The Catholic Record

LONDON, SATURDAY, Nov. 22, 1919

NEW, NEW, NEW!

BY THE OBSERVER A story is told of a fish vendor in a neighboring British dominion who was heard one day calling: "Fresh fish; fresh fish; fresh; fresh, fresh fish;" and then, in a low voice, as if to square it a little with his conscience: "Fresh out of the

I don't know whether any of the present day vendors of "new" religions, and "new" philosophies, and "new" quack remedies for everything that is wrong in the world, and "new" schemes to take the place of all the thought of all the ages; whether any of them ever think it necessary to square themselves privately. But, if they do, they might add: "fresh out of the barrel;" for most of the stuff they offer comes out of the world's scrap barrels where it was thrown long ago by disappointed people who had tried it-on themselves and on others.

Humanity is too precious to be too much experimented with. And human beings, in general, are not without a innovator. It is a long time since Newman implored the shallow busy bodies of his day to stop bringing him the oldest things in the world, telling him they were the newest. The advice still holds; and there are more people now than ever who

Curiously enough, it is in the field of religion that most of those show us their paces. The worldly tive scheme based upon the exclusion sciences have, as yet, in part escaped of six Ulster countles, "the gift," as I sciences have, as yet, in part escaped their unintelligent meddling. For quarters of my country." instance, it is not yet very common for men, however conceited or however stupid, to rummage in a back yard, find a weed, take it to an hospital, and offer it for use on the sick with the bland assurance that it is medicine. It is well to know that there are some limits to human the strategic unity of these islands, we concede unified naval and military conceit; and that no one has yet thought of making a tonic for his sick wife or children out of materials found by the roadside.

When we turn to law, we cannot say as much. The question is asked, and somewhat vociferously asked, just now, what have lawyers to do with making laws anyhow? There are now to be found in every community numbers of people whose wanity has persuaded them that no special training goes to the making of a law-maker; and that if lawyers are so prominent and so influential in every parliament and in every legislature in the world, it is because of their impudence, their aggressiveness and their trickery. Not only is with making laws anyhow? There popularly supposed that anyone can is marvellously free from serious make a constitution for a nation; crime. The Government recently and that anyone is competent to published an ugly-looking statistics judge the value, the quality, the meaning and the utility of the public constitutions now existing.

But it is when we come to religion that we see the greatest flood of condemn, have been committed, and shallow suggestions. There is a story which was related some time ago in protest against a regime which would a Catholic paper, told of the Marquis not be tolerated for a moment of Talleyrand when he was a political adviser to Napoleon. There was in Paris a man who had the ambition of you that even your English jails will founding a new religion. Talleyrand not hold prisoners whom every freemet him one day, and asked him how born jailer knows in the bottom of the project was getting on. "Not very well; and I cannot imagine why not; it is obviously superior to all existing religions. Marquis, give me | fellow-workers the benefit of your opinion. What can I do? Can you not suggest something ?" "Yes," said Talleyrand, "I can." "Ah, good! What is it?" "Well," said Talleyrand, "You had better be crucified, and rise again on the third day."

There are no new errors in religion. Every error now thrust upon the world by way of theorizing in religion, is one into which some portion of mankind has, at some previous time, fallen, in the belief that they had found something to take the place of God's Revelation with its obligations of humility and of the Irish people, but upon the antiunpleasing to human pride.

From the earliest days of human the English Government in Ireland history, man has sought to shake off today. God's hand, and to make a religion for himself. Many, many centuries before Christ came into the world, men were engaged in that hopeless attempt. He put all their efforts in their true proportion and place when He proved Himself to be God by

raising Himself from the dead. Talleyrand's irreverent words exralleyrand's irreverent words express a great truth; the greatest truth with which men have to do; the truth which is the foundation of the truth which is the foundation of the first Irish Government. Christianity; the truth that Jesus Christ is God; that the Church and the religion He established are not human but divine; that they are made not to last for time only, but for eternity. His word shall not pass away. If we will enter into life we must keep His Commandments.

A STRIKING SPEECH

SIR HORACE PLUNKETT EXPOSES PRUSSIANISM IN IRELAND

> "MONSTROUS SUBSTITUTE FOR STATESMANSHIP

Sir Horace Plunkett, speaking at the National Liberal Club, London, on Wednesday afternoon, Oct. 29th, on "An Irish Settlement," said: My life's work lies in the field of social sense of humor; and these two facts I have been associated for thirty make hard the way of the ignorant years with Irishmen of all religious and political beliefs, from every part of Ireland. For two decades I have the telear of party issues, believing that economic development was a potent political development. In the early months of 1914, when we were on the verge of civil war, I did suggest that the Ulster Unionists should give a full and fair trial to Irish self. give a full and fair trial to Irish selfgovernment, with the right to set up a Government of their own if the plan failed. I loathe the partition of Irewho think they are innovators, or who would like to be, attempt to In 1916 I protested against the aborsaid, "of half a Parliament to three-

DOMINION HOME RULE We have provided ourselves with the two essentials of political action
—a policy and an organization. We
demand for Ireland the status of a fully self-governing Dominion, with the single exception that, believing in control, which must be predominately British, but in which, after a political settlement, Ireland should be able to play a useful part.

MONSTROUS SUBSTITUTE FOR

STATESMANSHIP Referring to the English governnent of Ireland, Sir Horace proceeded. -You are governing Ireland with the help of a huge army of occupation,

of crime attributable to Sinn Fein. The great majority of these consisted of expressing political opinion unpalatable to the military authorities. Some murders, which everyone must it is impossible to bring the perpetra tors to justice. People who dare to white people in any other part of the British Empire, are ruthlessly incar-cerated. Does it mean nothing to his heart ought not to be there? I remember in one of the great military round ups after the Easter Rebellion, being called upon by one of my Irish fellow-workers to intercede on behalf of his son, who had been arrested for having in his possession a suspicious document. It was a doctor's prescription written in Latin, with the usual weird hieroglyphics. The other day I learn that the police had orders to confiscate any documents they did they had just listened to the not understand. By one of the latest nouncement of their doom, proclamations, I see that when I go home I may find myself forbidden to leave my house after dark, and while he intended to invite Parliament to John Bull sits on the safety valve the pressure rises. Beneath all this Ireland. Nothing has been done tragedy, this futility and farce, there except coercion, the one sorry consois being established an Irish Republic with at least as much moral sanction as your Government. as your Government can claim, and not only upon the thought and action

world. Such is the achievement of

INTOLERABLE REPRESSION DESTROYS LAW'S SANCTION

Referring to the moral and political effects of repression, Sir Horace said: If the law has no moral sanction the habit of breaking it will not long be confined to so-called political criminals. Every week that the country remains under this intolerable repression the difficulty of

THE IBISH CONVENTION'S ACHIEVEMENT It is said that during the War England did her best to redeem her long, overdue promise of self government to Ireland, but that the Convention showed that the Irish were incapable of agreeing among themselves as to the kind of Government they required. That is the civil answer, but as civil government has been replaced by military government, there is, of course, a military answer. The Irish Convention, some of whose secret history has been usefully divulged by The Times, in a manner, which I think, will compel further disclosures, strove during eight weary months for a settlement which would bring Ireland into the War. They tried to find a workable compromise between the two extremes—Sinn Fein, with as large a popular backing as any political party could desire; and a portion of Ulster, endowed with British pledges that it shall not be coerced to accept any settlement whatever. I adhere to the statement made in the letter transmitting the report to the Prime Minister that the Convention has "laid a foundation of Irish agree-ment unprecedented in history." Upon this foundation the Government proceeded to build an edifice of mingled mistrust, hatred and contempt, which characterized the exist-

ing situation in Ireland. This is a

grave statement, and needs justifica-GOVERNMENT'S FAILURE AND GUILT Recalling the facts, Sir Horace Accasing the facts, Sir Horace said: On the morning of the 9th April last year I took the report of the Convention to 10 Downing Street. In the afternoon the Prime Minister had to introduce the last of his Mili-tary Service Bills. The situation on Western front demanded Ireland's full participation in the War, for the sake not only of the considerable number of fine Irish soldiers that would have been available immediately not least from Unionist Ulster, but, perhaps still more because England, Scotland, and Wales might England, Scotland, and Wales might have refused further drafts upon their manhood if Ireland still held back. Mr. Lloyd George could take one of two courses. The path of statesmanship was to call upon Ulster Unionists to come into the War, and bring the majority of their fellow-countrymen with them by fellow-countrymen with them by come to between the North-East corner agreeing to give a full and fair trial and the rest of the country, or you to an all-Ireland Government, provided that they were guaranteed adequate safeguards for their special interests. The South and West, as the Convention with a large majority is aptitled to ness and their trickery. Not only is it now a popular supposition that anyone can write a law: but it is under which they act.

The chance would have come to them to establish those responsible for the orders under which they act. countrymen, "and win and wear the proudest share of Ireland's proudest That was my dream as I sat in the Gallery listening to the Prime Minister's speech. Now for the awak-ening. He said: "An emergency has arisen which makes it necessary to put men of fifty and boys of eighteen into the army to fight for liberty and independence—('and,' interrupted Mr. Devlin, 'small nationalities')—and especially as my honorable friends reminds me, to fight for the liberty of small nationalities. I am perfectly certain that it is not possible to justify any longer the exclusion of Ire In other words, the Government which had admitted that equality of sacrifice could not be demanded without promised political concessions now proposed that the British Parliament should apply conscription to Ireland against the mute but eloquent protest of the Irish Parliament interned in the British Statute Book. The decision was devoid of military advantage as it was fraught with political disaster. It created a situation worse than that which the Convention had striven to redeem. Mr. Lloyd George sought to console the Irish members, who knew that they had just listened to the pro-

British democracy must be as nearly exhausted as that of the Irish people.

during the weeks which must elapse

before the actual enrolment begins,

pass a measure of self-government to

assumption that you must at once the fact. The truth will out, and substitute civil Government for Prustian militarism in Ireland, and that known it, will cease from troubling. you wont wait to withdraw your you wont wait to withdraw your army until you can no longer afford to keep it there. (Laughter.) Never again must a British military force be employed for the establishment or support of any political system in any part of Ireland. Once this is conceded the road to an Irish settlement, which you have blocked will be well. which you have blocked, will be re opened by a settlement—I mean one which may be reasonably expected to receive, not immediately but when there has been time to examine it, the support of a majority of the Irish people. To fulfil this condition the unity of Ireland must be preserved. The proposal to set up two separate Irelands in the expectation that they will some day come together is open to the fatal objection that the Parliament of the majority would in all probability declare at once its sover-eign independence, and the North and South would never come together, except in the not improbable event of each having a quarrel with England. The path of wisdom is now to give to the Irish people a firm offer of the fullest measure of self government consistent with the necessities of the common defence of the United Kingdom. In other words, the status of a self governing dominion, with defence reservations.

ULSTER'S COERCION

You admit that the Irish question ought to be settled at once, but you say that there is no longer any difficulty in England, only in Ireland itself. What you mean is that Ulster "We wont have it," and England has promised not to coerce Ulster. The coercion bogey is for English consumption. The only real coercion is the moral coercion which Ulster applies to the British Government, who pass it on in the shape of ment, who pass it on in the snape or physical coercion to the rest of Ire-land. In effect, you have made Uis-ter, or, more correctly, Belfast, the mandatory of Ireland without responsibility. The best way to redeem your pledge not to coerce Ulster is to take away the sarmy of occupation. and then you cannot do the wicked

Speaking on the question of a settlement by negotiation. Sir Horace said: I have already suggested that the relations between the two islands should be settled by Parliament. The relation between the different parts of Ireland cannot be settled in the British Parliament, where the Irish minority is at least fully represented, and the Irish majority is hardly represented at all. The rela then an Irish Republic, which is already a righteous moral protest, will become an effective political from America the New York Sun gave Ireland. reality. Speaking for moderate Irishmen—for so I may describe the Irish Dominions League—I ask you to give us a chance to conciliate both extremes.

A WORLD-WIDE QUESTION In conclusion, Sir Horace said :-In condemning the English Government in Ireland, perhaps it might have sufficed to say that it is not English and not government. I was moved to make an emphatic protest against its continuance by seeing in yesterday's newspapers the wholly anomalous inclusion of Lord French and Mr. Macpherson as alternates in the new Cabinet. I interpreted this Box and Cox arrangement to mean that if Ireland is to be crushed the Field-Marshal will be sent for, and if she is to be governed until she governs herself, then the Chief Secretary. To me the bitterness of what it is can only be measured by the glory of what might have been. All through the War, and indeed long before it, I have held that the order ly progress of Western civilization depended more than any one thing upon a right mutual understanding between the peoples of the American Republic and the British Commonwealth of Nations. I know, though I cannot prove it, that if your states manship in regard to Ireland had been as wise and generous as it had been the reverse, the Irish would have been in the War to the last man and the last woman. And so great a factor is this Irish question in the world's judgment of Britain's sin-cerity in its concern for the liberties of oppressed nationalities that the War might have been shortened by months, if not years, and we migh

COL. ARTHUR LYNCH

Saturday morning, the Globe had this editorial reference to the lec-

Col. Arthur Lynch, who will speak at Massey Hall tonight on "The Irish Question," is one of the most re-markable men of the day. Born in Australia, he was educated at Melbourne University, where he received the degrees of M. A. and C. E.; afterwards took medical courses in Berlin Paris, and London, and holds the degrees of L. R. C. P., M. R. C. S., England. He is also an electrical engineer, holding the diploma of the Ecole Superieure d'Electricite of Paris; a member of the French Society of Physics, the London Mathematical Society, the Aristo-telian Society, a number of other scientific and literary bodies. With this broad foundation he made his mark in journalism and added notable contributions to general litera-ture, both prose and poetic, including a novel in French. Indeed, The Sydney Bulletin referred to him a few years ago as the most highly educated of all Australians.

Soon after President Kruger's ulti-natum to the British he went to the Transvaal as correspondent of a Paris paper, and in January, 1900, he joined the Boers, being elected Colonel of a brigade which was called "Irish," but was really a mixture of many European nationalities. This, of course, was treason, but having survived the battlefields of South Africa, Col. Lynch was elected M. P. for Galway in 1901, and decided

to return to Ireland. He was arrested and condemned to death for high treason, but the sentence was commuted to penal servitude, and serving twelve months in prison he was released on ticket-ofleave, and finally pardoned by the late King Edward. Though he had taken up arms against the British in South Africa, he became a staunch defender of the Empire when the great European War broke out in 1914, declaring that "the fall of Eng-land would mean farewell to the hope of Ireland," and that he was "absolutely and without reserve on the side of the Allies." Having accepted a commission in the British army, he proceeded to Ireland to assist in a recruiting campaign, and there it was that he sent his dramatic appeal to ex President Roosevelt: "Send me a word of encouragement, or, better still, my great and splendid friend, come yourself in all your prestige and power of influence and help me win the souls of the young men of Ireland to the Allies, cause." In a new Irish Brigade Col. Lynch fought this time for the British Empire and the cause for which it stood.

The Irish question is once more to the front, and his hearers, whether they agree or not with Col. Lynch's colution, will have it presented to them by a picturesque figure of more than ordinary ability. — Toronto

FAREWELL GREETING TO BELOVED GUEST

him the following editorial adieu: Cardinal Mercier has departed from the United States, leaving behind him a nation which greeted him with the admiration due to a hero and says good by to him with the affection given to a friend. He came to this country with his reputation for wis-dom, courage and steadfastness firmly established. He goes away from it after having displayed the qualities of dignified geniality, modesty and broadmindedness in a manner which has aroused the keenest personal sympathy for his individuality as an sympathy for his individuality among all Americans.

Not all great figures in history removed from the setting of their great exploits successfully sustain the scrutiny of strangers, though that scrutiny be founded on good will. Belgium's greatteacher-priest underwent such an examination and emerge from the ordeal with heightened stature. The simplicity and genuine ness of his attitude in all manner of assemblages revealed the strength of his character. He was ingenuousness itself whether he was being acclaimed spontaneously by enthusiastic crowds in the highways or being honored in the most formal gatherings. In the an unvarying interest, an absence of all his strength—the salvation of his ations and though lacking in

Of Las Casas it was written by John and our own. There will be found in America today a strong body of opin-DO AWAY WITH PRUSSIAN MILITARISM IN IRELAND

Let us, therefore, consider what can now be done. I start with the

FREE REPUBLICS WITHIN EMPIRE

COL. LYNCH'S PLAN FOR IRISH SETTLEMENT

A community of free republics of the British Dominions, strengthened by bonds of friendship, an inter-change of citizenship, together for mutual defense, is the solution of the Irish problem, according to Col.
Arthur Lynch, one of the most picturesque characters in British public life, who addressed a meeting in Massey Hall on Saturday evening.

"The word republic has no dangers for me," said Col. Lynch. "From the first day I appeared on a public platform I have advanced the republic as the solution of the Irish problem. That opinion has coninion has con-The great War tinued to advance. The great War has assisted in the propagation of this idea. But I do not want a hostile republic on the flank of England."

CANNOT IGNORE SINN FEIN

Col. Lynch refuses to criticize the policy of John Redmond other than in a general manner. Redmond, he believed, had given too much credence to the promises of English statesmen. At the last general election Nationalist Ireland gave its de-cision as to the kind of men it desired as its Parliamentary repre-sentatives. Col. Lynch himself was swept away by the Sinn Fein cur-The six Nationalists who were elected won their seats because of the sufferance of the Sinn Fein movement. He declared it was sheer folly to ignore this expression of opinion

Lord French's great idea of ruling has been suppression. He com-menced by suppressing the Sinn Fein movement. At the present time nearly every Irish organization is tinctured with Sinn Fein politics. The Gaelic League was suppressed next. Gaelic football matches have been one of his last exploits. Women's organizations have also been suppressed. Women in Ireland are dangerous. He has suppressed the Boy Scouts, and, not content with that, he has forbidden the Girl Scouts. However, these are not essential to the material welfare of Ireland, but he has gone farther and shut down those fairs which are held from week to week.

But suppression did not end here. A host of newspapers were closed up. The Spark, a sheet of four pages as large as notepaper, whose editor is a young woman of twenty-one, was suppressed. I think is will light again and it will be a burning flame. Nationalist papers were suppressed and also Labor papers. One had no connection with the Sinn Fein beyond expressing sympathy, and others never went beyond the orbit of constitutional agitation. A man

The Parliament of De Valera had been elected by the constitutional machinery of the British Government. Yet in the face of this Lord French had suppressed this Perliament. Col. Lynch did not believe that Ireland was drifting toward physical force. He did not object to direct action, but he said he had a right to demand where this physical force existed. It did not exist le to any degree in Ireland. If Ireland was armed to the teeth the use of force to accom-plish Sinn Fein aims was still an impossibility, for England could, by using her navy, reduce Irish cities to ruins in 24 hours. There was no use of working oneself into a frenzy, since, after all, sense and reason must prevail. Information should be taken from all sides; Irishmen should search and inquire in order that a structure could be built for

Mr. D'Arcy Hinds, in a brief address to introduce Col. Lynch, blamed the appeal of the Sinn Fein and Ulster movements to direct action for the present state of Ireland. What was needed was a good, strong Govern-ment, a good, strong police force and garrison, to see that both obeyed the law. He stood, he said, for constitu-

NUN-DOCTORS IN POLAND

A Polish nun was the first woman dentist that the American relief workers found in Poland. She had been pulling teeth of soldiers for many armies and her equipment was much the worse for wear when the presence of men of high place and men of no place he manifested always nun-dentist attached to this small Americans found her. Besides the military hospital in Slonin, there are self-consciousness, which seemed to five other nuns who give medical spring from a natural submergence treatment. One is a surgeon who of self in the cause to which he gave has performed several major operdate operating appliances is not lack-Of Las Casas it was written by John Fiske that his was the finest spiritual displayed by the nuns in conducting figure between the Apostolic times and our own. There will be found in their hospital. In their operating America today a strong body of opinion to support the assertion that since Las Casus no spiritual figure finer or more engaging than that of Marciar has been seen in this hemiroom they had sterilizers

CATHOLIC NOTES

Eight states are represented by student winners of the nineteen scholarships awarded to Notre Dame by the Knights of Columbus. Most of the scholarships, according to the announcement, are for courses in the College of Arts and Letters.

