

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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WHY? WHY? WHY!

By THE OBSERVER

Annoying experience has made us all quite familiar with the self-satisfied person who has always on his lips the word, "why." It is hard to tell what grounds he has for self-satisfaction. One would naturally suppose that a man who is only happy when raising a question about anything and everything in the world, would find little occasion for self-satisfaction. But the fact seems to be, that he imagines he has said something wonderfully sensible and helpful when he has questioned something with an emphatic "why," and that's the reason, we suppose, for his feeling so good.

Listen to him wherever you go: wherever men do congregate. He loves to get placed in a crowd, or a group. One or two listeners will do him if he can't find more. He will even counter the doubtful favor of his questionings on even one hard-pressed hearer, rather than endure the suffering of holding his tongue. Hear him, then, on a railway train, in a hotel, in any sort of gathering. A railway train is his best hold. The smoking-room of a Pullman is especially favorable in opportunities for him. You want to smoke; you can't smoke anywhere else; and if you fled you couldn't go far; and he could easily overtake you. So up he pipes. "Why is this train late?" The question is an interesting one: your wife, or your business, is waiting for you. On general principles you are inclined to condemn a public-service company anyhow. He doesn't tell you why the train is late. He says, "why?" If he has been doing this sort of thing for any considerable length of time, he has become expert in giving just the tone and emphasis to his "Why?" that may be expected to arouse a certain irritation in the hearer, as a hint of a conspiracy against his rights, or by way of some other sinister suggestion.

Nobody answers him; unless a train officer happens to be within hearing; and the Whysters are not at all fond of propounding their conundrums in the hearing of those who might be able to answer them. The Whyster, when you get him in the developed type, is not looking for information. He only wants to raise a question which he cannot answer himself; and he doesn't really want anyone to answer it; because if his questions were answered, his occupation would be gone.

"Why doesn't the Government give the soldiers what they want? That's what I want to know—Why?" The average citizen not being a financier, the rights and wrongs of the soldiers go unsettled; certainly the querist has no idea of attempting a solution. So he passes on.

"I don't understand," he says, "why the coal miners are always talking about striking? Why are they always wanting to strike?" A patient fellow-traveller suggests that some of them may not get enough wages. "I know," says the pest—he doesn't know—"I know: but why don't they get enough wages, Why?"

"What do you think about it yourself?" asks the man sitting next him, who has read page one of his novel six times, but hasn't yet had a chance to find out what it says. The professional question-asker turns on him a baleful eye: "I'm not a miner, am I? Never saw a mine. But I've a right to information, haven't I? And what I want to know is why is it?"

Now, this picture of one of the commonest pests in the world is not overdrawn; neither is it in itself of much importance. But, unfortunately, and very unfortunately, the mental attitude of our annoying querist is precisely that of ten thousand persons who are, just now, pretending to be critics of our religion, our laws, our constitution, our institutions, our parliaments, our legislatures, our governments; and of all that we have and are. Philosophy

may begin with a "why?" but we have to do with persons who think themselves philosophers, but who not only begin with a "why?" but end there too.

But oh, what confidence they have in their vocal query mark! How emphatic is their tone effect! What a wealth of suggestion they manage to put into a mere query! That's not the worst of it. By never answering their own questions, and by springing them on people who have not the answer pat and ready, these shallow-pated persons do actually succeed, in many cases, in making an impression. Some people begin to think that maybe their isn't any answer; which is not good sense, but is very ordinary human nature.

OUR IRISH LETTER

IRELAND SEEN THROUGH IRISH EYES

SIR HORACE PLUNKETT'S SPEECH

I made mention, a week or two ago, that Sir Horace Plunkett was rapidly being dragged into progressiveness by the advance of National thought in Ireland. Proof comes to hand in the report of what the English papers called a startling speech of his at the London National Liberal Club week before last. He startled those English politicians by declaring not only that Ireland must get the same Home Rule as Canada but also that it would end in tragedy for England if they persisted in doing that which they were now doing, coercing Ireland by a huge Army of Occupation aided by all the latest engines of destruction. He said: "It is tragic that this monstrous substitute for statesmanship should be superimposed on the largest police force in the world in proportion to population." And he added what was the most startling item of all for the Englishman to stomach: "Beneath all the tragedy and force in Ireland, there has been established an Irish Republic that has at least as much moral sanction as the English Government—and I want you to realize that this Irish Republic has ten times the political influence of the English Government—not only upon the thought and action of the Irish people but upon anti-Irish sentiments throughout the world."

He referred to the huge police force being armed with hand grenades and the fact that owing to the new Curfew Law put in force in Ireland, he, when he returned to Dublin, might not be able to venture out after dark. In regard to the array of Sinn Fein "crimes" which for the benefit of the world the English Government recently printed and published broadcast he ridiculed the Government statistics as a "humbugging collection" and said: "A great many of these so-called crimes committed in Irish police expressing political opinions unpalatable to the military authority."

LOOK HERE UPON THIS PICTURE—AND ON THIS

To parallel the Government's statistics of Sinn Fein "crimes" Sir Fein has stunningly replied with the statistics of the British Government's crimes in Ireland during the same disturbed period. It set them out in elaborate detail, with dates, names, and localities. They total 58 murders committed by England's representatives in Ireland, 2,076 deportations, 481 armed assaults on unarmed civilians, 5,859 raids on private houses, 292 proclamations and suppressions, and 51 newspapers suppressed.

Going still farther he compares the total of general Irish crime in Ireland with the total of general British crime in Britain—quoting from the mouths of the British Government itself through their annual crime statistics. They show that while the amount of indictable offences committed in England and Scotland yearly reaches the alarming total of 250,000, the total of indictable offences in Ireland yearly is only 8,250. Then, singling out the offences of malicious injury to property, on which the English Government strongly relies in its arraignment of Sinn Fein, they compare the statistical returns of such crimes from Scotland, whose population is nearly equal to Ireland (about 800,000 more than Ireland)—and from the Government's statistics show that while the record for such cases in Scotland for one year was 4,282, the total record in Ireland for the same year was 598. These few cold facts, totally unexpected by the English and the English sympathizers, have had striking effect upon those who had been thoughtlessly indulging in the parrot-cry of "Irish crime."

IRISH PRESBYTERIANS

Within the past month reference was made in this column to the almost unknown fact that a Committee of the Presbyterian Church in America, had conveyed to the Presbyterian Church in Ireland, a resolution supporting and encouraging them in

their fight against Home Rule for Ireland. As a sequel to this resolution, the Presbyterian General Assembly in Ireland announce that they have appointed two ambassadors, the Rev. A. Wylie Bine, and the Rev. Wm. Cerkoy, two Belfast Presbyterian clergymen, much esteemed by all classes and creeds in that city, and men of marked ability, to sail for the United States and under the aegis of the Committee for the States Church in America, tour the States and deliver lectures, having for their object the weaning of American sympathy from Ireland in its struggle for freedom.

FATHER O'DONNELL

In England and Ireland some sensation was created by Rev. Father O'Donnell, a Tasmanian Chaplain of the Forces, being sent to the Tower— and placed in a cell next to that which Roger Casement had occupied. He was arrested, in the first instance, in Ireland, without being made acquainted with any charge against him. He was confined for a week, under very distressing conditions, guarded day and night by three soldiers armed with bayonets. No announcement was given to the public; no charge was preferred against him; he was for a good while prevented even from communicating with a lawyer. Then he was transferred to England, whence he sailed Premier Hughes of Australia. As Premier Hughes knew him personally to be a man who was heart and soul with Australia in the War and who was going still further and offering from the majority in Australia was a Conscriptist, the Premier at once cabled to the British Government demanding his release. He was very soon released. And it developed that the crime which drew on him these signal attentions of the Government was that at Killarney a few weeks previous, in this time of piping peace, he had expressed disapproval of English Government methods in Ireland.

ESCAPE OF SINN FEIN PRISONERS

Now that the full details have come out it transpires that the recent rescue of six Sinn Fein prisoners from the Manchester jail was much more sensational, and far more of a moving picture drama than was at first intimated. On the street that runs by the thirty-five feet high prison walls, a thoroughfare connecting two very busy Manchester streets, the rescuers suddenly appeared, some of them dressed in workmen's clothes, and carrying ladders, the others dressed in ordinary attire. When they saw that the windows were closed, they threw up the ladders and soon after prisoners begin tumbling over the top, they naturally collected wondrously—some of them threateningly. The non-workmen of the rescuing party drew pistols, drove the threatening ones up against the wall with faces turned to the wall, and drew the remainder of the crowd both ways from the street, into the thoroughfares beyond. Then the rescue was completed, three prisoners at each end of the street held the crowds at bay; and then made a way for the prisoners to escape in safety through them. When the six Sinn Fein guards quietly pocketed their pistols, and sauntered into the unknown. Furthermore, in the street where they were held in their houses. These wardens came on the scene in good time to catch a glimpse of the coat tails of the last disappearing prisoner—and while the gunmen were strolling off, the wardens were feverishly engaged at seizing the ladders, and pulling them down from the wall. Irish police and Irish detectives, who knew the escaped prisoners, have been drafted from Ireland to aid the bright English authorities in running down the fugitives—of whom all traces at once enveloped in oblivion.

NAPPER TANDY AND NAPOLEON

A novel action is rumored to be contemplated by the representatives of the Irish Republic in Paris, Gavin Duffy and Sean T. O'Kelly, representative of the Irish Republic then in Paris, he whose name is forever commemorated in the old song:

"I met with Napper Tandy, and he took me by the hand, Saying how is dear old Ireland, and how does she stand? She's the most distressful country that ever yet was seen, For they're hanging men and women for the wearing of the Green."

