

The Catholic Record.

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

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LABOR'S DANGER

By THE OBSERVER
(CONCLUDED)

Labor unions were never more necessary than now; because greed for money was never more rampant than now; and if the working-men did not look out for their just interests, those interests would be too often forgotten or disregarded. I say "just interests"; for no other interests than those which are just can legitimately ask protection or receive it.

The dignity of labor was never more fully realized than it is now; snobbishness is no longer fashionable. Men never stood higher by virtue of the mere fact of their manhood than they do now. Public opinion gives to the man in overall his share of credit as a worker in the building up of the nation, to an extent never before seen in the world.

The disputes rage to-day, not over the question of labor's merits; but over the question of how much those merits should be valued at in cash. And whenever cash comes in question, the human desire for acquisition plays its part, and disturbs human judgment.

A traveller was talking to a group of workmen the other day, coming home from a labor meeting. "What is it exactly that you want?" he asked. "We believe in the equal division of the world." "Oh yes; and what wages are you getting?" The answer was: "Six dollars a day." "That's good pay, is it not?" "Yes; very good." "And do you look forward to a time when you will divide with those who get less than that?" They laughed and said, no, they thought not.

We are all, we human beings, disposed to put the highest value on our services; we are all perfectly willing that everyone else should get more; get as much as they can; provided, however, that they don't get any of it from us.

Labor's danger lies where all human danger lies, in human weakness; and unless that danger is faced and guarded against, the splendid achievements of labor organization up to the present time will, it is to be feared, go for nothing; because impossible situations will be tried and the reaction which follows all misdirected human effort will inevitably come.

For instance, a very common human weakness is generalization. It is common because it saves time, thought and trouble. Take the word "labor." It is as broad and comprehensive a term as there is in the language. It is so broad that it includes two-thirds of all the persons in the world. And how is this term used? Labor thinks this; labor says that; labor is entitled to this; labor will do that; that is the way in which social questions are now being discussed.

Need it be said that such generalizations only promote confusion of thought; make the understanding of great questions difficult; and render their solution almost impossible.

Organized labor can only be successful for any considerable time by making its claims clear; by being specific. There are a vast number of real, substantial grievances as to wages; but only too often they are clouded, before public opinion, by the extravagant claims of working-men who have no grievances whatever. We know a mining town where there are 100 automobiles; and of that hundred, ninety are owned by working-men. In that same town, there are working-men who have substantial complaints to make concerning their wages. But their very real claims are prejudiced by the fact that the automobile class of working-men are putting forward claims that have no foundation; and when a miner and his family sweep by in their car, the bystander says: "There goes the down-trodden working man;" and sympathy dissolves in a laugh.

Now, organized labor is necessary; it is respected; it is powerful; and it ought to avoid generalization; give prominence to the claims of

those of its members who are in real need of betterment in wages; and it ought to have the courage to refuse to champion the demands of those whose claims are based, not on real need; but on substantial justice; but merely on the common human desire to get more money and to do less work.

These are some of the dangers now threatening organized labor; and they threaten it more menacingly than even profiteering or the accumulation of huge fortunes by a few. However soon, or however late, the social disputes may be decided, and harmony attained, that settlement must be based on truth; or else it will be no settlement in reality; but only a pause on the way to further strife.

Labor unions must cut clear of socialism; and be guided by Catholic principles; must base their demands always on justice; and never base them on envy of others; must champion those of their members who have just claims; and must restrain those who are actuated not by justice but by the desire for more money.

And truth must be the guiding star of the labor unions; and charity their inspiration. Just causes can only be damaged by exaggeration; by abuse; by partial and uncanonized statements of existing situations.

METZ THANKS KNIGHTS

LOBBAIN CITY GRATEFUL FOR OFFER OF SHIRT TO LAFAYETTE

The City of Metz, through Louis Reiner, President of the Municipal Commission of that city, has received with expressions of gratitude the offer of an equestrian statue of General Lafayette, which the Knights of Columbus will unveil next Sept. 9. This announcement was made yesterday by James A. Flaherty, Supreme Knight of the order, who gave out several congratulatory messages received through Marcel Knecht of the French Commission.

Alexander Miller and former War Minister of France and now General Commissioner of the French Republic in Alsace-Lorraine, sent the following cable:

"I am deeply touched by the message of the Knights of Columbus informing the municipality of Metz of the subscription which they have opened to raise in that city a statue of Lafayette. I beg you to tell them that the ancient Lorraine city will be proud to see raised in one of its squares a symbol of the ancient union, always growing more and more affectionate, which has brought together two free peoples."

The Hon. Andre Tardieu, General Commissioner of Franco-American affairs, cabled the following on behalf of Leon L. Mirman, Commissioner of the French Republic in Metz.

"I am happy to express to you the gratitude of Lorraine for this new fraternal token of affection which you bring to her. The statue of Lafayette will immortalize the heroic spirit of America—from the great country which gave us during the War such a generous and decisive co-operation."

The site picked for the statue formerly was occupied by a figure of the ex-Kaiser. Part of the metal to be used in the figure will be taken from German cannon. Several thousand Knights will go to France with Mr. Flaherty for the ceremonies.

WOMAN PAPAL MESSENGER

MISS SHERIDAN BRINGS HONORS TO K. OF C. WAR WORKERS

Miss Gladys Sheridan of Elmhurst, who is said to be the first woman to be employed as Papal messenger to carry honors from the Vatican, presented yesterday to William P. Larkin, Overseas Director of the Knights of Columbus, a jewel case containing a medal of the Order of St. Gregory. She brought from Rome also cases containing medallions of the order that have been presented to James A. Flaherty of Philadelphia, Supreme Knight of the Knights of Columbus, and to Joseph C. Pelletier of Boston Supreme Advocate.

Miss Sheridan, who served with the legal department of the Knights of Columbus in France, had an interesting experience while visiting the Vatican at Rome. With a group of other visitors she sought an audience with Pope Benedict. She observed that all the women in the party wore mantillas. It has long been the custom for women to wear veils when being received at the Vatican. Miss Sheridan was dressed in her Knights of Columbus uniform. One of the Swiss guard, seeing that she wore no mantilla and was about to be turned away, allowed her to pass, assuring her that the K. of C. uniform was recognized at the Vatican as "formal dress for an audience."

