

The Catholic Record.

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

VOLUME XXXII.

LONDON, CANADA, SATURDAY, OCTOBER 2, 1920

2190

A PRAYER

I would not ask Thee that my days
Should flow quite smoothly on and
Lest I should learn to love the
world
Too well, ere all my time was done.
I would not ask Thee that my work
Should never bring me pain nor
fear;
Lest I should learn to work alone,
And never wish Thy presence near.
I would not ask Thee that my
friends
Should always true and constant
be;
Lest I should learn to lay my faith
In them alone, and not in Thee.
But I would ask Thee still to give
By night my sleep, by day my
bread,
And that the counsel of Thy Word
Should shine and show the path to
treasure.
And I would ask a humble heart,
A changeless will to work and wake,
A firm faith in Thy providence,
The rest—'tis Thine to give or
take.

—ALFRED NORRIS

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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DONALD LAW'S JOKE!

When Donald Law the other day boasted in the House of Commons that they had at length got the Irish situation better in hand, it was said that Ireland smiled a smile that might have been heard at the Bar of the Commons. And The London Morning Post a couple of mornings afterwards published an article on the subject from their own correspondent in Dublin, who said that it was a pity that Donald Law was not in Ireland to hear "the jeering remarks of both loyalists and disloyalists upon his remarkable optimism. He says the general comment was that the situation was well in hand, but not in the hand of the British Government. 'The Government that has it in hand,' he says, 'is Dall Eireann, and nothing else.' Here is a pointed paragraph from his report to The Morning Post: 'Wherever one goes throughout the whole area during a rambling tour all outward and visible signs point to the benevolence of the Irish Republican Government. The Republic stands everywhere unquestioned. The dead walls proclaim the slogan, 'Boy Irish Republican Bonds and save Ireland.' And all the time the Sinn Fein Courts operate openly. They settle disputes, and even punish criminal offenders. The properly-constituted Law Courts are almost deserted; the Assize Courts, which have just been held, were farcical; the Judges came to the Assize towns by stealth, some making circuitous routes to avoid capture; grand jurors failed to attend, and common jurors declined to answer their names.'

A STARTLING CHANGE OF TACTICS

Consequent upon the wonderful change in political opinion that is oversweeping the Unionist loyalists of the South, and even a small portion of the Ulster loyalists, there is a startling change of tactics toward them on the part of the authorities. In the recent Belfast riots the Orangemen burned and looted the homes of a number of Protestant workmen who had joined the Trades Union and were in consequence associating with Catholic fellow workers. They also burned down a Trade Union hall, the property chiefly of Protestant working men whose views had been liberalized.

In the recent burnings and wreckings by policemen and soldiers in the south, the same spirit was exemplified. In the town of Bantry a very prominent merchant is a Mr. Bigges, a wealthy Protestant loyalist. When the waves of Irishism struck the southern Unionists lately, Mr. Bigges published in the Dublin paper a letter, which attracted much attention, wherein he pointed out that in contrast to the savage treatment which the Orangemen of Belfast were giving to their Catholic neighbors, he said his fellow-Protestants of the south, who were in the minority of about one to twenty, had, all their lives, been treated by their Catholic neighbors and townsmen with the greatest respect, consideration, and neighborliness, and that no discrimination was ever made against them because of their political or religious views. Within ten days after this letter appeared, Mr. Bigges was treated to a taste of English Government toleration. In the dead of the night at the hands of a great band of policemen and soldiers who were shooting up the town, his valuable premises, with all its stock, was burned to the ground—to teach him a lesson! In the town of Tralee, in Kerry, Messrs. Quinnell, wealthy Protestant Unionists who owned a large printing plant there, and run a weekly paper, had the hardihood also to publish in their paper an editorial condemning the horrible outrages perpetrated on the people by the

authorities, and at the same time testifying to the toleration of their southern Catholic neighbors. Within a few days the Quinnella's establishment, with all its valuable plant, was completely wrecked and destroyed by the police and military.

SEEING THINGS IN A DIFFERENT LIGHT

A leader among the Orangemen in the Ulster county of Fermanagh, and also until recently one of their members of Parliament, was Mr. Godfrey Fetherstonhaugh. Fermanagh is one of the three Ulster counties whose Orangemen were thrown over by Carson despite the solemn covenant which all of them entered into to stand or fall together. Mr. Fetherstonhaugh has addressed his former supporters and told them his is no longer in favor of Irish Union with England. He asked them to renounce the creed as a worn-out one. He said: "We were Unionists, because we were firmly believed that the Union rule was the best rule for Ireland's prosperity and the maintenance of peace between jarring races and creeds. That belief has died hard, but it is now dead. Will any one now contend that even in its best days Ireland's union with England has done any good to Ireland? Such alarming signs as these of the defection from Briton's cause of many influential Unionists in Ireland, leaders of what was known as 'the British Garrison'—the people who so eagerly held Ireland for England—are hastening the Government's determination to call out Carson's volunteers, and charge them with the task of 'keeping peace' in Ulster!"

A DASTARDLY MOVE

In other words they want to give the fanatic Orangemen of the North full power, approval, and authority, with arms and ammunition galore, for the murdering not alone of the Papists and Sinn Feiners, but also of all independent ones of their own creed who dare to think for themselves, and who, in the light of the new day are coming out in condemnation of Orange intolerance and savagery, and in the upholding of the rights of Irishmen to govern Ireland. This would be one of the most dastardly moves to which a civilized government ever committed itself. But at the present time and for a couple of months past, the English Government is considering this step and eager to take it, if they think they can "get by" with it in the face of the world.

The alarming movement of thoughtful Irish nationalists and the hope to check this accession by unchaining Orange terrorism, is a chief incentive to the Government to take this step. If they do finally take the terrible step—one that will deluge Ireland with innocent blood—they will not of course name it the calling out of the Orangemen or the calling out of the Ulster Volunteers. It will be camouflaged under the semi-clever title of "the calling out of loyal citizens for the preservation of the peace." And such is the utter desperation of the English Government in Ireland today that one need not be startled by any irresponsible move on their part—even including this order for a general massacre. For that is what it would be.

HAS PENETRATED INTO PRIVY COUNCIL

And this treason of Irish loyalists beginning to think for themselves has penetrated even into Privy Council. For we find Sir Thomas Stafford, late intimate friend and host to the Lord Lieutenant, Lord French, coming out in public with reasonable talk. He recently sent to the press a copy of his letter to Lord French in which he says: "The refusal of the Prime Minister to take the only step which, in my opinion, gives us a chance of peace in Ireland, viz., the firm and immediate offer of a form of Dominion Government on the lines I recently submitted to Your Excellency, renders it impossible for me to remain any longer a member of your Advisory Council. I beg, therefore, that Your Excellency will be pleased to accept my resignation."

BELFAST BOYCOTT BEGINNING TO FINCH

The boycott instituted against intolerant Belfast by the rest of Ireland is beginning to pinch sorely, and many panicky and confused meetings of merchants of that city are taking place, the purpose of considering some way to avert the calamity that is threatening. One of the leading Belfast banking firms, with branches in every quarter of the country, had, last week, only one-half of the normal turnover. In hundreds of towns the Belfast commercial traveller has had to clear out and take the next train home for Belfast, inmediately his presence in the town had become known. In the Cavan town of Swanlinbar insult may be said to have been added to injury by the cruel method which some of the boys took to help a Belfast drummer to get home quickly to his lonesome family in Belfast. They got the handsomest

and swiftest automobile that the district could furnish, and in it carried him forty miles nearer home; and before dropping him induced him to pay the owner of the automobile two pounds for the welcome ride. The various district councils and county councils, branches of the Transport Workers' Union and other societies throughout the greater portion of Ireland, are unanimously passing the following resolution: "That we the citizens and traders of—on account of the victimization of our Catholic fellow countrymen, and the orgy of destruction of Catholic property, and on account of the irreconcilable attitude of Belfast Orangemen, do hereby bind ourselves, to cease trading with Belfast firms, until such time as the Catholic workers are reinstated, the property restored, and until Belfast no longer stands in the way of Irish Independence."

SEUMAS MACMANUS,
Of Donegal.

CLUMSY LYING

SHUFFLING OF CHARGES TO COVER A "TERRIBLE AND DETESTABLE CRIME"

The British Government attempts to justify the intention of its ministers and agents to kill Alderman Terence MacSwiney, Lord Mayor of Cork, in Brixton Prison, by issuing through Dublin Castle on August 25th, this extraordinary statement dealing with the arrest of the Lord Mayor.

"Reports which have recently found publication in Ireland and England concerning the arrest of the Lord Mayor of Cork in the City Hall, Cork, on the evening of the 12th of August have conveyed the false and misleading impression that the military authorities originally set out to arrest the organizers of a peaceful, if unlawful Sinn Fein Arbitration Court presided over by the Lord Mayor, but that on finding from the nature of the business before the court it was inconvenient to proceed further under that head, they changed him instead with an offense of a technical nature, which had little or no connection with the purpose of the meeting."

The facts are that in this instance no interference with the Sinn Fein Arbitration Court was contemplated or premeditated by the authorities. "Police and military forces visited the City Hall solely because it had come to their knowledge that persons holding important positions of command in the Cork Brigade of the Irish Republican Army had received 'official' summonses to attend a meeting in the City Hall on that date and at that time."

"It was with the view to the making of investigations as to the nature of the proceeding of this assembly that police and military forces were despatched to attend it. The conduct of the persons arrested and the documents seized went to prove the accuracy of the authorities' information that a meeting of commandants of the Cork Brigade of the Republican Army was being held, and that it was being held either simultaneously with or under cover of a Republican Court."

On Friday August 13th the Irish Times, organ of the British Government in Ireland, published this paragraph:

"At 8 o'clock last evening a large party of soldiers took possession of the City Hall, Cork. A Sinn Fein Arbitration Court was being held in the Council Chamber at the time and the room was filled with litigants, their solicitors and the general public. There were no means of escape as all the exits were guarded by soldiers with fixed bayonets and a number of arrests were made. Amongst those taken into custody were the Lord Mayor of Cork, (Alderman MacSwiney), several Commandants of the Cork Brigade, and the litigants. The Court which was sitting was in the nature of a Petty Sessions Court."

In all eleven persons were arrested with the Lord Mayor of Cork. August 16 these eleven persons were unconditionally released. The reason for the release was published in the Dublin Freeman's Journal, August 21. At the court over which the Lord Mayor was presiding at the time of his arrest were representatives of the English Penderel Insurance Company who had submitted a case to the court. When the British military authorities had arrested these representatives they were faced with the choice of adopting one of two courses:

(1) Either they could have court-martialed the Lord Mayor and all who were arrested with him on a charge of unlawful assembly by participating in an illegal court. This course would have meant that by placing the representatives of a great English company on their trial on such a charge a demonstration would be given of the public confidence in the Republican courts and a proof that these courts alone in Ireland had public sanction: (2) Or they could have released the eleven others arrested with the

Lord Mayor and charged the Lord Mayor separately not with the offense for which he was arrested but with any other offense which could be brought against him.

The British Military Government in Ireland adopted the second course. In order to provide material for this procedure a second raid was made on the city hall there and a half hour after the Lord Mayor's arrest and a search of two and three-quarter hours—11.30 p. m. to 2.15 a. m., was made for documents upon which the Lord Mayor might be placed upon his trial. In this second raid the necessary documents were "discovered." The Lord Mayor was arrested on August 16 on charges of having in his possession these documents: (a) a police cipher; (b) a copy of a resolution passed by the Cork Corporation; (c) notes of a speech he had made five months previously when he was elected to the Lord Mayoralty. The evidence at the court-martial was given by the British army officers and men who had arrested and searched the Lord Mayor and who had subsequently returned and searched the city hall. These troops stated that the documents for possession of which the Lord Mayor was tried were not found on his person but were found in the official office of the Lord Mayor in the city hall after his arrest. Yet Alderman MacSwiney was found guilty of having one of these documents "under his coat" and "possessing" the other; and he was sentenced to two years' imprisonment. The severity of this sentence itself discloses that the object of the British military authorities was by some means to get the Lord Mayor of Cork into prison, and having got him in to keep him there.

The statement now made—ten days after the trial and the Lord Mayor was arrested while attending a meeting of Commandants of the Cork Brigade of the Republican Army is demonstrably false. The statement says that at the time at which he was arrested the British authorities knew he was attending such a meeting. In British law, such an offense is, in British law, much more serious than the possession of the documents in question. It would have justified the sentence of two years' imprisonment for him for the technical offense of "possession." That this more serious charge was not made against the Lord Mayor when he was put on trial is proof sufficient that on August 16 the British military authorities had no information of any such meeting of commandants. Further, the British Government's organ in Ireland, the Irish Republican Army, has justified the sentence of two years' imprisonment for him for the technical offense of "possession." That this more serious charge was not made against the Lord Mayor when he was put on trial is proof sufficient that on August 16 the British military authorities had no information of any such meeting of commandants. Further, the British Government's organ in Ireland, the Irish Republican Army, has justified the sentence of two years' imprisonment for him for the technical offense of "possession."

Thus the Government may be said to have now given themselves a free hand to condemn "legally" any one who has any sympathy with any side of the national movement whom they choose to arrest. You could, for instance, hardly find two milder charges against an Irishman than being in his possession a copy of one of his speeches for which he was not prosecuted, and which local papers reported without reproach, or for keeping in the Town Hall a copy of the Town Council's resolution of allegiance to Dall Eireann—such a resolution as fifty or sixty other Irish public bodies have openly declared.

The Lord Mayor was also condemned on the ground of having "under his control" a police cipher. It was found in a room which is used for various purposes, and this was the serious charge. But what is significant is that English law thought it necessary to try him on the other two trumpery charges as well, and to sentence him upon them. His case was described to me by a Minister in part responsible for refusing to release him as "a very bad case." Do very bad cases need to be propped by such trumpery charges? Practically the whole Press of England, Conservative as well as Progressive, has been shouting "idiots" or "Shame" at the Government while this man has been dying.

The English people have not liked looking on at this long, ghastly death scene. I hear that in Government quarters it is expected that the real strike or something else will soon make them forget about the Lord Mayor. In Ireland, of course, they do not anticipate such obliviousness. I think they are as wrong in the case of England as they are right in the case of Ireland. The English people are not going to stand the repetition of such cases, but it is precisely to their reputation and multiplication that the policy of the Government has committed them. In this the last time the Government is going to be firm? Does any one dream that it is the last time they will be driven to making such a decision? There is a glow of admiration in the heart of every Irishman for MacSwiney, a feeling of loyalty to his example which will shame many a man of them who might have shrunk from sacrificing himself to taking part in the struggle and bearing the consequences.

ENGINEERING AN EARTHQUAKE
The Government has engineered an earthquake, and they will disclaim responsibility for the tidal wave. No doubt they will even express surprise when it washes away that "moderate opinion" in Ireland which they wish to encourage, and their regulations, reprisals, and this last piece of idiotic severity have stultified. MacSwiney's words will

live; his example animates. Turning to the minority on the Cork Town Council, he said in his inaugural speech: "To you, gentlemen of the minority here, I would address a word. You seem to be hypnotized by the evil thing—the Uauriation that calls itself a Government. I ask you again to take courage and hope. To me it seems—and I don't say it to hurt you—that you have a lively faith in the power of the devil, and but little faith in God. But God is over us, and in His Divine interposition we must have perfect trust. Anyone surveying events in Ireland for the past five years must see that it is approaching a miracle how our country has been preserved during a persecution unexampled in history, culminating in the murder of the head of our great city. God has permitted this to be to try our spirits, to prove us worthy of a noble life, to prepare us for a great and noble destiny. You among us who have no vision of our future have been led astray by false prophets. . . . The liberty for which we today strive is a sacred thing, inseparably entwined with that spiritual liberty for which the Saviour of Man died, and which is the inspiration and foundation of all just Government. Because it is sacred, and death for it is akin to the Sacrifice of Calvary, following far off but constant to that Divine example, in every generation our best and bravest have died. Sometime in our grief we cry out foolish and unthinking words: 'The sacrifice is too great'—but it is because they were our best and bravest they had to die. No lesser sacrifice would have us. Because of our struggle is holy; our battle is sanctified by their blood, and our victory is assured by their martyrdom. We, taking up the work they left incomplete, confident in God, offer in turn sacrifice from ourselves. It is not we who take innocent blood, but we offer it sustained by the example of our immortal dead, and that Divine example which inspires us all, for the redemption of our country."

MACSWINEY'S "CRIME"

POSSESSED A COPY OF HIS OWN INAUGURAL SPEECH!

By Desmond MacCarthy in the Manchester Guardian

I have before me a seditious document, the speech of the Lord Mayor of Cork on his inauguration. Eagerly I will remember that one of the charges on which he was sentenced to two years' imprisonment was having in his possession a copy of his own speech—a speech which was reported at the time in the papers. It was a crime for him to possess it, I, however, can quote it, let alone possess it, with impunity. There is a different law for me. There is a different law for different people in Ireland, too—it is just a question there whom the Government wishes to lay by the heels.

Under the new regulations nearly the whole press is guilty; they can pick out whom they will. The new regulations state this explicitly. For instance, Regulation 14 (1) says: "Any person who does an act with a view to promoting or calculating to promote [mark this] the objects of any unlawful association [that is to say, every association from Sinn Fein to the Gaelic League] shall be guilty of an offence against these regulations"—and, as is elsewhere explained, can be tried in secret if it seems best by court-martial.

