

spective joy and despair of Mr. Illingworth and Mr. Pike Pease. The honors of Parliamentary warfare are certainly theirs.

Like testimony is borne to the leadership of John Redmond and to the loyalty of his followers by the London Daily Chronicle and the Manchester Guardian, which journals voice the most enlightened public opinion in England.

**THE CHRISTIAN GUARDIAN** of September 23rd has an article on "The Religious Systems of the Austrians as seen in Alberta." It deals with the work of the Catholic and Greek Orthodox Churches among the Ruthenians of that Province. That it is a ridiculous travesty of the truth goes without saying. We could scarcely look for anything else from such a quarter. Here are a few choice morsels:

"A Polish young woman showed me a letter from her former priest in which he calls the Scriptures a crazy book."

"A man of this church (the Catholic) on being shown the Bible teaching regarding restitution of dishonest gains are obtaining forgiveness, replied that in Austria he had habitually cheated his customers, and to make restitution to those he could remember would be too troublesome, for his church taught that by paying a stated sum to the priest he would be pardoned."

"In the Greek Church also, the people are found relying upon the power of the priests instead of Christ for salvation."

"Men (in the Greek Church) are more concerned about breaking of the fast enjoined by the church than by the breaking of God's commands."

It is just as well, however, thus to have the Christian Guardian's idea of "fairness" restated.

**A METHODIST CONVERT**

ANOTHER LETTER FROM MR. GEORGE HAMMOND, AND A TYPICAL ONE FROM AN ORANGEMAN

Hamiota, Man., Aug. 30, 1913

Dear Mr. Coffey:—Once again I take pleasure in writing you. I have now severed my connection with the Methodist Church, but do not yet know whether the minister has taken my name off the Methodist roll. I feel convinced of the truth of the Catholic Church, and believe it to be the one holy Catholic Church founded by Jesus Christ and built upon Peter, and I believe too that no Protestant sect or denomination can make this claim. Our minister came up last Friday to see me. I was busy stoking out in the field and could not wait, but he is coming up next Tuesday or Wednesday. Some of the people in town are not feeling very nice about my conversion. They are surprised, and I am having a pretty hot time of it. I hear there is a movement on foot to try and talk me out of my views, but I feel sure they will have a hard job. I must be convinced that I am wrong. I went to Church this morning to see if there would be anything said about it, but the sermon was specially directed to children. We had Sunday School afterwards, and strange to say, the subject of reverence was brought up. Reference was made to the reverence the Catholics have for the House of God and holy things. It was pointed out, however, that Catholics go to Mass in the mornings, and spend the remainder of the day in pleasure. This gave me a good opportunity of witnessing for the Catholic Church, and I did so. I told the leader of the class afterwards of my intention of joining the Catholic Church. I am hiding nothing and am prepared to answer all questions that are put to me if given time. At present the services and the Sunday school of the Methodist Church are being held in the Orange hall. I noticed quite a different attitude amongst some of the Church members this morning. It is what I really expected. However, I am not a bit discouraged, but, on the contrary, feel encouraged to go forward. I will send you as soon as possible the account of my interview with Rev. S. East, our minister, who kindly asked my employer if he knew who I was being influenced by. The latter said he did not think by anyone, but I had received quite a few letters since my letters were published. Then the minister inquired whether I was Irish, but was surprised to find out that I was English. This was about all that passed between them so far as I know. I am sending you an extract copy of Mr. Plewman's letter. I answered it some time ago, but have had no reply yet, but am receiving the Sentinel. In respect to this I am not at all interested in sensational news, but believe in reading and studying common sense and something solid. I am interested in some of the letters published in the Sentinel, and in all probability I will correspond with the writers, defending Catholic truth. I mean to make sure of my ground, and then go ahead. The following is Mr. Plewman's letter:

