

# The Catholic Record.

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

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## 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 barrel."

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 sense of humor; and these two facts make hard the way of the ignorant 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 need it.

Curiously enough, it is in the field of religion that most of those who think they are innovators, or who would like to be, attempt to show us their paces. The worldly sciences have, as yet, in part escaped their unintelligent meddling. For 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 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 vanity 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 it now a popular supposition that anyone can write a law; but it is popularly supposed that anyone can make a constitution for a nation; and that anyone is competent to 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 shallow suggestions. There is a story which was related some time ago in a Catholic paper, told of the Marquis of Talleyrand when he was a political adviser to Napoleon. There was in Paris a man who had the ambition of founding a new religion. Talleyrand met him one day, and asked him how 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 the benefit of your opinion. What can I do? Can you not suggest something?" "Yes," said Talleyrand, "I can." "Ab, 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 obedience, which obligations are so displeasing to human pride.

From the earliest days of human history, man has sought to shake off 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 express a great truth; the greatest truth which men have to do; the truth which is the foundation of 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 and economic endeavor. In that work I have been associated for thirty years with Irishmen of all religions and political beliefs, from every part of Ireland. For two decades I have kept clear of party issues, believing that economic development was a potential 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-government, with the right to set up a Government of their own if the plan failed. I loathe the partition of Ireland in any shape or form, but I had no fear of it if unity were fairly tried. In 1916 I protested against the abortive scheme based upon the exclusion of six Ulster counties, "the gift," as I said, "of half a Parliament to three-quarters of my country."

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 the strategic unity of these islands, we concede unified naval and military control, which must be predominantly 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 Government of Ireland, Sir Horace proceeded:—You are governing Ireland with the help of a huge army of occupation, with all the latest engines of destruction, which in England are already finding their proper place in industry (laughter). This monstrous substitute for statesmanship is superimposed upon the largest police force, in proportion to population, in the world. The poor soldiers hate the job, but, of course, do their duty. The still more unfortunate police, subjected to this cruel ordeal, incur the odium of the Irish people, which ought to be confined to those responsible for the orders under which they act.

In the circumstances, the country is marvellously free from serious crime. The Government recently published an ugly-looking statistics 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 condemn, have been committed, and it is impossible to bring the perpetrators to justice. People who dare to protest against a regime which would not be tolerated for a moment by white people in any other part of the British Empire, are ruthlessly incarcerated. Does it mean nothing to you that even your English jails will not hold prisoners whom every free-born jailer knows in the bottom of 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 not understand. By one of the latest proclamations, I see that when I go home I may find myself forbidden to leave my house after dark, and while John Bull sits on the safety valve the pressure rises. Beneath all this tragedy, this futility and farce, there is being established an Irish Republic with at least as much moral sanction as your Government can claim, and with ten times its political influence, not only upon the thought and action of the Irish people, but upon the anti-British sentiment throughout the world. Such is the achievement of

the English Government in Ireland today.

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 engendering respect for the law will be increased. It will be a terrible addition to the responsibilities and anxieties of the first Irish Government.

THE IRISH 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 Prime Minister's report to the Convention that "a foundation of Irish agreement was laid on a foundation of history." Upon this foundation the Government proceeded to build an edifice of mingled mistrust, hatred and contempt, which characterized the existing situation in Ireland. This is a grave statement, and needs justification.

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 says: "We won't have it," and England has promised not to coerce Ulster. The moral coercion which Ulster applies to the British Government, who pass it on in the shape of physical coercion to the rest of Ireland. In effect, you have made Ulster, 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 army of occupation, and then you cannot do the wicked thing.

THE WAY OUT

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 relations between the different parts of Ireland can only be decided in a democratically elected assembly of the whole of Ireland. You can either set up an Irish Parliament at once to exercise such functions as can be exercised independently of the agreement which will have to be come to between the North-Eastern and the rest of the country, or you can set up a similarly elected Convention or Constituent Assembly to decide these relations. Ulster, since it will be negotiating as a minority with a large majority, is entitled to demand that the settlement so arrived at should receive the sanction of the British Government as one which, in their opinion, provides reasonable safeguards for its special interests. If Ulster refuses to help, an Irish Republic, which is aimed at a righteous moral protest, will become an overt political 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 governed until 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 of 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 statesmanship 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 the liberties of oppressed nationalities that the War might have been shortened by months, if not years, and we might now have been in sight of peace. Yet the guilt does not lie with the British people. They do not know that they are not allowed to know

DO AWAY WITH PRUSSIAN MILITARISM IN IRELAND

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

assumption that you must at once substitute civil Government for Prussian militarism in Ireland, and that you won't 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 reopened 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 fulfill 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 sovereign 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.

COL. ARTHUR LYNCH

Saturday morning, the Globe had this editorial reference to the lecturer:—

Col. Arthur Lynch, who will speak at Massey Hall tonight on "The Irish Question," is one of the most remarkable men of the day. Born in Australia, he was educated at Melbourne under the guidance of the late Lord Deas of M.A. and C.E.; afterwards took medical courses in Berlin, Paris, and London, and holds the degrees of M.R.C.P., M.R.C.S., England. He is also an electrical engineer, holding the diploma of the Ecole Supérieure d'Electricité of Paris; a member of the French Society of Physics, the London Mathematical Society, the Aristotelian 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 literature, 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 ultimatum 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 after serving twelve months in prison he was released on ticket-of-leave, 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 England would mean farrowell 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 solution, will have it presented to them by a picturesque figure of more than ordinary ability.—Toronto Globe, Nov. 8.

FAREWELL GREETING TO BELOVED GUEST

On Cardinal Mercier's departure from America the *New York Sun* gave him the following editorial salute:—

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-bye to him with the affection given to a friend. He came to this country with his reputation for wisdom, courage and steadfastness firmly established. He goes away from it after having displayed the qualities of dignified gentility, modesty and unassumingness in a manner which has aroused the keenest personal 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 great teacher-priest underwent such an examination and emerged from the ordeal with heightened stature. The simplicity and genuineness of his attitude in all manner of assemblages revealed the strength of his character. He was ingenuously himself whether he was being acclaimed spontaneously by enthusiastic crowds in the high ways or being honored in the most formal gatherings. In the presence of men of high place and men of no place he manifested always an unvarying interest, an absence of self-consciousness, which seemed to spring from a natural submergence of self in the cause to which he gave all his strength—the salvation of his people.

Of Las Casas it was written by John Fiske that he was the finest spiritual figure between the Apostolic times and our own. There will be found in America today a strong body of opinion to support the assertion that this Spanish Las Casas no spiritual figure finer or more engaging than that of Mercier has been seen in this hemisphere or in the world.

the fact. The truth will out, and then the Irish question, as we have known it, will cease from troubling.