When this Napper Tandy was Paris representative of the Irish Republic, the day Napoleon held for him 100 guineas, which, when Tandy was taken, The Little Corporal presented to Maria Louise for the purchase of a necklace. The question of the disposal of Napoleon's jewel is now coming before the Paris Courts. And the papers announce that the representatives of the present Irish Republic will present their claim for 100 guineas plus the compound interest of a hundred guineas for 130 years—a respectable sum as any proficient mathematical genius will assure you. If the new Irish Republic could recover this, the young Republicans would ardently bless the memory of the great Misappropriator.

EXPORT OF MILCH COWS

There is justifiable alarm in Ireland over the fact that no less than 58,000 milch-cows were exported to England during the last year. The inflated prices offered by English farmers for milch cows, of which they were in dire need, induced a great number of Irish farmers to sell their stock—something which, at the present juncture, should not, under any circumstances, be sold for export from the country. The loss of this multitude of milch-cows—the very best in the country—is being seriously felt in dairying circles; and the Irish people are making effort to end the harmful trade.

JIM LARKIN

Not anticipating that Jim Larkin was to be pounced upon by the authorities in America, and held under a charge of anarchy (or something bordering on that), the Trades Unions in Ireland, indignantly at England's refusing him permission to return to Ireland, had called a Conference last week to consider ordering a general strike and stoppage of all work in Ireland. In light of the latest developments it threatened general strike must necessarily be halted.

SEUMAS MACMANUS OF Donegal.

RELIGION AND MORALS

At the recent Educational Conference at Winnipeg two speakers very definitely expressed the opinion that morality cannot be taught from textbooks, but must come from the life of the instructor. This is true, and it was well that it should be brought before a gathering. But there is something more important still, though it is often overlooked or else challenged. Is there any necessary connection between religion and morality? It is a definite and pertinent question, and in view of the way in which moral questions have been to the front of late it may be of use to consider the question once again.

In the first place, everything we know goes to prove that religion is older than morality. All the great authorities assure us that the earliest races of mankind invariably put religion as the basis of morality. Countries such as India, Syria, and Egypt are all alike in this respect. Not only so, but, quite apart from history, when we examine the pre-historic remains found among existing nations, it is impossible to discover any traces of a morality which is independent of religion. Another reason for the connection between religion and morality is that morality needs a standard, a guide, a rule, and the only absolute one is found in religion. The cynical remark, "Honesty is the best policy, for I have tried both," will not do, because, whatever may be said about morality, it cannot serve as a basis of morals. The true attitude is: "Let justice be done, though the Heavens fall." Right is right because it is right, and the only adequate standard of right is the eternal law of God.

Again, that morality is based on religion is shown by the continued verification of both religion and morality in personal experience. Since William James wrote his remarkable book, "Varieties of Religious Experience," the question of experience in religion has been considered with great thoroughness, and its value has been frequently shown. But experience is worthless without some objective reality as its foundation, and only in religion can this be obtained. Men find nothing else so capable of meeting the storm and stress of life, nothing that has hidden realms of thought, and motives as truly Christian as religion, and it is too much to say that the New Testament is the most powerful work on morality simply because it is the profoundest book on religion.

The explanation of this is that Christianity provides a perfect morality in a perfect life. The great and unique contribution Jesus Christ makes to ethics and religion is Himself, and when this is realized we see that the Christian life is a unity in its conception of love as fulfilling all righteousness. The obligation of universal love as emanating from Christ is pre-eminently the contribution of Christianity to the ethical thought of the world. And, as Lotze suggested, Christianity really gives much deeper meaning to the things that other religions agree with. It becomes the will of the personal father. This is only another way of saying that Christianity is Christ.

Further the Gospel may be said to add an entirely new realm of morality—that of the so-called passive virtues of the beatitudes. Then, too, it brings into morality an absolutely new spirit—the spirit of the free and joyful obedience of the child to its father. Nor may we forget the great thought of Romans, that the teaching of Christ is equally remarkable for what it does not contain. That able and thoughtful scientific writer

speaks of "the absence from the biography of Christ of any doctrines which the subsequent growth of human knowledge—whether in natural science, ethics, political economy, or elsewhere—has had to discomfit. This negative argument is really almost as strong as the positive one from what Christ did teach."

If only men realized the secret of the influence of their environment they would soon see that all modern teaching about the Brotherhood of Man has really sprung from our Lord's teaching about the Fatherhood of God. As a great writer has said: "Humanity in the highest sense was brought into the world by Christianity." If human life was not to spend itself simply and solely in expressions of sympathy, if the sacrifice of self for others was to rise to its highest pitch as a moral duty, then religious motives were needed, and this shows beyond all question the intimate and inevitable connection between religion and morality.

Last of all, and greatest of all, the world's experience has proved beyond all question that Jesus Christ has had, and still has, peculiar power to make His moral teaching effective in the lives of men. It is not sufficient to provide man with an ideal; he must also have a dynamic whereby to realize the ideal. Men like Rousseau, Strauss, and John Stuart Mill are full of testimonies to the character of Christ, and to the value of the New Testament as a rule of conduct, but, as Lecky explicitly recognizes, there is something beyond this in Christianity, namely, the power to make morally energetic what is depicted as Christ's and the Christian's ideal.

The more, therefore, we ponder the questions of religion and morality, and view them in the light of history and experience, the more we shall become convinced that they are inextricably bound up together as cause and effect, and that of this, as of many more things, we may use the words, "What God hath joined let no man put asunder."—The Globe.

"NEITHER BELIEVES IN FORCE"

ENGLISHMEN PRAISE THE IRISH LEADERS

A SUGGESTED CONFERENCE

Mr. Erekine Childers, the well-known English champion of Irish freedom, writes to the "Times" with reference to Lord Southborough's offer as intermediary between the Government and Sinn Fein:

"I have no authority or claim to speak for Sinn Fein, but it is open to any close observer of Irish affairs to recall and emphasize certain governing facts which may perhaps be overlooked in the consideration of a proposal so wise and generous in spirit and intention.

Sinn Fein, the body with which Lord Southborough suggests a conference, is a political party. It might have been possible to negotiate directly with this party at an earlier period; for example, at the time of the Irish Convention of 1917, when, as now, it was the strongest party in Ireland. Since that time a radical change in the political situation has taken place. Sinn Fein, standing for the independence of Ireland, won 73 out of the 105 Irish seats at the last General Election, and in pursuance of this overwhelming expression of national opinion the Irish people established their own Parliament—Government. These institutions exist and function, albeit under immense difficulties and disabilities. Their suppression by British law does not affect their validity in the eyes of those who elected them. On the contrary, they command all the greater loyalty. A democracy cannot stultify itself by disowning its own chosen organs. It would seem, therefore, that any conference of the kind suggested by Lord Southborough must take place with properly accredited representatives of these bodies.

A MANCHESTER SPEECH

"It seems equally clear that no one, however eminent and well-intentioned, could act merely as a private individual on the British side of the conference. The negotiator or negotiators would have to possess the authority of the British Government."

Is there any reason why such a meeting should not be brought about? I can conceive of but few reasons, but of no good one. On the Irish side Mr. Arthur Griffith, M. P., who acts in Mr. De Valera's place during the latter's absence in America, made a speech at Manchester on October 19 which showed a sincere desire to terminate the disastrous enmity between the British and the Irish people, and a sincere belief that it could be terminated. I suggest that it is for the British Government to respond.

Writing to the "Times," Mr. Clement Shorter, editor of the "Sphere" who has just concluded his Canadian tour— is emphatically in agreement with Mr. Childers:

"I have always maintained" (he says) "and I write with some personal knowledge, that Mr. De Valera and Mr. Arthur Griffith have the most constructive brains and the clearest gifts of statesmanship of any of the politicians who have intervened on behalf of Ireland for a century. Neither believes in force as a remedy. It is time that Sinn Fein as a bogy was abandoned by our newspapers, and Sinn Fein as an accepted political creed was acknowledged."

PROFESSIONAL PROTESTANTS

The last chapter on the subject of the raid at the Jesuit Novitiate at Guelph in June, 1918, has, it is hoped, been written. Hon. S. C. Newburn and Hon. Charles Doherty have been exonerated of the charge that in behaving like gentlemen they were guilty of impropriety; the "discrimination" charged in connection with the Novitiate, is shown to have consisted in the fact that this was the only theological institution subjected to the indignity of a raid; the action of the chief censor in endeavoring to so far as possible put the lid on the bad feeling that the publication of such an incident would certainly cause, is rightly commended. In short, those who forced the appointment of a Government commission to ventilate this unfortunate affair are hoist with their own petard.

And now let us for a moment reckon what the desire of two or three professional Protestants to advertise themselves has cost the country. It has wasted a good many thousand dollars at a time when the need of economy is imperative; but this is a small consideration in comparison with the ill-feeling that has been generated by the whole affair. The ordinary religionist who is always looking for a place in the limelight through agitation, is at all times a menace to public order and neighborly feeling; but the professional Protestant is probably the worst enemy of our civilization. He has been properly put where he belongs by Mr. Justice Middleton, and it is to be hoped that he and others like him will profit by the lesson.—Toronto Saturday Night.

CARDINAL GIBBONS FAVORS ARMY TRAINING

Baltimore, Nov. 4.—Unqualified approval of military training for the young men of the United States is expressed in a statement issued by Cardinal Gibbons, who says: "I am convinced that some military training for the young men of our country is essential for the welfare and security of the Nation. In the recent War we had the trained armies of our Allies to lean upon, until our soldiers were prepared for the battlefield. We cannot always depend upon such a favorable circumstance in the event that we are drawn into war again. The discipline which the young men will acquire will develop them morally and physically. The regular hours of rising and resting, taking of simple and nourishing food, and the outdoor exercise cannot fail to improve their general health. Another advantage of the discipline is to instill into them a spirit of obedience to lawful authority, a virtue which we have seen to be frequently disregarded in our land of freedom. It will teach them there is a dignity associated with obedience, which has too often been overlooked, and that in obeying their lawful superiors they are rendering obedience to God, from whom all authority comes. It cannot be said that such preparation will make for war. I believe it will make for peace, since nations knowing our preparedness will be reluctant to draw us into the danger of war."