MEXICAN REVOLUTIONISTS OUTDONE

Who, then, can escape if the authorities choose to pounce on them or to be consistent? All associations are unlawful which tend to express or support the national movement in Ireland. With that movement perhaps you, reader, sympathize; as half of the population of England, in fact, does. My object, the object of the leader-writers and letter-writers in this and many other English papers, is to help the cause of Irish nationality and to smash a system of government which is a disgrace to us and a betrayal of the principles on which we fought the War. We, for, are guilty, but we shall be let alone.

The Regulations ordain that any Irish subject may be tried by court-martial (in secret if it appears wise) for an act done at any time past which, though not illegal when it was done, is now illegal.

Thus the Government may be said to have now given themselves a free hand to condemn "legally" any one who has any sympathy with any side of the national movement whom they choose to arrest. You could, for instance, hardly find two milder charges against an Irishman than being in his possession a copy of one of his speeches for which he was not prosecuted, and which local papers reported without reproach, or for keeping in the Town Hall a copy of the Town Council's resolution of allegiance to Dall Eireann—such a resolution as fifty or sixty other Irish public bodies have openly declared.

THE POLICE CIPHER CHARGE

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WRECK OF CIVILIZED GOVERNMENT

"CAN IT BE TRUE?" LORD PARMOOR ASKS OF NOTORIOUS FACTS WHICH BLOT BRITISH REPUTATION

To Editor of Manchester Guardian:

Sir,—I am away from English papers, but this gives an opportunity to study more accurately the opinions expressed in the foreign press. There appears to be an unanimous opinion that the conditions in Ireland cannot the wreck of civilized government. It is said that a Scotch regiment has been allowed to wreck a portion of Queenstown without any effective protest from the guardians of law and order, and there are lurid accounts of bloodshed and rioting in Belfast. If the picture presented in the foreign press is not exaggerated it places Englishmen abroad in a humiliating position, and denotes that the failure of the Coercion Act has come with dramatic rapidity. It may be that coercion is a necessity under certain conditions, but this must be even-handed coercion, and there is no justification if it does not effectively put an end to the burning of creameries and the pillaging of private houses. Can it be true that numerous inoffensive Roman Catholics have not been protected in their ordinary rights as citizens, and have been turned out of ruined homes, did not contemplate, in writing in your columns a criticism of the Coercion Act, that any such fatal action would be taken as is said to have been taken in the case of the Lord Mayor of Cork. I do not know whether or not he is still alive. What is the crime of which he was really convicted? The letter of the Prime Minister only deals in unconvincing generalities. If there is any proof that the Lord Mayor of Cork was concerned in murder it should be widely circulated. This is necessary to safeguard our reputation for equality in justice. More than this, it would enable those of us who are abroad to meet our foreign critics in the gate and to dispet charges which, in the absence of further explanation, have much to support them.

Was his become of the boat of an Empire founded on the free consent of free Commonwealths? Is the result of the War to be disillusionment in every direction?

Earth has not a spectacle more glorious or more fair to show than this—love tolerating intolerance; charity covering, as with a veil, even the sin of the lack of charity.—F. W. Robertson.

Knowledge cannot be acquired without labor and application. It is troublesome, and like deep digging for pure waters; but when you come to the spring it rises up to meet you, and you quaff it eagerly.

Yours, etc.,
PARMOOR.

September 4.

Washington, D. C., Sept. 10.—A clock and set of chimas to be operated electrically are to be installed in St. Mary's Church of this city, following the ceremonial blessing of the bells by Right Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore, next Wednesday. The five bells vary in size from two to five feet. On the largest is inscribed "Gloriosa Sancta Maria, Mater Dei, Ora Pro Nobis." The clock has four dials five feet in diameter. These will be illuminated at night. Motors will operate the bells when they strike the hours or chimas.

Washington, D. C., September 4.—The little trowel which Cardinal Gibbons will use in smothering the mortar on the foundation stone of the National Shrine of the Immaculate Conception, at the Catholic University, September 23, will be made of silver articles offered for the great church. Many of these articles have been melted and the mass of silver is now in the hands of an artificer, who is fashioning the trowel. The trowel, the spade with which the first sod was turned on the site of the Shrine, and other objects associated with ceremonies and speeches in the building of the great edifice, will be preserved as souvenirs.

CATHOLIC NOTES

The Ursuline College in New Orleans is the oldest institution for the education of women in America.

Some French postage stamps show the image of St. Jeanne d'Arc, and Bavarian and German stamps carry an image of the Blessed Virgin.

Dr. Rudolph Katz, of Amsterdam an eminent nerve specialist, who is visiting in the States, declares that the ouija board is causing much insanity in Europe.

The youngest bishop-elect in America is Rt. Rev. Thomas E. Molloy, of Brooklyn. He is just thirty-five years old, and was only an assistant pastor when chosen to be the auxiliary of Brooklyn.

The Field Aar is authority for this interesting fact: 26,210 Protestant missionaries in China have made only 335,000 converts, while 15,135 Catholic missionaries record 1,965,000. Quite a difference.

A venerable Chinese priest, Father Andrew Long, died recently in China. He was eighty-three years old and had been a priest for fifty-eight years. The missions of Southern China were the portion of the Lord's vineyard in which he labored.

The pastor of Longmont, Colo., Father Aloystus Luther, of the Order of St. Benedict, is a descendant of Martin Luther, the renegade friar of the sixteenth century. It is reported that in parts of Pennsylvania there are various descendants of Luther and all are Catholics today.

The splendid work of the Nuns instructing the deaf-mutes to read the lips and teaching them to articulate distinctly was the means of converting a non-Catholic lady in Pittsburg to the faith, for she said these Nuns were doing the work of Christ.

In recognition of the splendid services done by the Nuns in New Orleans during the cholera epidemics in 1836 and 1837, the street car companies allow all Nuns to ride free on their cars. This privilege has existed for many years and continues today.

Sister Raphael, who succeeds Rev. Mother Catherine Aloystus as president of Trinity College, Washington, is a graduate of the medical department of Boston College and a skilful physician. She was at the head of the biology department of the college until her selection as president of the institution last week.

Cologne, Sept. 3.—The Archbishop of Cologne, Mgr. Schulte, assisted by Mgr. Poggenburg, Bishop of Munster, and Mgr. Bering, Bishop of Osnabruck, officiated at the consecration of Mr. Everard Klein as Bishop of Paderborn. Mgr. Klein succeeds to the See vacated by the present Archbishop of Cologne on his elevation to the Metropolitan See.

St. Louis, Sept. 13.—Edward R. Stettinius, former Assistant Secretary of War, and now a member of the firm of J. P. Morgan and Company of New York, has donated the sum of \$50,000 to the \$3,000,000 endowment fund of St. Louis University, according to an announcement made here. The gift, which is the largest single contribution to the endowment fund yet received, brings the total to more than \$500,000.

Baltimore, Md., Sept. 13.—Revering his former opinion on woman suffrage, Cardinal Gibbons today urged all women of the nation to vote, not alone because it was their right, but because it was their duty. He said that although he had been opposed to woman suffrage because he felt it would withdraw women from the more delicate and sacred pursuits of life, now that the question had been settled they should use the ballot to the material and social progress of the State.

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THREE DAUGHTERS OF THE UNITED KINGDOM

BY MRS. INNES-BROWNE

CHAPTER VI.—CONTINUED

After the plain and homely French fare at St. Benedict's, the luxury and good English food of their own table were duly appreciated by this cheerful, healthy English girl, and she thoroughly enjoyed the change.

"Only one year more," said she gaily, as, seizing her brother Percy, she turned him briskly round and round on the soft green turf—"only one year more, dear, and I shall be out. How delightful it must be to feel you are free of every task and lesson, and able to go into and enjoy the world properly."

"Silly little sister," answered her brother, as he smiled tenderly upon her. "I wish you would not build so much upon getting out into the world. Ah! Bertie," he added more gravely, "that same world may teach you harder lessons, and you may find its tasks more difficult, than any you have had to surmount as yet."

"Grammar, Sir Prior, for thy timely warning!" replied the girl, with a sweeping curtsy and haughty toss of her pretty head. "In truth, I marvel much at the depth of thy knowledge on this treacherous subject, considering thy tender years and experiences. But away with your grim words and moral lectures, brother; they will never alter me, I tell you, I was made to enjoy the world, and to enjoy it I will. I love the girl, dropping school fashion, upon the grass, in front of her brother, the dear old home, and every tree and stone upon it, nay, every flower and blade of grass—'gently pressing it with her small white hand'—everything to me appears overhanging with beauty and grandeur, and would you try to make me believe all this love is falsely pleased?"

"That is not the world I condemn, Bertie. I thought you meant the world in general, which is a totally different thing from aught you have met with as yet."

"True, I meant balls and parties, theatres and galas of every description, and you cannot condemn those, because you have never seen much of them yourself, and knew absolutely nothing about them. So I shall credit nothing you can urge against them," persisted Beatrice, with a wilful toss of her head.

"Well," answered her brother, laughing, "I have a whole year in which to convince you that my views of the world are right. It is too hot to argue today, so we will agree to differ for this once. But listen," he added, as his sharp ears caught the sound of carriage wheels, and his quick eye detected and recognized the inmates of a carriage which was coming at a brisk pace up the avenue.

"If I mistake not, there is a load of the world driving up this very moment to call and pay their respects to my little sister. Yes, it is as I guessed—Sir W. Watkin, late Mayor of Alborough, and his lady, also two of their seven charming daughters, all come to bid you welcome home, Bertie. Rush and meet them. They are real people of the world; you ought to love them much."

"Silence!" whispered the girl, creeping stealthily behind a flowering shrub. "I do not wish them to see me. I cannot bear those girls; they are so forward and vulgar. Why do they persist in coming here, I wonder? Let me run and hide; I will not go and see them!"

"Little coward!" smiled Percy, undaunted to scold her, while he raised his hat to the occupants of the passing carriage. "Is this the bold conduct you intend to follow when facing the beautiful world?"

"I shall go and hide in the little arbor near the lake," said Bertie, darting off at full speed down the hill, now that the carriage was out of sight. "Come and tell me when they have gone!"

The young ladies had ostentatiously called to the "dear Lady Beatrice," but though search was made for her everywhere, no one thought of the little arbor, and she felt quite secure until about half-an-hour afterwards, when, looking up from her place of retreat, she saw the carriage in full view coming at a slow pace right upon her. The arbor boasted of no door, and how to conceal her white dress puzzled Bertie. "Now I'm caught, and done for," she said aloud. "Oh, how shall I escape them?"

"Prudent to be asleep," said the laughing voice of Percy through the twigs at the back of the arbor; "they will never dare to disturb you."

On hearing Lady Watkin express her intention of driving slowly round the park, the better to enjoy the lovely view, Percy had run down to the hope of being able to warn his sister in time; but the carriage had taken the shortest and most direct route towards the lake, and had thus arrived there before him.

The girl drew her slender figure so closely to the side of the shelter that some sharp thorns piercing her arm reminded her she had gone far enough, then closing her eyes she peeped slyly through the long lashes, and watched carefully the approach of the enemy. Fortunately for her the coachman and his companion effectually obstructed the view in front of the knight and lady, and the

young ladies were far too much occupied straining their eyes and craning their necks in another direction, where the tall, upright figure of Lord Reginald was distinctly visible strolling upon the opposite side of the lake.

"O mother," was the simultaneous cry of the young ladies, "do not let us miss seeing my lordship! and I shall have him all to ourselves out here; we are never quite free when his mother is present. Nor," continued Miss Watkin, "do we care much about Mr. Percival, he is not nearly so attentive nor polite as his elder brother. I think he and Beatrice are both very conceited and quizzical."

"Hem!" coughed Bertie. Then they heard the lady give her orders to the coachman to drive quickly, and, after rounding the head of the lake, follow as closely as possible the direction taken by the young lord.

The young ladies smiled with satisfaction, and settling their ruffs and finery, reclined in graceful attitudes, ready to be innocently startled when they should accidentally overtake his lordship.

"Little coward!" again repeated Percy, as he stood before his sister, and assisted her to disentangle her dress from the thorns; "at the first sight of a tiny contingency of the world she flies and hides herself amongst thorns and briars. O Bertie, Bertie! what a lark if they had discovered you! I should have almost died with laughter."

"Of course you would," she answered gaily, "and the knowledge of that is almost what I wish myself; in fact, I am not quite certain whether the eldest girl did not see me."

"Hardly, I think, or she would have been more guarded in her speech about us," replied Percy, laughing.

"Perhaps not; but the sudden apparition of Regie turned her thoughts to another and more engaging subject. Such impudence!" exclaimed the girl, her color rising as she spoke, "to think that they could fascinate or charm our brother!"

"Oh, it's only the way of the world," said Percy, with a merry chuckle.

"A truce to the world," answered his sister, administering a half-pat, half-box to his ears; "and come with me to see our pets, there's a dawling." Then slipping her arm through his, they wended their way to the paddock.

CHAPTER VII

The hot July sun shone brightly on the grey towers and lovely surroundings of Baron Court, yet, must we own it, in spite of everything, a heavy, though as yet an almost unrecognised cloud hung over the heart of every inmate of that noble mansion.

True, to some—the younger servants who had not known their master long—the cloud did not much dim their sight, it rather aroused their curiosity and excited their imaginations as to what would follow if it fell and enveloped them; but the eyes of the older retainers were shaded by their hands. Their hearts sunk as they felt its oppressive weight—they would fain end their lives in the same kind master's service; whilst to those who were nearest and dearest to him their hopes were daily diminishing, and to pray alone could they now turn in the vain hope that a Strong Right Hand would either dispel the heavy cloud or avert and change its course. As they prayed with chastened hearts, their prayers were heard and answered, yet not in the manner that they then sought and desired.

One alone in all that household withheld her will and rebellion at the decree of Heaven, and that was the young Lady Beatrice. The father whom she had always loved so tenderly, now grew each day dearer and dearer to her; she would not even own to herself that she saw or feared the cloud at all. Yet, why should she pause in her song as she merrily bounded down the broad staircase? Why were her feet suddenly arrested, and did her strength fail her, as she tripped—light as a fairy—through the great and lofty hall? Why did her heart seem to cease beating and her lips turn white as she chased Leo down the long dim corridor? Was it because she heard the sound of a hollow but suffocating cough emanating now and again from her father's study? Oh no; she would never own to having any fear of that. The cough was more than unpleasant certainly, but it could, it would be easily cured. Why, when the heavy paroxysm was over, and she had the courage to go in and join him, his dear face was as bright as ever, his eyes were brighter; and if his hands did look very white and thin—well, it was a sign of aristocratic birth to have long thin hands. "Nothing serious at all," argued the girl, "and he loves me so. Yes, hand in hand they strolled through the lovely grounds, and Beatrice chattered gaily of all her convent life, striving all the while to hide from herself that her father's step was more feeble and his breathing more difficult. He knew all the Mothers by name at least, and laughed kindly as his little daughter recounted and imitated in her original manner all the peculiarities of the different Sisters.

One day, it being very hot and sultry, they sought the shelter of a pretty little Japanese summer-house, which, because of its retired and secluded position, was a favourite resort of the Earl's. Its walls were closely and beautifully constructed

of fine bamboo canes interwoven into numerous and elegant designs, whilst every here and there in the roof were tiny Gothic-shaped windows, through which roses, ferns, and sweet jessamine peeped. The "hut," as it was called, was almost hidden from sight by the thick evergreens and laurels which grew in rich abundance around the back and side of it, but, once seated within, the view from the open door was superb. A long stretch of grassy lawn, soft as velvet, gently sloped to the lake below, which was studded with picturesque islands, where the wild-flow, ducks, and stately swans built their nests, and brought up their numerous and varied families.

Below this rose the rich woods of Baron Court; they dipped into the valley below, and rose in stately groups on the opposite side, half hiding the pretty little town of Oak-home, yet leaving enough of its quaintness and rustic beauty exposed to awaken the stranger's curiosity, and arouse his desire to explore it more closely. The yellow corn was waving gently in the summer breeze, and faint purple haze hung over the distant hills. A great stillness seemed to pervade every where; the heat was intense; the few cattle that were visible stood under whatever shade they could procure, idly whisking their tails from side to side to scare away the tormenting flies. Even the hum of the bee, as he slowly flitted from flower to flower, sounded dull and dreamy, and the twitter of the birds was hushed and low.

As Beatrice and her father entered the hut, they found Lady de Woodville and her sons already there, each occupied with a book. They gladly closed them, and Percy, whilst Beatrice sank upon a low stool at his side and rested her pretty head beside him. She was looking very young and sweet, in a simple white muslin dress, with a pale blue sash tied daintily round her slender waist. Her cheeks were fair and rosy, and her eyes were blue and clear, and she had a look of the most delicate beauty.

The Earl raised his eyebrows and looked for an instant steadily at his eldest son, who, however, appeared unduly troubled, for his brows were knit closely together, and he kept his eyes fixed upon the ground. "You are at least well, my dear boy," said the Earl kindly, "and I consider their relations are very much to blame in allowing them to enter the cloister ere they have seen or known any of the world."