OUR IRISH LETTER

THE "CUP OF POISON PUT TO IRELAND'S LIPS"

BRITISH RULE AND IRISH TAXES

Is Ireland a financial gain or loss to the British Empire? The British Government taxation returns from Ireland give the reply. From the latest return, just issued (for the financial year ending March 31, 1919) we take some of the high points—translated into American dollars (at the old rate, reckoning of 85 per cent.). The total revenue collected by the British Empire from Ireland for the recent financial year was \$186,300,000. The amount set down as being returned to Ireland for "Cost of Irish services" is \$110,100,000. The remaining \$76,200,000 found a cozy resting place in the British purse. So that of every dollar of revenue lifted by the British Empire, in Ireland, about 63 cents are expended again for "Irish services," and 37 cents stick between the fingers of the fatherly British hand that so generously takes care of Irish finances for the incompetent Irish. And it must be remembered that of these 63 cents that are expended upon "Irish services" a large portion goes to pay the horde of British officials that wax fat upon the starving island. And an immense amount is wasted upon unnecessary measures and upon repressive measures.

The item of "Law and Police" is a case in point. In England and Wales, with a population of some 40,000,000 people, the cost of "law and police" is returned at \$18,000,000 yearly. In Scotland with population of about 5,000,000 the cost of "law and police" is \$2,500,000 yearly. In Ireland with population of 4,400,000 (about one-ninth that of England and Wales) the cost of "law and police" is \$15,200,000 yearly (and this does not include the cost of military occupation of Ireland.) This exemplifies the efficiency and economy with which Ireland is ruled.

The revenue derived from Ireland in the last financial year was just \$50,000,000 more than in the year preceding it. And better still is promised for the golden years that are coming. The annual revenue now derived from Ireland makes an average of forty-two and one half dollars collected by Britain from every man, woman, child and suckling babe in Ireland, calculating six to a family, which is about the average in Ireland. This means that every household in Ireland pays in revenue an average of \$250 per year, or nearly one pound per week per household. Remembering that Ireland is a poor country without capital, this means as great an imposition there as would six times that amount levied upon American households. Ireland is taxed several times as much as the most heavily taxed of any of the other small countries in Europe. If you indulge in the luxury of having a foreign ruler do your ruling for you, you've got to pay through the nose for the distinguished privilege.

REASON FOR COERCION

It is now leaking out that the immediate cause of the sudden suppression of the Dail Eireann (the Irish Parliament) was the threat made by the members of the Dail Eireann—backed up, it is said, by 80% of the business men of Ireland—to transfer Ireland's trade from the English to the American markets, a threat that caused a near panic among the English shop-keepers. That it should cause a near panic is natural when we learn the enormous trade that England gets from Ireland. Just before the War there was a return made showing the approximate values of the markets of the world to England. In this return Ireland stood far in the lead of all other countries. America came second—but a long way behind—as a purchaser from England. England sold to Ireland \$600,000,000 worth yearly. She sold to America about \$415,000,000 worth. The threatened loss to England of her \$500,000,000 a year customer, now caused such a flutter in British mercantile circles that, aside from the political plans for circumventing it, it is reported that the English trade schemes for keeping the American merchant out of England's pet private preserve.

The Dail Eireann (as well as the other banned organizations) was proclaimed by a Coercion Act of Arthur James Balfour—which was specially resurrected for the purpose. It was known as the Jubilee Coercion Act because it was Queen Victoria's gift to her beloved Ireland in her Jubilee year, 1887. Of the sixty Coercion Acts bestowed by England upon Ireland in the last century, this Jubilee Coercion Act of Balfour's was by far the most terrible. It revolved Gladstone's, that he called it, in the Commons, as "a cup of poison put to Ireland's lips." The Lord Chief Justice of England himself described it as "a bill to provoke crime." And Lord Haldane in the House of Lords called it "the most wicked step ever taken in the annals of political history."

And the gentleman who invented this act for the final crushing of Ireland was the same who, a couple of years ago, came to the United States of America, placed a wreath and a tear on the tomb of Washington, and on his first landing in New York gave to the reporters the following message to America and mankind: "England and America are nobly united to prevent one unscrupulous power from depriving mankind of its liberties."

AND TODAY IT IS SINN FEIN "OUTRAGES!"

Besides many other wicked powers that it gave to the British authorities in Ireland, this Jubilee Coercion Act of Balfour's, took out of the hands of the judiciary, and put into the hands of a couple of British officials in Dublin, the arbitrary power of naming any Society "a dangerous association" and forthwith suppressing it by proclamation. Under this bill a couple of British officials in Dublin could, if they so wished, suppress the Society of Friends, or the Catholic Church any fine morning. The bill raised such an outcry when it was introduced that some of the Liberal Unionists, and even a few decent English Conservatives themselves, threatened to desert the Government on the second reading of the bill. It could not be permitted—so Hon. Arthur James Balfour, the gentleman who was so highly outraged at the idea of "one unscrupulous power (Germany) depriving mankind of its liberties," conspired with Mr. MacDonald, the editor of the London Times, to publish in the London Times, on the morning of the day on which the second reading of the Jubilee Coercion Act was to be voted on in Parliament—to publish in the London Times on that morning, the infamous Pigott letters wherein Parnell's signature was forged to letters that directly linked him with murder in Ireland. That day the second reading of the Jubilee Coercion Act went through with a whoop—rejoicing the heart of the very noble gentleman whose grand stand for democracy and liberty—within the German Empire—brought all America to his feet.

NATIONALITY AND ITS EDITOR

Of the forty-three newspapers put out of existence recently in Ireland, the best by far, was *Nationality*, founded and edited by Arthur Griffith, the founder of Sinn Fein. This paper was first started in 1899 under the name of *The United Irishman*, and has gone through many vicissitudes since. In its pages, it published the dramatic and writings of the present day made their debut—amongst others James Stephens, Padraic Colum, and Joseph Mac Cathamhail. It numbered among its contributors too, the famous "A. E." (George Russell) and others of his school. So that, apart from its wonderful political propaganda, very much and very fine, Anglo-Irish literature appeared in its columns. The United Irishman it was in a manner suppressed, and then came out under the name of *Sinn Fein*. During the War it was again suppressed under the name of Sinn Fein and soon arose from its ashes under the name of *Nationality*. Just at the time of its most recent suppression, it is said to have had a circulation of about 80,000.

