

unit against Home Rule received a knock-out blow when Derry declared for self-government, and thereby gave the Home Rulers a majority of the Ulster seats. The threats of rebellion in Ulster are good burlesque and nothing more. Nobody minds what the Orangemen covenant to do. Revolutions are not wrought by talk and dummy rifles. All this bunkum about the spectre of civil war that the highly imaginative Orange leaders see brooding over Ulster alarms nobody. We heard all that before and we know exactly how much it is worth. It surely is the height of impudence to claim that one-fifth of the people of Ireland should be able to veto Home Rule for the rest of the country. The principle that the minority has the power to say what shall or shall not be law is a principle that strikes at the very root of democratic government. It is a claim that will never be listened to by the British people.

All goes well with Home Rule. England is sick and tired of the whole question, and wants it settled. Eighty-five out of 101 Irish representatives are united in demanding it. The Cabinet is enthusiastically in favor of it. Asquith is to-day more than at any time since he assumed office, the strong man of British politics. The Liberal government will not only remain in office long enough to carry the Home Rule Bill to the statute book, but has every prospect of being again returned to power at the next election, thanks to the bungling of Chamberlain and Law. So we repeat it gladly, "All goes well with Home Rule." COLUMBA.

NOTES AND COMMENTS

FATHER JOHN M. FRASER, the Canadian missionary to China, writes an interesting letter to the Society for the Propagation of the Faith, with respect to his recent experiences in that far-off land. Upon his return to China, about a year ago, he had a new and larger field allotted to him, where he found himself confronted with rather a new set of problems, and, as we on this continent are accustomed to say, "up against" an appalling prevalence of infanticide, and child-desertion, especially in regard to females. That these evils should so prevail is not, it is said, because of lack of love for the little ones on the part of mothers, but because of inability on the latter's part to adequately provide for their offspring, coupled of course with the ignorance of the primary moral principles as taught by the Christian religion. The wage of an artisan, it is said, is about 12 cents a day, and as rice costs 5 cents a pound, and it takes at least a pound to provide food for one individual, the gravity of the family situation may be better imagined than described. As it is, millet, which is cheaper, is the staple of existence.

GRASPING AT ONCE the situation, Father Fraser set about the building of an orphanage, and with the funds he had collected during his two years' sojourn in America and Europe, succeeded in making a humble start. The result surpassed his expectations. His asylum became the refuge of numerous abandoned infants, and, indeed, the number of girl babies left on his door step every night threatens to swamp his resources. "Just imagine," writes Father Fraser, "opening your door in the morning and finding a screaming baby there. There is no way out of it; you must knuckle down to your hard lot and take it in despite your bankruptcy. Fifteen of the babies I have taken in during the past year have died—died baptized, thank God, and there are fifteen more blessed little souls in Heaven. Thirty-two have lived. I am paying women to nurse them, one for each baby. If it would but stop at that I could manage, but this morning, Christmas Day, three more little ones were found on the door-step. God only knows how I am going to manage if this keeps on."

THE APPEAL WHICH Father Fraser makes as a result of this should not be lost upon the Catholics of Canada and the United States. He is asking that a number of charitable people contribute \$200 each to endow cribs in perpetuity. The interest on this sum will keep a child for a year, and the principle will not be touched. If forty or fifty people could be found to contribute to this endowment, it can be seen at once what a forward step would be taken towards the perpetuation of Father Fraser's work, and to the future conversion of China. It should be borne in mind

that every child received into such an orphanage or maintained under its care, means that another soul is added to the Church militant or triumphant. To the latter category belong all those who die in infancy baptized, and to the former, a generation of Christian mothers whose offspring will help to swell the ranks of the Chinese Catholics. This consideration alone should strike a responsive chord in the hearts of those who work and pray for the extension of God's kingdom on earth. And Canada should be especially responsive to this appeal of one of her own sons.

THAT CHINA is the land of opportunity for Christian missions the trend of events within the past few years has made clear. The opportunity is here, is at our very door, writes the Secretary of the Society for the Propagation of the Faith in the United States. That the old paganism of the nation is dead is admitted by the Chinese themselves. With the revolution and the establishment of a new form of government has come the breaking away from the old customs, superstitions and prejudices under which the people have lain prostrate for more than two thousand years. The Chinese Consul at Rangoon voiced this sentiment in a speech at the opening of a free library for his countrymen. "Since the Russo-Japanese war," he said, "a series of political and social reforms has been set on foot in China, ending in mighty revolutions which will continue to take place in all directions. Indeed, every phase of our society is undergoing a change. Our very ideas and tastes are changing; customs and manners are being altered; old institutions are giving place to new ones; the very fabric of our religion has been so shaken that temple after temple came to be demolished and rebuilt and dedicated to the cause of education."