"The Earl raised his eyebrows and looked for an instant steadily at his eldest son, who, however, appeared unduly troubled, for his brows were knit closely together, and he kept his eyes fixed upon the ground. "You are at least well, my dear boy," said the Earl kindly, "and I consider their relations are very much to blame in allowing them to enter the cloister ere they have seen or known any of the world."

"Ah, Regie, you are young and full of life and hope, but when you have seen as much of the world as I have, how differently will you then judge of it. Better for this child"—he continued so earnestly that Beatrice never forgot his words—"far better if, hearing the voice of God calling, she should arise, and forgetting all things else, faithfully follow His bidding. Still, Regie, you have reason on your side, and if Beatrice will try and discover if Mary Blake's curia is the lady whom I met during the Crimean War, I have little doubt but that she will allow her niece to visit us."

"I will write this very night," said Beatrice. "How very strange it will be if it should turn out that you and Marie's aunt are old friends!"

"And what about the other young lady?" inquired Percy. "You all appear to forget her, and really to my mind she was the prettier of the two."

"Oh, nonsense!" said Bertie, laughing; "she is a dear, dear girl, but she is not beautiful."

"Well, every one to his taste," answered Percy defiantly; "but I saw her face look lovely several times. Here is a face to study, the variety of expression that it wears is most wonderful. Mark my words; that girl is a fine character; and her voice, what can any one say about that, I wonder?"

"Only that it is unmistakably beautiful," replied the Countess. "Were she a poor girl her voice would be her fortune."

"Then let it be a settled matter," said the Earl good-humouredly, "that after they have both spent a few months at home, they should receive an invitation here; really it will be quite refreshing to us, so many charms combined in two young ladies. I wonder if either of them can hold a candle to my little girl?"

"They all laughed, and Bertie, pressing his thin white hand to her lips, said affectionately—

"Foolish old father, you will see how much better they are than your little Bertie."

But as ever—Man proposes and God disposes, and, as many weeks had passed the flat had gone forth from the physician's lips, that, before the autumn chills set in, Earl de Woodville must be in a warmer climate.

TO BE CONTINUED

THE MIRACLE OF THE ROSES

Spring ran laughing down the side of the Thuringian hills and pressed her signet of emerald on every tree of the forest as she passed. The young saplings looked up and put out delicate tongues of golden green despatchingly at the giants that towered above them, as if to say, "Wait a while, you old folks up there—we shall reach you some day, and then we shall see!" And the old trees looked down on them and rustled, as if in answer, "Yes, yes, you young ones—we shall see. Many have we seen in our time, saplings and men, and many shall we yet see; so goes the world."

Up on the heights stood the Landgrave's estate at Marburg, strong and stately. A little stream ran all along

the valley below, splashing happily over its stones with delight that the long cruel winter was over at last; and every here and there was a tender wild flower slipped up suddenly alongside, or hung over its banks, or rose from slender roots right out of its waters, where a hidden stem held fast to the soil. Yes, the long cruel winter was over, but not that it had brought—hunger and suffering; for famine had been upon the land and tumbled, alas, too nearly at many a door.

Up there in the castle, perhaps, they knew no want; but down here in the valley the vassals of the Landgrave had hungered sorely, and shrank, with but scanty covering from the biting winds. Then, too, Louis, the young Landgrave, was away in sunny Italy with the army of the Emperor, and his mother, the Duchess Sophia, was indeed despatchable, as became a great lady. But, "Ah, that the dear Elizabeth was now our duchess—that we had not to wait our lord's return to see her bride and lady of the land!" they said, the one to the other.

"The dear Elizabeth! It was to her, young as she was, that each heart turned in confident hope; while she, passionate friend of all that crowded and suffered, could do so little of that which her heart urged, and had to listen unrepining to the soundless of the duchy, when they said to her it was not for them to strip the treasury of their lord with reckless hand, even for clarity's sake. With all her sweet soul she, too, longed for the return of him whom she had ever found kind and good, whose hand was ever open, and in whose heart dwelt the same blessed spirit as in her own. Sadly she felt the discontent of her vassals ran rife in the bosoms of those about her in the castle.

"She is not worthy of alliance with our noble Prince Louis," they said. "She loves better to be among the poor and lowly of the land than with us of the court. Moreover, he cares not for her. Let her return to Hungary, her own land, and mate with a noble, as befits her station, but with no prince."

But Elizabeth smiled when her sister-to-be, who loved her not, the Lady Agnes, told her of this; for she knew that Louis loved her indeed and would have none other for his lady. So out from the castle gates came she each day, laden with all that she allowed her for her poor, and stripped of every jewel or piece of rich gear that she might turn into gold to render their suffering less.

Down in the valley, as the rays of the sun began to lengthen came the dear Elizabeth. A very part of Spring she looked, as with hurrying steps she crossed the ground that seemed almost to break into two long golden plaits hung down over her shoulder, banded with earliest wild flowers, instead of the pearls of her rank, long lines turned like bread for her poor. Her robe was of a pale green, as bright and delicate as that of the verdure about, and over it hung a light mantle of the same hue, bordered with gold. She held it carefully gathered up before her, bearing a precious burden with its folds for some who, even now that the famine had gone, had not the where-with to feed hungry mouths lifted to them. Her large eyes were of a clear dark grey that melted and softened as one saw them, so that each glance was a new beauty. As she came rapidly on, it seemed Spring herself was treading the earth to see that every living thing had its separate joy, and that none should miss it.

Yet within her own heart there was but little joy save that of charity. The two duchesses, Sophia and Agnes, mother and sister of her Louis, loved her not, she knew, and there was a heart that beat with affection as its daily bread. Their curia, quiet to take the cue, treated with despite the lovely girl who might not, after all, become their Landgravine. Louis was far away; her favors was of no present moment to them. Elizabeth could not even turn to her own for comfort. A motherless child of four, she had been sent away to the court of Thuringia that she might be brought up and molded as becometh the bride of the young Prince Louis. His father, the kindly old Landgrave Herman—her soft eyes glistened with a tear at the thought of him—had ever been gentle and loving to her; but he had been long gone—a whole year, far far away in Italy. But eh, how happy the thought! he was looked for home now every day; any hour, in fact, might bring him, and that there was one friend for her! What might, what would they not do to gather for their people in many years to come!

"Oh, for my dear lord!" she cried aloud involuntarily.

"And why do you wish him?" said a merry voice close by.

Startled beyond words, she turned and passed, believing it an illusion, a dream.

At the entrance of a little side path she had just crossed, leading down the hill from a private pasture of the castle, stood Louis himself, smiling as only Louis ever smiled upon her, holding out both hands—joy in his countenance and something of wonder besides at the added beauty his eyes had missed so many months.

Elizabeth's answer was a half-stifled cry. She was about to fling out answering hands of welcome to him when a sudden thought came to her mind, through all her thankfulness and delight. She shrank back a little, and held her mantle to her more closely with both fair hands,

unwilling, in her generous modesty, that she should surprise her in her good deed.

"Why, my sister Elizabeth, have you no word for me?" queried Louis, surprised and wondering. "See, I have just returned—I sent no word before me that your pleasure might be all the greater—and is it thus you greet me?"

Then as he saw the sweet color come and go on her cheek—"You wished for me, Elizabeth. Here am I, to do my lady's bidding."

He approached her with a roguish smile; still she shrank, foolishly timid of discovery, grasping her mantle even closer, heavy as it was now grown.

"What hold you there?" he asked her suddenly, seeing struggle in her mind. "Come, give me your burden, then, it may be, you will speak again."

He held out his hand, laughing to see how startled she was.

"No, no, my lord," she cried. "Ah, I could not speak at first to you, because my heart had flown to God for joy of seeing you! But now—oh, welcome, welcome indeed, and leave me no more in this world. My Louis, stay with me until, if so it please Him, we leave it together!"

The tears dimmed his sweet eyes and fell, as she extended one hand toward him with a gesture that took his heart with happiness.

Still did the other hold fast her mantle, now enging with the unequal weight, so that she gave a little cry, and Louis involuntarily seized a corner that he might aid her.

"What have you within, Elizabeth?" he asked curiously, struck with her solicitude.

"Naught but—naught but—" she paused blushing.

"Naught but—" he mocked her tenderly. "Why, what is all this? Nay, now must I see what thus takes you thought from me! Nay, nay—" as she feebly strove to hinder him.

"Tell me, what means it all? Why are you so anxious to hide what you bear from me? What is it, sweetheart?"

"Only—bread for my poor, my lord," she said, at last, her eyes abashed, her tender head bent down, standing suppliant-like, discovered of her good deed before him.

His clear joyous laugh echoed up the valley.

"So!—this is the rival that stands in my way! But now I claim my rights. Give me all of your thought, my Elizabeth, and I will ease you of all your burden. But is there not more within? No golden crown, no jeweled set of jessies, or some such baubles? You see, I have heard how the Landgravine Elizabeth would become the robber of her lord and leave him bankrupt of his kingdom!"

Elizabeth smiled and blushed and laughed with him.

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RELIGIOUS COMMUNITIES

OUR ROSARY

In the Country of Jesus

Catholic Record LONDON, ONT.

Heaven, San Archangel its bearer, to her who was to be the Mother of God. The Holy Spirit taught us that Mary was blessed among women and blessed was the fruit of her womb. We find comfort and strength in appealing to Mary, our Mother, to ask her to pray for us now and at the hour of our death. Then there is the majestically grand old Dextero. When we give glory to the Triune God the choir of Angels join with us, Heaven and earth resound with the glorious cry—Glory be to the Father and to the Son and to the Holy Ghost. No more beautiful or impressive combination of vocal prayers can be conceived than is found in our Rosary.

As a mental prayer the Rosary is living the life of Christ. We follow Him from the moment of His incarnation to the great day in Heaven when He crowned His Mother. The Rosary takes us through the sweet infancy and boyhood of Christ. We look into the happy home of Nazareth and share with the joys of Jesus and Mary and Joseph. We tread the winepress of sorrow with the broken-hearted Man of Galilee. We go with Him from the dark Garden of Gethsemane to the Hall of Pilate, and follow His bloody footsteps to the Hill of Golgotha. We stand at the foot of the Cross and gaze into the pallid Face of the dead Christ learn the supreme love of God, Who died that man might be redeemed.

Our Rosary repays us for our sorrowful journey. It brings us to the tomb on Easter morning to sing Alleluia with the Risen Lord. We are on Father to watch His Ascension to His Father's home. We are with Mary and the Apostles in the upper chamber to receive the seven-fold gifts of the Holy Spirit of God. Our cup of joy is filled when we see the sweet Blessed Mother of the Christ God taken up to Heaven and crowned Queen of Angels and Saints.

The Catholic loves and cherishes his beads. He loves the Cross, each stone that means a prayer of faith and confidence and love. The beads slip gently through his fingers while his lips move in silent prayer and his mind contemplates the love of Christ. He learned to say his beads in the days of his innocent childhood. They are his solace in the years of maturity and his fingers will hold them in the strong grasp of death.—Catholic Sun.

GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE CHRISTIAN SPIRIT IN WORKSHOPS

The minds of thoughtful men in nearly every civilized country are occupied with the settlement of what is known as the conflict between Capital and Labor. These two terms do not seem to have been well chosen, for they do not accurately designate the two parties in the struggle. Many judges, lawyers, doctors, bank managers, railway presidents, members of parliament, governors, all sell their labor. In a society like ours every one must purchase labor; no man is sufficient for himself. Even the most socialistic of wage earners must be capitalist enough to employ other wage-earners to provide him with food and clothing and the other necessities of life. "Labor is nothing to be ashamed of," wrote Leo XIII. in 1901, "but is an honorable employment, enabling a man to sustain his life in an upright and creditable way."

Unhappily, prejudices occasioned by abuse have the knack of dimming definitions; different meanings are now given to the terms Capital and Labor, and as a result we find two formidable and well known camps opposing each other. There was a time when no such opposition showed itself, that is, when Christianity held sway over the minds and actions of men, and when equity and justice, not to mention charity, were virtues that were well understood and practised. Without going into history to show that Christianity—whose Founder was the reputed son of a carpenter—swayed the masses, suffice it to know that there was a time in the history of the world when workmen were not victims of prejudice and when none but themselves could fly from them their dignity as workmen.

There was always and there always will be a labor question in the world, because the world will always have its employers and employees. Among the former, who are nowadays classed among the capitalists, there will be always found individuals who, not content with abundance, will take advantage of the necessities of the poor to wring from them a maximum amount of labor for a minimum wage. This is a form of tyranny that was condemned by the great Pontiff Leo XIII, who wrote: "It is shameful and inhuman to treat men like chattels to

make money by, or to look upon them as so much muscle or physical power." The Church takes the view that the rich and poor are not intended to live at war with one another, but rather to complete one another in the economic domain. Just as the symmetry of the human body is the result of the disposition of the members of the body, so in the State it is ordained by nature that the two classes should exist in harmony and agreement and should, as it were, fit one into the other, so as to maintain the equilibrium of the body politic. Each requires the other; Capital cannot do without Labor, nor Labor without Capital, each class of which has its own special function to fulfil in human society. Just as in the mechanical organism of a watch it is not the hands that make the watch go but the hidden springs, although both hands and springs are essential to the end for which the watch is made, so in human society bone and muscle not less than brains are required to enable the economic world to function. Those who furnish bone and muscle should share equitably with the owners of brains in the profits accruing from the work which they both accomplish.

Unhappily, strikes and unrest show that there are employers of labor in whom the sense of justice and charity has grown hazy and who seem to ignore this mutual division of labor and profit. The day's work, and the dividends at the end of the financial year, are all that interest them. Bone and muscle alone are, in their narrow vision, the only things worth bemoaning about. Mental power, moral character, educational culture, are of minor value in many a labor market, and the means to acquire them are practically denied. What leisure is given to the ordinary over-worked toiler for self-improvement? Whatever his career, he spends his days, sometimes his nights, in it, and when his work is ended he is too tired to indulge in self-improvement. His education may be carried on within bounds by intercourse with his fellow-men, but it will never be broadened, and the horizons of his mind will never extend beyond his reach. Can we wonder that the workman shows unrest when he sees the fruit of his hard work and the advantages springing therefrom in the hands of a few? Can we wonder that strikes take place? or that extremists find it so easy to inculcate doctrines subversive of peace?

What is the remedy? The infiltration of a little more Christianity into factories, railway shops, shipping companies, department stores, mines, mills, etc.—in a word, a little more of the spirit of Christ and His Gospel everywhere where men and women earn their daily bread, everywhere where production is called for. Only the Christian conception of the dignity of labor and of what is known as the antagonism which has been allowed to rise up between Capital and Labor. It is all very well to urge workmen to accept accomplished facts, to try to persuade them that the world is as they find it, and that they must patiently bear the ill of life in view of the rewards promised in the world to come. The majority will hardly accept this assetic point of view, nor does the Catholic Church ask them to do so. St. Luke says no one ought to live unbecomingly. Slavery is out of date. There are certain human enjoyments and advantages that are recognized as useful to the temporal and spiritual welfare of the working classes. These classes have a right to them and they are perfectly justified in seeking what is, after all, a legitimate quest.

Christianity in its application to the economic world should begin with the Capitalists. Employers of labor should know that they are bound by the laws of justice and charity as well as those who work for them. "Religion teaches that, as among workmen's concerns are religion itself and things spiritual and mental, the employer is bound to see that they have time for the duties of piety; that they are not exposed to corrupting and dangerous occasions; and that they are not led away to neglect their homes and families or to squander their wages. Then again the employer must never tax his work-people beyond their strength nor employ them in work unsuited to their sex or age. His great and principal obligation is to give to every one that which is just." Then there is the question of the just wage. Many things have to be considered before one can decide whether wages be adequate or not, but masters should remember that to exercise pressure for the sake of gain upon the indigent and destitute and to make profit out of the need of another, is condemned by all laws human and divine and cries to the avenging anger of heaven. The rich employer must religiously refrain from exacting down workmen's earnings either by force or by fraud or by astute dealing, and with the mere reason because the poor man is only too often weak and unprotected and because his slender means should be sacred on account of their scantiness.

If employers have their obligations, so also have workmen. The Christian spirit should animate them also; they too are bound to give in return for the wage that is paid them. Religion teaches workmen to carry out honestly and well all equitable agreements freely made, to give always and everywhere an honest day's work, never to injure capital, never to do violence in representing

their cause or to engage in riot or disorder, and to have nothing to do with men of evil principles who work upon people with artful promises and raise foolish hopes. As a result of unhealthy agitation nowadays the trend of the labor movement would seem to aim at shortening hours of labor while looking for higher wages. This is a phase of war reaction, but it means a lowering of efficiency, a lessening of production and a keeping up of the high cost of living. It would seem to be the conviction of serious-minded men that wage-earners are just as responsible for the present stringency as any other agency, and yet the wage-earners are themselves the chief sufferers. Let them get rid of their selfishness, let them insist on production as it was in days before the War, and they will soon witness economic recovery and a reduction in the price of commodities. Labor can never prosper by mauling Capital.