Its founder and editor, Arthur Griffith, is not only the deepest, truest, political thinker in Ireland, but his pen is one of the most brilliant and fertile minds that Ireland knows. He is a man of most extraordinary ability, who, like many other Irish workers, steadfastly refused, through the years, to be seduced into other pleasanter and more profitable paths, preferring to starve, and to work unremittingly for the regeneration of his land. And for long years, standing staunchly by his little paper, which was the single guiding star in Ireland's night, he went literally unaided and unaided, with broken shoes and broken clothing, penniless, perseveringly pursuing his ideal, and night and day doing the work of ten men, striving to keep the little paper with its head above water, and to keep the spark of nationhood alive in a then headless land. Griffith is the Moses who led Ireland out of the desert. De Valera has sprung up as the Joshua who will lead them into the possession of the Promised Land.

THE CENSOR'S APPRECIATION

Before Nationality was suppressed Lord Decies (now in America), husband of one of the Goulds, quit as the Irish Press Censor. The courteous Decies, despite his job, did not make himself despised in Ireland—as British officials do. Such editors and journalists as came in contact with him found that he had a fine and pleasing personality. His mind was broad for a Britisher. Though he censored and suppressed right and left, doing his master's unworthy work well, he showed appreciation of the good, literary work which he had to forbid. It is told that he would remark of some palpating revolutionary writing "This is fine—very fine writing—exquisite. It has given me immense

pleasure to read it. Sorry I can not let the Irish public share the pleasure with me!" He admired many a bit of good poetry which he suppressed. Much verse that failed to pass the censor for newspaper or magazine publication was surreptitiously published and sold in ballad sheets. These broad sheet publications had tremendous circulation in every corner of the island—and did much to foster the fighting spirit. It kept the police busy, raiding news stores and the pockets of the itinerant ballad-singers for hoards of these "treasonable" products. Again, some of these that could not find a printer even in broadsheet form, were copied and passed from hand to hand in manuscript—and in this manuscript form attained a circle of readers, a popularity, and a moral force in the country which would amaze Americans—if they could understand it—and would make many a popular American poet green with envy.

ERUMAS MACMANUS
OF DONEGAL.

THE ALBERT MADONNA

FAMOUS STATUE REINSTALLED FOR VENERATION

Writing from Amiens on September 8, Philip Gibbs, the famous war correspondent, says:

A sense of the miraculous was strong in the hearts of many French peasants today amidst the ruins of Albert, where I saw an act of faith in the resurrection of France after the death-blow of the War in a scene where there was little but faith to encourage the people.

All British soldiers—and Americans who were with them in the last phase—will remember Albert, because of that church from which the Golden Madonna hung head down, until after March last year the statue fell under an avalanche of red bricks and rosy dust.

Like Amiens, the town of Albert has begun its new life, at least so far as having a few inhabitants again. But to these peasant folk the outward symbol of renaissance is a new church of their own faith, which has been built for them temporarily near the old church by the American Red Cross.

It is a wooden hut, large enough to hold two hundred people or more, and to this little shrine was brought this morning an old statue of the Madonna and Child, which stood for more than six centuries in Albert, until the Australians removed it to a place of safety in the time of peril. In honor of its return the Archbishop of Amiens came to the wooden church, spoke to the people who had gathered there as pilgrims to their old town.

Through the open window as he spoke one could see the wreckage of their homes, and the words he spoke were inspired by that scene. Wearing his golden mitre and crimson robes, a tall, erect, richly colored figure as though he had stepped out of a mediaeval painting, he was stirred with the same emotion that moved those peasant women in their black weeds, and those sturdy men of Picardy, when he told of the new hope that lay in the future now that their horrors, their slaughter of men and their degradation of humanity, sin had brought the war into the world, he said, and had caused all that ruin. Now by the virtue of people, by a new faith born out of the agony, they could look forward to a new world and rebuild the country that had been destroyed.

I met the Archbishop as he walked afterwards in the town, blessing the people who had come back, and he said: "We are making a beginning, no more than that; give life again to the poor stricken place. It is a day of great heart, of good hope, but it will take a long, long time to make this desert fertile."

TIGER NOW PRAISES WORK OF FRENCH CLERGY

Paris, Oct. 11.—(By the Associated Press).—Premier Clemenceau's former hostility to priests and any other religious is well known, but the old "Tiger" has undergone an evolution in his ideas concerning the clergy.

Clemenceau's home in the Rue Franklin is immediately adjacent to the building occupied by a religious community, the Fathers of St. Louis, who boasted a wonderful garden with a majestic plane tree, the huge leaves of which completely darkened the window of the Premier's private office. Clemenceau sent a note to Father Tregard, intimating that the removal of this tree would be greatly appreciated. The priest did not reply; the plane tree still remained. Clemenceau renewed his request. Finally the priest called upon the Premier.

"Please do me the favor of having this tree removed," pleaded Clemenceau; "it obstructs my vision of heaven."

So pious a wish could not remain unanswered and the tree came down.

An interesting abstract of Premier Clemenceau's private views concerning the Peace Treaty and of things in general, as given to Senator Monseigneur, is published in L'Eclair. M. Clemenceau is quoted:

"Glorious peace! We should have desired it, no doubt, with greater advantages for our country. But let those who criticize the Treaty and find the clauses insufficient reflect upon France's condition before the War. Let them recollect that at certain hours the situation of France was very low; that France did not make war alone. "Formerly, I had great distrust for the clergy; I reproached it with concealing the liberty of our thought and persecuting our freedom, and in the early days of the War when I traveled to the trenches I used to ask the soldiers, pointing out the chaplain, 'Does he not annoy you?' "The soldiers invariably replied: 'Annoy us. Quite the contrary. He is brave, charming, devoted, cheerful. We love him much.' "Many times regiments asked me to decorate their chaplain because of magnificent acts of bravery and devotion. These priests I decorated and congratulated with all my heart."

MONTMARTRE CELEBRATION STIRS ALL FRANCE DEEPLY

C. P. A. Service

Rome, October 19.—Telegrams from Paris recount the amazing splendor of the ceremonies attending the consecration of the votive Basilica of the Sacred Heart on Montmartre. Cardinal Vico, the Pope's legate, has had a remarkable reception not only from Catholics, but also from officialdom and from all classes in Paris. A feature of the consecration, in addition to its religious glory, has been the enthusiastic participation therein of all the best life of the nation—military, naval, civil, diplomatic, learned societies, even governments.

It is evident that the celebration has exercised a remarkably stirring religious effect, which is bringing the most sincere pleasure to the Vatican. Early on Thursday a number of French Bishops took part in the consecration of the altar, and Cardinal Vico celebrated Solemn Pontifical Mass afterwards in the presence of the seven French Cardinals, Cardinal Bourne, of Westminster, and Monsignor Heylen representing Belgium, all Cardinals and Bishops present uniting in the Benediction.