Dear Mr. Hammond:—I am writing you because I like you. I am a Methodist and a seeker after truth, with a passion for sacrifice. You say in your letters to the CATHOLIC RECORD which I have just read that you want all the facts before you

decide what to do, therefore I am emboldened to write you. You as a church worker will know something about the liberty of the gospel, the importance of studying the Bible and obeying your conscience, the privilege of direct communion with God. But Romanism is impatient with all these things and hostile to them. It interposes the priest between man and God, it says you must go to the priest for forgiveness of sins, that you must not trust the spirit of God to interpret the Scriptures for you, that you must pray to Mary and get her to intercede for your salvation, that she was born sinless and is Queen of Heaven, that Christ's death on the cross was not availing, and did not make once and for all full salvation, but you must spend ages in Purgatory and have your relatives give of their hard earned money to the priests to get your souls out. Where will you find anything about Masses for the dead or about Purgatory or about the Queen of Heaven in the Bible? Surely Christ died that you might be saved, and live a life of liberty and usefulness. The Roman Church is bitterly hostile to the Bible School, the Public School and the Y. M. C. A. It wants people to grow up illiterate, ignorant of Bible truth, suspicious of Protestant people and pitifully weak, submissive beings who are afraid the priest may curse them and bar them from heaven. You I feel sure are too much of a man to cringe to anyone, and you cannot accept such doctrines as belittle Christ and His great sacrifice for our salvation. Neither will you subscribe to the blasphemous doctrine that all the Popes were infallible when many were murderers and adulterers, and all of them had human failings. Neither do you believe in the worship of images and prayers to the saints, many of whom were wicked men. Nor do you find just cause for the celibacy of the priesthood. As to the head of the Christian Church having armed guards and military power all about him and claiming to be ruler over all sovereigns and governments, with the priesthood not amenable to the civil law, you of course believe it to be ridiculous. I hope you will bear in mind that the Pope sent the Spanish Armada to crush Britain and that the licentious Stuarts that had to be deposed in England were his tools. That Latimer, Ridley and Cranmer were put to death for trying to obey their consciences, that a champion of the Public Schools named Ferrer was executed a year or two ago in Spain, that a Protestant machine in Spain was sentenced to six months imprisonment who would not bow the knee to the Host, that Protestant churches are not tolerated in Austria, Peru and other Catholic countries. That out of one hundred and eighty million Catholics, one hundred and twenty millions are illiterate, that the most backward of all countries are those which are most loyal to the Pope, that the poorest and most ignorant parts of Canada are where the priests have control, that the Italian people, Roman Catholics, forty years ago had to blow in the gates of Rome to get their liberty, and that France, also Roman Catholic, had to drive out the religious orders and pass a separation law. Romanism means slavery, bigotry, acceptance of anti-Christian doctrine, and the perpetuation of a cruel, despotic hierarchy such as Christ came to oppose. A priesthood that finally put Him to death. Please give these words your best attention, and if you would like to get further information write to your friend,

W. R. PLEWMAN  
care Sentinel Publishing Co.

I give you free leave to publish or comment upon this letter if you wish. I will send my reply shortly, but am intensely busy just now. I have withdrawn all support now from the cause of Protestantism and devote my offerings to the extension of Catholic truth, and for the paying off the debt on a small Catholic Church recently opened at Lloydminster, Sask.

Yours sincerely in Christ's name,  
GEO. HAMMOND.

We do not wish to comment on Mr. Plewman's letter. It speaks for itself. It is the Orange catechism used for the purpose of bringing illiterate persons into the lodges that their votes may be utilized in party warfare. The strength of the Orange lodges gives us proof that there is a large number of people in our Dominion who like to be humbugged. One little incident, however, we are tempted to mention. The story of the Marine in Spain, even if true, which we doubt very much, is somewhat insignificant as compared with a happening in Toronto last 12th of July. A couple of policemen were nearly murdered for attempting to cross the street with a prisoner while the Orange procession was passing. No arrests. The name Toronto should be changed to "William's Town."

The poet, the musician, the painter, or the sculptor—all are brother interpreters of the Supreme Beauty which has existed from remotest eternity.