### FREE REPUBLICS WITHIN EMPIRE

COL. LYNCH'S PLAN FOR IRISH SETTLEMENT

Toronto Globe, Nov. 10

A community of free republics of the British Dominion, strengthened by bonds of friendship, an interchange 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 Irish problem. That opinion has continued 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 decision as to the kind of men it desired as its Parliamentary representatives. Col. Lynch himself was swept away by the Sinn Fein current. The six Nationalists who were elected won their seats because of the suffering of the Sinn Fein movement. He declared it was sheer folly to ignore this expression of opinion.

Lord French's great idea of ruling as a young man was suppressed. He commenced by suppressing the Sinn Fein movement. At the present time nearly every Irish organization is tainted 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 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 a newspaper, whose editor is a young woman of twenty-one, was suppressed. I think it 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 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 platforms.

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 Parliament. 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 physical force existed. It did not exist at the present time to any degree in Ireland. If Ireland was armed to the teeth the use of force to accomplish 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 be sought and inquire in order that a structure could be built for the future.

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 Government, a good, strong police force and a good, strong army," he said. "It was not the law. He stood, he said, for constitutional agitation."

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 Americans found her. Besides the nun-dentist attached to this small military hospital in Slonim, there are five other nuns who give medical treatment. One is a surgeon who has performed several major operations and though lacking in up-to-date operating appliances is very lacking in skill. Great ingenuity was displayed by the nuns in conducting their hospital. In their operating room they had sterilizers made of brass shell cases and all their tableware they made themselves, including earthenware bowls and wooden spoons. The Red Cross aided them with hospital supplies.—Catholic Bulletin.

### 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 States.

New York, Oct. 27.—Following a luncheon given by the Belgian Ambassador to King Albert of Belgium, at the Waldorf-Astoria last Saturday, His Majesty conferred upon Archbishop Hayes the decoration 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 distinguished 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 similar distinction paid the royal visitor by George Washington University.

Mgr. W. H. Nolens, the noted Catholic Parliamentarian of Holland, has arrived in Washington as the representative of the Netherlands 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 Mgr. 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 Plate of the Passion Play in the play in 1910 the wife of Anton Lang, who represented 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 on the invitation of Cardinal Maffi, Archbishop of Pisa, on Friday visited the ancient Basilica of St. Peter, near Pisa, where excavations are being made which seem to prove that the site was actually visited by St. Peter, in whose memory the original church was erected. The present Basilica was 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, October 29, in the parlor of the residence of His Grace, the Most Rev. Archbishop Hayes, in New York, in the presence of 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 Mercier.

London, October 8.—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 undertaking indications of far-reaching significance, especially in the substitution 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 institution in connection with his stay in that city. In conferring the degree President W. H. P. Faunce said: "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 small nation alive, protector of weakness, champion of justice, who never yielded right to might, but by invincible faith subdued kingdoms and put to flight armies of aliens."





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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 the whole problem of which strikes are but the outward and visible sign.

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.

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 production and employment may be regular rather than intermittent.

If the miners were permitted by the operators to work full time the supply of coal thus mined would soon force down the price of coal on the market, and this the operators are 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.

called Bolshevism, which is but a new name for Socialism. And Socialism has been making its way in the schools from primary to university, in the press, and even in the pulpit. From the watch tower of Israel the Vicar of Christ saw the danger and sent forth his warning to a heedless world. Again and again with no trace of equivocation or compromise the Catholic Church has condemned Socialism as subversive of social order and Christian principles.

To clarify its ideas of Sinn Fein, Ulster and Liberty we commend to the Guardian's careful perusal the speech of Sir Horace Plunkett, as good a Protestant as itself, but having the advantage over the Guardian of knowing whereof he speaks.

London, Nov. 13.—William E. Johnson, an American prohibition worker and Anti-Saloon League organizer, familiarly known here and elsewhere as "Paseyfoot," was dragged from a platform from which he was speaking today, severely beaten and paraded through two 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 by the police, who, during the early part of the march, simply kept the crowd 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 England or Englishmen or even about English medical students from 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 never heard; Sinn Fein papers are all suppressed by the liberty-loving Irish Government.

HIGHER EDUCATION OF WOMEN

Though we have long since felt compelled to exclude matters of purely local interest we gladly give space this week to the English sermon 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 subject—Higher Education of Women—while having necessarily a local background, is based on those broad considerations which everywhere have equal application.

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 company with a British soldier will be branded as a traitor to Ireland, and her hair will be cut off. Certain offenders are ordered to be dismissed such offenders from their service. And this is 'liberty' as interpreted by the Sinn Fein, and as championed by every Roman Catholic paper which comes to this office. It is 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 anniversary The Christian Guardian carries the foregoing characteristic bit of phariseism. Its peculiar conception of democracy finds arguments anywhere; but when it states that this particular Sinn Fein "edict" is championed by every Roman Catholic paper which comes to this office it states what is not true.

But without defending the hair-cutting we submit that Sinn Fein feeling towards those who fraternize with the soldiers of the army of occupation in Ireland is quite as intelligible as Belgian antipathy in similar circumstances to those who fraternized with the soldiers of the German army of occupation in Belgium. And the latter found more vigorous expression at times than in hair-cutting.

And twenty years ago when Rudyard Kipling was still capable of writing vigorous English he scathingly referred to the lionizing of the British Tommy in time of war by the very people who would dismiss their servant maids if seen talking to a soldier in times of peace. That was a peculiar interpretation of "liberty" by English great ladies; but probably it was not the whole truth.

To clarify its ideas of Sinn Fein, Ulster and Liberty we commend to the Guardian's careful perusal the speech of Sir Horace Plunkett, as good a Protestant as itself, but having the advantage over the Guardian of knowing whereof he speaks. The newspapers have a story which is not about Sinn Fein or Ireland. Cut down a bit here it is: London, Nov. 13.—William E. Johnson, an American prohibition worker and Anti-Saloon League organizer, familiarly known here and elsewhere as "Paseyfoot," was dragged from a platform from which he was speaking today, severely beaten and paraded through two miles of crowded west end streets on a plank.

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Eventually Johnson was rescued by the police, who, during the early part of the march, simply kept the crowd 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.