On Friday, the feast of Blessed Margaret Mary, Cardinals Amette and Luçon said Mass, and Cardinal Andrieu gave Benediction. Today Cardinal Dubois will offer a Solemn Pontifical Requiem for those who died in the War, and Cardinal Cabrières will give Benediction. Tomorrow Cardinal Bourne will pontificate at a Solemn Mass of Thanksgiving, the celebrations closing with Benediction given by Cardinal Vico. The latest telegrams state that not only Catholic papers, but others describe the unique celebration as uniting all France.

SOVEREIGN PONTIFF REGARDS AMERICA AS PROMISING FIELD FOR RELIGIOUS PRINCIPLES

Looking to America as a promising field for the development of religious, moral and charitable principles, the Holy Father has sent a message to the people of this country through the Apostolic Delegate to the United States, the Most Rev. John Bonzano, D. D., who returned to this country on Friday of last week, after several months' sojourn in the Eternal City.

His Excellency arrived in New York on board the Italian liner Il Duca D'Aosta. He was met by Archbishop Dougherty, Archbishop Hayes and Bishop Walsh, of Trenton. There were also a number of other prelates and priests present. In the party which accompanied His Grace from this city to welcome the Delegate were the Right Rev. Monsignors Nevin F. Fisher and Michael J. O'neal, the vicars general of this diocese; the Rev. Joseph A. Whitaker, S. T. L., secretary to His Grace, and the Rev. Thomas F. McNally.

The Apostolic Delegate said that His Holiness in his message extended his blessing to the hierarchy, the clergy and the laity of the United States. The following is the Holy Father's message:

"Many are looking to the United States as the centre of commercial, industrial, economic and material interests. We consider America, instead, as a promising field for the development of religious, moral and charitable principles. Considering the importance of the United States, the realization of our hopes and desires would bring the entire world an immense benefit."—Standard and Times.

It ordinarily happens that God permits those who judge others to fall in the same or even greater faults.

CATHOLIC NOTES

Rome, Oct. 16.—The appointment of Count Tyszkiewicz by the Ukrainian Government as chief of the Embassy Extraordinary to the Holy See has been approved by the Pope. The Cardinal Secretary of State has notified the Ukrainian Government of this fact, and in his letter pays a higher tribute to the personal capabilities of the new Envoy.

More than fifty thousand strong making public confession of their holy faith, proudly professing their reverence for the Most High God and His divine Son, and standing forth as champions of law and authority, true citizens, loyal to Church and State, bulwark of the nation against insidious foes from within and without, members of the Holy Name Societies of Philadelphia paraded the streets of the city and suburbs Sunday, Oct. 13.

The distinguished honor of Royal Red Cross was conferred upon Miss Helen Woolson by His Royal Highness the Prince of Wales, on October 23rd, at Carling Place, London, Ontario. This well merited recognition of faithful service came to the young nurse after full three years service in France. She is a graduate of St. Joseph's Hospital, London, Ontario, and a daughter of Mr. and Mrs. W. A. Woolson, of Ingersoll, Ontario.

Washington, D. C., Oct. 23.—The message, brought to the Catholics of the United States from Pope Benedict by Archbishop Bonzano, has revealed the importance of the part the Catholic people of this country are called upon to play in world reconstruction. Cognizance has already been taken of the wholesome influence that can be exerted in European countries which are predominately Catholic, and which have been but now started on the road of self-government.

Rochester, N. Y., October 13.—Rochester joined other cities of America today in receiving and honoring as its guest Cardinal Mercier, primate of Belgium. City officials, church dignitaries, business men and school children joined in the city's tributes, and as a climax, at a meeting in Convention Hall this evening, the Cardinal was presented with a check for \$25,000 by George Eastman, president of the Rochester Patriotic and Community Fund, the contribution of citizens of the city of all creeds and classes toward the reconstruction of Belgium.

Rome, Oct. 23.—Telegrams from Paris recount the amazing splendor of the ceremonies attending the consecration of the votive Basilica of the Sacred Heart on Montmartre. Cardinal Vico, the Pope's legate, has had a remarkable reception, not only from Catholics but also from officialdom and from all classes in Paris. A feature of the consecration, in addition to its religious glory, has been the enthusiastic participation therein of all the best life of the nation—military, naval, civil, diplomatic, learned societies, even governments.

The death of Dr. Kuno Meyer, professor of Celtic language and literature at the University of Berlin, is reported from Leipzig. Dr. Meyer, who was born in Hamburg in 1858, was widely known in this country and England. He was a member of the faculty of the University of Liverpool for thirty years and was recognized as one of the greatest authorities in the world on the Irish language and literature, and was the founder and editor of the *Zeitschrift für Celtische Philologie*, an international journal of Celtic studies which he established many years ago.

Cardinal Vico, legate of the Pope, assisted by Cardinal Amette, Archbishop of Paris, and 100 Bishops on October 16 consecrated the Church of the Sacred Heart. This church was built by popular subscription on the summit of the heights of Montmartre in pursuance of a vow made on the spot just after the defeat of the French armies in 1870. The consecration of the church, which was finally completed in 1912, and which is one of the most striking features of the Paris sky-line, was first fixed for October of 1914, but was postponed until the return of peace. The ceremony was of a most impressive and elaborate nature.

Sioux City, Ia., Oct. 15.—Rt. Rev. Philip J. Garrigan, Bishop of the Diocese of Sioux City, died shortly after noon yesterday from an acute attack of indigestion. He was one of a number of persons who had been given at Chicago three years ago to honor Archbishop Mundelein on his accession to the see of that city, and it is said that he never fully recovered from that illness. Bishop Garrigan was born in Ireland, August 8, 1840, and came to this country in his thirteenth year. He attended school at Lowell, Mass., and afterwards went to St. Charles College, Olatonville, Md., and the Provincial Seminary at Troy, N. Y. He was ordained June 11, 1870. He was rector of St. John Church, Worcester, Mass., served as director of the Troy seminary, and was latter rector at Fitchburg, Mass. He was the first vice rector of the Catholic University at Washington in 1895. He was appointed to the See of Sioux City, March 21, 1902, and was consecrated on May 25 of that year.

