

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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2148

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### THE AGITATOR

By THE OBSERVER

Have you met the professional labor agitator? He is the curse of labor unions today; and he is to be found everywhere you go. One such we met the other day in a public place where there was much conversation. He suggested and insinuated his "advanced" ideas, which had English Socialism all over their face; and he might have passed for merely a pretty strong labor advocate had we not begun to ask questions.

Slowly we drew him out. He expressed dissatisfaction with a certain labor journal; we found it was because that paper did not go far enough. "There's a whole lot of people," he said, "who want a little encouragement." Which, being interpreted, means that labor papers ought to flatter and fool the workingmen, and draw for them delusive pictures of what the future has in store for them; and if this is not done, the "advanced" labor leader, such as this man, has no use for them.

We asked him what he thought of Samuel Gompers. It appeared that "Sammy," (as he called him), is what is technically known as "a back number." He doesn't give sufficiently quick action, we suppose; perhaps does not keep in mind the "whole lot of people who want a little encouragement." At all events, Samuel Gompers does not please our agitator.

He talked loudly and at length. His talk was extravagant; but it was couched in phrases which are in vogue among workingmen; and were quite evidently not of his own manufacture. The substance of his remarks was about this: The laws and the courts are made and used for the rich man; judges are put on the Bench to favor the rich man. Labor produces everything. (He forgot that man has never created, and never will create, one ounce of raw material, one tree, one blade of grass.) There is no such thing as profiteering. If a seller of goods can get ten times their value, he is justified in getting it; and so is the laborer justified in getting ten times the value of his labor.

The future of the world will have no place for lawyers, clergymen, or banks; apparently no place for anything but some sort of Socialistic substitute for the Buddhist Nirvana. "What is a profiteer?" he asked, with an arrogant gesture which plainly said: "You don't know?" We timidly suggested an answer; timid with the nervousness the man who has read some things, and studied a little, so often feels in the presence of absolutely self-satisfied ignorance. For instance, we said, the man who buys a cargo of fish for two cents a pound and sells it for sixteen cents a pound. His laughter was loud and long. "By what law is he bound to sell for less than sixteen cents?" We suggested the law of fair-play. His laughter rang out still more loudly. "Fair-play?" and he gave us a pitying glance. "Why is it unfair?" We answered, "It is dishonest." Now, indeed, we felt the full force of his pity. "Dishonest?" "Oh," said we, "you do not see any difference between honesty and dishonesty?"

And now he hedged a bit. "Oh, yes," he said; and he stopped laughing; "I do, idealistically." He meant that there is no honesty in actual life. That is the sort of thing that aggressive, loud-mouthed, ignorant men, who have a smattering of Socialist writings, are preaching all over Canada today. And the worst of it is, that Canadian workingmen in thousands are listening to them. Too many of the men who have made their way into the leading offices in the labor unions are men of exactly this stamp. This man himself has acted as a labor leader, in some matters and on some occasions.

It would be a great mistake to underrate the influence of men of this sort. Their influence is great; and it is most pernicious. Their habit is to supply the place of facts with innuendo and suspicion. They play on the passions of men. Sometimes they are fanatics themselves;

and then they have the force which always accompanies fanaticism; the strong appearance, if not the reality, of earnest conviction.

What kind of a world do they picture to those who listen to them? Not the real world; not public Society as it is. Far from it. The world is bad enough; but yet not nearly so bad as they say it is. We asked this man: "Then, if what you say is true, the disputes of capital and labor involve war; dog eat dog; and the devil take the hindmost?" He agreed that that was the only prospect he could see. He admitted the existence of a principle of right and wrong; "idealistically;" (that seemed to be a favorite word of his); but he could not see how it was to be applied to the actual conditions of every day life.

Here, then, we have the "advanced" labor view; which may be summed up like this: The disputes of capital and labor cannot be settled on principles of right and wrong; and that leaves only one way of settling them; get all you can; everyone for himself; and the devil take the hindmost.

What a hopeless, helpless, despairing view of life!

### ENCOURAGING SIGN

#### COAL OPERATORS TO BE INVESTIGATED

Those who like ourselves felt indignant with the evident political manipulation of the Coal Strike issues will read with great pleasure the following announcement of a thorough investigation of the whole coal situation including the operators whose fabulous profits have been vouched for by Ex-Secretary of the Treasury MacAdoo as well as by his successor Secretary Glass.

The reversal of Secretary of Labor Wilson's decision as to wages acceptable to the miners, and the substitution of Fuel Commissioner Garfield's schedule favorable to the regular operators' demands was, in the face of the enormous profits of the latter, one little calculated to enhance the respect for the authority of Government; all the less so when it was notorious that the Cabinet had been dead-locked for days over the matter.

The present investigation being judicial will be, it may be confidently hoped, beyond the reach of political influence.

The Grand Jury investigation, called primarily to deal with charges against coal operators, will cover all phases of the controversy in the coal industry, and will be nationwide in its scope. The statement of government attorneys brought out the fact that the investigation was intended not only to furnish relief in the present coal crisis, but that the Government expected to prosecute all violators of the law and see that they suffer the penalties provided. The Lever law carries a penalty of \$5,000 fine or imprisonment not to exceed two years in the penitentiary.

It was stated that the determination to begin the Grand Jury investigation came as a result of disclosures in the proceedings against the miners' leaders, which, it was said, tended to show that the coal operators, as well as the miners, were in a conspiracy to violate the Lever law. Agents of the Department of Justice started two weeks ago an investigation of alleged violation of the Sherman anti-trust law by operators and the evidence collected by them has been added to that offered in previous investigation of the miners.

"The information, at great length, sets out the acts, not only of the defendants, but of others," reads Mr. Slack's statement, "showing that the injunction has not only been disobeyed, but that the Lever act has been and is now being grossly, openly and defiantly violated. Upon the facts in this information being called to the attention of Judge Anderson, he immediately determined to call a grand jury."

"It must be clearly understood that the Government intends to ask this Grand Jury indictments for such violations of the law as may be developed before it, and that this is not for the purpose only of bringing relief from the present intolerable situation, but the Government expects to prosecute all violators of the law to the end, and expects to insist that such violators shall suffer the penalty provided by law."

"We shall not only insist that the coal operators are in league with the miners to violate the Lever act, but we shall further insist that the coal operators themselves have combined to violate the criminal provisions of the anti-trust acts passed by Con-

gress, and that they have violated such provisions.

"A most thorough, sweeping, and searching investigation will be made by this grand jury, and all violators, whether they be miners, mine officers, operators or dealers, will be brought to book."

"The time has come, it is here now, to have it determined whether or not the Government of this country rules, or whether lawless people shall have their way—whether this is a Government of law or of a group of men.—N. Y. Times.

### OUR IRISH LETTER

#### IRELAND SEEN THROUGH IRISH EYES

ARMISTICE DAY IN DUBLIN

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Armistice Day which the King of England ordered to be observed by a two-minute solemn silence pause, was in Dublin observed with feelings which George Rex forgot to provide for—a smashing into and turning inside out of Sinn Fein Headquarters by the Military—and a battle royal in the streets between the Anglo-Irish students of Trinity College, and the Irish Nationalist students of the Nationalist University of Ireland—all war hungry heroes whose appetite for action your two minute silences couldn't satisfy.

The military were drawn up in Dublin Castle Yard for the solemn observance—and immediately it was got rid of they were ordered out at the double quick, and fifteen minutes later were smashing in the doors of the Sinn Fein in Harcourt Street. Inside, they first captured a nurse who was attending the janitor's dying wife, then a winsome tylist of sixteen summers (in whom they evidently beheld a source of disaster to the Empire), and finally six live Sinn Feiners, four of them M. P.'s. Charged with being members of an association proclaimed dangerous by Lord French, the criminals—and a great haul of booty—were trundled off in two big military lorries. The Dublin papers made merry over the fact that the foremost lorry, carrying the booty, and guarded by a hundred soldiers with fixed bayonets, displayed such dread evidence of Sinn Fein terrorism as a hand-box, a hunchback basket, a piano, a typewriter, a bird cage, a blackboard, a fiddle, a silk hat, and three umbrellas!—every fearsome item of them positive proof that these traitors are still trucking with the brutal Huns.

In the second lorry, surrounded by three hundred heavily armed guards stood the arrested Sinn Fein desperadoes. To hilarious amusement of onlooking multitude, and the provoking discomfiture of the haughty military officers (who seemed vain as if they had just captured the Kaiser, and whole German military outfit) the criminals in the lorry hailed sarcastic witticisms thick and fast upon their captors. Young Brian O'Higgins, M. P., the poet, who was one of the captives, evoked a particularly provoking long and loud roar of laughter from the spectators when he said: "And now boys, in gratitude for the triumph of Anglo-Saxon liberty and democracy over German militarism and tyranny, let us pause and solemnly bow our heads, for two minutes heavenly reflection."

COLLEGE BOYS AND COLLEGE BOYS

As the Trinity College boys had that morning heard that Dublin, in flagrant disobedience to King George, purposed ignoring the two minute silence order, five hundred of them, actuated by loyal impulse, fortified themselves with every weapon they could lay hands on, from motor crank handles to broomsticks, and set out to insure the holy silence. So, during the solemn two minute period they were in the streets, zealously cracking heads with as much silence and solemnity as was consistent with effective work. But an echo of their doing democracy in the halls of the National University, three hundred students of which, taking a hurried leave of bewildered professors standing forlornly at blackboards, were, in short time after, testing the stuff that was in the skulls of the Trinity boys. Squads of puzzled police had to remain silent spectators of a fierce battle in the Dublin street. Little more than fifteen minutes of wild warfare, however, persuaded the Trinity boys to call a day, and hurry home. The newspapers report, however, that home going was not merely hurried, but helter-skelter—with the National University boys on their heels, stimulating them to smash the speed-limit into smithereens. They had no time to collect their wounded with them, but all who retained the powers of their legs were grateful to get within Trinity gates in time to slam it in the face of the onrushing enemy whose numbers were just about half their own. The National boys dubbed it the Retreat from Mons. Then reforming their ranks, and raising national and Sinn Fein songs they presented themselves with the freedom of the city for the remainder of Armistice Day.

#### COUNT PLUNKETT

The Curator of the Dublin Museum up to the rebellion of 1916 was Count Plunkett—who is now a vice-President and famed exponent of Sinn Fein. The Count was proud of a poet-daughter and a poet-son, the latter of whom at Easter-time 1916, he gave to the four-in-the-morning military squad. The Count, old though he be, felt called upon to quit his peaceful pursuits and step into the gap left vacant by his son's martyrdom. The Count's fighting qualities proved an utter surprise to those who had known him as the gentle and suave man of culture, widely known art critic and great antiquarian. At that time, in fact, he was President of the Royal Society of Antiquaries in Ireland. For their principles—or might it be said for the principles of their children—both Count and Countess Plunkett, both aged, suffered imprisonment and dread hardships, indignities after Easter 1916.

#### AN INTERESTING ARTICLE

A highly interesting comparison between Unionist Belfast and Nationalist Dublin is drawn in the fortnightly Review by one of the Anglo-Irish themselves. One, too, who says that he was fed and bred up upon the narrowest of the narrow anti-Irish creed of Belfast. He is Pro-

essor Longford, the Professor of Japanese in the University of London. He had large experience of both the North and South of Ireland. He says that while Dublin is idealistic Belfast is entirely materialistic. He points to the remarkable and well known fact that while Dublin is honeycombed with bookshops the great and "progressive" city of Belfast has just one! "In Dublin," he writes, "patriotism is a religion. It is nurtured on a refined literary culture, and on a knowledge of the national history which is shared by all classes for a trace of which one may seek in vain in Belfast. The trade of the Dublin bookstores is not so much in modern trash, as in classical literature. The fine arts are eagerly studied in Dublin. And it is not a rash statement to mention that the refinement of soul is reflected in the spiritual faces of the people." This comparison of the "unprogressive" South, with the "progressive" Northeast is particularly interesting in coming, as it were, from the ranks of the enemy. Professor Longford visited Ireland recently, and was shocked to find "that in its most arrogant form Militarism now presses the whole people beneath its iron heel and leaves scarcely a remembrance of constitutional rights and privileges. To find a parallel we must go to Alsace before the War when Zuber was notorious or even to Belgium under Prussian rule."

SEUMAS MACMANUS  
OF DUNELM.

OXFORD UNIVERSITY  
EMINENT CATHOLIC SCHOLAR  
APPOINTED TO HISTORIC CHAIR

In succession to Professor Goudy, Mr. Francis de Zulzeta will become Regius Professor of Civil Law at Oxford, and a Fellow of All Souls. Mr. de Zulzeta has been All Souls Reader in Roman Law since 1912, and Fellow, Tutor, and Sub-Warden of New College.

Born in 1878, he is the son of Senor Don Pedro Juan de Zulzeta and of Madame Laura Mary de Zulzeta, daughter of Sir Justin Shiel, K. C. B. He is the nephew of the late Count de Torre Diaz, that saintly client of St. Vincent de Paul, of Father F. M. de Zulzeta, S. J., and of Madame Rafael Merry del Val, and therefore a first cousin of Cardinal Merry del Val, and of the present Spanish Ambassador at the Court of St. James. He was educated at Beaumont, the Oratory School and New College, where he held a scholarship.

A very distinguished academic career brought him three classes—in Classical Moderations, in Literae Humaniores, and in Jurisprudence—and a Fellowship of Merton, as well as the Vinerian Scholarship in Law. In 1904 he was called to the Bar by Lincoln's Inn, but, like most previous Regius Professors, does not practice in the Courts. In 1907 he moved to his old college, becoming a Fellow, and for seven years was intimately associated with the life of the College, from which he will be greatly missed. Shortly before the War he became Sub-Warden, thus undertaking a highly responsible office parallel to that held with so much distinction at Balliol by his friend and fellow-Catholic, Mr. Francis Urrquhart.

In 1915 he married the second daughter of the late Mr. H. A. Lyne-Stephens, of Grove House, Roehampton, and immediately afterwards volunteered for the War, being, from 1916 to 1918, a Captain in the Worcester Regiment. After the Armistice he returned to Oxford to resume a University career of the highest distinction, and now succeeds to a chair once held by one of the English Martyrs, and never again until today occupied by a Catholic.

The new Professor's vast learning and brilliant scholarship are attested by legal publications of European reputation, but he has not hitherto published any books addressed to the general reader. It is only for their reason, his inaugural address and the lectures of a more general character, which the Regius Professors are accustomed from time to time to give, will be anticipated with special eagerness.—The Universe.

The Universe has elsewhere these interesting notes and comments on Professor Zulzeta's appointment:

A DISTINGUISHED APPOINTMENT

Both Catholicism and the University of Oxford are to be congratulated on the appointment of Mr. Francis de Zulzeta as Regius Professor of Civil Law, to which we refer in another column. From the academic and legal points of view alike, it is a brilliant appointment, and the Chair adorned in so distinguished a fashion by Lord Bryce and Professor Goudy will lose nothing in its new occupancy. But from the Catholic point of view, the appointment is even more notable. Not only is this the first time since the Reformation that a Catholic (Cambridge) set the precedent when Lord Acton was made Professor of History, but Mr. de Zulzeta's Catholic predecessor in office was one of the English Martyrs—Blessed John Story, hung, drawn, and quartered by Elizabeth's orders

at Tyburn on June 1, 1571, and beheaded on December 29, 1886. Story had been appointed to the Chair in 1565, and two years later became Principal of Broadgates Hall, now Pembroke College. One of the greatest canonists and civil lawyers of his time, he was in charge of many of the legal processes against the Protestants under Mary, particularly the prosecution of Cranmer. For this he incurred the special obloquy of the Protestants, and, having been kidnapped in Flanders by English agents in Elizabeth's reign, was brought to this country, where he gained the Martyr's crown.

#### THE OLD LEARNING RESTORED

The history of Mr. de Zulzeta's Chair is not in other respects such as to gratify Catholic sentiment. It was founded by Henry VIII. in 1535 principally as a step in the revolt from Rome, and the point of the movement was less to establish the civil lawyers than to depress the canonists. Owing to the peculiar development of English law, the civilians had come to have little to do by the time of the Reformation in comparison with the canonists. The latter reigned supreme, and Henry naturally found in the Casarist Papism of the Civil Code a very suitable instrument for superseding them. In founding his new Chair "he cut," as Maitland says, "the very life-thread of the old learning." It has remained to secularized Oxford of the twentieth century to replace in the Chair once occupied by that "Italus atheus," Gentili, a professor of the Old Religion, who will at once adorn the University and uphold from one of her principal positions of dignity the banner of the Catholic Faith—no, too, who is the cousin of a Cardinal Secretary of State and the nephew of a distinguished Jesuit. It is pleasant also to reflect that in Professor de Zulzeta there will be found, we believe, the first Catholic Fellow of All Souls since the Reformation—of All Souls, founded alone among the Colleges of Oxford for a definitely religious and Catholic, as distinguished from an educational object.

