

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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2147

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WHICH PAYS BEST?

BY THE OBSERVER

When Christ's apostles went forth in the world to preach His Gospel, the outlook might well have appalled them. By what means were the minds of men possessed? By wealth; by lust; by power; by greed for the acquisition of money and property by any means, good or bad.

The great Empire of Rome had taken in almost all of the then-known world; and, divided into great and rich provinces and subject territories, the world gave obedience to pagan Rome. God was unknown, save only to the Jews in Judea; and to those of the Dispersion, who had scattered over the world; only to them by faith; and to a few pagan philosophers in a vague and hazy manner by reason.

The countries ruled by Rome were in the enjoyment of great worldly prosperity. Wealthy and luxurious cities basked, luxuriated and revelled in the brilliant sunshine of glorious climates, and in the artificial sunshine of heaped-up gold. They were filled with marble palaces, and beautiful gardens. Music and feasting; racing and gaming; war and victory; glutony in eating and drinking; the cult of the human passions; shameless sin and inflated pride; these were what the Apostles found in such centres of wealth, luxury and power as Antioch and Corinth and Rome.

Into the midst of this riot and revel of worldly pleasure and pride and power, came a few half-illiterate Jews; fishermen and others of humble place in the world; and what did they preach to the people who they found there; found with every sense glutted and every passion inflamed; found with all their hearts fixed on things of the world and the flesh and the devil.

Let us note that they did not do what so many people are urging the Church to do just now; they did not proceed to show these people that they had a surer recipe for making money, or a more certain policy for making everybody happy in a worldly sense and by worldly means. Not meaning to be irreverent, the Apostles of Christ did not try to beat the pagans at their own game; and the fact should be noted, because that is exactly what some people, and even some Catholics, seem to expect the successors of the Apostles to do today.

No. They preached a gospel and a doctrine which contains the answer to every problem. They preached Christ and Him crucified; told men they were all brothers in Christ Jesus and bound to act accordingly; had them keep their hearts and consciences in touch with God, for that they were all sons of God and heirs of the Kingdom of Heaven.

The pagans of that day did not understand them; neither do the pagans of today understand their successors. The pagans of that day had great faith in Roman law and no faith at all in God; and the pagans of today have the same idea; that if you make laws enough, all must be well. And the pagans of that day thought that great possessions, great cities, abundance of foods and of pleasures and enjoyments were the great things of life; and as they thought in the year 45, so do the pagans think in the year 1919. Truth does not change; and neither does error. All errors are old. Mankind have no new errors to bob up with; though they are constantly bobbing up with something that looks new at the first glance.

Now, what were the propositions which the Apostles of Jesus Christ laid before the rich and wealthy voluptuaries of Antioch and of Corinth and of Rome? They proclaimed that men are saved only through and by the Master they preached: Jesus Christ. And who was this Jesus? One can imagine the supercilious and haughty rich man of Antioch asking the question. Who was Jesus? He was born in a stable. His new-born body was warmed by the breath of cattle. He lived in obscurity; and He died a death the most infamous that was known; one reserved for low malefactors, and one from which even these, if Roman citizens, were

exempt; He was nailed to a Cross. Truly, a not very attractive leader to offer to the powerful, rich, and haughty pagans.

But that was not the worst of it—from the pagan point of view. Well, suppose they waived these points, what did this Master, Jesus, bid them do? What saith He?

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."
"Blessed are the meek, for they shall possess the land."
And the pagans were not "poor in spirit;" and the pagans were not "meek."

"Blessed are the merciful, for they shall obtain mercy."
And the pagans were not merciful.
"Blessed are the clean of heart, for they shall see God."
And the pagans were foul and rotten and corrupt with lust and filthiness.

"Blessed are the peace-makers."
And the pagans lived in war and strife and contention.
"Love your enemies; do good to them that hate you."
Is it surprising that the rich, cultured, wealthy, warlike, sensual pagans lost patience with men who came to them with such preaching?

Let us note the fact; because it is just now the fashion with certain people to say that Christianity should be flexible; that it should enter into a sort of competition with the world in making people better off materially; should not talk so much of old things; should persuade people that it pays to be good; pays in dollars; pays in currency that is spendable on earth, not merely pays in credit entries in the books of the Recording Angel.

OUR IRISH LETTER

IRELAND SEEN THROUGH IRISH EYES

IRISH TRADE STATISTICS

The latest report of Irish trade statistics just published—the belated one for 1917—makes most interesting study. The striking fact of the report is that though Britain has been in sack cloth these years, because of the enormous trade surplus against her, Ireland has had a substantial trade surplus in her favor. For several years past British imports have been double the value of British exports. This Irish trade report shows Ireland's exports not only equalling her imports, but actually surpassing them by about twenty per cent.

In 1917 Ireland imported goods to the value of £121,000,000, and exported goods to the value £134,000,000, doing a total trade of £255,000,000 (or a billion and a quarter dollars). This was an excess of £200,000,000 beyond that of the previous year. But this apparent advance was due largely to the rise in prices. The imports of 1917 exceeded by \$80,000,000 the imports for 1916. The exports for 1917 exceeded by \$125,000,000 the exports for 1916—so that the increase of exports exceeded that of imports by more than fifty per cent. This is a most pleasing piece of news, because, for long years past, the Irish imports unfortunately usually equal in value the Irish exports.

The most encouraging item probably in the whole report is the fact that for the first time in ages, Ireland was, during this year, able to export as much Irish manufacture as she had to import foreign manufacture. It is not many years since the export of Irish manufacture was almost negligible—hardly worth setting down in a trade report. Now the export of Irish manufacture overtaking the import of foreign manufacture, and the certain promise that within a few years, the export of foreign manufacture will run far ahead of the import of foreign manufacture, shows strikingly the great advance made by the Irish industrial revival. This very rapid advance is well marked by the fact that, while in the year 1916 the exports of Irish manufacture lagged behind the manufactured imports by 20%, in 1917 the Irish manufacturer made the big jump which enabled him to match in value the importer.

The one item in which Ireland is far ahead, and wherein her present profits chiefly lie is Farm Produce—whereof the exports were \$860,000,000 against \$210,000,000 imports. And the one thing in which Ireland lags behind—far behind—is Raw Materials of which she imported \$100,000,000 worth while exporting less than \$25,000,000 worth. Herein lies the biggest field for Irish improvement. And now, since it is at length acknowledged that Ireland is wealthy in natural resources, there seems good reason to conjecture that, within the next ten years the grievous balance against Ireland in the matter of Raw Material will be turned into

a balance in her favor. And it is good to know that already the Irish people have begun working with a will in this promising field.

It is of interest to note a few of the largest items of export of Irish manufacture, in this 1917 report:
Textiles exported, value nearly \$200,000,000.
Metals and ships over \$55,000,000.
Chandlery and industrial spirit over \$12,000,000.
Leather and rubber over \$4,000,000.
Paper nearly \$3,500,000.
Chemicals \$5,000,000.

Now, the new avenues of trade that are being opened up by Sinn Fein and other committees, the direct trade with America, the direct trade with France, and the direct trade which is imminent with other countries, will prove the most powerful stimulus that industrial Ireland has ever received. Barring an internal political upheaval—which, however, would only be a temporary industrial setback—the very little doubt that every year of the next ten years will see Ireland's trade increase by bounds unparalleled by any other European country. The will of the vast body of the Irish people is both patriotically and intelligently and determinedly directed to this end. Ireland, thank God, will be lifted out of her traditional poverty—into which she was forced—and in which she was forcibly held. Of course she has mighty heavy handicaps to overcome—perhaps the heaviest of all being the ancient and never wanting trade jealousy of England who still can and will wield the strong hand.

TRIES TO STRANGLE DIRECT IRISH TRADE

The latest instance of this latter-day British effort to nip in the bud any independent trade that Ireland seeks to establish—has just been signally shown by a first shaft aimed at the direct Irish-American trade, opened by the line of cargo steamers running between New York and Dublin. The second of these freighters to arrive in Dublin had a consignment of goods shipped by the Standard Oil Co. of New Jersey to merchants in Dublin—but consigned through the Anglo-American Oil Co. (of England). Now, before the direct New York Dublin trade was established, such shipments were made via Liverpool. When this shipment of which we now speak arrived on the Dublin wharves, the agent, the Anglo-American Oil Co., stepped in, and clapped upon it the freight charges from Liverpool to Dublin, and the Liverpool handling charges, and the Liverpool port dues. To American such procedure would seem either too fantastic or too outrageous to be credible. But it puts no strain upon the faith of Irishmen to learn of the newest, most fantastic way of trying to kill Irish trade.

"NOT PREPARED TO MAKE PUBLIC"
The Dublin Port and Docks Board, which, far from being a Sinn Fein body, has on it some of the most prominent Dublin Unionists, at once demanded an explanation from the Anglo-American Oil Co. of England. The reply received from this Company was remarkable. They evaded an answer to the question. In the course of their reply they said: (We quote from the reports in the Dublin papers.) "To explain fully the transaction, we should have to give publicity to facts that we are not prepared to make public." This is a most remarkable admission, unmistakably showing that Britain's strong hand was brought to bear upon them, to make them do their part in killing Irish trade—in the very same way in which it has been steadily and unremittently exerted through four centuries. Even some of the most pro-British of the Anglo-Irish in Ireland were seized to indignation by this reply. It is a most flagrant effort to create an embargo against American shipping in Irish waters.

Below at DIRECT TRADE WITH FRANCE Again, the expected first little blow at the direct trade established between Ireland and France has come in the shape of the British order that no cattle can be shipped direct to France—that all Irish cattle for France or other Continental countries, must be shipped via British ports. A couple of hundred years ago—when England was killing the great Irish woolen trade, she made beginning in the same way—commanding that all Irish woolen goods exported from Ireland to any foreign country must be sent via British ports. The next order was that they must be shipped in British bottoms. And the third step that they must pay to Britain a heavy export tariff. It looks as if England wanted to tread the same way again in stifling the present Irish trade revival.

THE CATTLE TRADE WITH ENGLAND It may be noted here, too, that while during long years past the English farmers bought up the Irish store cattle—the cattle that were ready for fattening—and fattened them by stall-feeding in England—now the Irish farmers, keeping pace with the general Irish advance, are recently learning to profit by fattening their own cattle at home, and exporting the fattened article. But the most recent order of the British

Board is to place the heaviest restrictions upon the exportation of fattened cattle from Ireland to England. As the fattening stage is the most rapid and most profitable in the rearing of cattle, it is evidently hoped to throw the Irish farmer back again into the subordinate and least profitable position of rearing cattle for his supplier, the British farmer, to fatten. So, as will be seen, Mother England is leaving no stone unturned to make smooth and easy Ireland's uphill path.

COAL—IRISH AND AMERICAN

Strange to relate American coal traders are prepared to compete with, and undersell the English coal traders in the Irish market. The furtherance of the plan of direct Irish-American trading to supply American bituminous round coal at \$5 per ton and lumps at \$6.50 per ton, l.o.b. New Orleans, and another American port. This offer which would leave American coal in Ireland at a figure considerably below the price of British coal, was made, of course, before the present American coal trouble arose.

Though laboring under many handicaps they are putting forth every effort at present to develop the Irish coal fields especially the great Arigna field in County Leitrim which produces wood-coal. The want of proper railroad facilities and the enormous freight charges of the Irish Railroad Companies—which are largely in English ownership—are the greatest deterrents to progress. The improvement of the unworried Irish coal fields has hitherto been hindered and hampered by the strangest complication of circumstances, some of them, open and evident, many of them mysterious. Yet it has been again and again pronounced by good authorities that the Irish coal-beds in Antrim, Tyrone, Leitrim and Kilkenny are both extensive and valuable. Yet they have lain for centuries almost untouched. Now that fuel (which has less than half the value of coal) is costing, in Dublin, from \$15 to \$18 per ton, the stimulus to Irish coal-mining is becoming keener.

SRUMAS MACMANUS OF DONEGAL

HOLY FATHER

URGES ALL DIOCESES TO AID CHILD WAR-VICTIMS

ADDRESSES TOUCHING ENCYCLICAL ON BEHALF OF INNOCENT SUFFERERS OF GREAT CONFLICT Philadelphia Standard and Times

His Holiness Benedict XV, has addressed to the episcopate of all Christendom an important encyclical on behalf of poor children, victims of the World War. The Holy Father said he had hoped that once the frightful conflict was over conditions in the countries so cruelly tried, especially in Central Europe, would improve, thanks to the efforts of all good people. This information was received here in an Associated Press dispatch from Rome, under date of November 21.

The Sovereign Pontiff says he was comforted on hearing of the birth of a noble initiative to succor these children.

"We immediately praised the effort, giving it all of our support," he continues. "As in the past, we addressed a charitable appeal in favor of the poor Belgian children, exhausted by hunger."