EXILED BISHOPS RETURN TO POLAND

The Archbishop of Mohilew, Mgr. Ropp, who was for a long time imprisoned in Moscow, has returned to Warsaw after suffering extreme afflictions. The Bishop of Zitowiz, Mgr. Godlewski, has also been liberated by the Poles, after having endured a long persecution at the hands of the Bolsheviks. The Bishop of Minsk also is freed once more. These bishops have given to the press some account of their sufferings under the Bolsheviks, and their description of the terrors that they themselves suffered is summed up in the word "hell." After many years of exile the aged bishop, Mgr. Hryniewiecki, has returned to Wilno to try to discover his former residence, but it has entirely disappeared. In 1892 the bishop was torn away forcibly from his own home by the Czarist government. For thirty-eight years he lived in banishment, first of all in the interior of Russia, and later in Lemberg. The presence of the bishop in Wilno was first known at a meeting of the Wilno Working Men's League. Immediately the entire assembly left the meeting, and in a body sang hymns before the Czarist Hotel, where the bishop was staying.

CATHOLIC NOTES

Boston.—Knights of Columbus here will launch a campaign within a few days to erect a Catholic civic and social centre building, costing a million, in Boston Fenway.

The United States National committee for the restoration of Louvain University has received from an unknown donor \$100,000 as a contribution towards its fund of \$500,000.

On the Drexel country seat at Lansdowne, Pa., has been erected a magnificent orphanage for seven hundred children, in charge of the Daughters of St. Vincent de Paul.

Edmond de Valera has been adopted by the Chippewa Indians of the Chippewa reservation near Spooner, Wis. His Indian name will be Noy-Noy-Ong Gaba.—The Dressing Feather.

The original text of the dispatch that Marshal Foch sent to the French general headquarters during the first battle of the Marne has been exhumed from the records of the War Office and reads as follows: "My centre is giving way, my right is retreating, the situation is excellent. I am attacking."

The Franciscans are celebrating this year the 700th anniversary of their entrance to the Holy Land. Their stay there during this long period was beset by numerous difficulties, but previous to the War the Franciscan missions in the Holy Land consisted of 125 friars and 130 Brothers, with 15 stations, 44 sanctuaries, 10 hospices for pilgrims, 13 schools with 1,700 children and 11,500 Catholics.

James Hal Reid, author of ninety plays, including "Human Hearts," which is still playing after twenty-seven years of exhibition to the public, has just finished a feature picture "For the Freedom of Ireland," which is to be released soon. Mr. Reid, who became a convert to the Church while writing "The Confession," is the father of Wallace Reid, the popular movie actor.—Catholic Columbian.

The government of the republic of Poland has decided to re-open the Catholic University of Vilna. This university was founded in 1578, and in the days of its prosperity the number of students attending the courses ran into several thousands. Already steps have been taken to begin the courses of study, and in a short time the university will be established on a sound footing.

The late Dr. John Young Brown, of St. Louis, who was received into the Church on his deathbed, having delayed that step for years, was one of the leading surgeons of the country, says the Catholic Columbian. Dr. John B. Murphy styled him the "master of acute abdomen," as a result of his work in this line. The famous Dr. Mayo, of Rochester, Minn., named his original operation of right-side colostomy "the Brown operation," in memory of the man to whom he was indebted for so much assistance. One of Dr. Brown's sisters has been a Catholic for some years.

Cardinal Vico has returned to Rome from Paris, and has made a full report to the Pope regarding his mission as legate at the consecration of the Votive Basilica of the Sacred Heart on Montmartre. The depth of religious feeling, the popular enthusiasm, and the ovation given the Cardinal himself, as the representative of the highest to the lowest in Paris, surpassed all expectation. The greatest pleasure is felt over the notable outburst of religious feeling at Paris; and it is hoped that it is not merely a passing emotion, but that it will have a lasting effect upon the life of the nation.

According to the Exporteur Francaise, a priest, the Abbe Plateau, observing the great number of canals and streams on the Flemish plain, had the happy idea of mobilizing the scows on the canals that had formerly been used for transport in times of peace. He has had these scows partitioned off into rooms and furnished with the elementary conveniences of the home. In them the returning refugees can find shelter until house on shore are ready. Families have occupied such scows for weeks. As soon as the village has been somewhat restored the priest moves his scow along the canal to some other point where it is needed. The peasants have named these houseboats the Arks of Noah.

Announcement is made in Berlin of the death in Leipzig of Dr. Kuno Meyer, professor of Celtic language and literature at the University of Berlin. Dr. Kuno Meyer was known as the greatest Celtic scholar of the age. He had delivered several lectures in the United States. He was born in Hamburg, December 20, 1858, and received his early education in that city, specializing in Celtic philology. Subsequently he became director of the School of Irish Learning in the University of Dublin and then entered the faculty of the University of Liverpool. He was a voluminous writer, among his works being books on Irish legend and history.

The monk did as he was told. St. Bernard desired him to look into the pitcher and tell him what he saw there.

"I see nothing, Father Abbot."

"Are there no slugs, or insects, or dirt of any kind?" asked St. Bernard.

"No, it is perfectly clean; the water has washed it and prevented anything sticking to the bottom," said the monk.

"That is just what your weekly confession does to you, my son," replied the abbot; "it washes your soul and keeps it pure, and prevents sin and imperfection cleaving to it."

POPE BENEDICT

DISCUSSES WORLD'S ILLS

PHILIP GIBBS WRITES OF PRIVATE AUDIENCE GRANTED BY HOLY FATHER

On Oct. 20, Philip Gibbs, the well-known war correspondent, cabled from Rome to the N. Y. Times the following report of an interview with His Holiness, Pope Benedict XV.

Whatever faith or lack of faith a man may have, he cannot be untouched if he has any spiritual sense at all by the presence of the Christian tradition that lives in Rome. Here in Rome stones speak of the agony, courage and faith of the men and women who, in the earlier days of Christian worship, suffered tortures and a dreadful death for the Master's sake.

This is history, whether we like it or dislike it. But there is still a living power in the world. The church of Rome maintains its ancient faith; the Pope is today acknowledged by millions of men and women as the supreme head of their church, though the prisoner of the Vatican, as he is called. His spiritual power is recognized not only by the people of his own church, but by many who are Christians, though not Catholics.

It was in acknowledgment of this, for instance, that President Wilson, when he came to Rome, asked for an audience with the Sovereign Pontiff, who has the spiritual allegiance of many millions of people in the United States, and for 20 minutes he sat in private audience with Benedict XV.

POPE OFTEN ACCUSED

By a rare chance I have been honored with the same privilege, not often given to men of insignificant like myself, and still less to a man of my profession. When I made my petition for an audience it seemed to me that I should do well if I could get some sort of message from the man who represents to so many millions the supreme authority of Christendom.

It would be enormously interesting, anyhow, I thought, not only to myself but to the whole world to get even the first few words from the Pope about the social problems which have surged up out of the ruin and agony of war. During the war he was called pro German by many people in the allied nations, impatient because he did not denounce our enemies, and probably by the Germans pro ally, because he used his influence as best he could on the side of mercy in France and Belgium; and neither side listened to his appeals for peace.

What was the truth of all that? To talk with the Pope directly and simply about these things, especially about the state of the world now that society is reshaping itself, would be surprising and interesting to any student of life. So I was glad and surprised when word came to me that the Pope would receive me in private audience for 20 minutes at 11.45 o'clock on Monday morning.

APPROACH IS IMPRESSIVE

The approach to the Pope is impressive. It is the approach to a sovereign presence guarded by men at arms, surrounded by the formal etiquette of a royal court dwelling in the palace built by noble craftsmen and decorated by great artists in an era when the world was stirred by the sense of beauty and strove to realize it by all magnificence.

In the entrance hall of the Vatican which stands to the right of St. Peter's, there was a white vista of marble walls and columns and the only color there, rich and vivid, was that of the officers and men of the Papal Guard were grouped on either side. Coming into this white hall out of the modern traffic of Roman streets it was as though one had stepped back into the Middle Ages. The halberdier at the entrance, in his slashed doublet and hose, his breeches broadly striped in red, yellow and blue, might have belonged outside the door of Leo X, when Raphael painted his glorious frescoes on those very walls. Other guards reclining on stone benches with those flames of color about them were like living pictures that had stepped from the frames of the Renaissance paintings.

The officer of the guard saluted me, glanced at my passport and pointed to a stairway, leading out of the hall. I went up a long flight of stairs on which have trailed the robes of many popes and cardinals, whom I saw about me in imagination, though I was alone there. At the first landing another halberdier grounded his pike at my appearance and pointed to an ante-chamber. I passed through room after room, glancing quickly at the fine painted tapestries and painted ceilings. In each room there were other guards, who rose as I entered. Some of them were in three cornered hats and blue swallow tail coats; others wore caques like Roman helmets with red plumes behind. I found my knees getting stiff from fright as I returned the salute of the Swiss

guards. I was only an insignificant fellow among so many gentlemen-at-arms and besides, somewhere was the Pope, with whom I should have 20 minutes alone. What could I say to him to make the most of those 20 minutes?

In one of the ante-rooms a chamberlain asked me to take a seat. His Holiness will receive you in five minutes," he said in French. The five minutes seemed long, yet too short for me to think out any reasonable thing to say or to draft any series of questions which would lead to valuable answers. I must trust to the Pope himself to talk; one does not cross-examine the Sovereign Pontiff.

MEETING THE PONTIFF

The door opened, a monk came out with a very pleasant smile about his lips, as though satisfied with the words spoken to him. The chamberlain beckoned to me. At the doorway stood Benedict XV. He was a simple figure dressed in white, not so tall as I had expected and with a scholar's look, little austere at the first glance—only at a glance, for after my first salute and when I asked him for permission to speak in French, he laughed in a genial way and said in French also:

"In that language we shall understand each other."