#### HOW A PROFESSOR "DIED"

In announcing this appointment, and recalling the earlier history of the Chair, the Times provides us with a pleasing example of that figure of speech known to pedants as "litotes" or alternatively as "melosia"—which the dictionaries define as "an ironical, moderate form of speech," as when one alludes to a "terminological inexactitude." Mr. de Zulzeta's predecessor, Blessed John Story, accordingly to our contemporary "figured greatly as a persecutor of the Protestants"—this, of course, was to be taken for granted. But to record that, having been Principal of Broadgates Hall, he "died in 1558" is a masterpiece in the literary device to which we have referred. In words quite plain, but perhaps too vulgar for the polite ears of Times readers, the *beatus* was hung up till he was choked, taken down half-dead, disembowelled while he expired, and then cut up into four pieces—apart from his head—which were then held at the disposal of that glory of our race, Good Queen Bess. So "died" Blessed John Story, Regius Professor of Civil Law in the University of Oxford.

#### THANKSGIVING MASS

##### AMBASSADORS AND CABINET OFFICERS AT PAN-AMERICAN MASS

Washington, Nov. 27.—Government officials, Latin American diplomats, and church dignitaries attended the twelfth annual Pan-American Mass at St. Patrick's Church, where the Rev. J. A. Cunnane of Baltimore delivered the sermon. The ceremonies were in charge of the Very Rev. Edward G. Fitzgerald of the Catholic University.

"We thank God today that we live under a form of Government based upon the principles of Divine justice," said Father Cunnane. "May the Divine wisdom teach the whole population, especially the stranger within our gates, to realize that if they would be worthy of the blessings and accounted as desirable citizens they must all become thoroughly Americanized."

Flags of many nations were used for the church decorations. The Stars and Stripes draped the Stations of the Cross and the pillars, while the standards of Central and South American countries were suspended between the pillars. The colors of the allied countries were spread fan-like from the balcony.

Among those attending the services were Ambassadors and Ministers from Chili, Argentina, Bolivia, Guatemala, Venezuela, Ecuador, Colombia, the Dominican Republic, Nicaragua, Paraguay, Haiti, Salvador, Uruguay, Brazil, Peru, Panama, and Cuba. General Pershing was present for the army and Admiral Grayson for the navy. Among others present were Secretary Lansing, Secretary Glass, Secretary Houston, and Chief Justice White.

Closing Mass, Mgr. Thomas recited prayer for the authorities and afterward Cardinal Gibbons and Papal Delegate Archbishop Bonzano held an informal reception.

#### CATHOLIC NOTES

Sixty-eight years ago, Saturday, November 22, His Eminence Desideratus Cardinal Mercier, Archbishop of Malines and Primate of Belgium, was born at Braine-l'Alleud, a few minutes' walk from the battlefields of Waterloo, Belgium.

Sister Mary Louise of the Ursuline Convent at Tiffin, Ohio, is the only licensed woman engineer in that State and one of the few in the United States. Sister Mary Louise has been in charge of the engineering at the convent for the last twenty years.

All Christians are glad to hear that religious services are again held in Rheims cathedral. Mass was celebrated on All Saints' Day at the Blessed Virgin's altar. The damage is not so great as is seemed and plans for the restoration of the wonderful old church are already under consideration.

Rome, November 23.—It has been officially announced that an Apostolic Delegation has been established in Japan to further the progress of the faith, which is now making great strides in that country. The delegate appointed is Monsignor Fumasoni Biondi Pietro, at present occupying a similar office in the East Indies.

In many eastern Catholic schools the teachers have introduced once a week what is called a Catholic press hour. The lesson in religion is made interesting and instructive by requiring the pupils to report on some topic connected with the church and religion that they have read about in their Catholic family paper. The matter is taken up and discussed during the catechism hour, and thus the teaching of religion is given actuality and connected with the events of today.

The Catholics in Pittsburgh have established in the Duquesne University a training course for social workers. It accords to the girls who are at least high school graduates, the opportunity of training for advanced social work. The classes will be in the university school rooms in the very heart of the down-town section of Pittsburgh. Innumerable charitable and social agencies of the city are cooperating, so that those who enter the courses will have not merely the Catholic theory of social service but actual practice work in immediate contact with the cases that are happening every hour in Pittsburgh, which is such a wonderful sociological laboratory.

Dr. Adolf Christen, seventy-seven years old, a leader of the Old Catholic Apostasy in Switzerland in the last century, is dead at his home in Olten. Dr. Christen was President of the Synod in the Swiss Old Catholic National Church, at one time with a large following. Lately he exerted himself to infuse vitality into a fast vanishing movement, which broke up into factions and separate schisms. The dead leader lived to see a Catholic Church erected opposite his own residence to replace the proper church of which Catholics were robbed by the Old Catholics.

On Friday afternoon, November 14, Albert Edward, Prince of Wales, on his return to Washington from Annapolis, paid an informal visit to Cardinal Gibbons at St. Patrick's Rectory, Washington, D. C. The Prince was accompanied by Admiral Halsey and other members of his suite. Monsignor Thomas received him at the door and escorted him to the Cardinal's apartments, where he chatted pleasantly with His Eminence. Bishop Shanan and Dr. Dougherty, rector and vice-rector of the Catholic University, were present at the interview. On leaving the Prince expressed himself as desiring it a privilege to have met His Eminence.

Right Reverend Monsignor Hryniewicki has returned to his episcopal see, Wilno, Poland, from which he was banished thirty-eight years ago by the Russian government. During his period of banishment he has lived in the interior of Russia and later in Lemberg. The aged bishop's first effort was to discover and if possible, take possession of his former residence, but he found it had been completely demolished. When his presence in the city was known he was given an enthusiastic reception by the people who gathered in crowds about the hotel where he was forced to stay, eager to see and to welcome him to his own again.

Baltimore, Nov. 25.—Cardinal Gibbons, Primate of the American hierarchy of Catholic Church, today issued this Thanksgiving message: "We offer thanks to God this year because of the many blessings received from Him during the past twelve months, in particular for the cessation of the World War, and in our own country for the prosperity and peace we enjoy. We thank Him for the spirit of patriotism fanned into a warmer flame in the hearts of our people, and manifesting itself most recently in the resolve to curb effectually those destructive forces which strive to undermine or overthrow the just and wise provisions of our Government."

REAPING THE WHIRLWIND

BY CHRISTINE FABER

CHAPTER XLVI—CONTINUED

His question aroused anew her pity for the poor dead creature above stairs, and she said, with a burst of tears: "She has just died."

He knew whom she meant, and he became as sorrowful-looking as herself. Somehow, death in most cases levels all anger and animosity, and so softens in its grim light that which had aroused our displeasure that we pity and forgive almost unconsciously.

It was with Gerald. The rancor in his heart for his stepmother seemed to go suddenly out and to leave in its place a sad, pitying feeling that was more akin to tenderness than even to pardon from a sense of duty.

"Will you come with me and look at her? Her last word was your name."

He allowed her to lead him, and in a few moments he stood in the death-chamber beside her bed, and opposite to Robinson. It was across her head form that Robinson extended his hand in welcome, and then both men looked down at her,—she who had held so near and so strange a relation to them both.

The cold, pallid, rigid face bore scarcely a trace of resemblance to the woman he had once loved, and after a brief survey, Gerald turned from her. He had forgiven her, but he was eager to forget her.

Esaubury had another fruitful theme of gossip in the death of Mrs. Robinson, and in conjecturing what sort of a funeral she would have. They were not little surprised when they found that the factory owner seemed determined to pay every respect to the memory of his dead wife.

Servants reported her as lying in a sort of state on a magnificent bier in one of the parlors, and some of them went so far as to give surreptitious views of the corpse to their intimate friends.

Miss Balk, of course, heard of the death, and she immediately took her way to The Castle, asking, when she arrived for Mrs. Robinson.

"Mrs. Robinson is dead, ma'am," said the astonished servant. "I know she's dead," answered Barbara, with grim severity; "if she were living I would not have to come to see her. I have come expressly because she is dead, and I must see her."

The man in much doubt as to whether he should admit her, and yet in too much awe of her to refuse, found his hesitation cut short by Barbara sweeping past him with an angry spoken: "If you don't know where to conduct me, I can find someone who does."

She did not wait for the man's rapid steps behind her, but went on at her very swiftest pace, apparently careless of the part of the house to which her course might lead her. But the domestic overlook her, determining as soon as he should usher her into the presence of the dead to tell Mr. Robinson. He said, when they reached the parlor where the dead woman lay:

"She's in this room, ma'am." At the same time he opened the door very gently, and only opened it sufficient for Barbara to pass in; but she, giving him a look from her black eyes which he swore to his fellow servants was a look of the evil one himself, flung the door wide open and stalked in.

"The room was very large, and on an elevated bier in the centre reposed the remains of the recently made wife. There was no one present, being early in the afternoon, and the custom of the New Englanders to leave no watchers with the dead. So Barbara could act without fear of espionage.

The bier was as elegant as skill and taste could make it, and the poor corpse as fair looking as a costly white shroud could render her. But her face remained the same changed and somewhat repulsive thing it had become a little while after death. Barbara went very close to the corpse.

"You can't answer me now, Helen," she said; "you'll have to do that later, and I mean to say to you. You can't rise now and face me, and scowl, and fling your pretty sarcastic speeches at me. You're quiet enough, and your hands won't break, nor lessen, I mean. Do you hear me? Does my voice reach your soul, that has met its retribution at last? Does your spirit writhe and seel at my words? It is no use, Helen; you will have to listen, for all that, for it is my turn now."

"There was had blood in you, Helen, you had to be what you were; it was in your mother before you, another beautiful devil like yourself. She knew that I was engaged to your father, that the very day had been set for our marriage, and yet, with her beauty and her wiles, she came between us. I didn't blame him, he couldn't help yielding to the temptation, for she ensnared him. I hated her. I could have killed her, and the only way to save myself from doing some desperate thing was to keep out of her sight. But she died when you were a baby, and then your father sent for me. He wanted some one to take care of her child. I loved him still, and so I went to him. After a little he would have repaired the wrong he did, by marrying me, but I, being no such spiritless thing as that, refused him.

"You grew like your mother,—like her in looks, like her in that appar-

ent amiability that used to make me feel like clawing her into some sort of temper; but I meant to be just to you until your intolerable vanity and tricky disposition made me hate you as I had hated her. I hated everybody who seemed to be won by your beauty or your manners; for that sole cause I hated Thurston.

"Your father must have known something of my feelings, for I took little pains to conceal them, but he was so broken down by secret guilt and remorse of his own that he did not pay much attention to them. When he was dying he told me the dreadful crimes he had committed, but I wasn't to tell them until your death, should I live longer, unless the telling of them should be necessary to prevent the commission of any further great wrong.

"A further great wrong was about to be committed. Poor fool! Out of your own mouth came the admission that through you Mildred Bur-chill was to be forced into a marriage with that old hulk, Robinson. Then was my time and my turn. I told your father's secrets, and you have met your deserts.

"That is all, Helen. I am going now. I wanted to have a last interview with you, just to tell you these things, and I didn't come before, because they said you were mad, and I knew you wouldn't understand me. But I guess your spirit hears and understands me now, and I wonder what it thinks of your beauty now? Poor, wretched beauty! It's all gone, Helen, and you are lying there as ugly looking as I am."

She wheeled from the corpse as abruptly as she had advanced to it, and she was taking her rapid way out of the room when she was met by Miss Burchill.

The astonished and somewhat intimidated domestic, unsuccessful in his search for Robinson, had as a last resource, told Mildred, and she, suspecting the identity of the strange visitor, had hurried to see her.

"Miss Balk," she exclaimed in a tone of pleased surprise at the same time extending her hand. But Barbara folded her hands more closely in her mantle, answering:

"There is nothing to give your hand to me for, Miss Burchill."

Somehow pained by this repulse, though at the same time determining not to yield to it, since she knew the eccentric character of the speaker, she said again, very gently:

"I think there is, Miss Balk; from Mr. Rodney I have learned that it is to you I owe my release from my promise to marry Mr. Robinson."

"Events just shaped themselves that way," answered Barbara, in her severe tones.

"Still," resumed Mildred, "I owe you not a little gratitude; not alone for my present happiness but for your kindness in the past to my poor old grandfather. I have never forgotten it; I shall never forget it, and for I pray daily that Heaven may ever do these things for me."

For one instant the hard, deeply lined face, looking so steadfastly at Miss Burchill, perceptibly softened; then she gathered her mantle to her, and answered, in her usual tones:

"Memories of kind acts don't stay in most people's minds. It's the memories of things which rankle and burn that stay, and when you're tempted to be set up by any happiness that comes to you, just think of that poor wretch, taking her hand from her mantle with a jerk and pointing to the bier. 'She was set up too once, and what has she come to?' A miserable croud."

Without even an adieu she had passed Mildred, and was out in the hall before the young woman could recover from her astonishment sufficiently to see that she was properly conducted to the door.

CHAPTER XLVII

"Ashes to ashes, dust to dust." The minister who had performed the marriage ceremony performed the funeral rite, and all that was mortal of the once exquisite beauty was laid away one fair afternoon in one of the lovely resting spots in Mount Auburn. Robinson seemed strangely unlike himself. A peculiar and very unusual restlessness marked his whole demeanor, while frequently strange, abrupt starts and long, strained looks into vacancy would seem to betoken a mind not wholly rational. He evinced no grief for his dead wife beyond a solemn visage and the depth of the crease on his brow, but at the minister's prayer he bowed his head, and was even seen to move his lips, whether in accompaniment to the petition no one could tell. Was it that this unhappy death had stirred his callous soul and awakened fears for his own end? People who saw him were full of conjectures. Indeed they were far more curious about him—he who had been so long regarded as without the pale of all religious influence—than about the details of the costly funeral.

On the return to The Castle, all except Robinson himself, were surprised to meet Rodney. He had taken his departure but a couple of days before, and without intimating any speedy return.

"I have come on business that interests you all," he smilingly answered, "and right after dinner I want to hold a conference."

The conference was held, but without the factory owner.

"Robinson will not join us until he knows the result of our meeting," explained the lawyer, and then, laughing aloud as he looked from one to the other of their astonished faces, he began as soon as he had composed himself:

"Providence works strangely, and justice, when it seems farthest removed, is often nearest to us. Here

is this wealthy Robinson—this hard, shrewd Yankee as he is—carrying with him for years a childish and incredible fear of ghosts, or 'spooks,' as he calls them. He insists that for years he has never failed to see them, mostly at a certain hour every evening, and to help ward off the dreadful fear in which they put him he has numerous lights ablaze in his study, and even in his bed-chamber, for sometimes they visit him there.

That was the reason he required Miss Horton's company every evening, though whether she saw the spooks or not I am unable to tell."

He addressed himself with a smile to Cora, who flushed deeply and answered:

"I never saw anything, but uncle used to get into dreadful states, and at first he told me it was only nervousness; afterwards he accidentally revealed that he saw strange things."

"That was also the reason," resumed the lawyer, "that he wanted to marry. He felt, somehow, that his burden of fear might be lessened if he had a wife to help him to carry it, and now, however, that he has obtained a wife only to lose her so speedily, he is in greater dread than ever of these ghostly visitations and he would throw himself upon the mercy of you, his friends, and relatives, to bear him company—at least, during these trying times. That you can only do so by consenting, all of you, to remain at The Castle. He is aware that Miss Burchill and Mr. Thurston are only waiting for the day of their marriage, which is at hand, to take their final departure from Eastbury; that Mr. Thurston desires to engage in business in New York, and that Miss Burchill, or as she will be called, Mrs. Thurston, will accompany him. In order to obviate this necessity, Mr. Robinson has already taken the necessary legal steps for putting Mr. Thurston into possession of the wealth which he is convinced the late Mr. Phillips desired to leave to his son, and not to the lady who married him while she was bound by a promise of marriage to another. Rich as Mr. Thurston speedily will be, there will remain no necessity for him to engage in any business. It is also Mr. Robinson's desire that The Castle be enlarged and improved in accordance with the wish of any of its present occupants. That is all, and I now wait your answer to this poor, fear-stricken old man."