Here the Pontiff alludes to the work done by the American Commission for Relief in Belgium, adding: "In that case our appeal was addressed to the great Republic of the United States and was answered by a large number of Catholics and charitable institutions with great benefit for those innocent children. Such a result encourages us today to direct a similar appeal to the entire episcopate of the Catholic world in behalf of the children of the suffering population of Central Europe."

"The approach of the severe season of Christmas and of the festival of Holy Innocents tender the children to us with more tender and loving solicitude. The imminent Christmas period seems a propitious time to address ourselves in behalf of the children to the charity of all the faithful, to humanity and to all of those who do not despair of the salvation of mankind."

"Therefore, we order all Bishops of the Catholic world to arrange in their respective dioceses on December 28, the festival of Holy Innocents, public prayers and collections for this purpose.

"What we order the Catholics to do, we hope will be an example to others, to all of whom we address a paternal request. We are sure it will be well received."

"Notwithstanding continual requests for succor from all parts of the world, we wish to be the first to contribute with 100,000 lire."

BRITISH AND GERMAN COMMENTS

ON U. S. SENATE'S REJECTION OF TREATY

Special Cable to The New York Times
London, Saturday, Nov. 22.—The Saturday Review, commenting on the adjournment of the United States Senate says:

"We are convinced that the binding, far-reaching, and omnipresent obligations of the League of Nations would have created friction between Great Britain and the United States. After more than a century of ill-will and misunderstanding, the British and Americans have come to respect one another and recognize each other's strength. Why not leave it at that.

The New Statesman says:
"What is really serious, we think, is not the Senate's behavior, but the fact that the Senate apparently represents the attitude of the American people."

The Times says:
"The rejection of the treaty and of the League of Nations incorporated in it may be expected to give rise to unfavorable feelings and to caustic comments in some quarters particularly among nations who do not understand American traditions and American politics so well as Englishmen understand them."

"We deprecate any feeling of the kind as unwarranted and unfair. We believe ex-President Taft expressed the real sentiments of his countrymen and his countrywomen at the New York banquet to the Prince of Wales when he said: 'The great body of American people realize that they must unite with other nations in saving the world from future catastrophe.' 'The European nations,' Mr. Taft added 'must be patient with the lips of a true friend. We trust it will every where be followed. The Treaty may or may not be ratified, hereafter. One thing of which we are convinced is that the lesson of the War and of the negotiations has not been lost upon the American people, any more than upon the Allied peoples."

"We agree with Mr. Taft that they do see the necessity placed upon them of union with other democracies. Even if their eyes are not yet fully opened to the truth, America will sooner or later draw the conclusions. If she does not ratify this treaty and League, she will presently become a party to some very similar arrangements. Until she does, in her own time, we must have patience with her."

The Spectator recalls its expressed astonishment at the construction of the American peace delegation and says it thinks President Wilson said he had invited ex-President Taft, Elihu Root, and Senator Lodge to go to Paris, to share in his responsibilities.

"The weekly adds that the reservation to Article X, does not kill the League of Nations. 'The real trouble,' it asserts, 'is that America will not agree to a limitation of armaments. It is to be feared that many small States will follow her example. We can hardly survive unless we beat our swords into plowshares.'"

The Nation says:
"Superficially Europe's loss is irreparable. Her idealists lose the participation of the greatest of the world States in the greatest of world ideals. Her liberals will miss the hoped for American mandate for philanthropy and Constantinople. Her philanthropists may have to lament her formal withdrawal from economic relief of millions of starving and unemployed workers."

"Mr. Wilson might have gone home from Paris with a charter of a new Europe and bound America to willing association in the work of reparation. But on the road to Utopia he fell among real politicians. The European powers had made their own arrangements, irrespective of the policy or sentiment of the ally whose intervention had made it possible for them to come to any arrangement. Mr. Wilson himself was treated in Paris with gross discourtesy."

London, Nov. 22.—J. L. Garvin in The Observer argues for revision in three years:
"It is quite needless and premature to talk of going on with the League without America."
Mr. Garvin then argues that the peace of the world cannot be established until the work of the Paris Conference has been revised by "a new and far wider supreme congress, including all the late belligerents without exception and as many neutrals as can be persuaded to join."

"This congress, he suggests, might be fixed for three years from now, and he continues:
"This, we think, would suit the views of both the American parties. The League of Nations would be kept in being in the interval. In any case there will have to be a new conference in Paris with America participating, and this time we hope that all America will be represented in the delegation, including the authori-

tative spokesmen of both her parties."

Berlin, Nov. 23.—Speaking to The Associated Press, Herr Schucking said:
"The treaty in its present form," he continued, "demands revision, not only on the ground of its general infeasibility, but because of the structure of the covenant of the League of Nations. Plainly its rejection by the United States would be dictated only by the interests of America. While we would regret the absence of American representatives from the Commission on Reparations on deliberations, I believe the moral victory accomplished by the rejection of the treaty would be almost preferable, both for the benefit of mankind and the restoration of peace."

"The United States can no longer isolate herself. If she is to be expected to join the League, however, it must be an ideal institution, and not one maintained in the furtherance of imperialistic aspirations, such as, for instance, Japan's hold on Shantung."
Count Reventlow, writing in the Tageszeitung, says:
"We still are of the opinion that no price is too high for Germany to induce the United States to interest herself in the future of Germany and the vitality of her people."

The Pan-German editor believes that it is impossible for the United States permanently to dissociate herself from European affairs. The question of the exploitation of Russia alone, he declares, is of the highest importance for the United States, which equally cannot be indifferent to the economic future of Germany, especially in view of "the present English and French efforts to make Germany a storage warehouse highway to Russia."

The Morgan Post, commenting on the Treaty says:
"The rejection of ratification on the part of the United States would not occasion special joy in Germany because it would not be prompted by cordiality toward Germany, but would be dictated by purely selfish American interests."

The paper believes that the action of the United States Senate will prove injurious to Germany, inasmuch as it postpones permanent peace.

WOMAN SPY

K. C. CHAPLAIN DISCOVERED HER IN THE AMERICAN LINES

New York, Nov. 1.—One of the most dramatic stories of how a woman spy working for the Germans, tried to get military information in the American lines early in May, 1918, and sought to gain her ends by feigning friendship with a Catholic chaplain, whose quick wit resulted in her capture, is now public. The priest was Father Victor Egas, now serving in the Los Angeles Diocese. He was stationed during the War with the First, Twenty-sixth, Seventy-seventh, and Eighty-eighth Divisions.

SPOKE ENGLISH WELL
The woman appeared while the priest was with the Ninety-first Division at Gondrecourt. She was a tall, distinguished appearing lady who spoke English excellently, and she requested that Father Egas, who was the Knights of Columbus chaplain with the soldiers, assist "an American woman from Minnesota to help our boys in the front lines."

ASKED MANY QUESTIONS
Her request was unusual. Her appearance at such a point on the front lines aroused the suspicions of the chaplain. He questioned her about the manner in which she had been able to get to Gondrecourt, which at that time was under shell-fire from the enemy. Her passports were made out in French, but she explained that, although she was an American, she had been in France when the War broke out. Father Egas, after she had asked an abundance of questions about the plans of the Americans and their strength on the Gondrecourt front, dismissed her with a promise that within a few days he would see if she could not be allowed to stay near the front lines. The woman gave an address to the priest where she said she had temporary headquarters.

Father Egas immediately conferred with the American intelligence men; and the result was that the woman came a second time to the lines. She was told that her request had been granted. An American soldier was detailed to escort her about the section.

FATHER EGAS CONGRATULATED
A week later the soldier, who had taken the woman in charge, reported back to Father Egas in the uniform of a captain. He warmly congratulated the chaplain. The woman was alleged to have been a most dangerous spy, who had worked in the French and British lines, and had secured valuable information. She was an expert in collecting information of a military nature, and had drafted plans of artillery emplacements, machine guns, infantry and observation balloon stations with the American lines.

CATHOLIC NOTES

Alderman Thomas Fox, who was elected Lord Mayor of Manchester this week, is the second Catholic to hold that position. He is a Labour representative.

The State Department has received information that it contemplates the appointment of Dr. Friedrich, founder and publisher of the "Reichspost," as Minister to the Vatican. Socialist Deputy Abram is to be designated Minister to Italy.

Our Holy Father, Benedict XV, has given \$20,000,000 toward the erection of a Cathedral in Belgrade, Serbia—for which Cathedral the Crown Prince Regent has undertaken to provide the site.

Cologne, November 12.—Cardinal Felix von Hartmann, Archbishop of Cologne, is dead at his residence here. Cardinal von Hartmann was born at Muenster, Westphalia, on Dec. 15, 1851. He was created a Cardinal on May 25, 1914, and in January 1916, was appointed a member of the Prussian House of Lords.

As a monument to her own skill as a seamstress for wealthy families in New York, the late Margaret A. Howard, a Catholic, has left a fund of over \$400,000 in her will to establish the Margaret A. Howard Home for poor seamstresses. She has also left \$100,000 to various Catholic charities.

London, October 24.—The Anglican divines have been prophesying bitter things at the Anglican Church Congresses, predicting a reign of Anti-Christ, a choice between hell and Utopia, with all the odds on hell; and declaring that England, after nearly four centuries of Protestantism could in no sense be called a Christian country.

London, October 24.—At Prague on the 19th inst. for the first time in centuries, a High Mass in Czech was celebrated at the parish church of Vodlany. The prayers were recited in the old Hussite language, thus inaugurating once more the custom of the Slavonic liturgy permitted by the Pope after he had received the deputation of Slovak priests, and recently confirmed Monsignor Kordac, the new primate.

Dublin, Nov. 16.—In a message to the Irish people Cardinal Mercier says: "Many of my pupils in Louvain came from Ireland. Some of my most distinguished pupils are professors in Ireland; one of them, the Rev. Dr. C. Fay of Maynooth Seminary, was a student at Louvain. When I was a student I had an Irish friend, the Rev. James Ryan, now Canon Ryan of Thurles. Please tell the Catholics of Ireland how glad I am to send this message to them and ask them to believe I have the deepest sympathy for their nation, which has always been so steadfast to our Catholic faith."

San Jose, Nov. 17.—The Rev. Joseph Maria Neri, the widely known blind Jesuit priest and scientist, who installed the first electric lights seen upon the streets of San Francisco, died at the University of Santa Clara tonight. The first Jesuit priest ordained in California and the last member of the band of Jesuit missionaries who came to this State nearly sixty years ago. Father Neri was a distinctive figure among the Catholic clergy on the Pacific Coast.

Rome, Nov. 9.—The Rev. Francesco Scatigna of the town of Locorotondo, in the province of Bari, asserts he has discovered the "perpetual calendar" which baffled scientists for centuries. His calendar consists of two discs, one superimposed upon the other, by the turning of which the correct day, week and month may be obtained. If his statement proves correct it will disprove the prediction of the great astronomer Herschel that a perpetual calendar never could be devised.

Rome, November 16.—Confirmation is at hand that it is the intention of Pope Benedict to hold a consistory for the creation of Cardinals in December. The official announcement in the Osservatore Romano gives the imminent probable dates as December 15 for the secret, and December 18 for the public consistory. The death of Cardinal von Hartmann makes probable the announcement of two German Cardinals; otherwise no names are to be added to the list of "probabili" already cabled. It is possible that Monsignor Sebastianelli may be omitted on account of illness.

The War Department, having authorized the marking of the graves of the nurses who served as nurses in the Civil and Spanish-American wars, the work of placing the markers has begun. The first allotment of 87 markers has gone to the Sisters of the Holy Cross at St. Mary's College, Indiana. It is estimated that 2,200 markers will be given to the Ursuline Sisters of New Orleans for their services in the War of 1812, when they turned their schools and convents into hospitals. General Andrew Jackson, after the battle of New Orleans, personally, thanked the Sisters for their services.

wonderful grace! Did you tell me that it was a chance conversation on a train that was the means of making you submit at last?"

"I don't remember what I told you, Father, but the whole truth is—I'll tell the story once, but I'll never repeat it. You see a thousand or more years ago I was in love with a young man whom I had known since my life, and unless I was blind and deaf, he loved me! He married some one else. By chance I learned today that at the time I was intimate with him he saw much of another girl. She loved him, too. He—evidently he liked her very much. That girl was a Papist—I mean, a Catholic—and she brought St. Joseph to get him for her—and my John proposed to her—quite by accident, she herself assured me this afternoon. So I give in. The saints can obtain favors for us from God, which must prove that He wishes us to ask their intercession."

After a pause she added, in a resentful way that was very human, "But, Father, I may leave St. Joseph out of my litany, may I not? You must admit that he did me an ill turn."