REAPING THE WHIRLWIND

BY CHRISTINE FABER

CHAPTER LX.—CONTINUED

But Robinson had accomplished his aim; he had announced his engagement to Miss Burchill, and that announcement, accompanied by the statement that it had come from his own lips, would be speedily all over Eastbury. Further, now that he intended to resign business, he wanted to popularize himself in his native village. While he had been accumulating money he had neither time nor thought to cultivate the feelings of his neighbors. Their friendship was not necessary to him, and the very fact in which they held him was perhaps an element in his own prosperity; but now that he was boundlessly rich, and also about to possess a wife whose gentleness and charity had long made her popular among those to whom she was known, there had come to him a new and strange yearning to be, at least, no longer disliked by his Eastbury neighbors. He wanted to be also the stories which, as he knew were in circulation about him,—stories the chief interest of which lay about his dead child-wife. He wondered sometimes if Mildred had heard them, and if it were due to them that she could never learn to love him. This plan of resuming his visits to the hotel, and treating those whom he found there, had presented itself to him as the first and most feasible mode of winning something of public favor, and though the role was not at all in accord with his feelings, he determined to assume it for a few weeks at least. His first effort convinced him—and the conviction was accompanied by a savage bitterness—that no wealth of his could purchase an iota of that friendship which was so spontaneously given to other men.

The news of the approaching marriage was discussed in almost every home in the village before sunset of the next day, but in none with such doubt and astonishment, the latter feeling amounting almost to dismay, as in the home of the Hogans. Hogan himself at first refused to believe it; but when on going out that evening, he found the rumor confirmed by one who had heard Robinson's announcement the preceding evening, he could no longer doubt, and he returned to his wife as dejected and gloomy as though some calamity had befallen himself.

"I thought Miss Burchill little less than an angel," he said, his brows contracting with the old look which Mrs. Hogan used to dread so in the past. And then he added, bitterly, "I little dreamed she could be so tempted by money. His wife, though full of doubt and sadness also, refused to allow herself to become distrustful. She could not for one inexplicable act on the part of Miss Burchill forget all the lovely traits of character which had endeared the young woman to her, and she answered now, while her eyes ran over with tears she had been trying to repress:

"Don't condemn her like that, Dick; sure it's his. I know what feelings may be in her heart." But Dick was not to be turned from his gloomy line of thought.

"She's not been here lately," he said, "not since Wiley left here; and when he came the other night he never dropped a word of this affair. They're all alike,—true to the human nature that's in them."

His speech found an echo in his wife's thoughts, but she still tried to defend Miss Burchill, even to the verge of expostulating her embittered husband.

So the news of Robinson's approaching marriage reached even Barbara Balk. She heard it in one of the village stores where she stopped to make a purchase, and she sojourned and suddenly interrogated the shopkeeper, who was retailing the news to another customer, that the man became a little afflicted. He recovered sufficient courage, however, to give her the report as he had heard it.

"Stuff and nonsense!" said Miss Balk, with asperity.

"The rumor is just the offshoot of people's crazy imagination. Miss Burchill wouldn't think of marrying such a vulgar, withered old hulk as Robinson."

The man was a little aghast at the spinster's daring denunciation of the powerful factory owner, and he hastened to repeat that the announcement had been made unmistakably by Robinson himself on the previous night.

"Stuff and nonsense!" said Miss Balk, again giving her head a toss that sent her hat awry. "We'll wait and see. Old Robinson mayn't be so sure of his own words sometimes," and she departed, leaving the shopkeeper suffering from the intimidation with which she had inspired him, for half an hour after.

Her thoughts were not the calmest as she pursued her stiff, angular way through the village streets, and she hardly waited to be well in the house before she screamed to Helen, who was just vanishing into the parlor:

"Do you know that old Robinson is going to marry Miss Burchill?" Helen came out of the parlor, and stood facing Barbara with one of her old, set, silvery ripples of laughter.

"Didn't you know it?" she said, in her coaxing voice. "My poor Barbara! you are quite behind the age; and I'm informed of all that concerns Miss Burchill."

Barbara's thin lips came together with the snap that betokened intense though smothered anger, and she glared, without speaking at the

widow. The widow did not lose a particle of her smiling affront. She even affectedly posed, as if to invite a longer look, and resumed as Barbara made no effort to speak:

"My poor Barbara, perhaps you are also in the dark about other things. Do you know that Mr. Thurston has gone from Eastbury, from the factory? Gone for good? Perhaps, in Miss Burchill's mortification at losing Mr. Thurston, she was glad to wheedle Mr. Robinson into her matrimonial net."

Miss Balk found her voice: "Gone for good, is he? My poor Mrs. Phillips, imitating the latter's tones as nearly as she could, 'how have you survived his departure?' It must have been the harder since you have failed also in making a conquest of old Robinson, but I suppose Miss Burchill's superior claims to truth and general goodness of character left your paltry charms no chance. Poor Mrs. Phillips!"

The look and tones of the speaker were particularly provocative, and Helen felt for the moment as if she had sufficient strength to crush the spinster. In her temper, which rose with such heat and fierceness that she left her no control, she did not stop for an instant to consider the prudence of her words.

"General goodness of character," she repeated, using no longer the cooling accents in which she had first spoken, but biasing her words out.

"She springs from nice stock to have general goodness of character. Her uncle is the notorious escaped convict Chester Horton, and regarding my failure in the way of conquests as you put it, I have not failed at all in getting my revenge. It is I who have come between Gerald and Miss Burchill, if, indeed, he ever intended to marry her. In her ungrateful excitement she was spurting out the words, 'I did it. Do you understand, Barbara Balk? And it is I who have been the means of making Miss Burchill consent to marry old Robinson. She will marry him to save her uncle, Chester Horton, to whom Robinson has given a home at The Castle, and employment at the factory, on condition that Miss Burchill will give him her hand. She loathes him, I know she does,—loathes him as I would do if I had to marry him,—and I feel that she loves Gerald. So she will be wretched as I am, and I am staying here in Eastbury to look upon her misery,—to watch her after she has married that horrid old man, and to see in her face tokens of such misery that death would be sweet in comparison. So, spare your pity, Barbara; I have accomplished my aim, and I shall reveal in the future, the charitable, the good—"

speaking with mocking emphasis—"Miss Burchill's wretchedness."

Such a look came into Miss Balk's face as Mrs. Phillips had never seen there before, and it at once somewhat alarmed and subdued her. Without being able to divine what mischief her impetuous words might have done, she would have given worlds to recall them, and she waited in anxious silence for a reply. But not a word came from the tightly set lips of the spinster, nor a look save the one strange expression which conveyed such undefinable fear to the widow.