It was a minute or more before any one could speak. Then the warmest congratulations came to Gerald from every voice, and while he answered them he was secretly thinking of the beneficent and inscrutable ways of a loving Providence.

"Now, what shall I say to Robinson?" asked Rodney, rising.

All eyes turned to Gerald, but he looked at Mildred.

"Which shall it be?" he asked softly. "The Castle or New York?"

And she, with humid eyes, answered, without a moment's hesitation:

"The Castle."

The factory owner seemed the most anxious for the wedding, taking almost a childish interest in the simple preparations, for Mildred would have no de-lay. One of her first acts was a magnificent present to Mrs. Hogan, and a cordial invitation to her to visit The Castle. But Mrs. Hogan answered:

"You'll forgive me, dear, if I refuse; somehow, I can't bring myself to set foot in Robinson's place. I know he's changed, and the people talk of him as being softer in his ways, but I have a feeling for him here—putting her hand to her breast—"that while it wouldn't harm him, still won't let me think of him much. So you'll forgive me, dear, and may the blessing of Heaven be on your marriage and on your whole life after."

The wedding took place, a very quiet ceremony, followed by a delicious little homelike repast, and the departure of the bridal couple on a week's tour, Robinson having begged them not to make it longer. He counted the days from the moment that they started, and his face wore a strangely woe begone expression until the morning of their expected return. On that day he rose jubilant, and towards evening, when it lacked but an hour of the arrival of the train on which they were expected, he determined to drive to meet them. By some strange chance the horse which on one occasion put Thurston's life in jeopardy was harnessed to the wagon, instead of the animal the factory owner usually drove. But as the beast had lost much of its viciousness, and Robinson was too impatient to wait to have him changed, he drove on. They went fairly enough until a curve in the road made it necessary to wheel about somewhat. Then the animal's old mettle, which always rebelled at any curb, rose, and in a moment he was beyond Robinson's control. In his nervousness, he dropped a rein; he stooped forward to seize it, but the lurches of the horse drove him, head first, over the dash-board. He fell, his head out-gird, so that it escaped the hoofs of the beast; but his foot had become entangled in the hanging rein, and he was dragged along, his body bumping with sickening thuds on the road.

Mr. and Mrs. Hogan were returning together from some errand. The strange sounds behind them made them turn.

"O my God! it's Robinson," screamed the affrighted woman, as the rapidly drawn vehicle, with its now bloody and dirt covered human appendage, came near enough to discern it plainly. "Save him, Dick!" she cried, urging forward her husband; but he needed no bidding.

In an instant, utterly regardless of his own life or limb, he was at the

head of the horse, holding him with all his strength. But the beast would still have dashed on, perhaps even flinging to his death Hogan, who so courageously and desperately kept his hold, had not other passers by come to his assistance.

Robinson breathed, but no more. And it was Mrs. Hogan who pilloved his bruised and bloody head upon her bosom, and shed down upon it scalding tears of commiseration.

In a little while all the village seemed to know of the accident, and, with such tender care as could be hastily provided, the factory owner was borne back to The Castle. His return was simultaneous with that of the bridal couple, and the ghastly, unconscious face which met them was the only welcome he could give.

The doctor said he might live until morning, and Mr. and Mrs. Thurston, together with Horton and Cors, watched tenderly by his bedside. Every heart had softened to him since some time ago, now his helpless condition roused their sympathies anew. Both Mildred and Cora hung tearful above his pillow, each wishing for one lucid moment in which to whisper some tender words. At midnight, though the doctors had given little hope that such would be the case, consciousness returned to him. He opened his eyes wide, and turned them at once to Mildred.

"I want to speak to her," he said, with difficulty; "go away, the rest of you."

"They obeyed him. 'I am dying, ain't I?' he asked, looking fixedly at her.

She told him gently, what the doctors had said.

"Then kneel here," indicating a position quite close to his face; "my breath's failing me, and I want to tell you something." He gasped, and his voice sunk to a whisper. "Bring your ear close. If I whisper, my strength will hold out."

She put her ear close to his mouth.

"When I married my young cousin long ago, and brought her back to Eastbury dead, people said I killed her. She took sick while we were away, and the doctor gave me medicine for her, and at the same time he gave me an application for my head—I used to have stunning headaches then—that looked dreadful like her medicine, but it was poison. I loved her, she was so gentle and childlike, but I wanted her money. I wanted the money that was so fixed upon her that I couldn't get it until after her death, and I used to think what if by chance these two medicines got mixed; and so I got to looking at them and handling them, and they did get mixed, and I couldn't tell which was which, and the nurse gave her the wrong one. 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think, has counselled great prudence in broaching religion to strangers, lest they be repelled rather than attracted. I tried to be very careful, but I hungered for that soul, and prayed for it, and had the community pray also.

"Then you surely converted him?" I exclaimed. I was sure that anything that Dom Maurice prayed for would be granted.

"The first time I ventured to speak to him," the Benedictine continued, "he was seated on a bench just outside the town, near the wooded path that goes up to the lookout."

"The path that leads to the cliff?" I ventured. "The same," he answered. "I was taking a walk, and had almost passed him, when I heard a slight groan. I turned and saw him. He appeared to be in great pain, and I asked him if I could do anything for him."

"Thank you, sir—nothing," he answered. Then, noticing the casebook, he said somewhat ironically, "unless you are a physician."

"I am a physician of the soul," I replied. "Sometimes the trouble lies there."

He laughed at this, and then answered, "Thank you for your courtesy, mon pere, but I am not a believer in soul physicians. I am not aware that I am suffering from any malady of the soul."

In fact, I am not even sure that I possess a soul. If you were a physician of the body, I could avail myself of your services, for just at present I am painfully aware that I have a body."

"I began to speak to him of the soul, but he arose, politely bade me adieu, and started back to the town alone. I met him several times afterward, quite casually, but though he was uniformly courteous, he was very distant and I had no opportunity to speak to him."

One afternoon, just after Benediction, I tried to read a book which I was to review for the 'Analecta,' but I could not. I walked up and down the garden, terribly distracted. I felt that something was wrong, radically wrong, but I could not say what. I am not nervous, but I had a presentiment that something had happened, or was going to happen—something evil. The vision of the suffering man, whose name I did not even know, haunted me. I had seen despair grow, day by day, in his face. Of late he had not even looked up as I passed. The problem of his soul weighed on me. I cannot tell you how, but I was absolutely sure that something at that moment was happening to him—that he was passing through some tremendous soul crisis.

"I felt a distinct summons to action. I could almost hear his call for help. I had seen him go toward the wood path just before Benediction, and I resolved to follow him. So, putting the book aside, I took my hat and stick and went in that direction. I began to climb steadily and kept on until I came to the lookout."

"Sure enough, he was there, seated on the bench, staring blankly at the sun setting behind the mountains. He started—his face grew ghastly white when he saw me. He hit his lips and then he cried harshly: 'You of all men—and at this time! What are you doing here, you sneaking spy! Are you watching me?'"

Dom Maurice paused and mopped his brow. The day was cool, but perspiration covered his forehead. He had grown very excited.

"I never spoke to any man before as I did to him. I poured a flood of invective on him—God forgive me—that startled myself. 'You miserable man!' I cried. 'You coward! You self-murderer! Would you destroy the temple of God?'"

"He took a step toward the precipice, but I barred the way. He grappled with me and struggled desperately to pass. We both nearly toppled over the edge, but, thank God though I am old I am strong and vigorous, and he was weak. God's help, too, was with me. Finally, he desisted. He had fainted."

"I restored him, and then I persuaded him to return with me to the Abbey. He came meekly enough, his spirit of resistance was gone. I put him in care of the brother infirmarian, and he was very sick for several days. During that time he told me that he had gone to the precipice determined to hurl himself over into the depths below. He had gone to the very edge, but some irresistible force seemed to hold him back. Haunting memories of his boyhood days had flashed into his mind—his youthful companions, his prayers, his first Communion."

"He had looked over the brink of the precipice, and was measuring its depths, when in the darkness below he thought he saw his mother, her face sorrowful, and her arms raised beseechingly. The vision had unnerved him, and, trembling, he had returned to the bench to summon again his broken will to action. Waving aside the vision as mere imagination, he had almost resolved again to attempt self-destruction when I appeared."

"When I told him of how I had heard the summons in my garden and had gone straight to his help, he wept. 'O Gallieni,' he sobbed, 'Thou hast converted me!'"

"And so Georges de Barabon returned, for the last two years of his life, to the Church of his boyhood."

"I do not know," answered the old priest simply, "but I had a presentiment of it from the first time I set eyes upon him. I knew that he was sent to me. It was all God's work—God's fiat, not mine—I was the mere instrument."

### THE BOGUS OATH AGAIN

#### ALBANY KNIGHTS OF COLUMBUS FORCE WITHDRAWAL OF SLANDERS

More than one incident showing that the Catholic men of Albany are determined to enjoy every right guaranteed to them as citizens by the laws and constitution of the State and Nation has been recently noted. Within the past week another has been brought to light which proves the truth of the above statement and which shows, furthermore, that neither the Catholic Church, Catholic organizations nor individual Catholics can be calumniated with impunity.

The latest affair is one in which the members of that noble organization, the Knights of Columbus are most deeply interested, and the manner in which it has been handled, under the able leadership of Attorney James J. Nolan, master of the Fourth Degree Assembly, redounds to his credit and to the credit of the loyal and fearless brothers who co-operated with him in running down a calumniator of the glorious Catholic order and forcing a retraction of the calumnies.

Readers of this journal and of other Catholic publications are well aware that for some years past, in different sections of the country copies of an alleged oath, said to be taken by the Knights of Columbus, have been circulated, with the intention of making those into whose hands they fell believe that the Knights of Columbus are disloyal to their country and unfit to enjoy the privileges of American citizenship. It mattered not that the alleged oath was a malicious falsehood, that it was a calumny against a loyal and patriotic body of men as can be found under the Stars and Stripes; it served the hellish purpose of those unscrupulous bigots who will go to any length, stoop to any falsehood, violate Truth, Justice or Charity to gratify their senseless hatred of the Catholic Church and its members, and it was circulated first in one part of the country, then in another.

Thanks to the courage of the knights, the perpetrators of this calumny did not go unpunished. In more than one State of the Union they have been brought into court and forced to retract their slanders. The outbreak of the War and the glorious part taken by the Knights of Columbus in that great struggle for our country and for the cause of Freedom—a part which so long as the Stars and Stripes float will cause the name of the Knights of Columbus to be uttered with reverence and pride by every true, patriotic American—caused a cessation of the foul propaganda of these calumniators. They could not well disseminate their slanders while thousands of Knights of Columbus were dying in the shambles of France; while heroic K. of C. secretaries were facing poison gas, grenade and bursting shell to bring comforts and solace to our brave boys on those awful battle fields. They ran too great a risk of becoming the objects of summary vengeance on the part of indignant Americans who would stand for no calumniating of these heroes who were bleeding and dying, fighting and winning victories for our beloved country. In time of War Americans are not over scrupulous about executing summary vengeance upon the calumniators of their soldiers and defenders. Thus we heard but little of the circulation of the bogus K. of C. oath while the nation was engaged in that mighty life or death struggle. But with the return of peace, the calumniators could, they thought, resume their slanders, propaganda, and Albany happened to be one of the cities in which the discreditable work was started.

It became known to Albany Knights of Columbus that for the past month copies of the bogus oath had been mailed anonymously in sealed envelopes to persons in Albany. The matter was investigated by the Knights, through a committee of members, who ascertained that the slanderous circular was mailed by an Albany woman. One of the Albany ladies states that she is a woman prominent in club and suffrage activities. A further result of the work of the committee was that the woman, when confronted with the proof of being the one who sent out the circulars, admitted the truth of the charge in a sworn statement. She furthermore stated that she wished to make a retraction, as she is convinced that she committed a wrong in mailing the circular, and that there is no truth in the statements it contained. She furnished the committee the names of those to whom she had mailed a copy of the bogus oath. To these persons the committee of the Knights of Columbus sent a copy of her affidavit of retraction. The Knights also issued the following letter.

#### ASCENDANCY OF LUCK

The soldier likes a mascot. He wants a charm against ill fortune. This is instead of a religion. Superstition comes up as religion goes down. Providence disappears, and chance has sway. The god of good luck comes into his own. The placing of fate or the tricking of it takes the place of the law of God. It is a hard gospel, as old as the world. And paganism dies hard. Somehow or other it is in the blood of humanity. And yet it may not be wholly evil. At worst it is a confession that there is a power greater than man, and that this power can be approached and placated. At best, it means complete accord with that Power, which is God. And it is a confession that man cannot stand alone in the battle of life. It is a right instinct with a bad outlet. The instinct receives its recognition in the Catholic faith. Intercession of the Saints, prayers for the dead, here is exercise for the unseen and the supernatural. The sacramental objective in their reality, the rosary, the scapular, the medal, the crucifix, are the legitimate outlets that supplant the mascot and lead men to God. To the outsider they may seem to possess too much value for the Catholic, but their test is the faith and hope and love that they bring to the heart of man. Every chaplain will testify to their worth. "Hast a wee Christ for me?" was the request of a dying Scotsman to a Catholic chaplain. There may have been weird and fantastic uses of charms and mascots under the terrible ordeal of War, but there was also a tremendous growth in the demand for Catholic objects of devotion. Protestantism had nothing to give to the soldier, and in so far as he had to minister to the boys under him the Protestant chaplain was sadly and desperately handicapped. Confessions only too frankly made are the sad commentary of the failure of Protestantism in War to understand the human heart. Mascots with those outside the Church took the place of beads and crucifixes. And again in a crisis our Mother is justified of her own children.—New World.

K. OF C. LETTER—FACTS IN THE CASE

"At intervals during the past several years the Order of the Knights of Columbus has been or originally labeled by some person or persons sending throughout the city of Albany by mail and otherwise a bogus oath said to be used in that order. During the past month a large number of these circulars were anonymously distributed in sealed envelopes. A committee of Albany assembly, Knights of Columbus, to whom the matter was referred thinking that the time had arrived when such a malicious and criminal practice should be stopped, secured positive evidence of the sending of this libelous matter by an Albany lady and she has since made an open admission to the committee that she had distributed the same through the mails."

"This committee after several conferences in which all the phases of the situation were carefully looked into, both criminal and otherwise, have decided to accept from this Albany lady and the said Albany lady has given a statement under oath in which she makes admission of such charges and now desires to retract the same and is convinced that she is now convinced that there is no truth in such article."

"As a further consideration, this Albany lady has submitted to this committee a number of names to whom she admits having sent this libelous article to and whom we have sent a letter containing her affidavit of retraction."

"Knowing your interest in Knights of Columbus matters I am acquainting you with the above facts for such attention as you may deem the same warrant."

In so far as Albany is concerned, we will probably not again hear of the circulation of this bogus and slanderous oath. The prompt and commendable action of Albany Knights in running down the disseminator of the calumny will, undoubtedly, deter any bigot from attempting such work in this section. Unfortunately, however, we may expect that it will be attempted elsewhere. Like the old threadbare calumnies against the Church which are used again and again, despite their proved falsity, it will appear from time to time in other localities. This fact, though, will not detract from the credit due to the courageous and vigilant Knights of Columbus of Albany. Because of their manly warfare against calumny, every Catholic young man in Albany can hold his head higher and feel that while he will ever live in amity with men of every creed, respecting the rights of all his fellow Americans, ever striving and working for the welfare of our beloved country, ever laboring for the happiness of Jew and Gentile, of Protestant or Catholic, he will be as quick to hunt down calumniators of his Church, his society and his fellow Catholic as have been the Chivalrous Knights of Columbus in this instance. There is an added lustre on the emblem of Albany Council No. 173 which will never grow dim.

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LABOR AS A COMMODITY

"Labor must not be longer treated as a commodity. It must be regarded as the activity of human beings possessed of deep yearnings and desires."—President Wilson's Message to Congress.

Look where we may throughout the world today the horizon is clouded with menacing discontent on the part of wage-earners; the press is filled with it; governments, no matter what their form, find here their gravest problem. It is not that surprising to find that it makes up the burden of President Wilson's latest address to Congress. In many respects the President's message is disappointing. But superficial and inadequate as his treatment of the problem of industrial relations is, it is none the less of absorbing importance and interest; perhaps all the more so because of its disappointing inadequacy which may be in part attributable to the illness that unfortunately limits, at present, all the activities of the executive head of the United States.