Archbishop Giovanni Bonzano, of Washington, Apostolic Delegate to the United States, has returned to the United States. He left New York for Rome last June, having been called there by the Pope to make a report of his mission in the United

New York, Oct. 27 .- Following a New York, Oct. 27.—Following a luncheon given by the Belgiam Ambassador to King Albert of Belgium, at the Waldorf-Astoria last Saturday, His Mejesty conferred upon Archbishop Hayes the decoration of the Conferred Conferred to the Conferred Confer tion of the Grand Officer of the Crown. This royal insignia was bestowed in grateful recognition of His Grace's splendid work as chaplain bishop of the United States Army and Navy during the War.

Washington, Nov. 4.—Rt. Rev. Thomas J. Shahan, rector of the Catholic University, before a dis-tinguished group of churchmen and laymen, headed by His Eminence Cardinal Gibbons, bestowed the degree of doctor of laws upon King Albert, of Belgium, at McMahon Hall last Thursday afternoon, following a distilution of the second secon similar distinction paid the royal visitor by George Washington Uni-

Magr. W. H. Nolens, the noted Catholic Parliamentarian of Holland, has arrived in Washington as the representative of the Netherland Government to the International Labor Conference now in session at the National Capital. Father Nolens has been a member of the Dutch Parliament since 1896 and for the last ten years President of the Catholic Parliamentary Party in the Lower House. Last year Queen Wilhelmina entrusted Msgr. Nolens with the formation of the Cabinet.

The next production of the famous Passion Play by the pious folk of Oberammergau will probably be given in 1921, according to a letter received by Cook & Sons of New York from Franz Bauer, the Pilate of the Passion Play of 1910. Of those who took part in the play in 1910 the wife of Anton Lang, who repre-sented Jesus Christ, is dead, also three of his daughters, one of whom represented Martha. Seventy of the performers and nineteen members of the orchestra died during the War.

King Victor Emmanuel at the invitation of Cardinal Maffi, Arch-bishop of Pisa, on Friday visited the ancient Basilica of St. Peter, near Pisa, where excavations are was sent to prison at hard labor for two years for singing a rebel song at a concert, a song which has been sung on hundreds of English platwas erected on the ruins of the early church, built in the fourth century. Tradition says the church marks the landing place of St. Peter on his way to Rome, the church being near the seashore.

Cardinal Mercier, on the eve of his departure from the United States, received the honorary degree of Doctor of Sacred Theology from the Catholic University of America.

The interesting ceremony took place on Wednesday morning, in the parlor of the residence of His Grace, the Most Rev. Archbishop Hayes, in New York, in the presence a small but distinguished gathering. The Catholic University was represented by its distinguished president, the Right Rev. Bishop Thomas J. Shahan, who delivered an appropriate address to Cardinal

London, October 3. - In connection with the movement for feeding enemy school children, which is called the "Save the Children Fund," and which works with the Committee for Relief in Central Europe, Miss Jebb, secretary of the fund, has received a letter from the Cardinal Secretary of State. The epistle says that it gives the Holy Father great satisfaction to observe in the under-taking indications of far-reaching significance, especially in the sub stitution of Christian charity for that of unhappy hatred, which constituted one of the most dangerous results of the War.

Brown University in Providence conferred the honorary degree of Doctor of Laws upon Cardinal Mercier during his visit to that institu tion in connection with his stay in that city. In conferring the degree President W. H. P. Faunce said: "By authority of the Board of "By authority of the Board of Fellows of Brown University I hereby confer the honorary degree of Doctor of Laws upon His Eminence, Cardinal Mercier, Archbishop of Malines, Primate of Belgium, sometime professor in the University of Louvain, author, philosopher, Christian, apostle, who through dark and bitter days kept the great soul of a

if his accounts alone were torn out,

the clerk sometimes remained in the

the hope of finding h m. His aston-

open books, the torn leaves, not ye

in passionate accusation. The guilty

partner could offer no defence, and, too proud to invoke any clemency

bore all in silence until

senior partner turned to sound the

alarm for a constable. That the

guilty man would not brook, and he sprang on the senior paraner. He

was much the stronger of the two.

an opportunity of fastening his hand

firmly in the neckerchief of the prostrate man; he twisted it tightly,

nd held it so until the witness of

bis guilt was no longer able

testify against him. Scarcely realiz

ing that he had committed murder and labring under an uncontrolable

kerchief lay on the floor; it had been

entered the room, and had dropped

in the encounter. Fearing that it might be his own, and so betray him,

of the clerk. While he hold it and

while he looked at the body, hesitat-

fallen, he saw a tiny stream of blood

He wiped the blood with the hand

feverish haste altered the figures

Now that he had committed so dread-

be taken to avert suspicion from

ning had lent him strange courage.

he replaced the books, locked up all,

said, in a husky whisper:

open in astonishment.

Rodney bent closer still:

Methusala!" exclaimed Robinson,

"And you, Mr. Rebinson, I under-stand, have won Miss Burchill's con-

sent to marry you in order that her uncle, Chester Horton, may escape

Chester Horton.

who is be?

out replying.

were he brought them forth.

searched for the name; it was that

in the dead man's hand

REAPING THE WHIRLWIND

BY CHRISTINE FABER

CHAPTER XL'III

Mr. Robinson was in a most cordial spirit. The satisfactory progression of affairs in and about The Castle conced to such a feeling; and he would not have refused to see even a charitable committee, had any called upon

him, while he was in this genial glow What, then, were his emotions o surprise and celight when Rodney's name was announced! He supposed that gentleman bore some message from Gerald; perhaps even to the effect that Gerald would yet visit The Castle in time for the wedding; and of all the inconsistent and selfish desires which the factory owner secretly entertained, that of having Thurston present at his marriage was Consequently, his greetdently hearty that the latter was mo mentarily dumbfounded. He recovered himself, however, and returned welcome in his own quick, graclous way, at the same time resist all Robinson's efforts to make him

Why, what's the matter?" he said a little testily, when he found his good nature so persistently repulsed. good nature so persistently reputed:

You've come to stay a spell, haven't reached home.

you, and to give me word about reached home.

"The partner who had manifested triendship for the young

Rodney answered, rapidly: "I have come upon the strangest piece of business in which it has ever

been my lot to engage."

And then he stopped short, and steadied his twinkling eyes suffi-

Robinson began to feel slightly uncomfortable. His glow of good nature subsided, and the shard last returned to his face, and the grim coldness to his manner, as he asked:

Take a chair then, Mr. Robinson;

Robinson sat down as he was re quested to do, but only on the edge of position that he looked as if he anticipated some bodily harm, and was prepared to start up in instant defence

Twen y years ago," began Rodney, once, "a young man came to this country from England. By intelli gence, tact, and ability he became, after the lapse of a few years, the confidential head clerk of a prosperous banking firm. To him was intrusted not alone all the important charges but the partners themselves often came to him for information to fasten themselves on Rodney's face and counsel. One partner, more than the others, made a trusted adviser of the young clerk, and in his kindness hardly seemed to breathe. frequently insisted upon helping him to keep the books. In this way they

became very fast friends. business was a habit with this young man. He opened his private office as usual, and turned to the safe in which the books were kept. That he also opened. The books were as he had left them, but a roll of checks dropped out. He took them up somewhat puzzled, knowing that he had not recently placed any checks in the safe.

down and beheld a man's foot pro-truding from beneath the table. He dashed aside the table, and saw the thing, but be could see that the doubt the table, and saw the dead body of the senior partner of the of his integrity which had been raised firm, the same gentleman who had was not quite dispalled, and he deterdead body of the senior partner of the first motion he called to consult him on a matter of business in that vary room just at the bonk and destroy all proofs of his of the tale. He bent forward and conclusion of banking hours on the law had been raised to you know the characters concerned in it?"

Robinson made the first motion he had made since the commencement of the tale. He bent forward and conclusion of banking hours on the law had been raised occurred in it?"

Robinson made the first motion he had made since the commencement of the tale. He bent forward and gold, making it appear as if a burg. I have had been raised of his integrity which had been raised occurred in it?"

Robinson made the first motion he had made since the commencement of the tale. He bent forward and gold, in a hasky whisper:

"But was not quite dispatched, and he determined to stay that very noom just at the bank and destroy all proofs of his integrity which had been raised occurred in it?"

Robinson made the first motion he had made since the commencement of the tale. He bent forward and gold as they say I am; but it's all over now," straightening himself, to far from America ?"

Business, John, was not quite dispatched, and he determined to stay that very noom just at the bank and destroy all proofs of his and tale. He bent forward and gold as they say I am; but it's all over now," straightening himself, to far from America ?"

Business, John, was not quite dispatched, and he determined to stay that very noom just at the bank and destroy all proofs of his integrity which had been raised to had as they say I am; but it's all over now," straightening houself, to far from America ?"

Business, John, was not quite dispatched. The had as they say I am; but it's all over now," straightening houself, to far from America ?"

Business, John, was not quite dispatched. The had as they say I am; but it's all over now," straightening houself, to far from America ?"

Business, John, was not quite dispatched. The had as they say I am; but it's all conclusion of banking hours on the guilt, making it appear as if a burgday before. A white pocket-hand-lary had been committed. kerchief, stained with dried blood, lay on the breast of the dead man; had sought an interview with the but, too horrified to make any further clerk, possibly to mention to him in examination, the young clerk fied to confidence what troubled him, and summon others to the scene. The perhaps, to inspect the books wheredreadful news circulated quickly. and what was the clerk's amaze-ment and horror to find himself apprehended as the guilty party? Everything told against him. The senior parener was seen to go into his wont, but to retire to his own the clerk's private office. He had even told another parener, whom further on what yet consinued to he met while on his way to the office, that he was then going to speak he met while on his way to the office, trouble him. The clerk, however, that he was then going to speak to the clerk upon some matter about partner, nervously eager to alter the which he himself was troubled.

name, seemed to be undoubted proofs accounts of guit. In some of the books whole partner's stood, tearing out whole and said, steadily enough:

pages were torn out, as if to destroy leaves, in his shrewdness divining that, the figures. Then, no one possessed any keys to the safes or to the clerk's office, save the clerk himself. But the most damning proof of all was the discovery of the clerk's own name on the handk archief found upon the on the handkerchief found upon the body of the dead man.

To all these proofs the clerk could offer alone his utter ignorance of the checks, and of the condition of the books. The books were quite correct when he left them the evening before, and as to his interview with the senior partner, it had been rather brief, owing to the fact that the latter decided to defer mentioning what troubled him until he should have further proof that his fears were well founded. But even that statement increased the weight of evidence against the accused, for it was confi dently supposed that the senior part-ner had received outside information which reflected upon his trusted clerk, but, owing to his natural good-ness of heart he had refrained from taxing him with it just then.

"In relation to the handkerchief, the clerk also ingenuously told how by the merest accident during that interview both men happened to lay their handkerchiefs down in close vicinity; each in returning the article to his pocket took not his own but his companion's, which change the

so much friendship for the young man continued to do so still, and it was owing to his efforts that the young fellow, when he found the futility of every effort to prove his innocence, effected his escaps. But he was recaptured, and on circum-

uncomfortable. His glow of good nature subsided, and the hard look to be in a ruinous condition, large returned to his face, and the grim sums of money had been mysteriously pa d out, and no record of the transaction, owing to the missing leaves of the clerk's books, could be found. So the story is a little lengthy, and it the remaining partners became bankmay try you somewhat before it is rupt, and he who had been so warm a nite told."

friend of the convicted clerk was
obliged to retire to a life of comparative poverty. His family consisted of one daughter and one other relathe chair, and in such a bolt upright tive. From the time of the bank failure his health and spirits declined, and, while he retained sufficient of both to give to his daughter all the advantages of education and culture which he himself possessed, he him in his rapid way, and accompanying his words by twinkling glances that seemed to go in several directions at seemed to go in several directions at When attacked by his last illness he called to his bedside his relative, and told her the secret which had undermined his health,-the secret which I shall now tell you."

Thus far the factory owner had not made a motion; indeed, he scarcely seemed to wink as his eyes continued Nor did he now move; his attention and interest were so intense that he

"This disinterested partner," the lawyer resumed, "had ingratiated himself with the clerk, and had so "One morning the clerk went to the bank. The hour was an early one for bank officers, but early hours in labor which it cost him, only that he business was a habit with this young might have opportunities of himself man. He opened his private office as robbing the bank. He had been recently placed any checks in the safe. c erk, but he watched for and found They were checks drawn upon the an opportunity of taking impressions firm for various sums of money, and of the office and safe keys. From signed and indorsed with his own these impressions his own set of keys He stared aghast. His pen were made, and he was in the habit had never touched such checks, yet of secreting himself in the bahk until the handwriting was an exact imitation of his own. More and more bawildered, he drew forth the books. Once opened, they gave every evidence of having been handled since he had put them away. Leaves were crumpled, turned down at the corners crumpled, turned down at the corners and in several instances wholly forn out. Now convinced that gross mistances wholly to now that has been done between the convinced that gross mistances wholly to now the convinced that gross mistances wholly to now the convinced that gross mistances wholly to now the convince of He turned in a bewildered way to colleague in the firm. Being a man the turned in a bewildered way to the large office table, which stood in a shaded part of the room, and as he did so his foot came in contact with a soft yielding substance. He looked

"Meanwhile, the senior partner in were kept his partner's accounts. He did not do either, however, possibly owing to his hesitation believe in his doubt, and he left the clerk, not to go home according to his wont, but to retire to his own room in the bank to cogitate still hich he himself was troubled.

"Nobody saw him come out of the alone in the bank, hastily repaired private office; in fact notody saw to the clerk's private office. In his him at all after that interview with the clerk. An examination of the books revealed changes to large the clerk. An examination of the books revealed changes to large amounts in the clerk's own account with the bank which fast in addition. amounts in the clerk's own account with the bank, which fact, in addition here crumbling a leaf, there turning to the checks drawn in the clerk's down pages, and, where his own factory owner's cheeks and his mouth to the checks drawn in the clerk's accounts and those of another and anid shadily enough:

opened, and the senior partner netered. The senior partner's solitary cogitations had taken such strong and obstinate form that he determined to submit them to his seen him, or written to him and Miss confidential clerk, and knowing that Burchill, too?"

"I have not. Neither of them bank until long after hours, he returned to the private office with knows a syllable of what I have told you; but Horton must return with me to New York tomorrow. ishment at seeing the suspected partner in his place was so great that are some preliminaries to be attended to which will require his presence," answered Rodney, not a little sur-prised at the easy manner in which the factory owner had relinquished he was speechless for a moment, while his eyes rapidly surveying the disposed of, convinced him that all he had feared was absolutely true. his expectation of marrying Miss in some surprise, knowing John's Burchill. Burchill. He was a man of terrible temper when aroused, and it burst forth now

"Then you must stay at The to the land of his adoption Castle to-night," said Robinson, emphasizing the must and placing, at the same time, his band familiarly, on the lawyer's shoulder. "Come, on the lawyer's shoulder. "Come, at touch of feeling showed in the pale, opsque eyes, "Make me mad," Rodney," he continued, doing the street briefly.

utmost to make his manner exceed briefly.

"Where do they go? Oh, the ingly warm, "don't think me such a bad, hard fellow as some people do. I know Gerald felt awful cut up about Miss Burchill, and I suppose he's prejudiced you agin me. But he's prejudiced you agin me. But it's all made right now; so jist let us be friends, will you?" He took his hand from Robinson's shoulder and extended it. The lawyer grasped it, deeming a show of friendliness the best policy under the circumstances.
"I'll send Chester and Miss Burchill excitement, he had still cunning enough to devise plans for averting all suspicion from himself. A hand of you: will you see that this thing is not told to any one else in the house until to morrow.'

"Certainly," replied Rodney; there's no hurry in making it known until it is publicly proclaimed.

Robinson left the room, and sending a servant to summon his brother-in law to Rodney, he went himself in

search of Miss Burchill. ing whether to leave it as it had It was the first time during her residence at The Castle that the dyeing the side of the forehead, which must have been struck in the fall. factory owner had ever entered the little parlor assigned to her private use, and his presence there now kerchief and threw it on the dead man's breast. That might be one frightened her. Had he come to insist upon her fulfillment of the link which would fasten suspicion on another; but then, in order to marriage contract? But it could make it a substantial link, the not be, for, there was a fortnight accounts of the clerk should be yet; still she paled and trembled. for, there was a fortnight to be wrong. He sat down and he, seeing her fright, smiled and before the books, and with purposely refrained from speaking shown to be wrong. He sat down a moment; then he said

the clerk's own accounts with the jocularly bank. Still he was not satisfied. 'Ain't Ain't ready for the marriage yet,

be you?"
"Mr. Robinson?" Her very lips crime, every precaution must were white, and they seemed power less to frame another word than that frightened utterance of his name. himself. He thought of the unsigned checks, and knowing where they

"Well, don't be skeered. I ain't 'From boyhood he had been able come to insist on you marryin' me. I've come to tell you that you needn't marry me. Rodney's downto imitate any penmanship, and, fami iar as he was with that of the stairs with all the proofs of Chester's clerk, it was scarcely an effort to sign and indorse the checks. Cuninnocence.

She did not seem to understand him. He repeated what he said, adding a fuller explanation.

He drew the corpse under the table, where it could not be seen readily; Her uncle's innocence proved, her and managed to get out of the bank own enforced and hated marriage without being seen by even the night contract with Robinson annulled! watchman. He exerted himself in She comprehended all at last, and she could not speak from very joy.
The color came rapidly back to her favor of the convicted clerk only as favor of the coard about the consci-a balm to his own hanned consci-ence. That was somewhat appeased by the fact that the poor clerk escaped hanging; but, now that he escaped hanging; but, now that he escaped hanging his dreadful secret was too much for him. He told it all to this relative of his, and then, his guilty soul still tormented, with an intensity that he had never he wrote it out, and had a notary known before, and it impelled him, called in as a witness, not to the since he could not have her love in called in as a witness, not to the contents of the paper, but as a wit- return, to have, at least, not her ness to the fact that the dying man

"Mildred," he said, with so strange swore he had written those contents. His worm esten conscience had also a softening of his tones that it compelled him to save the very line tangly won her readily aroused leaves he had torn out of the books sympathy; let me call you so this homesickness that he heard two enfolded the wanderer the next of the banking firm; these also he gave to his relative.

"She, however, was made to swear my wife, and while I ask you now with the private resolution that it

leave the confession in the hands of to pity him.

committed, and in order to prevent you now. it the confession had been used. "If you The result will be publicly known in still in his strangely humbled way, I should have tried to deserve you. Do you know the characters concerned in it?"

I meant to grow kind to the psople, and to make them forget that I was concerned in it?" aid, in a hasky whisper:

The clerk is my brother-in-law, fled. Jist make The Castle your ing to be friends with me, I'm satis ing to be friends with me, I'm satis fied. Jist make The Castle your fact and home as usual. Go down now and home as usual. "And the partner, Mr. Robinson,—
ho is he?