NOTES AND COMMENTS

PRESIDENT WILSON'S warning to the United States Senate to the effect that if ratification of the Peace Treaty is much longer delayed, Great Britain, France and Belgium will control the world's markets, is more likely to hasten the desired consummation than any less material consideration. It is interesting to recall that the real father of Mr. Schwab's profit-sharing policy in industry is the late Cardinal Manning. The Bethlehem steel master has declared that the solution of the labor problem lies in putting men on their mettle and making them realize that their truest interest lies in co-operation with their employers. Of the provisos he makes profit-sharing take the first place. This he has introduced through the whole system under his control—even in his home. His steward is paid a percentage on the savings he effects in the household expenses. At the steel works everybody shares in the profits from the directors down to the barrow trundlers and the shovel handlers. This practice was repeatedly proposed by the English Cardinal thirty years ago, and is embodied in Leo XIII's great Encyclical, which document, it may be added, Mr. Schwab has formally adopted as the charter of his industries.

A STUDENT of Toronto University writes to the Variety, the official organ of the Students' Administrative Council, commenting on the method chosen to smoke the "pipe of peace" after the trial of strength between the sophomores and freshmen at the beginning of the class year. This celebration took the form of attendance at a burlesque theatre. Let the protesting student speak for himself as to his experiences:

"It is generally accepted that the students of an institution like the U. of T. come to such a seat of learning not only 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 student 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 cordiality with which the boys smoked the pipe of peace after the rush on Friday, I followed the lead of our more experienced Sophomore 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 afternoon'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 performance productive of either intellectual 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 Separate schools, Ottawa is far behind small towns like Eganville or Pembroke."

The preacher here referred to a fact well known in Ottawa, but which perhaps needs to be made 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 a time.

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 as they are, there is room and need for honest, fearless, and friendly criticism everywhere.

WE HAVE BEEN 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 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 consideration and he left France never to return. He belonged to the diocese of St. Malo where he had done much good work, and had he consulted his own comfort there he would probably have remained to the end of his days. His natural dread of the voyage is expressed in a letter to his brother: "The certainty of acquiring millions on my arrival at Quebec could not induce me to sail, so great is my loathing of the sea. But the glory of God and the saving of souls—when these are the stakes no power on earth shall hold me back." So he came to Canada, and his life thereafter was one long round of service to the little ones of his flock.

His career in Canada with all its hardship and weariness may be thus summarized. It was characterized by ceaseless effort to overcome his natural repugnance to the weary round of missionary duties. Writing to his sister in France eleven years after his arrival in Canada he begged her not to tempt him to turn his face homewards. "In persuading you," he wrote, "I shall persuade myself that weariness and hardship are never sufficient reason for a bishop to desert his flock." He longed to see France again, but having put his hand to the plow there was no turning back. Consequently he became in time a thorough-going Canadian, and was in turn beloved and respected by his flock. He kept a

watchful eye, too, on new colonists, and more than once complained to France of the undesirables sometimes shipped to Canada.

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 coterminous with the North American continent. This entailed hardship and privation from which he never shrank. In his journeys he was sometimes overtaken by blizzards 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 feuds. To a brother he wrote that he was a jack-of-all-trades at Three Rivers, where he was overseer of fifty workmen who were rebuilding a house for the Ursulines. "I am very weary, I rise usually at 2 o'clock for my devotions and to plan out the day's work in the yards. The job bores me."

HE REGULARLY inspected the religious houses, kept the cathedral chapter in order, was in close communication 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 Council with the Governor and the Intendant to consider the regulation of the price of corn, and was instrumental in issuing 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 an enthusiastic supporter. With wise forethought he was anxious to keep the people on the land and thought that too much education encouraged change. Girls became affected and, looking down upon their former state, wanted to live in towns. He advised that children should be content with the religious instructions given by the curé and should imbibe no principles which might lead them from the ways of their fathers.

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 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 decided strictly in accord therewith. It is also worthy of remembrance that he suppressed the seeds of Janesism in his diocese, and years later could rejoice that it was free of this teaching.

IT IS impossible to review the episcopate of Mgr. de Pontbriand with all its multifarious sacrifices and activities without coming to the conclusion that he is entitled to rank with the venerable Laval and the great Plessis as among the makers of Canada. None served Church or State more loyally or fruitfully than he, and when he laid down his burden in 1760 it was in full consciousness of duty well done, and of a heritage of good works to bequeath to his successor.

FRENCH RECLAIM HOMES IN DEVASTATED AREAS

C. P. A. Service. Paris, October 3.—In France, in the devastated areas, life is once more commencing, for despite the fact that everything all along the Somme is in ruins, people are returning to their native towns and villages. The pretty town of Montdidier, where only two houses are left standing, has now some eight hundred inhabitants, who have taken shelter in the cellars or in wooden barracks. At Albert, Ham and Peronne the people are also returning, and wherever the communal life is taken up, the religious life keeps pace with it.

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 which Monsignor Godin raised to Notre Dame de Brebriere. These districts are served by bands of energetic young priests, for there are not enough inhabitants in each commune to have resident curés yet. The priests, who are in groups of

twos and threes, go forth from centres, serving each about twelve parishes, spread over a distance of some twelve to fifteen kilometers, an arduous work. The priests are chosen for their youth and enterprise, and most of them have roughed it in the trenches, for the conditions are still very severe and are becoming 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 in flats or houses in the square or streets immediately adjoining it.

Mr. Stefford 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, a humming centre of literary life in the Irish Capital—many notables have their residence now in flats or houses in the square or streets immediately adjoining it. Mrs. Stefford 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, a humming centre of literary life in the Irish Capital—many notables have their residence now in flats or houses in the square or streets immediately adjoining it.

THE UNITED ARTS Club is close by, where mingle literary artists and political notables. Mr. Paul Henry, whose pictures of Connemara scenery and character have an extraordinary vogue 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 wolf hounds, or the mystic poet "A. E." sauntering towards his office in Plunkett House, around the corner. Mr. Darrell Figgis dashes past burdened with a pile of important-looking books and papers—hailing him toward Sinn Fein headquarters, just a few doors from a corner of the Green.

POLITICIANS

IN the old Parnellite days the eminent politicians tended to congregate round about Rutland Square—now Parnell Square—adjoining the Rotunda where many of the big 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 another.

SINN FEIN AND THE NATIONAL UNIVERSITY

One of the most startling and significant signs of the politically progressive times in Ireland was disclosed by the recent elections to the Senate of the National University—the supreme governing body of the University. The Senate is elected 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 father of the Gaelic League), Dr. Sigerson, the Dean of Irish literature, Father Findlay, the most eminent of all Irish Jesuits, and the distinguished scholar Professor McWenney—together with Professor MacCallan, and Miss Agnes O'Farrelly, the former Gaelic 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. On the other hand the Irish scholar Eoin MacNeill (a vice President of Sinn Fein), was returned at the head of the poll with a full complement of votes, and six other staunch Sinn Feiners sent to the Senate with him. The full Sinn Fein ticket was swept into office, on the top of a wave which cleaned out everything that was not Sinn Fein. Some of the English papers commented on the result of this election as remarkable and startling.