Then he took me by the hand and led me to a chair close to his own, so that we sat side by side. He asked me about America first, having heard that I had been there not long ago, and then asked me to tell him about the little studies I had been making on the conditions of Europe after the war.

I spoke to him about the distress of people burdened by high prices and heavy taxation, and about the curious and rather dangerous psychology of many people in England, France, Belgium and Germany—probably in Italy too—who are in revolt against present conditions, and are disillusioned about the new world which they expected after the war.

"THE WAR WAS A SCOURGE"

The Holy Father, as he is called by Catholics, listened attentively and then cut me short, as I had hoped.

"Yes," he said, "the war was a scourge (he used that word, 'unfléau,' several times in his conversation), and the effects of it are enormous and incalculable. When it began people imagined that it would be a quick war, lasting three, four or five months. Few guessed it would last for nearly five years. That long period of strife, that terrifies courage will have far reaching and enduring results."

"People must make up their minds to endure the consequences of war. They must steel themselves to suffer. At the same time we must do everything in our power to alleviate those sufferings and to ease the burdens of those who can least afford to support them."

I noticed that throughout our conversation the Pope's thoughts seemed to be concentrated mostly upon the condition of the working classes. He spoke of the people rather than of their rulers, and of the poor rather than of the rich.

When, for instance, I referred to strikes and other symptoms of social unrest in many countries, he said: "The people have been irritated by a sense of injustice. There are many men who have made money out of this war." He made a gesture with his forefinger at the word "money" and continued:

"Those who grew rich out of the war will have to pay the burden of taxation will no doubt fall heavily upon them."

FINANCIAL PROBLEMS DIFFICULT

He spoke of the great difficulty of the financial situation in all the countries which have been at war. He seemed to think that there was no easy or quick solution of these economic problems, nor any immediate prospect of bringing down the high prices to the normal level. "It is difficult," he said, "difficult."

He referred to the question of a forced loan in Italy. That is the project by which a levy is to be made on all capital in Italy, starting at 5% on all fortunes above \$4,000 and going up to 40% on the largest fortunes—their income in addition to a graduated income tax and special taxes on war profits. The Pope did not express any definite opinion on this measure, but said that undoubtedly such taxation as that would lay a heavy burden upon the whole nation.

THE CHURCH'S RELIEF WORK

For a few minutes his mind went back to the great conflict which had caused all this financial ruin in Europe, and he spoke of what the Catholic church had done and tried to do to alleviate its miseries and agonies.

"We could do very little," he said, "in comparison with the enormous suffering caused by the war, but as far as possible we took every opportunity of relieving the sorrow of the people by works of charity. We could do not more than that and it was only small compared with all the suffering, but it did bring comfort to many poor people, wives and mothers, prisoners and wounded and mitigated some of the severities of military acts."

His Holiness mentioned briefly some of the work which had been achieved under his direction and referred me to a detailed list of charitable services done during the war by the Holy See.

Among those works that Benedict XV, particularly mentioned were the exchanges of prisoners of war,

incapacitated for military service, following his telegram dated December 31, 1914, to the sovereigns and heads of the belligerent States and the liberation and exchange of civilians prisoners.

Then the Pope mentioned to me the work done under his direction for endeavoring to discover the whereabouts of missing men. Soon after the war began letters began to pour into Rome mostly addressed to the Holy Father himself, imploiring news of missing combatants. The Pope read them, took notes and ordered inquiries to be made and toward the end of 1914 he instituted a special bureau with branches afterwards at Paderborn, Fribourg and Vienna.

It was an American, Bellamy Storer, former ambassador for the United States at Vienna, who first undertook the task of all this clerical work and afterwards an American priest, Father Reuter, developed it.

"In many cases," said the Pope, "we were able to give news to poor anxious families, but of course, in many other cases there was disappointment. More than 100,000 letters were sent to families of Italian soldiers who were captured or missing."

His Holiness also mentioned the work done after his prolonged negotiations with the powers to secure a refuge in Switzerland for sick and wounded and especially for consumptive cases.

"We used our influence," he said, "wherever possible, to commute the death penalty of people condemned by military law in Austria and Germany. In a number of cases this was successful."

It was owing to the Pope's intervention that over 100 French hostages from Roubaix were liberated and among many other people, Princess Marie de Coy, the friend of Edith Cavell, who was condemned to ten years' penal servitude for having concealed French and Belgian soldiers, owed the mitigation of her punishment and other concessions to the Pope's intercession. It was no doubt impossible for him to act in the case of Miss Cavell, owing to the rapidity and secrecy of her execution.

His Holiness made only passing allusions to these services, and said again: "It is very little. We did all that was possible, but it only touched the great anguish of the war."

He made no mention of the enormous sums of money sent by the Holy See to Belgium, Poland, Montenegro, and other countries for the purpose of feeding the starving populations, nor of his repeated protests against the brutalities of war by whomsoever committed, nor of his three appeals for peace, the last of which dated August 1, 1917, contained concrete proposals for the beginning of negotiations very similar to President Wilson's 14 points, which came later.

MUST SOLVE PROBLEMS LAWFULLY

I tried to induce the Pope to continue on that line of conversation, but he came back suddenly to the conditions prevailing after the war, and expressed his hopes that the disillusionment of the people and the inevitable rise in prices, owing to taxation and financial distress, would not lead to violence or anarchy.

"It is the duty of all men," he said, "to endeavor to solve the social problems in a lawful and peaceable way and so that the burden will be fairly shared with good will and charity."

Speaking about the relations between capital and labor, he referred several times to the encyclicals and other writings of Leo XIII. on those subjects, which, he said, expressed very clearly and in great detail Christian principle regarding the right of working men and of employers, as well as the rights of the State. He expressed the hope that these writings might be popularized and they bore directly upon the problems of modern social conditions.

"Some passages out of these works of Pope Leo XIII. repeated his desire that they might be made more popular and widely read."

"All their teaching," he said, "may be summed up in two words, justice and charity. If men behave justly and with real Christian character towards each other, many of the troubles of the world will be removed, but without justice and charity there will be no social progress."

After a few more remarks on general subjects in which he showed his desire for the welfare of the people and alleviation of the sufferings which now prevail in so many countries as a direct consequence of the war, the Pope arose from his chair and the audience ended exactly 20 minutes with his direct permission to me to publish the general course of this conversation.

POPE LIVES IN SIMPLICITY

When I left the Vatican, past the papal guards again, I was impressed by the thought that within the splendor of that palace and in spite of the ceremonial etiquette of the papal court, Benedict XV, himself, like many of his predecessors, lives in simplicity, and from that confinement which has been imposed upon the Pope since 1871 looks out upon human life and upon its sea of troubles with an anxious and discerning gaze, receiving from all quarters of the world reports upon the turmoil and progress of the people and directing the vast organization of spiritual power which does undoubtedly achieve great works of charity and faith.

The words that the Pope had spoken to me were not sensational. After all there is nothing sensational to say; and he spoke about the prob-

lems of the time simply and frankly without oratorical effect or big-flow phrases, but with keen common sense.

Many people will see nothing but platitudes in his remarks but they are platitudes based upon the authority of old and wise tradition, and upon Christian faith, and such platitudes spoken by Pope or pastor, may fall strangely upon the ears of a world deafened by loud and confused cries after a war in which such a phrase as Christian charity was mocked by hatred and cruelty.

These two words now at this present day in this Europe, which I see so full of suffering, revolt and passion hold perhaps the truth toward which mankind is groping desperately in all manner of ways and with diverse philosophies. They overthrow the pagan world when Peter came to Rome and still have power.

The flowers we love best are not those with the brightest colors but those with the sweetest fragrance.

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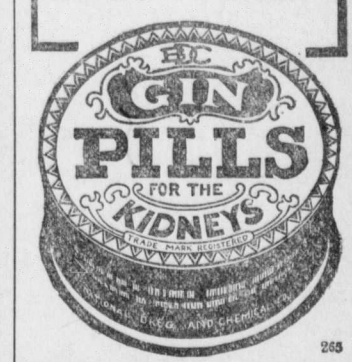
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over Home Rule, then the general body of them was stamped into Unionism by the excitement of...

K. OF C. ACTIVITIES

MARVELLOUS SUCCESS OF EDUCATIONAL WORK IN U. S.

EMPLOYMENT SYSTEM FOUND WORK FOR 150,000 RETURNED MEN

The Literary Digest, Nov. 8 It was Browning who thought it was "hard enough to save one's soul," but Mr. John B. Kennedy, of the Knights of Columbus, thinks...

They are, to put the thing in a phrase, teaching Americans to take stock in their country instead of knocking their country; they are providing durable means of levitation and leaving it to the subject to uplift himself.

THE "ULSTER" MIND

ORANGE DELUSIONS DESCRIBED BY A NORTHERN WRITER

The Northern Echo, a great organ of public opinion in the North of England, has recently published the following article from the pen of Dr. Alexander Irvine, Dr. Irvine's autobiographical references are interesting; but he does not refer to the fact that he himself is a successful author. As for the justice of his analysis of the "Ulster" mind—not the Ulster mind, it is a question that...

Dr. Irvine writes: Only an Ulsterman can describe the Ulster mind—and an Ulsterman is not always sure that he knows himself. In attempting to describe it I am only describing the mind that possessed me until I was about twenty-five years of age. I was born and brought up in hopelessly poor, but it never occurred to me that there might be even remotely any connection between poverty and politics. Wealth and poverty, to me, were the arrangements of God, and were never questioned.

I can think of no greater paradox in my rather paradoxical career than the fact that with scarcely enough clothing on me to dust a violin. I was shouting for Queen and Constitution. Living on the edge of pauperism all my youth, my supreme earthly concern was the Protestant succession on the throne of England, something apparently of no concern to the youth of England, but of first and primary importance to the youth of Ulster.