CERTAINLY, AS the Secretary goes on to say, if this utterance is any indication of the frame of mind of the ruling class, and if it correctly interprets the leaven at work among the masses, it means the death of the old religion of China. The question is, shall the old paganism give place to the new? With the incoming of Western civilization, with all the lust of power and pride of intellect, its decay of moral prestige and reliance upon the material, will the rank and file of the Chinese multitude pass by unheeding the great fact upon which all that is noble and of good report in that civilization is built, and, rejecting the new birth, become but as those to whom God is a stranger? That is the peril that awaits them, and whether they are to withstand it altogether depends upon the extent to which the Christian religion may be presented to them through the ministrations of Catholic missionaries. If a mutilated Christianity has been powerless to conserve faith in its own formulations it certainly has no power to instill into a civilized paganism of ancient lineage. It will follow, not lead, in the path of reconstruction, and, as in the West, become the creature, not the saviour of society.

SHALL THE Catholic Church have her due share in moulding the new destinies of the Chinese people? Those who have read Father Wolfstan's recent book on the "Catholic Church in China" will have a good idea of how the situation now stands. In a people numbering 400,000,000 or more she has a representation of something less than 2,000,000. But she forms the only considerable body of Christians in China, and they have a history dating back several centuries. There are thousands of Chinese Catholics whose families have known no other religion for many generations, and from this class have come the numerous native priests who are to be found scattered over the empire. Catholic missionaries, foreign and native, are laboring in every province and the accession of converts year by year is assuming consoling proportions. What is more, the Church has prestige with the governing class and is looked up to with a degree of respect to which non-Catholics by reason of their divisions and aloofness from the people at large, have not succeeded in attaining. But, on the other hand, non-Catholics have an advantage in their vast financial resources, in the increasing number of their missionaries, and in the hospitals and schools which they are enabled thereby to maintain, and upon which the modern Chinese set such store.

IN FACE of the great crisis then the cry has gone forth to Catholics all over the world to rally to the help of their representatives in China, by giving to them the help they so much need, spiritual and temporal. Above all, they ask for consecrated men and women to bear a part in the great work that lies before them. Through the Society for the Propagation of the Faith, and the many subsidiary organizations working by or in conjunction with it, everything that is immediately possible is being done to keep the standard of the cross to the fore. France still leads the way, but other nations have a hand. Especially is the work spread in the United States, and the Seminary for Foreign Missions established near New York is destined, let us hope, to bring the palm to this continent upon which the burden of the work in the future seems naturally to lie. Visitors to the offices of the Society in New York will not need to look farther for tangible evidence that the missionary spirit has come to life in the United States. With a missionary of Father Fraser's zeal and capacity in China, Canada should not lag far behind.

"THE ROMAN CATHOLIC CHURCH"

FOR YOU IT IS THE BEST.—THE DREAM OF CHARLES DICKENS

In the life of Charles Dickens, written by his life-long friend and associate, John Forster, published by Chapman & Hall, 193 Piccadilly, London, England, pages 163 and 164, is given the following dream of the great novelist one night while he was paying a visit to Italy:

Another incident of these days will exhibit aspirations of a more solemn import that were not less part of his nature. It was depth of sentiment rather than clearness of faith which kept safe the belief on which they rested against all doubt or question of its sacredness, but every year seemed to strengthen it in him. This was told me in his second letter after reaching the Peschiere; the first having sent me some commissions in regard to his wife's family as his kindly care for all connected with him frequently led to. "Let me tell you," he wrote (30th of September), "of a curious dream I had last Monday night; and of the fragments of reality I can collect, which helped to make it up. I have had a return of rheumatism in my back, and knotted round my waist a girdle of pain; and had laid awake nearly all that night under the infliction, when I fell asleep and dreamed this dream. Observe that throughout I was as real, animated, and full of passion as Macready (God bless him!) in the last scene of Macbeth. In an indistinct place, which was quite sublime in its indistinctness, I was visited by a Spirit. I could not make out the face nor do I recollect that I desired to do so. It wore a blue drapery, as the Madonna might in a picture by Raphael; and bore no resemblance to any one I have known except in stature. I think (but I am not sure) that I recognised the voice. Anyway, I knew it was poor Mary's spirit. I was not at all afraid, but in a great delight, so that I wept very much, and stretching out my arms to it called it 'Dear.' At this I thought it recoiled; and I felt immediately, that not being of my gross nature, I ought not to have addressed it so familiarly. 'Forgive me!' I said. 'We poor living creatures are only able to express our selves by looks and words. I have used the word most natural to our affections; and you know my heart.' It was so full of compassion and sorrow for me—which I knew spiritually, for, as I have said, I didn't perceive its emotions by its face—that it cut me to the heart; and I said sobbing, 'Oh! give me some token that you really have visited me!' Form a wish," it said, I thought, reasoning with myself: "If I form a selfish wish, it will vanish." So I hastily discarded such hopes and anxieties of my own as came into my mind, and said, 'Mrs. Hogarth is surrounded with great distresses—observe, I never thought of saying 'your mother' as to a mortal creature—will you exorcise her?' 'Yes,' 'And her exorcism is to be a certainty to me, that this has really happened?' 'Yes,' 'But answer me one other question!' I said, in an agony of entreaty lest it should leave me. 'What is the True religion?' As it paused a moment without replying—I said—Good God, in such an agony of haste, lest it should go away—I—'You think, as I do, that the Form of religion does not so greatly matter, if we try to do good?'—'I said, observing that it still hesitated, and was moved with the greatest compassion for me, 'perhaps the Roman Catholic is the best?' perhaps it makes one think of God often, and believe in him more steadily?' 'For you,' said the Spirit, full of such heavenly tenderness for me, that I felt as if my heart would break; 'for you, it is the best! Then I awake, with the tears running down my face, and myself in exactly the condition of the dream. It was just dawn. I called up Kate, and repeated it three or four times over, that I might not unconsciously make it plainer or stronger afterwards. It was exactly this. Free from all hurry, nonsense, or confusion, what-

ever. Now, the strings I can gather up, leading to this, were three. The first you know, from the main subject of my last letter. The second was, that there is a great altar in our bedroom, at which some family who once inhabited this palace had Mass performed in old time; and I had observed within myself, before going to bed, that there was a mark in the wall, above the sanctuary, where a religious picture used to be; and I had wondered within myself what the subject might have been, and what the face was like. Thirdly, I had been listening to the convent bells (which ring at intervals in the night), and so had thought, no doubt, of Roman Catholic services. And yet, for all this, put the case of that wish being fulfilled by any agency in which I had no hand; and I wonder whether I should regard it as a dream, or an actual Vision!" It was perhaps natural that he should omit, from his own considerations awakened by the dream, the very first that would have risen in any mind to which his was intimately known—that it strengthened other evidences, of which there are many in his life, of his not having escaped those trying regions of reflection which most men of thought, and all men of genius have at some time to pass through. In such disturbing fancies during the next year or two I may add that the book which helped him most was the "Life of Arnold." "I respect and reverence his memory," he wrote to me in the middle of October, in reply to my mention of what had most attracted myself in it, "beyond all expression. I must have that book. Every sentence that you quote from it is the text-book of my faith."

DEATH OF A RELIGIOUS

Geoph Mercuv

Early Monday morning, at St. Joseph's Hospital, there passed away one of the most esteemed and devoted members of the Loretto Community in the person of Mother Mary Mount Carmel Magann. Her immediate end was almost sudden, as if God, having already well proved her fidelity would spare her further suffering. Deceased was a daughter of Mr. Daniel Magann, of Dublin, Ireland, and a sister of Mr. George Magann, of Toronto. She was one of six daughters, all of whom were members of the Institute of the Blessed Virgin Mary. Mother Delphinia of Loretto Abbey, Toronto, and Mother Demetria, of Chicago, survive. Mother Mount Carmel was possessed of rare ability which, joined to a natural aptitude, rendered her teaching exceptionally effective. But her marvellous success lay not altogether in her own great natural qualities, but in her inexhaustible zeal for souls. "Teach the children to love God," was the cry of her heart during her last days on earth, and surely that same God received, with open arms, her, whose last thought was to lead others to Him.

THE K. OF C. OATH

St. John's, Nfld., Feb. 6th, 1918.

Dear Sir,—I send you herewith a copy of the Daily News, St. John's, Newfoundland, containing an exposure of a fake Knight of Columbus oath which has been secretly circulated all round the Island.