SPREAD OF HOME RULE SENTIMENT

AND these English papers at the same time point out as equally remarkable and significant the wonderful 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 began 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 hands of these gentlemen that full and unqualified Dominion Home Rule is his irreducible minimum, and the very least they must offer to Ireland.

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 free by virtue of his intellect and free will. It is consequently with the training of the intellect and will that education is primarily and principally concerned.

Another thing that has prodded these newspapers into progressive-ness was (they say 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:

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 fact that it chops 200 miles off the Halifax-Liverpool journey.

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 overlooked among the hills of Ireland.

In that paradoxical way which supplies the saving salt of humor to English government in Ireland, the authorities are just now putting in force one measure for lengthening the life of the Irish and another for curtailing it. The old English Curfew Law of slavery times has been dug up out of its centuries old English moor and sent over for use in Ireland.

The worldly advantages of education—primary, secondary and university, I will not discuss. They are moreover quite obvious. It has been calculated just how many dollars and cents per week in later life a high school education is worth to the 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.

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 of means for our use. If then what is intended by the Creator as a means, whether it be wealth, or health or position, be sought as an end, disorder and even sin result.

This is the doctrine of Holy Writ. I know of only one expression in the Bible which seems to depreciate the value of knowledge: "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 criticized. Texts indicating the futility of knowledge without charity are of course frequent.

It is indeed but a very imperfect superficial knowledge which would lose sight of the Exemplar of truth. Deep knowledge is ever fundamentally religious. A knowledge 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 highest felicity.

a knowledge of the constitution of the world and be properties of the elements, that is geology and cosmology.

a knowledge of the alternations of solstices and of the position of stars, that is astronomy, a knowledge of the nature of animals and of the instinct of wild beasts, that is zoology, a knowledge of the power of spirits and the reasoning of men, that is psychology and logic.

and this list of seven or eight sciences is by no means intended to be exhaustive. "Wisdom and knowledge," and the highest acquirable degree of each, even the learning of "all things that are secret or manifold" (I Chronicles 1, 12, Wisdom 7, 21) is the ideal held up by the Bible. How the Catholic Church has preached this ideal to her children, and 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 read.

Does the Catholic ideal of wisdom and knowledge, that is, of the highest obtainable degree of education—in intellectual as well as moral—for man, apply also to woman? Have women as much a right to and need for secondary and university education as men? There are not wanting obscurocrats among us who would answer, "Yes. The Catholic answer is, however, "Yes."

There is not one religion for men and another for women; nor one literature or art for men and another for women; neither is there one 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, intellect and will, of this sexless soul that education, in its chiefest sense, Christ, in an age when paganism treated woman as an inferior, as a thing rather than a person, proclaimed equal opportunities in the Kingdom for his sisters as well as for his brothers, and raised one woman, His Mother, above all other creatures.

The amount of intellectual education which woman requires is greater in this age and in this country than ever before in history. Woman has already acquired almost equal opportunities with man in this nation. 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 already hers. Great is her fault if she does not exercise her franchise.

"Note.—Within a week after the above plea was made, a singularly practical and unexpected confirmation of its aptness is found in the account given in the CATHOLIC RECORD of October 25th, of the affiliation by Bishop Fallon of the Ursuline College of Chatham, with the Western University of London. Though London has only one-fifth the Catholic population of Ottawa, it will now have a Catholic Convent College preparing young ladies for the Bachelors of Arts.

mission the best available education is necessary. While the amount actually required by each individual will naturally vary with her talents and opportunity, for a certain proportionate number nothing less than university education will suffice.

It would be a mistake to imagine that the type of intellectual education required by the women of Ottawa in the seventies of last century, 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 Hagran and her noble band of Grey Nuns, in the building up of this convent school over a generation ago.

It is for us in our day to continue this civilizing and cultural mission, by making our primary schools, secondary schools, and higher institutes of learning the best of their kind in this country. This is the programme officially adopted by the Fathers of the First Canadian Pious Council, a programme in the accomplishment of which extraordinary progress was made in the nineteenth century, and in the furtherance of which extraordinary progress remains to be made in the twentieth.

None of us love a woman impudent and mannish grown, but knowledge and culture, and strength of mind, and heart and body have no tendency to produce such a caricature." (p. 105).

ULSTER DIFFICULTY STRENGTHENING SECTARIAN BITTERNESS

In the middle of the eighteenth century, the Protestant tenantry in eastern Ulster began to meet with 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 favored one was to sacrifice the interests of the Catholic tenants to the Protestants, the weaker to the stronger. How helpless the Catholics of eastern Ulster then were, may be judged from the fact that landlords did not hesitate to advertise in the newspapers, many months in advance, their intention of clearing out Catholic 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, Protestant 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 1778, the Belfast "News-Letter" tells of the emigration of "farmers of some property" who had sold out and gone with their money to the "American settlements," as well as persons employed in the linen manufacture, and adds: "In short, it is counted 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 the evil will end, it remains only in the womb of time to determine."

needs them. This is done by convent schools elsewhere; it can be 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.

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 continent produced in the nineteenth century—the late Bishop Spalding of Peoria—is a further confirmation, if any were needed, of the need of higher education for women.

"None of us love a woman impudent and mannish grown, but knowledge and culture, and strength of mind, and heart and body have no tendency to produce such a caricature." (p. 105).

It is upon the testimony of the time, publicly avowed in the Irish Parliament, that one-half of Washington's army spoke the Irish language. These must have been Catholic immigrants in the main, but not all, for Irish was spoken by many

of the Presbyterians of Down and Antrim, was in fact their ancestral language in Cantire and Galloway, though for the most part the Presbyterians spoke English with more or less of a Scotch dialect. The "Cochees" of Pennsylvania were of this stock, and I have often heard their habitual "cohee" ("quothe") 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. wrote to his Viceroy in Ireland expressing a fear lest "the over-greediness and harshness of landlords 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 over-greediness and harshness of landlords 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 same authority towards the colonists of America. Three months later, the Viceroy, addressing Parliament upon the disturbed state of "some of the northern counties," recommends "justice and moderation to the gentlemen whose weight and influence is particularly in those parts." Meanwhile the Belfast "News-Letter" (16th April, 1778), says: "It is computed that, within forty years past, 400,000 people have left this kingdom [Ireland] 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 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 Connaught to join them in the demand for reform. Fox, the great champion of liberty in England, instructed the Executive in Ireland to defeat the reform movement by intrigue. Lord Northington replied, showing how he has succeeded, by appealing to Whig principles, in neutralizing Grattan. The argument addressed to Grattan by those who dated their own constitutional liberty from the landing of William III. at Torquay was that it was 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 Ireland became a principal aim of his policy, and he showed no scruple in achieving 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 Protestants against Catholic farmers before the American war has already been mentioned. This policy was now revived in a much more odious form and with the support of the Executive, which, for reasons of English policy, had formerly sought to moderate it. Under the auspices of landlords 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, destroying crops and animals, wrecking looms, etc. Eventually all these activities were absorbed into the Orange society. The Catholics formed a counter-organization, called Defenders. The Government went on from secret encouragement to supplying the Orangemen with arms and finally to organizing them into an armed Yeomanry.