Father Hobbsmann smiled indignantly. "I do not know about that," he made answer. "It seems to me that St. Joseph has been the means of leading you to the very door of the Church. Could he do more for any one? Perhaps he has always been sorry and is making atonement."

"Perhaps—perhaps he is," Miss Monroe said thoughtfully and in all seriousness. "I suppose that, after all, I may as well forgive him, especially as I have been glad for many a year that I am a cross, lonely old maid."

She turned her head toward the window, for in spite of her efforts tears were in her eyes and her lips were quivering.

CHRIST'S METHOD

The world today is looking for a remedy for the unrest and violence of the masses and for the greed and sordidness of the classes. There never was a time when great leaders were more needed and were less in evidence. Ours is distinctly an age of mediocrity. The world is looking to legislators for a remedy which they cannot give. We need many things: social, political, domestic life, but we also need a new spirit, a new viewpoint, in plain language, what Vice President Marshall called a conversion.

What would be wiser than to hark back to the days when the world was wicked, when capital and labor were farther apart, when social and family life were commoner, and learn from the wisdom of the past. What would be more wise and more prudent than to study the methods and the principles of the one great Leader of the world, the God of the universe, who made each of our social and domestic difficulties are due to the fact that as individuals, families and peoples we have forgotten, if we ever knew, or we are rejecting the one Leader who left a great, lasting impression upon all classes.

When Jesus of Nazareth began His work to change the social and religious conditions of society, how simple were His words and how practical were His methods. It has been well said that greatness is always recognized by simplicity and power. These are the two attributes which will always accompany a leader or a man of parts.

What was simpler than our Lord's "follow Me," given to Matthew the Publican and the other disciples when He called them from the place of custom of their fishing boats?

In two simple words this great Leader gives not only a commandment of Christianity, a code of morals and a practical rule of life, but also expresses a great fundamental truth. In these two words Christ held out before His disciples an ideal and exhorted them to follow it according to their power. It is a fundamental truth that every man has some ideal which he endeavors to copy. This ideal serves him as a model, which he endeavors to imitate, for man is, by nature, a creature of imitation. Without such a model man's actions and his life would be aimless and irrational. His ideals are the parents of his acts and hence one of the most important things in education and character formation, as well as in social life, is to acquire the right ideal. All the rest of our life is but the executing or the translating of this into a substantial form. The painter begins with an ideal, which he gradually expresses on the canvas. The sculptor patiently chisels the block of marble, shaping and polishing it according to his ideal, until the rugged stone is transformed into a work of art. The architect labors long and patiently before he sees the edifice rise out of the shapeless mass of brick, stone and timber. However, it is in this way he masses the ideal with which he started out.

Just so it is with our life. We are all translating our ideals into action or at least endeavoring to do so with more or less perfection. Just as our language is the expression of our thoughts so our actions and our life are but the outward expression of our ideals. In fact, it is the diversity of ideals which accounts largely for the difference among men. Some people have fanciful and impossible ideals and we call them dreamers because they are always building castles in the air. Others have low and sordid ideals and we call them degenerates or people of depraved tastes. Others again, observing the golden-mean, have elevated and practical ideals and we call them

successful men and women, because their ideals are well chosen and faithfully executed. As men seldom rise above their ideals and not infrequently fall below them, it is well to know and to calculate on this tendency in human nature of falling below the mark.

The artist who places before his pupil a masterpiece does not expect a perfect reproduction but rather a more or less imperfect copy according to the skill and capacity of the student. Yet he keeps before him a masterpiece to educate his taste and form his ideal after a perfect model. Thus the great teacher of Christianity has given us, as well as His disciples, a perfect model and in these two words, "follow Me," applies that fundamental law of human nature, while furnishing us a masterpiece which we should imitate and reproduce according to our ability. In these two words our Blessed Lord gives the very essence of Christianity, for Christianity is not merely a theory, but a practice and a life. Men are Christians only in proportion as they live Christianity.

These are the truths which are needed today. This is the model which individuals and nations should study and imitate. While there are many causes of the present world disturbance not the least is the absence of that lesson which the Saviour of the world taught twenty centuries ago, and which the Church of God has echoed down the corridors of time as the hope, the help and the salvation of both individual and society and which is so clearly and briefly expressed in that short sentence, "follow Me."

Will the world listen today or will it continue to follow blind leaders, who in place of leading society and civilization back to God will continue to lead in the opposite direction?—Lermountain Catholic.

SOCIAL CENTERS AND MIXED MARRIAGES

The Baltimore Catholic Review, in its issue of October 4, and under the always interesting heading of "Tattle Tales by T. A. T." gives us the subject matter on a question of very live importance and clearly presents it to us in this manner:

WANTED KNOT TIED TIGHT

A priest in one of the liveliest large cities of the West is a mighty popular man, especially with the young people in his section of the city, and while he is not exactly a match maker, the social activity which he promotes among the Catholic young people is productive of many weddings, and he is constantly busy "tying the knot." Not long ago a young couple called at the rectory one night and after a few preliminaries the young man stated that while they were not Catholics he had always heard that the kind of marriages performed by the priest were never dissolved. He said that he and the young woman had been talking it over and that they wanted to be married just that way—a knot tied hard and fast that would never be loosened. The good Father talked with them and learned a great deal about them. Then he made a proposition. He said it was not usual for a Catholic priest to marry Protestants but he had a plan he thought would work out alright.

GAVE THEM INSTRUCTIONS

He said that the step they were about to take was a most important one in their lives and that it should be approached with care and prayer. He said they ought to be instructed as to just what matrimony means and offered to give them this necessary instruction. Appointments were then made and the two young people began taking instructions as to the Catholic Church's views on matrimony and all other Sacraments, and in the course of time the young people were well fitted for the marriage which the priest performed. It is probably unnecessary to add that they become baptized and became children of the true Church of Christ before the ceremony took place. With the divorce courts separating seven couples for every ten couples married in some of our "civilized" centers, it is a wonder that a great many more Catholics do not look toward the Catholic Church when about to enter into a marriage contract, unless, of course they feel that they are simply experimenting.

MIXED MARRIAGES

A story has been going the rounds of the Catholic press about a certain large Catholic congregation in Milwaukee, where there were a large number of weddings during the past year, fifty per cent. of them being mixed marriages. Wonder is expressed by some of the editors that such a state of affairs could exist in an old congregation where there is an auditorium for the young people to meet and every means for the Catholic young people to come together in a social way. Sure there is an auditorium, just as there are auditoriums and club halls, and rooms owned or rented by Catholic organizations in many other cities, and which stand day after day and evening after evening as morgues where the spiders spin their webs unmolested except for the few old cronies who gather about the table for a game of pinochle or euchre. There is in many Catholic centers a wonderful lack of social mixing by the Catholic people and the result is mixed marriages.

THE SOCIAL CENTER

There is a ray of hope and sunlight in the social center idea which is

taking hold in many cities. The social center is not a place for the Altar Society or the K. of C. or the Daughters or anybody else to have exclusive sway, but it is for all of the Catholic people of the community. There are halls where the Knights and the Ladies and the Daughters and all other organizations may hold meetings in privacy, which is fitting and proper, but the Social Center belongs to all the Catholics, young and old, and there is amusement and recreation for all classes. The center idea ought to make a great change in the social lives of our Catholic people, and pastors who have preached against the performed ceremonies for mixed marriages year in and year out to welcome the plan with enthusiasm. Of course it is not an absolute cure, for the misdeed is like rheumatism—there hasn't been any sure cure discovered for it as yet.

LIVING AMONG STRANGERS

It is always in the greatest industrial centers that Catholic young men become intimate with non-Catholic young women and Catholic young women form friendships with Protestant young men which result in marriage. It is because of the Catholics coming into strange surroundings to make their way into the world and being cast by chance into non-Catholic homes and environments where a friendship with one of the opposite sex and a different faith is a great relief from the lonely hours in a hall bedroom. A pastor of a large congregation in Detroit, where there is much coming and going of young people, told me that in one year's time he had been visited by one or both of the parties to a marriage outside of the Church who came to have the union sanctioned by the Church. In many of the cases he was able to secure the necessary promises from the non-Catholic party to perform the ceremony, but other cases were hopeless, the marriage being impossible in the eyes of the Church.

TRYING TO STEM THE TIDE

This pastor had no false notions about the state of affairs in his jurisdiction. It was a field that had been neglected too long and he was battling day and night with the elements that were working to destroy the faith of those souls placed in his care. He had everything to do, a church to pay for, a new school to build, societies to organize, and the many other duties of a pastor in a large congregation. He placed much of the blame for the mixed marriages on the young women. "The men can be trusted to organize and to bring Catholic families together," he said, "but you cannot secure an organization of the girls or young women. You may get them together and elect officers and arrange for meetings, but that's about as far as they go. If the Catholic girls of this parish would form a society that would do its share in a social way, of inviting the Catholic strangers in our midst to come in and meet them socially, they could wipe out the evil of mixed marriages in this parish."

NO NEED OF MIXED MARRIAGES

It is worth while repeating what Frank Spearman, novelist and convert to the Catholic church, said a few years ago about mixed marriages. There is no need of any, he said in substance, if the Catholic party will do his or her duty by asking the non-Catholic to take a course of instruction in the Catholic faith. Possibly Mr. Spearman was over-optimistic in expecting that every non-Catholic who wished to marry a Catholic would consent to join the church, but it is certain that if each one did agree to take instructions there would be fewer mixed marriages and less unhappiness in many of those which do occur, for if the Protestant party always understood the Church's viewpoint there would not be so much friction. The average man or woman is not fitted to teach that viewpoint, hence the necessity of having a priest explain the teachings of the Church to a non-Catholic who wishes to marry a Catholic.

THE MISSION

This is the season of Missions. In every section of the country zealous men, filled with the desire to bring the stray sheep back to the fold and to awaken the conscience of indifferent Catholics, are preaching the teaching day after day and night after night. Always there is the special sermons for the young men and the young women, for the married and the unmarried. These men "know the game," so to speak. They know the causes that lead to mixed marriages and the unhappiness that so often follows. They are working to save the souls of the people and also to save them much misery here below. The Mission is the greatest blessing that can happen to an indifferent people and to a socially sick congregation. The visiting missionaries do their work well, but something more is needed. The lay people must arouse themselves and come out of their shells. Christian people should act as Christians and not treat each other as strangers.

WHY HE NEVER SAW

A recent convert to the Church said: "I have never seen a malicious attack upon the moral character of a Protestant or a Protestant minister or layman in the columns of any Catholic paper. I have never seen the virtue of Protestant womanhood questioned therein. But during the twenty years that I occupied a pew in the Baptist meeting house, I heard the Catholic Church accused of

almost every offense imaginable, and not only in a language that was choice, or in a spirit that was charitable. In fact, it was abuse of all things Catholic that aroused within me a desire to learn something of a religion so strongly opposed and so roundly abused."—Catholic Union and Times.

CARDINAL WISEMAN IRISH

BY REV. ERNEST DIMMET

Catholic Press Association

A Catholic lecturer recently seemed to surprise as much as delight his audience in a Middle West town with a reference to Cardinal Wiseman as an Irishman.

Probably the name of Cardinal Wiseman is responsible for the mistaken idea that he was English, but if we were to deny Irish nationality to whomsoever was not called Patrick Murphy or McMahon or O'Connell, things would go hard indeed with many Irishmen whose features, as much as their feelings, show an undiluted origin.

Nicholas Wiseman was born not in England, but in Spain, at Cadiz of Irish parents engaged like so many of their countrymen in the wine business. His mother came from Watertown, County Cork, whither she retired when her husband died. Young Nicholas was at that time only three, and although he seemed almost preternaturally to remember whatever of Spanish he had mastered at that age, it must be admitted that all his early associations were Irish.

This ought not to be overlooked at a time when Ireland takes stock of all her great men as well as at a time when an almost yearly crop of books on the early Christian times has brought attention back to the unique masterpiece called Fabiola.

It should be remembered that Fabiola came before all the fiction of the same kind, even Callista or Hypatia. It was written in pure joy at inns or in the train or in the seclusion waiting for confirmation children to arrive, by a man who had never attempted fiction but who knew antiquity better than most scholars, and lived in such continuous and happy communion with his characters that in little over six months the book was completed. The manuscript was perfect with hardly an erasure, in the graceful script remarkable on all the too rare autographs of Wiseman.

It is this wealth of pure and happy feeling that insures to Fabiola its everlasting freshness and keeps it green while so many imitations by writers of all creeds have long been faded.

Let Irishmen be proud of the greatest Catholic churchman and writer that wielded the English pen in the nineteenth century.