God leads us by strange ways; we know He wills our happiness, but we neither know what our happiness is, nor the way. Left to ourselves we should take the wrong way; we must leave it to Him.—Cardinal Newman.

that protection gave way, desolation followed. Under similar circumstances Bossuet once cried out to the Bishops of France, who were dazzled by the sun of Louis XIV.: "What blindness when Christian kingdoms sought to free themselves by throwing off the yoke of Rome, which they call a foreign yoke, as if the Church had ceased to be universal, or as if the common bond which makes so many kingdoms into the single kingdom of Jesus Christ, could ever become alien to Christians. What an error when kings have thought of rendering themselves more independent by making themselves masters of religion. What misery when peoples would separate from Rome under the pretext of independence, as if the Pope could ever be a foreigner to any nation. God keep our most Christian kings from pretending to an empire over sacred things, and from so detestable a lust for powerizing upon them." Oh, Holy Church of Rome, Mother of Churches, and Mother of all the faithful, Church chosen of God to unite her children in the same one faith and charity, we will hold all our days to thy unity with all our might."

But whilst ruin had fallen on dogma, morality, and the principles of the ecclesiastical hierarchy in England, neither Henry VIII, Edward VI, nor Elizabeth could destroy the principles of a resurrection in the Catholic Church in England. There was in the blood of her martyrs a blessing which one day bears its fruits. Much blood of noble and of peasant, was shed by Henry VIII, both in Calais and in England. He beheaded Fisher and More and many others; and there were Calais martyrs in Edmund Brindholm and Clement Philpot. There must be in heaven powerful pleaders for men, and surely there are no more powerful advocates than the martyrs. Their blood is a seed from which bounteous harvests spring. Years and ages may pass away before the seed germinates, but it will not lose its fertility. At the appointed time the harvest will come. The blood of the martyrs, shed by order of Henry VIII, drenched the soil of England; it was good grain sown in the womb of that great neighbor people. And England will not always be condemned to stand outside the Catholic Church. Call the idea mysticism if you will; it is at least a mysticism, a Hope recognized in Holy Scripture. Seriousness is the mark of the English temperament; it is serious in all things that call for serious treatment. The respect that lingers among the masses for certain ancient forms, the wisdom with which England governs her colonies and dependencies, wisely adapting herself to their customs and needs—all these are proofs of it. For this reason there was no need to fear that in England the question of religion would be treated as a negligible quantity. Let only religious truth be again established in England, and it would be more faithfully followed than on this side of the Channel. It was said in England that the Papists were not interested in the State; that they cared little for the greatness of England. But that was simply the nationalist error of Protestantism. The man who would have his highest admiration, were it not already given to Jeanne d'Arc, the Maid of Lorraine, who delivered France, was the man who revolutionized England by patience and eloquence, the great Daniel O'Connell, who had done so much for Catholic emancipation in England.

Might he then recall a personal memory? He had asked his friend Ferdinand Brunetiere how he felt that he had returned to religion. "In the simplest way possible," was the answer. "I always let myself be formed by the truth." "Thou art Peter, and upon this rock I will build My Church," said our Lord. Neither to king or queen had Jesus Christ entrusted the work of ruling His Church, as Henry VIII, had pretended. It was to Peter and the successor of Peter—the vicar of Jesus Christ. It was not to Herod, or Augustus, but to this poor man of scarcely forty years, who had never handled anything but a net to catch fish. Nor was that lame man or St. Louis who would be the successor of St. Peter.

The lesson for them as priests and people to carry away from such a ceremony as that in which they were then taking part was this: Let the priests of France imitate the priests of England, who work with such apostolic zeal for the conversion of their country. The memory of these flags of England and France floating over the tower of Notre Dame was a vision of peace and hope that he could not forget. It was a great joy to him to be present on such a day. We shall carry away with us the resolution to work with you by our prayers for the conversion of England. It will be the handshake of the clergy of France to the clergy of England, and I thank the people of Calais for the warm welcome which they have given to these splendid Franco-English fetes of Notre Dame."

A dwarfed mind is quite as distressing as a dwarfed body. Reason may be shackled as well as ankles.