Rodney was also leaning forward,
tell any one else in the house
the factor rowner only at any different rowners of the factor rowners only at any different rowners of the factor rowners of the facto but the factory owner only stared withdon's know Chaster's her there ain't no need on telling her along and will help him in his work. The partner," resumed Rodney," was Mr. Brower, the father of Mrs.

"No. I didn't. You see, I left tonight; we thought it better to tell her."
"Mthreeled When to the learned it tonight; we thought it better to tell her."
"I know. It was after you went

and for a second his mouth remained her. ing he's her fasher on the very night that the tale of his innocence is brought down here. Well, you'd better tell her too, then, I suppose, "And you?" Mr. Fanning interested.

wonder whether she was just Lee admitted.

The red spots began to glow on the awakening from a delightful dream. she died. There In a few minutes, however, when she had descended, and found with Rodney not only her uncle, but Cora, "the rest of our years—to God."

"I suppose it's no use asking you the girl in happy tears, she was how you came by all this knowledge, convinced of the truth of the glad tidings.

HIS FIRST PENITENT

"What's the matter with John You look cross to day," Mr. Fanning said to his friend, the laundryman, as be handed a package across low counter.

The Chinaman grunted. " No like American ways," he answered at last, grumpily.

John Lee was a very sophisticated

Chinaman, raised in America, and it was only when he was put out that he relapsed into Chinese lingo. Why not ?" his customer inquired

The laundryman nodded. "She says she no can help." He shrugged with Oriental resignation. "No more

school, I guese." "Oh, but that won't do," the American arguel. "Of course they must "I'll send Chester and Miss Burchill have an education. Why not," on a to you, but I've a small favor to ask sudden thought, "send them to St. Gregory's Parish school ?"

John looked interested. "On the avenue?" he queried.

"Of course, I can't say as to that," was the hasty reply. Perhaps, Fanning reminded himself, he had spoken too quickly. "But you might go and And you would have to pay, you know.'

A single gesture indicated that was a small matter. "Want my children to be happy," John said

concisely. That was how it happened that John Lee's three children were sent to St. Gregory's School.

Their father was well-to-do, and their mother, who had been born in America of Chinese parents, had inherited some money, so the children were always well and daintily clad. To the little Jatholic children in

whose room the three Celestials made their first appearance they were like so many dolls on a Christmas tree, all the more delighted because they could walk and talk and suffer themselves to be played with. Far from being ostracized they ran immediate risk of being spoiled by too much attention; but radually the children became accustomed to their continued presence and they themselves became quite at home in the school.

The year that John Lee, Jr., gradnated in the eighth grade at St. Gregory's, Mr. Fanning left Plainsville, and it was many years before he saw the little town again.

In the year of Our Lord 1916, Mr. Fanning, who was traveller, found American Scraper Factory, found France, with business Fanning, who was travelling for the found himself in France, with gone to smath and poor prospects smiled ahead, owing to the War, whose first lightly, opening hostilities had just shaken the world. Knowing that the company's representative in the Orient had been called home the previous spring, he decided to go to China, assured that there he would pick up considerable left-over business.

On a glorious day in October, Mr. sionate appeal. Fanning, making his way along one of the busy streets of Hong Kong, flowing with its picturesque cosmopolitan crowd, was feeling curiously benefaction to me by coming home would not be long until good old America should see him again.

ave the confession in the hands of the daughter.

"A gross wrong was about to be she answered, "and I do not hate you now."

"It you had married me," he said, exclaimed. "By all that's cool, who are the confession had been used."

"It you had married me," he said, exclaimed. "By all that's cool, who are the confession had been used."

would expect to see you here?" and they shook hands cordially. John Les grinned. "Chinaman always come home to die," he stated, jocosely. "Bot why are you here,

tonight anything about it. As Cora a missioner among his own people.

don's know Chaster's her father, So we — his mother and I — came

strange things come together some-times. To think of her jist discovering he's her father on the versions. olic. His mother and the two girls And you ?" Mr. Fanning asked,

You know we are Catholics?

"Took me some time longer," John Les admitted. "My little Chica-Then I came in too. My

Mr. Fanning was deeply impressed, and memory too often harshly stilled awoke with a sharp insistent pain The little story, so briefly and simply told, was, yet, weighted with earnestness that went straight to his

So little John Lee is a priest,' he said at last. "How strange it seems! And how odd that I should meet you," he added, "of all the people right here"—

The Chinaman smiled quietly. "It was the good God Who let me meet you," he announced calmly, "that I ight thank you. It was because you told me to send my children to St. Gregory's school that all these od things came to me. We pray

for you every day."

"What? Pray for me?" The hot blood rushed over Mr. Fanning's Why, that's most awfully face. good of you, John," he stammered. And my son-would you like to see him ?" John asked.

Yes, indeed," was the quick "Come, then," the Chinaman said. 'Today he is here. To-morrow leave for his distant mission in

And, discoursing on the happen ings of the years since they had seen each other, John Lee led his American friend by a curiou parrow street to a small Catholic chapel, where in the vestry they found Father John Lee receiving a gift of vestments from the pastor of the humble church, none too rich himself in the matter of sanctuary fittings. Tears came unbidden to Mr. Fanning's eyes as he knelt to receive the young

Chinese priest's blessings.

"Do you know what I call you? Father Lee said a little later. "My benefactor," smiling seriously. "My father never lets me forget that but for you I might still be a pagan—far from the light, instead of looking forward to a lifetime of work such as my soul longs to engage in.

His eyes lit up and his whole face glowed as with an inward light. The American's eyes were fastened on him wistfully.

"It would make me very happy," he declared, "to think I had even the very smallest part in the making of your wonderful vocation. It brings home to one, doesn't it," he went on thoughtfully, "what great things may appear at the time but the idlest

suggestion?"
"Nothing is idle," the young priest said gravely. "It is well for us when we come to know this."

The pastor, an old Chinese priest, took them to his study, where tea was forthcoming, and there they chatted for a long time on various subjects. Then Mr. Fanning rose

Thank you again, my friend, Father Lee exclaimed, taking the American's hand in a fervent clasp. Be assured always of my prayers and good wishes."
"Will you," Mr. Fanning asked, an

odd intenation in his voice, "pray that I may get—safe home?"

" Safe-home?" The young priest flashed him a sudden close look "Do you mean—"He paused, and allowed himself to smile a little, lifting his shoulders," do you mean -America or-Heaven ?

Oh," Mr. Fanning flushed, and smiled also, but affected to speak lightly, "both, perhaps. I've been ething of a wanderer-irom my Church, I'm afraid, as well as fro the land of my birth.

Marvelously beautiful and tender was the light that came into the young prisat's eyes, and he reached PERFUMES out both hands in a gesture of pas

"My friend," be murmured in a voice broken with feeling, "oh, my friend, will you not complete your

morning as he knelt in the little church, the low voice of the celebrant at the altar coming to him like the soft touch of a beloved hand. The gray light pierced but dimly out. Now convinced that gross mischief had been done, he turned to the safe where the money was kept. That was untouched. Gold, silver, and notes lay in the same careful piles in which he had last placed them.

"He turned in a hewildered weath of the death of the daughter of this dying man, should she be the survivor, unless by its use she could not resist the impulse of the pleasant glow which the partner kept; and so things which the high windows, and his survivor, unless by its use she could not resist the thought, he heard survivor, unless by its use she could not never the partner kept; and so things which are the death of the daughter.

In the midst of the pleasant glow which the high windows, and his sad the last words, and his sad the last words, and his sad the last words, and his very that the thought, he heard survivor, unless by its use she cou kaceling among the few Chinese worshippers, the humble place was filled with light iceffable, and joy was his that he had indeed come safe He had breakfast with Father Lee.

and later accompanied the father and mother and the young priest to the train that was to take then to the scene of their labors. Tears filled his eyes as he waved them a last good-bye; but it was with a lighter heart than he had carried for some years that he turned his face to the days that were to take him back to his homeland.—By Helen Moriarity, in the Family Fireside.

BENEFITS OF PROHIBITION

A girl, a great lover of Nature went to the seashors for a holiday, and approaching a typical fisherman.

Ah, sir, how well you must know the face of Nature, and know it in all its false moods! Have you ever seen the sun sinking in such a glare of glory that it swallews up the horizon with fire?

Have you not seen the mist gild ing down the hilltep like a spectre.

There was a shake of the head, Have you never," she went on, im passionately, "seen the moon strug-gling to shake off the grip of the ragged, rugged storm cloud

"No, miss," responded the fisher man, "I used to see them things but I'm on the water-wagon row."

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PRAYERS FOR THE

THE SUBJECT TREATED BY CARDINAL GIBBONS

The Counselor in Catholic Transcript The General Convention of the Protestant Episcopal Church, which has just been closed, discussed a number of topics, more or less importent, but none, I think, more interesting to the average Protestant than the subject of prayers for the dead.

Some of the most intellectual of the clergymen of this denomination have long since seen the coldness and apparent lack of Christian charity in prayers as prescribed in the Book of Common Prayer, where after the beautiful Scriptural passages have been read, the minister begins to appeal for the living, that they may be taken care of, but never utters a word in behalf of the departed spirit of the person about to be buried.

And recognizing this apparent want of charity in neglecting to pray for the dead, these clergymen have used one or more of the ancient prayers for the soul of the departed which appeared in the First Book of Common Prayer. Although these were removed in the later ritual of 1552 these clergymen have maintained that the prayers, were duly authorized, and that they had a right to use them since they n approved in the first book.

And I think it is safe to say that in no case where these prayers for the dead have been used at burial services, even in the case of Congregationalists, as have often happened, has there been any objection made on the p rt of friends of the deceased. It seems so natural that we should pray for the soul of the departed one at his funeral, rather than for the future comfort of the surviving family, that such prayers have always been listened to and indeed joined in, by the attendants at the funeral, with usual gratitude and satisfaction

Indeed I have been told by an Episcopalian clergyman, who has since been elevated to a prelacy, that he has always used a prayer for the soul of the departed, and has always found that the rriends of the decessed have

heard it gratefully.

It was thought soon after the opening of the world War, that the Church of England would return to the cus-tom of remembering their departed friends in their prayers; and for some time it had become a common custom. But a change seems apparent at present, and the drift that way appears to have less force.

Among the clergymen, indeed, par-cularly those who are well read in patristic literature, the desire to have at least some form of prayer for the dead inserted in the church ritual is notable; but the laity, who have the greater weight in theologic discussions, at least so far as the voting goes, are not yet ready for the change. Of course a belief in the efficacy or

utility of players for the dead implies the correlative dogma, the existence of Purgatory, and vice verse.

But the Protestant, whether a Cal-vinist, an Anglican, or a Lutheran, is not yet ready to admit the existence of Purgatory, although every one admits the reasonableness of the doctrine. It is not so much that they cannot see the truth, but that they will not see, and none are so blind as those who will not see, as the proverb truly says.

"Is it not strange," says Cardinal Gibbons, in speaking on the subject of Purgatory and prayers for the dead, "that this cherished doctrine should be called in question by the leveling innova ors of the sixteenth century, when we consider that it is clearly taught in the O d Testament : the tit is, at least, insinuated in the New Testament; that it is unanimously proclaimed by the Fathers of the Caurch; that it is embodied in all the ancient liturgies of the Oriental and the Western Church, and that it is a dectrine consonant with our reason and eminently consoling to the

Then the venerable Cardinal quotes the famous passage in the Second Book of Machabees, Chapter xii, verses 43 to 46, which every Catholic reader will flad in his Bible; but unhappily his Protestant friend will not find it so easily, as the Books of the Machabees are seldom printed in the Protestant version of the Scrip-

And after quoting these important words, Cardinal Gibbons goes on :
"These words are so forcible that no comment of mine could render them clearer. This passage proved great stumbling-block to the O by their very helplessness, Reformers. Finding that they could not by any evasion weaken the force of the text, they impiously threw over board the Books of the Macha bees, like a man who assassinates a hostile witness, and pretended that the two Books of the Machabees were apocryphal. And yet they have pre cisely the same authority as the Gospel of St. Matthew or any other portion of the Bible, for the canonicity of the Holy Scriptures rests solely on the authority of the Catholie Church, which proclaimed them inspired.'

This was not the only case where the Reformers impiously threw parts of the Bible overboard when found not in accord with their new teaching. Everybody knows of Luther's coarse remark about the Epistle of St. James, as being an epistle of straw and no part of the inspired Scriptures, because it taught that faith alone will not suffice for salva-

But that kind of reasoning may go among the ignoraut and vicious; it does not rass with the intelligent does not pass with the intelligent.
"But even admitting for the sake But is the time that a

not entitled to be ranked among answer is: By no means. A sterling canonical Books of Holy Scripture, Catholic has expressed the opinion no one, at least, has ever denied that they are truthful, historical monuments, and as such that they serve to demonstrate that it was spiritual results. A practice of reach-

Indeed it has never been denied, associations of the place—has always even by the first Reformers, that the prepared an excellent disposition for Jews practiced praying and offering sacrifices for the dead. "Our adversaries confess," says the Very Rev. George Haydock, in a note commenting on the passage cited by the Cardinal, "our adversaries confess that such was the opinion of the Jews and of ancient doctors of the Church. But they declare it super-

claim, Father Haydock cites many passages, showing that Christ and the apostles recognized the practice, among them being the passage in the first chapter of the Second Epistle of St. Paul to Timothy, where the great Apostle of the Gentiles prays for his dead friend Onisiphorus, in words similar to those used by an Irish Catholic, Lord have mercy on him ;-" The Lord grant to find mercy of the Lord in that day.'

But I am not, and do not wish to be thought to be discussing a excellent article on Pargatory in the Catholic Cyclopedia.

What a terrible loss literature would have sustained if there had material respects.

are to be found in the Purgatorio.

The very idea of offering prayers

MY CHAPLET

I come to cull sweet blossoms Of pure and rare perfume; To wreathe a simple chaplet To deck my loved one's tomb.

Oh, how shall I wreathe the chaplet,
And what shall the flowerets be?

Ore, ore pro nobis, Mater Domini. The violets are vanished,

The buttercups are flown;
The stream flows down the valley
In a mournful monotone; The scent of the wayside roses Is now but a memory ; Ab, miserere nobis,

Jesu Domine! Tennyson gives beautiful expression to the Catholic doctrine regarding prayers for the dead in his fine Morte D'Arthur," in the

King's last words :

I have done May He within Himself make pure!

again, Pray for my sou!. More things are

Rise like a fountain for me night and day."

who induce all values of the optic nerve, and pronounced a diagnosis that Cardinal Newman, as he alone could

do it, has brilliantly combined dogma, supplication and refined poetic sensi ment in a hymn on the same subject Lord, help the Souls which Thou

has made, The Souls to Thee so dear, Of sins committed here.

Those Holy Souls, they suffer on, Resigned in heart and will. Until Thy high behest is done And justice has its fill

For daily falls, for pardoned crime, Thy joy to undergo The shadow of Thy Cross sublime, The remnant of Thy woe.

O by their patience of delay, Their hope amid their pain, Their sacred zeal to burn away Disfigurement and stain;

O by their fire of love, not less O by Thy own great Name;

Good Jesue, help, sweet Jesus, aid The souls to Thee most dear, In prison for the debt unpaid

COMING EARLY TO MASS

In most instances there is absolutely no excuse for coming late to church. People are not hurried or pressed by other affairs on Sunday. If they reach the church five or ten minutes after the services have begun, it is wholly because of an unreasonable fear of spending too that play so much precaution lest they be alva-too early? They are not gingerly about coming some minutes "before of argument," says the Cardinal, spends in church just before the serv-"that the Books of Machabees were ice really "lost?" The expected "lost?" The expected

Catholic bas expressed the opinic that five minutes' reflection and self-communion before the priest comes prevailing practice among the ing the church five minutes before Hebrew people, as it is with us, to offer up prayers and sacrifices for the dead."

Indeed it has never been denied, associations of the place—has always are but the first Peferment that the control live minutes before the services have begun and of spending the time in strictly religious reflection—powerfully assisted by the associations of the place—has always assisting at the sacred ceremony that ensues. This Catholic feels that it is a difficult thing to come off the crowded street, sometimes hurried, and often occupied with worldly thoughts, and occupied with worldly thoughts, and then to knesl down with proper dis-position before the Sacrifice of the Mase. The five minutes of prepar ation before "church begins" has, he thinks, doubled the spiritual advan-In order to show the folly of this tage to him of the hour that ensues. Brooklyn Tablet.

THE OCCULT HEALING OF DISEASE

The following case, throwing some light on the occult "healing" of disease, and exhibiting some of the perils involved in the process, may be of interest to the readers of Amer ica. Some years ago, not very long theological subject. I take the dogma for granted. It anybody wishes to see the subject discussed ism," I received a letter from a very interestingly, he will do well to read Cardinal Gibbons" Faith of Our Fathere," or the Rev. Dr. Hanna's London. He expressed a wish to meet me personally in the hope that I might be able to aid him in finding his way out of a very difficult situa-tion in which he had become entangled. I made an appointment been no belief in Purgatory! I entangled. I made an appointment think it is conceded by modern culture that Dante is the greatest poet man of superior education and intelof all time. Even Shakespeare and ligence. He was a teacher by pro-Homer must bow to him in some fession, keenly interested in his work and a devout Anglican of the And some of the most wonderfully High Church school of thought. But, poetic portions of the Divine Comedy for a year or so past, he had serious cause for alarm by reason of an affection of the eyes that was atfor the dead has something in it tended by a steadily increasing loss so tenderly sweet and soothing that it is poetic in itself.

tended by a steadily increasing loss of sight. A few weeks before writing to me he had consulted a femous specialist in London, who had examined his eyes and who had felt it to be his duty to tell him plainly that the affection from which he was suffering was incurable and that he ould become quite blind after a while. It was a form of shrinking or degeneration of the optic nerve for which the best science has no remedy. Experience was fully bear ing out the accuracy of the special ist's diagnosis, for Mr. B.'s sight gradually became so defective that found it impossible to carry his teaching and was compelled to resign his post. Being a young man still, and having no other means of subsistence, his grief and enxiety respecting the future were naturall very great. Amongst his acquaint ances was a man who was a spiritualist and to whom he had told the grievous misfortune that had be fallen him. This man had advised him to consult a "spirit-doctor" and "I have lived my life and that which
I have done
May He within Himself make pure! within the reach of "physicians in. but thou, the fiesb," marvelous cures were lf thou shouldst never see my face often effected. Mr. B. had no views as to the rightness or wrongness of these experiments and was easily wrought by prayer
Than this world dreams of: Wherefore, let thy voice induced to attend a Spiritistic seance.
There a spirit doctor was summoned who made an examination of his corresponded entirely with that corresponded entirely with that made by the eye-specialist, only fuller and more detailed. This tended to establish Mr. B.'s confi dence in the knowledge and integrity of the spirit intelligence. It was also asserted that, in the natural ailment. The spirit-doctor, however, declared that he would be able, by the use of "vital magnetism," to soul, like a confling child restore the nerves of the parties of the medium while in the trance state, through whose hands the spirit through the patients and the spirit through the sp

three or four times a week and pas-sively submitting himself to the the sight of his eyes was gradually coming back. He could go about again in London alone and unat tended, and there seemed to be a reasonable prospect that sight would be entirely restored after a time.