THE GREAT CENTRAL ACT OF WORSHIP

To me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass said as it is among us. I could attend Mass forever and not be tired." With these words, Cardinal Newman begins his classic quotation on the Holy Sacrifice of the Mass. His words are worthy of hardy consideration. The Mass is no mere form of words, it is the greatest act that can be performed on this earth. It is the perpetuation of the Sacrifice of Calvary upon our altars.

This thought brings home to us the all important duty of instructing children in the nature and effects of this Supreme Sacrifice. Such are the vicissitudes of modern life that a great deal of responsibility is lifted from the shoulders of parents and placed upon the church and the school. But no vicarious instruction can ever relieve fathers and mothers of the inalienable duty of inculcating in the hearts of their offspring the love of their holy religion.

Love is best taught in the bosom of the family. The home is the school of love. There from the lips of the mother, the child's first and best teacher, the Catholic child should learn the simple lessons of love of the Mass, so that like the great English convert and Cardinal they could attend Mass forever without getting tired.

But to impart this lesson of the love of the Mass to their children, parents must have first learned it themselves. Good books are not wanting in which are explained the significance of the Mass, the meaning of the altar, the linen, the sacred vessels, the symbolism of the vestments, the language in which Mass is said, and many other interesting and edifying things connected with the Holy Sacrifice.

The Mass is the great central act of worship about which all others revolve. For the Mass churches are built and altars erected. For the Mass priests are ordained. It is for the Mass and the worthy reception of the Holy Eucharist that other sacraments were instituted. It is for the Mass that our churches are crowded to the doors, Sunday after Sunday, month by month, and year by year.

"There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving, there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great act is the measure and the scope of it," said the illustrious Cardinal Newman.—The Pilot.

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LONDON, SATURDAY, DEC. 6, 1919

THE COAL SCANDAL

There is an observation or two to make on the soft coal situation.

The working miners struck because their wages did not meet living expenses; an allegation easily believed when we consider that they worked only half or less than half the time. We are now told that the shortage of cars was responsible largely for this condition; but we all know that it suits the coal barons, as it suits all capitalistic employers, to have the supply of labor greater than the demand.

The United States Government promptly interferred in the strike and, while not claiming the right to force laborers to work, it made any direction on the part of the leaders, any cooperation between two or more miners, any use of the union funds to support the striking miners, illegal, almost treasonable. The Government action was acclaimed by the press as asserting the liberty of 110,000,000 citizens over the dictatorship of the half million miners.

Then the United States Secretary of Labor, W. B. Wilson, very naturally and properly took the matter up, and, after due investigation, decided that a fair settlement would involve a 31.6% increase of wages to the miners. The miners agreed. The operators balked, refused point blank to accept.

What should have been done next is plain: the right of Eminent Domain should have been exercised by the Government.

What was done was quite another story. The Government reconsidered the matter, for several days the Cabinet in secret session was deadlocked on the solution. Finally Big Business emerged triumphant. It was discovered that the coal strike was not a labor question but a fuel question. Fuel Administrator Garfield superseded Secretary of Labor Wilson, and the poor miners can have 14% increase; they cannot, of course, be compelled by brute force to accept and go to work; but they can be starved into work, for it remains a criminal offence, a "conspiracy" against Government to use their own funds to sustain life while fighting the coal barons for a fair wage.

In the meantime ex-Secretary of the Treasury, William G. McAdoo, showed that the operators made 200, 300, 400 and 800% profit on capital invested—net profit after paying war taxes—in the single year of 1917 alone!

The press, which sent up a howl of indignant protest against the miners, roared like a sucking dove against the operators; suggested that McAdoo must be aiming at the presidency next year, and reprimanded him for allowing his ambition to lead him into anything so unscrupulous, indeed into such a betrayal of official trust, as to make public official and confidential information without the authorization of the President.

Thereupon Mr. McAdoo issued this further statement:

"The coal operators assert that I gave out confidential information when I stated that profits of the mine owners in 1917 ranged from 15 to 2,000 per cent. on capital stock before deduction of taxes. This was not confidential information. The Treasury Department may publish statistical matter of this character at any time. In fact, information concerning this very subject was furnished by me to the United States Senate in response to a resolution introduced by Senator Borah concerning profiteering, and was published July 5, 1918. (See Senate Document 259, 65th Congress, 2nd session.)"

The right of Eminent Domain is not a Bolshevistic device; is not indeed a discovery of this era of progress. It comes down to us through the centuries from the middle ages. Altum Dominium or Eminent Domain is exercised every time a right of way for a railroad is expropriated in spite of private ownership in land. It is based on the long accepted principle that private ownership can not be permitted to work injury to the general good of the community.

If in all history there ever was a case calling for prompt and decisive exercise of this undoubted and long established right of Eminent Domain it was when the operators refused Secretary Wilson's terms of settlement in the pending dispute with the miners.

The Republican party is supposed to be the party of Big Business in the States; but the over-riding of Secretary Wilson's action in the coal dispute has proved to the hilt that Big Business has powerful friends in the Democratic Cabinet.

Those who profess such fear of "class" government should ponder the situation; and we might all ask ourselves if we are not looking in the wrong direction for the fomenters of Bolshevism.

The great free press of a free country, so loud in its denunciation of the dictatorship of the miners union, is silent on the dictatorship of the coal operators; so eloquent in its praise of the fearless action of the Government in vindicating public rights against the striking miners, is mute on the subserviency of the Government to the arrogant coal barons.

What is the answer?

A SINISTER SUGGESTION ACTED UPON

In the London Letter of the Statesman of November 8th occurs the following:

Lord Beaverbrook in an article in his paper The Sunday Express, of September 28th, states:

"Great, potent, though silent forces in the public life of the United States are the Presbyterian and Methodist Churches. The Methodist Church stretching out its influence over millions in every corner of the vast continent is perhaps the most powerful political body in the New World has ever seen. It was its tremendous pressure which made America dry—and a body that can do that can do anything. In fact on this very issue, the Irish municipal bosses, who were the owners of the liquor traffic, locked horns with the Methodist Church, and were utterly overthrown.

"The Methodist Church, in any easy case regards a politico-religious crusade preached by the Irish with small favor, but it might take no practical action on the other side unless its interest was suddenly aroused. Then it would act and it would crush the American Sinn Feiners as a Catholic creates a tank. The Ulstermen have so far made no real effort to stir this slumbering giant, unless perhaps Sir Edward Carson's much criticised July speech in Belfast was intended as the first move in this campaign. But if they make the appeal in loud enough accents the feelings of those Presbyterian and Methodist Churches will move to meet them. A single shot fired in Ulster under the domination of an Irish Dominion Government would set the real American opinion in flame. It is idle to ignore these facts, or to pretend that this big stick of American opinion is not a weapon which may yet be turned against Sinn Fein itself. I am stating the political dilemma which confronts this country—not taking sides in a religious dispute. We suffer from the hostility of Catholic Irish America. But give dominion over Ulster to the population of the South and West, and our reputation in America would wither under the devastating hostility of the Presbyterian and Methodist Churches tomorrow. I would welcome a change of venue for this age-long controversy. Great Britain has had more than its share. Let it be agitated and fought out for a time on the other side of the Atlantic. One thing is certain, it would be a rare education for the States, both in English and Irish politics, and at the end of it Americans would understand the difficulties of temperament, race and religion with which successive British Governments have had to deal in trying to solve the riddle set by the Irish Sphinx."

On this "sinister suggestion" the Statesman's London Correspondent thus comments: "This base appeal to religious prejudice, will, it is felt on this side, work serious injury to the movement for an Anglo-Saxon rapprochement. . . . It at any rate evidences a deep-seated determination on the part of the Tory remnant in England to forego none of the weapons that proved so successful in the past in retarding a just settlement of the Irish question." Lord Beaverbrook's "sinister suggestion" merits careful perusal. It

illustrates the ethics of Big Business applied to politics. The cement merger has, "within the law," plundered Canadians of untold millions and will extort untold millions more; Max Aitkin's share of the swag was \$7,000,000. Thus in his twenties began Lord Beaverbrook's career. A knighthood was the cheap and easy first step to the peerage. His huge monopoly in war pictures brought him millions a month. It is said on his behalf that out of this he eventually financed the whole of the British propaganda during the War. In the unsettled state of British politics he wields through his wealth, through his control of several newspapers, and his intimacy with Lloyd George, a great if somewhat precarious power.

Such is the man whose "sinister suggestion" of a few weeks ago turns out to be the deliberate plan of today. He doubtless finances the scheme to transfer to America the factions religious bitterness injected for political purposes into the Irish question.

"Let it be agitated and fought out for a time on the other side of the Atlantic."
Hence it is highly interesting to read the following despatch which in many papers, was condensed and given an inconspicuous place. Like Lord Beaverbrook's outline of the plan, this despatch is too important to condense or cut down.

Belfast, Nov. 22.—William Coote, M. P. for South Tyrone, accompanied by a deputation of prominent clergymen representing various churches in Ireland, is sailing for America today from Liverpool for the purpose of "putting before their Churches in America the true position and the dangers which threaten their churches in Ireland by the adoption of the Sinn Fein program."

The party comprises: Presbyterian Rev. Wylie Blunt and Rev. William Corkey; Methodists, Rev. S. E. Harte, Edward Hazelton and C. W. Maguire; Episcopalians, Rev. Louis Crooks. All these clergymen officially represent their respective denominations which number approximately 1,000,000 Irish Protestants.

The Methodists of Ireland comprise some home rulers, but all are agreed on opposing the plan for an independent republic. The Presbyterians have been more active than the Methodists in Irish politics and in opposing Home Rule. Mr. Coote and Rev. Mr. Corkey are ardent Carsonites.

The delegation will not confine their attention to the Ulster, but will present the case of the Protestant minority throughout Ireland, which includes a great number of professions and industries. The belief among Protestants that America might be influenced in favor of Prof. Eamon De Valera, created by the reports of his reception, has caused great apprehension among the Irish Unionists who therefore decided to present the other side of the cause.

Only when read in conjunction with Lord Beaverbrook's article in his own paper can its full significance be grasped. Anything so unscrupulously unfriendly to America at a time when good relations are so eagerly desired by England can best be explained by the last sentence in the above despatch.

"The belief among Protestants that America might be influenced in favor of Professor Eamon de Valera, created by reports of his reception, has caused great apprehension among Irish Unionists."

Of course Ulster Protestants like American Methodists are mere pawns in the game.

The triumphal progress of de Valera from coast to coast, from the Canadian border to Mexico, his cordial and enthusiastic reception by all classes and creeds, by men in every rank and condition of life, is just what should have been expected from freedom-loving Americans, the basic doctrine of whose political creed is that governments derive all their just rights from the consent of the governed. But it "has caused great apprehension among the Irish Unionists" who have consented to be Lord Beaverbrook's tools in presenting "the other side of the cause."

Is it their intention to follow Professor de Valera's example and openly present to all classes and creeds their political cause on its political merits? By no means. They have sailed for the purpose "of putting before their Churches in America the true position and the dangers which threaten their Churches in Ireland by the adoption of the Sinn Fein program." (Note the quotation marks in the despatch itself.) From this carefully worked and apparently authoritative extract from their commission the appeal of these Irish Protestant clergymen is to be primarily if not exclusively religious. Unlike Eamon de Valera they will appeal not to American love of liberty, but to Protestant fear of "Rome;" not on behalf of a people

nobly struggling to be free, but on behalf of a parasitic faction struggling to maintain an outworn and undemocratic ascendancy.

As in the plan of campaign itself, so in the choice of instruments to carry it out is seen the fine Italian hand of the newly ennobled ex-Canadian. "The Methodist Church," he writes, "is perhaps the most powerful political body the New World has ever seen." "But it might take no practical action unless its interest was suddenly aroused." "The Ulstermen have so far made no real effort to stir this slumbering giant."

Of the Episcopalians, in spite of their kinship with the Established Church of England, Lord Beaverbrook says nothing, (a compliment that will be appreciated); of the Presbyterians, as such, he is not so hopeless, yet not at all confident; his faith and hope are, in the main, pinned to the political power of the Methodists, if only they can be egged on to do his dirty work. Will Methodist Americans enjoy the bad eminence to which the wily nobleman raises them?

In any case, of the six clerical delegates on this unsavory mission three are Methodists. The entire Methodist body in Ireland is scarcely 50,000, a little over one per cent. of the total, and hardly five per cent. of the Protestant population of Ireland; yet they constitute fifty per cent. of the Irish clerical mission to America.

The field of anti-Catholic prejudice has been pretty thoroughly exploited in the United States; and its exploiters very thoroughly discredited. There is not much doubt that a great many Methodist Americans will warmly resent being used as pawns in the game Lord Beaverbrook would play in the interest of an English political faction; a faction moreover with whom real Americans can have but scant sympathy. And there must be many more who as Methodists rather than as Americans will recognize the infinite harm to their Church which would come of this prostitution of religion to base political intrigue. On no ground can intelligent, patriotic or spiritual-minded Methodists congratulate themselves on the distinction which the astute and unscrupulous Lord Beaverbrook has conferred on their Church, nor on the catspaw mission he would thrust upon it.