The Christian spirit should dictate the lines of action of both employer and employee. If this spirit were allowed to grow in our great industrial centers, in our factories and in workshops, especially in our trades unions, justice and charity would prevail. Even the chronically dissatisfied would learn sooner or later that, no matter how strenuously they may work in the interests of labor, there are conditions which will probably never be entirely wiped out. The poor we shall always have with us. There will undoubtedly always exist grinding and protracted toil, low and mean occupations, poor dwellings, insufficient wages, unequal distribution of wealth. It is perhaps too much to be expected that the elimination of all these unsatisfactory conditions will ever be effected. It may be they are permitted by God to keep men from being too attached to this world. All we want to be assured of is that they are not the result of injustice. The Founder of Christianity has promised fitting rewards in another world to those who bear their crosses and suffer patiently in this. Poverty and toil, hunger and suffering are not evils in His eyes. He Himself fasted, and He who knows how to sympathize with those who are obliged to share in the same bitter cup. In view of the eternal interests they have at stake, perhaps their destiny will be the most glorious after all.

E. J. DEVINE, S. J.

UNITY

FINAL APOSTASY WOULD RESULT IN REUNION OF CHURCHES

Rev. Joseph W. Riordan, S. J., in the Monitor

The following article on The Final Apostasy, implied in the recent invitation of the Anglican Bishops for the reunion of the churches, was written for the Monitor by the Rev. Joseph W. Riordan, S. J., of St. Ignatius College.

Do not for a moment suppose that we imagine that when a few weeks ago the Anglican Bishops proposed their plan for the reunion of all Christian churches, the thought ever crossed their minds that such invitation to the Catholic Church was an invitation to Apostasy, much less to the final Apostasy.

We believe, on the contrary, that none would be more astonished than themselves, were our words to meet their eyes. They would say, and we believe them sincere, that in their idea the plan was explicitly framed to obviate any fundamental change in any of the Christian bodies, for it contemplated the autonomy of each and conceded to each its own methods of outlook.

It is much for their sincerity of intention. We have not a word to say against it. We are treating of the invitation in itself. An invitation to the Catholic Church to meet Protestant and Schismatic bodies on a common platform and form with them an organic religious unity, is to ask her to believe her claim that she is the one true church established by Christ; and to believe such claim is for her apostasy. It is to ask her to complete the Protestantizing of Christianity, for it was precisely against this fundamental dogma of her belief that Luther rebelled and gave birth to Protestantism.

WOULD SUBSTITUTE HUMAN FOR DIVINE AUTHORITY

The church is asked to form an organic part of a Christianity of purely human compromise, governed by purely human authority; when she holds the divine institution of the church by Christ and the establishment of a divine authority. And her defection would be the final apostasy, for, with her, would vanish from earth all divinity of the Church of Christ. A church of purely human convention would have been substituted in its place.

It is because the principle of religious indifferentism due to the Reformation has so shaped the ideas of those who are outside the Church, the actual living of the idea that one form of religion is as good as another that non-Catholics find it so hard to realize the unalterability of the Catholic position; just as it is hard for the Mahometan who is indifferent to his many wives, to appreciate the Christian idea of fidelity to one.

To the ordinary non-Catholic reader, therefore, just as to the Anglican Bishops, the plans proposed seemed to be eminently fair. "Let us overlook our indifference," they say, "and come together. Let us agree upon a few fundamentals, and upon these build an organic unity. We are all Christians."



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HERE VERBAL UNITY NOT SUFFICIENT

"Hold," we say, "here is the fundamental fallacy." We are all Christians in name, nothing more. It is a mere verbal unity, the product of the lips; the underlying ideas, the realities expressed are totally different.

Let us take the fundamental of fundamentals, "Belief in Christ." For the Anglican, Christ is God. For the Unitarian and the Christian Scientist, Christ is purely man. Christ, God; Christ not God are contradictions. They do not admit of compromise. There is no common ground, since contradictions destroy each other. On what fundamentals, therefore, do the Anglican Bishops expect agreement, when there is essential, total disagreement as to the authority, the personality, the mission of Christ?

"Let us proceed from the point," you say. You cannot if you seek a vital organic unity. "Let a convention decide, and all submit." And if the convention decides that Christ was not God, will you, Anglican Bishops, give up your faith? And if it decides that He was, do you expect His decision to influence dissenters, when had it gone against you, you would not have submitted? And it is not plain to you that a mere majority is no certain criterion of truth, and that the earth was round even when, by an overwhelming majority, mankind believed it false? What certainty as to whether Christ was or was not God, will you derive from your convention? No, you have no hope of a vital Catholicity in Protestantism, for it was precisely to destroy Catholicity that Protestantism fought.

PROTESTANTISM MEANS ANARCHY IN RELIGION

The fundamental principle was the principle of religious anarchy: "Every man in religious matters for himself." It was the total destruction of religious authority, the annihilation of organic unity. You have never repudiated the principle in theory, however much you have deviated from it in practice. And now after four hundred years of the incultation of this principle, you dream of a Catholic organic unity! You are gazing at the mirage of Catholicity, nothing more.

The vision of the desert is alluring to the eyes of the weary traveler, and the hope of safety and rest. There is one thing lacking—the substance. That is elsewhere and he must seek it where it is, not where refracted light has painted it.

Do, therefore, the Anglican Bishops want the substance of this organic Catholicity? It exists where Christ has placed it. There alone can they find it. It is not in man's power to give substance to the mirage. Seek, he may; weary himself and others. But life and safety in it he will never find. He must turn aside and take another road had though it be.

We have shown that real organic Catholicity is impossible in Protestantism for the former is the antithesis of the Reformation; let us briefly show that what the Anglican Bishops ask and more, use, as a concrete, explicit reality, offered them in the Catholic Church.

ORGANIC UNITY FOUND IN THE CATHOLIC CHURCH

They ask unity in a few fundamentals. The Catholic Church offers unity in the fulness of Christ's doctrine. They plead for the acceptance of the Bible. The Church accepts it as it is with all its responsibilities. They ask adhesion to the Apostles' Creed and the Nicene. The Catholic Church has ever subscribed loyally to both. They suggest Episcopacy. The Episcopacy is to us the root and branch of the church. They ask organic. The perfection of the organism of the church needs from us no words of commendation. Even these that hate us are forced to praise it. No human civilized Government has ever excelled it.

CHURCH OF CHRIST CANNOT CHANGE

The Church of Christ cannot change nor the successor of Peter take another stand. He cannot compromise. He knows that it would be apostasy to leave the citadel founded by Christ upon the Rock and unite in pursuit of the mirage of a human Organicity of Christianity amid the Arkic sands of human opinions. He is not blind to the worldly advantages that, for the moment, such a course would bring him. He is not deaf to the pious platitudes that would make the welkin ring in praise of his broad-mindedness. Were his motives the base ones that are attributed to him, they would be the first to urge him to plead for the peace which the world offers. But the stand of Peter, and for the same motives, must ever be the stand of his successors, firm and immovable in Christ's faith as Christ instituted it. To yield would be apostasy, the final apostasy, for with

ONE INFALLIBLE AUTHORITY

And all is vivified and permeated by one infallible authority, ever the

same in its teaching, and, to which alone, Catholicity or world-wide extension, is no strain, for true to organic life it strengthens as it develops.

Has it vitality? It has existed for nineteen centuries, not in peace but in ceaseless conflict. The past is known. The present is under our eyes. And the foundation stone of all, fixed and immovable, is the divinity of Christ.

CHRIST DID NOT COMPROMISE HIS TEACHING

They have read the Scriptures and must know that Christ never sought to gain disciples or retain them by compromise on a few fundamentals. When some who had been His followers murmured, "This saying is hard and who can hear it?" (St. John, vi, 61) and deserted Him, He did not send His apostles after them to suggest compromise, but He turned to the twelve and asked: "Will you also go away?" And Simon Peter answered Him: "Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and have known that Thou art the Christ, the Son of God." (Id. 68, 69).

He never sought compromise on fundamentals with the Synagogue. The Cross had not been His portion had the Bishops of Lambeth been his councillors, and what was impossible. He had been weak enough to submit himself to their plan.

APOSTLES FEARLESSLY PREACHED CHRIST

Was Peter a spirit of compromise on a few fundamentals, when he preached the faith of Christ to the Jewish High Priests. Suppose that they had said to him: "We are all believers in Jehovah. Let us put aside our differences and agree upon a few fundamentals, and, in an organic unity, let us work together." The fundamental of fundamentals, Christ's divinity, was at stake. What position must be that of Peter, if he would not apostatize? Let the Anglican Bishops be the judges. Could he have accepted compromise and not betray his faith?

And the High Priests—what was their duty? Again we appeal it to the Bishops for decision. Was it, or was it not the duty of these High Priests to accept the faith of Christ as taught them by Peter? A Christian can give but one answer. "It was their duty." But it was hard. It may be questioned. Truly; but it is not a question of easiness or difficulty. Duty is often hard. "Search the Scriptures," had the Master said, "for you think in them to have life everlasting. And the same are they that give testimony of Me" (St. John v, 39). The way of the Saviour Himself had not been easy. "The disciple is not above the Master."

NOT A QUESTION OF EASINESS OR DIFFICULTY

We admit that, from a human standpoint, the acceptance of the Christian faith preached by Peter required a spirit of sacrifice of no mean order in his hearers. These High Priests were a body of men cultured and learned Doctors of the Law. Their position was one of prominence. For years they had been Pontiffs of the Church and teachers of the people. They had received their faith from the patriarchs and prophets, the friends of God. Nay more, their Church had hitherto been the true Church; and their priesthood an unquestioned priesthood. Shall we add still other difficulties? They had a fear, an unreasonable fear, of the religion of Peter, and urged by it they had slain Christ. "If we leave Him alone so," they said, "all will believe in Him and the Romans will come and take away our place and nation." (St. John xii, 48).

And yet the Anglican Bishops, as Christians, must admit, that great as were the temporal sacrifices entailed, the path of duty enlightened by the Spirit, led in but one way, to unity in faith with Peter. And this though their light was only that of the Old Testament, for the New had not been written; and though Christ had said "Thou art Peter and upon this rock I will build My Church. And the gates of hell shall not prevail against it" (St. Matthew xvi, 18), the apostle had no means of presenting, in Scriptures that the High Priests admitted as divine, the commission of Christ.

Two things, therefore, as Christians, the Bishops of Lambeth must admit: the spirit of non-compromise in Peter; the duty of the High Priests; if they sought salvation, to sacrifice their temporal interests in seeking union with Him. Let them look into their own hearts and see the parallel of their own case.

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Published by J. W. O'Brien, 141 Nicholas St., New York, N. Y.

Printed by J. W. O'Brien, 141 Nicholas St., New York, N. Y.

Entered as second-class matter, October 3, 1917, under post office number 250, New York, N. Y., under special permission of the post office department.

Postage paid at New York, N. Y., under permit number 100, New York, N. Y.

Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917, authorized on July 1, 1918.

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Published weekly, except on Sundays and public holidays.

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sentenced to a term in gaol, and removed from Ireland to England. The moral aspect has been dealt with by church authorities. So long as the intention of McSwiney is not suicide, but resistance to British rule in Ireland, he is doing what every soldier of freedom does who hazards his life for his country. Whatever the outcome may be, the passive resistance of a whole nation of men like McSwiney will reduce the armies, guns and tanks of Imperial England to impotence and ultimate defeat.

THE BLEEDING STATUES OF TEMPLEMORE

Within the last few weeks, news items have appeared in the secular press regarding, remarkable scenes which are reported to be taking place almost daily at Templemore, County Tipperary, where the statues in the house of a certain Mr. Dwan are said to bleed profusely from the eyes, mouth and other members.

Quite naturally Catholics are asking for more definite and trustworthy information regarding these seemingly miraculous happenings, than is furnished by mere press despatches; and are asking how the Church views these wonders.

As it has always been the constant policy of the Church to proceed slowly and cautiously in such matters, it will only be after mature deliberation and careful investigation that a pronouncement upon the so-called miraculous happenings at Templemore and Carrageen will be given, if ever. Meanwhile the only comment we offer is a statement of the main facts of the case.

The principal people involved are a nineteen year old boy named James Walsh and Mr. Dwan, the owner of the house in Templemore, where the bleeding statues are.

James Walsh had been a novice at the Cistercian Monastery of Mt. St. Joseph's, Roscrea, about twelve miles from Templemore. Endowed with but indifferent health, which ill fitted him to observe the rigors of the austere Cistercian rules, he was advised to leave the monastery, with an assurance that he would be received back at the age of twenty-one, provided his health had improved. After his departure from Mt. St. Joseph, he returned to Templemore where he engaged as a farm laborer, residing in a house belonging to Mrs. Dwan.

Mr. Walsh is described as a quiet, modest, unassuming lad, and the local clergy bear witness to his outstanding piety and goodness. He is perfectly normal in every respect, and not given to hysteria or nerves, nor is he at all odd or exceptional in his ways.

Mr. Dwan, his employer, is a strong burly man, of good education and intelligence and a most unlikely subject to be accused of credulity. He and his family are ordinary fervent Irish Catholics of a vivid and strong faith.

Mr. Dwan's statement regarding the remarkable happenings is reported in the Irish press as follows:

"One night the Divine Child appeared to young Walsh and told him where to get a spade. Then Our Lady appeared and indicated a spot in the eastern floor of his bedroom where he was to dig. He did so, and at once the water sprang from the ground with such force as to strike him in the face and eyes as he was stooping at his work. At the same time all the statues in the room came from their places and grouped themselves around the little wall or spring. After some time Walsh put them back in their places, but three of them miraculously returned again. This farmhouse in the country is as much a place of pilgrimage as the house in Templemore.

"As far back as the 5th of July the statues had been bleeding in both houses, but everything was kept a discreet secret until the 20th August, when both Dwan and Walsh were warned the time had come for the public to know. From July 5th the boy Walsh is alleged to have had many visions of Our Lady and conversations with her, mostly outside where his work lay; and always where the appeared traces of blood were visible.

"At first he kept his secret, but finally confided what was going on to the people for whom he worked, who had treated him almost as an adopted son.

"He was advised to question the mysterious visitor, and was told: 'I am a messenger from Heaven; I am the Blessed Virgin.' He was told that God was angry with all the blood shed, and that her

mission was to turn men's hearts from sin and pride.

"He was also told to say 'Seven Our Fathers' and seven 'Hail Marys' in honor of the Blood trickling from the Sacred Wounds, and this has become the special prayer of the pilgrims at Templemore. Various other communications are said to have passed on which the boy is silent, the bleeding of the statues continued at various times, and at last it was made known to Walsh and Dwan that the time had come to let the public know. The boy went into a trance or swoon before the altar where the statues were, and when consciousness returned he said it was revealed to him that the world should know. The same evening it was made public, and since then Templemore has been the scene of one vast pilgrimage, full of faith, in which all the broken and maimed and diseased are brought to be cured."

The Rev. P. Collier, who visited Templemore for the express purpose of investigating the case thoroughly, has embodied his impressions in an article which has appeared in the Catholic Times, from which the following is extracted:

"The morning train by which we travelled was full of early pilgrims, and as we reached the broad main street of the town at the lower end a surging crowd centred round a certain house. It was early, and yet there must have been at least 5,000 to 8,000 people. There I reached the crowd, and with difficulty made my way through the mass of people to the house where the miraculous statues were. Being a priest, I was admitted soon, though some less fortunate told me they had been waiting since the day before.

"The door opens into a small stationer's shop, and to the left of the entrance there is a small room with a table, on which the bleeding statues are placed. A moment's look and a feeling of awe and reverence draw the visitor to his knees. This is what I saw. There are three statues, and a crucifix with a plaster figure of Our Lord. The tallest statue is one of the Blessed Virgin alone; then there is Our Lady with the Divine Child; then St. Joseph with the Child, and the Crucifix. Each one of these four has blood from the eyes, the blood trickling down the face, neck, breasts and body of the statues to the ground. The blood is evident and unmistakable on each one, and I was shown a piece of linen on which the statues stood soaked through four folds. There is no possibility of doubling as to the blood. It is not something like blood, but the real thing. You have not to examine closely; it is plain and manifest. Of the three statues, the smaller one of Our Lady and the Child is most remarkable. It is literally bathed in blood, and the face is most piteous, as if with tears and sorrow. Since visiting the place I have heard that some of the blood has been analysed by an expert in Dublin, and the test has revealed it as blood of a rare and special quality.

"But it is blood, red, natural. It was congealed when I saw it, but one of the priests of the town told me that when he touched the statue earlier the blood was still liquid, and some of it adhered to his finger. I was in the house for three hours and was in the room with the statues on three separate occasions for a considerable time.

"Whatever will come of it, or wherever it will end, I am assured there is no fraud or deception. I have seen the bleeding statues, and have verified at least one of the alleged miraculous cures. It may be that it may not. But things have happened which are not of this world; things which have placed Templemore on the mind as a shrine where holy things have been, and which will make it a holy place. The faith of the common people have crowned it as a shrine where God has again made known His power and His presence upon earth."

FASHION'S POWER

By THE OBSERVER

It is always dangerous to criticize the ladies; and even now when they have votes and are beginning to run for the legislatures, and will soon have the privilege of paying pole tax, men don't care much to criticize them anyhow, but prefer to indulge them in as many of their fads, fashions and fancies as possible.

The past few months have been pretty hot. Have you noticed that the furs worn in July and August

have been larger and heavier than in any previous summer. One is led to expect that next summer or the summer after they will wear their fur coats. Stand it? Of course. If fashion were to decree that women should wear suits of chain mail, and casques on their heads, they would unquestionably do it; and their frail forms would manage the weight somehow, whatever the ultimate damage might be.