"I would call your attention," writes the President, "to the widespread condition of political restlessness in our body politic. The causes of this unrest, while various and complicated, are superficial rather than deep-seated." And he goes on to attribute the unrest largely to the delay in signing the Peace Treaty; when this is done he prophesies that "this unrest will rapidly disappear."

Few who have given any thought or study to the subject will share this unduly optimistic view; though many who speak or write on the subject seem to think such platitudinous optimism both pious and patriotic. Indeed the foregoing passage seems to justify the suspicion that parts of the address were written by less cunning hands than Mr. Wilson's. The following paragraph, which is hardly in keeping with the one just quoted, is more in the President's form:

"The great unrest throughout the world, out of which has emerged a demand for an immediate consideration of the difficulties between Capital and Labor, bids us put our house in order. Frankly, there can be no permanent and lasting settlements between Capital and Labor which do not recognize the fundamental concepts for which Labor has been struggling through the years."

The ratification of the Peace Treaty will leave untouched such radical differences as are here indicated.

Deep-seated are the causes of the great unrest; to treat them as superficial is to court disaster. The "transfusion of radical theories from seething European centres" goes but a short way in explaining a condition which is found in England where "foreigners" have nothing to do with it.

A whole generation has grown up since Leo XIII. wrote in 1891:

"That the spirit of revolutionary change, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising. The elements of the conflict now raging are unmistakable in the vast expansion of industrial pursuits and the marvellous discoveries of science; in the changed relations of masters and workman; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual cooperation of the working classes; as also, finally, in the prevailing moral degeneracy."

The universal unrest in the world of labor is emphatically not a mere aftermath of the War as many would have us believe. From the watch-

tower of Israel the on-coming revolutionary wave was clearly seen by Leo XIII. nearly thirty years ago. He warned the world of "the momentous gravity of the state of things" even at that time; and declared that "a remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes." The great Pope traces the origins of the conflict to age-old conditions, and shows that the way out is the way back to Christian principles.

Labor has long been treated as a commodity, the price of which, like that of wheat or coal or merchandise of any kind, must be regulated by the economic law of supply and demand. Wages, therefore, go up or down without any regard whatever to the human needs and human rights of the worker. Theoretically this "economic law" may not now be so boldly asserted; but practically whatever relaxation there has been is due almost entirely to the successful struggle of labor unions and the increased political power of the workers. Amongst the millions of unorganized workers, men and women, the "economic law" is mercilessly enforced.

Even organized labor in the States finds it necessary to lay down as a "fundamental declaration"—

"That in law and in practice the principle shall be recognized that the labor of a human being is not a commodity or article of commerce."

The well-known English statesman and labor leader, Mr. J. H. Thomas, at the opening of the National Industrial Conference thus refers to the same subject:

"The organized workers of Great Britain have made up their minds to obtain for themselves an increasing share in the wealth their labor produces. . . They are dissatisfied with a system of society which treats their labor-power as a mere commodity to be bought, sold and used as though they were machine-like units in the process of wealth-production and distribution, and they therefore demand that they shall become real partners in industry, jointly sharing in determining working conditions and management."

At Paris during the Peace Conference the labor representatives again filed emphatic protest against the ruthless "economic law" that labor is a commodity.

So that President Wilson's declaration quoted at the beginning of this article is not startlingly original; but for all that none the less significant. For labor thought has gone to the very root of the un-Christian economics and philosophy of life which has obtained for centuries; and which has finally enabled "a small number of very rich men to lay upon the teeming masses of the poor a yoke little better than slavery itself."

It is a common thing nowadays to hear lip service paid to labor's rights; but, based as it is on fundamental Christian truths held as inviolable and unchangeable, there is a forcefulness in Leo's enunciation of the human rights of manual workers that is lacking, even in the impassioned, materialistic claims of labor itself.

"Religion teaches," writes Leo in his immortal Encyclical, "the wealthy owner and the employer that their work-people are not to be accounted their bondsmen; that in every man they must respect his dignity and worth as a man and as a Christian; that labor is not a thing to be ashamed of if we lend ear to right reason and to Christian philosophy, but is an honorable calling enabling a man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power."

Here almost in the self-same words Leo protests with all the power and conviction of his Christian soul against "labor being treated as a commodity."

And where today, when at every turn we hear or read something on the subject, is there a pronouncement comparable with Leo's on the human dignity of the workman?

"The workman has property and belongings in respect to which he should be protected; and foremost of all, his soul and mind. . . It is the soul which is made after the image and likeness of God; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. . . In this respect all men are equal; their

is no difference between rich and poor, master and servant, ruler and ruled, for the same is Lord over all. No man may with impunity outrage that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of heaven. Nay, more: no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights."

And so when it comes to the rights of the laborer with regard to wages Leo might be looked upon as a radical by the Capitalist press which is never tired of preaching the sanctity of contract to the workers regardless of the shrinking of the dollar's purchasing power. Leo goes to the root of the matter when he deals with this ever-recurring phase of the labor problem:

In so far as labor is personal the workman may accept any rate of wages; "but the labor of the workman is not only his personal attribute, but it is necessary; and this makes all the difference. The preservation of life is a bounden duty of one and all, and to be wanting therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than through work and wages. Let it be then taken for granted that workman and employer should as a rule, make free agreements, and in particular should agree freely as to wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely that remuneration should be sufficient to support a frugal and well-behaved wage-earner."

Here without any regard to the alleged economic law of supply and demand, without for a moment considering labor as a commodity, the great Pope clearly defines the right to a living wage even though bound by contract to work for less. And the Pope not only defines and defends the worker's human right as an individual, but also as husband and father: he has a right to "wages sufficient to enable him to maintain himself, his wife, and his children, in reasonable comfort," moreover such as, by economy, will enable him to lay by a competence against old age; and "the law and its policy should induce as many as possible of the humbler class to become owners." What percentage of workmen today, how frugal soever they be, own their own homes?

"The Condition of the Working Classes" is a treasury out of which the student may draw new things and old; the old principles of justice which have been overthrown by the hard selfishness of modern materialism, the old concepts of Christian charity, the never-changing principles of right and wrong, may have a new beauty, a new utility, and a new light, when applied to the newest of the problems of modern industry.

Says the President:

"Labor must not be longer treated as a commodity. It must be regarded as the activity of human beings, possessed of deep yearnings and desires. The business man gives his best thoughts to the repair and replenishment of his machinery, so that its usefulness will not be impaired and its power to produce may always be at its height and kept in full vigor and motion. No less regard ought to be paid to the human machine, which, after all, propels the machinery of the world and is the great dynamic force that lies back of all industry and progress. Return to the old standards of wage and industry in employment are unthinkable."

We can conceive of Leo XIII. expressing himself in similar terms; but these would be inevitable changes.

"Labor must not longer be treated as a commodity" is Leo's own declaration in slightly different phrasing.

But who could imagine the author of the Encyclical as setting forth:

"It must be regarded as the activity of human beings, possessed of deep yearnings and desires."

No; the Pope would have said: "human beings possessed of immortal souls."

And thus would he have proclaimed the great fundamental truth which by its countless implications converted the rotten civilization of pagan Rome and the rude barbarism of the invaders who overran it, into

the Christian civilization of Europe; that civilization which is now menaced with destruction from the substitution of "deep yearnings and desires" for the bedrock principles of Christian truth.

Nor could one conceive of Leo's descending to such depths of disgust, even if unconscious, materialism as the appeal to the business man's interest in caring "for the human machine." That Leo would characterize as "shameful and inhuman," differing only in words from "looking upon them as so much muscle or physical power."

No student of the pressing problems of the age we live in can afford to ignore Leo's great Letter wherein, long before the chattering chorus of today, guided by never changing principles, he clearly defined and vigorously defended the human rights of the workingman, and fearlessly condemned the prevailing, and then almost unquestioned, economic doctrine that labor is a commodity.

A CATHOLIC LORD MAYOR

Alderman Tom Fox, the Labor Lord Mayor of Manchester, has been the subject of some cabled news lately. It appears that some unemployed labor delegates were quite threatening in their tone and attitude when interviewing the chief magistrate. Mr. Fox told them peremptorily and unequivocally that it was his duty as Lord Mayor to see that the law was obeyed and order observed, and that he was going to do his duty without fear or favor. "I have been unemployed myself," said the Lord Mayor. "Go back," he added, "and tell your friends not to let off so much hot air."

The new Lord Mayor of Manchester who, as already announced in our Catholic Notes, is a Catholic, appears to possess some of the qualities which won universal esteem for his predecessor in office, the late Sir Daniel McCabe.

McCabe was born in St. Patrick's, a populous Irish parish of Manchester. Actively identified with the work of St. Vincent de Paul Society he here learned at first hand the problems of the poor, an invaluable experience which later made him the trusted authority in dealing with the pressing social problems of a great manufacturing city.

Chosen by his colleagues as Mayor, Mr. McCabe, as a Catholic did not of course attend the time-honored Service of the Established Church but designated a Protestant alderman to represent him. The Dean of Manchester, Bishop Welldon, preaching on the occasion had the bad taste to refer publicly to his absence, claiming that the Church of England was more "Catholic" than the intolerantly exclusive Church of the Lord Mayor. The Dean's remarks had quite a different effect from that intended or desired. Prominent public men and many other prominent non-Catholics still more emphatically voiced their protest against the position assumed by Manchester's Dean and their approbation of that taken by Manchester's Mayor by being present at the Lord Mayor's Mass.

Sir Daniel McCabe was unanimously re-elected, and was knighted for his eminent services during the exacting first years of the Great War.

THE KITCHENER OUTRAGE

The exhibition of Lynch law and mob violence which disgraced Kitchener last week calls for public reprobation and the vindication of the law. If citizens, even the elected representatives of the community, may be set upon and brutally ill-treated with impunity, and property destroyed without reparation, then there is a spirit of lawlessness abroad which will sooner or later recoil on those who now aid and abet riotous disorder because it is the vigorous expression of their own intolerant sentiment.

What was the crime of the victims of this brutal outrage? Simply that they favored or were suspected of favoring the reversion to the name of Berlin by which the city was known from its foundation until a couple of years ago. Surely this is a matter that could have been settled without recourse to those methods which we have been led to believe are peculiarly Prussian.

Editorially the Globe has no admiration for that form of British fair-

play which is exemplified by four hundred brutally assaulting one. But this is a sample of the Globe's staff correspondence on the subject:

Kitchener, Dec. 2.—Changing the postoffice designation of this city back to "Berlin," or any other name that does not represent British trading as does Kitchener, will never again be publicly mooted by the European section of the population of this place. Last night's riot, the worst outbreak of mob violence in the history of this city—and there have been five such outbreaks in a lesser degree since March, 1916—put the quietus once and for all on the campaign which has been carried on in secret for some months past by the pro-German element, to rid the city of its present name.

And later on in the same article:

"There is an effort being made by the anti-British element and by those attacked to blame the police for not giving them protection. There are only five men and the Chief on the local force, and those not in sympathy with the pro-German element declare that it was too small a number to handle last night's mob, which, once it formed, could not be stopped."

The receiver is as bad as the thief; those who condone mob violence in the name of loyalty are on a level with the perpetrators.

Mr. Rancy, the new Attorney-General, is reported to be investigating the disgraceful affair. The decent people of Ontario who feel that the noble sentiments of loyalty and patriotism have been degraded and disgraced will await with confidence his vindication of law and order.

Prussianism by any other name has no sweeter smell.

NOTES AND COMMENTS

THE LATEST historian of England, Mr. Hilaire Belloc, has produced a history designed especially to trace the threads of industrial development from the reign of William III., and to elucidate the economic conditions of today, and as they promise to be in the near future, as the natural and legitimate outgrowth of that upheaval of might against right known to mankind as the "Reformation." The process as summed up by the historian, is as follows:

"THE ENORMOUS increase of population, the corresponding increase of wealth, the decline of the old aristocratic spirit, the transformation of England from a rural to an urban state, the growth of a vast and closely organized police control over the mass of the people, the engraftment and efficient coercion of the population in the interests of organized capital, finally, the advent or at least the promise of a society which shall have reached its term and the full effects of the Reformation after four hundred years, in the permanent and secure re-establishment of economic conditions which, by whatever term the process may be marked, shall be in essence servile."

THE REFORMATION in its purpose and in its results was simply revolt against that spiritual authority which in Europe had bridged the gulf from barbarism to civilization. It was to the nations the dethronement of justice and the exaltation of greed. It ushered in a social system which placed wealth upon a pinnacle and made poverty a crime. The material gains to the world have been large but it has been at the price of man's dignity and security, until now, just emerged from a cruel and devastating war, humanity finds it necessary to reconstruct the whole foundation. To this end theory and speculation which still stalk abroad will not serve. It is necessary to get back to first principles and this can only be achieved by undoing the work of the past four hundred years and taking God once more into the councils of His own creation.

MEANWHILE the signs are not hopeful. The sectarian bodies are girding themselves for the fray but of ammunition they have a constantly decreasing supply. A religion without dogma, which is their ideal, is a rope of sand. The advice of Dr. Symonds of Christ Church Cathedral, Montreal, to business men and women, is that what little dogma is left—that is whatever is definite and uncontrovertible in belief—must go. The heretic of today, he declared, would be the orthodox of tomorrow. "A new day in religion has dawned, and dogmatic Christianity is giving way to Christianity whose supreme test is not dogma, but life," which is but another way of saying that, contrary to the express words of the Scriptures which he exalts, it matters not what a man believes so long as

his life is in conformity with the shifting standards of the day. So has the "Reformation" come into its own!

WHILE ONE hears much wild talk in Canada (most of it of a contemptuous and denunciatory character) against "foreigners" (and even some Catholics fall in line with it) the same despised "foreigner" may cause native Canadians to wake-up with a rude jolt ere many years have flown. There are of course foreigners and foreigners, and the "bolshievis" type is not to be taken as including them all, or even any considerable section of them.

THERE is the "foreigner" who goes quietly about his business, interferes in no other man's affairs, seeks to place no burden upon the community, and in however humble or obscure a fashion bears his part in the making of the nation. He may have but a meagre acquaintance with our language, and not easily fall into line with our social customs, but he is none the less entitled to be regarded as a citizen of Canada and to be treated with the respect and fairness to which that status entitles him.

WE ALSO hear much nowadays about the "Canadianizing" of these "strangers within our gates"—a term which in light of the use made of it to rob them of their Faith, has come to be of somewhat evil omen. It is of course very desirable that they who seek a home in Canada should be fully seized of the necessity of adapting themselves to our modes of thought and our institutions. But this is not brought about by the display on the part of their would-be instructors of principles and proceedings that give the lie to their Christian profession. Inevitably the "decay of dogma," with a large section of the people of Canada has precipitated the pernicious practice referred to.

THE CHIEF Librarian of Winnipeg Public Library is authority for the statement that in the West the "foreigner" is being educated and taught the duties and responsibilities of Canadian citizenship by his own children. The love of these foreign-born children for books is, he says, greater than that of our own Canadian children. They go regularly to the public libraries and ask for books that will inform themselves and teach their parents a knowledge of English. They read with a purpose, while the native-born read only to be amused. This is our reason for saying that native Canadians are liable to wake up some of these days to find themselves outdistanced by the newcomer. And all this will be brought about without the intervention of officious sectarianism which, finding itself without mental or spiritual moorings, would drag others down to its own level.

MUST END MOB RULE

Mob violence is to be condemned wherever it takes place, and there have been far too many presentations of it in Canada recently. The latest outburst, that at Kitchener, in which a member of Parliament and an Alderman were attacked and injured, a member of the Legislature subjected to less strenuous abuse, and a newspaper office wrecked, was a particularly senseless proceeding. It matters little whether these men, or any of them, had any part whatever in the proposal to change the name of the city of Kitchener back to that of Berlin. The idea was overwhelmingly defeated in a constitutional way at the meeting of the City Council, and that should have satisfied all its opponents, as it did the majority of them. The citizens who thereafter set law and order at defiance were not patriots. On the contrary, they were setting a very bad example in patriotism, and one that is calculated to encourage propagandists of rule by violence, whose ambition is to see the "Red" flag floating in the place of the Union Jack.