No one better than the self-expatriated Canadian millionaire knows that the cause of Irish freedom is not religious, nor politico-religious. What religious prejudice there is in it has been injected not by Irish Catholics at home or abroad, but by the political faction opposed to it. The first Irish Republicans were the Presbyterians of the North; it was they who conceived and organized the United Irishmen. Lord Edward Fitzgerald, Robert Emmet, Smith O'Brien, Isaac Butt, Parnell, were all Protestants.

The very names of these leaders in the cause of Ireland's freedom are a sufficient refutation of the parrot talk of the Irish question being a religious question. The suggestion that de Valera's appeal to American sentiment is "a politico religious crusade" will carry weight only with those who have never heard nor read that Irish Leader's appeal.

Accompanying him throughout his tour, from the same platforms eloquently pleading the same cause, is the Protestant, Episcopalian Minister, the Rev. Dr. Mythen. Invariably, wherever he goes, prominent American citizens of all creeds and of no creed, give Professor de Valera, countenance, sympathy and co-operation.

This it is that accounts for the undertone of bitter disappointment and exasperation in the article of the financier of British propaganda, and for the desperate and dastardly expedient therein proposed, which is now being put to the test.

That the plan of campaign of Lord Beaverbrook's devising will arouse the outworn resentment of patriotic American Protestants is evidenced by the subjoined paragraph published before any public intimation was given on this side of the Atlantic of the anti Irish and anti Catholic mission of the "prominent Irish clergymen."

The Inter-Church League for Irish Independence, which has headquarters at 2126 Woolworth Building, New York City, apparently has been organized to defend the loyal Americans and loyal Protestants in this country against the slurs cast upon them by English propagandists who have practically proclaimed to the world that the Protestant religion is desirous of keeping Ireland in bondage in order to maintain supremacy. In a statement signed by a large number of Protestant ministers and prominent laymen it is said: "This is a slander against our religion that

Protestants the world over resent. Protestants have never fought to enslave any people, no matter what their creed might be. Protestants gladly fought for the freedom of Catholic Cuba, Catholic France, Catholic Belgium and Catholic Poland. Protestantism is more hurt by the charge that it is selfishly opposed to the freedom of the Irish nation than is the cause of Irish freedom."

CANADA'S NATIONAL STATUS

At a recent meeting of the Canadian Press Association Mr. J. W. Dufosse, who represented the newspapers of Canada at Paris during the Peace Conference, discussed the question of Canada's national status.

He is reported in the Globes as saying: "Mr. Dufosse said the question of the national status of Canada was one that could no longer be side-stepped. We must determine what our status is to be, so that it may be decided at the Constitutional Conference of the British nations, to be held in England in the not distant future. He observed that if the question should become a political issue it will be the dominant and controlling issue of Canada, and may very easily bring about a new alignment of parties, which is bound to succeed the present state of chaos."

This is a question we have repeatedly urged on our readers as the great political question confronting Canadians and one which imperatively demands intelligent study. There are those who think that because the Round Table groups are no longer active that the Imperialistic movement has collapsed. They are living in a fool's paradise. The Round Table groups were study clubs directed along Imperialistic lines, but openly and above-board, with the frank acknowledgment that the people of Canada were the final court of appeal. Along these lines the movement has come to an end of its activity. But we can have no better evidence that Imperialism is still active than Mr. Dufosse's announcement quoted above. His associations in Paris during the long period of the Peace Conference give weight and significance to his statement that the national status of Canada is to be decided at the Constitutional Conference to be held shortly in England. What's in a name? We recall the fact that Sir Wilfrid Laurier strenuously and effectively opposed the suggestion to change the name of the Imperial Conference to that of Imperial Council. But who has metamorphosed the coming Imperial Conference into a Constitutional Conference with power to decide for the future the national status of Canada? It will be recalled that Mr. Doherty, during the special session of Parliament just ended, while acting leader, intimated that Mr. Lapointe would probably be invited to attend the next Imperial Conference. Is it conceivable that our representatives at the Imperial Conference, even should they comprise the leaders of both political parties, without consulting the Canadian people, without discussion, even, of the matter either in Parliament or the press, should think of arrogating to themselves the powers of a constitutional assembly?

These are further extracts from Mr. Dufosse's address: "Sir Robert Borden had affirmed the principle that the Empire of the future must be made up of autonomous self-governing countries in some form of alliance. The War Cabinet had been created as a result of action taken at that conference. It was an association of representatives of the nations at war, who, under the special pressure of war, acted practically in unison with the certainty that behind each Premier stood his own people. . . . A significant thing was a Windermere cable which was published in Canada in March, 1918, stating that Lloyd George had summoned the overseas democracies to support him in the democratization of the war effort. If the War had gone on its conduct would have developed on a group in which representatives of each British nation would have met on terms of equality."

And again: "The Winnipeg Editor spoke of a recommendation made by the First Lord of the Admiralty concerning the reorganization of the British navy and the establishment of a common navy administered by a single naval authority, upon which each of the Dominions would be represented, with local Naval Boards in each of the Dominions. The Premiers of Canada, Australia, South Africa and New Zealand conferred upon that recommendation, and submitted a counter memorandum at the Imperial War Conference in which they declared definitely against a common navy, in favor of Dominion navies and objected to a statement in the original memorandum that an efficient navy could only be secured under common control. The discussion went on for a month, and ended in the acceptance of the Dominion's

point of view. The overseas Dominions said they would take advice upon the matter from a high naval official, and that was why Lord Jellicoe was in Canada at the present time."

This, to Canadian autonomists, may sound reassuring; but there is such suspicious over-emphasis placed on such airy nothings as allowing Dominion Ministers to be present at a meeting of the War Cabinet, on the new national and international status acquired by Canada, that it may be only camouflage for committing us to a policy that will merge in a common Empire the national identity and individuality of Canada.

There are but three possible futures for Canada. She must to some extent retrace the steps of her historic development and become so merged in the Empire as to lose in great measure the national status already acquired; this is the tendency of Imperialism whatever form it may assume. Or she must continue her development in self-government until complete independence is attained. The third alternative is entering as a group of free states into the United States of America, forming one great, powerful North American Union which would hold a dominant position in the world with no Imperialistic interests or ambitions.

There is no intelligent study of Canada's future possible which does not include all three; it is only by the comparative study of all that the merits and defects of any one can be adequately understood. The Round Table groups squarely faced the issue; they were the only Canadians who gave serious study to this one fundamental and vital question of Canadian politics. Others frowned at them, or spat at them; but no study worthy of the name was carried on amongst their opponents. That assertion detracts nothing from the able and exhaustive work of Mr. J. S. Ewart published in the Kingdom Papers and The Republic of Canada. His was the work of an individual.

NOTES AND COMMENTS

AT THE opening meeting of the great Canadian "Forward Movement" which, like other emanations of emotional enthusiasm of the present decade, is to regenerate and "uplift" humanity for the very last time, the assembled representatives of the five leading Protestant denominations sang with one voice the following lines:

"We are all united
All one body we
One in Faith and Doctrine
One in Charity."

In reference to which incident some profane individual asks one of the daily papers if it can any longer be claimed that words mean things?

AN ANGLICAN rector of Toronto protests in the Canadian Churchman against the participation of his denomination in the Movement. He claims that the one result to the Church of England will be that it "will have sacrificed its Catholic position," and he appeals to all who believe as he does "to make their voices heard in protest against such actions as would class the Church as only one of the Protestant denominations."

BUT HIS difficulties do not end there. He had approached the police authorities for a record of the Church of England women and girls who had passed through their hands during the month, with this result:

I was told: "It will be impossible to tell you this as we only keep record of whether a prisoner is a 'Catholic' or a 'Protestant,' all Church of England prisoners are entered as 'Protestants.' At the Industrial Farms connected with the city of Toronto, the Government has placed the conduct of the Sunday services in the hands of the Roman Church and of the Salvation Army. The Salvation Army services to serve all who are not Roman Catholics, or 'Catholics,' as the government calls them; in other words, the Salvation Army is to serve all 'Protestants,' among whom the government places the members of the Church of England."

"I go into hospitals and find on the registers names of persons belonging to the Church of England entered as Protestants, no indication that they are members of the English Church. I am not surprised at this difficulty in which we find ourselves, no one is to blame except ourselves. We are gradually allowing the Church to be reckoned as one of the Protestant denominations in this country."

The poor man, like Rip Van Winkle, has evidently just awakened from a long sleep, and has not yet quite grasped the truth that the matter of his protest was settled over three hundred years ago.

IN A biographical sketch of the "First Protestant Missionary in Canada," the Canadian Churchman quotes the Rev. Thomas Wood, the missionary in question, as saying: "I am convinced that if I had been sent two years ago among them and no Popish Priests allowed, the greater part, if not all, had become Protestants."

This was in the eighteenth century, and had reference to the Indians of Nova Scotia. It reveals the Anglican and Protestant notion of tolerance at that time. Fortunately "Popish Priests" were sent and the tribes were Christianized. The Toronto rector above referred to will scarcely find the missionary's classification of his co-religionists to his liking.

"THE DEVIL is by no means extinct," said Rev. Dr. Herridge of Ottawa in a "Forward Movement" sermon, "but he has fallen from his high estate and is supreme no more." In elucidation of which pious observation, the Reverend Doctor proceeded to say that "while the spirit of selfishness, greed and brute force is still abroad, there is in our day a quickened consciousness and less indifference to evil."

IS THERE? "Culture" and "refinement," or what passes for those admirable qualities, are unquestionably more widely diffused in this age of comfort, and evil perhaps shuns the light more than in the past, but that there is as much real virtue as in the ages called "dark" or that the boasted refinement of our time is less on the surface is fairly open to question. Men in the mass were rougher in the "Dark Ages," and sinned more boldly, but they produced types of sanctity, culture and laboring civility which the modern world cannot pretend to rival. Their sins were the inheritance of a still ruder age, while their virtues were the very flower of their faith.

ON THE other hand, in spite of the venter of respectability which passes for virtue, and of a mania for prohibitory enactments which has within it the seeds of soulless tyranny, was evil really ever so widespread or so insidious in its methods as it is today? Was there ever so overmastering a passion for mere pleasure, or less of the spirit of renunciation? Was there ever greater greed for gain or less scrupulousness in the means of attaining it? Was there ever less fidelity to conscience, or a lesser sense of responsibility to an Unseen Monitor? Was there ever less faith? Those who, like Dr. Herridge, seem disposed to contrast the present with the past to the disadvantage of the latter should look deeper. The devil was never "supreme," but no age has smiled more upon his prospects than our own.

THE HON. N. Wesley Rowell told the Y. M. C. A. convention at Detroit that "social justice is not yet achieved." No! nor will it be in Canada if his own actions in Parliament are to be the criterion. The honorable gentleman further hinted that there will be some funerals in both countries (U. S. and Canada) before the desire end is attained. Is he quite sure that his own political obsequies will not be included in the number?

VATICAN CHOIRS RETURN HOME

The limited American tour of the Vatican Choirs under the direction of Rt. Rev. Monsignor Raffaele Casimir comes to an end with a popular farewell concert at the Metropolitan Opera House, New York City on Tuesday night, Dec. 2nd.

The following day the sixty singers from the greater Roman basilicas will sail for their homes in Rome on the S. S. Touraine, via way of Havre.

This history making tour which began on September 18th, in New York City has fulfilled every promise made for it.

Monsignor Casimir has been recognized as the greatest director of polyphonic music ever heard in this country and his selection of programs sustained the finest and highest traditions of the old masters.

The tour at the outset was announced as possessing a single great purpose and that was to instill in the minds of music lovers in this country a greater appreciation and better understanding of the higher sacred music which has been fostered in the basilicas of the Catholic Church at Rome for the past sixteen centuries.

That this result was accomplished far beyond the dream of the men who promoted the tour of the Vatican Choirs is now a matter of history. Everywhere they were received with signal honors and distinction due their wonderful art and their devo-

tion to the finest traditions of Mother Church. It is impossible to estimate the great good that has been accomplished by this visit of the representative singers of the Vatican environment but if a great artistic success and a reverential acceptance of this purest form of vocal art is a criterion then the cause of finer music will be enhanced to a larger extent than by any concert tour heretofore made in America.

The gentlemen of the St. Gregory Musical Society of New York who generously financed this tour are to be the one country in the world in sixteen centuries to enjoy such a treat outside of the Vatican basilica at Rome as to be congratulated upon their successful termination of the visit and also in the realization that it was not a money-making venture and was intended for such as the sole financial beneficiary will be the great school in Rome where this art has been fostered under the different Popes for nearly sixteen hundred years.