Our religion, our politics, our social life, our very existence, all, everything, was used to express our hatred of Rome and our devotion to the English throne. I was a theologian before I could read my own name. Nothing that was Irish was of any moment—except as it glorified England. As the Church is the organized expression of religion, so the Orange institution was the organized expression of the Ulster mind.

Stupidly ignorant of history, I was acquainted with one date, one fact. The year 1690 was the most sacred of all dates, and 12th July the most holy of all holy days. On that date the world was saved from Popery. I was sure of that—I had the Ulster mind.

With the alacrity of a wild Indian my being quivered with martial fervor every time I heard the beat of a drum or the sound of a fife. When I could string a bass drum on my neck and tramp it with a stick I had covered the foothills of my way to the mountain of life's success. When I could find an orange sack I was up to the knees in the mountain. And a sack was of infinitely greater importance than a clean shirt or a pair of boots.

As a matter of fact I owned a sack before I had acquired a decent suit of clothes. To the Ulster mind there are but two musical instruments—the fife and drum. We did not know that our music was the music of savages! We pounded that drum until the blood oozed out of our lacinated wrists and blew that shrill ear-splitting fife until we were black in the face! The bagpipes are comprehensible. The fife and drum are utterly incomprehensible to all phases of civilized intelligence—save the mind of Ulster.

In common with my kind, I was possessed with an implacable hatred of the Roman Catholic religion. I feared as I feared nothing else its spread or progress. My dearest dream was a Catholic boy, but I could never fully trust him. He probably felt the same about me. Distrust between the sects was quite the normal thing.

relief work—so the Knights of Columbus are throwing open all their educational advantages to Americans regardless of creed. It is costing them all sorts of their own dollars, just as their War relief work did, but the results for the nation cannot be measured by the dollar sign. Even by the rigid test of economic gain, this K. of C. educational movement can show thousands of increasingly productive human units.

The Knights believe they have found the real prevention of exaggerated radicalism, known as Bolshevism. They know that religion—well practiced is the surest bulwark against Bolshevism; but they also know that economic satisfaction derived from educational progress is an excellent and formidable ally for spiritual restraint. They are, to put the thing in a phrase, teaching Americans to take stock in their country instead of knocking their country; they are providing durable means of levitation and leaving it to the subject to uplift himself.

Their entire educational work is devoid of religious approach, although it is solidly established in religious tradition. They not only teach the Constitution (its explanation forms one of their courses), but they demonstrate the sweet reasonableness of practicing the pursuit of happiness.

SIR BERTRAM WINDLE

WORLD FAMOUS SCHOLAR WILL COME TO ST. MICHAEL'S, TORONTO

By A. E. S. S. in Toronto Sunday World Sir Bertram Windle's decision to leave University College, Cork, and take up permanent residence in St. Michael's College, Toronto, as already announced, has excited a wide interest in academic and scientific circles. It is his intention to devote himself to literary work and the lecture duties he has assumed at St. Michael's. His course will be on science in relation to scholastic philosophy. He is expected in Toronto in December.

The Cork Examiner, which devoted over two columns of space on Oct. 4 to Sir Bertram's career, also devotes a column of editorial matter to the event. For a number of years he has filled the position of president "with credit to himself and marked advantage to the academic life of Munster." The Examiner states: "The attendance of students has increased during his office to 639, and his departure is regarded as little less than a calamity. Sir Bertram's decision appears to be connected with the refusal of the government to grant the status of an independent university for Munster to the college. 'The state of bondage in which it lies as a constituent college of the National University' is commented upon, the college report issued last year, the mercy of a permanent majority belonging to another college—a rival college—naturally enough not particularly interested in, when not actually hostile to our proposals.

During the fifteen years of his term of office the buildings of the Cork College have been about doubled and the students trebled and gifts of over \$500,000 were received. The Examiner pays tribute to Sir Bertram's "skill in affairs, his personal enthusiasm, his courtesy and his profound belief in the exalted nature of the educational tasks he was called upon to perform."

In his report for the season 1918-19 Sir Bertram refers to the roll of enlisted students of the college. The total number of men engaged was 354, of whom 64 were decorated and 29 fell in action.

The Examiner, in its article dealing with the retirement of Sir Bertram, says: "The president is not in ill-health, nor is he old, nor are his intellectual faculties failing. He is in the prime of life, on the contrary, with twenty years of full activity before him in the natural order of probability; his reputation as a scientist and scholar is growing every year, and every civilized country in the world; a great Canadian university has snatched him up already to teach a great subject on which, by consent of the learned, there is no greater authority living. His administrative ability is unimpaired, and anyone who wants to know its quality will compare the Queen's College calendars of 1914 and University College calendar for 1919 or the report just issued now. His readiness and capacity to help his graduates in careers in life have grown as the years went on, and the young men and women that he has placed by his good-will and widespread influence in responsible quarters are to be found in nearly every walk of life at home and abroad well on the road to success. His patriotism is not in question either, nor could it be. In 1882, when Sir Bertram Windle, a young Irish young man in Birmingham, declared himself an Irish Nationalist, he cut away half the ground from under his feet. In English eyes then it was equivalent to professing cattle-houging and dynamite as legitimate political weapons.

It was before Sir Edward Carson made treason safe and fashionable. In the following year when he became a Catholic, leaving his own relations all in the established church, on the Episcopal bench, in the peerage, and high in the great public services, he cut away the rest of his ground, and left himself only his personal merits to support himself in his struggle for success. Handicapped with two unpopular and self-assumed badges, that struggle passed from triumph to triumph for over twenty years. In medicine, science, antiquities, archæology, history, apologetics, and other subjects. The name of Dr. Windle to any work was a guarantee of excellence and authority in constantly widening circles in Europe and America. When relations of religion and science came to be elucidated in many obscure matters, at the same of the Catholic professor in Birmingham indicated one spot where a bright light and safe guidance could be found. A mere copy of the titles of Sir Bertram Windle's works in volumes and in learned and literary periodicals...

A REMARKABLE ADMISSION

Catholic Press Association London, Oct. 17.—The Anglican Church Congress, which is sitting at Leicester, has made a remarkable admission. The delegates have been discussing various subjects of the day, including the limitation of families, the tendency to minimize the importance and irrevocability of the marriage bond, and spiritism. It was this last which brought the admission from one of the Anglican dignitaries.

Dean Inge condemned spiritism root and branch, and pointed out that the spirits when summoned shaved themselves not only to be evil and to retain their evil human desires, but apparently to wish to force the persons, with whom they come in contact, to involve themselves in vice. Bishop Welldon, who followed, made the indictment against Protest-

antism. He said it was because the Church (his church) had failed to satisfy the craving of the human heart; because she could make no definite statement of the relations between the Church on earth and the Church behind the veil; because the communion service was cold and the burial service inadequate, that people had turned to spiritism. They should restore prayers for the dead to their proper place in the liturgy! In short, it is just because Protestantism is Protestantism that it has failed.

HAPPY APPOINTMENT

From the time of William K. Sullivan's failure in health and death, for a period of nearly twenty years it is a gentle thing to say that the appointments to the presidency of Queen's College were not the best that could have been made. But that college had dropped back from a flourishing seat of learning to an adequate, but poorly equipped, seat of medicine, and nothing more. Its students fell away from 400 to 170. They are now 629. A vacancy occurred again in 1904. Mr. George Wyndham, the chief secretary, who had united ability, sympathy and sincerity as none ever did before or since, had the previous year passed an act of parliament to settle the age-long struggle of landlord and tenant in Ireland, which—only the invincible stupidity, and folly of some landlords prevented from being a complete success. Uttering in his devotion to make Ireland happy, he had turned his attention to education, the best sort and most serious trouble in Irish social life. The vacant presidency gave him a big chance. He looked around for a big man and a strong man to help him, and found him in the professor of anatomy at Birmingham University, still young, but of European reputation, eminent in his profession in England, having obtained the highest distinction of trust and honors in the bestowal of his colleagues, well-versed in the administrative work of a university, after an experience of two such men, but Mr. Wyndham's went down with the fall of his party within two years when the plans for a settlement were well advanced, and the work had to be begun again.

It was with no intention of keeping to his study and enhancing an already great name, Dr. Windle came to Cork. Irish in blood and in upbringing, Irish prosperity and happiness was in every way his aim; in social questions and economic, as well as in educational, he claimed to take the share. Before he was a year in Cork there occurred to his mind (a mind so exclusively academic, some would have thought), the conception of an Irish National Trade Mark. No business man had thought of it; but curiously enough, it was at once vividly sprung at by a string of firms in Belfast, and has since passed into all our lives; has achieved a world-wide celebrity and merited the battery of forgery (followed by successful prosecution) in both hemispheres. So practical a mind could not fail to value technical education, and Dr. Windle placed his services at the disposal of the Cork committee. His experience must have puzzled him exceedingly. The history of it is written in the news paper reports of the day, but is best forgotten by us all and, may we hope, forgiven by his victims.

The claim of a University for Cork did not originate with Dr. Windle, but was made his own, and secured his foremost ambition steadily for his whole fifteen years in Cork. He differed from the rest of us in this, that not alone did he desire a university, but he worked for it and earned it and deserved it. By his energy he succeeded in almost doubling the state grants to the college, and obtained over a hundred thousand pounds by private endowments for the benefit whereby he enlarged and improved its buildings, perfected its equipment, extended its range of instruction, doubled its teachers, more than doubled the students, trebled its grounds, established a hostel for students, and in its chapel graced Cork with a gem of architecture that in its priceless native art will be a memorial for all time to a generous donor and a great president.