"Why don't you speak?" exclaimed Helen at last. "Why don't you say some of those caustic things that your nature batters on?"

"Because I don't choose to," answered Barbara dryly, and without another word she took her way past Mrs. Phillips to the stair and up to her own room. There, however, her smile, and once actually laughed outright, while at the same time she busied herself in opening a little old-fashioned trunk and taking therefrom a sealed paper. Then she made other preparations, filling a satchel with such articles as one might require on a journey and changing her dress for a heavier and darker one.

That afternoon, while Mrs. Phillips was secretly visiting Robinson at The Castle, Miss Balk was taking her way to New York.

ROSE OF A BROTHER'S LOVE

He took it and turned it to find the superscription. There was none. "It is sealed, madam," he said, "What right have I to open it?" "The right which I give you. It was I who sealed it long ago." Her tones sank and trembled a little.

He opened the paper. The penmanship was in a large, legible, manly hand, and covered a page or more; but before he had half read it his face flushed and paled, and his hands shook so that he could scarcely steady the paper sufficiently to read it. When he had finished, a single exclamation escaped him, "Good God!" Then he looked at Barbara. Her eyes were flaming, and the shadow of a smile seemed to play about her thin, compressed lips.

"Is this true?" "The lawyer leaned toward her in his eagerness, and spoke in a husky whisper.

"Is not there a notary's name appended on the other side?" she asked. And then she continued, as she put her finger on the name of which she spoke, "That notary was summoned and requested to sign his name, not as a witness to the document itself that he could certify to its contents, for he never knew them,—he was not permitted to read them,—but simply to testify that he had heard from the writer's own lips that he, the said writer, did draw up and write that document."

"Where is this notary now?" "Living in Salem, I have never lost sight of him, not knowing when he might be needed."

And Miss Balk's shadow of a smile became a real one, expressive of immense satisfaction.

"But the date of this," resumed the lawyer, glancing again at the paper, "is thirteen years ago. Why have you not brought it forward before?"

"Because it didn't suit me to do so," answered Barbara, with an expression of face and asperity of tone which warned the lawyer that he must probe no farther in that direction.

She drew another paper from an old fashioned bag on her arm, and placed it open before the lawyer: "Here are all the facts you require. I wrote them down to save myself the time of giving them to you by word of mouth. You'll find there all the addresses you need, and also something else that I thought had better be told. Then she prepared herself for departure. "We understand each other now, Mr. Rodney, and I shall say good-by."

"Good-by, Miss Balk," having learned her name from one of the documents; "and if I should need you, where am I to look for you?" "Anybody in Eastbury will tell you."

She had gone before he could even summon a clerk to attend her out, and he turned to the mysterious documents as if for proof that the recent scene was not an hallucination. But another perusal of the papers convinced him of the real character of their contents, and also of the necessity which existed on his part for prompt and rapid action. Other business was put aside, and the remainder of the day spent not alone in the desk labor entailed by those strange documents, but in visits to many of the civic authorities. When night came he was on the road to Salem, and the evening of the fourth day from that of his interview with Miss Balk saw him signaling for entrance to The Castle.

TO BE CONTINUED

Barbier's fine young face was drawn in tense anxiety as he stood within the shadow of the portico of the Church of La Madelaine in Paris. He peered expectantly into the purple veil of the twilight surging and rippling and he prayed again and again: "God grant that Oreste may not fall me tonight." The time dragged away and Barbier became sick with tedious waiting. At last he thought he recognized Oreste dodging between the cabs that swarmed like buzzing flies. With quickening heart throbs he watched the youth's approach from the direction of the Place de la Concord. Welcome relief caused Barbier to close his tired eyes while quivering soul exclaimed: "Thank God, Oreste comes!" A moment later Oreste, a youth just out of college, stepped doggedly into the portico, and greeted his brother with assumed indifference. At sight of his brother's bloodshot eyes and bloated face an icy chill swept over Barbier and he whispered chokingly: "I'm so glad you're here. I asked you to come because I wanted to say good bye. I've given up my share in father's estate."

"Why? Do you imagine that that helps me wipe away the bitterness of father's disowning and disinheriting me? You are a fool, Barbier!" "No!" "Explain yourself, then," pleaded Oreste, curious and sobered by Barbier's decisive tone.

"I want to help you all I can, and since every other effort to persuade you has failed to draw you from the downhill path—"

"You preach to me!"

"I leave tomorrow to enter a monastery. I shall spend my days there praying God to save you—"

Barbier's voice wavered and broke gurgingly; his hand trembled on his brother's arm.

Oreste jerked backward, stunned.

He grasped the moment unable to grasp the full import of the words: "To enter a monastery?" He grasped with them till his mind reeled and his body awoke, for he knew well that his brother habitually meant just what he said, and this sudden thought of parting was more than he could bear. Surcharged with the conflict of remorse, loneliness, and affection, he pressed his hands hard against his head and implored tremblingly:

"No, no! Basil stay! I need you here."

But Basil, having steeled his heart for the sacrifice, was resolute. No word from him mingled with the muttering of the scolding splashes of fountains near by.

Oreste's spirit battled desperately. He struggled with one emotion after another until at length he was master of himself. Then, after a few moments, he came forward to reform and to persevere always if Basil would give up his resolve. At last Basil yielded to the extent of giving his brother a month in which to prove his sincerity and strength of will.

"Remember," said Basil encouragingly, "that Oreste means a mountain and that Mother gave the name to you. You must be a real mountaineer; then, in spite of the many pitfalls in your path, you can finally reach the heights if you will," and bestowed a vigorous slap on his brother's shoulder.

Oreste's chest heaved as he wrung Basil's hand. "You are a kindly fellow, old chap. I'm yours to command. I will reach the heights," he vowed with upturned head and sparkling eyes.

"May God help you!" said the brother fervently.

THE CATHOLIC RECORD

and hope that his prayer would be answered lived steadily in his heart. He persevered unflatteringly in trustful patience with ever a whispering in his inmost soul, "He will come, God only bids His time for the miracle of grace."

One evening at sunset when the snow capped mountain was purpling in the golden light, Brother Uriel heard a strange flapping against the windows of the corridor. Looking out, he saw a great flock of migrating swallows terrified by signs of a swift gathering storm. He lost no time in opening a casement to admit them to shelter, and lo, a white swallow led the flock!