It would do much to promote happiness in the home if all the members of the family were to be as kind and courteous to one another as they are to guests. The visitor receives bright smiles, pleasant words, constant attention, and the fruits of efforts to please. But the home folks are often cruel, rude, selfish and fault finding toward one another.

**THE ENGLISH MARTYRS OF CALAIS**

Calais, France, has just been the scene of a remarkable manifestation of religious enthusiasm and of Catholic co-unity. The occasion was furnished by the introduction of the cause of the beatification of Father Edward Brindholm, Cure of Notre Dame de Calais, and Clement Philpot, a gentleman in the service of Lord Lisle, who were put to death at Tyburn by Henry VIII for refusing to acknowledge the royal supremacy and for alleged secret correspondence with the Pope and Cardinal Poe. The following sermon, which we take from the London Tablet, was delivered by Mgr. Touchet, Bishop of Orleans:

Looking over the vast sea of faces, he gave out the words of his text: "Thou art Peter, and on this rock I will build My Church." If Protestants, he said, did but know the origin of their religious opinions, of their diversities of belief, and their variations during the ages, the Reformation of which they boast would cause them no pride; it might even inspire them with scorn. It was thus that a Father of the Church, of an eloquence equal to that of Demosthenes or Cicero—Bossuet—had spoken. Nothing was more personally painful to him than to see the obscurity with which the history of Protestantism had been surrounded. But whilst he would speak the truth that was due to doctrines, so he would pay the respect to persons that was his due. He would not confine himself to the consideration of the martyrdom of Edmund Brindholm and Clement Philpot, the introduction of whose cause of beatification they were celebrating in that church; he would look even higher still. Their martyrdom was but an episode in the long struggle undertaken at the time in England against the Catholic Church, and episodes were always less interesting than pitched battles. He would consider the English Reformation, its causes and its remedies. He would trace how and by what means Henry VIII had succeeded in overthrowing the Catholic Church in the country, and he would show what materials for resurrection had been left. It was in that restoration of the faith in England that the Cardinal and Bishops were working so zealously and so successfully.

When Henry VIII. came to the throne, England enjoyed religious peace. Her Bishops repeatedly professed their fidelity to the Roman Pontiff; they believed in Transubstantiation, in the efficacy of the Holy Sacrifice for the living and the dead; they believed in the supreme jurisdiction of the legitimate successor of St. Peter. Then all of a sudden came a change. A revolution was wrought in the Church of England; there was a complete change of opinion on the ecclesiastical hierarchy, the sacraments, and the organization of worship. Religious England was like a country after the visitation of a cataclysm; the aspect of everything was changed. But it was one of the marks of the greatness of the Catholic Church that she carried within her the principle of revivification.

The preacher then traced the origin of Henry's change of religious belief to the fact of his infatuation with Anne Boleyn and his desire for a divorce from Queen Katharine. He applied to the Pope to declare the nullity of his union with his brother's widow, but Rome refused; he therefore broke with Rome, and making himself the head of the English Church, used his new position to declare the nullity of his own marriage. The years passed, and Henry pursued a career of infamy and blood. Churches were despoiled, the treasures of cathedrals taken away, the tomb of a Becket violated for the enrichment of the King. His persecuting hand fell more and more heavily; at first there was resistance, but gradually it was beaten down. Henry demanded of the Bishops and clergy of England that they should acknowledge him supreme head of the Church of England. In temporal matters they allowed the title, but in spirituals they could not; it would mean a break with Rome. And in these days Pius X. had taught the Catholics of France that it was sometimes necessary to break with the temporal power, to safeguard the spiritual power and the good of souls. Eventually the difficulty was compromised by the insertion in the declaration of the words "as far as the law of Christ permits." Doubtless the prelates thought that they would one day be able to prove that the law of Christ would not permit it. But in this hope they were deceived. Henry died, and his son Edward VI. succeeded, not only to the crown, but also to the faith of his father. And then the world had the amazing spectacle of a boy of ten pronouncing the excommunication of Pope Leo X.