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.—Balzac.

More than a quarter of a century passed before the fear of formidable disaffection forced an English government to admit Catholics to some rights less than equality with other citizens. In the meantime, the legislative devices had secured the Catholic Union. In Antrim, some of the Catholics, were induced to sign memoranda 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 aristocratic family was to become the real founder of modern democracy.

The Orange and Yeomanry party, under landlord and official management, besides its anti-Catholic fanaticism, was in opposition to the republican ideas of the United Irishmen and to the Presbyterian insurgents of Down and Antrim.

The outbreak of insurrection in Leinster, forced by the Government, found the United Irishmen in Ulster unprepared and irresolute. In parts of Antrim and Down, they took up arms and encountered the forces of the Crown. There was not much serious fighting and no plan of campaign. The Government sedulously disseminated the view that the Leinster rising was an anti-Protestant movement. When the French expedition to the west of Ireland failed, the republican movement in Ulster virtually collapsed.

FATHER FRASER'S CHINA MISSION FUND

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

- ALMONTE, ONTARIO. SACRED HEART BURSAR. Previously acknowledged... \$8,489 54 Mrs. Geo. Burns, Pembroke 10 00 Michael Ryan, River Ryan... 2 00 Mrs. A. K. Quigley, Sault Ste. Marie... 25 00 Hugh Murchison... 8 50 Rev. Angus D. Beaton, Port Hawkesbury... 60 00 QUEEN OF APOSTLES BURSAR. Previously acknowledged \$1,507 28 ST. ANTHONY'S BURSAR. Previously acknowledged... \$676 45 A Friend, Fermeuse... 1 03 IMMACULATE CONCEPTION BURSAR. Previously acknowledged... \$1,807 00 COMFORTER OF THE AFFLICTED BURSAR. Previously acknowledged... \$253 70 A Friend, Whitney Pier... 2 00 ST. JOSEPH, PATRON OF CHINA BURSAR. Previously acknowledged... \$1,063 97 BLESSED SACRAMENT BURSAR. Previously acknowledged... \$160 00 Chas. A. Reid, Healey Creek. 6 50 ST. FRANCIS XAVIER BURSAR. Previously acknowledged... \$281 80 HOLY NAME OF JESUS BURSAR. Previously acknowledged... \$187 00 HOLY SOULS BURSAR. Previously acknowledged... \$830 00 For most abandoned soul in Purgatory, East Baltic... 1 00 LITTLE FLOWER BURSAR. Previously acknowledged... \$295 90

BRUMAS MACMANUS OF DONAGAL

FIVE MINUTE SERMON TWENTY-FOURTH SUNDAY AFTER PENTECOST

THE LAST JUDGMENT

"For as the lightning cometh out of the east, and appeareth even unto the west, so shall also the coming of the Son of Man be." St. Matt. xxiv, 27.

Next Sunday will be the beginning of the Advent season. The word Advent means the coming. The Advent season is the time to prepare for the coming—the coming of our Lord Jesus Christ at Christmas, the Second Person of the Blessed 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 us the gates of the kingdom of heaven, and make us the sharers of His infinite happiness for all eternity. Holy Church, our mother, appoints these four weeks to prepare for this great coming, or Advent which took place at Christmas, so that we may be in the proper state of mind to appreciate the benefits of His coming and to derive from it all the good it was to procure for us. This state of mind should be one of humility, acknowledging the greatness, goodness, and justice of the Infinite Majesty, with a deep contrition for all the sins and faults we have committed against Him, with that love which makes us firmly resolve never more to offend Him, and 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 beginning of wisdom; and again: "Blessed is the man that feareth the 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 dreadful calamity and suffering the world had ever seen from its beginning, or probably will ever see again. An immense number of people were assembled within its walls—over two million according to Josephus, the Jewish historian. Suddenly the Roman army surrounded the city on all sides so that there was no escape. Then horrible scenes began within the city—rage and discord prevailed, the 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 utterly destroyed it. Over a million souls were destroyed in this siege, and all that remained were dispersed in captivity over the face of the earth. All this was distinctly foretold by our Lord forty years before it happened, when it appeared most improbable. It was God's judgment executed on this wicked people. Our Lord for shadows in this calamity the still greater one of 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 dry?"

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 surrounded on every side by our spiritual enemies. Perhaps next week or tomorrow some fatal disease will seize upon us. In its grasp we shall be utterly helpless. All the skill of physicians will be of no avail. Our bodily powers will fail. Then our sins will stare us in the face. If we have been disobedient and impatient up to that time how shall we repent? Racked by pains, the mind enfeebled, how can we drive off the dreadful 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 hour 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 be accompanied by many heartfelt prayers to God for contrition and a firm determination to live as to be ready for this last judgment. Thus we shall make our peace with God, welcome the new-born Saviour at Christmas, and wait for 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, the sower; each day a new one opens, and to the end of life \* \* \* and we are always sowing.

And all that we have sown takes root, grows, and brings forth fruit without any further effort on our part. Even if we chance to look backward and behold these fruits,

we do not recognize our work. And behind 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?—Galden Sands.

HISTORY OF THE WORLD

ONE OF UNREST

This is an age of unrest. Its rumblings are heard throughout the world. Everywhere men are searching and striving for something better in life. This condition commands attention because it is so general. Yet it has always existed in the world. Some periods of history have been peculiarly periods of discontent, others have been eras of comparative good feeling. The vision 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 flagrant injustices, has tormented many into dreamers and visionaries and incited them to adopt tainted creeds and desperate remedies. From "Plato's Republic" to Edward Bellamy's "Looking Backward," literature is filled with their vain attempts to establish a workable Utopia.

Modern Socialism germinated after the Napoleonic Wars. Europe was burdened with a heavy accumulation of woes. 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 Socialism was fanned to fierce flame by the writings of Marx, Engels and Louis Blanc.

They turned with hope to the new philosophy that promised to reform society and establish equality and justice for all. But, alas, subsequent events showed that this was only another vision of the world as it might be, a new Utopia builded in the clouds, a beautiful dream destined to vanish. And so today many men are building air castles. Earnest youths in academic halls, impassioned pedants in their libraries, and insurrectionists are industriously sustaining them before the eyes of the troubled world. They declare that discomfited, modern unrest, and human misery will disappear with the acceptance of their theories.