"What may this strange bird portend or symbolize?" Uriel asked himself. To his religious mind it was surely a mystic thing.

And now the angry wind whirled round and round, up the yawning chasms and over the mountain crests, dashing frozen spray over its tortuous path. Indoors, Brother Uriel paced his cell, telling his beads for safety of the travelers among the mountains, till, during a sudden lull in the tempest, he heard Rex's familiar bark announcing his arrival with a rescued wayfarer.

Brother Uriel hastened to open the door to the dog. The animal, covered with a coat of tiny icicles, stood panting and exhausted with a limp human burden half clinging about his neck. Other monks hurried to help in reviving the half frozen man, and in response to their efficient treatment, strengthened by the hot soup and wine, he gradually flickered back to consciousness.

Stranger as Uriel bent over the feller in incoherent fragments of his long journey and of the struggles and hardships in his mountain climb.

"At last!—at last!—the heights!" he gasped. "Tell my brother—I've reached the heights!"

"Who may your brother be?" trembled Benedict, astutely old Monk. "Basil—Don't you know Basil?"

"There was no reply, for the good Brothers had forgotten the name long years before, but they listened in wonder as Uriel bent over the stranger, so changed by stress of time and struggle that he did not recognize him at first. Uriel clutched his brother's feverish hand murmuring as he caressed it reverently: "The miracle of grace! Deo Gratias!"

"Deo Gratias!" echoed the stranger with a sigh.

Brother Benedict understood and he led the others silently away. He knew that Uriel's gentle ministering would soon completely restore the wayfarer's strength and gain his confidence.

"You've had a hard climb, poor man," said Brother Uriel as motherly like he stroked the white, damp forehead.

"Yes, a hard climb—a desperate struggle—but 'tis nothing, for I came to find my good brother. He gave everything for me—most unworthy that I am!"

Brother Uriel stroked the cold perspiring brow of the self-denuder soothingly, but tears he could not keep back, trickled down his own seared and pallid face.

"The world has never seen the like of Basil's heroism," the stranger declared; then stopped suddenly to listen, for the chanting of the Monks in chapel reverberated through the corridor: "Laudate pueri Dominum; laudate nomen Domini!"

"Let us praise God, our Father too. Praise Him for the gift of grace and of brotherly love, Oreste," pleaded Uriel, bending over him.

"Basil!" exclaimed Oreste in sudden recognition. He locked his arms about his brother's neck, buried his head on Uriel's breast and sobbed. Finally he looked up into Basil's glorified face which radiated a benign smile that was a real benediction.

"How I've yearned for this hour! yearned for it during the long, lonely years of struggle. Tell me, Basil, did you long ago despair my coming?" "Never, Oreste, never! God knows that I did not."

"I dreamed of you often, Basil, dreamed of your love and your heroic sacrifice for me." For a few moments he seemed lost in flooding memories, then continued:

"Once I had a most beautiful, never to be forgotten dream. I think it was a vision."

"Tell it to me, Oreste," Brother Uriel entreated.

"I dreamed that my spirit went to Heaven and saw there myriads of fragrant blossoms before the throne of God. Every time a good deed was performed on earth a new flower burst forth radiantly into bloom. The peculiar beauty and fragrance of each typified the deed for which it blossomed."

"Most beautiful and fragrant of all, and nearest to the throne was a white rose, as fragrant and as beautiful as ten thousand white swallows hovered over it, but my spirit sank into the heart of the rose, all molten gold besprikled with liquid diamonds. 'What good deed, sweet rose, I pray you, caused you to bloom in Paradise?' I whispered softly."

"The rose, trembling with ecstasy, murmured: 'I am Brotherly Love, who ministered to a despised sinner fallen by the wayside. I lifted him up and guided him from the highway, past many pitfalls where grim Temptation lurked, back to the narrow path of righteousness.'"

"And oh, my brother," continued Oreste, chokingly, throbbing with delight, I then declared, 'Fair Blossom, you proclaim Basil's love for me!'"

"The rose now enveloped into effulgent glory, replied rapturously, 'Rescued Soul, you have said aright.' Oreste ended his story with coun-

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tenance radiating affection and gratitude. Brother Uriel tried to speak, but a strange tightening of his throat, a quickening pulse, and a glow of soul kept him mute.

A tap on the door of the cell broke the solemn silence. Brother Benedict had come to escort Oreste to a guest chamber in the other wing of the monastery, for the retiring bell had sounded. The brothers embraced and bade each other good night. Left alone, Brother Uriel, with tears of joy coursing down his pallid cheeks, knelt beside the narrow bed, clasping his crucifix with reverent hands. "Deo Gratias!" he sobbed repeatedly, until the dark night shadows crept away, and rose dawn stole into the cell. At last, murmuring "Laudate, Laudate, Gloria, Patri et Filio et Spiritu Sancto!" his weary head sank low and his spirit fled to its eternal rest.

An hour later Brother Benedict was awakened by the twittering of the host of swallows in the corridor, restless to escape into the clear, calm air and to be off on their southward journey. Scarcely had he opened the window than they flew away on eager wings, just as the rising bell pealed out its summons to the sleeping monks. The ringing ceased, but after a few moments the bell began to toll again," said Benedict to himself, making the sign of the Cross, "a good brother has died in the night. Requiescat in pace!"

When the monks entered the chapel for Matin, Brother Uriel's coffin stood without the altar rail, and Oreste, crushed with grief, knelt beside it.

Years have passed and Oreste, now an aged, palsied man, living with the Community at the Hospice, spends his days cultivating white roses of exquisite beauty. Mountain climbers are amazed to see them growing abundantly in the little graveyards beside the glacier, their only companions stunted adelweiss and other small Alpine flora.

"What rose is this, blooming at such a height?" they ask, and Oreste with a faraway, dreaming look answers with a pathetic tremor:

"'Tis the rose of a brother's love. I'll tell you the story. There is buried here a holy Monk who loved his wayward brother better than himself. Because of this love he sacrificed all worldly wealth and pleasure. When Brother Uriel's requiem was sung a golden-hearted rose with snow-white petals bloomed on the altar in front of the tabernacle door. The wayward brother alone of all who were mourning saw the wondrous rose glistening with diamond light. There are those who will tell you 'tis but a fancy, a mystic dream. But 'tis not given them to understand!"

"But how comes the rose in the graveyard?" the eager listeners ask.