ULSTER DIFFICULTY

THE CLASSES VERSUS THE MASSES

BY PROFESSOR JOHN MACNEILL
National University of Ireland

VI.

In the meantime, a new factor had come into full play. In England, one of the results of the Home Rule proposal was a complete rearrangement of political parties. Until 1886, a large part of the wealthy industrial class, the capitalist class, and some of the landed gentry, had been traditionally attached to the Liberal Party. Ireland has supplied again and again the chief backbone of the Liberal Party in England and Ireland.

For a time they saved their faces by calling themselves Liberal Unionists, but these distinctions are now remembered with amusement. The true aspect of the event was this, that a democratic victory over the joint forces of Feudalism and Imperialism. Militarist government in Ireland had started a line of cleavage between democracy and the same joint forces in Great Britain—In Gladstone's compendious phrase between the Classes and the Masses. A prolonged effort of skillful management by "Liberal" statesmen has succeeded in staying the cleavage during the last thirty years, for in England the Classes have an unrivaled command of political skill and experience, and the Masses are well nigh devoid of political acumen. In Ireland, politics on all sides have a clearer vision, and here, especially in the North-east, Feudalism and Capitalism were generations earlier in ranging themselves on the side of Imperialism against the national Democracy.

Dissecting the industrial region of Belfast. Dissecting any illusion in wealthy Ireland fostered any illusions about remaining "Liberal." Many of them transferred their religious allegiance to the Protestant Episcopal Church, and it was a common saying that a Presbyterian's carriage forgot the way to the meeting house. Another saying, often repeated, was "Sure, he's no gentleman; he's a Presbyterian." Dr. Killen, the historian of his Church, was well aware of this social phenomenon. "Presbyterians," he writes, "have formed any considerable portion of the Irish aristocracy, and those among them who have attained high rank have generally evinced a disposition, sooner or later, to pass over into the Church as by law established." He wrote before the Disestablishment. It does not appear, he adds, "that this change has added either to the piety or the usefulness of the converts." Elsewhere he says: "It has often been said that Presbyterianism is not a religion for a gentleman." Nevertheless, a considerable number of the community rose to wealth in business and industry, and these naturally made common cause with the wealthy Episcopalians of the same class.

Nowhere in the world do the wealthy watch and guard the interests of their wealth with more conscientiousness or singleness of purpose than in eastern Ulster. It may well be imagined that the sectarian feuds which have long distinguished that region, and which have effectively prevented any approach to solidarity among the wage-earning multitude, have caused no grievous distress of mind to the captains of industry. Protestant Ulster has two chief organs in the daily press, the Belfast News-Letter and the Northern Whig. Outside of Belfast, there is no daily paper in the world that ministers so sedulously to sectarian bitterness as the News-Letter, the organ of the Orange party. In Belfast, however, the News-Letter has to yield the palm in this respect to the Presbyterian organ, controlled by wealthy capitalists, the Northern Whig. Before the Disestablishment, this paper showed a good deal of friendliness to Catholics, and on one occasion its editor incurred a heavy fine for censuring the action of a landlord magistrate in a case in which Catholics complained of a gross perversion of the law. With the advent of the Land War, however, the Whig took off all unmanly weakness of this kind. In one of the most scandalous episodes of the scandalous history of Dublin Castle, the "Crossbarren Conspiracy" case of 1882-1883, the Northern Whig made itself the direct agent of Dublin Castle in a transaction of surpassing infamy.

With recent years, this formerly "Liberal" organ has consistently preached the doctrine that the ordinary rights of democracy cannot be conceded to Catholics, its formula being that Irish Protestants will not submit under any circumstances to be governed by a Roman Catholic Parliament. The Northern Whig represents one element in the triple alliance of English Imperialism, Irish Feudalism, and East Ulster Capitalism, against the Irish National Democracy; and its principal rôle is to keep the Presbyterians of Ulster up to the Orange standard of sectarian bitterness against the Catholics of Ulster and of all Ireland.

ULSTER DIFFICULTY—MADE IN ENGLAND

The more recent militant phase of Ulster Unionist politics has been well advertised over the world in connexion with the name of Sir Edward Carson, Carson, however, has been more than the well chosen and well supported instrument of English politicians. He has not originated the recent "Ulster" policy. We have seen its early beginnings in the pretended massacre of 1641. We have seen its principle reduced to a concise formula by the Englishman, Boulter, Protestant Archbishop of Armagh (1724-1798). Writing of the agitation raised by Dean Swift against "Wood's halfpence," Boulter said: "The worst of this is that it tends to unite Protestant with Papist and whenever that happens, goodbye to the English interest in Ireland for ever!" We have seen the formula applied with success by Pitt to bring about the Legislative Union, his chief agent, Castlereagh, "hallooing Protestant against Catholic and Catholic against Protestant."

We have seen it applied in their own interests by the East Ulster landlords of the same period, with the connivance and direct assistance of the English Government. In the nineteenth century, there are many manifestations of the same policy, some crude and palpable, others subtle and stealthy, which a volume of history would be required to expose. The Home Rule crisis of 1886 caused the English statesman ship behind the scenes to step up to the front. It was then decided to excite the well-fostered sectarian enmities of East Ulster to the point of menacing civil war, with the assurance of a powerful backing from the newly-braced-up combination of Feudalism and Capitalism in England; and Lord Randolph Churchill, with Sir Stafford Northcote, an ex-Minister of Cabinet rank, was sent over to Ulster for this purpose. Churchill had not long before been the intermediary between Lord Carnarvon, following up the Newport speech of Lord Salisbury and Mr. Parnell, to discuss a Treaty proposal of Home Rule. Gladstone saw what was coming and took the wind out of their sails. The Tories whereupon changed their course in the opposite direction.

Gladstone's Irish administration, with the help of the Northern Whig, had done a great deal to organize the Presbyterians of Ulster. Now, Ulster Protestantism was to be made the instrument of English Toryism to defeat a policy that the Tories in England had been the first to adopt. Churchill gave the prepared word to his Ulster hearers: "Ulster will fight, and Ulster will be right." Gladstone's Home Rule Bill was introduced, and "Ulster's" fight in the first instance, took the form of street rioting and the looting of Catholic houses in Belfast. Belfast had been the scene of many Orange riots, but the outbreak of 1886, if not worthy the name of civil war, was more violent and far more prolonged than any that had preceded it. Belfast was still in a state of wild disorder when the defection of the "Liberal Unionists" put Gladstone out and placed the Tories in office. Sir Michael Hicks Beach, became Chief Secretary for Ireland. To show that "Ulster" was right he withdrew the entire apparatus of government from the disturbed quarter of Belfast, and left it under the rule of the Orange mob for weeks, until the performance became tiresome there and a scandal elsewhere. He justified his action as a "riot" by announcing that the "Ulster Orangemen" were "urged on to riot" not by English political leaders, but "by loyalty and religion!" Some years later, Gladstone returned to power and once more brought forward a Home Rule Bill. Again the policy of "Ulster will fight" was revived, and, as before, not from Ulster. A Unionist Convention, mainly of landlords in close touch with the English Tories, was held in Dublin, and decided to promote the formation of "Unionist Clubs" throughout Ulster. These clubs were intended to form a basis for the organization of "Civil War." Again Gladstone was defeated, and the Unionists returned to power in England, and the "Unionist Clubs" of Ulster disappeared from the scene. At last, in 1911, it appeared certain that the Liberals, under Asquith, would find themselves obliged to carry Home Rule unless they were provided with some satisfactory obstacle. Sir Edward Carson, though he was "considerate enough to say that Asquith's Home Rule policy was a 'hypocritical sham,' undertook to raise the desired obstacle with adequate assistance from England. The Ulster Volunteers were organized, drilled and armed. Sir Edward Carson is a master of dramatic effect, and the performance was carefully staged as to create at a distance the impression that this long-deferred fulfillment of the Churchillian prescription

was a spontaneous uprising of Ulster, with all Ulster at the back of it. Carson carnivals were brought off with élan, in the presence of London pressmen and press photographers, in places like Letterkenny, Omagh, Newry, where the programme would have made a very poor show in a country of votes. On these occasions the present Lord High Chancellor of England took the field mounted on a grey charger. An insurance fund of £5,000,000 was guaranteed, not subscribed, in England to indemnify "Ulster" against prospective losses in the coming Civil War. An English auxiliary expeditionary force was organized, at all events on paper, by Lord Willoughby de Broke and other young bloods of antique Feudalism.

The growing event was the importation by sea of a considerable consignment of arms purchased with English money from the Hamburg dealers in discarded armament. The fact was announced in the press while the adventurous craft was as yet sailing the North Sea on its way around to Larne by the North of Scotland. Mr. Winston Churchill was then in charge of the British Navy, and with all filial regard for his father's great watchword, "Ulster will fight, and Ulster will be right," as well as for the difficulties of a "hypocritical sham," he could find no reason to dispute this running of guns. As with the original outbreak of Civil War in Belfast in 1886, so now in 1914 there was no interference on the part of the forces of the Crown with the landing of the arms at Larne and Bangor and their subsequent distribution by road and rail over the various parts of Ulster. The Prime Minister, however, from his place in Parliament, for Mr. Redmond's satisfaction, declared the whole performance to be "a grave and unprecedented outrage!" So much indeed was Mr. Asquith distressed that he made use of the outrage and all that had led up to it to force Mr. Redmond in secret to release him from his public undertaking to establish a parliament for the whole of Ireland. Everything seemed to be working out smoothly, until both contrivers and conspirators at length realized that the Ulster Civil War plot had succeeded in loosening one of the main rivets of English policy in Ireland. At the end of November, 1913, a few of the believers in the right of Ireland to independence commenced the organization of the Irish Volunteers, pledged, not to fight a Civil War in Ulster, but to secure and maintain the rights and liberties common to all the people of Ireland." Discountenanced by Mr. Asquith's government and by Mr. Redmond, within three months time the Irish Volunteer movement received the evident approval of the Nation, and Mr. Asquith, speaking this time less emphatically but not less sincerely, described this new development as "a serious complication." The same identical phrase expressed the view of the leader of the Unionists in the House of Lords, Lord Lansdowne. With this complication of their Irish policy, brought about by their own scrupulous use of Ulster Protestantism, the English Imperialists were anxiously preparing to enter upon the most momentous conflict in the secular history of mankind.

It is a necessary feature of that Irish policy, that the Protestants of Ulster should be persuaded that it is they who are able to make use of England, not England of them.

Up to 1914, the Christian Brothers in Canada were formed into one province of the Order, known as the Canadian Province, with Mother House and Training College at Montreal. On July 2nd, 1914, the "upper General canonically established a new Province known as the Toronto Province, to look after the educational interests of Ontario and Western Canada. The Mother House and Training College is the De La Salle College, Aurora, Ontario.

To meet the pressing needs of Ontario and the great Canadian West and to respond to the calls on every side for the establishment of schools, the Christian Brothers of Ontario are making every effort to recruit worthy subjects. Here, then, is a vast field of usefulness open to earnest, loving, and generous hearts who are willing and anxious to devote themselves to the holy service in the Christ-like work of saving souls by Catholic education. Cardinal Gibbons says, "I do not know any office or work in which any man can be engaged so worthy of a man as the office of teaching the young. I think it is the most sublime and important Christian occupation in which any one can be engaged."

CHRISTIAN BROTHERS

A CALL TO BOYS AND YOUNG MEN

"The welfare of Church and State depends entirely on the good condition and discipline of the schools, and the Christians of the future will be those, and those only, whom you will have taught and trained." — Pope Benedict XV, to the American Bishops.

It is a truth of faith that God gives to every man born into the world grace sufficient to save his soul; this is vocation or calling in the most general meaning of the word. There is a further call of all Catholics to be saved by means of the special channels indicated by Mother Church; this is the Christian vocation.

But there is still another meaning of the word vocation. God calls some of us to serve Him especially in the priesthood or in the religious life. This call—whatever its specific form it may take—is a great honor, a very special grace; it brings with it, moreover, certain advantages and certain obligations. Every young man should, by means of prayer, reflection, self-examination and the advice of his confessor, endeavor to discover if he has received a special vocation, and if so, whether it is to serve God as a priest or as a religious, and in what special capacity. St. Alphonsus says: "Vocation is the main cog wheel of life. As in a clock, when the main cog wheel goes wrong, the whole machinery is out of order, so, when vocation is missed, the rest of life is ruin."

THE CHRISTIAN TEACHER

The office of the Catholic Church is essentially a teaching office; the Pope is the first teacher of all the faithful and the Bishops, the successors of the apostles, are also teachers in the Church. Together they constitute the Church Teaching. In a more contracted meaning of the word, teaching is an important

part of the priest's duty; and it is the essential work of those who, in the various religious orders of men and of women, devote themselves exclusively to Christian education.