Mr. B. became conscious however any good whatsoever, it is traceable that an extraordinary and inexpite able change was passing over his spiritual life. He found it difficult to pray. Strangely disturbing thoughts, wholly out of keeping with his natural temperament and disposition, began to forment him, especially when praparing for Holy Com munion or kneeling at the altar. Doubts respecting the truth of the Christian religion such as he had never known before, began to invade the mind. As a consequence the fervor relaxed, he became indifferent and careless and after a time, gave up his religious practices altogether. Tas conversations with the medium still further undermined his faith but, being of a de ply religious tem perament and consequently uneasy and alarmed at this inexplicable inward change, he searched to see what he could find in Holy Scrip ure, in the history of Christianisy and in general literature respecting these Spiritistic practices. To his surprise he found nothing but condemnation a circumstance which greatly in creased his alarm and which led him to seek further information and counsel. Mr. B. being an Anglican of the advanced type, had been in the habit | woman

clergyman, a Mr. Black, who at that time was a popular and well-known confessor in the High Church section of the Anglican community in London. He has since then married and settled down to lay life in Paris.

Mr. Black was giving a mission in a fashionable West End church and one evening, at the conclusion of the service, Mr. B. sought him out, re questing an interview. He found Mr. Black in the sacristy of the church, an open book in his hand. When B. had told him his story Mr. Black closed the book he was reading and handed it to him. "There," he said, "read that. It is my answer to your question and it will solve your difficulty." The book was my "Dangers of Spiritualism." The reading of that book brought B. to The book was my me. He told me his pathetic story in full detail and we discussed the matter from every point of view. Myposition was an exceedingly painful one; but what could I do or say in view of what I knew about these "cures" and their inevitable consequences? His choice lay between the recovery of his eyesight with the loss of his faith, and the preserva-

tion of his faith with his religious life at the loss of bis eyesight. I was able however to give B. some comforting assurances. I pointed out to him that experience had shown that these "occult cures" are scarely ever permanent. A temporary improvement only, often due to a strong suggestion, is generally effected, until the sufferer is entirely drawn into the Spiritistic net and the soul's life is undermined. A steady relapse then takes place for which the spirits have a plausible explanation, and the last state of the patient is in the end worse than the first. Often too the spirits themselves cause slight ailments, effect s "cure" by removing them and thus get the fullest credit for the "cure" they have seemingly effected. Of en too the symptoms of the disease only are removed, the patient being led to imagine that the disease itself has disappeared, thus cutting him off from every possibility of timely medical aid, a rapid decline and death ultimately terminating the process. Of this nature are the pseudo Christian Science cures of

which we hear so much in our days With these facts before him Mr. B. had really no difficulty in making his decision. It was inevitably a deeply painful one which called forth my reverent sympathy, but which was, on the other hand, a wonderful testimony to the strength and stability of his religious convictions. For Mr. B. determined there and then to give up the medium and "the curative process" and to trust his future to the hands of God. He left me that day a sadder but wiser man saw him again some weeks later when he come to my house quite blind, led by a friend. He told me that the change for the worse had taken place almost immediately had had the greatest difficulty in finding his way home on leaving my house. In one street he had nearly stepped into an open cellar door; at a street crossing and at a mon when some inward impulse had impalled him to cross, he had come very near being run over. But he had recovered his faith and had resumed the practices of his religion to his own intense joy and satisfac tion and he was certainly very far from being an unbappy man.—J. Godfrey Raupert, K. S. G., in America.

THE CATHOLIC HABIT OF PRAYER

Nothing bespeaks the practical Catholic so much as the salutary order, there was no remedy for the ablt of prayer. In temptation, in ailment. The spirit-doctor, however, each surprise of danger, in fear,

which the flery darts of enemies perator.

To Mr. B.'s intense joy and delight

It is as natural for the good Catholic to pray as to breath, and prayer will always spring spontaneously to his heart and lips with even the first intimation of dauger, If he be suc always to prayer. All good things must come to him through prayer.

When prayer ceases, the spiritual life of the Catholic ceases, and when the spiritual and practical part of the Catholic life is laid aside, all merit gaining works are likewise laid aside or forgotten. Cathelic life without good works becomes weakened, and that faith which is

not stimulated by good works soon becomes a dead faith. Prayer is the keynote of Catholic life, the touchetone of all the good which is to come to us in the day of health and strength, and of all the comfort for which we hope in the

hour of death.

It is meant for us to ask in order that we may receive, and it is only through this means of humble, earnest asking in prayer that God is pleased to bestow His grace upon us and to guard that treasure of the true faith which in His goodness He has entrusted to us—The Sentinel of the Blessed Sacrament.

The mersure of capacity is the measure of sphere to either man or

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LONDON, SATURDAY, NOV. 22, 1919

LABOR UNREST AND ITS REMEDY

The kaleidoscopic succession of strikes in all countries accentuates the unrest known to prevail everywhere in the ranks of manual labor: but the very frequency of their recurrence dulls the edge of interest in are but the outward and visible sign We become disposed to dismiss the whole matter as an unaccountable wave of unreason which must of itsself subside. So unless, as in the case of the bituminous coal miners, the strike threatens great inconvenience, most people forget about it in a little while. A few weeks ago an Englishman, sharing the general European impression that America was comparatively free from labor troubles, found on landing in New York that that great port was completely tied up by the longshore men's strike : and soon learned that in New York city alone there were thirty strikes in progress at the same

The coal strike, inasmuch as it threatened to tie up or cripple the whole railway system of the continent, brought home to everybody the seriousness of the situation. The United States Government was determined to use every means at its disposal to prevent such a calamity: and the press of the country was loud in its denunciation of the " Bolshevism " of the miners. In the circumstances it was, and is yet, diffi cult to form a just estimate of the merits of the dispute. One thing is certain: Mr. Gompers, head of the American Federation of Labor, is no Bolshevist, but a patriotic American and a conservative labor leader, and Mr. Gompers, in the course of a statement endorsing the miners' demands, made this deliberate asser-

"For several years the miners have not had more than a half year's work—their working days averaging from 160 to 180 days per year, intermittent, by days and by weeks—employment, and then unemployment. The miners simply ask for a regulation of the working time, so that coal proregular rather than intermittent.

"If the miners were permitted by the operators to work full time the of coal thus mined would soon force down the price of coal on the market, and this the operators determined not to permit. The miners' case might better be stated by their demanding at least five days of six hours' work per week, which is really more than they are permitted to work at the present time.

This is a phase of the question given no prominence in the press; those who did not follow the matter closely missed it altogether. Nor, so far as we are aware, was the truth of this statement of Mr. Gompers called into question by the operators or by the press which denounced the miners.

It was said that the miners broke their contract. This was not established. But even so, everybody knows that the cost of living has increased during the past two years. And Leo XIII., while admitting the anniversary The Christian Guardian general rule, adds: "Nevertheless, there underlies a dictate of natural justice more imperious and ancient man, namely, that remuneration ought to be sufficient to support a frugal and well behaved wageneither government nor operators cutting we submit that Sinn Fein are negotiating with the miners for with the soldiers of the army of the wage-scale.

On the other hand, in the ranks unquestionably that awful thing German army of occupation in Bel.

called Bolshevism, which is but a gium. And the latter found more new name for Socialism. And Social- vigorous expression at times than ism has been making its way in the in hair-cutting. schools from primary to university, in the press, and even in the pulpit. yard Kipling was still capable of From the watch tower of Israel the writing vigorous English he scath-Vicar of Christ saw the danger and ingly referred to the lionizing of the sent forth his warning to a heedless British Tommy in time of war by the transition. world. Again and again with no very people who would dismiss their trace of equivocation or compromise servant maids if seen talking to a the Catholic Church has condemned soldier in times of peace. That was Socialism as subversive of social a peculiar interpretation of "liberty" order and Christian principles. Now by English great ladies; but proball who observe and think stand ably it was not the whole truth. aghast at its ravages—but they have a new name for it: Bolshevism. Ulster and Liberty we commend to This tends to obscure the real issue. the Guardian's careful perusal the Socialism is of many grades and speech of Sir Horace Plunkett, as hues it is true; but in its essential good a Protestant as itself, but havprinciples it is one and the same; ing the advantage over the Guardian and their logical development is of knowing whereof he speaks. Bolshevism. And Bolshevism is until Socialism is firmly established. land. Cut down a bit here it is: These extreme-and extremely logical-Socialists preach class hatred and a class war. While they re. worker and Anti-Saloon League mained outside the regular Labor Unions and made a frontal attack on organized society they were comparatively powerless; but they

have changed their tactics. When the I. W. W. was formed in Chicago in 1905 William Haywood thus set forth its program :

" This is the Continental Congress rence dulls the edge of interest in the whole problem of which strikes is no organization that has for its purpose the same object as that for which you are called together today.

Labor, which presumes to be the labor movement of this country, is not a working class movement. You are going to be confronted with the so-called labor leader, the man who will tell you that the interests of the workingman and the capital-There is no ists are identical. * nan who has an ounce of honesty in his make-up but recognizes the fact that there is a continuous struggle between the two classes, and this organization will be formed, based, and founded, on the class struggle, having in view no compromise and

co-worker, went to Europe to study about English medical students from the workings of radical labor organizations there. In his report he said that European radicals were practically unanimous in advising the abandonment of a new, independent movement and entering the conservative unions where they could work far more effectively on the inside. In his own words:

"Among the syndicalists the sentiment is strong and growing cease-lessly, that the tactics are bad and of the A. F. of L.; that it is in the existing unions that the syndicalists must struggle without ceasing."

Foster is now within the ranks of the American Federation of Labor. HIGHER EDUCATION OF WOMEN It was interesting to see him squirm radicalism to conservatism.

But the very fact that the radicalism is penetrating and permeating Next week we shall summarize some of the latest thought on the subject.

LIBERTY, PROTESTANT AND CATHOLIC

"The peculiar notions of liberty and self-government which characterize the Sinn Feiners may be judged by the latest edict issued by them in Dublin, announcing that any girl who is mean enough to keep pany with a British soldier will be branded as a traitor to Ireland, and her hair will be cut off. Certain offenders are mentioned by name, and employers are ordered to dismiss such offenders from their service. And this is 'liberty' as interpreted by the Sinn Fein, and as championed by every Roman Catholie paper which comes to this office evident that 'liberty' means to the Protestant something very far removed from what it means to a Roman Catholic. We do not wonder that Ulster wants none of it."-The Christian Guardian.

Though celebrating its ninetieth binding nature of contracts as a carries the foregoing characteristic bit of pharisaism. Its peculiar conception of democracy finds arguments anywhere; but when it states than any bargain between man and that this particular Sinn Fein "edict" "is championed by every Roman Catholic paper which comes to this office" it states what is not true. earner." It is noteworthy that now But without defending the hairinsist on any alleged contract; but feeling towards those who fraternize of mind, and heart, and body have no a new and equitable adjustment of occupation in Ireland is quite as intelligible as Belgian antipathy in and in the counsels of labor there is fraternized with the soldiers of the participation in countless ways,

And twenty years ago when Rud-

To clarify its ideas of Sinn Fein,

The newspapers have a story

London, Nov. 13. - William E. Johnson, an American prohibition organizer, familiarly known and elsewhere as "Passyfoot." was dragged from a platform from which he was speaking today, severely beaten and paraded through miles of crowded west end streets on a plank.

His assailants, for the most part, were medical students, and against them, at times, he put up a strenuous fight, receiving a badly damaged eye and other injuries, so that finally. owing to his weakened physical condition, he was obliged to submit to

the indignity.
Eventually Johnson was rescued The American Federation of r, which presumes to be the movement of this country, is rowed moving. He was rushed to Bow Street Station, where his injuries were dressed, and he was then able to go home.

Some of the prohibition campaigners, mostly Americans, declared to the Associated Press that they did not believe the police had made a sincere effort to break up the crowds. and contended that they could have rescued Mr. Johnson much sooner if they had so desired.

Of course no one is silly enough to draw general conclusions about In 1912 Wm. Z. Foster, Haywood's England or Englishmen or even this particular incident.

But if that happened in Ireland and the medical students were Sinn Feiners it would furnish the Christian Guardian with proofs strong as Holy Writ that the Irish were savages unfit for self-government and that the Ulster oligarchy must be upheld by all good democrats.

And it is just hand-picked items of this kind that the cable gives us about Ireland. The other side is that endeavors should be made inside | never heard; Sinn Fein papers are all suppressed by the liberty-loving Irish Government.

Though we have long since felt and equivocate when members of the compelled to exclude matters of Senate Committee with Foster's rev- purely local interest we gladly give olutionary books before them cross- space this week to the English sermon questioned this convert from extreme preached on the occasion of the golden jubilee of Rideau St. Convent. Ottawa. We do so for more than one reason. The treatment of the subthe ranks and counsels of the old ject,-Higher Education of Womenconservative Unions makes it all the while having necessarily a local more imperative to face squarely the background, is based on those broad labor problem and find a solution, considerations which everywhere have equal application.

Ends of Education" was published a quarter of a century ago; these extracts touching the education of women have a significance and appositeness now obvious to the least observant or most conservative.

"There is not a religion, a philosophy, a science or art for man and another for woman. Consequently there is not, in its essential elements at least, an education for man and another for woman."

And again .

"Like man she exists for herself and God, and in her relation to others her duties are not to the home alone, but to the whole social body, religious and civil.

Twenty-five years ago this might have seemed an advanced position to take up; today when participation in the whole civil life of the country is thrust upon women it has become a truism; it matters little whether or not one agree with this abrupt expansion of women's interests and activities, no one can deny that the higher education of women has in consequence assumed an enormously increased importance and urgency

conservative the scholarly Bishop answers in a sentence : " None of us loves 'a woma impudent and mannish grown'; but knowledge and culture, and strength

To the objection of the timorous

cature. In brief, under present conditions, women will exercise an ever-increas

tendency to produce such a cari-

ing, in many things perhaps a conavoid the very evils feared by those method chosen to smoke the "pipe

In this we are not altogether man, all his life closely identified that the biggest thing in the educational life of the Province during the last twenty five years is the amongst the Catholic teaching Sisterhoods. That fact we note with pleasure and gratitude before passing to a less pleasant consideration.

During the course of his sermon Dr. O'Gorman did not content himmerely dictatorship by the proletariat which is not about Sinn Fein or Ire- self with platitudinous praise of obvious merits; but fearlessly pointed out more or less hidden defects. And this we find as admir. able as it is unusual on such occasions. Yet in the way of such fearlessly honest criticism, and in that way only, progress lies.

Speaking of course of Ottawa the preacher said :

"Four fifths at least of the girls who leave our Separate schools each year go for their education, whether commercial, technical, or high school, to secular institutions. That in certain ways they suffer by this the parents themselves would

be the first to acknowledge. . . "Even in such a simple secondary school matter as the preparation of students for entrance to Normal, which is an educational necessity if we want qualified teachers for our Separate schools, Ottawa is far behind small towns like Eganville or Pembroke.'

The preacher here referred to a which perhaps needs to be made the age. plain to the general reader, that in the Capital there is no place where a Catholic girl can prepare for Entrance to Normal under Catholic auspices. Not one. And such educational facilities are provided not only in small towns like Pembroke and Eganville and scores of others, but in country parishes like Douglas and Mount St. Patrick at one end of the Province and in Dublin at the other. There is in Ottawa a Fifth Class where Lower School work is taught by the Grey Nuns ; but repeated requests to add another year to the course have so far been refused. Nor can the paralyzing influence of racial disputes be invoked as an excuse, for the pupils would gladly make up in fees the salary of the extra lay teacher if such were necessary for

What is done by Protestants and Catholics in a hundred Continuation Schools along the concession lines of Ontario ought not to be beyond the capacity of the thirty or forty thousand Catholics of the Capital of Canada.

Though this is a local condition peculiar to Ottawa there is a moral for all in the Rev. Dr. O'Gorman's plain speaking; mutatis mutandis. while there is much, very much, for which we must be grateful in things Bishop Spalding's "Means and for honest, fearless, and friendly criticism everywhere.

NOTES AND COMMENTS

sideration.

real father of Mr. Schwab's profit. no power on earth shall hold me sharing policy in industry is the late | back." So he came to Canada, and Cardinal Manning. The Bethlehem his life thereafter was one long round steel master has declared that the of service to the little ones of his solution of the labor problem lies in flock. putting men on their mettle and making them realize that their truest interest lies in co-operation with hardship and weariness may be thus is in ruins, people are returning to The full Sinn Fein ticket was swept their employers. Of the provisos he summarized. It was characterized their native towns and villages. The into office, on the top of a wave which makes profit-sharing take the first by ceaseless effort to overcome his place. This he has introduced natural repugnance to the weary has now some eight hundred inhabitthrough the whole system under his round of missionary duties. Writing ants, who have taken shelter in the control—even in his home. His to his sister in France eleven years steward is paid a percentage on the after his arrival in Canada he begged savings he effects in the household her not to tempt him to turn his face expenses. At the steel works every homewards. "In persuading you," lous life keeps pace with it. body shares in the profits from the he wrote, "I shall persuade myself directors down to the barrow trund that weariness and hardship are lers and the shovel handlers. This never sufficient reason for a bishop practice was repeatedly proposed by to desert his flock." He longed to the English Cardinal thirty years ago, and is embodied in Leo XIII's hand to the plow there was no turn. great Encyclical, which document, ing back. Consequently he became similar circumstances to those who when by voice and vote and active it may be added, Mr. Schwab has in time a thorough going Canaformally adopted as the charter of dian, and was in turn beloved and his industries.

educated Catholic women, if we would tive Council, commenting on the who regard the recent political of peace" after the trial of strength enfranchisement as too abrupt a between the sophomores and freshmen at the beginning of the class year. This celebration took the unprepared. A Protestant gentle- form of attendance at a burlesque theatre. Let the protesting student with education in Ontario, has said speak for himself as to his experiences:

students of an institution like the U. movement for higher education of T. come to such a seat of learning to prepare themselves to earn a livelihood, but to become all round finished men, qualified to serve the community wherein they dwell, and worthy of a leadership in the social life of the people in such community. Moreover, every stu-dent who is sufficiently interested to seriously set out on a university course is credited, at least to some degree, with having a desire to be manly.

Believing this, and delighted at the of our more experienced Sonhomore friends for an afternoon of celebration, finding myself ultimately in the—Theatre. It was a cruel disappointment to me to discover what the undergraduates of the Medical Faculty consider an after noon's fun and celebration. I'll leave it to the judgment of any gentleman' there to say whether there was a single item in the per lectual or moral manliness, beneficial recreation, or training in leadership. If this is a sample (and I don't believe it is) of the taste of the educated man of tomorrow, I say God pity Canada and the Canadians.

Sentiments which while reflecting infinite credit upon the one who voices them seem but to accentuate fact well known in Ottawa, but the mental and moral tendency of

> A FEW days ago a sale took place at Wymark, Sask., of the effects of seven Mennonites who had refused to send their children to the Public an enthusiastic supporter. With wise schools, and had further refused to forethought he was anxious to keep pay the fines imposed under the the people on the land and thought Provincial School Attendance Act. that too much education encouraged The press despatch in regard to same change. Girls became affected and does not say that the children's looking down upon their former education was not being provided state, wanted to live in towns. He for in their parents' own way. At advised that children should be con-Lindsay, Ontario, a Jew has been tent with the religious instructions fined \$200 for having in his possession, in his own house, a quantity of home made wine for use (as it from the ways of their fathers. was claimed and apparently proved) in the rites of his religion. Is it any wonder that citizens of Canada are beginning to ask themselves whether they are living in a free democracy or under a system akin to that of Puritan New England in the seventeenth century?