MUNSTER'S CLAIM FAILS In spite of such achievement the claim for a University of Munster has once again failed. The president's report makes it fairly evident that the failure is the cause of his retirement. But what was the cause of the failure? It was not for any personal ends Sir Bertram Windle worked so well and so hard for this project; it was for the good of Munster. People get what they deserve in measures and in men. And if, by chance, they have what they do not deserve or appreciate they lose it. It is true that plenty of cheap resolutions were passed in support of the university demand, but there has never been any real comprehension or deep earnestness in the public behind their champion, even in spheres where it might well have been expected. The project faded from inertia, all of it pitiful, part inexplicable, and the cost has to be paid now.

These notes are no biography of the retiring president. The writer knows nothing of most of his life and work. No word has been said of his services on the Dublin Commission, for a long and arduous period; at the Irish Convention; the story of which will be one day told; as vice-chancellor of the National University. No mention has been made of the honors, and great ones, conferred upon him by European Universities, but enough is common knowledge to

would be much longer than this notice.

be able to say that Canada is taking from Ireland, in the future, of his power, a great, strong and devoted public servant—and that Ireland is listless while.

"Very long ago a good man left his home in Rome to work out his life in his own way in a foreign land. After many years he returned unrecognized to his own country and took service with his own people. He accepted the hard knocks of his position and did his day's work daily, but did it perfectly. As he died his identity and his goodness were recognized together. 'Ah!' said his own people, 'if we only had known who was our servant.' He was duly honored—afterwards."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA THE OBEX Why are so many Catholics—good Catholics—indifferent to the needs of the Church in the missionary parts of Canada? We are convinced that the great obstacle to the manifestation of good will and generous Catholic charity in favor of our Canadian missions is ignorance of the facts that we have missions and that these missions are in dire distress. In churches where the mission sermon of instruction has been preached for the first time and the sad facts of the missions laid bare before the people we have found an immediate and hearty response given to the call for assistance. We never knew that such conditions prevailed in Canada "is a remark commonly made after the missionary condition of Canada has been pointed out. It is certainly a sad commentary on the efficiency of the chief executors of Christ's last will and testament. But that's another story!

The other day a good Catholic lay man came to the Extension Society Offices to transact some business, in no way connected with missionary work, and in the course of our conversation we drifted on to the subject of missions. This good man associated the word "missions" with China, India and Africa. When we added "and the missions in Canada" he looked surprised and to our amazement we learned his knowledge of the Canadian Church and its needs was confined to the city of Toronto. In fact, he knew little even of Toronto outside of his own parish. Here was a good subject for missionary propaganda, a good Catholic "good" accepted as ordinarily defined; he went to Mass and Communion regularly and paid his week at Christmas and Easter, and one capable of giving generous contributions to the Catholic Church. Placing him before a map of Canada we pointed out the Canadian mission fields and gave some facts about Catholic population, number of priests, education, provincial conditions, etc. The pupil was apt and proved his aptitude for Catholicity by handing over \$300 for the education of a seminarian for one year.

Yes, ignorance of our missions is hindering every day the salvation of souls and tying the hands of God's harvesters. Why for example should one priest be compelled for want of assistance to try to minister to 220 families scattered over an area of 200 square miles? This man of God traveling on an average of 400 miles each week in trains and oftentimes tramping, with his knapsack on his back, over the western trails seeks the straying and wandering sheep of the Master. We have before us now his diary for the months of July and August—a document replete with apostolic labor and sacrifice. And yet he is only an honest type of hundreds of our Canadian missionaries.

Had we the means at our disposal we could in a short time change this state of affairs. The instruction of our people along the lines of Catholic action will soon dispel the ignorance now so prevalent about our missions. When this day fully dawns there will be an opening of heart and purse and the terms of the Will of Christ—"Go forth"—will be better understood and administered than at present.

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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

PREVIOUSLY ACKNOWLEDGED \$1,507 28 ST. ANTHONY'S BURSE Previously acknowledged \$1,677 46 A Friend, Mount Forest, 50 00 IMMACULATE CONCEPTION BURSE Previously acknowledged \$1,807 00 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$255 70 ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged \$1,683 97 BLESSED SACRAMENT BURSE Previously acknowledged \$165 50 ST. FRANCIS XAVIER BURSE Previously acknowledged \$281 80 HOLY NAME OF JESUS BURSE Previously acknowledged \$187 00 HOLY SOULS BURSE Previously acknowledged \$381 00 A Friend, California, 5 00 Mrs. E. D. St. Columban, 1 00 Promoter, St. Columban, 1 00 LITTLE FLOWER BURSE Previously acknowledged \$285 90

MASS INTENTIONS A Reader, Ottawa, 8 00 In our issue of November 15, J. D. G., Antigonish, N. S., who sent \$200 was acknowledged in error under Donations instead of under Mass Intentions.

LATIN AMERICANS AT NOTRE DAME

Latin-American students at Notre Dame are co-operating with the University Chamber of Commerce in the study of closer trade and business relations between Central and South American countries and the United States. The Latin-American enrollment here is undoubtedly greater than at any other College or university in the United States. Argentina, Brazil, Chile, Colombia, Cuba, Santo Domingo, Salvador, the Philippines,

Honduras and Mexico all have large representations at the university and all are members of the Notre Dame Latin-American Club, several of the most prominent families in Central and South American politics are represented. Enrique Rossetol, nephew of the radical president of Chilean senate is senior in one of the colleges, and Gustavo Madero, nephew of the ex president of Mexico, Fernando Romane, son of the ex-president of Peru, and Jose Mariategui, nephew of the president of Peru are all at Notre Dame. They are studying and planning to establish closer trade, social and commercial relations with the United States. Rev. John F. O'Hara who spent several years of study in South America is directing the club's activities. He is director of all four sections of the Notre Dame chamber of commerce and head of the commerce department at the university.

Paris, Sunday, Nov. 2. (By Associated Press).—France, which yesterday paid homage to its War dead at the graveside, met today in religious or memorial assemblies in honor of the dead. A Requiem Mass was celebrated in all the Catholic churches by special authorization of the Pope and many civil assemblies were held in memory of fallen combatants.

Yesterday evening and all through the night mourners were praying in the churches. Thousands of candles were placed by relatives of the dead, gathered amid elaborate funeral trappings of the chapels.

The two days' services for the dead were attended by the great bulk of the nation, virtually every public man participating in some ceremony. By actual count the pilgrims to the Paris cemeteries numbered 361,140. Nevertheless the police records showed that there were 45,000 less in the cemeteries than last year, when victory had not been attained. Admonitions to the living to do their patriotic duty in the elections, as the fallen soldiers had done theirs in the field, marked many sermons and editorials. Cardinal Amette, who officiated at the Cathedral of Notre Dame, published a letter urging Frenchmen to consider only the welfare of their country and cautioning to vote against imperfect candidates.

On the battle fronts yesterday great crowds moved out before dawn toward the spot where their loved ones had fallen and knelt to pray in the biting cold wind and falling snow. At Verdun in particular, thousands climbed to the fortress-crowned heights and crowded the battlefields around the city.

President Poincaré, along with Marshals Foch and J. Joffre, diplomats and officials, attended today the principal official ceremony at the Pantheon, the entrance of which was lined with crepe and hung with flags.

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 bursary. 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. I propose the following burses for subscription. SACRED HEART BURSE Previously acknowledged \$3,555 04 A Friend, Barnaby River, 5 00 Francis Liu gar, St. John's, 1 00 M. G. B., Toronto, 5 00 QUEEN OF APOSTLES BURSE Previously acknowledged \$1,507 28 DONATIONS ST. ANTHONY'S BURSE Previously acknowledged \$1,677 46 A Friend, Mount Forest, 50 00 IMMACULATE CONCEPTION BURSE Previously acknowledged \$1,807 00 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$255 70 ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged \$1,683 97 BLESSED SACRAMENT BURSE Previously acknowledged \$165 50 ST. FRANCIS XAVIER BURSE Previously acknowledged \$281 80 HOLY NAME OF JESUS BURSE Previously acknowledged \$187 00 HOLY SOULS BURSE Previously acknowledged \$381 00 A Friend, California, 5 00 Mrs. E. D. St. Columban, 1 00 Promoter, St. Columban, 1 00 LITTLE FLOWER BURSE Previously acknowledged \$285 90

FIVE MINUTE SERMON

By Rev. M. Bossart

FIRST SUNDAY OF ADVENT

JESUS CHRIST OUR JUDGE

The Son of Man will come to judge the world. This is the thought with which the Church requires us to begin the new ecclesiastical year and the holy season of Advent. This thought ought to stimulate us to prepare henceforth with zeal and holy fear for the time when the Son of God will come to judge the world.

1. Jesus Christ will be our Judge. —This is a truth full of terror for sinners. You who dare to lead sinful lives, never repenting of your sins, remember that Christ will be your Judge. Immediately after death, and again on the Last Day, you will have to appear before Him and give an account of all your actions.

He will call you to account, and judge you, for the unpardonable carelessness and indifference with which you have neglected and even rejected all the offers of Divine grace. What will you plead at the judgment? How can you justify your selves? The hour may be very close at hand when you will have to answer to your Divine Judge, whose redemption, whose example, whose teaching and whose means of grace you have despised and rejected, and whom you have so often offended.

2. Jesus Christ will be our Judge. —This is the truth full of consolation to the good and pious. Look up and lift up your heads, because your redemption is at hand. Our Saviour comforted His disciples with these words, after forgetting the terrible things that would happen. To the good, who love and serve God, death is nothing alarming; it is rather a means of escape from the dangers, struggles and sufferings of this world.

During nearly two thousand years this work of preaching the Gospel has been going ahead; the missionary spirit in the Catholic Church had not diminished in intensity; today it is as active as ever. The Catholic Church has always looked on the call to work in foreign missions as a sublime thing, and she blesses the Orders and Congregations which send their members abroad to labor for the conversion of the heathen.