Holy Scripture promises special glory to those who do teach, and assures us that those who instruct others unto justice shall shine as stars for all eternity. And when we look into modern conditions we are struck with the importance and the sublimity of the function of the Christian teacher.

The great battleground of Christianity in the modern world is the field of education. All parties are struggling for the possession of the child and, through it, of the future generation. "Everyone's cry," said Ferrer, "is for and by the school." There is no truer wisdom and no higher patriotism than that which votes itself to the Christian education of the youth of our land. Bishop Byrne of Nashville says: "There is at this hour no work as important as that of Christian education. It means the saving of man, the saving of Christian civilization, and the saving of the Church."

THE CHRISTIAN BROTHERS

The Brothers of the Christian Schools, commonly known as the Christian Brothers, were founded in France in the seventeenth century, by St. John Baptist De La Salle. He was a man of God and an educational genius who made numerous contributions to the science of teaching and who wrought nobly in the interests of religion and culture. At the time of his canonization, May 24th, 1900, the glorious titles of Model of Christian Teachers, Patron of Christian Schools, and Patron of Youth, were conferred upon him by the late venerated Pontiff, Leo XIII.

THE LOCAL FIELD

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At the present time the Brothers are in Toronto the De La Salle Collegiate, St. John's Industrial School, and the senior boys' classes in St. Paul's, St. Mary's, St. Francis', St. Patrick's and St. Helen's Schools. In answer to an urgent appeal from the Church Extension Society and the Bishops of the West, the Brothers are opening their first school there at Yorkton, Sask., in an effort to bring the blessings of Catholic education to the Ruthenian settlers. The need of religious teachers for the West is extreme, and the Brothers are so few that our religious Orders are hardly begin to meet it. "What," says the Very Rev. President of Extension, "is the remedy for the leakage in Western Canada? Only one cure—Catholic schools and Catholic teachers! Christian Brothers and Sisters have it in their power, if they take up the work to save thousands of souls."

THE LIFE OF THE BROTHERS

The Brothers are not priests or aspirants to the priesthood, so that work of education may receive their entire attention. Their end as a religious congregation is twofold: the personal sanctification of the members and the education of youth. Their day's work is made up of prayer and other religious exercises on the one hand, and, on the other, of study and teaching. Besides two vows peculiar to their Society, the Brothers make the customary religious vows of poverty, chastity, and obedience.

For a man possessed of the necessary aptitude and qualifications, the life of a Christian Brother is a singularly happy one. Leading the life of a religious in the atmosphere of prayer and culture, he is able to bend all his efforts to the pursuit of piety and scholarship. "A nobler and more meritorious work there cannot be," says Bishop Gracia, "than to leave all things to follow Christ. In this path walk the Brothers of the Christian Schools, to gather in souls and lead them to their true destiny."

THE BROTHERS' TRAINING COLLEGE

The De La Salle College, Aurora, Ontario, is the Training College and Novitiate of the Christian Brothers of Ontario, and here boys and young men are trained to become qualified teachers and worthy members of the Institute of St. De La Salle. The College comprises three departments: The Juniors, the Novitiate, the Scholastics.

The Juniors is for boys from thirteen to sixteen years of age. The course of studies is that of the High Schools of Ontario and the students are prepared for the academic examinations required of teachers by the Ontario Department of Education. In addition to this, they are given a thorough course of religious instruction and are taught vocal and instrumental music and elocution. Meanwhile, the matter of their vocation is examined into, their natural dispositions and talents studied, and their character developed and formed. If they are deemed good subjects and if they persevere in their intention of joining the Order, they are later admitted into the Novitiate.

The Novitiate is for those who have completed their Juniors and for young men who enter from the age of sixteen to twenty-five years. In this department the candidates, after a suitable probation, receive the religious habit and spend an entire year in learning the nature and duties of the religious life. The Christian Brother is a soldier of Christ, destined to engage in the warfare against ignorance and sin, under the banner of Holy Mother Church. The Novitiate is his Training Camp; there he learns the science of spiritual warfare.

The Scholastic is for those who have completed their year of Novitiate. Here the young Brothers continue their academic training, and, having passed the examinations required by the Education Department, follow the course of professional training at the Provincial Normal School or the Faculty of Education. They then enter upon their mission as religious teachers.

QUALIFICATIONS

The Christian Brothers are essentially educators. Hence an indispensable qualification in prospective members is an interest in education and those qualities of mind and heart which may form the foundation for a life of teaching and study. It is not essential that the candidate be a learned man; but it is essential that he possess sufficient talent to make the required studies to become learned. It is not essential that the candidate be a capable teacher; but it is essential that he possess sufficient power of adaptation to learn how to teach. Also, since good health is an important asset in the teacher, the candidate must be free from chronic disease, and from notable bodily defects.

The Christian Brothers are essentially religious. From this fact it follows that the candidate must be of good moral character and must have sufficient power of will and generosity of heart to learn aright the practices of religious virtues and the usages of the community life.

Our schools throughout the country contain many an earnest, loving, and generous soul, who is both willing and anxious to consecrate his life to God, but is waiting for the encouraging word of parent, priest, or teacher. To such noble-hearted youth is extended an invitation to enroll themselves under the glorious banner of the religious educator by joining the ranks of the Christian Brothers.

His Grace Archbishop McNeill of Toronto says: "The great work which the Brothers are capable of doing in our Catholic schools, if they secure the requisite number of vocations, leads me to hope that priests everywhere will co-operate in the encouragement of promising boys and young men who may aspire to the religious life in a teaching Order."

Address De La Salle College, Aurora, Ont.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CATHOLICITY IN ACTION

We received recently a copy of a circular issued by the Archbishop of Winnipeg to his people before leaving for Rome. We quote it in part as it presents very clearly the needs of Western Canada and is, at the same time, a concrete example of the new spirit that is circulating through the Catholic body in Canada and giving strength to the Church and hope to the Canadian Catholic missions:

"The Archdiocese of Winnipeg has, since its establishment, received not a little help from 'The Catholic Church Extension Society of Canada,' and it has long been in my mind that we should not only show our appreciation, but co-operate in the good work, by doing something to help it along. The Society has the approval of Our Holy Father the Pope, as well as the hearty endorsement of all the Bishops who have had any relations with it. Under wise and prudent management, its appeal is ever widening and growing more effective, and at no distant date every Catholic in Canada should be a helper and contributor if the project, recently made to make the organization country-wide can only be carried into effect.

"The need of such an organization is manifest to anyone at all acquainted with religious conditions in Western Canada. Thanks be to God, and all credit to the foresight and sacrifice of the men which made it possible, we have some excellent centres of Catholic life, where the faith of our people is safeguarded by Catholic environment and the effective ministrations of the Word. But there are scattered here and there over territory vast enough to be an Empire, numerous small groups of Catholics, not to speak of individual Catholic families, who are terribly exposed from their mere positions of isolation, as well as from the fact that, by reason of distance, shortage of priests, or difficulties of new beginnings, we cannot give them the spiritual care of which they stand so much in need. Unless these groups are consolidated and strengthened, and given regularly the services of religion, we are bound to lose, either in lapses from the faith or in a weakening of Catholic vitality. Whether you consider it in its corporate capacity or as it affects the individual, Catholicism is something positive, it is a living organism, it is not a mere negation or a dead posture; to continue in life, and much more to grow and develop, it must receive, through the proper channels, which is the grace of God, and it must manifest itself in actions and good works. A mere ceasing to be something else does not make a man a Catholic.

There are many places in this Archdiocese in a state of spiritual abandonment, where timely help would mean the salvation of many, and in the near future, the effective strengthening of the forces of Catholicity. The erection of a little chapel, the providing of the requisite furnishings, as well as the means which would assure the constant supervision and the regular visits of a priest, that is the timely help which I have in mind. We are still a missionary diocese, and our means are not sufficient until our needs are met. I cannot give you offhand a complete list of benefactions which we have received from The Catholic Church Extension Society, but the list is not a short one. Apart from Mass Intentions, sent in such abundance that no priest should be without this material assistance, help has been given us for the education of young men for the priesthood and various localities have been enabled to build or enlarge chapels for the carrying on of Divine Worship.

Now, I purpose that we ourselves should take a part in this work, from our poverty and not from our abundance, and more perhaps as an earnest of our good will and as an example to others, than for any great substantial assistance we may be able to render. We would do wrong, however, were we to make the mesqueness of our resources an excuse for doing nothing. It is not the amount of the gift which draws down God's blessing, but the intention and spirit of self-sacrifice on the part of the giver.

I ordain, therefore, that each year, on the first Sunday of November, a collection shall be taken up in all the parishes and missions of the Archdiocese for the benefit of the missionary work carried on by the Catholic Church Extension Society. I ask the clergy to announce it in advance to their people and support it with words of encouragement."

Winnipeg is a missionary diocese. Nevertheless the Spirit of sacrifice which always characterizes Catholicity in action is evident in the Archbishop's document above quoted, and more evident still in the collection given by the very diocese for the poorer in the household of the Faith.

Vancouver, an archdiocese with many financial burdens and made up of poor parishes and poor priests, collected for the Catholic Church Extension Society \$1,940.

In like manner the heavily-burdened diocese of Sault Ste. Marie sent nearly \$1,500 to aid Christ's laborers in their harvest fields. Edmonton and Calgary, dioceses in the very heart of missionary Canada, sent their donations to the Extension as tokens of good will and appreciation.

The Apostolic Bishops of the above-mentioned poor dioceses recognize the need of cultivating in the hearts of their flocks the spirit of Catholic charity and of impressing upon them the imperativeness of Catholic unity and Catholicity in action. To do this they suffer and they sacrifice something they cannot easily afford, for they realize that the results are well worth the price.

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged	\$2,340 08
E. Tufty, Cobden	5 00
A Friend, Halifax	2 00

MASS INTENTIONS

Friend, Halifax	5 00
My McIntosh, Parkhill	8 00
A Friend, Osgoode	2 00
John A. McCarville, Kinokora	2 00

It is to be a martyr, to suffer patiently, and with gratitude, the ill inseparable from our human existence, and which are common both to the just and to sinners; and we are not deprived of the glory which is attached to this title because we have not shed our blood in honor of Jesus Christ.—St. Cyprian.

Rosaries

At the present moment we have an exceptionally beautiful assortment of Rosaries—a most appropriate Christmas Gift.

Some of these have Amethyst beads, others have Topaz beads, Garnet beads, Crystal beads, Green stone beads, Etc., Etc.

In some the mountings are of the best gold-filled, others are of sterling silver. They range in price from \$3.75 to \$10.00.

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"THE PRIEST"

Honor the Priest. Who received your soul as it entered on its spiritual life by Baptism? The Priest. Who nourished it and gave it strength on its pilgrimage? The Priest, always the Priest. Who will prepare it to go before God? The Priest. And if the soul should die by sin who will call it back to life and give it rest and peace? Again the Priest. Can you remember a single gift from God without seeing by its side a Priest? Of what use would be a house of gold if you had no one to open the door for you? The Priest has the key of the treasures of Heaven. He opens the door, he distributes the gifts of God. If you want to confession to the Blessed Virgin or to an angel, could they absolve you? No. Could they give you the Body and the Blood of Jesus? No. The Blessed Virgin could not call her Divine Son down into the Host, and were a thousand angels to exert their power they could not absolve you from one venial sin. But a Priest, no matter how humble he be, can do these. He can say to you, "Go your sins are forgiven you." Therefore honor the Priest. Pray for the Priest.—Cure d'Are.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student when he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary J. M. FRASER.

SACRED HEART BURSE

Previously acknowledged... \$8,596 54
Angus Shannahan, Victoria Mines..... 10 00
Mary Shannahan, Victoria Mines..... 10 00
St. John Baptist Mission, Carlgill..... 20 00
Mrs. Hugh Holland, Douglonlastown..... 1 00
Memory Parry Howard..... 1 00
Patrick Lynch, Andover..... 2 00

QUEEN OF APOSTLES BURSE

Previously acknowledged \$1,507 28

ST. ANTHONY'S BURSE

Previously acknowledged..... \$727 45
Mrs. L. N. Tanney, Iroquois... 5 00
A Friend, Allumette Island... 60
Deseronto..... 4 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged... \$1,807 00

COMPORTEUR OF THE AFFLICTED BURSE

Previously acknowledged..... \$255 70

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged... \$1,063 97

BLESSED SACRAMENT BURSE

Previously acknowledged..... \$165 50
I. C. S. Sarnia..... 1 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged..... \$281 80

HOLY NAME OF JESUS BURSE

Previously acknowledged... \$187 00

ROLY SOULS BURSE

Previously acknowledged..... \$338 00
Friend, Calabogie..... 5 00
A Friend, St. John's..... 10 00
Miss Irene Evoy, Quebec..... 2 00
Mrs. John Murphy, Melrose..... 3 00

LITTLE FLOWER BURSE

Previously acknowledged... \$235 90
Mrs. Ig. G. Schmidt, Humboldt..... 1 00

FIVE MINUTE SERMON

By Rev. M. Bossart

SECOND SUNDAY OF ADVENT

ST. JOHN THE BAPTIST AS OUR EXAMPLE

We read in today's Gospel that, after St. John's disciples had gone away, our Lord began to speak to the people about Him. He praised St. John for steadfastness, his spirit of mortification and his loyalty to his calling...