WE HAVE been re reading an interesting chapter in Canadian ecclesiastical history. It has to do with the historic See of Quebec under the governance of Mgr. de Pontbriand, fifth in succession to the venerable Bishop de Laval. Bishop de Pontbriand, like his predecessors, was a native of France, and came to Canada to assume the duties of his high as they are, there is room and need office in 1741. It was a mission not at all attractive to a man of culture and refinement, but zeal for the glory of God overmastered every other United States Senate to the effect consulted his own comfort there he But the glory of God and the saving cessor. It is interesting to recall that the of souls—when these are the stakes

dian, and was in turn beloved and commune to have resident cures yet. respected by his flock. He kept a The priests, who are in groups of

A STUDENT of Toronto University watchful eye, too, on new colonists,

OF THE Bishop's varied activities we can give the merest summary. He followed the example of his predecessors in visiting all parts of his huge diocese whose boundaries were almost conterminous with the North American continent. This entailed hardship and privation from which "It is generally accepted that the he never shrank. In his journeys he was sometimes overtaken by bliz zards and forced to seek shelter in the poorest of dwellings. When he arrived in a village there was no rest. Frequent Masses, confirmations, sermons, and addresses four times a day occupied his time, and any spare minutes were devoted to the settlement of local quarrels and fends. To a brother he wrote that he was a jack of all-trades at Three Rivers, where he was overseer of cordiality with which the boys smoked the pipe of peace after the rush on Friday, I followed the lead wary. I rise usually at 2 o'clock for weary, I rise usually at 2 o'clock for my devotions and to plan out the day's work in the yards. The job

> ious houses, kept the cathedral chapter in order, was in close communica tion with the civil government, but also ever vigilant in guarding the rights of the Church. He also anticipated the present day struggle against the profiteer. In 1742 he sat on the Intendant to consider the regulation of the price of corn, and was instrumentalinissuing a decree condemning the "odious cupidity" of those who, taking advantage of scarcity, raised prices. He advocated the building of churches throughout the colony and was himself the founder of the cathedral of Quebec. Of popular education, we are told, he was not under the conditions then prevailing given by the curé and should imbibe no principles which might lead them

HE REGULARLY inspected the relig-

THE BISHOP was above all things a just man, and, as we are told by Abbé Gosselin, his biographer, always careful to hear both sides of any case brought before him. In the dispute between the Seminary and the chapter of Quebec over the revenues it was said that Pontbriand by his influence at Court that they live where they can, and could have had the case decided, but putting all preferences aside he insisted on thorough examination of the documents in the case and had it Green is likely enough to decided strictly in accord therewith. of the fugitives relaxing in a saunter It is also worthy of remembrance that he suppressed the seeds of Jansenism in his diocese, and years later could rejoice that it was free of this teaching.

IT IS impossible to review the never to return. He belenged to the with all its multifarious sacrifices PRESIDENT WILSON'S warning to the done much good work, and had he conclusion that he is entitled to rank with the venerable Laval and the that if ratification of the Peace would probably have remained to the great Plessis as among the makers of Treaty is much longer delayed, Great | end of his days. His natural dread | Canada. None served Church or Britain, France and Belgium will of the voyage is expressed in a letter | State more loyally or fruitfully than control the world's markets, is more to his brother: "The certainty of he, and when he laid down his burden likely to hasten the desired consum. acquiring millions on my arrival at in 1760 it was in full consciousness mation than any less material con- Quebec could not induce me to sail, of duty well done, and of a heritage so great is my loathing of the sea. of good works to bequeath to his suc-

> FRENCH RECLAIM HOMES IN DEVASTATED AREAS

C. P. A. Service

the devastated areas, life is once more commencing, for despite the fact HIS CAREER in Canada with all its that everything all along the Somme pretty town of Montdidier, only two houses are left standing, cellars or in wooden barracks. At startling. Albert, Ham and Peronne the people are also returning, and wherever the communal life is taken up, the relig-

At Albert the famous statue of Our Lady, which hung suspended at an angle so long, has been returned to the town, and it is proposed to rebuild the magnificent basilica

These districts are served by bands

trolling influence, there is imperative need of the leaven and leadership of organ of the Students' Administrative durated Catholic women, if we would take the Council commenting on the shipped to Canada. twos and threes, go forth from cenarduous work. The priests are prise, and most of them have roughed it in the trenches, for the conditions. are still very severe and are becom ing worse as winter approaches.

OUR IRISH LETTER

IRELAND SEEN THROUGH IRISH EYES

LITERARY ACTIVITY

Stephen's green, the pretty Dublin park which is overlooked from the Shelbourne Hotel, (well known to Americans) has become, of late years, a humming centre of literary life in the Irish Capital—many notables have their residence now houses in the square or streets immediately adjoining it.

Mrs. Stepford Green, Irish Historian, and widow of the noted English Historian Green, has now taken a fine house on the south side of the Green, with Madame Maude Gonne McBride for a near neighbor. A door or two from the latter, Miss Gavan Duffy, daughter of the famous Sir Chas. Gavan Duffy, has started a school, carried on in Irish Ireland lines, which is attended by the children of many leading Sinn Fein families. Not far off is the National University Women's Hall presided over by a niece of the poet Dr. Sigerson. Dr. Sigerson himself resides only a short way off. The Dominican Nuns conduct a spacious and well equipped hostel for women

students at Stephen's Green West.
The United Arts Club is close by, the profiteer. In 1742 he sat on the Council with the Governor and the political notables. Mr. Paul Henry, whose pictures of Connemara scenery and character have an extraordinary rogue just now, is busy in Mr. J. B. Yeats old studio on the North of the square and has finished an array of pictures for exhibition in America In the Green, any fine morning Madame Maude Gonne may be met with, exercising her Irish hounds, or the mystic poet " sauntering towards his office in Plunkett House, around the corner. Figgis dashes past burdened with a pile of important-looking books and papers—hieing him toward Sinn Fein headquarters just a few doors from a corner of

POLITICIANS

In the old Parnellite days the eminent politicians tended to congregate round about Rutland Square Parnell Square-adjoining the Rotunda where many demonstrations were held. Tim Harrington lived almost opposite that building. And Dr. Kenny, with whom Parnell generally stayed, was at the top of the square, whilst around the corner resided Jno. Dillon, Tim Healy, and the Land League poet-all in sight of one

Where the Sinn Fein M. P.'s reside is frequently not easy, and sometimes not wise, to tell. Many are in His Msjesty's prisons, Mountjoy, Belfast, Cork, and elsewhere. Some are "on the run," which means when they can, sleep standing and eat flying—and grow fat upon exciting adventures and hair breadth escapes. At high noon Stephen's there-but with hand convenient to

SINN FEIN AND THE NATIONAL

One of the most startling and significant signs of the progressive times in Ireland was disclosed by the recent elections to the consideration and he left France episcopate of Mgr. de Pontbriand the supreme governing body of the University. The Senate is diocese of St. Malo where he had and activities without coming to the by the graduates not only of the new National, but also of the old Royal, University. At the recent election of such notable figures as Dr. Douglas Hyde (who was practically Sigerson, the Dean of Irish literature, Father Findlay, the most eminent of all Irish Jesuits, and the distinguished scholar Professor McWeenytogether with Professor MacClellan, and Miss Agnes O Farrelly, the former Galic Leaguer,—were all retired by the voters—because it was said they had not, from the National point of view, advanced with the times-and some of them had voted honorary degrees to British soldiers. other hand the Irish scholar Eoin MacNeill (a vice President of Sing Paris, October 3.-In France, in Fein), was returned at the head of the poll with a full compliment of votes, and six other staunch Sinn Feiners sent to the Senate with him. cleaned out everything that was not Sinn Fein. Some of the English papers commented on the result of this election as remarkable and

SPREAD OF HOME RULE SENTIMENT

And these English papers at the same time point out as equally remarkable and significant the won derful manner in which the advance of Sinn Fein is compelling a reluctant but most marked advance of elements that are anti-Sinn Fein, and some of which were anti-Home Rule. Sir Horace Plunkett, who fighting the Redmondites because they wanted Home Rule for Ireland, and in his second state as a moderate Home Ruler fought the Redmondites because the half measure of Home

Rule that they were seeking was too much Home Rule for him, is now putting himself before the British Cabinet Committee upon Home Rule, for the purpose of forcing into the neads of these gentlemen that full and unqualified Dominion Home Rule is his irreduceable minimum, and the very least they must offer to Ireland Walter Long, who is chairman of the Cabinet Committee of Home Rule was, a few years ago, the Unionist Chief Secretary for Ireland, and a determined and bitter fighter agains any law making power being offered Ireland. Now he holds that Ire land must get Home Rule, and get it quickly, and that it will be futile to offer too niggardly a measure. The Rev. Mr. Chapman, a very able Prot-estant chaplain, with the Forces returned from Europe, in an address to the Cogers Society of London, last week, told these English gentlemen that while, before the War, he was one of the most bitter anti-Home Rulers, he was now an uncompromis-ing Nationalist. And he would fight ing Nationalist. And he would fight any measure of Home Rule that was not a full and complete measure. things as these cropping up daily are at length making the Briton rub his eye—and newspapers that not long anathematized all who were guilty of the crime of asking Home Rule for Ireland, are now lashing their Government for not quick enough in tendering to Ireland good" Home Rule Bill-before it is too late.

Another thing that has prodded those newspapers into progressiveness was (they themselves, even, acknowledge) the terse and business like reply of Arthur Griffith to the English journalist who came to Dublin to interview him upon the subject of the new Government's effort to frame a "generous" Home Rule Bill. Griffith's reply printed in the English journals was:
"The thing is too absurd for discussion. The people of Ireland have made their demand at the polls, and they do not alter that demand in any respect, or discuss any scheme that denies the unity and integrity of the Irish nation and the right of that nation to achieve its own form of government unfettered by any Power. One thing, and one thing only, we ask of the British Governgovernment unfettered ment-that it attend to its own business—and let us attend to ours.'

THE PORT OF GALWAY

Another big effort is being made just now to have Galway set up as a port for Transatlantic Liners. The movement is gathering force among the business-men of the West, and a large amount of money has been subscribed toward the cost of fitting the harbor for the purpose. A chief argument in favor of Galway is the act that it chops 200 miles off the Halifax Liverpool journey. The movement, however, is not likely to bear fruit. For, inasmuch as English commercial rivalry has now practically eliminated the long established port of Queenstown as a port of call, it is hardly going to permit Galway to be set up in its stead. Time wa when Galway did not need to plead or recognition as a port. In the Middle Ages it was a famous seaport, ranking not far behind London. It did a great trade with the Continent of Europe, especially with Spain. It was the time when an Irishman time when an Irishman travelling in Spain was asked by a "In what part of Galway is Ireland."

IRISH LONGEVITY

That the grafting of the interstitial gland for the restoration of youth and prolongation of life is not needed in Ireland is common knowledge to all who have even casual acquaintances with the crowds of centenarians whom Death seems to have for ever over-looked amongst the hills of Ireland. Father Arthur MacCarthy has just been celebrating the 73rd anniver-sary of his introduction to Ireland. Both physically and mentally he showed himself as spry as most of the lads of three and four score who dropped in to bid him many happy returns of the Day. An English journalist came over specially to get from him the recipe for a long life-and Father Arthur promptly gave it to him—"Get born in Ireland." "Well," said the journalist, Can you give me a second recipe Yes," said Father Arthur, "Liv Live The journalist smiled and asked, "Is there still a third?" "There is," said Father Arthur,

"If you can at all, don't die there." HUMORS OF IRISH GOVERNMENT

In that paradoxical way which supplies the saving salt of humor English government in Ireland, the authorities are just now putting in force one measure for lengthening the life of the Irish and another for The old English Curcurtailing it. few Law of slavery times has been dug up out of its centuries old English mould, and sent over for use in Ireland. In all districts where the people are not well behaved the Curtew Law is now being put in force, with its resultant good health rule of "early to bed." But at the same time in the same districts they arearming the police with hand grenades, for use on their night patrols, wherever they find anything stirring -and for use in daylight whenever necessity calls. So the police are empowered in all disturbed were, with one hand, and shorten it with the other. This novel 20th century method of governing a country causes no surprise among They have long ago lost the sense of surprise where Government methods are in question.

SEUMAS MACMANUS Of Donegal.

HIGHER EDUCATION OF WOMEN

SERMON PREACHED AT THE JUBILEE OF THE RIDEAU STREET CONVENT, OTTAWA, OCTOBER 19, 1919

The celebration of the jubilee of a Catholic secondary school is an occasion for the consideration of the principles upon which Catholic education rests. Now man is man by virtue of his intellect and free will. It is consequently with the training of the intellect and will that education is primarily and princi-pally concerned. The object of the training of the intellect is truth; and the object of the training of the will is the choice of truth. So one simple word, truth, dominates and recapitulates the whole of education. There is, however, this profound difference between the training of the will and the training of the intellect. The fixed and final norm for the training of the will was given once for all in and by Jesus Christ. This Christian character is the same for all ages, races and climes. On the other hand, the education of the intellect, that is, the nature and mport of the information it receives. varies endlessly according to the century, the nation and the local needs. Since the education of the will is the same for all Catholic schools, whether they be for Chinese orphans or for the elite of the universities of Christendom, I will take for granted that its necessity and utility are acknowledged, and that the wonderful success of our convent boarding schools in this regard is justly appreciated, and I will at once pass to consider the other part of education: the training intellect, that is, the acquisition of truth. My task will be to prove that the highest possible form of intellectual education is eminently to be desired by Catholics whether

The worldly advantages of education—primary, secondary and university, I will not discuss. They are is, however: Yes.* moreover quite obvious. It has been calculated just how many dollars and another for women; nor one average boy or girl. The universities provide the sole means of entering into the highly paid, highly respected and highly influential professional and technical careers. It is not with these worldly advantages, important as they are, but with the religious and moral advantage of higher education, that we are just education for men, and another for women. In all essential matters education should be the same for both. There is no sex in soul: and, as already stated, it is with training and enriching of the two faculties, incellect and will, of this sex less soul that education is chiefly conhigher education. higher education, that we are just concerned. allege that the Catholic Church does not desire the progress of education, and ignorant Catholics sometimes imagine that the Church attaches no importance to the higher education of women. These two errors I pro pose to disprove.

Now God has placed at our disposal this world, and all that is in it, to utilize in our progress towards Him. The whole universe may be considered as one vast nexus eans for our use. If then what is intended by the Creator as a means, whether it be wealth, or ealth or position, be sought as an end, disorder and even sin result. Is then truth, which is the object of all intellectual activity, merely a means, similar to these, to be sought only in due moderation? If it be so, a great striving for truth might come as sinful as the love of money. But truth is not meraly such a means. We are created to know the Uncreated Truth and provided we remain united to God in charity every truth we learn is

direction. This is the doctrine of Holy Writ. know of only one expression in the Bible which seems to depreciate the value of knowledge: the Pauline phrase—"Knowledge puffeth up." But this is not a sentence but only part of one; and the rest of the phrase shows that it is merely that imperfect and misdirected knowledge that is divorced from the love of God, which is criticised. Texts indica ting the futility of knowledge without charity are of course frequent. On the other hand, in the Sapiential books the pursuit of wisdom is extolled as the highest virtue. does it suffice to answer that it is the pursuit of supernatural truth which is here praised, as if seeking after profane truth were but idle curiosity. Quite the contrary. There is no such thing as profane truth. All truth is fundamentally the contrary. and finally religious, because all truth is but a finite reflection of the infinite Word. It is only when we disassociate individual truths from their source, that such words as profane, or curious, have any meaning. It is indeed but a very imperfect and superficial knowledge which would lose sight of the Exemplar of truth when perceiving examples of tion of its aptness is found in the truth when perceiving examples of truth. Deep knowledge is ever accountgiven in the CATHOLIC RECORD of October 25th, of the affiliation by edge of the things of this world is explicitly stated by the Holy Ghost to be part of that superhuman Wisdom whose acquirement is man's don has only one fifth the Catholic sety cans. So the poince to be part of that supernuman owered in all disturbed to lengthen life, as it h one hand, and shorten is other. This novel 20th method of governing a feature of the things of that name, in which it is stated that the seventh chapter of the book preparing young ladies for the Bachness no surprise among the feature of the transposition of the seventh chapter of the book of that name, in which it is stated the seventh chapter of the book of the "For nothing doth God love, save him that dwelleth with Wisdom," smaller city or rather town of Au the sacred writer expressly includes under Wisdom, an unerring knowledge of the things that are, that is,

knowledge of the alternations of that is astronomy, a knowledge of the nature of animals

and of the that is zoolegy, a knowledge of the power of spirits and the reasoning of men, that is

psychology and logic, a knowledge of the diversity of plants, that is botany, and of the yirtues of roots, that is pharma.

cology,—
and this list of seven or eight scind in the measure of her opportunity according to the needs of the day, has provided schools, colleges, and universities, is an open page of history, which he who runs may is for us in our day to continue this civilizing and cultural mission, by making our primary the accomplishment of which extraordinary progress was made in the nineteenth century, and in the furtherance of which extraordinary progress remains to be made i the twentieth. Does the Catholic ideal of wisdom

and knowledge, that is, of the highest obtainable degree of education — in tellectual as well as moral-for tellectual as well as moral—for man, apply also to woman? Have women as much a right to and need of secondary and university educa-tion as men? There are not wanting

cents per week in later life a high school education is worth to the average boy or girl. The universi education for men, and another cerned. Christ, in an age paganism treated woman as an in-ferior, as a thing rather than a person, proclaimed equal opportun-ities in the Kingdom for his sisters as well as for his brothers, and raised one creatures. Woman is not merely a candidate for the kitchen or the parlor. She is not merely a postulant for marriage. She is a soul, a person, an individuality, with a power of endless enquiring Truth, and thus ever approaching the Infinite Truth, who is her beginning and final end. To place any limit on amount of truth a woman may learn, would be as great an error as to place a limit on the amount of good she may do. She should be given the same facilities for acquiring truth as man possesses, and to wish to give her less is but an unconscious survival of paganism.

The amount of intellectual educa tion which woman requires is greater in this age and in this country than ever before in history. already acquired almost equal opportunities with man in this nation. Save the sacerdotal office, which is of truth in this world. What is already hers. Great is her fault if needed is not moderation but she does not exercise her franchise. Four-fifths of the education of the youth of this land is done by her. She is already finding a place in the business of this country, and soon will be an important rival of man in all the larned professions. The Catholic Church—which numbers among her saints, women who are empresses, queens, and statesmen, such as Helens, the Roman Briton, Clotilda of France, Elizabeth of Hungary, and Isabel of Portugal, who were founders of schools and religious orders, as Brigid of Kildare and Clare of Assisi, who were philosophers and theologians, as Catherine of Alexandria and Theresa of Spain, who were ambassadors and advisors of popes and republics, as Bridget of Sweden, Catherine of Sienna, who were even warriors, as Joan of Arc, not to speak of the triumphant army of virgin martyrs, Agnes, Agatha, Cecelia, Lucy, names honored through out Christendom in the Canon of the Mass,-the Ca holic Church, I repeat, which so honors the valiant women, will welcome an ever wider participa tion of Christian women in the development of the race. For this

*Note:-Within a week after the above plea was made, a singularly practical and unexpected confirmasmaller city or rather town of Antigonish, where Mount St. Bernard Convent of the Congregation of Notre Dame is affiliated with St. Francis Xavier's University.

will naturally vary with her talents and opportunity, for a certain prosoltices and of the position of stars, portionate number nothing less than university education will suffice.