And so it came about that the Bishops and people of England were condemned to change their religious belief at each accession to the throne. Yesterday Catholics with Edward III.; to day, Protestants with Henry VIII.; to-morrow, Catholics again with Queen Mary; the day after, Protestants again with Queen Elizabeth. When one has to obey a King, his son, a Queen and her sister, one must be ready to change one's religion with one's sovereign.

Against such schismatic fancies of the civil power the episcopate was the protection of the people, and as long as it did not bend, the impetuosity of those in power met with small measure of success. But if

**RELIGIOUS INTOLERANCE IN POLITICS**

**CONDITIONS IN ULSTER**

"The Month," a magazine conducted by the English Jesuit Fathers and published from their London headquarters, Farm street, prints in its August issue this trenchant condemnation of "Religious Intolerance in Politics."

"Irish Unionists may have perfectly sound political or economic grounds on which to base their opposition to Home Rule in Ireland but if they have they keep them strangely in the background. The only sound that has reached us lately from N. E. Ulster is the rolling of the Orange drums. As the days go by, the implication at the close of Mr. Britten's article ("Loyal Songs") in the March issue of this journal that anti Catholic Orangemen is being exploited for political ends. We shall never cease to reiterate the slander constantly reiterated that the Catholic Church aims at political power and wishes to use that power to persecute the Catholics. The Belfast "Northern Whig" for instance, has prophesied that, once in power, the Home Rulers will massacre the Protestant minority, and will do so because they are Catholics. Catholicism, it says, is worse than Mohametanism, and should not be described as Christian. (Quoted by the Manchester Guardian, June 28th.) On July 13th the Anglican Bishop of Derry, preaching at a United Protestant service in Belfast cathedral, asked, 'how did England acquire the right to impose on them the yoke of an alien race and the tyranny of a Church that persecuted them in the past, showing what his mind is on the subject. Again the Times receives from a special correspondent an elaborate report of the state of feeling in Protestant Ulster, and in its issue of July 11th are quoted some words of a certain Belfast writer, 'a man typical of the rank and file of the Covenanters.' This gentleman, having pointed to a mural inscription in chalk, 'No Pope here,' delivered himself as follows:

"Dye see that? That's what England said lang ago, and had to fight for. We've said it ever since; and we say it now, and by G—d, we mean it! Let them do what they will, we will have no priest-ridden Ulster. Let the word be given, and there won't be a Papist left in Antrim. Man afeer, just think of it! To be governed by those that hate the sight of the Union Jack, ay, even when it's children that carry it—men that would put down decent education and that have altered the Ten Commandments at the bidding of Rome."

The Times correspondent has no word of reproach for this ignorant fanaticism. The better informed politicians find this spirit too useful for their ends to endeavor to allay it by stating the truth. These benighted Orange bigots are allowed to remain under false impressions and no statesmen of all their leaders ventures to tell them that they are wrong that they have nothing to apprehend on the score of religion, that the Catholic Church has not put down decent education nor altered the Ten Commandments. Far from it, they are encouraged in their virulent religious rancour. Sir Edward Carson told them the other day that the game which was being played at Westminster was 'How to sell a million-and-a-half Protestants for eighty votes.' Here we have a direct appeal to rank religious prejudice to oppose a political measure. Mr. Britton was fully justified when he wrote in March, 'In all the unsavory disgraceful page' than that recording such tactics."

**FOREIGN MISSIONS**

**IN MISSION FIELDS.**—A California layman, who has spent several years in Korea as a metallurgical engineer, sends to the Field Afar these details of conditions in that country, with special appreciation of the work of Catholic missions:

"In the ancient city of Seoul, in Korea, stands a Catholic Cathedral and a convent of the Sisters of St. Paul, both presided over by good Bishop Mutel. In this far off land worthy priests and nuns are labouring freely and lovingly, for—well, we all know what for. These people are laying up for themselves 'treasures in Heaven,' and are doing it with such a spirit of humility, poverty and devotion that they are an inspiration to all who cross their path.