PREPARING THE WAY

The Church asks us to spend the time of Advent in preparation for the coming of Christ. After the example of the prudent virgins, the Church keeps her lamps lit ready for the coming of the Bridegroom. We are members and children of the Church and ought to enter into her spirit. We should apply to ourselves this warning of our Saviour: "Let your loins be girt, and lamps burning in your hands, and ye yourselves be like unto men who wait for their Lord."

Our first Advent duty is to join with the saints of the Old Law in asking for the Messiah and thus pay the debt which the whole human race owes to the divine mercy. We may in spirit go back to those four thousand years of longing and reflect on the darkness and crime that filled the world before our Saviour's coming. The coming of our Saviour will be one filled with sweetness and mystery. The good shepherd comes not only to visit the flock in general but he is solicitous over each one of the sheep, even to the one that is lost.

labor again, until Christ be formed within you." During this season of Advent our Lord knocks at the door of our hearts. At one time He knocks forcibly that we must give heed, while again He knocks so softly that we must give attention if we would know that it is Jesus who is asking admission. He comes to us and asks if we have room for Him for He wishes to be born in our hearts. They are his houses indeed, for He built and preserved them. Yet at times He repeatedly complains that His own refuse to receive Him. —Catholic Columbian.

GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE CONVERSION OF THE HEATHEN

Before our Lord returned to Heaven he commissioned his Apostles to carry to the nations the message He had given them saying "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (Mark xvi, 15-16) And the Apostles, having neither wealth nor influence to aid them, but relying on the help of the Holy Spirit, started to carry out their mandate: not her fatigue, nor hunger, nor persecution, nor the fear of death hindered them from making known to Jew and Gentile the doctrines of salvation which Christ had commissioned them to impart. They travelled far and wide and finally gave up their lives in the work, leaving to their successors the task of carrying it on.

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that has, since 1843, grown into thirty-two millions of dollars and has enabled that Society to save to the Church about eighteen million pagan children. It is the one cent a week contributed by the members of the Society of the Propagation of the Faith that has, since 1822, grown into the many millions of dollars which have been expended in missionary effort all over the world. Catholics in Canada had for many years in the last century to appeal for help to this Association and they never were refused. Now that the Church is fully established here and we have all the benefits that are derived from a solid and flourishing hierarchy, it is only fitting that we Canadian Catholics should, in our turn, contribute to the establishment of the Church in foreign countries where she is still groping for footing. There is a closer relationship than we perhaps realize between contributions of money and conversions of the heathen.

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

One of the most consoling characteristics of our time is the extension of the foreign missionary movement. While our priests and nuns in various foreign lands, it would seem that Providence has begun to direct the attention of Catholics in English speaking countries towards the vast Chinese Empire. The Maynooth mission movement in Ireland, the Maryknoll movement in the United States, the Almonte movement begun recently here in Canada, all three have the conversion of China as their object, and missionaries are being prepared to go thither. The Sisters of the Immaculate Conception, an exclusively Canadian foundation for work in China, have been laboring in that country for several years.

We feel that members of our League should encourage those missionary enterprises, not merely by their prayers but also by their alms. To cite an example of what they could do: How easy it would be for our five hundred and sixty thousand League members throughout Canada and Newfoundland to found a bourse—say for the Chinese seminary in Almonte. One cent from each of our members would suffice to meet the expense of preparing a Chinese missionary for all time to come. How simple it all is and yet how little we Catholics are doing! How puny and how niggardly we show ourselves to be when we can be of such practical help in so glorious a cause!

E. J. DEVINE, S. J. CZECH CATHOLICS TRUE TO CHURCH

A magnificent demonstration of Catholic faith took place at Prague on the recent feast of St. Wenceslaus, patron saint of the Czechs. For the first time the anniversary was celebrated by a free and independent people whose patriotic aspirations had been kept alive for centuries by the memories of this glorious king-saint. Wenceslaus reigned over a powerful Bohemia in which national prosperity and a strong religious spirit were inseparable, and was a correspondent of the London Catholic Times.

In spite of the many vicissitudes and moral and political troubles through which the nation has passed, it has in the mass remained faithful to the early ideals. On September 28 during two hours a mighty procession of clergy and religious, lay men and women, numbering 80,000 marched through the capital of the newly-resuscitated State to render homage to a national saint. It was a wonderful sight, representing all ranks and classes. Among the laborers were 400 miners from Kiadno colliery. The cortege started from the Church of St. Ignatius and wended its way singing hymns to the cathedral where fervent prayers were recited at the tomb of the saint. To those who may doubt the innate Catholicity of Czechoslovakia as a whole the Wenceslaus demonstration gives food for thought.

Don't judge a man by his fail re in life, for many a man fails because he is too honest to succeed.

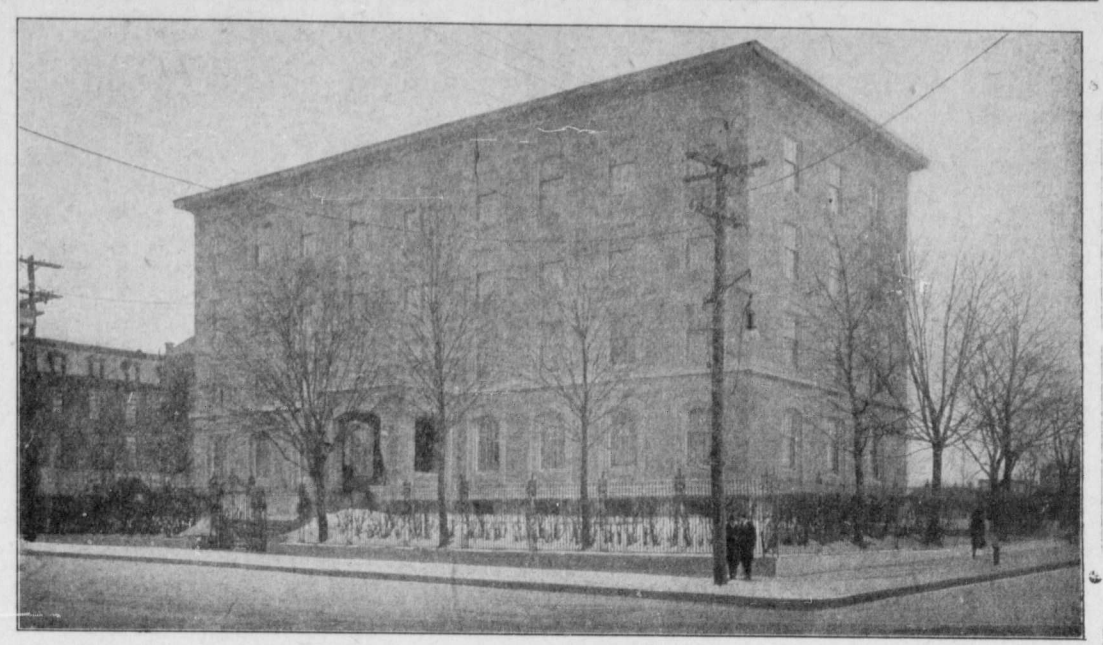
It is a good and wholesome thing to watch how brave souls bear themselves in the battle of life

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TO ASSIST SOLDIERS AND SAILORS

THE KNIGHTS OF COLUMBUS ESTABLISH RETURNED SOLDIERS' COMMITTEE

Practical assistance for ex-soldiers and sailors in London, Ont., and vicinity, in the many difficulties encountered in the change from military to civilian life, is the aim of the returned Soldiers' Committee of London Council, Knights of Columbus, who have opened an office at the Catholic Club for the carrying on of the work.

All returned men are well acquainted with the Knights of Columbus, through the Catholic Army Huts at the front, in England, and in Canada, and the local Returned Soldiers' Committee has been formed with a view to broadening the field of the activities of the Knights of Columbus for Canada's fighting men.

The information and Service office opened here is only one branch of the Committee's work. Here the returned fighter may find advice and assistance in his military and semi-military problems, questions of employment, and matters generally relative to his re-employment in civilian life.

The local hospitals will also come under the activities of the returned Soldiers' Committee, and will be visited by that institution. It is also hoped that it may be possible to give entertainments for the various local military homes and hospitals during the coming winter.

Recreational work among discharged men generally is also being discussed by the Committee, and it is possible that general work may be done along this line.

The organization of the Knights of Columbus Reconstruction and Employment Service is certainly the most extensive of its kind in the Dominion, there being nearly a hundred Returned Soldiers' Committees from coast to coast.

The work is absolutely undenominational, and as in the case of the Knights of Columbus Catholic Army Huts, all races and creeds are equally welcome to all that the Knights can do for them.

Every returned man is a candidate for the services of the K. of C. Returned Soldiers' Committee, which is willing, ready and able to help him.

N. B.—Unclaimed kits will be sent to the owners if baggage checks are forwarded to the Secretary of the K. of C. Catholic Army Hut.

alone can deliver the Sovereign Pontiff from his captivity and put an end to the misfortunes of France, we promise to contribute to the erection at Paris of a sanctuary dedicated to the Sacred Heart of Jesus.

On July 23, 1873, the French Assembly voted a law declaring the work to be of public utility, and the Archbishop of Paris was enabled to obtain a site upon that sacred spot where was erected, on the site of a Pagan temple, the first Christian Church in Paris, memorial of St. Denis, her patron saint.

Under the Basilica walls still stands the ancient church of St. Pierre de Montmartre, and close by is the Chapelle du Martyre—the last Station of St. Denis. One of the most striking of this week's ceremonies must have been the translation, in the dark early morning of yesterday, of the relics from the ancient church in readiness for the consecration of the Basilica.

The building of the votive church was, however, no simple task. The Butte de Montmartre was honey-combed with quarries of soft white stone, rendering the whole site unstable. To get a solid foundation for the huge building it was found necessary to probe the Butte down almost to the level of the Seine, and build upwards gigantic foundations of hard stone.