It is probable that the leaders of the Kitchener mob are known to a number of people, whereas in the larger cities a very considerable crowd of rioters could do much damage to persons and property and get away without others being able to pick out or describe the men who led them. There should be no loss of time in putting the machinery of the law into operation against the instigators and ringleaders of the Kitchener riot. In the peculiar circumstances of the case it would seem to be the duty of the Attorney-General to initiate this action. Ontario expects him to be a policeman, regardless of what any former incumbent of the office may have said or thought as to that. It is probable that in the course of the proceedings the representatives of the Attorney-General's Department would be able to clear up disputed

points on another phase of the case, namely, the allegations that German propaganda is carried on by some residents of Kitchener, and that others are preachers of disloyalty. There are proper and lawful methods of dealing with people who are so foolishly false to their obligations of Canadian citizenship as the charges imply. Where any such are found it is by the law's strong arm they should be dealt with, and not by irresponsible and dangerous mobs.—The Globe.

ULSTER DIFFICULTY

ULSTER MAKES NO SEPARATE CLAIM

BY PROFESSOR BOHN MACNILL, National University of Ireland

THE proposal of separate governmental provision for Ulster, or, as it is commonly called, the Ulster Partition policy, did not come to the front until the "serious complication" was recognized in the Spring of 1914. We have seen that the distinct Ulster policy was first definitely announced by Lord Randolph Churchill, an Englishman, and did not then take shape in Ulster; was first put into working form by an All-Ireland convention of the landlord party in Dublin, and was not even then adopted permanently in Ulster; finally when the direction and shaping of the movement was taken in hands by Carson, and liberally financed from England, and every move was prearranged with a view to being described and processed in the English press. All this time, no separate claim was made for Ulster. That Ulster might be excluded from a measure of self-government which might be granted to the rest of Ireland—such a suggestion was mooted here or there; it was definitely discussed, denounced, and rejected at a further Unionist convention held in Dublin, and attended by Ulster delegates, the Right Hon. Walter Long voicing the sense of the meeting. The proposal to separate Ulster from the rest of Ireland, Mr. Long said, was the most ignominious and cowardly suggestion that had ever been brought forward; it was not Ulster that needed special treatment; under any settlement of Irish affairs Ulster was strong enough to protect its own interests; not Ulster, but the scattered Unionist minority in the other parts of Ireland, required special provisions for their protection. To this declaration no contrary voice was raised.

In short, from the outset the object of the special Ulster agitation has been solely and simply to defeat Home Rule. The argument was that government by an Irish majority was intolerable to Ulster people, and the conclusion was that Ulster people would not tolerate the establishment of such government in Ireland. At a still later stage, when the suggestion of a separate provision for six of the Ulster counties was brought forward, Sir Edward Carson dealt with it in a summary way: "I know nothing about six counties or about any number of counties." Nor, up to the present hour, has any claim for such a separate provision been formally and publicly made on behalf of the Ulster Unionists. The Solemn Covenant, drawn up by Sir Edward Carson and adopted on a Sunday at the places of worship of the various Protestant denominations in Ulster, was an engagement to resist Home Rule simply, not to resist its application to Ulster or to any part of Ulster. It will be observed that, so far, in every stage and manifestation of the Ulster difficulty, everything is in consonance with the "English interest" doctrine of Prime Minister and the English policy of Lord Randolph Churchill.

THE PROPOSED PARTITION OF ULSTER

As already stated, a compromise, involving the exclusion of Ulster or the greater part of Ulster, from the operation of Home Rule, was secretly formed on Mr. Redmond and Mr. Asquith early in 1914. By means of indoor and unreported conferences, Mr. Redmond in turn endeavored to force the same compromise on his Ulster supporters; and, as a necessary part of the same move, he undertook to control and neutralise the Irish Volunteer organisation, and thus to remove "a serious complication" from the way of English statesmen. In July 1914, it became known that a European war of unprecedented magnitude was imminent. The main forces of the British Navy were brought together off Spithead. To get rid, if possible, of the Irish difficulty, a conference of party leaders, including Mr. Redmond and Sir Edward Carson, was quickly convoked in Buckingham Palace, London. The certain imminence of the Great War was known to all the principals at this conference. The present writer ascertained at the time that it was known to Mr. Redmond, and the other principals cannot have been less fully forewarned. Here for the first time, so far as is known, and in view of so great a crisis, the Partition Policy was made a definite matter of discussion with the Unionist leaders. No account of the proceedings, or of their outline or outcome, has ever been made public on the authority of all or any of the participants, but it is understood that the principal issue was the exclusion of Ulster or the greater part of Ulster from the operation of the Home Rule Bill, which had then, for the third time, and finally, in three successive years, been passed by Parliament, and only

awaited the Royal assent to become the law of the realm. It is also understood that Mr. Redmond consented to the exclusion of six Ulster counties, and that Sir Edward Carson demanded the exclusion of all Ulster. The conference broke up without agreement.

Then it was, for the first time, and in the face of an unexampled Imperial crisis, that Partition became a definite political issue.

Certain features of the new issue require observation. In the first place, both Redmond and Carson were proceeding by the method of secret diplomacy, acting over the heads of those on whose behalf they professed to speak.

Redmond, indeed, by means of a selected private conference of Ulster Nationalist delegates, by the exercise of great private pressure beforehand, and by a threat of resignation made known to the private conference, succeeded in getting a majority of the delegates to assent to the Six Counties' exclusion. It is not on record that Carson obtained any similar mandate. It is certain that neither Redmond nor Carson ventured to submit the issue to free public discussion. Asquith was equally careful to avoid taking public responsibility for the proposal, which he was the first to put forward in secret.

In the second place, when the matter could no longer be withheld from public discussion in Ireland, the plea was put forward that the proposed exclusion was only to be temporary. This plea, however, was not to be reconciled with the first and only public pronouncement on the matter made by Mr. Asquith, viz., that "the coercion of Ulster was unthinkable" or with the adoption of the same formula by Mr. Redmond in a public letter addressed to the Lord Mayor of Dublin. If the inclusion of "Ulster" was "coercion" in 1914, then it must also be "coercion" in 1920, unless in the meantime "Ulster" changed its mind. And if the inclusion of "Ulster" in 1920 was dependent on "Ulster" changing its mind, then it was impossible for Mr. Redmond or Mr. Asquith to give any guarantee that the exclusion in 1914 was to be temporary.

BRITISH LABOR PARTY AND IRELAND

JAMES SEXTON, M. P., GIVES INTERESTING INFORMATION

James Sexton, Member of the British House of Commons, and one of the leaders of the British Labor Party, in a letter replying to three questions submitted by Director Daniel T. O'Connell of the Irish National Bureau, states the position of his party in relation to Ireland's demand for free-dom.

Mr. Sexton is at present in Washington as a delegate of the Labor Party to the International Labor Conference, and returns to England December 13th. His parliamentary district adjoins Liverpool, England.

The following is a copy of the correspondence between the Irish National Bureau and Mr. Sexton: Irish National Bureau, Munsey Building, Washington, D. C., November 26, 1919.

Dear Sir: The people of America have from time to time received in fragmentary form brief cable or news dispatches referring to the favorable attitude which the British Labor Party has manifested towards Ireland in respect to Ireland being recognized as a free and independent nation.

Your position as one of the leaders of the Labor Party, as well as being a representative in Parliament from an English district, warrants the belief that you are qualified to speak authoritatively. Could you, therefore, favor the Irish National Bureau by stating briefly:

(1) What action the Labor Party has taken in relation to favoring freedom for Ireland?

(2) The total strength in Parliament of Labor Party members from England, Scotland and Wales?

(3) Does the action of the Labor Party in relation to Ireland mean that all its Parliamentary members support such position as you may declare as officially taken?

Your answer to the above will very materially enlighten the people of America.

Assuring you of appreciation for an early answer, I am, Respectfully, DANIEL T. O'CONNELL, Director.

Hon. James Sexton, Member of Parliament of Great Britain or Industrial Congress, Washington, D. C., Washington, D. C., November 26, 1919.

Mr. Daniel T. O'Connell, Director, Irish National Bureau, Washington, D. C.

Dear Sir: My answers to the questions you submit in your letter of November 26th are as follows:

Question (1): What action has the Labor Party of Great Britain taken in relation to favoring freedom for Ireland?

Answer (1): The Labor Party is in favor of granting full measure of freedom for Ireland.

At a meeting last June of the Labor Party (as represented by its members in the House of Commons), a Resolution was adopted favoring self government for Ireland in keeping with the claims of other small nations.

The Labor Party ever since its inception has always supported vigor-

ously any constitutional claims put forward by the Irish people. With respect to self-government for Ireland, the Labor Party, in and out of the House of Commons, consistently insisted upon the complete application of Home Rule for Ireland as originally passed by the House of Commons, without any partition of territory whatever. It is the opinion of the Labor Party, publicly expressed, that were the foregoing policy carried out by the British Government when the opportunity was offered, the position of Ireland today would have been largely free from the regrettable incidents that have occurred during the last three years.

Many of the Labor Party in the past favored, I have no doubt, Dominion Home Rule, which goes further than the original Home Rule legislation; but, when the people of Ireland constitutionally and legitimately recorded themselves in the last general election as favoring freedom and self determination, the members of the Labor Party at once took the position that the question was one to be decided by the Irish people themselves; therefore, the Labor Party supports today the position as constitutionally and legitimately expressed, by the people of Ireland, namely freedom and self determination. We see in the Irish movement, in whatever shape it would take, so long as it is constitutional, a great benefit and a great assistance to the coming democracy of the world. In that respect, the views of the Labor Party are in favor of supporting Ireland's claims for freedom.

Question (2): What is the total strength in Parliament of Labor Party members from England, Scotland and Wales?

Answer (2): The total strength of the Party is now 63, but recent events in the shape of municipal elections in England, in which the Labor Party have enormously increased their strength all over the country, goes to show that the Party will be able to treble their representation in the next Parliament.

Question (3): Does the action of the Labor Party in relation to Ireland mean that all its Parliamentary members support such position as you may declare as officially taken?

Answer (3): Unhesitatingly yes; that was the position of the Labor Party.

Very truly yours, (Signed) JAS. SEXTON, Member of Parliament, for District of St. Helens, England, Secretary, Longshoreman's Union.

THE ESTABLISHED CHURCH STATE DETERMINED TO CONTROL

THE ENABLING BILL From the large majorities secured in the Commons after Friday's Second Reading Debate on the Enabling Bill it is pretty clear that it will become law, almost unconditionally, from what it was when first presented to the Lords. By their amendment, which shall be presented to the Crown for signature, an address from each House will be needed requesting that it be so presented. In other words, one House of Parliament at least is determined that the State shall ultimately control the establishment of a Church which owes its establishment to an Act of Parliament. The Times holds that it is essential to preserving the religiously representative character of a National Church in a democratic community. We quite agree, merely observing that it will thus be a national and democratic Church, but certainly not a Christian one, as is set out in the Gospel. That Church was to teach and bind the nations spiritually by Christ's authority. A National Church, on the contrary, is ruled and taught by the people through its Parliamentary representatives.

A "BOGUS" POWER The same journal, however, feels the obvious absurdity of the Crown or temporal State imposing spiritual shepherds upon the Anglican flock, and seeks to meet the objection by asserting that "The Prime Minister cannot force a bishop on any diocese against its will, for the Church has rightly the power to refuse any person obviously unsuitable." Surely this is a subtle snuffing. The Times must surely see that, in the case of Bishop Gore's appointment, this very question was tried, and that it was legally decided that all the solemn business of the *consecratio* ("permission" to elect) canonical election after invoking the guidance of the Holy Spirit for a right choice, and the confirmation, was a pure formality. And even in the event of refusal to elect the Royal nominee, the Crown had power to override the objection and simply impose its choice by Letters Patent. What sort of "power" is this which in the last resort is powerless?

RECENT HISTORY At the time when half the Anglican episcopate rejected Dr. Hensley Henson as an "obviously unsuitable person" and refused part or lot in his "consecration," Dr. Randall Davidson did indeed declare that he knew of no law forcing the acceptance of an objectionable nominee of the Crown. But he added pertinently, "provided they were prepared to take the consequences," i. e., the statutory penalties of *prebendary*. What sort of legal power is it that brings down legal penalties upon

those who venture to use it? It is a curious historic fact, however that there is not a case on record, since the setting up of Elizabeth's episcopate, where these penalties have been bravely. Have all the royal nominees been unexceptionable from the Anglican standpoint. If not, the Church of England has never proved its consciousness of any such power as The Times attributes to it.—The Universe.

BROTHER SAVES BOY

THIRTY COLLEGE LADS PRECIPITATED INTO WATER Canadian Press Dispatch

Quebec, Dec. 2.—Thirty boys, students at the Charny College, crashed through the ice on the Chaudiere River yesterday afternoon and were rescued with difficulty. One of the teachers, Brother Leon, dived into the icy waters and saved a lad named Turcotte after breaking a hole through the ice to get the boy, who was floating away.

The accident was caused by the locks up the river being opened to let down a stream of surplus water which threatened to flood Beauce district.

The boys, who were skating, did not know that the gates were open and when the ice suddenly lifted and left the banks of the river they were thrown into the water.

Brother Leon is to be recommended for bravery to the Royal Humane Society.

"THE END JUSTIFIES THE MEANS"

SIR FREDERICK MAURICE WITHDRAWS AND APOLOGIZES

LIKE AN OFFICER AND GENTLEMAN

Our readers will remember our mentioning a false and very stale accusation brought by Major-General Sir F. Maurice against the Society of Jesus in the course of an article on Ludendorff published in the Daily News, August 30. We intimated at the time that means were being taken to bring the writer to book. It is with great pleasure that we are now able to report the major general's handsome retraction and apology, sent to the Daily News, and also to the Liverpool Post. It speaks for itself:

"Sir,—In your issue of August 30 you published a review of mine of Ludendorff's 'Reminiscences of the Great War,' in which occurred the following passage: 'Long before the elder Molke created the German General Staff another great militarist had founded a great and powerful society. Loyola taught his followers that the end justifies the means, and Ludendorff and his colleagues in other times and other purposes adopted the principle of the Jesuits.' I wrote this passage with my mind upon Ludendorff rather than upon the Jesuits, and I did not verify my references, as I should have done. I have now investigated, to the best of my ability, the long controversy which has raged between the Jesuits and their opponents on this question, and I have been unable to find that there is any evidence that Loyola taught his followers that the end justifies the means. I therefore desire to withdraw that statement and to apologize for having made it.—F. Maurice." We may add that, so far, Mr. Osborn, who fell into the same error as General Maurice in the Morning Post, has not yet found time to deal with an invitation given to him more than three weeks ago in the columns of the latter journal that he should either prove his charge publicly or else publicly retract it. He has now a worthy precedent before him for adopting the latter alternative.—The Universe, Oct. 31.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE RUTHENIAN PROBLEM

How to deal adequately with "the strangers within our gates" is a most difficult problem and one not yet solved by the Church in Canada. The case is this. We have various groups to deal with, each presenting its own difficulties. The fact that many of our new-comers are of the Latin rite makes it comparatively easy to supply these with priests. The real problem is to deal with the thousands and thousands of Catholics of the Greek Church without having at our disposal a sufficient body of priests of the Greek rite. The language, manners and customs of these people—mostly Ruthenians—are so different from what we have learned that some years of study are necessary before a Latin priest is ready to do efficient work among them. Even then the knowledge that this priest is a converted Latin renders him suspect. It is necessary to know the history of the Ruthenians to grasp the truth of this statement. The rite and nationality of the Ruthenians are so entwined that it is generally impossible to separate one from the other. With an intense love they love their own rite. For good reasons they have no love for the Latin. In Canada we have about 250,000 Ruthenians. They are here to stay. They are Catholics. For the shepherding of this body of Church folk, there is, within the priests, very few in number,—about eighteen—under Bishop Budka. When we realize that as they stand they are a disorganized body, we can understand how easily they can fall away from the Church. They have fallen and are falling away daily. It would be a miracle if they remained steadfast Catholics under present circumstances.

The Ruthenians are a prolific race and in a few generations shall be a very sensible part of our Canadian population. Without priests now, the future generations will have long ceased to be Catholic.

The Ruthenians are eager for education and seek it. They are now without Catholic schools and are making use and are induced to use the non-Catholic institutions of the country. The leaders of the new generations of Ruthenians in Canada will therefore be outside the influence of the Catholic Church. The weighty influence of so large a body of Canadians will be, most likely, buried against the Church in the years to come.

We can hinder this calamity if now the Canadian Catholic Church will grapple with the question and find a solution.

The following letter from Brother Anselm, the Superior of St. Joseph's College, in course of construction, at Yorkton, Sask., deals with the question.