Meanwhile the voice of God's Church continues to preach that evil and sin and misery are the result of original sin. The curse laid on Adam to earn his bread with the sweat of his brow forced man to a life of labor. No theory of life can remove this necessity from him. Man is made to toil and labor. Original 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 another and perhaps an exaggerated phase of the discontent which descended upon us from the sin of our first parents. It is but an echo of that discontent which St. Augustine summarized in his well-known words: "Tuo habet made us for Thyself, O Lord, and our hearts are restless till they find repose in Thee!"—The Pilot.

AFTER US A DELUGE?

The rapid breaking down of Protestantism leads many to thank the Good Lord that they live in this generation, instead of a few generations hence. With only about one third the population of our country attending church, and with a public school system that completely ignores religious instruction, the little faith that is now held by many is going to disappear altogether. Most of the older Protestants today, whether church members or not, at least exercise a belief in the supernatural and have a respect for Christ, although not many adore Him 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 being coming more and more indefinite. It 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 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 occur. But what the world needs today is a tremendously powerful saint, like an Ignace Loyola, a Dominic, a Francis, a Patrick, a Boniface, a Cyril or a Methodius, and 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 better. Holding dogmas in contempt, many modern preachers rob their congregations of belief in anything at all. Attacking the Divinity of Christ, such religions as Christian Science, while they cannot make the present generation reduce Christ to the level of an historic zealot, laudable but merely human, will make

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, while crying for the truth. 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, 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. They compare Protestant and Catholic countries and lay great stress on the apparent industrial inferiority of the Catholic country and try to put the blame on the Church. The little Catholic country of Belgium is an answer. 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 the years before the War Belgium waxed prosperous. On the score of well being, it is admitted that the Catholic party had hushed the economic interests at home and abroad. 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 choice vetoed or swayed by the government. The story of industrial progress and a 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 that of Belgium social and industrial legislation must naturally occupy a prominent and lasting place, and Monsieur Pottier, who is Professor of Sociology at the Leo XIII College in Rome, has recently declared that the Belgian labor laws constitute the most complete code in 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 rights 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 working class fathers were exempted from house duty; and some 110,000 workers were enabled to become owners of their homes by loans advanced by 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 laws, had risen to 8,540, while the membership stood at 1,600,000."

These facts from the London Times give testimony to wise legislation. They also give us a notion of the contentment of the country with its Catholic government and its confidence in the future will not belie the record of the past.—Catholic Sun.

THE CATHOLIC TOMMY IN COLOGNE

The Cologne Post is the organ of the British Army in Germany, and we are glad to see from its columns that Catholicism is still making its straight appeal to Tommy, although it no longer advertises its rites and ceremonies to the capacities of a dig-out. The Church of the Minorites at Cologne, the Catholic garrison church, is described as it appears at Mass-time in a picturesquely written column of the Post. "Dawn one side of the church there is a throng of khaki with a sprinkling of Germans; down the other side, a throng of Germans with a sprinkling of khaki." The description is written by a Catholic, for the non-Catholic reader, and is in its way a masterpiece—the doctrine of the Mass set forth with a simplicity that takes full cognizance of the sublime. At the mutual confession of the priest and people "we scarcely hear the minister; that does not trouble us. As children we learned the story, the fact and the action of the Mass, and now it hardly matters whether we read our books, say the rosary, sing a hymn, or simply watch and think. We know what is going to happen, and we mutely acknowledge our mistakes and ask for forgiveness. It is our little 'clean up' in preparation for a visitor." Again: "In the manner of long ago the celebrant has taken the Bread and Wine and he offers them to Heaven, along with the hearts of himself and the people. It is a co-operative offering. . . . It has happened. He is here. We can hardly make our hearts sing 'Blessed is He that cometh' so stunned are we by the awfulness of it all. The nearness of God to us and the far-awyness of us from God." One hopes that many of the readers of the organ of the British Army, mindful of a certain curiosity aroused by the religious beliefs of their Catholic comrades in the face of death, may be tempted by this half column of mystical theology to visit the Church of the Minorites, and there to

"watch and think," if not in the manner so exquisitely, though perhaps not deliberately, indicated by the writer in the British organ, yet with attendant on mental prayer.—The Universe

ST. FRANCIS A TRUE SOCIAL REFORMER

The feast of Saint Francis of Assisi 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 renounced the world and chose a life of poverty. Garbed in the meanness of apparel, he preached the excellence of holy poverty and the love of God along country roads and in great cities, to rich and poor, to prince and peasant, to saint and sinner. He preached repentance, fraternal charity, and the blessings of peace.

In his own life he aimed at being the exact exemplification of Christ in the Gospel. The love of Christ crucified so permeated the whole life of Saint Francis that a special mark of Christ's love was vouchsafed him—the Stigmata, or the impression of Christ's wounds on his body. No saint in history more closely approximated the spirit of His Divine Master.

But Saint Francis was not only a great saint. He was also a great social reformer. The world in which he lived was degenerating. Heresy was sapping the Faith of the people; luxury and worldliness were weakening their morals. At this time God raised up two great Saints to combat the evil tendencies of men; St. Dominic who waged successful warfare against heresy, and Saint Francis who laid the foundation of a new social order.

It was the special aim of St. Francis to teach society Christian principles. He taught partly by precept but mostly by example. In a short time his gentle spirit by the fascinating combination of gentleness and strength wrought an almost miraculous change in the conditions of society.

His influence for good spread among his own followers, beyond to his own beloved Umbria and Italy, over the whole of Europe, until by the grace of God he became the instrument by which his age was reformed and reconstructed according to Christian principles.

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 civilization. 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. Discord, national and international, industrial and social, public and private, disturbs the peace of the world. The examples and teachings of St. Francis should be followed by men today. The world needs his wisdom, lessons of the blessings of poverty and the evils of luxury. It needs his charity and his existence upon the literal acceptance of the Gospel principles.

A new age is before us with ideals and purposes quite different from those which have governed the world hitherto. We are witnessing the beginning of a new epoch, a supreme moment in history, when ideas and principles are being tested. The Seraphic Saint Francis, the Poor Man of Assisi, faced a similar condition in his day. This great social reformer of the Middle Ages has taught us this truth that the Church through our individual members can successfully 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 a subject curiously interesting to many persons. He says in the Bombay Examiner in reply to a query:

"We have often answered questions on this subject, but can easily our correspondent as follows:

"The Church condemns palmistry and astrology, not because its pronouncements frighten people, but because they are superstitious. "According to our theology, no human mind can know the future except so far as it can be rationally calculated from the present. For instance, I can see that a barrel of powder will explode as soon as the burning fuse reaches it. I can know that certain vices will undermine health and bring disease. I can know that the sun will rise to-morrow—unless the last judgment intervenes—because nature works in certain regular lines.