It would be a mistake to imagine instinct of wild beasts, that the type of intellectual education required by the women of of the power of spirits tury, meets all the requirements of today. In the celebration of this jubilee, you will doubtless hear much, and rightly so, of the deeds accomplished by Sister Theresa Hagan, and her noble band of Grey Nuns, in the building up of this ences is by no means intended to be convent school over a generation exhaustive. "Wisdom and knowl ago. As the son of one of the exhaustive. "Wisdom and knowledge," and the highest acquirable degree of each, even the learning of "all thiogs that are secret or manifest" (II Chronicles 1, 12, Wisdom 7, 21) is the ideat held up by the Bible.

Catholic Church has Catholic Church has the Catholic Church has chievement, but the spirit which animated all the endeavors of those devoted and studious nuns. Intellectually we must go on or go under. If we do not wish to become mere economic pariahs, we must provide our girls with an education which will enable some of them to be more than general servants, or telephone schools, secondary schools, and operators, or shop girls, or stenog higher institutes of learning the best raphers, or book keepers, or clerks operators, or shop girls, or stenog their kind in this country. This the programme officially adopted are no better than gold rings when is the programme officially adopted by the Fathers of the First Canadian change in comes to earning a living or to educating children. The state of educating children which will be or pink tea votaries. Gold medals education and culture which will be possessed by the Catholics of the next generation depends very largely upon the education given our girls and young ladies today. We are living in a materialistic and unbelieving atmosphere, where ignorance no matter what language it speaks is no safeguard for faith. probably causes more evil in this world than malice. destroyed for lack of knowledge, said the prophet Osee two thousand, seven hundred years ago. While seven hundred years ago. While poverty, self-denial, humility, suffering and worldly disgrace are praised in Scripture, as their right use is salutary, ignorance is ever con-demned as the source of sin. In the history of the Church the only persons who praised ignorance were heretics, or teachers tainted with heresy. or teachers tainted with heresy. Only those who have no conception of what higher education means depreciate its value. Ayoung woman who has familiarized herself as a result of strenuous study, with no scholastic philosophy, not merely takes a saner, wider, truer and more serene view of life, but possesses an antidote against the myriad bacilli of unbelief which infect our atmos-The late Sister Mary Camper, to mention but one example known to you all, exemplified this type of academically equipped Catholic lady. Yet this city of Ottawa, one-half Catholic, offers ladies no Catholic course in university education.
Toronto with a Catholic population no greater than our own has than two excellent Convent Colleges, affiliated with the University Toronto, and preparing their pupils for the Bachelorship of Arts. Even in such a simple secondary school matter as the preparation of students for Entrance to Normal, which is an educational necessity, if we want qualified teachers for our Separate schools, Ottawa behind small towns like Eganville or Pembroke. No one, I trust, is satisfied with the state of Catholic education in Ottawa today. It is true that all our educational progress, whether primary, secondary, or university, has for some years been paralyzed by our internal racial struggle, a struggle which in my opinion can be in charity every truth we learn is one step toward our final end. Con Save the sacerdotal office, which is by divine ordinance reserved to men, there is no calling to which she may not aspire. Half of the responsibility for the government of the country is educational progress has recently been small. Four-fifths at least of the girls who leave our Separate schools each year, go for their educa tion, whether commercial, technical, or high school, to secular institutions. That in certain ways they suffer by this, the parents themselves would be the first to acknowledge. It is because they claim that these business schools (vulgarly advertised as colleges,) technical Collegiate, offer certain courses and

> schools to provide commercial, technical and high school education of a quality so much superior to that of the secular schools, that not merely Catholics, but even non-Catholics will crowd their doors. Convent education cannot live on its reputation—glorious as that reputation is. It cannot hold its own merely because it tends to form a pure and gentle moral character and a polite young lady, eternally important as is the former and wholly admirable as is the latter. It must produce soldiers of Christ armed cap a pied with all the technical and academic education required for uccess in the world. Do not be shocked by the phrase—for success in this world. "Christianity," in the words of one of the greatest religious teachers of the nineteenth Cardinal Newman, religion for this world, for the busy and influential, for the rich and the powerful, as well as for the poor." It is only by playing our worthy part in this world that we merit the next. Our convent schools must produce citizens of this country, possessing Catholic truth and current culture, who whether they become mothers or nuns, teachers or writers, business

classes not found in our

boarding schools, that they utilize

them. It is then for our convent

a knowledge of the constitution of mission the best available education needs them. This is done by conthe world andt he properties of the elements, that is geology and cose actually required by each individual done, it should be done, and if you wish, it will be done, in Ottawa. May Mary, the Mother of God, the one perfect woman, the highest of creatures, Mary in whose soul were those treasures of wisdom and knowledge, which we strive so laboriously to acquire and impart, obtain of her Divine Son, a blessing on this convent, which is dedicated to His Sacred Heart.

JOHN J. O'GORMAN

The following extracts from "Means and Ends of Education" published in 1895, by one of the greatest, if not the greatest Catholic educationalist the American con-tinent produced in the nineteenth century—the late Bishop Spalding of Peoria-is a further confirmation, any were needed, of the need

of higher education for women. There is not a religion, a philosophy, a science or art for man and another for woman. Consequently there is not, in its essential elements at least, an education for and another for women. In in minds, in consciences, in hearts there is no sex. What is the best eduation for woman? That which will pest help her to become a perfect hunan being, wise, loving and strong. Nat is her work? Whatever may help her to become herself. What is forbidden her? Nothing but what degrades or narrows or warps. Any good and beautiful and useful thing she is able to do without hurt to her dignity and worth as a human being." 101).

None of us love a woman impu dent and mannish grown, but knowl edge and culture, and strength of and heart and body have no tendency to produce such a cari-

" Like man, she exists for herself and for God, and in her relation to others, her duties are not to the home alone, but to the whole social body, religious and civil.
Whether man or woman is a minor thing; to be wise and worthy and loving is all in all. Our deeper consciousness and practical recognition of the equality of the sexes is better evidence that we are becoming Chris of the equality of the sexes is tian, than popular government and all our mechancial devices. We, however, still have prejudices as ridiculous and harmful which made it, unbecoming in a woman to know anything or in a man of birth to engage in business. If we hold that every human being has the right to do whatever is or nobler or useful, we must also hold that it is wrong to throw hindrance in the way of the complete education of any human being. We, at last, however slowly, are approaching the standpoint of Christ, who, with his divine eye on the sexless soul, overlooks distinction of sex, and placing the girl of life in knowing and loving, in being and in knowing and loving, in being and doing, makes it a privilege and duty of all to help all to know and love, to become and do." (p 104 5).

J. J. O'G.

ULSTER DIFFICULTY

STRENGTHENING SECTARIAN BITTERNESS IV.

BY PROFESSOR EOIN MACNEILL National University of Ireland

In the middle of the eighteenth century, the Protestant tenantry in eastern Ulster began to meet various resources of petty warfare exactions of their landlords. Among the devices of the landlords to keep these tenants in good humor, and at the same time to keep their rents, a favoured one was to sacrifice the of eastern Ulster then were, may be judged from the fact that landlords did not hesitate to advertlse in the newspapers, many months in advance, their intention of clearing out Cath olic tenants, naming precisely the places to be cleared, and inviting proposals from Protestants to succeed them. This involved confiscation of all the fixed property of the evicted. No measure could be better calculated to stir up bitter sectarian animosities. Nevertheless, the pressure of landlord exactions and of the English restrictions on Irish trade continued to harass the people, Protes tant as well as Catholic, and during the years preceding the American War of Independence, a great exodus to America, not merely of the evicted or the needy, but of farmers of substance and industrial workers, set in. In 1773, the Belfast "News-Letter" tells of the emigration of "farmers of gone with their money to the "Amer ican settlements," as well as per-sons employed in the linen manufacture, and adds: "In short, it is computed, from many concurrent circumstances that the North of Ireland has, in the last five or six years, been drained of one fourth of its trading cash and the like proportion of its manufacturing people. Where of its manufacturing people. the evil will end, it remains only in the womb of time to determine. The womb of time, however, was near the hour of delivery. Not many months passed until the emigrants were in arms, fighting for the great est advance in democratic liberty that

the world had ever seen. It is upon the testimony of the time, publicly avowed in the Irish Parliament, that one-half of Wash-

though for the most part the Presbyterians spoke English with more or less of a Scotch dialect. The "Coohees" of Pennsylvania were of this stock, and I have often heard their habitual "co hee" ("quoth he") from the lips of their Antrim kinsfolk. The Government in England began to take alarm, but too late, at the Irish exodus and at the consequences it threatened in America, where things were visibly drawing to a crisis. In 1772, King George III. aristocratic family was to become the real founder of modern democracy. The Orange and Yeoman party, greediness and harsbness of land. lords may be a means of depriving the kingdom of a number of His Majesty's most industrious and valuable subjects." That the real motive of this letter was either a royal or ministerial objection to overgreedi

The outbreak of insurrection in ness and harshness or a concern for the interests of industrious and valuable subjects will not recur to anyone in the least degree acquainted with the attitude, at that same time, of the arms and encountered the forces of the attitude, at that same time, of the same authority towards the colonists the Crown. There was not much of America. Three months later, the Viceroy, addressing Parliament upon paign. The Government the disturbed state of "some of the disseminated the view that the Lein northern counties" recommends "justice and modification" to "gentlemen movement. When the French expe-whose weight and influence lie par-dition to the west of Ireland failed, ticularly in those parts." Meanwhile the republican movement in Ulster the Belfast "News Letter" (16th April, 1773), says: "It is computed the Ulster relition aspect of the Ulster relition appears to the Ulster relition appears and the Ulster relition appears and a new the Ulster relition appears and a new the Ulster relition appears and a new the Ulster relition appears and the religious appears and the ulster relition appears and the religious appears and the reli that, within forty years past, 400,000 people have left this kingdom [freland to go and settle in America."

DIVIDE ET IMPERA

The liberation of "the American settlements," and the consequent movement towards liberation in Ireland, made the English government and its executive keener than ever to use the ancient plan, divide et impera, for the destruction of Irish liberty. The Ulster Volunteers, having secured the legislative independence of the sympathy with revolutionary France. Castlereagh tackled this Parliament, now sought to strengthen it by an extension of the franchise, and, being mainly Protestants, they appealed to the Volunteers of Leinster, Munster and Connacht to join them in the demand for reform. Fox, the great champion of liberty in Eng. land, instructed the Executive in Ireland to defeat the reform movement by intrigue. Lord Northington replies, showing how he has succeeded, by appealing to Whig principles, in neutralizing Grattar argument addressed to Grattan (by those who dated their own constituwas not proper "to consider the request of persons assembled with arms." When the Volunteers of all Ireland met in Convention, Northington wrote to Fox: "Our next step was to try by means of our friends in the assembly, to perplex its proceedings and to create confusion in its deliberations. Another desirable step was to involve them, if possible, with the House of Commons." These steps were successful, and the reform movement went to pieces.

The American Revolution led up to the French Revolution, and this again reacted upon Ireland, especially on the Irish Protestants who were not attached to the landlord party or to the English ruled official element. It reacted also on Pitt and made him an imperialistic reactionary. The complete subjugation of became a principal aim of his policy, and he showed no scruple in achiev ing it. Ulster was to be neutralized by the cultivation of violent sectarian discord, and the rest of Ireland was to be driven into premature insurrection and crushed in blood. The atrocities that brought about the southern rising in 1798 do not belong

to this matter. The landlord policy of setting Prot. Rev. Angus D. Beaton, Port interests of the Catholic tenants to estant against Catholic farmers before the Protestants, the weaker to the stronger. How helpless the Catholics of eastern Ulster then were, may be indeed from the text that the stronger. and with the support of the Execu tive, which, for reasons of English policy, had formerly sought to moderate it. Under the auspices of land lords and magistrates, organized bands of Protestants, chiefly of the Established Church, were formed, to drive the Catholic occupants out of their farms. These bands were variously called "Peep o' Day Boys," "Wreckers," etc. Their operations extended to murder, burning houses, lestroying crops and animals, wreck ing looms, etc. Eventually all these activities were absorbed into the Orange society. The Catholics formed a counter organization, called De-The Government went on from secret encouragement to supply ing the Orangemen with arms and finally to organizing them into an armed Yeomanry. The crisis of 1798 found eastern

Ulster in a state of threefold dissension. The Catholics were almost neutral, except in so far as they were organized as "Defenders" to resist Orange outrages. The excesses of the French Revolution had driven the Catholic bishops of Ireland into the arms of Pitt. Unbelief in matters of religion appeared to be inseparable from a faith in popular and national liberty—all was lumped together under the name of "French prin-ciples". Pitt saired thesecond ciples." Pitt seized the occasion placate the bishops by the foundation of Maynooth College—a masterstroke for the time, since it withdrew the education of the Irish Catholic clergy from the Continent, brought it neare to English supervision, and established English as the polite language

of the Presbyterians of Down and Antrim, was in fact their ancestral language in Cantire and Galloway, disaffection forced an English gov-ernment to admit Catholics to something less than equality citizens. In the meantime, Pitt's devices had secured the legislative Union. In Antrim, some of the Cath-olics, were induced to sign memorials in favour of the Union, but in general throughout Ireland the Catholic people were hostile to the Union. Politically, they were leaderless. The time was not yet come when the head of an ancient Irish Catholic and

The Orange and Yeoman under landlord and official ma ment, besides its anti-Catholic fanaticism, was in opposition to the republican ideas of the United Irishmen

Leinster, forced by the Government, found the United Irishmen in Ulster ster rising was an anti-Protestant

Thereupon, the religious aspect of the Ulster politics entered on a new phase. The Government took active steps to bring about the legislative Union. At first they were repelled they were repelled by many of the Orange party, were quite satisfied with their ascendancy and uncertain how the Union might affect it, but this difficulty was not hard to deal with. There remained the Presbyterian democracy, fairly saturated with American ideas of liberty and in conproblem without much finesse and without any delay. The Presbyterian historian, Killen, has endeavored to put the best possible face on the transaction, but is unable to conceal its true character.

> FATHER FRASER'S CHINA MISSION FUND

Dear Friends,-I came to Canada to seek vocations for the Chinese Mistional liberty from the landing of Sions which are greatly in need of William III. at Torquay!) was that it priests. In my parish alone there sions which are greatly in need of are three cities and a thousand vil-lages to be evangelized and only two priests. Since I arrived in Canada 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 for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a burse. 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. 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... \$3,489 54 Mrs. Geo. Burns. Pembroke Michael Ryan, River Ryan.. Mrs. A. Quigley, Sault Ste. Marie Hawkesbury.....

QUEEN OF APOSTLES BURSE Previously acknowledged \$1,507 28 ST. ANTHONY'S BURSE Previously acknowledged..... \$676 45 A Friend, Fermeuse...... 1 00

IMMACULATE CONCEPTION BURSE Previously acknowledged ... \$1,807 00 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged..... \$253 70 A Friend, Whitney Pier ST. JOSEPH, PATRON OF CHINA. BURSE Previously acknowledged... \$1,063 97

BLESSED SACRAMENT BURSE Previously acknowledged \$160 (0 Chas. A. Reid, Heffley Creek.

ST. FRANCIS XAVIER BURSE Previously acknowledged \$231 80 HOLY NAME OF JESUS BURSE Previously acknowledged ... \$187 00

HOLY SOULS BURSE Previously acknowledged..... \$330 00 For most abandoned soul in Purgatory, East Baltic

LITTLE FLOWER BURSE Previously acknowledged \$235 90

Cicero gives an admirable definition of liberty when he says that it consists in being the slave of law. In the same way it may be said that the liberty of the intellect consists in being the slave of truth; and the liberty of the will in being the slave of virtue; if you change this you destroy liberty.—Balmes.

Do you plead guilty to all of these questions? Then you are twenty kinds of a bore rolled into one. If of the clergy. As the time for achieving the Union approached, Pitt to someone and had better hurry up nuns, teachers or writers, business women or professional women, will be able, "by doing the truth in charity," to raise the standard of life in this our native land. Canada of life in this land our definite pledges of Catholic emancipation. He afterwards fulfilled these pledges by retiring from a Cabinet which refused to fulfil them!

FIVE MINUTE SERMON

TWENTY-FOURTH SUNDAY AFTER PENTECOST

THE LAST JUDGMENT

Next Sunday will be the beginning of the Advent season. The word Advent means the coming. The Advent sesson is the time to prepare for the coming—the coming of our Lord Jesus Christ the Second Person of the Bles ed Trinity, the Eternal Son of the Eternal Father, God Himself, into this world to redeem us from sin, to set us an example of all virtues, to open for example of all virtues, to open for us the gates of the kingdom of heaven, and make us the sharers of the sharers of the shares of the sharers of the sharer ity. Holy Caurch, cur mother, have been peculiarly periods of disappoints these four weeks to prepare for this great coming, or Advent comparative good feeling.

The vision of the world as it might that we may be in the proper state of mind to appreciate the benefits of His coming and to derive from it all ages. This world with its dull grind the good it was to procure for us. This state of mind should be one throughly acknowledging the integration of the world as it might be has brightened the hopes and fired the imagination of men in all ages. This world with its dull grind of toil, its bitter inequalities, its flag ant injustice, has turned many into dreamers and visionaries and comm tted against Him, Bellamy's with that love which makes us firmly resolve never more to offend Him, attempt at the band to spend our lives as far as it is possible to human frailty in accomplishing His holy will. In order to bring about this disposition of soul the Church sets out for our consideration the second coming of our Lord. when He shall come in His majesty to judge the living and the dead, in order to strike a holy fear into our souls, for, as the Psalmist says: "The fear of the Lord is the beginof wisdom;" and again: and again: Lord; he shall delight exceedingly in His commandments." In the Gospel of today our Lord

foretells the destruction of Jerusalem. This was the scene of the most direful calamity and suffering the world had ever seen from its beginning, or ful calamity and suffering the world had ever seen from its beginning, or probably will ever see again. An immense number of people were destined to vanish. assembled within its walls—over two the city-rage and discord prevailed, people fought desperately and butchered one another without mercy. Then famine and pestilence did their work. Even mothers devoured their own children in the madness of despair. The Romans at last took the place by assault and and all that remained were dispersed in captivity over the face of the earth. All this was distinctly foreimprobable. It was God's judgment executed on this wicked people. Our Lord for shadows in this calamity the still greater one to the wicked of the awful day of judgment, both at death and at the end of the world. If these things are done in the green tree, how shall it be in the

We shall each one of us have to undergo the judgment of God. Jerusalem, the glorious city, is the figure of the soul. Shortly we shall be sur-rounded on every side by our spiritual enemies. Perhaps next week or tomorrow some fatal disease will which St. Augustine summarized in seize uponus. Inits grasp weshallbe cians will be of no avail. Our bodily powers will fail. Then our sins will repose in Thee!"—The Pilot. stare us in the face. If we have been disobedient and impenitant up to that time how shall we repent? Racked by pains, the mind enfeebled, how can we drive off the dreafful despair which will surround us and press us in on every side? And death will come upon us unprepared.
"For as the lightning cometh from the east, and appeareth even unto the west, so shall the coming of the Son of Man be." Death is the coming of the Son of Man to judge us and settle our lot for all eternity, either

for weal or for woe. Brethren, let us think of these things; let us reflect seriously upon them. Let us turn over in our minds what will take place at the our of death and all the scenes of the great judgment, when at the sound of the last trumpet the dead, small and great, shall arise to give an account of the deeds done in the body. Let these thoughts accompanied by many hear accompanied by many heartfelt prayers to God for contribion and a firm determination so to live as to be ready for this last judgment. Thus we shall make our peace with God, welcome the new born Saviour at Caristmas, and welcome Him with joy even at the great and terrible day of judgment.

TODAY

Today is a furrow traced before us; our thoughts, our desires, our actions, our intentions, are the seeds which every moment and often

unconsciously, we drop into it.