And what does all this mean? It means that one of the most powerful forces to determine a woman's actions, and shape her ideas, is fashion. Men follow fashions, too; but they do it half-heartedly, compared with women. They are less fettered by fashion; and it is not possible to stampede them with the terror of being "out of style."

But the women—I say it with trepidation but with conviction—are really slaves of fashion. They are slaves to fashion even when they privately consider that particular fashion unbecoming; but when a fashion really improves their appearance, or their attractiveness in the eyes of men, they will go dangerously near to sacrificing important principles to comply with it.

They wear furs in the midsummer heat, to their acute discomfort, because it is the fashion, and because besides that, they think the furs improve their appearance, which is true. They slobber their faces and lips with red powder and paint although they privately doubt that it makes them look better, because it is the fashion. One may say then, that they follow fashion more cheerfully when it makes them look better, but they follow it anyhow.

Speaking of this painting business, what a saddening thing it is to see girls of seventeen to twenty-five years of age, naturally lovely, clear-skinned, fresh lipped, painted like a worn-out actress going on the stage to play the role of a young girl? What's the idea? Ask them why they do it, and they tell you they want to look well.

Are the people of Canada bankrupt in feminine beauty, that our girls in the fresh bloom of youth must resort to rouge and lip-stick?

What a phenomenon is this power of fashion which can lead youthful beauty to hide itself behind red paint! I can understand the passé women resorting to artificial expedients; and if it were only they who did it, one would not have much to wonder at. But the fashion is not confined to them. In fact, the lip-stick is piled most vigorously by young girls who need no such pretences.

This fact gives emphasis to the point I wish to make, namely, that the feminine psychology lends itself to slavery in the matter of fashion. And, when we get a grip on that idea we begin to understand why women, even women who have had the benefit of sound Catholic teaching on the dangers of immodest dress; and on the responsibility of those who tempt others to sins of thought, are often found, not only following immodest fashions in dress, but trying to defend and justify them.

The most subtle appeal to a woman to forego a moral principle is to tell her that it is the fashion to do the thing which involves that sacrifice of principle. At once, the principle which is involved becomes, in her eyes, less real; or she persuades herself that it is a principle which can be applied or not applied according to circumstances.

If the present fashions, with their great exposure of the feminine person, were practiced only by women who are wilfully perverse, and who care nothing for modesty anyhow, the case would call for no study. One does not need to study deeply the actions of those who care nothing for morality; their case is plain.

It is when good women dress like the inmates of a brothel that it becomes necessary to search out the mental processes which lead them into a position which they would refuse to occupy if its full significance were plain to them.

Fashion in dress, like fashion in public entertainment, is a matter of trade and commerce. Women do not make their own fashions in dress, any more than the play or picture patrons make the fashions in public entertainment. In all these things we are wholly in the grip of enterprising and ingenious business-men whose concern is, first of all, and all the time, with the amount of money they can make out of us; our appearance, our comfort, and our pleasure being secondary matters.

One cannot see a summer evening procession of fur-clad, painted women without being forced to the conclusion that they are not doing what they would best enjoy doing, but have been humbugged and are doing their best to enjoy it. Nor can one see a great audience in a theatre forcing a laugh at the crude stupidities of a circus clown in evening dress, without being forced to see that they are getting very little fun out of it and would gladly exchange it for some other entertainment were it not that fashion has decreed that this is to be their entertainment, and none other.

The only hope for a change seems to be in an organized movement amongst those whom I may call "the consumers" of fashions, directed to the invention of saner and more satisfying fashions. Why cannot women, who pay, and pay dearly, for being made ridiculous in their dress, and for being even put in an equivocal moral position, have more to say in the making of the fashions with which they are so much concerned? Why cannot men and women, who pay for the privilege of entertainment which is not, in most cases, what they would choose if they had any choice, have more to say about the manufacture of what they are to be the consumers of.

Create taste, someone will say. Create taste, how? Taste of course; it is necessary; and it exists now far more than may be always apparent. But where is its outlet? Where can it find satisfaction? Where can it have its say?

What we call fashion is not the creation of public taste; it does not come from or through public taste; it is set and fixed by a few persons and groups of persons on commercial principles, and with a view to making money; taste being a secondary matter merely.

We follow fashions, and are bored stiff in theatres, not because of our taste, but because a few people have decided that they can make most money by feeding us on certain kinds of stuff.

But, someone may say, if the public did not like it, they would not patronize it. But they would; and they do. The habit of being entertained is easily formed; and once formed, thousands will fill theatres no matter how poor the entertainment is. People would not stay at home today if they had to listen all the evening to Chinese tom-toms.

NOTES AND COMMENTS

IN BOSTON and throughout the New England States they are about to celebrate the tercentenary of the Landing of the Pilgrims, and the customary allusion to those worthies as the founders of free institutions, and pioneers of religious liberty on this continent is being pushed to the very limit in pulpit and press across the line. In Canada, too, this proud boast is being made, and a clerical scribe in one of the big dailies rapidly enquires: where would we be today were it not for the Pilgrim Fathers?

THIS CLAIM, so unctuously and vaingloriously put forward by the descendants of the Pilgrims, and so credulously swallowed by the unthinking public, must be little short of disgusting to those who know anything of New England history. Brave and venturesome men there were undoubtedly in the little band that on Plymouth Rock first set foot upon American soil. And amongst them also were men of deep and reverent piety according to their lights. But in contradistinction to the work of the French colonists in Canada and the English Catholics in Maryland, the early history of New England is saturated through and through with blood.

THE PILGRIMS left England to escape repressive laws against their religious beliefs: they inaugurated in America a reign of terror against all those who differed from them in religious belief for which history furnishes no parallels. It is but necessary to mention the witch-burning superstition, the treatment of Quakers, and the unrelenting persecution of Catholics whenever or wherever opportunity presented itself. These are the outstanding facts in Puritan history, and yet in face of it all we are asked to accord to them the parentage of religious liberty in America. One can in this connection but re-echo the exclamation of Patrick Henry, the orator of the Revolution: "If this be liberty give me death."

IN NEW ENGLAND the Puritans had it all their own way and proceeded to illustrate for the benefit of future generations, the loveliness of their conception of freedom of conscience. And when having, in keeping with the scriptural injunction, in the course of years, increased and multiplied, they overflowed into the Catholic colony of Maryland and availed themselves to the full of the protection which the wise and liberal laws of that Proprietary afforded them, they lost no time in further elaborating their enlightened understanding of toleration. For when, by the tyranny of their fellow-fanatics in England, Catholics began once more to feel the weight of the Cromwellian conception of democracy, the machinery of the very laws which had been framed to protect minorities in Maryland were turned to the destruction of the framers. No sooner did the Puritans in the Proprietary find themselves with the upper hand than it became a penal offence to be a Catholic. And so we have again the working out of that wonderful Puritan idea which we are still asked to believe had for freedom of conscience, and gave birth to free institutions on this continent.

It is also claimed for the Pilgrims that they carried the Gospel to the aborigines. Every account that has come down to us of their dealings with the Indians tells a tale of confiscation and oppression. They aroused the hostility of the Red Man by their policy of taking everything they wanted by force, and even their missionaries are invariably depicted as carrying the Bible in one hand and a musket in the other. Against this place the history of the Catholic missionary in Canada, who, without food or scrip and with no weapon but the cross, penetrated to the very heart of the continent and laid there the foundation both of civilization and of religion, his own life usually being the forfeit.

It is so easy for interested individuals to forget these things, and to stake all upon the assurance of a claim. "We claim everything, me and Jim," a well known Vice Presidential candidate was made by the caricaturist to say in the midst of an election. That was the cry of the Puritan, and although he has long since given place in New England to the Irishman and the French Canadian, his descendants throughout the Union, and those who think with them in Canada, are turning their backs upon the facts of history and claiming everything that is of good report in the life and institutions of today.

AS TO the real founders of religious liberty in America let us give place to one who, a Protestant himself, was one of the first to remove the mountain of calumny and misrepresentation with which Puritan party had covered the facts of the Maryland settlement. In his "Day Star of American Freedom," a work of independent research published sixty five years ago, Mr. George Lynn-Lachlan Davis, wrote:

"Before the year 1649, they (Jesuits in Maryland) labored with their lay assistants in various fields, and around their lives will forever glow a bright and glorious remembrance. Their pathway was through the desert; and their first chapel the wigwam of an Indian. Two of them were here at the dawn of our history; they came to St. Mary's with the original emigrants; they assisted, by pious rites, in laying the cornerstone of a State; they kindled the torch of civilization in the wilderness; they gave consolation to the grief-stricken pilgrim; they taught the religion of Christ to the simple sons of the forest. The history of Maryland presents no better, no purer, no more sublime lesson than the story of the tolls, sacrifices and successes of her early missionaries."

"LOOKING, THEN, at the question under both of its aspects," continues Mr. Davis, "regarding the faith either of the delegates or of those whom they substantially represented—we cannot but award the chief honor to the members of the Roman Church. To the Roman Catholic freemen of Maryland is justly due the main credit arising from the establishment, by a solemn legislative act, of religious freedom for all believers in Christianity." But the world is not likely to hear much of that in the forthcoming Pilgrim tercentenary.

Charity, like the sun, brightens every object on which it shines.

IRISH COERCION ACT ANALYSED

(By Arthur Griffith)

The British Government has officially acknowledged the collapse of all its authority in Ireland. This official acknowledgement is tacitly made by the issue on August 21 of a series of new "regulations" for the government of Ireland. These regulations are such that the moderate pro-British press in Ireland has already described them as "laws of appalling severity." The main purpose of these regulations is to legalize military terrorism in every part of Ireland. Henceforward the liberty of Irish citizens is to hang on the favor of any one of the numerous "competent military authorities" whom England has established as petty despots over every Irish county.

JUDGES WHO ARE ENEMIES OF THOSE WHOM THEY TRY

Among other forms of coercion the new regulations set up these laws in Ireland:

Regulation 3 (15) ordains for any misdemeanour whatever whether committed before or after the issue of these regulations, Irish citizens may be tried by court-martial. It should be understood that in Ireland there are stationed no Irish regiments. Every court-martial, therefore, will necessarily consist of English army officers, ignorant of Irish conditions and inimical to Ireland's claims to independence. In short, any Irishman tried by these court-martials will in fact be tried by his enemies. Mr. J. L. Hammond, prominent English author and publicist, writing in the Manchester Guardian on August 17 on the establishment of these court-martials said:

"Prisoners and judges will meet as enemies, representatives in the eyes of both of two races at war with each other."

Regulations 23 ordain that any Irish subject may be arrested and tried by British court-martial for an offence done at any time in the past which act was not at the time at which it was done an illegal act, but which is now made illegal by these regulations. It arises out of this that any Irish subject who had in the past been arrested on suspicion of having committed an offence and who was released because no evidence sufficient to convince a civil court of the guilt of the suspect was discoverable and be rearrested under these regulations and brought for trial for the same offence before a court-martial. In the last year British court-martials in Ireland have accepted the oath of 21 British policemen against the oaths of 20 respectable Irish citizens and have by such means found the accused guilty and have sentenced them to long periods of penal servitude.

LEGALIZING IMPRISONMENT WITHOUT TRIAL

Regulations 3 (6) ordains that any Irish subject arrested for trial by court-martial "may, on an order made by the competent naval or military authority be detained in any of His Majesty's prisons in Ireland thence delivered by order of the competent naval or military authority."

No limit is put to the period of this detention pending trial. Thirty of the present Irish Members of Parliament were imprisoned on a false charge for ten months without being brought to trial. The new regulations make it possible that any Irish subject at the will of any British naval or military authority may remain in prison forever without trial.

LEGAL KNOWLEDGE AND EXPERIENCE

Regulation 4 (5) ordains that any Irish subject can be sentenced to death for political offenses by these court-martials. Under the pretence that the British Government holds even Irishmen's lives sacred, the personnel of the courts martial which shall try Irishmen for an offence punishable by death is, the new regulations ordain, to be constituted differently from an ordinary court martial. It shall include as a member of the court "a person nominated by the British Lord Lieutenant of Ireland and certified by the British Lord Chancellor of Ireland or the Lord Chief Justice of England to be a person of legal knowledge and experience." This is a worthless safeguard to Irish subjects who are to be tried for their lives before these British courts-martial. The authority who is empowered to nominate the person of "legal knowledge and experience," this high-placed soldier nominates, the lesser British employes will not hesitate to certify. But it is a valuable comment on the whole system of legalized military terrorism which these new regulations create that this vague respect to the law is paid in one case only. Every Irish subject brought before a court-martial not empowered to inflict the death penalty is, on the admission of the regulations themselves to be tried by a court which is without a person of "legal knowledge and experience."

TO PUNISH THE INNOCENT

Regulation 8 (1) thoughtfully provides for the punishment of the innocent as well as of the guilty. "If," says the regulation, "it appears to any person authorized to summon witnesses before a court-martial that it is probable that a person who is required to testify or produce documents will not

attend * * * he may, whether a summons to attend has or has not been issued, issue a warrant to arrest such a person and bring him before the court. This person, if he refuses to give the evidence the court believe him to possess is to be himself court-martialed and sentenced to a term of imprisonment not exceeding six months or a fine of £100.

THE PUBLIC EXCLUDED Regulation 12 permits the courts-martial to try Irish subjects secretly. It says: "If in the course of proceedings before a court-martial * * * application is made by the prosecution, in the public interest, that all or any portion of the public shall be excluded during any part of the hearing, the court may make an order to that effect."

INVENTING CRIMES The regulations, as well as handing over the administration of justice in Ireland to English army officers, makes certain that these officers will have no lack of "criminals" to try: Regulation 14 (1) says: "Any person who does an act with a view to promoting or calculated to promote the objects of an unlawful association shall be guilty of an offence against these regulations."

An "unlawful association" is the British term signifying a popular institution in Ireland. The Gaelic League, whose object is the revival of the ancient Gaelic culture and language, is an "unlawful association" having been proclaimed such by the British Government on November 27, 1919. Any person, therefore, "who does an act with a view to" reviving this Gaelic culture or language or even any person who does an act which without his intending it is, in the opinion of English army officers in Ireland, "calculated to" revive this ancient culture, can be tried and sentenced by court-martial. The other "unlawful associations" in Ireland are: The Sinn Fein organization, the Women's Patriotic League (Cumann nam Ban), the Sinn Fein clubs, the Irish Volunteers.

Some 300 of the elected public bodies in Ireland with a total membership of some 6,000 representatives, have passed resolutions pledging their allegiance to Dail Eireann. Under these resolutions each of these representatives is now guilty of treason or treason felony, and can be arrested on that charge and sentenced to penal servitude by court-martial. Least even these powers be not sufficient to keep these courts-martial in constant session, the regulations have invented still another "crime."

Regulation 14 (2) says: "If any person, without lawful authority or excuse, has in his possession any document relating to the affairs of any such association or emanating or purporting to emanate from an officer or addressed to the person as an officer or member, or indicating that he is an officer or member of any such association, he shall be guilty of an offence unless he proves that he did not know, or had no reason to know, that the document was of such a character. Where a person is charged with having in his possession any such document and the document was found on premises in his occupation or under his control or in which he has resided, the document shall be presumed to have been in possession unless the contrary is proved."

In other words, if a document relating to Dail Eireann, the Sinn Fein organization, any Sinn Fein club, the Women's Patriotic League or the Irish Volunteers, or a document purporting to relate to or emanate from any of these bodies (a forgery, for instance) be found on the person of an Irish subject or in a house owned by him or in which he now resides, or which at any time in the past he has resided, that person is liable to be arrested and court-martialed for "treason or treason-felony" or some similar offense.

THE BARBAROUS WEAPON OF STARVATION

These new regulations place into the hands of British military officers the barbarous weapon of the starvation blockade which they are empowered to use against any area in Ireland. Regulation 15 (1-2) ordains that the competent naval or military authority may make orders regulating, restricting or prohibiting the transport of articles where such regulations, restrictions or prohibition appears to him to be necessary with a view to the restoration or maintenance of order in Ireland. An order under this regulation may be made so as to apply generally to Ireland to all articles and to all means of transport, or to any area in Ireland to any articles or descriptions of articles, or to any means of transport specified in the order. The term "all articles" covers food supplies, the transport of which to any district in Ireland British military forces are now empowered to prohibit. And if any Irish citizen does not assist in the starvation of his countrymen and women the regulation provides for him suitable punishment.

Regulation 15 (3) says: "If any person acts in contravention of, or fails to comply with the provisions of any order made under this regulation he shall be guilty of an offence against these regulations." To these lengths the British Government in Ireland has gone in its

effort to force from the Irish people an admission of British authority in Ireland. Into the custody of hostile army chiefs the liberty and life of almost every man, woman and child in Ireland has been placed. Military terrorism, death and starvation are to be the lot in future of Irish citizens who believe in and strive for their Nation's independence.—Irish Bulletin.