"But this is merely calculation from cause to effect. I cannot foresee anything future which is not written in causes present before my eyes. I cannot foresee that So-and-so will propose at the age of twenty-one and be refused, or that he will be killed by lightning next year but one, or that he will meet with financial ruin at the age of forty-one. If a man cannot foresee such purely future events neither can any created mind, angels or devils, do so either. God alone, with His infinite mind, has the power of knowing the future, because the past, present and future are equally in His consciousness.

"Any claim contrary to this principle must be a fraud or delusion, and therefore superstitious. 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 anyone 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 prophets—who must prove that they are really sent by God. If spirits pretend 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 commandments.

"Therefore, if these arts pretend to be purely scientific, they are to be discredited as frauds and delusions. If they pretend to rest on communications 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 anecdotes ever told of Albert is one which has to do with a court ball held in Belgium in 1914, previous to the War, writes Maxy 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 deolite dress, the skirt of which was generously tilted 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 marshal of the court. A few moments later the marshal crossed the room to her and requested the honor of escorting her to the door for a moment.

When they had reached a spot of seclusion, to her amazement, the marshal said: "His Majesty 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 damage repaired."

No true work since the world began was ever wasted; no true life since the world began has ever failed. Oh, undoes and those two perversed words, "failure" and "success," and measure them by the eternal, not the earthly, standard.—F. W. Farrar.

ENO'S FRUIT SALT The day will end for you as fresh as it begins—if you take Eno's each morning

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CHATS WITH YOUNG MEN

FORGET IT

If you are a tall fellow ahead of a crowd. 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.

IS IT WORTH WHILE

When one faces a difficult problem or a crisis in his career, his courage is then at its lowest ebb. At these moments one can be forgiven for petulantly 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 opportunities? 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.

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 necessities and details of toilet. If she is no longer able 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 appreciation of all her years of self sacrifice and give her credit for a large part of your success. Be 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 to 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 Magazine.

No honest work need be drudgery, whether it be sweeping streets, making collars or painting famous pictures. Art is nothing but doing a thing in the best way it can be done. Each one of us can be an artist in his or her work. All we need do is put our whole heart, our whole enthusiasm, our whole soul, our whole talent into doing it with the greatest care, the greatest skill and the greatest efficiency we can command.

Until we do this we can be neither successful nor contented, for Providence has ordained that, in order to be happy, we must do the best and the most we are capable of. Loafers, whether rich or poor, do not know true happiness, do not know the sense of satisfaction which comes from 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 task itself.—St. Paul Bulletin.

SOME YOUNG MEN FAIL—WHY?

- Here are ten typical cases: 1. Always postponed his task. 2. Grumbled, complaining others did not do their share, and blaming his mistakes on them. 3. Was not adaptable; wanted to work on one sort of job only. 4. Undependable except when watched and checked. 5. Too lazy to work hard when he thought he could "get by" by taking his work easy. 6. Always late in coming to work. 7. Did well at first and was promoted; promotion made him bossy and unwilling to be directed by others in the office. 8. (A plumber) did good work when it was where people could see it, but when it was to be in the 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.

10. "For the sake of his dead 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 license." 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 waste 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 blushing petals keep; But redder than the poppy flower, more crimson than the rose, The stain that deepens in the grass where lies my love asleep.

Proud, proud was I that summer day a happy bride and I, 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 holy 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 sweetly o'er his bed! And sing your tender requiem when evening falleth dim! And gently cover with your leaves, O rose and poppy red, My bruised and broken heart that lies within the grave with him!

—P. J. COLEMAN

NOBODY CAN HELP LIKING

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 has no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness is the mark of a gentleman.

The boy who never lies. Even white lies leave black spots on 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.—Newboy's Journal.

THE BOY'S MANNER

There are very few men who do not know that it is proper to raise the hat when encountering a lady. This is an accepted courtesy that a boy learns very early in life. Now the point is, that if he can absorb this, why cannot he be made to absorb other little manners that stamp the gentleman. Why cannot 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 is appalling to see the really nice boys who are naturally courteous sitting down on country club porches, in hotel corridors, etc., while girls approach them for a word or two.

If they do rise, it is often unwillingly, as if someone were prodding them, but they did not quite know whether they should or not. There is none of that acidity that stamps the man of the world to whom these little niceties come so easily. The question of precedence must worry a lot of men to see the way they hesitate about it when out with a girl. If they would just keep in mind that the basic fact that a man only precedes a woman when there is something he must attend to, to seek out seats in theatre or church, to protect her from a crowd, etc., he would not need to worry over it. In passing through swinging doors a man should precede a woman just long enough to throw open the door and hold it open while she passes through.

We noticed two girls mincing along with the new veils properly adjusted, some rouge, much powder and eyebrow and eyelash darkened. Along the street from the opposite direction came another girl, skit a little tighter, rouge deeper, face enamelled 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 fierce?" and the other responded with instant candor: "You've said it, kid!"

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 skirt that holds her limbs in a two-inch spread and her walk to a succession of bird hops; that to have her eyebrows blackened and her cheeks rouged convinces any onlooker that it is the bloom of nature, youth and health or that her eyebrows are her own, would be an insult to nature.

There are other girls, a step higher in education, surroundings and advantages, who even with less reason, wickedly camouflage their natural possessions and falsely advertise 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 thrifty 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 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 left run its course a cessation of carnage halted the flow into heaven, hell and purgatory. The more fortunate beings came before their God dressed in the nuptial garment of the Lamb and were forthwith ushered into the bliss that knows no end. The infernal regions also claimed their need of war and death: the toll rose swiftly, and the heroes of hell no doubt embraced a far greater number than had been seen for many a long period.

Between happiness and misery the middle state gathered in its legions. Purgatory beheld a vast multitude of shrunken souls enter its portals. The children of God came from the world of sin, still keeping the faith, but bearing the mark that condemned them to further purification. It is of these hapless beings that the Church speaks to us in this time of thoughtful remembrance.

The titanic conflict that has but recently closed sent myriads to their permanent doom. At the same time countless human beings that yesterday walked with us, worked and played here below, are now drawing out a painful existence in the cleansing elements of spiritual purgation. They are in prison. They long for the kindly ministrations of some welfare agency here below. On earth loving, hearty 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 heed their cry.