The furrow finished, we begin another, then another; each day a new one opens, and so to the end of and we are always

And all that we have sown takes root, grows, and brings forth fruit

we do not recognize our work. And behind us the angels and the

And beaund us the angels and the devils, like reapers, gather in sheaves what belongs to them. They preserve it, and they will appear at the last day and lay it before the Master.

Is there not food for reflection in this picture?—Golden Sands.

HISTORY OF THE

ONE OF UNREST

This is an age of unrest. Its rumblings are heard throughout the world. Everywhere men are search ing and striving for something better in life. This condition commands

of humility, acknowledging the greatness, goodness, and justice of the Infinite Majesty, with a deep contrition for all the sins and faults "Plato's Republic" to Edward and desperate remedies. From "Plato's Republic" to Edward Bellamy's "Looking Backward," literature is filled with their vain attempts to establish a workable

> Modern Socialism germinated after the Napoleonic Wars. Europe was burdened with a heavy accumulation of woe. Poverty and destitution were widespread. The rise of modern industrial life coincident with the invention of machinery, threw thousands of workmen out of employment. The spark of Social-ism was fanned to fierce flame by the writings of Marx, Engels and

They turned with hope to the new philosophy that promised to reform and establish equality and justice for all. But, alas, subsequent even's showed that this was only

And so today many men are buildmillion according to Josephus the Jewish historian. Suddenly the academic halls, impassioned pedants Roman army surrounded the city on all sides so that there was no escape. Then horrible scenes began within them before the eyes of the troubled world. They declare that discontant, modern unrest, and human misery will disappear with the acceptance of their theories.

Meanwhile the voice of God's

Caurch continues to preach that evil and sin and misery are the result last took the place by assault and utterly destroyed it. Over a million adam to earn his bread with the souls were destroyed in this siege, and all that remained were dispersed. life of labor. No theory of life can remove this necessity from him. Man is made to toil and labor. Origtold by our Lord forty years before it inal sin caused a corruption in our nature, a proneness to evil. As long as man is on this earth there will be injustice and inequality, for the world will not take the divine means necessary to overcome its evil propensities.

We cannot have our reward here and in Heaven. Catholic philosophy of life is the only true answer to the problems that have afflicted mankind in all ages. Unrest which we see around us today is but enother and percaps an exaggerated phase of the discontent which decended upon us from the sin of our first parents. It is but an echo of that discontent which St. Augustine summarized in

AFTER US A DELUGE?

The rapid breaking down of Prot Good Lord that they live in this generation, instead of a few generations

face, a Cyril or a Methodius.

the next generation of their followers accept Him as such, for they never hear Him preached as God.

The duty devolves on every Catholic to learn as much about his religion as he can and constantly explain it to every interested hearer. The world outside the Church is foundering in a mire of hopelessness, foundering in a mire of hopelessness, while crying for the trath. Let us encourage, therefore, to the best of our ability, every movement designed to give non Catholics the light of our holy religion. The very existence of our present civilization, let alone the zeal we should all have for the salvation of immortal souls, damands this.—The Register Denve. demands this.—The Register, Denver.

CATHOLIC BELGIUM

The good news that Belgium is fast recuperating from the War calls to mind a criticism that is popular with some enemies of the Church. Tuey compare Protestant and Cath olic countries and lay great stress on the apparent industrial inferiority of the Catholic country and try to Catholic country of Belgium is answer.

For nearly forty years the Cath-Europe that is more intensely one of closely approximated the spirit of closely approximated the spirit of the years before the War Belgium His Divine Mastar.

But Saint Francis was not only a spirit. He was also a great The story of industrial progress and family happiness in Belgium shows that Catholicity is rather a help than a hindrance in the march of progress. We recall comment of the London Times that was published just before the outbreak of the War. It gives a good idea of the practical working of a thoroughly Catholic government.

"In a commercial community like of society.

In a commercial community like of society. that of Belg up social and indus-trial legislation must naturally constitute the most complete code in the world. Thanks to the legislation Today we are living

Last year no fewer than 238 213 moderate means working class fathers were exempted from house duty; and some 110,000 workers were enabled to become own-

These fact from the London Times contentment of the country with its and purposes quite different from cence that the future will not belie the record of the not of the country with its and purposes quite different from those which have governed the world the record of the not of the country with its and purposes quite different from those which have governed the world the record of the not of the country with its and purposes quite different from those which have governed the world the record of the not of the country with its and purposes quite different from those which have governed the world the record of the country with its and purposes quite different from those which have governed the world the record of the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country with its and purposes quite different from the country will be a supplied to the country with its and purposes quite different from the country will be a supplied to the country will be a

THE CATHOLIC TOMMY IN COLOGNE

we are glad to see from its columns that Catholicism is still making its straight appeal to Tommy, although estantism leads many to thank the dood Lord that they live in this generation, instead of a few generations. The thurst of the Minorites at Colhence. With only about one third tae population of our country attending church, and with a public school in a picturesquely written column of the completely ignores religious the Post. "Down one side of the system that completely ignores relig the Post. "Down one side of the tous instruction, the little faith that church there is a throng of khaki with a sprinkling of Germans; down the appear altogether. Most of the older Protestants today, whether church members or not, at least express a belief in the supernatural and have a respect for Christ, although not many adore H m as God. This is the result of the teachings inculcated by their parents, who had some slight idea at least of religion. But as the years roll on, this knowledge is be years roll on, this knowledge is be minister; that does not trouble us. coming more and more indefinite. It as children we learned the story, the is bound to disappear altogether, and fact and the action of the Mass, and except so far as it can be rationally is bound to disappear altogether, and when it does the world will go back into the same chaotic condition it held when Christ arrived.

All this will happen unless the Catholic Church is able to sweep in and we mutely acknowledge our mistance. I can know that is going to happen, and we mutely acknowledge our mistance. I can know that certain vices will undermine takes and ask for foreigness. I can he rationally except so far as it can be rationally calculated from the present. For instance, I can see that a barrel of hymn, or simply watch and think.

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All this will happen unless the can be rationally calculated from the present. For instance, I can see that a barrel of hymn, or simply watch and think. Cathoile Church is able to sweep in a tidal wave over the civilized world again. The number of converts we are obtaining in America and England gives us hope that this may coccur. But what the world needs to the celebrant has taken the Bread and Wine and he today is a trap adorably powerful. today is a trem ndously powerful offers them to Heaven, along with annt, like an Iguanus Loyola, a Dominic, a Fancis, a Parick, a Bonitis a co operative offering. . . . See anything future which is not Bont It is a co operative offering. . . . see anything future which is not god It has happened. He is here. We written in causes present before my

watch and think," if not in the manner so exquisitely, though perhaps not deliberately, indicated by the writer in the British organ, yet with results not less fruitful than those attendant on mental prayer .- The

ST. FRANCIS A TRUE SOCIAL REFORMER

The feast of Saint Francis of As-The feast of Saint Francis of Assist brings a timely message from the far off Middle Ages. Saint Francis lived at the beginning of the thirteenth century. He was the son of a well to do merchant. Early in life he recounced the world and chose a life of poverty.

Garbed in the meanest apparel, he graached the excellence of holy poverty and the love of God along country.

erty and the love of God along country roads and in great cities, to rich and poor, to prince and peasant, to saint and sonner. He preached repensance, fraternal charity, and the blessings of record essings of peace.

In his own life he simed at being The little in the Gospel. The love of Christ in the Gospel. The love of Christ elgium is For nearly forty years the Catholic or Clerical party has been in power. There is no country in Europe that is more intensely Catholic than this little Kingdom. During Cleshes Constitution of the Country in the Count

waxed prosperous. On the score of well being, it is admitted that the Catholic party had husbanded the resources of the people and furthered its economic interests at home and abroad. The Church and State are luxury and wordlines were weakabroad. The Church and State are separated in Belgium, so that the Bishops' Chapters, or the Pope fill vacancies in their various institutions without having their satisfactions without having the satisfaction of the people; luxury and wordliness were weak entire the bishops' Chapters, or the Pope fill vacancies in their various institutions without having the satisfaction of the people; luxury and wordliness were weak entire the people; luxury and wordliness weak entire the people the combat the evil tendencies of men; ions without having their choice St. Dominic who waged successful vetoed or swayed by the government. wariase against heresy, and Saint The story of industrial progress and Francis who laid the foundation of a

His influence for good spread trial legislation must naturally among his own followers, beyond to occupy a prominent and lasting his own beloved Umbria and Italy, occapy a prominent and lasting place, and Monsignor Pottier, who is over the whole of Europe, until by Professor of Sociology at the Leonine College in Rome, has recently declared that the Balgian labor laws formed and reconstructed according formed and reconstructed according

the world. Thanks to the legislation of the last thirty years, the Belgian workman is today protected in his family, his wages, his home, his work, his right of association and his right to Sunday rest.

"So thorough is the system of inspection that Belgium can show a lower proportion of accidents than any other great industrial country. Last year no fewer than 238 213

Today we are living in an age that needs reconstruction much more than did that of St. Francis. The same de-Christianizing forces against which he spent himself, threaten our civil zation. The great fortunes which the War created or increased whirled their possessors into a revel of luxury, which is being imitated on a smaller scale by those of moderate means.

In ease hatreds have infiltrated into all classes of society. Discords, national and international, indusers of their homes by loans advanced by trial and social, public and private the State. In 1884 there were no more than 196 friendly societies with a membership of 29,921; in 1910 the number of the societies, encouraged by recent lawe, had risen to 8,540, whilst the membership stood at 1,600,000."

These feet from the Lendon Times literal acceptance of the Gospel prin-

dence that the future will not belie the record of the past.—Catholic ginning of a new epoch, a supreme moment in history, when ideals and principles are being tested. The Ser aphic Saint F ancis, the Poor Man of Assisi, faced a simular condition in his day. This great social reformer of the Middle Ages has taught us The Cologne Post is the organ of this truth that the Church through her individual members can success fully reconstruct society along Christian lines.—The Pilot.

NOTED JESUIT

SHOWS WHY FORTUNE-TELLING IS WRONG

Father Hull, S. J., writes with his usual clarity of thought and style on

minister; that does not trouble us. As colldren we learned the story, the human mind can know the future

face a Cyril or a Methodius. God grant that such a man may arise, to start the landslide back to Rome.

The new-fangled religions that are arising make things worse instead of be ter. Holding dogma in contempt, many modern preachers rob their congregations of belief in anything at all. Attacking the Divinity of Christ, such religions as Caristian Science, while they cannot make the of mystical theology to visit the backward and behold these fruits,

Christ, such religious as Christian by the religious beliefs of their Cathorist, such religious as Christian by the religious beliefs of their Cathorist, and the face of death, may be tempted by this half column of mystical theology to visit the backward and behold these fruits, able but merely human, will make the course of the Minorites, and there to the course of the course o

"Any claim contrary to this prin-ciple must be a fraud or delusion, and therefore superstition. There is no conceivable way by which such future events can be written in the stars or in the man's palm. Hence these acts are condemned by the Church, because they assert a form of knowledge which does not exist, and interpret the universe in terms contradictory to those in which God created it.

"If snyone pretends to acquire this knowledge by dealing with occult spiritual beings, we answer: 'Such beings can only have that knowledge if God has revealed it to them.' It is contrary to God's ways to reveal such knowledge, except to His own accredited properts—who must prove the ited prophets—who must prove that they are really sent by God. If spirits presend to have such knowledge, they must be evil spirits trying to deceive mankind: and all dealings with evil spirits is treason against God, and forbidden by His command. ments.

Therefore, if these arts pretend to be purely scientific, they are to be disoredited as frauds and delusions. If they pretend to rest on communica-tions of spirits they are not only fraudulent—since the spirit does not possess such knowledge—but also criminal and offensive to God."

KING ALBERT'S GENTLE REBUKE

Perhaps one of the most amusing necdotes ever told of Albert is one which has to do with a court ball held in Belgium in 1914, previous to the War, writes Mary Miller in Boston Post.

In the course of the evening the Belgian king happened to note that one of the ladies with whom he was conversing wore an extremely decol. lete dress, the skirt of which was generously slit up the side, according to the fashion of the day

This lady noticed that the king broke off conversation with her rather suddenly, and after he left her she saw him whisper something to the marthal of the court. A few moments later the marshal crossed the com to her and requested the honor of escorting her to the door for a

When they had reached a spot of seclusion, to her smazement, the marshal said: "His Maj sty has instructed me to inform you that you have torn your dress up the side and he has very kindly suggested that I conduct you to your carriage, so that you may go home and have the

No true work since the world began was ever wested; no true life since the world began has ever failed. Oh, unders and those two perverted words, "fallure" and success," and measure them by th ternal, not the earthly, standard .-



A Money-Saving

Bottle A Bottle of Bovril in the kitchen will cut down butcher's bills. It enormously increases the nourishing value of food—in fact, its body-building powers have been proved ten to twenty times the amount taken. It must be Bovril.





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To the clergy and laity, who read The Catholic Record, the Canadian Branch of the Pelman Institute extends an invitation to make the fullest enquiries. A booklet on "Mind and Memory," of which 44 editions have been published will be sent to any address on request. It gives complete information as to the Pelman Course, and is sent without obligation on the applicant's part. You should be interested in mental self-improvement. The Pelman Institute part. You should be the Send the coupon to-day.

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CHATS WITH YOUNG MEN

FORGET IT

If you see a tall fellow ahead of a A leader of men, marching fearless

and proud, And you know of a tale whose mere telling aloud

Would cause his proud head to (in anguish) be bowed,

It's a pretty good plan to forget it.

If you know of a skeleton hidden

In a closet, and guarded, and kept from the day
In the dark; and whose showing,
whose sudden display,

Would cause grief and sorrow and life long dismay, It's a pretty good plan to forget it.

If you know of a thing that will

darken the joy Of a man or a woman, a girl or a

That will wipe out a smile, or the least way annoy
A fellow, or cause any gladness to

It's a pretty good plan to forget it

IS IT WORTH WHILE

When one faces a difficult problem or a crisis in his career, his courage is then at its lowest ech. At these moments one can be forgiven for petulatily exclaiming. "Oh, what's the use?" or "Is it worth while?" But what excuse is there for the man who shirks responsibility or fails to make the best of his oppor-tunities? Can he offer a logical reason for doing so? Opportunities to improve one's knowledge, to better one's condition, and to make the most of each hour, are plentiful. The one who wishes to advance will ever find willing hands to assist him. But it remains for him to take the toil to be great. The man who says, "is it worth while?" or "what's the "is it worth white."

"is the gravest errors of his life. If he graves to loaf instead of accumulations within the grave with ing useful knowledge that will enrich his future career, he will be another

stone in the path of the world's progress.—The Tablet. MOTHER

Remember that mother is still a girl at heart so far as delicate little attentions are concerned. Give her flowers during her life time and do not wait to heap them on her casket. Make her frequent, simple presents and be sure that they are appropriate and tasteful. Write to her and visit her. Do your best to keep her youthful in appearance as well as in spirit, by helping her to take pains with her dress and little accessories and details of toilet. It she is no longerable to take her accustomed part in the household duties, don't let her feel that she is superannuated or has lost any of her importance as the center factor in the family. Don't forget to show your apprecia-tion of all her years of self sacrifice and give her credit for a large part of your success. He generous in keeping her supplied with money, so that she will not have to ask for it, or feel like a mendicant seeking your bounty.—Selected.

FINDING HAPPINESS IN WORK

Work is God's greatest blessing to man. Until you have learned look upon your work, not as a'curse, not as drudgery, not as a treadmill which you are compelled to turn laboriously every day, you cannot be really happy, you are missing the best that is in life, remarks Forbes

No honest work need be drudgery, whether it be sweeping streets, making collars or painting famous

in the best way it can be done. Each one of us can be an artist in put our whole heart, our whole enthusisem, our whole souls, our whole talent into doing it with the eatest care, the greatest skill and the greatest efficiency we can com-

Until we do this we can be neither successful nor contented, for Providence has ordained that, in order to

Here are ten typical cases: Always postponed his tasks. Grambled, complaining others

did not do their share, and blaming door and hold it open while she his mistakes on them.

3. Was not alastable; wanted to But the big thing to remember his mistakes on them. work on one sort of job only. Undependable except when

watched and checked.

(A plumber) did good work

when it was where people could see it, but when it was to be in the patent that we wonder one of them "There

stupid and sleepy all next day."

father, I strove to make a man of him. I offered him a room in my home, with free board, laundry, lights, fuel and everything else, gave him access to my library, and plainly told him I would give him a partnership with me in my extensive (law) practice just as soon as he could get his licer But "he wanted to see the world. He is still seeing it-on foot."

OUR BOYS AND GIRLS

BEREFT

Along the roads of Picardy the shady poplars stand, Their twinkling leaves on rainy eves in green and silver glance. The little winds from far away blow

sweet across the land, And in the wheat on fairy feet the scarlet poppies dance.

The rose is red in Picardy, in beauty bright it blows,
And many a maiden's secret shy its

bushing natals keep;

health or that her eyectow at the own, would be an insult to nature.

There are other girls, a step higher

But redder than the poppy flower, more erimson than the rose,

where lies my love asleep. Proud, proud was I that summer day a happy b ide and vain, When with a last long lingering look he turned him from our door.

Now lonely at the door I stand, my tears drop down like rain, And long I watch the dusty road his feet shall tread no more.

Oh, bitter price that women pay at freedom's boly shrine When forth on glory's perilous path they bid their men away! They give up love and hope and all that maketh life divine And nurse an agonizing grief from

dreary day to day. Blow, little winds of Picardy! blow But it remains for him to take the sweetly o'er his bed! initiative. It requires patience and And sing your tender requiem when

evening falleth dim ! And gently cover with your leaves, O

> him! -P. J. COLEMAN

NOBODY CAN HELP LIKING

has no right to hurt even a fly need-lessly. Cruelty is the trait of a bully; kindliness is the mark of children of God came from the world a gentleman.

the character. The boy who never makes fun of a

companion because of a misfortune he could not help.

The boy who never hesitates to say no when asked to do a wrong thing. The boy who never quarrels. When your tongue gets unruly, lock it in. The boy who never curses or calls

bad names, no matter what anybody calls him. He cannot throw mud and keep his own hands clean. The boy who never forgets that God made him to be a joyous, loving, lovable, helpful thing.—Newboys*

THE BOY'S MANNERS

There are very few men who heed their ery.
do not know that it is proper to The Catholic Church makes a If they do rise, it is often unwillingly, as if someone were prodding them, the most we are capable of.

Loafers, whether fich or poor, do not know true happiness, do not know the sense of satisfaction which comes from work well done and a company to the world to whom these little niceties come so easily.

The question of procedure is not a constant the world to whom these little niceties come so easily.

comes fr.m work well done and done with a will.

Whether we find pleasure in our work or whether we find it a bore depends entirely upon our mental attitude toward it, not upon the man only precedes a woman when attitude toward it, not upon the task itself.—St. Paul Bulletin. SOME YOUNG MEN FAIL—WHY? church, to protect her from a crewd, etc., he would not need to worry over is. In passing through swinging doors a man should precede a woman just long enough to throw open the

in all this talk about a boy's or a man's manners is that it is not watched and checked.