SACRIFICING LIFE FOR AN IDEAL

GOVERNMENT POLICY A POLICY OF MORAL COWARDICE AND SELF-DEFEATING FORCE

FUTILITY AND SHAME UNREDEEMED BY A SPARK OF GENEROSITY

Before these lines are read the Lord Mayor of Cork will probably be dead. He may witness the human aspect of this act, the slow extinction of a brave spirit sacrificing life for an ideal, with all the world as a spectator. There is something noble in the spectacle, and it will have its deep and far-reaching effects. A worse tragedy, because unredeemed by a spark of generosity and destined only to futility and shame, is the refusal of the Government to respond to an almost worldwide appeal for clemency. The appeal has failed; the ruthlessness and the folly have gone on. It is a great test of Government and of our governing men. They are now embarked on a course from which it is hard to see how they can turn back. It is a disastrous course; it may lose them and us a kingdom. Of course, it does not stand alone. It cannot stand alone. It is part of a policy—the policy of moral cowardice and self-defeating force. It is hard for us here to realize what is going on in Ireland, and yet there never was a time when it was more important that our eyes should be open. Parliament is prorogued. The Government gives us no assistance. Mr. George is much concerned for the freedom of Poland, but for Irish freedom to all seeming he cares not a rap. The Labour party is prepared to go all lengths to prevent a war against Russia which the Government had not the smallest intention of declaring, but is a good deal less concerned about the war against Ireland which they have actually declared and are busily prosecuting.

TRIVIAL CHARGE YET A TREMENDOUS INCIDENT

The imprisonment on a trivial charge of the Lord Mayor of Cork, his protest and predestined death are a tremendous incident, but the incident is important mainly because it is typical. It is part of the general policy of violence without redress. It reveals, as in a flash, the utter impotence for good of the Government, their enormous potency for evil.

WILL LIGHT A FIRE ALL OVER THE WORLD

In the person of the Lord Mayor of Cork they have engaged in the making of a martyr, but, as Mr. Bernard Shaw observes in communion with the general policy of violence without redress, this particular martyr will burn uncommonly bright and will light fires all over the world. He may be the first, but he will certainly not be the last. There are a score already of hunger strikers in Cork gaol who will outlive him by, perhaps, only a few hours. And how many more to follow?

LET THEM DIE UNTRIED "BRITISH LAW AND BRITISH JUSTICE"

None of these men have been convicted, none of them have yet been even put on trial. They are simply awaiting trial. Yet the Government apparently is quite ready to let them die untried. Yet we had supposed the presumption of British law and British justice to be that a man was innocent till he was proved guilty. Arrest on suspicion, preventive arrest, arrest without cause assigned—all these things are possible under the present order of things in Ireland where the enormous powers of the Act for the Defence of the Realm, still unrepented, are supplemented by regulations still more drastic and searching under the Coercion Act, passed in hot haste by Parliament before it adjourned. Now, Coercion Act are no new things in Ireland, and they may even be necessary as buttresses of a bad Government in the absence of redress. But what is altogether new in Ireland and nowhere else in the British dominions, or for that matter in any other civilized community, is the way in which the country is being administered, and the conversion of the forces whose duty it is to maintain law and order into an instrument for the violation of these very things.

BRITISH FRIGHTFULNESS MILDLY SURPRISES GREENWOOD

For actual matters have reached that point, and all over Ireland the soldiers and constabulary are, under the name of reprisals, indulging in outbreaks of incendiarism and every kind of violence. The facts are notorious. Beginning with Thurles, town after town has been "shot up"—that is, shops have been destroyed or looted, liquor stores plundered, houses bombed and burnt, and the inhabitants driven in terror to the cellars by indiscriminate fusillades. It is done, no doubt, in revenge for cowardly murders of stray soldiers or police, and it is not wonderful

that these outrages should excite intense resentment in the minds of the men who see their comrades thus done to death with no possibility of redress. But what is to be said of the Government which tolerates such proceedings? What has it done to prevent them? What inquiries has it held, what punishments inflicted on the known and undoubted offenders? A General Order was, indeed, issued by the Commander-in-Chief in Ireland denouncing such outrages and threatening severe punishment against offenders; but, so far as we are aware, no punishment has been inflicted. The other day Sir Horace Plunket complained in person to the Chief Secretary, Sir Hamar Greenwood, of the destruction of more than a score of the creameries of the entire neutral and unpolitical Irish Agricultural Cooperative Society, and Sir Hamar Greenwood appears merely to have expressed mild surprise that such things should happen, and begged to be informed of any further incidents.

GOVERNMENT AFRAID OF ITS THUG MINIONS

The plain fact appears to be that the Government is afraid to assert its authority against its own armed forces, and that thus the reality of power has passed, or is passing, into the hands of those forces. In the last number of the Sinn Fein propagandist leaflet, the Irish Bulletin, it is stated that a formal document signed by 400 of the police was recently sent to the authorities in Dublin threatening resignation if the Lord Mayor of Cork were released, and there is reason to believe that this statement is substantially correct. Also it would appear that the threat has not been without effect. It may even have been the cause of the hurried journey of Sir Hamar Greenwood to Lucerna and of the obduracy of the Prime Minister. The Bulletin also states that the real explanation of the trouble which was known to have taken place among the Reserve Force of the Constabulary in training at Dublin was that they mutinied against the order of the Commander-in-Chief prohibiting reprisals, and only returned to duty on being promised that "sympathetic consideration" should be given to their demand. If this statement is not true it ought to be precisely and categorically contradicted; but no contradiction will be of the slightest value unless these outrages are at once and sternly repressed. Will the Government do this? Dare they do it? The event will show. But if they fail in this elementary duty they had better cease to pretend to be a Government at all.

HIDEOUS DISORDERS AMAZES WORLD

The letter which we publish today from Lord Parmoor gives some indication of the kind of impression these hideous and discreditable disorders are creating abroad. It may also show how a decent Englishman of Conservative traditions feels about them when called upon to justify his country in the face of an amazed and mocking world. These, it is unappreciated, no mistake about the facts and none about their significance. The whole fabric of Irish Government is breaking down, and the Government stands by helpless, or conniving.—Manchester Guardian.

ARTHUR GRIFFITH

ANSWERS LLOYD GEORGE

"Everyone in this country would prefer a partnership based upon good will and common sense to the present situation where once or twice in a generation the two peoples are in a state of war against each other. Everyone would prefer a settlement, but it is no use talking about a settlement until someone is prepared to appear on the other side with authority to settle it. * * * Great Britain would be prepared to make great concessions for peace and good will and partnership."

"Speaking as one who has been watching things with very grave anxiety, sometimes with despair and sometimes with hope but always with an intense desire to negotiate peace between these two great peoples, the most important peace to the British Empire, I say deliberately that I cannot see at this moment any fair prospect of a satisfactory measure of conciliation acceptable to both peoples, and that is what we ought to aim at."

These two statements of the English Prime Minister (Mr. Lloyd George) were made on August 5, in the British House of Commons. Mr. Lloyd George in these statements says in effect:

(a) "The British Government is anxious to negotiate peace with Ireland."

(b) "The British Government is ready to make sacrifices to obtain such peace."

(c) "But the unreasonable attitude taken up by the Irish people makes peace impossible."

(d) "In short, that while the British Government is anxious to meet every reasonable demand Ireland may make, the attitude of the Irish people is so unreasonable and truculent as to prevent any possibility of peace between the two peoples."

IRISH SINCEBRENLY DESIRE PEACE

Father Faber declares that we know more of God's mercy, of His condescension, of His intimacy with His creatures, of His characteristic ways, because of the light which He has made to shine on Mary than we should also have known.

TERENCE MACSWINEY

SYMPATHETIC SKETCH OF THE GENTLE SCHOLAR AND HEROIC PATRIOT By an Irish Correspondent

In these days, when Terence MacSwiney is lingering on, we have been haunted by the feeling of impending doom, as when in the Irish fields the light forested the famine. We feel that Irish history will here absorb its passion story, its text for ballad and epic and, alas! for gunman. In the early days when he wrote his poems and plays he did not dream that he would achieve his masterpiece on a mattress grave. Yet in the long continued poem which he published as a boy there is no sentiment unworthy of his end. It bears the omens of death for Ireland:

Thou wilt be dead tomorrow. Nay, tomorrow The land will be awake. What reck it then Who will be dead, or I or anyone Amongst us who must fall? The land will live.

'Twere sweet to sink in Death for Truth and Freedom! Yes, who could hesitate, for who could bear The living degradation we must know

If we do dread death for a sacred cause The Celtic Literary Society, where he first mixed with his fellows for a common purpose, was built upon the national sentiment expounded by Thomas Davis, with something of the harsh militarism of John Mitchell thrown in. They read the "Jail Journal" and the "Last Conquest (Perhaps?)" They sang "The Felons of our Land." They were great foes of municipal corruption and of party politicians. Their aim was for an "Irish Ireland." They wore Irish homespun, and indeed they brought into being the Irish Industrial Development Association for fostering native industries. They had also a hurling club, though hard put to it to fill in the team. Excitement glowed one night when the old Fenian O'Donovan Rafter climbed to the top floor and sat amongst them on the timber floor to hear the manuscript journal read.

No doubt there was much illusion in what they said and did, and few of them persevered in MacSwiney's way. He graduated in arts at the old Royal University by private study. He taught himself the Irish language, and he spent his holidays at the summer school in Ballingarry. In that district Gaelic was the language of the home and the students practised on the old peasants in the houses where they lodged. At night they all gathered in the little schoolhouse of corrugated iron, and one could see MacSwiney smile as the old shanachie told stories of Dean Swift's visit to Inchigeela. What the peasants thought of that earnest student striving to shed his book-learning and to catch their tone one never knew. But in the allotment of safe constituencies he was to become their mentor and rally them in Irish.

He strove to be thorough in all he did. When he was writing for the Cork Players he read Moliere and Synge, and from Shaw he took the habit of long stage directions. He had even studied make-up and the disposition of light. The books he was always lending were soaked all over with pencil marks, mostly where there were hints for workmanlike. He got the "clash of wills in action" into all his plays—perhaps with too much vengeance, for the hero was always a disguised MacSwiney striving against the forces of evil for the noble and the right.

As to his later political career he had the theory before Sir E. Carson, but in methods he was the posterity of the Ulster Volunteers. In a letter to the writer from Frongoch prison in July 1916, he said:

"Taking your last question first—not much chance of literary work so far, though the thoughts certainly are not wanting, but the scope for execution is, as you may judge, very limited. However, it is my desire—and out of such desires there is sometimes fruit. Let us hope for it." He refers to that "always alluring field," and concludes: "Indeed, in all truth I feel that when my body is laid to rest at night my spirit for the time, not charged with its keeping, must often take a flight over the fair hills of holy Ireland."

His pale face was full of character. An expression of spiritual brooding and trouble seemed native there. The eyes seemed fixed on the distance of his dreams. The lips were gentle and sensitive—he often smiled, though not for long. The voice was low and pleasing, his more urbane quality kept for "foreign" subjects. The black hair was a revolutionary mass. He was a good companion and very dear to his friends.

If one might appeal for an appropriate ending, one might find it in that dog's father of his youth. He begs the thinking few "in the maddened virtue of their souls not to throw reason down."

God keep them calm to knit all forces now. Least horrors deeper far than death may yawn. To swallow up our last and dearest hope: If we do lose restraint we unleash passions That will play havoc with us.

ANCIENT TIBERIAS SITE LOCATED

(By N. C. W. C. News Service)

Jerusalem, Aug. 24.—A discovery of great interest to Biblical scholars and to Christians in general has just been made near Tiberias, on the Sea of Galilee. Some Jewish workmen who were engaged in building a wall which the Palestine Government had ordered, in the course of their excavations came across the remains of ancient walls and columns. The information was brought immediately to Jerusalem and the Government at once gave orders for the work to be stopped, and Mr. McKay, the director of the Department of Antiquities, went to the spot accompanied by two members of the Jewish Exploration Society. After a careful investigation they declared that there is every reason to believe that the site of the ancient Tiberias, a place which has such great associations both with Christian and Jewish history, is about to be discovered. The Government has granted permission to undertake immediate excavations in the locality.

EDIFICE DATING FROM 1349 THROWS LIGHT ON "REFORMATION"

London, Sept. 17.—A domestic chapel in England, dating from ancient times, which has never been used for Protestant worship, is brought into special prominence for Catholics by the recent publication of old time letters and papers of the Stonors of Oxfordshire. This event in connection with the publication of private correspondence of Englishmen during the late Middle Ages is of special interest to Catholics. "The domestic chapel at Stonor," where the Blessed Sacrament is now reserved, dates from the year 1349, and the fact that it has never been used for Protestant services gives it an unusual place among such relics of the old days. The letters and papers now presented bear witness to the unity of the faith which existed through the land in the days to which they refer. They point to some interesting features of Catholic history in England. Stonor Park still belongs to the descendants of Sir John de Stonor, who was Chief Justice of Common Pleas, 1329-1354. The estate of the manor of Stonor was in the occupation of Blessed Adrian Fortescue, Knight of Malta, who was beheaded on Tower Hill in 1539. He was the son-in-law of Sir William Stonor. The fact that Blessed Edmund Campion came to Stonor at one time is enough of itself to thrill Catholics who know the history of Catholicism in England in the stormy days of the religious disturbances. It was there, in the lodge of Dame Cecilia Stonor, that the printing of his famous "Decem Rationes" was superintended, a few months before he was taken and executed.

AN ANCIENT CHAPEL

There is an Irish legend that one of their wanderers arrived on Calvary when three figures were hanging. He rushed forward angrily, because he thought One with a face so gentle should not die. But as he drew his sword a drop of blood fell upon him. And vengeance died in his heart.—Manchester Guardian.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR \$50,000 APPEAL

The \$50,000 appeal launched by us recently for the Christian Brothers School at Yorkton, Sask., has reached a wide circle of readers and to date indications are that a favourable response will be the result. Catholics generally appreciate the magnitude of our effort, the great necessity for educational facilities and the present position of our Ruthenian Catholics. Doubtless when we first approached our many friends for aid the memory of past days in their own lives came vividly before them with recollection of pioneer struggles and hardships. Time however has brought its great rewards and the difficulties of the past are regarded now only as the inevitable companions of success. "Yield not to difficulties," exclaimed the pagan poet, "but on the contrary let them only inspire you to greater efforts." Perhaps too they reflected that the amount asked for was large. In the light of our past appeals this is true, but remember we appeal today for a special work, with difficulties that require treatment that, thank God, is not generally necessary in the Western missions and we make our appeal at a special time—the opening of the scholastic year—and when our new institution is hastening to open its doors for the first time to Ruthenian students. Fifty thousand dollars are quite within the possibilities of our Catholic people for such a work if they earnestly take up the task. Some years ago it came home to us that it would be rather difficult to get \$5,000 for ecclesiastical education. Those who have the possessions of this world, as a rule, are not the most ready to give to Catholic charities. We have noble exceptions, thank God! We concluded that we could get small amounts from a great number and that the aggregate sum

WOULD MAKE UP A BOURSE, OR \$5,000

We acted on this plan and succeeded. Today we have bonds amounting to \$25,000 for the education of priests for the Western missions, and no one is a cent poorer. We believe, on the contrary, that those who gave to Jesus Christ in this way for the preparation of "other Christs" to carry on the work of God, are better off now because of their generosity. We must remember that God cannot permit anyone of us to be more merciful than He is, nor more generous. Giving to God is often the best investment. When we undertook the building and financing of this first school centre among the Ruthenians, we did so with every confidence in God. We have nothing to view except the glory of God and the salvation of souls worth the blood of His Son. We cannot see failure. It is God's business to make this undertaking successful. We look for opposition. It has already appeared. But it will be dissipated in due time and in God's way. Already in opposition to our Boarding School a Protestant school for Ruthenian children is under consideration. It will be, as usual, free to all. The millions put aside by Methodists and Presbyterians for social work and home missions, will be used to bring the young Ruthenians, seeking education under the wing of these non-Catholic and anti-Catholic sects. Join with us, then, heart and hand, and let us finish quickly this little work, so that we may through it obtain the preservation of the faith of our Catholic people. Please do not wait till next week because you think that then you will be able to send twice as much. Let the wants of next week take care of themselves. Did we realize that God's Providence has its legitimate place in our plans more than we do our accomplishments for faith would be far greater.

DONATIONS WILL BE ACCEPTED TO: REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

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

PREVIOUSLY ACKNOWLEDGED \$8,724 08

A Friend, Brents Cove..... 5 00

MASS INTENTIONS

John Buote, Charlotte-town..... 2 00 A Reader, St. Peter's, N.S. Rita Callen, Hope River Mrs. W. Chappow..... 5 00

RUTHENIAN APPEAL

Mrs. Dorothy Howe, London..... 5 00 Mrs. Margt. Meehan & Family, Amherstburg... 5 00

FATHER FRASER'S CHINA MISSION FUND

APPEAL FOR FUNDS

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by! Thirty-three thousand of them die daily un baptized! Missionaries are urgently needed to go to that region.

China Mission College, Almont, Ontario, Canada, is for the education of priests for China. It has already fourteen students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His goodness Pope blesses benefactors, and the students pray for them daily. A Bourse of \$5,000 will support a student in perpetuity. Help to complete the Bourses. Gratefully yours in Jesus and Mary J. M. FRASER.