Between these was the vast crypt below the whole extent of the church, which sheltered so many Parisians from air raids during the War. The first Mass was celebrated in the crypt on April 21, 1881, and ever since the Sacre Coeur has been the goal of innumerable pilgrimages and the rallying-point of French Catholicism.

The great belfry tower was finished and the last stone laid on Holy Saturday of 1913, and its huge bell La Sonnerie, the gift of the diocese of Chambéry, rang out the news of Armistice and Victory last November. Yesterday took place the consecration, beginning at five o'clock and culminating in the Mass of Dedication, sung at half-past eleven by the Papal Legate, Cardinal Vico.

In the person of Cardinal Bourne, British Catholicism does homage to the Catholicism of France, and never did his Eminence bear a message from his own people to another more whole-hearted, more deeply felt.

We do not forget that Catholic France has her problems and her trials of the future as of the past. To some of these we may allude on a more suitable occasion. To-day it must—and surely does—suffice to the great celebrations of this week should inspire hope and mutual confidence.

A glorious past stands before us today as the harbinger of a glorious future. On that sacred height above the metropolis of France stand the evidences that France stand the evidences that the Basilica, St. Pierre, and the Chapelle du Martyre. The first—last and not least in the long line of France's sacrifices—is the fulfilment of the life story of the other two.

In St. Pierre today stand the two pillars at the west door, and the two at the Sanctuary, remnants of the Pagan temple of old, and in the Martyre, at the head of the long, straight road that joined Paris with the Eternal City, the cell and altar of France's patron saint, where St. Genevieve, Patroness of the City, kneels and prays, where St. Thomas of Canterbury—to name only our own—made pilgrimages and where on the feast of the Assumption, 1594, St. Ignatius Loyola and his six friends took a vow that changed the world.

A microcosm, too, of France's history is St. Pierre—in the Revolution desecrated to be a temple of Reason" such as the heirs of that Revolution seek to build on the ruins of our civilization today; in 1815 under Cesarism a storehouse for fodder; in 1871 a munition store; in 1908 happily restored to Christian worship. Above them rise the domes and towers of the Basilica of the Sacred Heart—symbol of France's Faith, Hope, and Love. Assuredly the prayer, so oft heard in Paris during the last five distressful years, is visibly being answered:

the other Irish Archbishops and Bishops." "We can state (says the Osservatore) in the most absolute manner that the above notice, in so far as it regards the Holy See, is destitute of any foundation whatever."

Even in his nomenclature, the correspondent of the Echo de Paris might have been more careful. There is no "British Ambassador to the Holy See;" and His Eminence, Cardinal Logue, is not usually called just the "Archbishop of Armagh."

Moreover, if he had made inquiries in proper quarters, he would have found that neither the British Legation to the Holy See nor the Holy See itself bustled itself with the political affairs of Ireland.

Long ago, just after the arrival of Sir Henry Howard, the first British Minister, who presented his credentials in December, 1914, the suggestion was made that Irish politics and the relations of the Holy See thereto were matters, with which the British Legation would occupy itself.

As this suggestion appeared in some American Catholic papers, your correspondent sought some authoritative statement from Sir Henry Howard, and was able to telegraph that the Legation to the Holy See had nothing to do with Irish politics. Again, when the Hierarchy in Ireland took a very decided line at the time of the movement against conscription, and an endeavor was made to drag Rome into it, an authoritative statement was obtained from the Vatican that the Holy See did not interfere with Irish Bishops in their views and conduct on purely political matters.

It was clearly recognized here at the time that the action of the Bishops was taken in order that their authority might prevent any political action going beyond due bounds, entirely in keeping with the age-long relations between Bishops, clergy and people in Ireland.

The only utterance of the Holy See on the subject was contained in a couple of lines in the Holy Father's letter to Cardinal Logue and the Irish Bishops. The letters referred mainly to the coming Beatification of Van. Oliver Plunkett with, in the two lines mentioned, a quiet allusion to the necessity of prudence and moderation, especially in difficult times.

That is not to say that His Holiness and the Vatican generally do not follow with interest, and occasionally with anxiety, Irish political matters; but they have complete confidence in the Bishops taking the prudent and moderate attitude, which need not in the least clash with the most patriotic sentiments.

Nor does the Holy See go to the British Legation for its information. There is no institution in the world better informed about the Irish as about other affairs, than the Holy See; and it gets its information from first hand sources.

There is plenty of trouble in Ireland as elsewhere, but there is no reason to drag the Holy See into it.

Cardinal Bourne, Archbishop of Westminster, has issued a timely statement on the demands of the working classes for a living wage. The Cardinal points out that the first charge on any industry is an adequate wage for the workmen engaged in it, and that employers are not justified in taking advantage of the helplessness of those whom they employ in order to obtain their labor at a low rate. The statement is as follows:

"The recent industrial crisis in England, graver and more threatening in its menace than any of its predecessors, has—thanks to the firmness of the Government, the force of public opinion, and the good sense of the workers themselves—been brought to a conclusion. But the causes underlying this startling upheaval are still to be investigated. Until they are dealt with, and if possible removed, the real danger to the public tranquillity will remain. And it is to the investigation and elimination of these causes that every effort should be directed."

It is now generally admitted that the first charge on any industry must be the provision of a living wage for all those who are engaged in it. In the case of employers of labor, whether they be the investors of capital, or companies, or individuals, this living wage has never been wanting, but has usually been forthcoming in very ample measure. But on the side of the employed, managers, clerks and manual workers, only too often in the past this necessary condition was not universally fulfilled. Frequently it was flagrantly violated, and those without whose assistance an industry could not have thriven or even existed did not always enjoy a living wage proportioned, as it should be, to their varying position and responsibility, and never in any case falling below a certain minimum.

"On this point the public conscience has been aroused as never before, and there are comparatively few in these days who would venture to deny the right of all engaged in any industry to a living wage as the very first charge on the industry concerned. The new conditions of labor created and enforced by the War have resulted in very many cases in the definite acquisition of this acknowledged right."

The question now arises: Is the living wage thus earned and actually obtained a natural outcome of the industry, or has it been made possible solely by Government control and by a Government subsidy which in the end must come out of the pockets of the taxpayers, leaving in reality no relation of proportion to the earnings of the industry itself? On this point there is an acute divergence of opinion. There are no intelligible statistics available to guide a man of ordinary intelligence to a conclusion. It may be doubted if the Government, or employers, or the Trades Unions have any definite facts on which to base anything more than surmise, suggestion, or alas, suspicion!

There is, unfortunately, much suspicion abroad on both sides.

Companies and employers declare that they cannot carry on the hitherto controlled industries if the existing rate of wages is to be maintained on their return to private management, and they call in question the reasonableness of the demand, and suggest that there are anarchical agencies at work to enforce the unreasonable demand. They quote figures to prove their contention.

The employed on their side no less definitely maintain that if directed, can give adequate return on the capital involved, while continuing to provide the living wage to all concerned in the fructification of the capital. They, too quote figures to prove their point. And they assert that behind the alleged impossibility of maintaining the present standard of wages there are reactionary forces at work the whole aim of which is to thrust the remuneration of labor back to the old level; and, if possible to break the strength of the unions.

That there are anarchical and reactionary forces at work is extremely likely. Unreasonable selfishness and self-seeking may be found in every class, and they are always a danger to the well being of the community. But these influences are infinitesimal, as compared with the real sense of justice, the solid common sense, and the spirit of reasonableness which characterize the majority, whether employers or employed.

It is to this solid mass of public opinion that our rulers may confidently appeal if only they will with- out undue delay place before it in an intelligible form, with the guarantee of a really impartially constituted tribunal, the real facts that may determine what are the burdens that industries may safely carry at the present time. And in dealing with these fundamental questions it must never be forgotten that it is not merely a question of abstracts such as supply and demand, exchange and barter, but that living beings are involved, and definite and changing principles antecedent to and transcending all economic theories. Justice demands a fair wage, but at the same time calls for a conscientious fulfillment of the duty that receives a fair remuneration. Employees are not justified in trading on the helplessness of those whom they employ in order to obtain their labor at too low a rate of recompense. An unfair attitude on either side is morally indefensible, and can find no justification in appeals to so-called economic laws.

There is solid ground for confidence that, when the real conditions of industries are at last discovered and made known in an intelligible form, the conscience of the vast majority both of employers and of employed, thus enlightened, will insist on a fair wage for fair toil, as well as on a just return on the capital which such toil renders capable of bearing fruit. The pursuit of gain by any means and at any cost, which has been so productive of ever renewed strife, and of endless misery in the past, can be checked and controlled only by the recognition of the moral limitations which affect it, and by knowledge of the real facts that mark and define these limitations."

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Elizabeth at home, and Rev. Sister Mary St. Alban of Paris, Ont. The pall-bearers were his five sons and one grandson, Jas. McNamara. The funeral, which was largely attended, took place from his residence on November 11 for St. John's Church. Arthur, whose solemn Requiem Mass was sung by Rev. Father Ferguson, R. I. P.

GLEESON.—At Manotick, Ont. on Nov. 9, 1919, Patrick J. Gleeson, May his soul rest in peace.

DOYLE.—At his late residence 25 Spruce Street, Ottawa, Ont., on Thursday, Oct. 30, 1919, James Doyle, in his eighty fourth year. May his soul rest in peace.

GALLAGHER.—At his late residence, 54 Preston Street, Ottawa, on Sunday, November 16, 1919, John B. Gallagher, in his fifty-second year. May his soul rest in peace.

CREGAN.—On November 11, 1919, at the residence of his brother-in-law, 43 Primrose Ave., Ottawa, Patrick Cregan, age, 61, his soul rest in peace.

SHEA.—On Sunday, November 9, 1919, Francis J., eldest son of John L. Shea, 884 Somerset Street West, Ottawa, aged 57 years. May his soul rest in peace.

Those who busy themselves in extracting the sweetness out of every hour in the day have no time to waste in words that rattle and sting.

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