Mr. Fenelon, advocate of Terra Nova Council, in his letter to the News, points out the gross errors contained and the cruel injustice done to all Catholics, especially those of the Knights of Columbus, by this base and diabolical libel.

But I want to draw your attention to the editorial comment in the News.

In order to appreciate it more fully, it must be explained that the Hon. J. A. Robinson, editor of the News, is a strong and representative Methodist. In fact he represents that denomination in our local House of Lords with credit to himself and with benefit to Newfoundland. His views are characterized by such fairness, sense, and justice, tinged with kindness, and expressed in such scholarly terms, that it is a pleasure either to hear or read them.

His journalistic attitude to all things Catholic, has always been noted for its extreme fairness and broad Christian charity.

His editorials on Home Rule have been so sympathetic, and so judicial, that copies of them have been sent to leading Irish papers, and have been quoted by them with great approval. And so appreciative are his fellow citizens of Irish descent, that a deputation of members of the Benevolent Irish Society waited on him at Christmas, and presented him with an appropriate gift, and an address couched in such words as left no doubt as to the esteem in which he was held.

He denounced in no uncertain language, this attempt of a few bigots to set brother against brother, and to the infinite credit of all the other Protestant gentlemen editing local newspapers, many followed in the same strain.

For many years Protestant and Catholic neighbors have mingled with the utmost good feeling and Christian fellowship. If particular instances need be cited, the annual fraternal greetings exchanged between the British Society and the Catholic Total Abstinence; and the unanimity with which citizens of every denomination joined their Catholic neighbors, in giving the Papal Delegate, on the occasion of his visit, a right royal Newfoundland welcome, are cases of recent happenings gratefully remembered by all concerned.

A certain element in the community apparently resents the existence of this good feeling and with the secret distribution of this diabolical travesty, which is not only a libel on our common Christianity but an insult to the intelligence of our Protestant fellow-citizens, have tried to disturb it by appealing to the lowest passions, the bigotry and ignorance of a section of our people.

Prominent residents of all denominations, lay and clerical, have been for years, working quietly and unostentatiously to kill out the spirit of sectarianism and bigotry, and the best proof that their efforts have not been vain, is the manner in which Mr. Fenelon's refutation of this fake oath has been received by our non-Catholic friends and neighbors.

Eventually the circulation of this vile document will do more good than harm, as even the gullibility of simple, unsuspecting people, by sectarian firebrands, has its limits, and we have ample reason to believe that the day is now passing, if it has not already passed, when the strife-stirring demagogues, can undo in a few hours the good work that all earnest Christian workers have been trying to promote for years.

I wish you could find a corner for the correspondence, which will, I think, show that the Divine command "Love ye one another" is not altogether ignored here, even if occasionally designing bigots act as if it never had been uttered.

Yours truly,

A LOVER OF CHRISTIAN UNITY

CATHOLIC ENCYCLOPEDIA

While the editors of the Catholic Encyclopedia are highly pleased with the congratulations they are receiving from every quarter on the completion of their great work, they are specially gratified by the commendations given to it by prominent Protestant ministers, and by the leading Protestant newspapers. They regard such testimonials as so unusual and significant that they have published a number of them in a four-page circular. Those who follow the signs of the times would do well to apply for a copy of this circular, as it more than justifies the prediction made by Archbishop Quigley at the inception of the work, "that the Encyclopedia would create a change of public opinion" in regard to the Catholic Church.

The editors of the Encyclopedia are often puzzled however, by the fact that the phenomenal sale of the work thus far is due largely to the energy of salesmen who are not Catholic. Though a fair number of Catholic salesmen have succeeded well in taking subscriptions, their number is comparatively small and their results, except in few instances, not at all equal to those of their Protestant fellow-salesmen. The editors are at a loss to account for this fact. Given equal sales ability in the Catholic and Protestant, the Catholic should by all means have the advantage in disposing of a work like this. Is it possible that Catholics with ability in this line are fewer than Protestants? If so, the sooner Catholic young men are alive to the fact the better. The Clark and Collier fortunes begun in this way, with their golden opportunity, should be an incentive to make every energetic young Catholic to try the possibilities there are in this field. The

THIS MONEY-MAKING BOOK IS FREE

Tells of an Investment Safer and More Profitable Than Bank or Railroad Stock.

Endorsed by Leading Bankers Government Officials and the Catholic Hierarchy and Laity.

A valuable book of interest to and for circulation only among Catholics has just been issued, and will be sent free and postpaid to any reader of the CATHOLIC RECORD who has \$20 or more to invest.