"The Ruthenian people in Canada, number about two hundred and fifty thousand. Of these, the vast majority are located in Saskatchewan and Alberta. They are settled in what we call 'Colonies,' and are very much inclined to isolate themselves from the surrounding community. There are various factions amongst them, many of which trace their origin to political and family feuds in eastern Europe, and in every move that is made, these various groups must be reckoned with. One will see an attempt to Anglicize the people, another will interpret some expression as showing faction, and each, from his own viewpoint will spread the alarm, and immediately the difficulties are multiplied fourfold. I have in mind one particular case, where the priest, after endless labor and sacrifice, succeeded in erecting a beautiful church. When all was completed, he was surprised to find that a considerable section of the parish refused to attend it. On investigation he discovered that a feud existed between some of those who were most active in helping on the work and some of the dissenters. These latter refused to support the Church, and decided to build a new church of their own. I quote this instance as an illustration of some of the difficulties with which the missionaries have to cope, and likewise to show what a task it is to secure the support of the people as a whole, in any movement whatever, whether spiritual or educational.

You will readily concede, that, if the missionary and the educator had no other difficulties with which to cope but those referred to above, the task would already be herculean. But when you add to these, the seeds of dissension sown in every quarter by zealous proselytizers, surely the magnitude of the problem is sufficient to appal the stoutest heart.

The next fact that I would like to impress on the Catholic public, is that this is a problem which concerns them vitally. These people are bound to take a place second to none among the people of Canada, at no very distant future. They occupy the best agricultural districts in the West, and they are industrious and economic. They are a brainy people also, and as a prominent member of the Department of Education of Saskatchewan recently said: 'Look once upon the Ruthenians when they come to become represented in the learned professions.' Now, suppose we set aside for the moment the all-important problem of saving them to the Church, and consider the situation from a standpoint of political influence only. I firmly believe that the day will come when they will hold the balance of power here in Canada, and if they are not with us, as they should be, they evidently will come with the already numerous opposition.

It is not isolated effort that we require, but concentration of effort and energy. To keep pace with our opponents, we need the services of a central governing body to educate the people to the plain facts concerning our status in this country, and to unite their efforts to the attaining of any desirable objective. This body already exists in your esteemed Catholic Church Extension Society, and by rallying to its support, our people will help most effectively in the front trenches."

understand how easily they can fall away from the Church. They have fallen and are falling away daily. It would be a miracle if they remained steadfast Catholics under present circumstances.

The Ruthenians are a prolific race and in a few generations shall be a very sensible part of our Canadian population. Without priests now, the future generations will have long ceased to be Catholic.

The Ruthenians are eager for education and seek it. They are now without Catholic schools and are making use and are induced to use the non-Catholic institutions of the country. The leaders of the new generations of Ruthenians in Canada will therefore be outside the influence of the Catholic Church. The weighty influence of so large a body of Canadians will be, most likely, buried against the Church in the years to come.

We can hinder this calamity if now the Canadian Catholic Church will grapple with the question and find a solution.

The following letter from Brother Anselm, the Superior of St. Joseph's College, in course of construction, at Yorkton, Sask., deals with the question.

"The Ruthenian people in Canada, number about two hundred and fifty thousand. Of these, the vast majority are located in Saskatchewan and Alberta. They are settled in what we call 'Colonies,' and are very much inclined to isolate themselves from the surrounding community. There are various factions amongst them, many of which trace their origin to political and family feuds in eastern Europe, and in every move that is made, these various groups must be reckoned with. One will see an attempt to Anglicize the people, another will interpret some expression as showing faction, and each, from his own viewpoint will spread the alarm, and immediately the difficulties are multiplied fourfold. I have in mind one particular case, where the priest, after endless labor and sacrifice, succeeded in erecting a beautiful church. When all was completed, he was surprised to find that a considerable section of the parish refused to attend it. On investigation he discovered that a feud existed between some of those who were most active in helping on the work and some of the dissenters. These latter refused to support the Church, and decided to build a new church of their own. I quote this instance as an illustration of some of the difficulties with which the missionaries have to cope, and likewise to show what a task it is to secure the support of the people as a whole, in any movement whatever, whether spiritual or educational.

You will readily concede, that, if the missionary and the educator had no other difficulties with which to cope but those referred to above, the task would already be herculean. But when you add to these, the seeds of dissension sown in every quarter by zealous proselytizers, surely the magnitude of the problem is sufficient to appal the stoutest heart.

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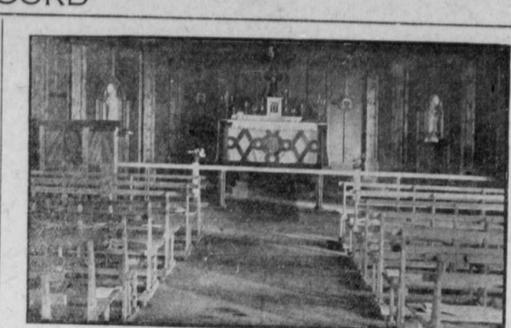
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CHAPEL AT EPSOM, CANADIAN CONVALESCENT CAMP, ENGLAND, PROVIDED BY THE CATHOLIC ARMY HUTS FUND (K. OF C. CANADA) 1918

OFFICIAL HISTORIAN

Captain, the Rev. Father Ivor Daniel, O. M. L. C. F., of St. Joseph's Parish, Edmonton, Alta., has been appointed official historian of the great work done by the Catholic Army Huts Association Overseas. The completion of this account will be looked forward to with interest by those who contributed toward this fund and who are naturally desirous of knowing the extent of the benefits provided by their generosity.

The new Home is to be known as the Nazareth Home for children. On Thursday morning, his Lordship the Bishop of Alexandria, in presence of several priests of the Diocese, the Sisters of the Hotel Dieu, Mrs. McMartin, her family and several relatives blessed the New Oratory and Home. After the Blessing His Lordship said the first Mass in the New Oratory which was beautifully furnished by Mrs. McMartin.

During the Mass a special Choir consisting of members of the McMartin and Smith families and a few under the direction of C. J. Fleck sang appropriate hymns. At the end of Mass the Bishop briefly addressed those present. He thanked Mrs. McMartin for her munificent gift to the Sisters of Hotel Dieu. He said that her charitable generosity was in keeping with the highest traditions of the early Christians who gave up all for the support of the infant Church of Jesus Christ. He said that there were some who perhaps thought that the humble purpose of a Home for little children, but similar complaints were heard in our Lord's time until He reproved them, saying: 'suffer little children to come unto Me, and forbid them not for of such is the Kingdom of Heaven.'

The Diocese of Alexandria, and particularly the town of Cornwall, has been fortunate in having had so many generous benefactors who have helped to build up and maintain splendid Catholic institutions for the sick, the homeless and for education—institutions that are second to none in the Province. Prominent among these numerous benefactors are the McMartins, the Purcells, the Macdonalds, the Bergins and the McDonalds. The people of Cornwall are no less indebted to the good Sisters of the Hotel Dieu for their care of the sick at the Hospital, the aged at St. Paul's Home and the children at the Nazareth Orphanage; to the Sisters of the Congregation of Notre Dame and the Presentation Brothers who have given their lives for the noble cause of Catholic education.

Mrs. McMartin extended an invitation to the general public to visit the new Home in the afternoon of Thursday. Very large numbers of all classes were present for the opportunity. They were hospitably entertained by herself and family. Tea was served, and a high class programme of music was rendered by C. J. Fleck's Orchestra.

Cardinal Mercier's love of little children is a matter of history. His consideration for the boys and girls of Cincinnati is a matter of record. Again and again His Eminence was called to on the way to Mass Hall in Cincinnati. Just as often he stopped the automobile, opened the door and blessed or gave a word of personal greeting to his youthful admirers. Remonstrances on the part of others that older people were being kept waiting were of no avail. And this was the same man who, as Mayor Galvin related, still carries scars as the result of an accident in Belgium when a child ran in front of his machine, and he instantly and authoritatively ordered his chauffeur to drive directly into a stone wall.

DE VALERA STOPS IN CHICAGO AND REVIEWS HIS MISSION IN AMERICA

American public sentiment favors the application of the principle of self-determination in the case of Ireland, according to President Eamonn De Valera, who passed in Chicago a few hours yesterday en route to New York from the West, where he has been speaking for a free Ireland.

This tour of the first President of the Irish republic covered virtually every section of the United States. At more than 200 meetings he has addressed about 2,000,000 citizens of the United States, and claims to have reached indirectly 80,000,000 persons in his appeals. For this reason he feels qualified to comment upon the general attitude of the American people toward his cause.

DESPITE CERTAIN SUBSIDIZED newspaper reports to the contrary, at no time during my tour of your country have I encountered any popular hostility toward the cause of Ireland," said President De Valera at the Congress Hotel yesterday afternoon.

At Portland, Ore., two young men purporting to represent the American Legion tore the Irish flag from one of our automobiles, but investigation showed this action was not official and later it was disavowed by the legion posts.

"Everywhere our reception was most cordial and I am confident that the greater majority of Americans heartily endorse the principle of self-determination. American sympathy for Ireland is not localized, but is general throughout the entire nation."

President De Valera exalted in the defeat of the league of nations by the United States Senate. He said acceptance of the peace covenant as drafted at Versailles would have sealed the fate of Ireland. He specifically denounced Article X.

"Great Britain now holds one-third of all the land on this earth," said President De Valera, "and the universal acceptance of Article X would perpetuate her control. Ireland, Egypt and India would be enslaved forever beneath the British yoke."

With the rejection of the league covenant, President De Valera hailed the accomplishment of one of the three purposes of his mission to the United States. The other two were the paving of the way for the recognition of the new Irish republic by the United States and the fostering of direct trade relations between this country and Ireland.

President De Valera left for New York last night. His future plans are as yet indefinite.—Chicago Herald Examiner, Nov. 28.

NEW CHILDREN'S HOME IN CORNWALL

On Thursday morning, November 27, the new Nazareth Home for children was opened and blessed at Cornwall by the Most Rev. Wm. Macdonell, Bishop of Alexandria. This is the third time that provisions had to be made for the increasing activities and development of the social work that is being accomplished by the Sisters of the Hotel Dieu since their reduction into the town of Cornwall and the diocese of Alexandria.

The first home which the Sisters opened for children in Cornwall was a small house in Mulberry Lane adjacent to the present spacious building for the aged known as St. Paul's Home. No sooner had the good Sisters opened the Hospital than they found it an urgent necessity to establish a home for children in connection therewith, for it not infrequently happened that the mother of a large family having been struck down by sickness, and notwithstanding the best medical attendance and the devoted care and nursing of the Sisters she was taken by death and her children and home were left without a mother. The Sisters came to the rescue of these young helpless children, took them in and cared for them in every way that genuine charity could suggest. The girls were sent to the Convent School of the Congregation of Notre Dame, and the boys to the Centre Ward Separate School.

After a few years the little house in Mulberry Lane was overcrowded and the Sisters purchased from the Manager of the Mills his residence in York Street at a cost of between four and five thousand dollars. Although this residence was a mansion when compared with the humble beginning in Mulberry Lane, yet in recent years the accommodation it afforded was quite inadequate to meet the care and attention which the Sisters were anxious to bestow on their youthful charge. Many desiring to be postponed owing to the limited resources of the Sisters. However, Mrs. McMartin, widow of the late John McMartin, who himself had been a life long benefactor of the Hotel Dieu and poor of the Diocese came to their aid by donating and furnishing her magnificent residence in Second Street—one of the finest Mansions in Eastern Ontario. This residence and grounds represent a gift of between eighty and one hundred thousand dollars, and in addition to this Mrs. McMartin and her family will contribute generously to the upkeep of

FIVE MINUTE SERMON

By Rev. M. BOSSAERT

THIRD SUNDAY OF ADVENT

JESUS OUR SALVATION

"Rejoice... The Lord is nigh." These are the words which today's epistle begins. We may apply them to the glorious event that we shall shortly celebrate, the birth of our Lord and Saviour Jesus Christ at Christmas. We have all cause indeed for rejoicing at our Lord's coming, for Jesus is our salvation. He taught us this consoling truth Himself when He said: "I am the Way, the Truth, and the Life."

1. Jesus is the Way. Through the sin of Adam and Eve in Paradise all mankind had gone astray from the right path, the road leading to heaven, and had turned away from God. The saddest result of the fall was perhaps that they could not return to the right path, because it was closed against them. At last the Son of God, Jesus Christ, appeared on earth and, by dying for us upon the Cross, He removed the obstacles and reopened the path. As the Redeemer of the world He "broke down the middle wall of partition," as St. Paul says, the wall that closed the entrance to heaven, and thus gave us access to the Father. Therefore our Divine Saviour cleared the way for us, and leads us along it by His example and His grace.

By His example He shows us the right way, and by His grace He helps us to follow it, without stumbling or straying. In the Gospels He often calls upon us to follow Him and to tread the path that He trod. And what is this path? You all know what it is. It is the way of humility, meekness, patience, chastity, self-denial and holy charity. This is the way that our Saviour Himself walked on earth, and we must follow it too, if we wish to attain to everlasting happiness. But because it is so steep and narrow and bestrewn with thorns that in our weakness we should be apt to sink down exhausted, our Lord in His mercy holds out His hands to us, and helps us continually with His grace, until at length we reach our goal and enter the everlasting home of our predestination.

2. Jesus is the Truth. The first sin brought falsehood into the world, and this evil laid the basis of all the evil that followed. Hence in Holy Scriptures we read much about error and blindness, deception and falsehood. But when our Saviour came, He proclaimed the truth, pure and unadorned with error. For three years He went to and fro in Judaea and Galilee, preaching His holy Gospel. The laborer left his plough, the shepherd his flock, and the artisan his trade; from all directions men gathered round Him, listening eagerly to every word that proceeded from His Divine Lips, and saying, "Never did man speak like this Man."

Thus Jesus made known the truth, and He preserves us in the same truth, because He established in His Church an infallible teaching office, and conferred upon this office the continual help of the Holy Ghost, so that neither the folly nor the malice of men can falsify or distort the Gospel that it teaches. Our Saviour's words: "He that heareth my words, and doeth them, shall not come into judgment, because he hath already overcome the world," are true not only of the Apostles, but of their successors in the teaching office of the Church. Therefore through the teaching office of the Church we too are preserved in the truth.

3. Jesus is the Life. By sin death obtained dominion over the world, death both of the body and of the soul. "By one man sin entered into this world, and by sin death," as St. Paul tells us. The death of the body was hard and painful, but far worse was the death of the soul, which robbed a man of sanctifying grace, and of God's love and friendship, excluding him from heaven and assigning him to hell.

Then Jesus Christ came down and by dying on the Cross restored life to the world. There on the Cross He roused mankind from the sleep of death, and infused into them the life of grace. On the last day He will say to those who have followed Him faithfully: "Come, ye blessed of My Father, possess ye the Kingdom prepared for you," and they will enter upon everlasting life, where there is joy, but no suffering, life, but no death; and happiness, but no sorrow.

We see, therefore, that our salvation is in Jesus; He is the Way, the Truth and the Life. He has opened to us the way to Heaven and guides us along it. He has revealed to us the truth, and preserved us in it. He has brought us life, and will summon us some day to live with Him forever. What more could He possibly have done for us? No one else can do for us what He has done. Therefore it is a most sacred duty to cling to Him and serve Him with unflinching loyalty all the days of our life. May we make it our delight to fulfill this duty to the end. Amen.

WORLD CONFERENCE OF CATHOLIC LAITY

PROJECT OF FORMING A CATHOLIC WORLD LEAGUE ENDORSED BY VATICAN AUTHORITIES

A conference of representative Catholic laymen from various countries for the purpose of forming a Catholic World League will be held in Paris in November. The proposal to form a league of this kind has been discussed in Europe for several months, and while the plans are only tentative, it is believed that it will

be possible formally to establish the league at the Paris Conference.

The promoters of the plan point out a society which should be able to concentrate the weight of world-wide Catholic opinion at any point at any moment on the defence of Church interests, should be as feasible as it is desirable, for the reason that it will concern itself with no other interests, however important, political or national. To bring such a league into being is, of course, an immense task.

The Holy Father recently gave his approval to the proposal, and Cardinal Gibbons and Cardinal Bourne have assured the promoters of their cooperation. The American and Great Britain will participate through the Confederation of England and Wales.—The Tablet.

NEW IDEALS

A FLOWERING OF CATHOLIC PRINCIPLES

The opportunity for doing good offered to the Catholic layman was never so great as it is today. The country is engaged in a tremendous task. To paraphrase the words of Abraham Lincoln, that task is none other than to see that this world has a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth.