SACRED HEART BOURSE

Previously acknowledged... \$4,871 00 A Friend, Petrolia..... 2 00 A. V. B., Port Arthur..... 2 00 Mrs. L. B. Flint, Mich..... 5 00 Mrs. J. J. McIntosh, St. Arns, New West..... 10 00 F. H. M., Ottawa..... 3 00

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Previously acknowledged... \$861 15

FIVE MINUTE SERMON

BY REV. M. BOSSAERT

NINETEENTH SUNDAY AFTER PENTECOST

WHY MANY ARE NOT SAVED

Dear brethren: God desires that all men be saved; hence He sent His own Divine Son down upon earth that the world may be saved, that no man who believes in Him be lost, but may gain eternal life.

Why are many not saved? Many are called but few are chosen. All might be saved, but many will not be saved because they do not believe in the Son of God; and he who of his own fault believeth not is already judged.

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BE PROUD OF YOUR FAITH It is well to be proud of your faith, but do not imitate the Pharisees who boasted that he was not like other men, and looked upon the poor publican on whom the God of mercy took pity.—Cardinal Mercier.

BODY AND SOUL OF LITERATURE

The beauty of the body is not identical with the beauty of the soul. The exterior may be fair to the eye, beautiful in the grace and symmetry of its parts; it may image for us the types of beauty that the Grecian sculptor immortalized in marble.

There is a body and a soul in literature. The thoughts that the essayist would communicate to his reader, the emotion that the poet would awaken in the hearts of others, the motives, the principles and the ideals that control the actions of the hero in the novel or the drama, and which, as we suppose, the novelist or dramatist would have us approve, these constitute the soul of literature.

It is impossible that in literature as in life the body should be fairer than the soul? The ideal no doubt would be found in the apt union of high moral excellence and physical beauty. In life we have had such an ideal union, in Him who combined the sanctity of the Godhead with the fairness that made Him "beautiful beyond the children of men."

THE PEARL OF PARAY It is part of the character of the Saint of Paray to stand aside in the shadow until the great devotion of which she was the apostle had spread over the entire world; until the noble basilica, its universal monument, was completed, and incarnate Love, the Living Fact symbolized by the flaming Heart, was given by the Papal decree to little ones and all the world as daily Bread; for the "Pasceat Gregis" of Pius X. is the crown and consummation of Margaret Mary's work.

The ways of Christ with His hidden favorites are as varied as their own characters and history. With Margaret of Cortona, He is gentle, careful, exquisitely delicate. He shields them from the least wound, they must never be hurt by man's scathing tongue.

The zeal of the Apostolic age, the heroism of the ascetics, the intensity of eremitical and monastic life, the childlike faith and fervor which lived and blossomed into sanctity in the stormy Middle Ages had been succeeded by the poison of the Renaissance, the chill of the Reformation, and the paralysis of Jansenism.

HARMONY AMONG EMPLOYEES NECESSARY TO PIANO PRODUCTION

It is a recognized fact that the temperament of an artist, a writer, a composer or a sculptor, shows itself to a marked degree in his productions. A mood has often produced a masterpiece, as has also a burst of temper, a stab of sorrow, or the dawning of a love, and as often these things have wrecked what might have otherwise been a masterpiece.

Does mental condition play as great a part in every day production?—for instance, does the butter-maker make good butter one day, inferior another because he is not in the "right mood"—does the baker make good bread to-day, not so good to-morrow because he does not "feel like it"?

UNSOLICITED TESTIMONY The efforts of fanatics to fan the flame of bigotry meets with opposition from unexpected quarters. The State of Georgia has received much unhealthy notoriety in recent years from the vituperations of anti-Catholic writers.

APOSTACY FROM GOD

The general trend of modern society is toward irreligion and paganism, according to many keen observers of the spirit of our own times. Especially is this true in Protestant circles where the fanatical sects which have not the seamless robe of Christ have created religious anarchy and spiritual indifference among the masses who are infected with radicalism of various brands.

Grave peril lurks in this attitude of modern man towards God in whom we live and move and have our being that we may know, love and serve Him here in order that we may be happy with Him hereafter.

People do not stop to think that by ignoring the Creator and Author of their lives they are kicking away the props that make human existence possible. If there is no divine command and sanction behind the moral law which makes civilization a working proposition, the social structure will be built upon the sand of passion and self-interest.

HER CASE SEEMED HOPELESS

But "Fruit-a-lives" Brought Health and Strength

"I am writing you to tell you that I owe my life to 'Fruit-a-lives'. This medicine relieved me when I had given up hope of ever being well. I was a terrible sufferer from Dyspepsia—had suffered for years; and nothing I took did me any good.

social and business structure of this town, that the matter of man to man and of friend to friend is a much more substantial affair than the busy references to great and hidden mysteries. When these men whom we know so well we can almost read their inner thoughts before they are expressed, tell us upon their solemn honor as brother to brother that there is nothing in their Knights of Columbus obligation that could be in the least objectionable to Americans or offensive to even their women folks, then we promptly and rightfully so, forget all these charges that flare up before each election time.

That there should be occasional outbursts of religious bigotry in this country is no cause for wonder. Such has been the history of the Church in all ages. "They have persecuted Me, they will persecute you" was the substance of the warning handed down by Christ to His apostles.

THE SHERLOCK-MANNING PIANO COMPANY is a firm believer in this principle. Lack of harmony among employees would be bound to show itself in the pianos these craftsmen turn out, they believe. Therefore, everything that can be done to keep harmonious relationship in their factory is done.

A Joy Beyond Comparison A Sherlock-Manning piano—so artistic in appearance—so delightful in tonal qualities and with such perfect action would prove a joy beyond comparison to your family. The SHERLOCK-MANNING 20th Century Piano "The Piano worthy of your Home" is really a work of art.

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LADIES, BOYS AND GIRLS! Spread the Devotion of St. Rita (The Advocate of the Afflicted) through the little Manual of St. Rita. Published by the Augustinian Community.

Manual Sells for 25c. Each and in order to popularize this devotion, we are making this special offer, viz: Should you sell 18 of these Manuals, we will give you as a premium one beautiful Statue of St. Rita in size 8 inches.

CATHOLIC SUPPLY CO. 46 St. Alexander St. MONTREAL

WHAT SINN FEIN MEANS

New pamphlet on Irish Problem out today Send 10 cents for a copy to P. O. BOX 2084 MONTREAL, QUE.

It is infinitely better to have an intense yearning for moral excellence than for intellectual eminence; there is no question of it. Nearly all our failures come from lack of morality, lack of virtue, lack of power.

Whenever we think of our villainy, we recognize our unworthiness of God's favors, and each time we pay Him the value of benefits received.—St. Gertrude.

O Queen of Heaven and Earth! the world would perish before thou couldst refuse assistance to one who invokes thee from his heart.—Bl. Henry Suso.

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CHATS WITH YOUNG MEN

CHEERING SOMEONE ON

Don't you mind about the triumphs, Don't you worry about the fame; Don't you grieve about succeeding, Let the future guard your name.

All the best in life's the simplest, Love will last when wealth is gone; Just be glad that you are living, And keep cheering someone on.

Let your neighbors have the blossoms, Let your comrades wear the crown, Never mind the little setbacks, Nor the blows that knock you down.

You'll be there when they're forgotten, You'll be glad with youth and dawn, If you just forget your troubles And keep cheering someone on.

There's a lot of sorrow round you, Lots of loneliness and tears; Lots of heartaches and of worry, Through the shadows of the years, And the world needs more than triumphs, More than all the swords we've drawn.

It is hungering for the fellow Who keeps cheering others on.

SELLING GOODS

Every small boy knows—or thinks he knows—that of all the dwellers on this planet the man who has a real surety is he who has nothing to do but stand behind a store-counter and sell goods and see what's going on.

Not does the average small boy aspire to become a common laborer, for these latter gentry have to toil like mine moles all day, submit to much bossing and fault-finding and get nothing out of it all but enough cash to keep body and soul together.

But from the boyish standpoint the man who has merely to stand behind a counter, sell customers what they want, indulge in a little proper persuasion, make change and wear good clothes, is one of the real lords of creation.

However, boys in the course of time obtain deeper insight into these matters, not seldom by getting one of the jobs they crave so avidly. They find out that the man behind the counter is not immune from troubles.

One of these is that he is seldom overpaid, another is that he gets his share of bossing, a third is that to hold his job he must have an almost incredible amount of detail familiarity with the merchandise he sells, while the last and most exasperating of all, is that pleasing customers is a task that would wear down the patience even of Hercules himself.

But perhaps the worst thing about selling goods is the unreassurableness of human nature. The clerk, like most of the rest of us, is the servant of the public, a difficult and heartless taskmaster. Have you ever watched a salesman unroll heavy rugs for customers who were determined not to be suited; or take down scores of bulky bundles of dry goods for women who ended by buying nothing; or doing his best to supply the wants of some customer who suffered from a large inability to make up his mind? Now, a salesman is only human after all and his sales are what counts, not the number of possible patrons who drift towards his department. How would you like to spend an afternoon working your body into perspiration and your temper into a frazzle, and at the end of it all find that you had sold only fifty dollars' worth of goods and have a tactful department manager tell you sweetly: "Jones, as a salesman you are a great orator!"

In all this I am but touching lightly upon a few of the sharp angles of salesmanship. In reality there are as many angles as a porcupine has quills—and everyone of them is needle-pointed. The average customer looks upon the salesman as a human convenience and is quite ready to report him for inactivity, incompetence, a well-marked lack of human decency, and end it all by declaring that he will never enter the store again.

In the final analysis, it makes little difference whether you sell cabbages, bonds or life-insurance. The same psychological factors enter into all these departments of business; that factor is the ability to size up your prospective customer in the flesh of an eye accurately and send him away satisfied, whether you make a sale or not. If you ponder the matter you will conclude that many remarkable qualities go to the making of a good salesman.

profitable hour I have spent in a long time. It preached a lesson on patience and business skill to me.

I noticed one white-faced clerk who looked as if he needed about a month's vacation on a palatial yacht in the Southern Seas. I managed to elicit from him the confession that he was tired; his physical appearance was sufficient evidence. Yet in that whirlwind hour of trade he never showed, even by a glance that he was impatient—though he had abundant reason for his complaint. I considered his customer unreasonable—though I have never seen their like anywhere—or that he was for an instant at a loss for any of the hundreds and one things asked for. He reminded me of a fencer of surpassing skill and flawless nerve. If that scene could be reproduced on the stage that salesman would "bring down the house."

He must have sold more than two hundred of the most heterogeneous articles that could be assembled in a shop, yet his amazing knowledge of his stock was excelled only by his flawless urbanity, through the customer might have worn out the patience of Moses by their ignorance, their hurry and their wondrous deliberation in the selection of articles.

He radiated good-fellowship, dispensed advice untriflingly, managed to make a sale in almost every case and those to whom he administered went away as an audience leaves a theater after a comedy marvelously written and acted. I am certain that every one of them will go back to that shop and continue to reap the patience of that clerk. He sold more than goods; he "sold himself," making friends for the establishment.

When the time came for me to depart, I asked him when he was going to have a vacation. "Beginning next Tuesday, thank God," he replied with a smile, marking me for a friend and a brother who appreciated it all. "You don't have a thing to do in this place," I remarked, taking up my bundle. "Nary a thing," he answered, "just stand around." Yes, selling goods is easy—so is tightrope walking. Think it over, gentle reader.—A Looker On in The Pilot.

OUR BOYS AND GIRLS

A LESSON IN SPELLING

We'll begin with a box, and the plural is boxes, But the plural of ox should be oxen, not oxes; Then one few is goose, but two are called geese, Yet the plural of mouse should never be mouses; You may find a lone mouse or a whole lot of mice But the plural of house is houses, not hices. If the plural of man is always called men, Why shouldn't the plural of pan be called pan? The cow in the plural may be cows or kine, But a bow that's repeated is never called bine, And the plural of vow is vows, not vines. And if I speak of a foot and you show me your feet, And I give you a boot, would a pair be called beets? If one is a tooth, and a whole set are teeth, Why shouldn't the plural of booth be called beeth? If the singular's this and the plural is these, Should the plural of kiss be nicknamed keese? Then one may be that and three would be those, Yet hat in the plural would never be hose, And the plural of cat is cats, not cose. We speak of a brother, and also of brethren, But though we say mother, we never say methren. Then masculine pronouns are he, his, and him, But imagine the feminine, she, shis, and shim. So English, I think you all will agree, Is the wonderfullest language you ever did see.

A WONDERFUL RECORD

New York, Sept. 4.—A unique record in faithfulness and devotion to the service of the priest at Mass is claimed by Thomas Walsh, a fourteen-year-old altar boy of the Church of St. John the Baptist, conducted by the Capuchin Fathers at West Thirtieth Street and Broadway. Since the first day of January the lad has served Mass at St. John one hundred and twenty-four days. On some of these days he served more than one Mass. He has been awarded a medal for most faithful service.

THE GIRL WHO WORKS

Any girl who toils for a livelihood should keep in mind the fact that she has a right to "stand up" for her rights, and if she doesn't—well, she may rest assured that others around her will conclude that at best she is a rather weak character. The individual who has been engaged to perform certain work should take a keen pride in disposing of her tasks as efficiently as possible, and if she believes in fair play (most of us do) she will make it a point to be at her desk or in the workroom promptly on time. One's employer has his rights also, and the person who accepts a pay envelope at the

end of the week is bound in conscience to render faithful service to the firm or individual who has engaged her.

The girl who demands that she receive fair treatment at the hands of her employer must, if she believes in an honest coin at all, put her best efforts into the tasks that have been assigned to her. If she tries honestly to "measure up" to higher standards, is punctual, knows her place and keeps it, she is acquitting herself most creditably, and will before many moons be pointed out as a valuable and valued employe.

This, however, does not mean that she should deteriorate into a drudge, or remain after hours because she assumes that such and such an important matter requires her attention. If she lingers after all her co-workers have gone she will soon be regarded as a person who is afraid of losing her job. On the other hand, if her employer (as some employers do) comes around with additional dictation when it is time to stop all operation she will, if she is wise, have a businesslike interview with him and tell him frankly that she would like to conform to office hours. Being conscientious and doing one's duty to the letter sounds good, but these things, as an old adage runs, such as a thing as riding a free horse to death.

As a matter of fact the worker who hopes to retain to admiration of those in authority will not submit to laboring after hours. If while the business session is in progress she puts every minute to good use she certainly should have sense enough to stop when the signal is given to cease operations, and not make herself conspicuous by remaining to perform any task, no matter how seemingly pressing it may be. Of course, there are exceptions to all rules. Now and then we find that we cannot get away when the dismissal hour is sounded. The "phone rings just as we are about to hurry out and we must stop to answer it. The message is important, and we must advise our employer of it as soon as he arrives in the morning, or it may be that a client calls at the last minute, in which event we ask if we can be of any assistance if our employer is not in to receive him or her.

Any of those "not to be gotten away from" interruptions are liable to crop up just as we are ready to put our tools aside, and we simply must stay long enough to dispose of such matters; but the young woman who will voluntarily remain after closing time or who will passively submit to those in authority delaying their work until it is time for her to go home, is never thanked for her unnecessarily submissive attitude.

On the other hand, she stands in danger of being pointed out as an employe who lacks "pan," which is something the average person needs to possess, and in pretty generous measure, these strenuous days, or as one trying to curry favor with the firm. That there are employers as good as gold—fine, sterling men who are really interested in every man and woman on their payrolls—is a truth beyond all dispute. But unfortunately these are those ones who simply regard the person under their employ as a little better than so many pieces of machinery. The girl who finds herself working for one of the latter would do well to keep her ear close to the ground in the hope of getting into a better or more humane field, where she can perform her tasks normally.

Any person who puts faithful endeavor into every minute of her working day, even though her duties are commonplace, or those of anything that hints of cleanness, has honestly earned the pay she receives, and such an employe should, under normal conditions, as soon as the signal for dismissal is sounded, leave.

"Business is business" is a motto all workers should keep before them. They should demand their rights, but should remember that those in authority have rights also, and are entitled to fair, honest treatment from the people they employ. Therefore, one must learn to be punctual, non-talkative and kindly to their associates. The employe who swears from this code is not playing fair with her employer and certainly should keep silent on the question of equal rights. "Coming on time and going on time" is a wise rule for any business girl to follow. Her co-workers and those above her will assuredly sound her praises if she does so; and better still, she will know a feeling of serenity that her "I always remain after closing hours" friend has probably never experienced.—Catholic Columbian.

EXTREMES MEET

Someone has said, "there ought to be an objective equivalence between the labor performed and the wage received." That sounds learned, and because it so sounds, neither the employer nor the employe will give it much thought. It is an important truth nevertheless. A man ought to get what he pays for and he ought to pay for what he gets. It is not strange that men demand a dollar an hour when they have to pay \$15 a pair for shoes. It is not strange that a laboring man should demand twice as much for a day's work as he was in the habit of demanding before the War. His wages should climb in equal pace with the cost of living. But just as the purchaser expects to get a good pair of shoes for \$15, even so the employer has the right

The Finest and Purest Tea Sold

"SALADA" There is genuine and unmistakable pleasure in its daily use.

Black - Green } Try a packet from your grocer, or Mixed } but be sure it's "Salada" 6516

to expect a fair hour's work for his dollar. If the laborer is wise he will carefully select the shoes for which he pays \$15. If the employer is wise he will carefully select the man to whom he agrees to pay a dollar an hour.