The book tells of a line of business that has and is paying enormous dividends, and which is being supported by Catholics to the extent of \$75,000,000 a year. It contains most complete facts and figures relating to this particular business and the astonishing dividends paid stockholders. It shows how Catholics may, for the first time, now become stockholders and receive their share of the profits of this great business. The stock of old established companies in this line is worth ten to twenty times par value, and original investors are receiving 100 per cent. dividends.

This is not a get-rich-quick scheme, but a high-class, legitimate business enterprise, endorsed by leading banks and the Catholic hierarchy and laity.

This is the opportunity of a lifetime to make a safe and profitable investment, and worth the attention and investigation of every conservative investor.

If you would like to have a copy of this book, address Philip Harding, Dept. 614 M, Box 1801, Philadelphia, Pa.

Mr. Harding requests that no one write simply through idle curiosity and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.

Encyclopedia is a necessity; it has been in demand for half a century; it is an eminently satisfactory as to elicit praise even from those who are not in sympathy with it; it is a credit to all concerned in its production; and even its Protestant canvassers report that their experience in selling it is as agreeable as any task can be. There is room for 100 active salesmen; the work is high-class, the terms liberal, and the introductions for men with good credentials more helpful than representatives in any other enterprise ever received.

PROTESTANT ASCENDANCY

WHY UNIONISTS OPPOSE HOME RULE

The enormously disproportionate representation of Protestants on the Commission of the Peace in Ireland is shown by a Parliamentary white paper issued recently.

This shows that out of 6,074 Justices of the Peace 2,396 are Catholics and 3,655 are Protestants, including 2,817 Episcopalians, 638 Presbyterians, and 130 Methodists. There are eight Jews, and in ten cases the religious belief is unknown.

The religious census of Ireland gives the following figures:

Catholics.....	3,242,670
Episcopalians.....	576,611
Presbyterians.....	440,525
Methodists.....	62,382
All others.....	68,031
Total non-Catholic.....	1,147,549

This means that while Catholics represent nearly 74 per cent. of the population Protestants hold slightly over 60 per cent. of the magistracy.—London Chronicle.

THE CARDINAL SAYS SHOULD OBSERVE LENT BETTER

Cardinal Gibbons said recently that it is time some of those calling themselves Christian call a halt on their lack of respect for the season of Lent and their utter disregard for the rules and observances of the season. "Those who go to the seaside, to the mountains or to some other resort to spend the Lenten season when they consider everything 'dead' are to be censured," the Cardinal said.

"They are not obeying the command of the Church to spend this holy season in repentance for their sins. They imagine that by going off to some restful place they are observing the rules which forbid social gaieties. They are as much to blame as those who dance and enter into other forms of amusements. Dances, card parties and other forms of amusement should be cast aside for the forty days!"—Buffalo Union and Times.

The mold of a man's fortune is in his own hands.

Na-Dre-Co Headache Wafers
certainly do make short work of headaches. 25¢ per box.



Women Wanted

—who want charming homes

A charming home is the outward expression of a woman's sense of beauty—it is not the result of lavish spending. You can have a beautiful home—every room glowing with warmth and cheerfulness and decorated to harmonize with a general color scheme—if you use

Alabastine

"Alabastine" is the twentieth century finish—something vastly better than paper or kalsomine, because—

Wall paper is placed on a layer of paste—

This is nothing more or less than a nursery for germs and insects—

Besides most wall paper is saturated with arsenic in sufficient quantities to impair health.

Then ordinary kalsomine is bound to chip, blister, crack, peel or rub off—

It's base is only whitening and animal glue—a combination with no solidifying or sanitary qualities.

"Alabastine" has antiseptic properties—Germs cannot live on or in it. Once the walls of a room are coated with "Alabastine" there is no necessity for redecoration after sickness.

"Alabastine" has stood the test of time and is to-day more popular than ever—

It is more economical than either wall paper or kalsomine and far more sanitary.

Anybody can apply "Alabastine"—

Just mix with cold water and use a flat bristle brush.

With our numerous tints and white any color scheme can be easily and artistically carried out.

Free Stencils

Our staff of trained decorators will perfect any color scheme for you absolutely free of charge. Also supply free stencils exactly suited for your purpose. Your Hardware or Paint Dealer will supply you with "Alabastine." But write for full particulars, and free booklet.

THE ALABASTINE CO., LTD.,
56 Willow St. - Paris, Canada.