The Catholic Church makes a direct appeal this month to every one of her children on earth to come to the rescue of those who languish in their purgatorial prison. She offers the means to alleviate the sufferings of those who have gone before: prayer, penance, Mass, indulgences, Holy Communion. Every Christian owes a debt of gratitude to some soul now agonizing in the Great Beyond: a debt of love and, not rarely, of justice remains to be paid by us towards those our brethren. Let every Catholic soul remember that with what measure we mete out to others shall it be measured unto us.—Catholic Bulletin.

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 underlying 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 involved in the present turbulence and unrest in this country, so elsewhere. The following excerpt is suggestive: "The success of a democracy depends on knowledge and moral character. If all the people are not acquainted with their civic and social responsibilities, they cannot act intelligently on the common affairs. The citizen who does not possess some knowledge of the working of our democratic institutions may easily become the prey of the demagogue. "The Catholic Church has always taught the fundamentals of citizenship, and it has emphasized the social rights and responsibilities of citizens. "There are three motives which influence people in the fulfillment of their civic duties: Self-interest, fear of punishment, and conscience 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 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 News.

"The Catholics maintain and pay for 114 elementary schools and four high schools in Brooklyn, that their children may receive adequate religious instruction," remarks the Brooklyn Eagle, commenting editorially on the discussion by the Congregationalists. "Long controversies have been waged in the past over church schools, but there is at least this to be said for them, that none of the young socialists and incipient revolutionists who are now seen as a danger ever received their training in such schools. The root of this revolutionary teaching is agnosticism or a thinly veiled atheism. Faith in God and reverence for God make for the respect and observance of moral and social law and the need for religious training is seen clearly as a time when men and women go about seeking to overturn the foundations 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 irreligious materialism eventually is to triumph begins. Secular education in itself is, of course, a valuable asset for any individual. But it is one is not going to make a man or woman

respect the laws of God or man. Witness the case of the youth who 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 order.

In years gone by it was the fashion to rail at the Catholic Church and charge that her schools in this country were a danger to the nation. No one says 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 incipient 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 described his "road to Rome," as follows:

"I had in my orchard some very good trees; there was one tree that was particularly good; it bore the most tempting, luscious 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 best. Looking around me I noticed that the Church that got the most sticks and stones thrown at it was the Catholic Church and I began to say that it must be the best Church."

Come, and never fear. Put your hands in His, follow His blessed feet, He will be your Guide. Though sometimes you see Him not, He is there. His blessed hands lead you. His blessed feet guide you. It is His face that looks upon you, even though you see it not and He will lead you safely home.

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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 any one this winter, but when I saw your notice it started me thinking and I came to the conclusion that it 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 to become land owners and farmers by giving them the benefit of their experience and advice. He goes on to say:

"The rust bit me pretty hard this year and the wind last season. I thought I would go it alone as I did 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 oats 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 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 has started in 1909 with \$500. He has had three poor years, namely: 1917-18-19, but is rated at \$34,000 in the Bank. "And I see no reason," he says, "why a steady young man cannot better himself as I have done."

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 received 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 in Purgatory. By our prayers and aims we do all in our power that they may be loosed from their sins and brought to the enjoyment of the beautiful vision.

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 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 fire, because I was hungry and you gave Me not to eat," etc. If a sentence 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 cravings of an extravagant heart the good things given to us by a bountiful Providence! We are after all only God's stewards; therefore we are under an obligation of spending in His goods for His glory and for the supreme welfare of our neighbor as the supreme law, Charity, commands.

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 proclaim 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." Donations may be addressed to:

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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 forgotten, 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 similar 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 unnoted, is the inscription "1914-1919. In Memory of the British and Canadian Soldiers of Ripon Camp who gave their lives in the Great War. May they Rest in Peace. Erected on the site of the Catholic Women's League Chapel and Hut."

The unveiling ceremony took place on August 27, the Feast of Our Lady of Joy, and the Union Jack was withdrawn from the Cross by the Bishop of Leeds in the presence of an immense gathering, representatives of the Civil and Military Authorities, the Catholic Women's League, workers at other philanthropic clubs, nurses and V. A. D. friends and residents of Ripon and the neighborhood.

Amongst those present were Lady Radcliffe (President of the Leeds Diocesan Branch of the Catholic Women's League), and Sir Joseph Alderman 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 (head and hon. sec. of C. W. L. Ripon Hut), Rev. Fathers Levick and Commerford (Ripon), Rev. L. O'Keefe (Rudding Park), Rev. Mr. Humble (Vicar of Studley), Mr. and Mrs. Stephen Scrope, Col. and Mrs. Adderly (Military Hospital, Ripon) Col. Younger, A. D. M. S., and Mrs. Younger, Miss Walsh (head of C. W. L. Hut, Catterick), the children and nuns of St. Wilfrid's, Ripon; the children and headmistress of Studley School.



MEMORIAL CROSS AT RIPON CAMP

The Bishop of Leeds, accompanied by Fathers Levick and Commerford, 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. Wilfrid'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 trumpeters then sounded "The Last Post."

After the ceremony 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—a beautiful landmark. He accepted it, and promised that both the City Council and the Ripon Rural District Council in whose area the Cross is placed, would afford it every possible protection, and see that no harm came to it. He said he was a Nonconformist, 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. De-mobilised 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.

Brigadier General Ormond, on behalf 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 hut. He wished to take this opportunity 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 happened was prevented through the good influence brought to bear on so many who used the hut.

Father Levick said 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 home, had generously subscribed to the erection of this Crucifix, and had evinced a special interest in 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 have left the Camp before the suggestion of a Wayside Crucifix had arisen, otherwise they would have been equally generous. 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 them, O Lord! In a most interesting manner he then referred to the Old Sanctuary, or Wayside Crosses, eight of which were outside Ripon in olden days, one of each of the eight principal roads leading to Ripon, and all within a mile of the Minster. On a fugitive reaching any of these Crosses, and throwing away his defences, he might claim Sanctuary. The remains of one of these sanctuary crosses were still to be seen at the neighboring village of Sharon—and the fame of them was world wide.

On the conclusion of the address the children sang a hymn, after which the Bishop requested all to join in the National Anthem, and then giving his Blessing to all, ended the picturesque and interesting ceremony.

Thus "Crucifix Corner" came to Ripon Camp, and if every camp erects a similar memorial, the

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

DIED

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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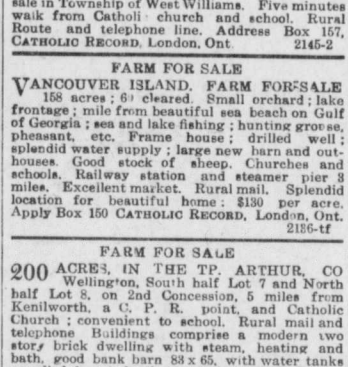
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