5. Too lazy to work hard when he thought he could "get by" by taking a sissy of the small boy to start just as soon as he can under stand plain English. Then, and then only will he, when a grown moted; promotion male him bossy and unwilling to be directed by

OUR GIRLS AGAIN

"For the sake of his dead we noticed two girls mincing along I strove to make a man of with the new veils properly adjusted, some rouge, much powder and eye-brow and eyelash darkened. Along the street from the opposite directi came another girl, skirt a little tighter, rouge deeper, face enam-eled and eyebrows truly impossibly blackened. The two girls gazed curiously, coldly at the figure before them and one with virtuous scorn said: "O-o-oh, isn't she flerce?" and the other responded with in-stant candor: "You've said it,

stant candor: Now, my soul revolted against the Now, my soul revolted against the three of them! It is impossible that any girl, whatever her education, or lack of it, should fancy for a moment that she looked wholesome and pretty in a skirs that holds her limbs in a two-inch spread and her walk to a succession of bird heavy that the tay here evelves. hops; that to have her cycbrows blackened and her cheeks rouged convinces any onlooker that it is the bloom of nature, youth and health or that her cycbrows are her her cyclored her cyclored her her cyclored her cyclored her cyclored her her cyclored her cyc

But redder than the poppy flower, in education, surroundings and the disternment of the distribution of th girl married and married well, going thriftly on to prosperity and the rearing of correct families. It is because the girl is real, because she would not live falsely or marry falsely. She thought first and falsely. She thought first and every undertaking was wholesomely looked into.-Catholic Sun.

REMEMBER THE DEAD

A year ago today human souls were being hurled into eternity at a terrifically rapid rate. Before the month of November—the month of the Holy Souls—had half run its course a cessation of carnage halted the flow into heaven, hell and pur gatory. The more fortunate beings came before their God dressed in the The boy who never makes fun nuptial garment of the Lamb and The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hands rest lovingly on the aged head.

The boy who never cheats or is unfair in his play. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken his character.

The boy who is never cruel. He middle state gathered in its legions.

t weaken his character.

The boy who is never cruel. He middle state gathered in its legions of sin, still keeping the faith, but The boy who never lies. Even bearing the mark that condemned the lies leave black spots on them to further purification. It is o them to further purification. It is of these hapless beings that the Church speaks to us in this time of thoughtful remembra ce.

The titanic conflict that has but

recently closed sent myriads to their permanent doom. At the same time countless human beings that yesteryear walked with us, worked and played here below, are now drawing out a painful existence in the cleans ing elements of spiritual purgation They are in prison. They long for the kindly ministrations of some wel-fare agency here below. On earth loving hearts and ready hands were ever prompt to succor their smallest need: now they appeal, alas, but too often in vain, for the relief that is so easily proffered if men would but

raise the hat when encountering a direct appeal this month to every lady. This is an sceepted courtesy one of her children on earth to come that a bey learns very early in life. to the rescue of those who languish Now the point is, that if he can in their purgatorial prison. She absorb this, why cannot he be made offers the means to alleviate the suf-Art is nothing but doing a thing to absorb other little limiters that range of those was it can be done.

the best way it can be done.

to absorb other little limiters that range of those was indulgences, a boy understand almost as soon as Hely Communion. Every Christian a boy understand almost as soon as he can talk that it is proper for a gentleman to stand when a lady enters a room or addresses him? It a debt of love and, not rarely, of is appalling to see the really nice justice remains to be paid by us to-boys who are naturally courteous wards those our brethren. Let every wards those our brethren. Let every sitting down on country club porches, Catholic soul remember that with in hotel corridors, etc., while girls what measure we mete out to others approach them for a word or two. shall it be measured unto us.—Cath-

A CHRISTIAN CONSCIENCE

Bishop Kettler, the great leader of Christian democracy, says that the development of a really Christian conscience in each man would go far to solve the social question. This is the basic principle under lying the recent pronouncement of the National Catholic War Council in its pamphlet: "The Fundamentals of Citizenship," which is clear exposition of the Catholic attitude toward the fundamental questions in in the present turbulence and unrest in this country, as elsewhere.

The following excerpt is suggestive

"The success of a democracy depends on knowledge and moral character. If all the people are not acquainted wish their civic and social responsi-bilities, they cannot act intelligently on the common affairs. The citizen who does not possess some knowledge of the working of our demosratic institutions may easily become the prey of the damagogue.

'Tae Catholic Church has always taught the fundamentals of citizen ship, and it has emphasized the social rights and responsibilities of

There are three motives which ground and covered up, he did work that had to be done again by others 9. "He revelled at night, and was stupid and sleepy all next day."

Ever makes the least of mistakes. But they do, right along, little mistakes and then stupid and sleepy all next day."

Exerc are three motives which is flacance people in the fulfilment of their civic duties: Self-interest, mistakes and then some more. Not year leave the fear of punishment, and conscience some more. Not very long ago or religion. In all teaching of civics

it should be kept in mind that religion supplies the highest and the noblest motives for the discharge of was the star graduate of a great civic obligations."-The Missionary.

PROTESTANTS PRAISE CATHOLIC SCHOOL TEACHING

At a recent meeting of the New York Association of Congregational Churches in Brooklyn there was an earnest discussion of the need to day of religious education. Most of the speakers, according to newspaper reports, emphasized the need of such teaching, and some of them pointed out that the Protestant churches were far behind the Catholic Church in this matter says the Catholic

ious instruction," remarks the Brock-lyn Eagle, commenting editorially on the discussion by the Congregationalists. "Long controversies have seen reason, wickedly camouflage their natural possessions and falsely ad vertise themselves to a word that smiles habing a decreasing has a decreasing beautiful and the smiles habing a decreasing has a consistent and second that the smiles habing a decreasing has a consistent and second the smiles habing a decreasing has a consistent and second the smiles habing a decreasing has a consistent and second the second that the second t vertise themselves to a word that smiles behind a deprecating hand. And these girls, they pick up men and marry them without one thought of propriety or religion or future happiness. We have heard people wonder why some quiet unobtrusive girl married and married well, going thriftly on to prosperity and the seeking to overturn the foundations must be the best Church.' of the moral and social order."

of the moral and social order."

The Catholic contention always has been that religious and secular training ought to go hand in hand. The moment religion is divorced from education the danger that irresponsible materialism eventually is to triumph begins. Secular education in itself is, of course, a valuable asset for any individual. But it a one is not going to make a man or woman

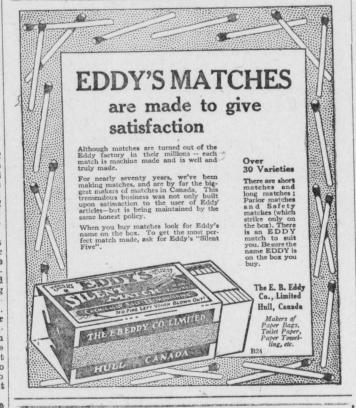
was the star graduate of a great American university, but who is now an advocate of mob rule and of a general overturning of the social

In years gone by it was the fashion to rail at the Catholic Church and charge that her schools in this coun try were a danger to the nation. No one east that now. On the contrary, educators and publicists all admit that the Catholic schools are safe guards of the nation. In peace and war their pupils and graduates have ever displayed the highest type of Americanism. And now the finest tribute of all is paid to them when a paper of the standing of the Brooklyn Eagle says that "none of the young socialists and inciplent revolutionists who are now seen as a danger received their training in such schools." The Catholic school is the nation's strongest bulwark.

A FARMER'S-"ROAD TO ROME '

A farmer convert to the Church de scribed his "road to Rome," as fol-

lows : 'I had in my orchard some very good trees; there was one tree that was particularly good; it bors the most tempting, luctious apples, and I noticed that at the foot of that tree every autumn there was an accumulation of sticks and stones, showing that the boys knew what was Looking around me I noticed that the Courch that got the most sticks and and social law and the need for religious training is seen clearly at a time when men and women go about Church and I began to say that it



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FIT FIGHTERS TO FARM

APPEAL FINDS PUBLIC SPIRITED FARMERS WILLING

The enclosed communication from the Soldier Settlement Board will interest everybody, and by bringing the matter to the attention of the farmer readers of the RECORD may directly promote the good work. Communications on the subject should be addressed to the Soldier Settlement Board, Ottawa.-E. C. R.

"I had not intended keeping anyone this Winter, but when I saw your notice it started me thinking and I came to the conclusion that I would be better with someone."

This is an extract from a letter

written by a prosperous farmer of Griswold, Manitoba, to the Federal Soldier Settlement Board. He refers to the appeal of the Board to public spirited farmers throughout Canada to assist returned soldiers who desire become land owners and farmers by giving them the benefit of their experience and advice. He goes on

last Winter and cut down expenses, but I don't think it is good economy. May say that my going in for mixed farming has been a good thing for me. I crop about 400 acres this year, 200 acres of wheat and 100 acres of cats and barley. Besides the horses and colts, I am wintering a hundred breeding ewes and a few pigs, and have three cows, besides poultry.

"The work for any man I may get would be mostly looking after the horses, feeding and watering and hauling the straw. I generally look after the sheep and pigs myself. The work would be easy for anyone healthy and willing. I would take a married couple if they were suitable, and could keep them till next Fall or longer. I paid the last couple I had \$65 a month for the Summer and \$25 for February and March. Perhaps I could place one or two soldier-farmers in this neighborhood."

Another Western farmer, R. J. Day of Kincaid, Sask., also writes in response to the appeal and makes a very attractive offer to the right

young man.
"I would like," he says, "to get a
man here who wanted to learn the
practical side of farming—a man
who is willing to work and is steady
and reliable. To such a man I would
any good wages and would be willing pay good wages and would be willing to put a good thing in his way when he was ready to start out on his own. Either by selling him a half-section or a whole section as soon as he was capable of handling it, also stock and

machinery."
Mr. Day is a mixed farmer, raising wheat, oats, flax, barley, hay, horses, cattle and hogs on 960 acres. He started in 1909 with \$500. He has had three poor years, namely: 1917-18:19, but is rated at \$24,000, in the Bank. "And I see no reason," he says, "why a steady young man cannot better himself as I have

This looks like a splendid opportunity for the man who fills the bill, "is willing to work and is steady and

reliable," as Mr. Day puts it.

Many other letters have been re ceived from farmers who have been attracted by the advertisement "Fit Our Fighters to Farm." For the most part they are men who have done exceedingly well on the land and are anxious to do a genuine service for the men who kept the flag flying during four years of strenuous overseas fighting.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A NOVEMBER THOUGHT

November is a month of Charity. We dedicate it to the suffering souls

For this intention, during the cious. A double effect will result; we shall aid not only the Church suffering in Purgatory but also the Church militant on earth.

Because souls are so precious in the sight of God we may never permit ourselves to be unconcerned about their spiritual welfare. The Church, the mouthpiece of God, gives us for our direction in this regard a list of duties known as the works of mercy. All true Christians regard the spiritual works of mercy as a duty imposed upon them and a duty too of vast import. The inspired word reminds us that. "To every one Thou hast given the charge of

his neighbor." know that millions are daily running to eternal destruction; that millions are on the brink of the

Christ, we have likewise sacrificed very little of our worldly goods for the spiritual welfare of their immortal souls. Yet, alms deeds ought to accompany our prayers when at all possible. Even the poor are urged accompany our prayers when at all possible. Even the poor are urged to give a little from the little they have. Dives was lost, not because he did not believe in God, but, because he was hard-hearted and miserly with the poor. The world, we are taught by Christ, shall be judged and the definitive sentence on the wicked shall be: "Depart from Me. ye cursed, into everlasting from Me, ye cursed, into everlasting fire, because I was hungry and you gave Me not to eat," etc. If a sen-tence so severe and awful shall be pronounced on those who neglected to feed and clothe the bodies of their fellows, how awful and terrible shall be the pronouncement by an angry God upon those who have never lifted a finger to clothe and feed the famishing souls about them!
God is Our Lord, to Whom we

must pay homage. He has declared that mercy is most acceptable to Him. Let us not then throw away in vanity or in satisfying the crav-ings of on extravagant heart the good things given to us by a bounti-ful Providence! We are after all only Gods stewards, therefore we "The rust hit me pretty hard this year and the wind last season. I His goods for His glory and for the thought I would go it alone as I did last Winter and cut down expenses, as the supreme law, Charity, com-

Were Jesus Himself to appeal to you for His missions, for succor for His neglected and impoverished churches and priests we know you would unburden yourself at least of all your superfluous wealth to meet His desires. Don't forget these words, "Whatever you have done to one of the least of these My brethren, you have done it to Me."

What an unspeakable comfort it will be for us when the multitude of souls we have aided by our alms through the Extension Society pro-claim before the Judge our acts of mercy to His suffering Church and demand mercy for us in return! Bountiful mercy shall surely be our return, for is it not written "mercy to him who hath shown mercy.'

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CRUCIFIX CORNER IN YORKSHIRE

A TOUCHING CEREMONY AT RIPON CAMP

In memory of the brave men who gave their lives for their country, that their sacrifice may never be for gotten, and to obtain prayers for their souls, the Catholic Women's League have erected a wayside Crucifix on the site of their C. W. L. Chapel and Hut at Ripon Camp.

The site is at the cross roads to Fountains Abbey, and may be appropriately called "Crucifix Corner," a term so often used by the soldiers in France to designate similiar sites of the crucifixes which stood out so prominently amid scenes of

sorrow and sufferings.
On the top of the hill overlooking Ripon, close to the public road, is the great boulder, 4½ tons weight, given by the Marquess of Ripon, and into it is sunk the oak cross, 17ft. high, with a lifesize Figure of Our Lord upon it. On the rock, which is otherwise untooled, is the inscription "1914-1919. In Memory of the British and Canadian Soldiers of Ripon Camp who gave their lives

the Bishop of Leeds in the presence month, to direct our prayers and alms for the pious aims of the Extension Society will be most efficacious. A double effect will result; workers at other philanthropic luts, nurses and V. A. D., friends and

residents of Ripon and the neighbor-Amongst those present were Lady Radcliffe (President of the Leeds Diocesan Branch of the Catholic Women's League, and Sir Joseph Radcliffe, the Mayor and Mayoress, Aldermen and Councillors of Ripon, Brigadier General Allgood, G. O. C. Troops, Ripon, and May Allered. Women's League), and Sir Joseph Radoliffe, the Mayor and Mayoress, Aldermen and Councillors of Ripon, Brigadier General Allgood, (G. O. C. Troops, Ripon), and Mrs. Allwood, Brigadier-General D. M. Ormond (commanding Canadian troops at the Ripon Centre) and Mrs. Ormond, General Nicholson (commanding the Eastern Division) lately returned from the Rhine, Brigadier-General Kay and Mrs. Kay, Lord and Lady Treowen, Mr. and Mrs. Warrington (hon. treasurers, C. W. L. Leeds Diocesan Branch), Miss Mahony millions are on the brink of the infernal precipice; that many, many Catholics destined for heaven are falling away from the saving doctrine of Christ and the practices of His holy religion—in many cases without any fault on their part. Have we done—are we doing—anything to save or to help to save those in so desperate a way? Have we even prayed for them or bewailed their misery?

It is not too much to conclude, that if we have neglected to pray for the salvation of our brethren in the salvation of the principles and the frame of them to be seen at the neighboring village to the salvation, Rev. L. L. C. N. C. W. L., Ripon Hut). Rev. Fathers Levick and commerford (Ripon), Rev. L. L. C. W. L., Ripon Hut). Rev. Grathers Levick and Commerford (Ripon), Rev. L. L. C. W. L., Ripon Hut). Rev. Grathers Levick and Commerford (Ripon), Rev. L. L. C. W. L., Ripon Hut). Rev. Grathers Levick and Commerford (Ripon), Rev. L. L. C. W. L., Ripon Hut). Rev. Grathers Levick and Commerford (Ripon), Rev. L. L. C. W. L., Ripon Hut). Rev. Grathers Levick and Commerford (Ripon), Rev. L. L. C. W. L., Ripon Hut). Rev. Grathers Levick and Commerford (Ripon), Rev. L. L. C. W. L., Ripon Hut). Rev. Grathers Levick and Commerford (Ripon), Rev. L. L. C. W. L., Ripon Hut). Rev. Grathers Levick and Commerford (Ripon), Rev. L. L. C. W. L., Ripon Rev. L. L. C. W. L., Ripon Rev. L. L. C. W. L., Ripon Rev. Mr. Humble (Vicar of Studley). Mr. and Mrs. Attentions of the englishment of them of



MEMORIAL CROSS AT RIPON CAMP!

The Bishop of Leeds, accompanied by Fathers Levick and Commerford, with cross bearer and acolytes, came with cross bearer and acolytes, came in procession to the Crucifix, and was greeted with a fanfare played by trumpeters from the R. G. A. Ripon Reserve Centre. This was followed by a part of the Requiem chanted by the children of St. Wiltrid's Schools. After unveiling the Cross the Bishop blessed it, and a Chaplet of Palms tied with the League colors was laid at the foot by Lady Radcliffe, and two laurel wreaths tied with red white and blue ribbon were laid by the children of St. Wilfrid's, Studley. The trampeters then sounded The Last Post.

After the cermony the Bishop gave

After the cermony the Bishop gave a short address, in which he said that the erection of a Crucifix was fitting, because it was an emblem of suffering and victory.

The Mayor of Ripon (Mr. F. W. Hargrave) thanked the Catholic Women's League for giving such a noble monument to Ripon, and for raising such a splendid memorial to the soldiers of Ripon Camp—so beautiful a landmark. He accepted it, and promised that both the City Council and the Ripon Rural District Council and the Ripon Rural District Council in whose area the Cross is placed, would afford it every possible pro-tection, and see that no harm came to it. He said he was a Noncomformist, and the son of a Methodist, but despite the wide difference of creeds, he offered to the Bishop the right hand of fellowship, realizing they were one in all that would help forward the good of all the nation to come.

Brigadier General Allgood spoke highly of the work of the League Hut from a soldier's standpoint. Over four million soldiers had, he said, passed through the Ripon Camp during the War, and very many of these had experienced the kindness of the League Helpers, and the comforts of their hut. Da-moblised men also had, through the League's tactful administrations, left the Service with a pleasant taste in their mouths (laughter), and that was a very important object to achieve. The women who served in that hut had helped to train the soldiers, and had done a bigger "bit" in the War than they imagined

imagined. Brigadier General Ormond, on be-half of the Canadian troops, also expressed his thanks to the League. Some 35,000 Canadians had, he said, gone through Ripon Camp, and he believed the greater proportion of their numbers had attended that He wished to take this oppor hut. tunity of making known to the helpers, before he followed his men home, that their personal influence for good over the Canadian troops had been remarkable, and that in time of trouble much that might have hangened was prevented. might have happened was prevented through the good influence brought to bear on so many who used the hut.

Father Levick said many were to in the Great War. May they Rest in Peace. Erected on the site of the Catholic Women's League Chapel and But."

A static layer to the Many Were to be thanked for this day's proceedings, and out of the many he wished especially to mention the Canadian soldiers who before they returned We dedicate it to the suffering souls in Purgatory. By our prayers and alms we do all in our power that they may be loosed from their sins and brought to the enjoyment of the beautiful vision.

For this intention during the literature of the large of the prayers of the large of it. They had contributed handsomely to this memorial of their fallen comrades. The British troops had also subscribed, but not so much as the Canadians, because the greater number had left the Camp before the suggestion of a Wayside Crucifix had arisen, otherwise they would have been equally gener-ous. He hoped all who looked on that Crucifix would remember the men who had given up their lives, and say for them in return the little prayer. "Eternal rest give to

bravery and sacrifice of our soldiers will ever be remembered through this symbol of suffering and victory. -London, Eng., Universe, Sept. 5.

BOYLE.—At her late residence 202 Sydenham Street, London, Ont., on Friday, November 7, 1919, Mrs. P. F. Boyle. May her soul rest in peace.

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