There may be an abundance of shoes from which to make a selection, these may be no laborers among whom to make choice. Today is the day of triumphant labor. Before the laborer was confirmed in victory, the employer felt that if his help did not render fair service their places could be filled by others. Now that it has come to the point that there are no others to fill the vacant places, the laborer thinks himself justified in avenging his past wrongs on his present employer. If he was overworked and underpaid by his ante-bellum masters, that is no reason why he should demand over pay and deliver untimely work from and to his post-bellum employer. He might enter claim for restitution from his former lord, he has no right to seek occult compensation from his present employer.

Labor is victorious, but the laborer must not abuse his victory. The honest man who works with his hands will try to wear his laurels meekly. He has his share, and his fall share too, in making the high cost of living. Only the man of moderate fortune is the sufferer.

Between the profiteer, the tax gatherer and the laborer, the American dollar has been debased. Small fortunes have been cut in two. The laborer indeed puts money in his purse, but he has to take it out again at the shortest notice. There will be no relief for those who are made to suffer from the powerful combination already named till there are men enough to meet the demands and fill the capillaries are ready to be satisfied with reasonable gains. The present conditions of commerce are made by the meeting of the two extremes. Labor and capital have worked together in lifting the cost of living to the breaking point. So long as they unite their forces there can be no hope of relief. Those who hold the middle ground must learn the lesson of economy and be careful not to starve to death during the educational period.—Catholic Transcript.

NON-CATHOLICS AND THE EUCHARIST

When non-Catholics say that God could not change bread and wine into His Body and Blood, they do not really mean that it is impossible; they mean that it seems to them so unlikely that they cannot believe it. But on what grounds shall one judge the probability or improbability of God's actions? It will not do to judge the probability or improbability by the strangeness of the things in our eyes. To those who believe that Christ is God, as we Catholics do, it seems very strange that God should put on human flesh, and be condemned to death by a human ruler, and be flogged through the streets of Jerusalem by a rabble, and be hung on a Cross, and spatter the hill of Calvary with His Blood. But He did all that. And thousands of non-Catholics who do not believe that He is God, believe in a thousand wonderful things that God did, contrary to the laws of nature, as recorded in the Old Testament.

And so, why pick out this one miracle of the Blessed Eucharist, from among so many, and say: "We believe all the rest, but this we cannot believe." The miracle of the Eucharist is hardly more startling than that of the Resurrection; yet the Resurrection is readily believed by those who reject the Eucharist. It will not do, therefore, to say that God would not do this miracle. Where shall mere human beings draw a line, and say, God would never go farther than this?

So far as the Scriptural proof is concerned, it must not be set aside merely because one has a feeling that this particular miracle is a little more extraordinary than other miracles recorded by the same authority. One must not form an opinion, based on such a feeling, and then proceed to twist and turn and force the words of Holy Writ to suit that opinion. The Jews who listened to Our Lord when he proposed the miracle for their belief, allowed themselves to be overcome by the feeling of the strangeness of the thing; and some of His disciples also. But at least they were consistent; they rejected and abandoned Him altogether; they did not proceed to put a meaning of their own upon His words, and seek to cling to His other teachings. They lacked faith. He reproached them for that. He took back not one word of the "hard saying," and they understood Him aright, not believing Him, and finding that He

did not retract or explain away what He had asked them to believe, acted consistently, and abandoned Him and all His teachings; repudiated Him altogether.

It remained for men fifteen thousand years later to try to follow Him and to follow the defaulting disciples at the same time.—The Sentinel of the Blessed Sacrament.

MR. DOOLEY

Mr. Dooley proves in a new edition that it is possible to come back. "The wisest critic of men and affairs," as he was described some years ago, he does not appear to have lost his keen, shrewd estimate of men, founded on wisdom but tempered by wit.

Here, for instance, is Mr. Dooley's ideal of modern medical practice: "Duck O'Leary says that th' dock who shortens his prescriptions lenthens th' lives of his patients. He says he seldom gives any medicine that his customers couldn't see with a soup ladle." "Uncle Mike" is commemorated in the following paragraph from "The Orange Revolution of 1914":

"Wish 'em Uncle Mike was alive. How he'd enjoy it. He'd be over there now drillin' th' boys. He always said he got more good out iv fightin' an Orangeman than wan iv th' right sort because he never felt sorry 'e'd th' day after. Th' only regret he'd have about th' priest's ruction is that he'd have the polis on his side. He wudden't like that much an' it might make him lukewarm.—New World.



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Strength must be found in thought or it will never be found in the world. Big sounding words, without thoughts corresponding, are effort without effect.

Marriage and Divorce

By Rev. A. P. Mahoney Professor of Sacred Scripture in St. Peter's Seminary, London With a foreword by Rt. Rev. M. F. Fallon, D. D. Bishop of London

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By Father P. Duchaussois, O. M. I. ILLUSTRATED

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MUST BURY HATCHETS

EUROPE IS VERY SICK AND MUCH WISDOM NEEDED

Special Cable to the Montreal Gazette, by Sir Philip Gibbs. London, Sept. 30.—No man, unless he is blind or drunk with optimism, can deny that Europe at the present time, is very sick. During the past year I have visited many countries of Europe, and in most of them under the surface of social gaiety, the appearance of normal life, and apparent recovery from the wounds of war, I have found a sense of impending ruin and dreadful anxiety of the future.

K. C. PROVIDE MONEY FOR POPE

MORE LIGHT THROWN ON PROTESTANT ACTIVITY IN CATHOLIC COUNTRIES OF EUROPE

Rome, Sept. 6.—Offers of immediate monetary subscriptions in aid of the work which the Holy Father has requested the Knights of Columbus to undertake in combating the anti-Catholic propaganda in Europe were made at the banquet given here by the Knights in honor of Monsignor Cerretti. The desire of the Holy Father was one of the principal subjects of conversation at the dinner and was referred to by many of the speakers, notably Supreme Knight Fishery, who declared that he looked upon the Pope's appeal as a command.

PROMPT ACTION

Washington, Sept. 13.—Prompt action on the part of the Knights of Columbus in responding to the appeal of the Holy Father to aid in combating pernicious propaganda is evidence that American Catholics, fully realizing the danger, are ready to spring to the assistance of those of their faith in far countries.

MENACE ACUTE

And that the menace to the Church in Europe is acute there is no gain saying. Fresh evidence of the tactics of the evangelical missionaries who are attempting to take advantage of the stricken countries to carry on the work of proselytism is brought by every mail steamer. Not only in France and Italy, where the activities of the cloud of proselytizers are most offensive, but in Poland, Hungary, Turkey, the Balkan States, and Armenia, the development of religious propaganda under the cloak of charity, and with a lavish expenditure of money continues.

OTHER SCENES OF ACTIVITY

Now are the efforts of the Protestants and other groups confined to Europe. Asia is not free of them and it is common knowledge that every country in America from the Rio Grande to Tierra del Fuego is being made the scene of their feverish activity.

French Catholics writers have recently been lamenting the fact that with the removal of the Knights of Columbus and the National Catholic War Council from Europe, the only American Catholic influence that could have counteracted this work are gone. France, they openly declare, would much rather be left alone than be left to pay the price which is not disinterested. The tactics of the Methodists, particularly, they declare, are putting all America in bad odor with the French. The French peasants object to these unwelcome visitors poking their fingers into his sacred home life under the guise of charity.

LAVISH EXPENDITURES

But many of the Catholic countries of Europe are not in the favorable position of the French and cannot well resist the offers of material assistance which these false prophets are able to make so lavishly. In Poland, the new Catholic nation had first to combat the infamous campaign of the Jews who accused the Government of expropriations and massacring their coreligionists. Certain New York papers, indeed, spoke of thousands and thousands of victims. But it has been proved that these so-called pogroms were mere inventions.

PAMPHLETS FOR HUNGARY

Now comes the new menace of evangelism. The emissaries of Protestantism are everywhere, distributing food, clothing and money, but above all their literary products—the books and pamphlets which tend to sap the faith of their readers. In connection with the American Red Cross, the Lutherans have distributed in Poland more than two millions of such pamphlets.

AMERICAN MONEY

In Hungary and in Roumanian Transylvania the sects comprise about 4,000,000 adherents, the majority Presbyterians or Lutherans. This year the delegate of the League of Protestant Magyars, M. Jenn Pelonyi, was received officially by the Federal Council of the Churches of America to whom he came to solicit moral and financial help. "The Council decided to examine the situation and voted \$25,000 to distribute among the Protestant pastors of the country. Recently La Croix of Paris announced that plans were being made for the construction of a Lutheran seminary in Budapest and that a delegation of American Protestant ministers had been officially received by the prime minister.

WITHOUT SCRUPLES

In Greece, Bulgaria, Roumania and Serbia—particularly in Serbia—the activities of the relief distributing proselytizers is marked by an attitude typical of that of conquerors towards a conquered people. They work with audacity and without scruples.

NOISY PROPAGANDA

In Armenia the thousands of children in orphanages financed by American money are being brought up as Protestants. The Catholic authorities there have protested frequently at the proselytism which

goes on in the name of charity. So convinced have the Armenian people become that their material salvation is largely the result solely of Protestant effort, due to the noisy propaganda of those who conduct it in the manner in which the Red Cross relief has fallen into their hands, that the schismatic bishop of the National Armenian Church and the moderator of the Evangelical Armenian Alliance recently expressed to the Protestant Churches, in an official message, the thanks of their coreligionists for the sympathy and generosity of America in coming to their aid. This despite the fact that the aims received by the Red Cross came as well from Jews and Catholics as from Protestants.

AMERICAN CATHOLICS ALERT NOW

The request of Pope Benedict, made to the Knights of Columbus, promises to quicken the interest of America in the condition of the Catholics of the countries which are most infested by the proselytizers.

NERVOUS TOM WATSON

ANTI-CATHOLIC BIGOT GOES TO JAIL

Tom Watson, the most virulent of the anti-Irish and anti-Catholic bigots in the South, has been shown up in his true colors by an incident which occurred recently in a hotel in Georgia which resulted in Watson being placed in the county jail at Buford, Ga., charged with "public indecency." Although a candidate for the United States Senate in Georgia on the Democratic ticket, Tom Watson spent the night of August 18 in the county jail and was released on \$500 bail after a conference with the Democratic candidate for governor and the Democratic candidate for Congress. The following is the full report of the affair by the Associated Press.

JAILED FOR PUBLIC INDECENCY

Buford, Ga., August 19.—Thomas E. Watson, candidate for the Democratic nomination for United States Senator from Georgia, together with his travelling companion, E. M. Miller, were released this morning from the Gwinnett County Jail, where they spent the night as the result of a disturbance in a local hotel.

Watson was charged with "public indecency" in the book at the jail, while Miller was charged with "carrying concealed weapons." Watson's bond was placed at \$500 and that of Miller at \$1,000. Watson was also charged with having liquor in his possession. Sheriff J. R. Shadburn says he found a supply of whisky in Watson's room.

Watson and Miller agreed to leave the jail after a conference with Thomas W. Hardwick, former Senator and candidate for governor, and John J. Kelly, candidate for Congress, who arrived here early today. Mr. Watson announced that he would cancel his speaking engagements for the rest of the week, including one scheduled for Buford today.

Hardwick and Kelley took Watson to his home at Thomson to recuperate. Watson appeared to be under great nervous strain.

HOW HE GOT INTO TROUBLE

Watson, clad only in his undergarments (summer variety) appeared in the hallway of the hotel and hurled a book at a group of travelling men about 9 o'clock last night, Sheriff Shadburn said. The candidate shouted that they were "paid" by his political opponents to disturb his rest, according to the sheriff, and more words by the candidate followed, while Miss Sally Willy, proprietor of the Hotel, Winfield Rowe, a Buford merchant, and others sought to quiet Watson.

DREW GUN ON OFFICERS

In the struggle in the hallway and during the attempt of Night Marshal L. D. Dawson to arrest Watson, Miller also was arrested, it being alleged by the marshal that the man drew a pistol and threatened to intervene against the officers.

WATSON'S WHIMPERING DEFENSE

Watson returned to his room at the hotel where he later issued a written statement. He said: "After my nervous collapse in Florida two years ago it has been necessary at times for me to take a stimulant after extraordinary exertion. I have been addressing enormous crowds, and acting on the advice of my physician, Dr. Thomas R. Wright, I have been taking small amounts of stimulants after extraordinary exertion.

TAKES SIP TO DRIVE OFF HEAT

"At Winder on Wednesday I addressed an enormous crowd, speaking directly under a heavy warehouse roof. Almost all of the speakers at Winder were overcome with the heat. Seeing this, a friend of mine at Winder gave me a small bottle of whisky, from which he had taken several drinks and from which I took only two, one at Winder and one at Buford as I went to bed after having eaten for the first time during the whole day.

"The noise of the gentlemen who were playing cards in the lobby came directly into my room. I stepped out of my room to the lobby rail and tossed a book down to attract their attention, saying that the loud conversation of the card players made it impossible for me to sleep.

APOLOGIZES TO THE LADY

"During this conversation I did not see the proprietress at any time. I returned to my room.

"To my utter astonishment and without being told of what offense I was accused, I was seized by two powerful policemen, with whom I struggled for liberty, as they did not tell me my offense and did not exhibit any warrant.

"I was not aware of having disturbed anyone except the gentlemen playing cards. I was not aware that the landlady was anywhere near.

"In the struggle with the policemen my underclothing was torn and disarranged through no fault of mine. Of course, when I was being treated that way, I used some pretty rough language, having no knowledge of the presence of the lady. I apologize to her profusely for saying anything she may have heard."

ST. JOHN AND FOREIGN MISSIONS

The shortest book of the New Testament, the Third Epistle of St. John, contains the following important advice concerning the necessity and advantage of assisting missionaries to the heathen. St. John urges Gaius, to whom he wrote this letter, to continue his faithful work of helping the missionaries to the Gentiles. Here are his words:

"Beloved, thou dost a faithful work in whatsoever thou dost towards them that are brethren and strangers without whom thou wilt do well to set forward on their journey in a manner worthy of God: because for His Name's sake they went forth, taking nothing of the Gentiles. We therefore ought to support such, that we may be fellow-workers for the truth."

To teach the heathen Jesus (for there is no other Name under heaven given to men where by we must be saved) these missionaries had set out. Gaius had helped missionaries before, and they had given testimony to his charity in the sight of the Church. Again they are appealing to him, though strangers to him. St. John exhorts Gaius to equip them for their missionary work in a manner worthy of their dedication to the service of God. The reason they needed assistance was that these missionaries followed the wise rule of not asking or even accepting anything from the heathen or heathen whom they proposed to convert to Jesus Christ. This financial disinterestedness on the part of the missionaries could not fail to impress their heathen hearers with the sincerity of their motives. Even today, while it is not always necessary to enforce this rule in all its rigor, to ask the uncovered heathen and the neophytes to support all the expenses of a mission, would expose a mission to failure. Christians must bear the expenses of missionaries to the heathen, and above all, they must bear the cost of educating and equipping such missionaries.

Hence St. John's general conclusion: "We therefore ought to support such, that we may be fellow-workers for the truth."

Now St. John's meaning is only partially conveyed by the ordinary translations one sees of the first part of the above quoted verse. The Rheims version, like all early English versions from Wycliffe to the King James inclusively, translates thus: "We therefore ought to receive such, that is receive them in our houses for the purpose of helping them." The Anglican Revisers, abandoning the apolambanein of the Greek Textus Receptus for the more correct hypolambanein, seek to express the special nuance conveyed by this word, by translating it welcome. We welcome the missionaries to help them. Yet the full content of St. John's thought is not adequately rendered by either of these translations. The missionaries are not merely to be received and welcomed, they are also to be equipped that they may continue their work in a worthy manner. Hence the rendering of the Latin Vulgate, namely, suscipere that is, support, is the correct one. We must contribute to their support that they may be able to continue their work. The object and advantage, and reward of supporting such missionaries is "that we may be fellow-workers for the truth." We partake of their work and hence share in its merits without having to leave our own homes.

St. John the Apostle wrote this epistle, under the inspiration of the Holy Ghost, to Gaius, a Christian of some means who was noted for his generosity towards missionaries. But the advice was not for him alone. It is intended for all Christians similarly placed, unto the end of time. For this little letter is part of Holy Scripture, and "it is profitable to teach, to prove to correct, to instruct in justice." Canadians in this year of grace 1920, and in each succeeding year, should fulfil their duty of supporting missionaries to the heathen. Across the Pacific Ocean from Canada lies the most important mission field in the world—the continent of Asia. In that huge continent, the largest and most promising mission field is China. To support, and as in the case of Gaius, continue to support, the Canadian missionaries who are preparing to go to China from the China Mission College at Almonte is the practical application of the advice given us by the Holy Ghost through the Beloved Disciple: "We therefore ought to support such, that we may be fellow-workers for the truth." III, John 8.

J. J. O'G.

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ANCIENT BASILICA'S RUINS UNDER CATHEDRAL

By N. C. W. C. News Service

Paris, September 13.—Ruins of the ancient basilica erected in honor of the Blessed Virgin by St. Nicaise in 401, together with sacred statues of ivory strangely and beautifully carved, have been discovered beneath the foundations of the great Cathedral of Reims by workmen.

The nave of the primitive building regarding the character of which

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