who passed his life in blessing and healing bodies and souls; Apostle of youth for whom he entertained a special predilection; Apostle of the poor by his sympathy; Apostle among the sick for his compassion; Apostle among prisoners and justices, becoming most popular under the title of 'Priest of the Gibbet.'"

"In times which yielded large harvests in extreme punishments, no one in Piemonte went to the gibbet without experiencing the effect of his assistance and prepared by him for their last agonizing moments. More than once, at the final moment, he effected the conversion of the impenitent condemned."

"He was also an apostle of truth, a magnificent preacher as much in words as in the written volumes which he left, preacher of conferences, dissertations, meditations and instructions, all of which received universal applause. In his school orators were formed who won no little fame and merit in later years."

"But above all and in all, he was a man of God, a true hunter and conqueror of souls, a man of full ecclesiastical spirit, a man of prayer, of mortification, of zeal, of sacrifice, formed of an ecclesiastical spirit wholly throbbing with filial piety towards the Virgin Mother, and of unforgettable devotion to the Most Holy Sacrament."

"In all this magnificent entirety We must record one note, because it corresponds to a necessity and a preoccupation of the present time. In times turbulent and raging with political strife, one of the most clear and firm points in the program of the Venerable Cafasso was 'no politics.' He lent an eye to all just interests, advice in all directions, especially in public matters, all the possible cooperation to preserve the dignity of the Sacred Ministry, but he would never compromise this dignity and this charity to party strife or emotions. In all this, as we have seen, he corresponded admirably to the necessities and conditions of the times, and even to the preoccupations, which accompanied them."

"We know well that our priests, the sacred shepherds, see clearly in this direction, and feel this necessity in lively manner. We know well that Our word comes at times to hearts open to receive it, to prompt and enlightened intelligences, and it is this that rejoices Our heart weighed down by so many preoccupations, yet trusting with secure faith in the future of the Church and Society."

"There comes to Our memory another word which the Venerable Cafasso used to repeat assiduously in hearing confessions, in preaching, a high word which seems to be especially suited to our day: the word which recalls to women the duty of Christian modesty in their clothing."

"With almost apocalyptic solemnity the Venerable Cafasso admonished Christian women: 'When

you turn your thought and attention to your clothing, think at the same time on the clothes with which you shall be adorned for the tomb after your death. What would you wish to have done then? How would you desire to have presented yourself in your conversations with others, in church, at the Holy Table? These sublime words are worthy of an apostle, and most opportune in the actual needs of these times."

"And there is still another thought, another counsel of the Venerable Cafasso, which is today especially opportune, that which inspires a preoccupation for degeneration into spiritism and spiritualistic practices, and causes the ruin of so many souls."

"This grand and holy soul saw with charity even in his day, the necessities of souls and of the times. Reflection upon his apostolic words will enlighten souls, will sanctify them, will efficaciously recall them to God."

"It is with this wish that We accord Our Benediction to your filial piety as you await it from Us. And now we turn our thought to the beautiful, precious, sweet figure of the Blessed Curé of Ars, the humble parish priest, before whom so many hundreds of thousands of souls passed, warmed once more and edified through contact with his charity."

"So we must congratulate the Church of Turin and all Italy in the name of the Venerable Joseph Cafasso, and the Dioceses of Lyons and Belley and all France in the name of the Blessed John Maria Vianney; We rejoice with a particular manner with that happy and blessed parish of Ars which still conserves the memory of his virtue, and the example of the holy Curé, from whom all France has drawn new inspiration and the precious treasures of the true spiritual renovation. Beautiful, divinely beautiful, and magnificent is the spectacle of the great figures of the Servants of God whom France has given to the Church, justly meriting to be called the Mother of Saints."

"In these great Servants of God and Friends of Jesus whom we see before Us, a great thought, We seem to see Jesus Himself, the Saint of Saints, the Type of Author of all sanctity, of all holiness and of the benefits that accrue to individual souls, to families and peoples. We seem to see Jesus passing along and blessing His children as He did in the olden days when He spent His mortal life doing good. And so we say with Saint Augustine: 'I fear Jesus Who passes by!' But no; we do not fear, because We know that Jesus is passing as of old, always blessing, always conferring benefits, succoring the needy, raising to life again."

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