The world cannot be freed by formulas, however idealistic they may be. The old formulas sound hollow, the old principles of expediency, of selfishness, of commercial greed, have proved inadequate. They have passed through the furnace of war, and are soon to emerge, we hope, clarified, purified and spiritualized. While they are in the mid state, we must bend every endeavor to see that they harden into fixed principles of justice.

The world is waiting the result of the trial through which we are now passing. It is seeking a sound ideal. The false ideals of class, of riches, of industrial life, of social distinctions, of international relations have been found wanting. Where will the world find the ideal that will save it from the wreck? Not in its discredited principles, but in the eternal truths enshrined in the Gospel and insisted upon, again and again, by the Church during the late war and during the present period of reconstruction.

To bring these principles to the masses, the Church must rely on human agencies. Through her leaders, her bishops and priests, she can communicate her teachings to the members of her flock. But others must take these teachings to the public forums, to the shops and to the markets of trade. The Catholic laity are in daily contact with the people. They are experiencing their trials, meeting their objections, and helping them to find a solution of their problems.

Catholic laymen should be alive to the opportunity that is theirs. How many are trying to perfect themselves in the social teachings of the Church? How many read a good Catholic journal? How many are studying the great pronouncements that her bishops are sending forth from the National Catholic War Council?

How many ever read the great Encyclical of Pope Leo XIII. on the Condition of the Working Classes? The basis upon which the solution of the present industrial crisis will ultimately be solved lies in the principles enunciated by Pope Leo, and by his successors, Pope Pius X. of happy memory, and Pope Benedict XV. now gloriously reigning. It behooves Catholic laymen, therefore, to familiarize themselves with these immortal pronouncements.

Catholics in public life can do inestimable service for the cause of freedom and justice. Every Catholic layman should consider himself an apostle to spread the saving truths of Christ to a groping world. In times of stress, the educated laity have made important contributions to the thought of the world, and have saved civilization from moral and spiritual ruin.—The Pilot.

TO COUNTERACT INFLUENCE OF RED SOCIALISM IN SPAIN

GROUP OF EMINENT MEN, LAY AND CLERIC, UNITE C. P. A. Service

London, October 2.—In Spain they are taking up that work of Christian Socialism, which is spreading so much now in all countries as a counteracting influence to the Red Socialism. Hitherto "El Grup de la Democracia Cristiana" has been a brilliant headquarters staff without troops, but they now propose to start a general campaign for Catholic social claims as against the Socialists, who have already captured the Official Institute of Social Reform. Catholics propose to fight both Socialism and Conservatism, and they have at their head Cardinal Guisasaola, Archbishop of Toledo, to whom the Pope has confided the direction of the Catholic social movement in Spain. The new group is now definitely constituted, thanks largely to the efforts of Professor S. Azaur, who holds the chair of sociology at the University of Madrid.

The group contains many illustrious names of ecclesiastics, university men, religious and professional and commercial leaders. It is not political, but covers Carlists, Mellists and others, who are opposed politically. It is a national circle of study

and a centre of culture, which will manifest itself in social works, including doctrinal conferences, meetings of propaganda, the publication of books, brochures, and the promulgation of projects of law inspired by Catholic principles.

An interesting programme of the group's activities has been prepared by its director, who says in a preface: "Borrow the doctrine of the French Catholics, and realize in the manner of the Belgian Catholics." This new force in Spain is one to be reckoned with.

THE WORLD'S DEBT TO THE PAPACY

THE ONLY MORAL FORCE THAT CAN UNITE WORLD, SAYS BRITISH PRIEST

Nottingham.—In his address before the conference of the Catholic Truth Society at Nottingham, Monsignor Grosch, speaking on the world's debt to the Papacy, said:

"We have heard something in these days of a league of nations which is to bind all the peoples of the world into one and to make future wars impossible. We agree that this is the only way of safety for the world. We honor the men who have spent so many months in an endeavor to formulate the principles which shall govern it.

"So far their labors do not seem to have materialized appreciably. They may do so presently, and we may hear of a complete agreement upon international conduct, but failure must await on any scheme which leaves out the only power in the world which has ever produced a league of nations—the only power which possesses the sanction which can dominate men's consciences and discipline their hearts.

"The Papacy is the only power which has succeeded in forming a league of nations, and without the Papacy no league of nations will ever be effective. A league of nations with the Pope is an omelette without eggs—not very real and not very sustaining.

"Shut the Pope out of the councils of the nations and you shut out the only moral force which ever has or ever can unite the people of the world. The Pope was excluded from the Hague convention, and the Hague convention has proved a disastrous failure. The Papacy is an expert in forming a league of nations. It has done it before; let it try again. A Clemenceau, a Wilson, even a Lloyd George might learn something from the Papacy.

"This land of England owes all that is best and noblest in her to the influence of a thousand years of Roman ecclesiastical government. No one who wishes to know need remain ignorant of England's debt to the Papacy.

"And now one final word. The Papacy stands before the world today a vigorous survivor amidst almost universal ruin. The spirit of social disorder and hostility to all lawfully constituted authority threaten nations and society. The Papacy remains as a principle of order, the immovable rock of right and freedom and of justice.

"Let the statesmen of the world and the peoples of the nations acknowledge its power and seek its guidance as the heaven-sent teacher

and custodian of the moral law, and the material and social problems which confront the world will solve themselves."

ROOSEVELT TOLD GOETHALS TO IMITATE JESUITS

Panama.—The newspaper Estrella de Panama recently published the following reminiscence of the late Colonel Roosevelt: "The last words of Roosevelt when saying good-bye to Goethals, who was leaving Washington to take charge as engineer in chief of the works of the Panama canal, were the following: 'Colonel, there, at the junction of two continents, there is a hydra (water-serpent) with seven heads which is swarming a new Hercules, and you have to perform greater works than that god of mythology; but precisely at the capital, Panama, there are a great university and a convent which belong to the Jesuits, 'those most perfect organizers next to God,' as Napoleon said. Now, when you happen to be most disheartened on account of the disorganization and the rivalries among your subordinates, go and call on one of those two institutions and imitate their system."

FRENCH CLERGY

3,000 PRIESTS LOST LIVES IN BATTLE—BOTH SECULAR AND RELIGIOUS

In a carefully written volume, entitled "The Church of France During the World War," we read the following eloquent figures: "There were no less than 3,000 secular priests killed at the front, and many more were grievously wounded, infirm and crippled.

"Of those killed at the front from among religious, there were Eduards 25, Dominicans 29, Foreign Mission



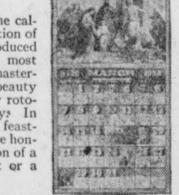
CLEAN—yes and disinfected too! Everyone likes bed-linen, blankets, etc., to be super-clean—immaculately fresh. The best of all soaps to use is Lifebuoy—it actually disinfects as it cleanses. LIFEBOUY HEALTH SOAP. The carbolic value in Lifebuoy is a sign of its disinfectant qualities—quickly vanishing after use.

Every Catholic Home Should Contain This Most Beautiful Catholic Art Calendar

THE calendar shown in the illustrations is something entirely new. It is purely a Catholic calendar, showing all of the Feasts, Fastdays, Saints' Days and Legal Holidays, for each day a suitable excerpt from Thos. Kempis' "Following of Christ," has been carefully selected by the Rev. J. J. Lannon, Ph. D. On the Sundays is also given the Gospel Reference for each Sunday of the year.



On each page of the calendar with the exception of the last page, is reproduced one of the world's most famous religious masterpieces in all of the beauty and detail that only rotogravure can portray. In addition the famous feast-days of the Church are honored by a reproduction of a picture of the Saint or a picture of the event.



Boys and Girls Wanted:

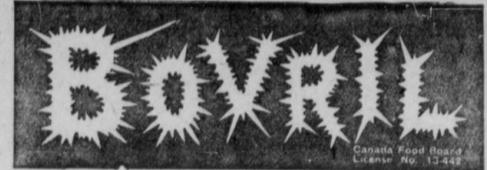
Here is your chance to make money. There is not a single Catholic in your parish who would not be delighted to pay you 50c for this beautiful Catholic calendar. Agents are making as much as \$10.00 a day selling a similar Protestant calendar. It takes no money and but very little time. Write today and ask for a sample page of the calendar and our proposition to Boy and Girl agents.

On the back page are printed facts about the Rites, Rituals and Practices of the Church, also a table of movable Feasts, Summary of Christian Faith and Practices, and instructions with regard to fasting and abstinence as well as Lay Baptism. It also gives the authority for the Institution of the Seven Sacraments.

Order Today Quantity Limited 50c. Each

This Catholic calendar is an invaluable aid to every Catholic and a necessity in every Catholic home, every Catholic school-room, everywhere that our Holy Religion is practiced. It probably is the most beautiful calendar that has ever been designed, as the modeling and art work has been executed by Emory P. Seidel, one of this country's foremost sculptors. The calendar is reproduced in sepia by the rotogravure process.

THESE CALENDARS MAKE HANDSOME CHRISTMAS AND NEW YEAR'S GIFTS. ORDER TODAY EXTENSION PRESS, Brooks, Bldg., CHICAGO, ILL. Our 128-page Book and Essential Religious Article Catalogue will be sent you free upon request.



Fathers 45, Redemptorists 38, White Fathers 48, Holy Ghost Fathers 52, Capuchins 89, Franciscans 18, Assumptionists 20, Lazarists 15, Oblates of Mary Immaculate 18, Salesians 16, Jesuits 102, Trappists 58, Florent 89, Sacred Heart 29, Maria's 94, Christian Brothers 115. Besides these dead there are many more wounded and crippled ones.

87 YONGE ST., TORONTO Phone Main 4030 Hennessey "Something More Than A Drug Store" DRUGS PERFUMES OUT FLOWERS CANDLES Order by Phone—we Deliver Watch Our Ads. in Local Dailies Thursday

STAMMERING or stuttering overcome positively. Our natural method permanently restores natural speech. Graduate pupils everywhere. Free advice and literature. THE ARNOTT INSTITUTE KITCHENER, CANADA

Waterman's Ideal Fountain Pen. "And Everyone was Satisfied" A Waterman's Ideal Fountain Pen makes such a PRACTICAL gift! It is appropriate for any circumstances, but especially so at this season of the year. It awakens genuine satisfaction, and the expressions of appreciation are apt to seem out of all proportion to the moderate cost of the pen—from \$2.50. Let Waterman's Ideal Fountain Pen solve your gift problem. Sold by good dealers everywhere. Prices from \$2.50. L. E. Waterman Company, Limited, 179 St. James St., Montreal. NEW YORK, SAN FRANCISCO, BOSTON, CHICAGO, LONDON, PARIS.

Auto-Stop Safety Razor. THE GIFT for the day. THE RAZOR THAT SHARPENS ITSELF. STANDARD SET NO. 1 (as illustrated), consists of heavily silver-plated self-stopping Auto-Stop Razor, twelve Auto-Stop Blades and a Stop—complete in handsome Black Leather Case lined with Velvet and Satin. Price \$5.00. The same outfit can be had in Leather Cases of following colors—Blue, Green, Maroon and Red. SET NO. 50—Contents as above, but in polished Nickel-plated case, or in Engraved or Plain Metal Cases, finished gun-metal. Price \$5.00. SET NO. 7—Contents as in No. 1, but in a compact pocket folding case—Black or Brown. The outfit includes a Metal Mirror. Price \$5.00. COMBINATION OUTFITS containing Shaving Brush, Soap, etc., in various styles, from \$6.50 to \$15.00 per Set. See the Auto-Stop Razor assortment at any Drug, Hardware or Jewelry Store. You will find a style to suit your desire. Auto-Stop Safety Razor Co. Limited Auto-Stop Building, Toronto, Canada. MADE IN CANADA

CHATS WITH YOUNG MEN

THE DARK PATH

When people lose their temper it doesn't always stay in just the place they lose it, But travels miles away...

Unreckoned and unknown. When people lose their temper it still may come again.

COURTESY OF THE OLD IS DISAPPEARING RAPIDLY

A writer in the Syracuse Catholic Sun chides young men for their lack of courtesy toward girls whom they meet at choir rehearsals and other parish gatherings.

"We fear that our young men are becoming too ungallant and the possible unfitness of the times may influence them to withdraw from escorting the young women to church now and then."

"This complaint is undoubtedly justified. Many young fellows seem to have such an exaggerated opinion of themselves that they imagine the girls are constantly trying to enslave them into matrimony."

A GENTLEMAN OF THE OLD SCHOOL

It is rare today that we meet the gentleman of the old school. He has been superseded by the man of business, of affairs.

The old-fashioned gentleman could discourse intelligently, zealously, on the intellectual virtues of the world's most renowned minds.

This old-fashioned gentleman could discourse intelligently, zealously, on the intellectual virtues of the world's most renowned minds.

"This piece of chocolate cake is for me, isn't it, Mrs. Kane?" said Mary, smiling, as she reached across to take the largest piece on the plate.

converse with him, to exchange views, to argue, even on questions that affect the human family as a whole or its individuals.

Today, however, the average gentleman has but a limited horizon. Even where he has enjoyed superior educational advantages, his outlook usually is confined to the world of one tongue, his views narrowed by a single perspective, his interests centered in the quest for lucre, preferment or empty honors.

OUR BOYS AND GIRLS

THE MASTER'S QUESTIONS

Have ye looked for my sheep in the desert, For those who have missed their way?

Have ye been in the wild, waste places, Where the lost and wandering stray?

Have ye trodden the lonely highway, The foul and the darksome street? It may be ye'd see in the gloaming The print of My wounded Feet.

Have ye folded home to your bosom The trembling, neglected lamb, And taught to the little lost one The sound of the Shepherd's Name?

Have ye searched for the poor and needy With no clothing, no home, no bread? The Son of Man was among them— He had nowhere to lay His Head.

Have ye carried the living water To the parched and thirsty soul? Have ye said to the sick and wounded, "Christ Jesus, make thee whole?"

Have ye told my fainting children Of the strength of the Father's hand? Have ye guided the tottering footsteps To the shore of the golden land?

Have ye stood by the sad and weary To soothe the pillow of death, To comfort the sorrow-stricken, And strengthen the feeble faith?

And flitted across the shadows, That there I had been before? Have ye wept with the broken-hearted In their agony of woe?

Ye might hear Me whispering beside you "Tis the pathway I often go!" My brethren, My friends, My disciples, Can ye dare to follow Me? Then, wherever the Master dwelleth There shall the servant be!

ABOUT GOOD MANNERS

Many women, particularly the more youthful ones, commit through carelessness or thoughtlessness many breaches of good manners which need but a reminder to be speedily remedied.

Many young women, the best hearted in the world, will wound their parents' hearts by openly correcting or contradicting them, forgetting that their own superior knowledge does not show up to advantage when paraded at the expense of good manners.

To discuss your clothes, your servants, or your domestic affairs, is to stamp yourself ill bred. General conversation is the only sort tolerated in the best circles.

"This piece of chocolate cake is for me, isn't it, Mrs. Kane?" said Mary, smiling, as she reached across to take the largest piece on the plate.

"This piece of chocolate cake is for me, isn't it, Mrs. Kane?" said Mary, smiling, as she reached across to take the largest piece on the plate.

brought Mary home for a two week's visit. But could it be that pretty, clever Mary was selfish and—well, almost plain greedy?

But as the days passed Mary's attractiveness seemed to diminish. It was Mary who got the easiest chair, the best seat in the automobile, the first glimpse of the new magazine.

"I thought you liked her, Ralph," said Doris, demurely. "She's all right for a time, but I'd hate to have her for a steady housemate," said Ralph, emphatically.

"You needn't worry, mother; I don't intend to," said Doris who was seldom critical of her friends.

The girl who takes more than her share will seldom find anyone disputing the matter with her. Only horrid, aggressive people will do that, and she will calmly turn her back on them, thinking they do not count.

The nice people, her own intimates, will go on letting her take the best and easiest and largest. But in taking more than her share, she is taking even more than she thinks.

She is taking scorn of all who notice her. She is taking light and slighting estimates of her character. Little by little, as she grows older and her ugly attributes stand out more plainly, she is left out of things and loses her friends.

Justice, fair play, is one of the greatest principles of society. Any one who ignores it in her dealings will find that she must pay a heavy price.—Catholic News.

MGR. NOLENS URGES CALM COOPERATION

LEADER OF CATHOLIC PARTY IN HOLLAND POINTS WAY IN CRITICAL PERIOD OF READJUSTMENT

Washington, October 27.—The following statement made by Monsignor W. H. Nolens, leader of the Catholic party in Holland, and representative of the Netherlands Government at the forthcoming international labor conference, is of especial interest.