"The Koreans regard female children almost as a curse. They have too much humanity to kill them outright, but when there is an opportunity to turn them over to those who will love and care for them, they are quick to take advantage of it. They will leave children at the gate of the convent and even let baskets down over the wall in baskets. The convent is thus filled to overflowing.

"Though the rice bag is often very low, the good Sisters never refuse to shelter these abandoned little ones. They work hard and fast, taking in washing, making lace, and in all ways possible struggling to keep the wolf from the door.

"Poverty? We in the United States do not know what poverty is, compared with the abject misery to be found in Oriental countries. Here the poor are crowded together in cities, while farms are crying for help. But in the East the farms are full of people. Imagine a place half the size of California, with a population six times as large! Such is Korea."

**THE SOULS OF APOSTLES.—It is related of a French missionary, Mgr. Augouard, that when he first set foot on African soil, an officer said to him, "No one can live long here. At the end of two years you will have to return to France."**

The missionary's reply was simple—"Sir we do not come here to live, but to die."

No less edifying is the story of Fr. Michael Fabre, who was killed at Fez.

This young Franciscan, exiled from his native France, had taken refuge in a Swiss monastery.

One day he was told that the Provincial wished to know whether he was willing to go to Morocco as a chaplain.

"With all my heart," was the reply.

"But you will have to start in two days."

"Very well, I am ready."

"And what of your father and mother?" said his Superior.

"My father and mother? Oh, if you only knew them! They are such good Catholics. They would be happy indeed if I should die a martyr!"—The Field Afar.

**CHINA.**—The leper island near Canton, China, interests us. The priest in charge is an American citizen, though Belgian-born, and the Sisters are from the ranks of our young Canadian exiles, the Missionary Sisters of the Immaculate Conception, of Montreal.

Fr. Conrardy is remembered in the United States, where he made a prolonged quest for help some time ago. For the past six years he has been steadily at work in the diocese of Canton. His efforts have received the approval of the government and he is soon to have charge of a thousand more lepers. He is already caring for seventy. Fr. Conrardy writes:

"I am well pleased to know that you have started an American Seminary for Foreign Missions. Indeed, it will not be long before many people will ask, 'Why was it not begun sooner!'"

"We are all Catholics, but each nationality has something peculiar to itself. There is need here of American men with their eyes and ears open, up to date, as they say in the United States.

"How I long to see an American priest in Canton! It is true that here, or even in Hongkong, there are very few Chinese who understand English, but the presence of American priests will place the Church on a higher level.

"Most of our converts now are of the lower classes, while among the young men who hold government positions, those who are inclined to be Christians become Protestants. Why? Because they know some English and are impressed by English-speaking missionaries. Of the French priests here, there are not any who speak English well, except one whose mother was Irish.—The Field Afar.

**CATHEDRAL CROWDED AT LABOR SERVICE**

**TRADE UNIONISTS HEAR MESSAGE OF OPTIMISM FROM MGR. McMAHON—CARDINAL PRESIDES**

Trade unionists, men and women, filled St. Patrick's Cathedral for the special Labor Sunday service, and not a seat was vacant. Mgr. McMahon, supervisor of Catholic charities in the archdiocese, preached the sermon.

He delivered a message of optimism to his hearers and exhorted the hosts of labor to work patiently and without resort to revolutionary methods for the betterment of the conditions of working men and women. He assailed Socialism, and urged his hearers to avoid its fallacious teachings.

"It is crucial that at times we should place ourselves and our economic condition before the Lord of all for His review. Labor has been the subject of much discussion and much bitter debate, especially during the last half century. During that time, however, much has been accomplished for the working class, and much still remains to be accomplished. To-day no one can dispute the honor and dignity of labor.

"St. Paul said, 'If any man will not work, let him not eat.' The justice of this behest is recognized to-day just as when it was uttered. There are, of course, exceptions to this general law. The aged, the infirm, the sick—these must be supported by their fellow-men. Before Christ and for centuries after Him labor was considered menial and servile. It was the lot of slaves. Christ recognized and taught the dignity of labor. He was a working-man and labored at His trade of carpenter. His Twelve Apostles were all workingmen, and most of the saints in the calendar of the Church have been workingmen and women. Christ taught that 'to labor is to pray,' but it depends upon the nature and value of the work and the spirit in which it is approached.