1. The first virtue for which our Lord praised St. John was his steadfastness. St. John certainly deserved praise on this account. He was not a man who was not a man with one opinion today and another tomorrow...

Steadfastness is a virtue that is nowadays conspicuous by its absence. If men were more steadfast in their good resolutions, if each of us only did a tenth part of the good that we intend to do...

2. Our Lord praised St. John for his spirit of mortification. St. John belonged to a respectable family of priestly rank, and it would have been quite easy for him to supply himself with every comfort...

3. Our Lord praised St. John for his loyalty to his calling. St. John was a prophet, occupying a very difficult position. It was not a pleasant business to be a prophet...

St. John did his work with generosity and loyalty; nothing could turn him aside from what he knew to be his duty. Would that all Christians, and especially all parents and masters, were as faithful and conscientious as St. John...

NON-CATHOLIC TRIBUTE TO THE PRIESTHOOD

Rev. Dr. Cotter, rector of St. Lawrence Church, Ironton, O., recently celebrated the thirtieth anniversary of his ordination. At the banquet in honor of the occasion, one of the speakers was Joseph A. Miller, former internal revenue commissioner, a non-Catholic...

manhood to preparation for their work, denying themselves all personal comforts; they spend anxious days and restless nights in study and prayer and struggle with the world, and then fully equipped and clothed in armor of heaven, they march forth to battle with the hosts of evil...

RELIGION'S PLACE IN SOCIAL DEMOCRACY

All agree that some remedy must be found and found quickly for the misery and wretchedness pressing so heavily upon the vast majority of the working classes, wrote Pope Leo XIII. in his Encyclical on the "Condition of the Working Classes."

Recently Pope Benedict XV. in a letter to the French bishops welcomed the steadily rising tide of democracy.

He points out the need of having leaders, who will give the world the example of a common wealth, based not only on the people's will but on the moral law, that is, on the will of God. With peculiar emphasis and insistence, the evils of the day are brought home by the Holy Father.

These great evils are the destruction of true religion and learning, by compulsion and state secularization of schools; the destruction of the home by bad housing and divorce; the destruction of the right of private property by its withdrawal from the many and its concentration in the hands of the few...

CATHOLIC SOCIAL THINKING

Rev. Charles Plater, S. J., of London, is one of the leading Catholic writers on social problems. In a recent lecture he outlined as follows, according to the London Universe, the paths that lead to better living for the masses of the people who were promised the golden age after the War.

Father Plater said that present day problems need careful, co-operative, and democratic thinking out. They should not be left to the experts. Dealing with the subject of "Property for the People," he said that the first truth, that human life was given to us by God, the Creator, certified the sanctity of life, and ought to have a practical bearing on all immediate social problems.

The most valuable thing in the world was personality. It was because it had been subordinate throughout industrial history that the cause of the great difficulties had been caused, and the truth that man was not made to aid machinery, but machinery to aid man, had been neglected.

other words, the only way in which the great majority of people could reach that reasonable standard of life to which they had a right was through their wages. By a living wage we should mean enough to enable men to live on that reasonable standard; to have sufficient to develop life, and to marry and bring up a family in reasonable comfort.

What is the ideal economic system? asked Father Plater. Is it one in which by far the greater portion of the people are depending merely upon their wages? This, he added, is undoubtedly the source of social and economic weakness, but not in carrying on that process further, not in reducing the number of owners of capital, or in concentrating in the hands of a few, the enormous power that capital gave, nor by transferring the capital to a governing body...

CARDINAL MERCIER

TOLLS OF COURAGEOUS SPIRIT OF CHILDREN

In his address at the banquet in his honor in Cincinnati the Cardinal told of the courageous spirit of even the little boys. He said that in the occupied portions of Belgium the Germans reserved the sidewalks for themselves, and required the natives to walk in the streets. One day, as he was looking out of his window, he saw three small Belgian boys walking arm in arm along the sidewalk opposite his residence.

BELGIUM'S BRAVE WOMEN

The women, however, are the bravest of all, said the Cardinal. In 1916 the Germans made this proposition to our workmen: "Will you sign for us an engagement that you will work for us in Germany freely? You will get high salaries; your families here will be supported by the occupying power. If you refuse, your wife and children will suffer hunger and cold; and you will be constrained to hard labor in Germany without any salary."

That was the proposition made to our workmen. Well, dear ladies and gentlemen, we had 70,000 men who refused this offer.

"DO NOT SIGN!"

Their wives exhorted them to refuse—not to sign. The motto was: "Do not sign." Mothers exhorted their sons not to sign.

I was once witness of a wonderful spectacle. They had arrested some hundred women who had refused their signature. The wives and the mothers tried to approach the station where the train was starting for Germany. The military authorities prevented the mothers and children from going to the station. What did the mothers and wives do?

They left the vicinity of the station and ran down the railroad track. They mounted the embankments, and at the moment the train passed through, they were all shouting, "Do not sign. Never sign!"

I was a witness to that. I saw afterward a great many of those workmen, coming back, physically exhausted, but still proud because they had led to their family, to their sons, a tradition of honor, of honesty, of the spirit of freedom, triumphing above persecution.

A TOUCHING STORY

In conclusion, I would like to give you an example of the energy, devotion and patriotism of our girls.

The girl, to whom I allude, was at the outbreak of the War nineteen years old. Her name was Gabrielle Fritz. She was engaged.

When the War broke out she sent her fiancé to the War, to Liege. There was the first battle to oppose the German colossus.

This young boy was wounded there. The girl nursed him, and when he recovered, she sent him through the electric wires to join our army, telling him: "When you are away, I shall find means to do my duty in our country myself."

She did. She affiliated herself with one of those secret organizations for furnishing information to the Allies. Unfortunately, after six months those in the group to which she belonged were arrested and put in prison, some of them being condemned to death.

Please remember these words, which I quote textually. She answered: "How is it possible that an officer would lower himself to put such a question? I shall teach you what honor is, if you don't know it. I shall show you how a Belgian girl can die for her king and for her country."

She was led to the place of execution. They offered her a bandage for

her eyes. She refused, saying: "I shall face death."

She had first asked the authorities to get her wedding garments. Her request was granted, and she died garbed in those wedding garments, shouting, "Vive la Belgique!"

His Eminence concluded his address by again thanking Cincinnatians for their generosity toward the Belgians, closing with the words, "I thank you; I esteem you; I love you."—Catholic Telegraph.

MARY IMMACULATE

FEAST DECEMBER 8

The Feast of the Immaculate Conception of the Blessed Virgin Mary, which we celebrate tomorrow, is one of the outstanding feasts in the calendar of the Church. It is a day that should be dear to the heart of every Catholic.

We love to honor the Mother of God; we rejoice in her exaltation. On this feast day, we greet her as immaculate, even at the first instant of her conception; we acclaim the singular privilege conferred on her by God, a privilege that places her far above all the sons and daughters of Adam.

At first thought it may seem strange that this glorious feast should be placed in the sombre season of Advent. But on reflection, we recall that it was in December, 1854, that the Vatican Council, with Pope Pius IX. at its head, with due solemnity and fullness of authority, declared and defined as a dogma of faith that Mary was conceived without the stain of original sin.

Was fitting then that this great event should be commemorated each year at this particular time, that the feast of the Immaculate Conception should be observed on the 8th of December. This solemn definition did not mean the introduction of a new doctrine, nor did it mean any change in the teachings of the Church. It simply meant that a doctrine which was known and believed by the Catholic Church, even in its earliest ages, was now set forth in definite terms and stamped with the seal of truth by the highest authority on earth, under the inspiration and guidance of the Holy Ghost.

What was in the shadow was now placed in the strongest and clearest light; what had been in the treasure-house of the Church, the deposit of faith, was now placed before the eyes of the Christian world. An old truth was made secure and safe, placed beyond the shadow of doubt or cavil, and what a wonderful truth is thus set forth.

Not only is it true that the Infant Jesus was conceived in the womb of Mary without sin or blemish to her fair soul, nor again that Mary, in her whole life, never committed even a venial sin. It goes back much further, and declares that not even in the first instant of her conception in the womb of St. Ann, her mother, was her soul tainted with original sin, the common heritage of every child of Adam.

When Mary came into existence, into being, her soul with the seal of truth by the highest authority on earth, under the inspiration and guidance of the Holy Ghost. What was in the shadow was now placed in the strongest and clearest light; what had been in the treasure-house of the Church, the deposit of faith, was now placed before the eyes of the Christian world.

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"I would rather be ignorant, but on the side of God, than full of knowledge, on the side of the world."—Madame Swetchine.

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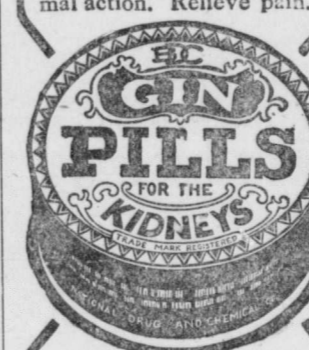
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knowledge, on the side of the world."—Madame Swetchine.

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Off within our little cottage,
As the shadows gently fall,
While the sunlight touches softly
One sweet face upon the wall...

OUR BOYS AND GIRLS

SINCE WILLIE GOES TO SCHOOL
Since Willie goes to school the days
Are always full of peace,
And in a hundred little ways
The cares of life decrease...

WORDS ON CECILIA'S MEDAL

A little girl seven years old, named
Ceilia, who had assisted at some of
the sermons of a mission, heard the
preacher say:

THE IRISH IN THE CIVIL WAR

JOHN SHARP WILLIAMS
AGAIN SET RIGHT
ANOTHER FALSE STATEMENT REFUTED
Washington, Oct. 28.—Daniel T. O'Connell, director of the Irish National Bureau, has sent to every member of the United States senate a copy of a letter by Michael J. O'Brien of New York, historiographer of the American Irish Historical Society, which the latter has sent to Mr. O'Brien and previously refuted the false statement made by Senator Williams on the floor of the senate chamber that the Irish had taken no important part in the Revolutionary War.

LOUIS SANDY

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THE CHARM OF GOOD MANNERS

In one of his talks to the students at St. Paul's Seminary some years ago, the late Archbishop Ireland spoke of the charm and grace of good manners. He urged his students to cultivate the virtue of true politeness which always marks the conduct of a gentleman. The Archbishop's words of advice are perhaps even more timely now than when they were uttered, since courtesy is rapidly becoming a lost art. Mgr. Ireland said:

THE IRISH IN THE CIVIL WAR

LIQUEFACTION OF BLOOD OF SAINT TAKES PLACE
The annual miracle of the liquefaction of the blood of San Januarius took place as usual in the Cathedral of Naples before an immense crowd recently when the phial containing a dried and powdery substance began to change in appearance, a few seconds afterwards the liquefaction was complete. When Mr. Sanfelice simultaneously in the great church and in the chapel of the treasury, the applause was frantic as the Neapolitans have a legend that, if the liquefaction takes a long time, it will mean a bad year for the city, while, if a short time, all will go well.

SOLID THOUGHT

Mayor Hodgson, of St. Paul, a non-Catholic, gave expression to a solid Catholic thought in a recent address. He said:
'The War shows what happens to men who forget Jesus.
This nation was established by deeply spiritual men—men who believed in God, and who did their thinking and their acting against a background of eternal things. America must return to this ancient heritage of faith, must mobilize her spiritual resources if she is to achieve anything permanent. Those who say the War proved the failure of the Gospel of Jesus are talking backwards. The War showed what happens when men forget the simple human to me in which Jesus talked. For a generation our world was engaged in intellectual gymnastics and reeked with the futile ambitions of materialism. Because man has a soul he cannot live save when his soul aspires and touches the regions of the divine. The War represented the mania that comes from spiritual starvation. The world still is weak with spiritual hunger. If we are to be happy—if we are to build permanently, we must get back to our ancient simplicity of love and faith. We must seek and find the friendly human Jesus Who was born in a manger, the Jesus Who had not where to lay His head, the Jesus Who walked the Galilean hills with no word in His heart but love—the Jesus Who is the abiding guest of

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JOHNNY'S BIRTHDAY
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