Monsignor Nolens says: "During the present critical period of readjustment which the world is passing through, I believe that certain great healing forces are vitally necessary."

"First—in the realm of economic life, it is obvious that some understanding must be reached between capital and labor. The peace of a nation depends on nothing more than the calm co-operation of all the important factors in the economic situation.

Second—in the realm of social life there must be a recognition of the fact that there are interests higher even than material and economic interests.

BROTHERHOOD OF MAN

"Third—in the present international situation there must be a revival of the essentially religious conviction that all men, of whatever nation or race, are one great family, between the members of which must reign good faith and that sort of mutual confidence of which our great Hollander, Hugo Grocius, who is recognized as the very founder of international law, speaks in the last chapter of his work, 'De Jure Belli et Pacis.'"

"Finally, I have, during the War, expressed my own personal conviction in Parliament that the world may be saved from its complexities and difficulties, first, in the political realm by the very sort of admirable idealism that President Wilson has so fittingly expressed; secondly, in the economic world by the co-operation of all organized bodies and groups for domestic peace, and third, in the moral realm, and speaking from my point of view as a Catholic, by the imperious moral influence of the Holy See."

Glory, nobility, true greatness, belong by right to him who disdains to be the slave of his vices, and who claims a complete independence on this point.—St. John Cryostum.

Consider from time to time what passions are most predominant in your soul, and having discovered them, adopt such a method of thinking, speaking and acting as may counteract them.

After a Hard Day's Work

rub the tired muscles with a few drops of the soothing, refreshing, antiseptic liniment, Absorbine, Jr. You will find it pleasant and convenient to use and remarkably efficacious.

America's best athletes and trainers use Absorbine, Jr. to relieve strains and wrenches, and also as a rub-down before vigorous exercise to prevent such conditions.

Absorbine, Jr., is concentrated and therefore economical—only a few drops are required at an application. One ounce Absorbine, Jr., to a quart of water or witch hazel makes an invigorating rub-down and general purpose liniment.

Send 1c. for liberal trial bottle or procure regular size from your druggist today.

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What Everywoman Knows

Every year, dress fabrics are becoming sheerer and sheerer—the colors more dainty. The ordeal of trusting the delicate garments to "soap and water", however, is done away with by the use of Lux.

Lux will not harm any garment, however delicate or dainty, that pure water itself will not injure.

You can wash any garment with Lux without fear of having it spoiled. The whole secret lies in the matchless purity of the little satiny Lux flakes.

There is no substitute for Lux. There is nothing like Lux. Lux is in a class by itself.

Lux is on sale at all Grocers, Departmental Stores, &c.

A handy little recipe booklet, entitled, "The Care of Dainty Clothes" will be gladly sent free on request.

LEVER BROTHERS LIMITED, TORONTO



Advertisement for Trappers and Hunters Raw Furs, featuring John Hallam's Animal Bait. Text includes: "We will send you a FREE SAMPLE of Hallam's Paste Animal Bait. This is an entirely new and much improved form of Animal bait—it is made in a paste form and put up in tubes (like tooth paste)."

Advertisement for Capital Trust Corporation. Text includes: "Make Your Will Today and appoint the Capital Trust Corporation your Executor. Authorized Capital, \$2,000,000. BOARD OF DIRECTORS: President: Hon. M. J. O'Brien, Renfrew."



Advertisement for Hotel Tuller. Text includes: "HOTEL TULLER PARK, ADAMS AND BAGLEY DETROIT, MICHIGAN EUROPEAN PLAN. 600 ROOMS CAFETERIA PAR EXCELLENCE \$2.00 UP."

Advertisement for Peerless Steam Cooker. Text includes: "SAVING HOUSEHOLD EXPENSES In hundreds of homes busy housewives are saving both time and money by using a Peerless STEAM COOKER."

Advertisement for Stained Glass Memorial Windows and Leaded Light. Text includes: "STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHT. B. LEONARD QUEBEC: P. Q. We Make a Specialty of Catholic Church Windows."

Advertisement for The Catholic Club. Text includes: "SOLDIERS SAILORS. In the many little difficulties you will naturally encounter in getting settled down into civilian life, after discharge from the Service, we are willing, ready and able to help you, absolutely free of charge. RETURNED SOLDIERS' COMMITTEE whose office is at THE CATHOLIC CLUB 520 Richmond St., London Phone 6847."

EPISCOPALIAN BISHOP ENTERS TRUE FOLD

DR. FRIDERICK J. KINSMAN, BISHOP OF DELAWARE, BECOMES CATHOLIC

Until a few weeks ago styled the Right Reverend Bishop of Delaware, one of the most intellectual and beloved members of the house of Bishops of the Protestant Episcopal denomination in the United States...

This most recent notable conversion from the Church's preparatory school, High Church Anglicanism, while it shakes the Episcopal denomination to its foundations and creates universal comment...

SKETCH OF CAREER

Frederick J. Kinsman was born at Warren, Ohio, September 27, 1868; was graduated from St Paul's School, Concord, N. H., 1887; graduated B. A. from Keble College, Oxford, England, 1894...

communion, then, Anglican orders are proved dubious, if not invalid, through defect of intention; and if so, I for one cannot perpetuate them nor can I hold them.

Dr. Kinsman accordingly sent in his resignation and was asked to be deposed, since resignation involves renunciation at least of the discipline and orders of the Protestant Episcopal Church...

This letter was variously interpreted; but even those who most differed from his views had only loving tributes to pay for the resignation. For instance, Dr. Floyd Tompkins, rector of Trinity Church in this city, and far from advocating Catholic doctrine, called Kinsman "a kind, warm-hearted, quiet man with great beauty of character and purpose..."

WAS NOT DEPOSED

The request for resignation and deposition remained unanswered for some months, that is, until the general convention met at Detroit in October, when the matter was taken up. The resignation was then accepted; wherefore, Dr. Kinsman today has the unusual position of being, in the eyes of the Church, a Catholic layman; but in Episcopal eyes he is regarded as a non-dioceesan Bishop residing at present in Maryland.

When news of his conversion flew abroad, comment was voluminous. But again it was noteworthy that even those who least sympathized with Dr. Kinsman's action were warm in affectionate passages to a pure, sweet character, to a celibate whose whole life and heart are given to the accidental glory of God.

RECALLS CONVERSION OF BISHOP IVES

Dr. Kinsman's reception calls to mind another convert from the Protestant Episcopal episcopate in this country—Levi Silliman Ives, "Bishop of North Carolina." In 1852 he went to Rome and made his submission to the Pope, and thus, as he himself said, "abandoned a position in which he had acted as a minister of the Protestant Episcopal church for more than thirty years, and as a Bishop of the same for more than twenty, and sought late in life admission as a layman into the Holy Catholic Church, with no prospect before him, but simply peace of conscience and the salvation of his soul."

HE IS A MEMBER OF THE AMERICAN SOCIETY OF CHURCH HISTORY, AND OF THE HISTORICAL SOCIETY OF DELAWARE.

His works include "Principles of Anglicanism," 1910; "Catholic and Protestant," 1918; "Prayers for the Dead," 1914; "The Issues Before the Church," 1915, and "Outlines of Church History," 1916.

HIS STEPPING-STONES TO ROME

Early in the present year, admittedly after a three years' struggle and searching study of Anglican general opinion on sacraments, especially Holy Orders, he announced at the convention of his diocese his resolution to resign the episcopal office, but at that time gave no published reason, the inference drawn by some being his imminent conversion to Catholicism, by others merely a desire for retirement from public life.

PRESENTLY—IN JULY—HE SUBMITTED HIS RESIGNATION TO BISHOP TUTTLE, AND HIS WRITTEN STATEMENT AT THAT TIME IS A REMARKABLE DOCUMENT OF CLEAR-SIGHTED REASONING.

The following are brief excerpts: In spite of great unwillingness, I have come to feel that the interpretation of the Anglican position which connects it chiefly with the Protestant Reformation is the one most consistent with its history viewed as a whole, and that its dominant tendencies are increasingly identified with those currents of thought and development which are making away from the definiteness of the ancient faith toward unitarian vagueness.

"SERVICE FOR JUDGES"

IMITATION OF THE RED MASS IN WESTMINSTER ABBEY C. P. A. Service London, Oct. 17.—It has been an established custom here for Catholic legal lights to attend the "Red Mass," the votive Mass of the Holy Ghost, at the end of the summer vacation and just before the opening of the new session of the law courts.

DIED

MCCULLOUGH.—At Fort William, Ont., on Sunday, November 23, Rev. William Francis McCullough, Parish Priest of St. Agnes' Church. May his soul rest in peace.

BURKE.—At St. Catharines, Ont., on Oct. 2nd, 1919, James Burke, born in Belfast, Ireland, thirty-five years ago. May his soul rest in peace.

MAXWELL.—Mrs. Maxwell whose death occurred in Detroit, Nov. 2nd, was a sister of Mrs. J. P. Sheehan of Sarnia, and was for a number of years a school teacher in the British Y.M.C.A. May her soul rest in peace.

TEACHERS WANTED

WANTED TEACHER HOLDING 2ND CLASS Professional Certificate for G. S. No. 9, Kearney, Salary \$500. Duties to commence Jan. 1st, 1920. Apply stating experience, etc., to J. W. Brown, Sec. Treas., Kearney, Ont. 2147-3

EXPERIENCED CATHOLIC TEACHER wanted for G. S. No. 6, Raleigh, holding 2nd class professional certificate, salary \$400 per annum. Duties to commence Jan. 1st, 1920. Apply to James McKee, Fletcher, Ont. R. R. 1. 2147-3

TEACHER WANTED FOR S. S. NO. 14, Adala, second class, Salary \$500. Small school. Duties to commence Jan. 1st, 1920. Address John O'Leary, Sec. S. S. No. 2, Leiston, P. O., Ont. 2147-2

TEACHER WANTED FOR SEPARATE School Section No. 1, Wellington, Ontario; one holding a second class professional certificate, State experience and salary expected to John Connolly, Sec. Treas., Alms, R. R. No. 2, Ont. 2147-3

EXPERIENCED TEACHER WANTED FOR Separate school, No. 1, McKillop and Logan, 1st and 2nd class certificates, salary \$400 per annum. Duties to commence Jan. 1st, 1920. Apply to Ed. Moran, Sec. Treas., R. R. 4, Seaford, Ont. 2147-4

EXPERIENCED SECOND CLASS PROFESSOR wanted for separate school, No. 1, McKillop and Logan, 1st and 2nd class certificates, salary \$400 per annum. Duties to commence Jan. 1st, 1920. Apply to Ed. Moran, Sec. Treas., R. R. 4, Seaford, Ont. 2147-4

TEACHER WANTED ONE HOLDING 1ST or 2nd class professional certificate, capable of teaching in French for Catholic Separate school, Section No. 17, Township of Rochester, County of Essex, Salary not less than \$700 per annum. Duties to commence after Christmas holidays. Apply to Michael L. Byrne, Belle River, Ont. R. R. No. 3. 2147-3

SECOND CLASS TEACHER WANTED FOR Township, Ont. Separate school, No. 1, McKillop and Logan, 1st and 2nd class certificates, salary \$400 per annum. Duties to commence Jan. 1st, 1920. Apply to Ed. Moran, Sec. Treas., R. R. 4, Seaford, Ont. 2147-4

TEACHER WANTED FOR CATHOLIC Separate school, No. 1, McKillop and Logan, 1st and 2nd class certificates, salary \$400 per annum. Duties to commence Jan. 1st, 1920. Apply to Ed. Moran, Sec. Treas., R. R. 4, Seaford, Ont. 2147-4

QUALIFIED TEACHER WANTED FOR Separate School No. 4, North Burgess, Salary for 2nd class professional certificate \$500. Duties to commence January 5th, 1920. Apply to R. Noonan, Sec. Treas., Stanleyville, R. R. No. 1. 2147-3

WANTED TEACHER HOLDING FIRST or second class certificate for Separate School, Section No. 10, Carrick. Duties to commence after New Year's, 1920. Apply stating salary expected to Charles Schefter, Sec. Treas., Midland, Ont. R. R. No. 2. 2147-3

TEACHER WANTED FOR PUBLIC SCHOOL, No. 5, Bentley, holding professional certificate, salary to commence Jan. 7. Applications, dated Jan. 1st, will be received by the undersigned, James Carroll, Teacher, Trenton, Ontario, R. R. No. 1. 2147-3

WANTED TEACHER FOR C. S. S. NO. 1 O'Connor, R. 2, Matmorra, Ontario. 2147-3

TEACHER WANTED FOR CATHOLIC Separate school No. 3, March 1st, 1920. Salary for 2nd class professional certificate \$500. Apply to R. Noonan, Sec. Treas., Stanleyville, R. R. No. 1, Ontario. 2147-3

CATHOLIC TEACHER WANTED, MALE preferred; first or second class certificate for Separate school No. 1, Mornington, State salary and experience to Jos. Moser, Sec. Treas., R. R. No. 1, Britton, Ont. 2147-3

BLACKSMITH WANTED GOOD OPENING FOR A CATHOLIC blacksmith. No opposition for miles. Good farming country; church across the road; Public school almost distance; two cheese factories; Bell and Rural telephones. Store and drug store; barn and blacksmith shop for sale or rent; over-rented. Apply to Box 5, Bursley, Ontario, over-rented. 2147-2

BECOME A PROFESSIONAL NURSE A DIGNIFIED, ENVIABLE, PROFITABLE calling. Intelligent, ambitious women over eighteen are trained at St. Catherine's Hospital School of Nursing, Brooklyn, N. Y., in thorough, standard diploma courses qualifying for future advancement. Separate residences, surroundings. For particulars address Director of Training School, St. Catherine's Hospital, Brook Avenue Brooklyn, N. Y. 2145-4f

MERCY HOSPITAL TRAINING SCHOOL For Nurses, offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age and have one year of High school or its equivalent. Pupils may enter at the present time. Applications to be sent to the Directress of Training, Mercy Hospital, Toledo, Ohio. 2145-4f

WANTED MIDDLE AGED CATHOLIC WOMAN to keep house for man and one small girl; must be tidy, temperate, and of good character. King, 41 King St., Galt, Ont. 2145-2

WANTED A GOOD CATHOLIC WOMAN OR widow to do housework in quiet country village; Church of St. Joseph; will have a good home. Address Box 64, Exeter, Ont. 2145-2

WANTED FOR PLAIN COOKING AND light housework young girl or middle aged woman; good home. Apply Mrs. John Thomas, 777 West End Ave., New York City. 2145-2

WANTED FOR CATHOLIC RECTORY IN A country community, a reliable housekeeper. Good salary paid to right person. Apply to Mr. A. J. Bayan, Sinnott, P. O., Lanigan, Ont. 2145-3

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Calendars showing Fast and Feast Days in following subjects: "The Christmas Crib," "Sacred Heart of Jesus," "Holy Heart of Mary," "Jesus Blessing Children," "Little Flower of Jesus." Size 12 1/2 x 7 1/2 in. Hellogram and Various Colors—40c. Each Postpaid. We carry also splendid stock of Catholic Christmas Booklets Engraved Cards for personal use, etc., etc. Christmas Post Cards Etc., from 5c. Each Upwards

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99-PIECE SCHOOL OUTFIT Everything you need for school work, in a strong, light, brass-trimmed Eaton-made fibre case to keep and carry all the other things. The set includes: 12 Dixon pencils; 1 pencil clip; 1 fountain pen and filler; 3-piece drawing set; 6 drawing boxes; 1 hardboard 12-inch ruler; 2 30-page memo pads; 1 box water-color paints; 12 colors and brush; 1 box of 14 oil crayons; 1 painting book; 1 printing outfit; 6 sheets blotting paper; 6 Charlie Chaplin Scribbles; 1 Japanese inlaid pencil box; 1 solid rubber ball; 1 combined ink and pencil eraser; 10 cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete school outfit given for selling only \$5.00 worth of our magnificent Holy Catholic Pictures. Beautiful inspired religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper these exquisite pictures in every good Catholic home. Send no money—we trust you. We'll send you the money and we'll let you forward your price. THE GOLD MEDAL CO., 22nd Year in Business, Catholic Picture Dept. C. R. 4-C, 311 Jarvis St., Toronto, Canada.

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Half! Who Goes There? Wiffred Maynard. Every reader of "Aunt Sarah and the War" will want to read this book. Paper Cover. 60c. Each Postpaid

The Catholic Record LONDON, CANADA

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