**LABOR NOT A MERE COMMODITY**

"The day is fast approaching when all the forces of nature will be harnessed by the ingenuity of man and machinery will still further displace manual effort, but labor whether brain or muscle will never be abolished. When we talk about the dignity of labor it is well to remind employers that labor is not a mere commodity to be bought and sold in the lowest market. 'The laborer is worthy of his hire,' and that hire

**must at all times constitute a living and equitable wage.**

"Socialism has come down the ages striving to destroy rather than to build up. Christianity differs from Socialism in that it looks first to the character of the individual, and thus seeks to obtain results. Socialism looks to the results of its propaganda to influence character. It is un-American, un-Catholic, and un-Christian. Remedies for existing evils are not to be found in Socialism. They will be found through careful, consistent, individual and united effort.

"During the past twenty years much has been accomplished through conservative progress for the working class. Labor is no longer considered a machine. Employers have been forced to recognize that the interests of labor are identical with their own, and that a wrong to the workingman is an injustice to society. However, neither the employers nor the workers have the right to adjudge their own case or claims. The State and the public are the best arbiters. Through the force of public opinion in the last twenty years labor has accomplished reforms for the betterment of society as a whole. Child labor has been diminished, the conditions for women workers have been improved, wages have been standardized, and hours of labor limited.

"Other reforms are on the way. Insurance against non-employment, workmen's compensation, employers' liability, and similar propositions will soon be enacted into law through an enlightened public opinion. Great thinkers are intent on the problems now. Public men are unselfishly working to solve these questions. All honor to the men who thus seek to benefit the lowly and insure justice to the weak.

"One of the greatest problems which remains to be solved is that of unemployment. Distorted reasoners will tell you that one cause for unemployment is the constant improvement of machinery and the displacement of human labor. That is not true. When machinery increases production and cheapens the cost of a commodity it displaces labor on one side and creates new channels of employment on the other. Increased production means increased labor in distribution and so on.

**THE ARMY OF THE UNEMPLOYED**

"There has always been about ten per cent. of the population at all times and in all countries out of employment. Sometimes this percentage is much higher. How to solve the problem is difficult for us to see. It may come through enforced insurance against unemployment, through increasing the fluidity of labor by trade schools, through colonization and distribution of labor where it is needed. It is terrible to gaze upon the great army of the unemployed. It is even sadder to see a middle-aged man forced into the ranks of that army to make room for the brain or brawn of a young man. God give us light to solve this problem—the saddest and most grievous of all our vexing questions."—N. Y. Freeman's Journal.

**O'CONNELL'S RESOLVES**

TEN OF THEM WHICH THE GREAT LIBERATOR ALWAYS KEPT

Irishmen and sons of Irishmen, in whom the name of Daniel O'Connell will ever stir up the deepest feelings of gratitude and high patriotism, would do well to read over occasionally the following resolutions which he once made during time of retreat. They serve to show that the great Liberator, even while working so nobly for the welfare of his country, did not lose sight of the welfare of his soul. It is one of Ireland's grandest proofs that her true sons cannot forget their God. I resolve:

1. To begin every day with an unlimited offering of myself to my Crucified Redeemer, begging Him by all His infinite merits and divine charity to take me under His direction and control in all things.
2. To meditate and make mental prayer for at least a half hour every day.
3. To aim at pleasing God in all my actions, striving to be influenced by love of God rather than by hope of reward or fear of punishment.
4. To avoid all voluntary occasions of temptations.
5. To appeal to God and to invoke the Blessed Virgin in all real temptations.
6. To say every day the Acts of Faith, Hope and Charity.
7. Every day to say an act of fervent Contrition.
8. Every day to say the "Memorare" and the "Sub Tuum," adding many ejaculatory prayers to our Blessed Mother.
9. Every day to pray to God, His Blessed Mother and the saints for a happy death.
10. To avoid carefully small faults and venial sins.

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