"Although the others failed to see the rose, they were filled with wonder to see a pure white swallow fly into the chapel and perch on the crucifix above the tabernacle. When we bore the coffin to the grave, the white swallow, with a rose in its beak, hovered over it. Dropping the snow-white rose into the open grave, the bird soared far up into the blue of heaven—and never came again."

"But the roses?" "Later a beautiful rosebush grew up from Brother Uriel's grave—up from the golden heart of him. His brother cut off little twigs and planted them hereabout. They took root, as you see, and they flourished through the years. To me the graveyard is sweet, very sweet, with their fragrance."

Oreste's eyes grew misty. Their far-off gaze seemed to penetrate beyond the mountain tops, beyond the ethereal blue, beyond the Heavenly gates, even to the throne of the eternal King. Forgetful of his eager listeners, with a deep sigh and a shaking of his holy head, he murmurs brokenly: "Ah me!—it is, indeed—the rose of a brother's love—my Uriel!"—Mary E. Sullivan in The Grail.

A RECORD ANALOGY

Our Protestant contemporary, the Record, makes a singularly clumsy and ineffective attempt to score off the Holy See in connection with the recent pronouncement on the World Conference of Faith and Order. As we have more than once pointed out in these columns, it is one thing that the Holy Father should look with sympathy upon efforts on the part of men of goodwill to strive for Christian unity, but quite another thing to suppose that he could possibly sanction by official approval any but the one way of approach, namely, submission to the Church. In declining, therefore, that Catholics as proposed Conference, the Supreme Pontiff has merely vindicated the principle of Catholic consistency, and the fact of Catholic authority. But the maledroit Record professes to find cause for satisfaction in the Papal attitude, on the ground that "just as Germany cannot yet be admitted to the League of Nations so Rome cannot be admitted to the Conference on Unity and also has given evidence of change of heart and spirit." It does not seem to have entered into the mental perception of the Record writer that whereas the temporary exclusion of Germany by the League of Nations, so far as that body is as yet a concrete reality, is a decision by the League itself, the matter of Catholic inclusion in the World Conference has been decided, not by the very definite and direct approach had been made to His Holiness by the promoters of the meeting. The idea

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that the Catholic Church is at any time, or under any circumstances, likely to accommodate her life and teaching to the Record's understanding of a change of heart and spirit, is a characteristic effort of Protestant mentality.

LAY "DEALINGS WITH" BISHOPS
We have seen a printed jest which advises that "if pleasure interferes with your business, give up business." The humor is thin enough, but the principle seems to have been adopted by a band of Anglican extremists, whose battle-cry is, in effect, "If bishops interfere with your particular notions, fight the bishops." It is in this odd way that the sense of Catholic authority within the Establishment is finding its latest expression.

A PRACTICAL PROTEST
Far more to the point is the way in which a bishop of the Protestant Episcopal Church in America has dealt with this matter of doctrinal chaos. He has resigned. The bishop in question is Dr. F. S. Kinsman, Bishop of Delaware. He is a thinker who likes to have his beliefs safeguarded by the rejection of their contradictions.

NON-COMMITTALISM
It is made clear in the Bishop's letter to the presiding Bishop of his Church that his resignation is not made because he has ceased to hold the beliefs of the Episcopal Church, but owing to the laxity of its discipline in enforcing them. It is mainly a protest against non-committalism.

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A TYPICAL SPIRIT-MESSAGE

Gerald C. Treacy, S.J., in America

A very distinguished American, who knew the psychology of the American crowd declared after creating the "Greatest Show on Earth" that a certain class of individuals was born every minute. Hence the success of the greatest show. Aside from the circus and in fields literary and pseudo-religious the center of the modern stage is held by Spiritualism, and a careful perusal of its ever increasing output only convinces the inquirer that the late P. T. Barnum was unquestionably right.

The existence of life after death is the burden of every message. Select any message article in this month's issue or take up any book at random of last spring or summer's output and after patiently "sitting in" at seances or automatic-writing performances you will be forced to conclude that there is life after death if words mean anything.

The fact is we are more and more forced back on the wonderful philosophy contained in the sentence of the founder of the American circus, if we have a sense of humor at all, and without a sense of humor it would be impossible to read "Gone West" for example, or "Death, the Gate of Life," or "What is this Spiritualism?" all typical up-to-the-minute publications dealing with the most serious problem of the age.

When you are ready to write I shall be here to give you all the glad hand, and glad as I never believed you did this writing. It takes two worlds to convince a hard headed old doubter like me. This is the beginning of the revelation. The amanuensis of these remarkable words was sitting at her desk one day in March, 1915, writing letters when her pen was seized by an unseen force and the introductory sentences resulted.

This was the first connected message and it should receive a very high mark for intelligent thought-expression by comparison with the many

spirit messages chronicled in other books on spiritistic communications. At least we can understand the meaning of the words. While many of the sentences printed by psychic societies for the edification of members equal and often surpass the cloudy verbiage and all-pervading obscurity of "science and health." Now the doctor continued his benign communications with recurring frequency. His style is still intelligible and for this any reader of Spiritistic literature must be sincerely grateful. One of his most interesting and instructive messages contains the story of his professional activity on the fields of battle:

"I never thought I should be at my profession again, did not suppose it would be needed here. That was one of the lessons I had to learn, everything counts. One day I was called upon to go back to France and help on the battlefields. . . . That night I had my awakening. It was an awful battle. The boys were lying out on the fields waiting for help from God, man or devil. When I heard that despairing call I buckled on my mental armor and said to myself: 'Back on the job, old man you have no excuse in frailness now. . . . I am not going into details about these last months, you couldn't stand the hearing nor I the telling. Hell! Hell! Hell! Only there has been a certain joy in it all. . . . It is difficult to determine as a matter of literary criticism whether the doctor is indulging in the language of the camps or showing his ability in present interest to the soldier. The remainder of his valuable message is unimportant, save for the information that he aided the dying in leaving this world with less anguish. In a communication early in the year 1916 the doctor announced that he had offered his services where they 'are most needed' and so he spent a month in Serbia. With his ethereal body he covered the far-flung battle-line without difficulty, in fact, nothing gave him more pleasure than the annihilation of disease. 'I ran about at first for the mere pleasure of running more correctly, thought myself places.'"

STANDARDIZING THE DOLLAR

A thousand and one reasons have been given for the high cost of living. There is one, however, which though of little apparent interest to the "common people," is doubtless the most vital factor in the present crisis. It is said that the average price variation in the United States follows closely the monetary curve indicating the quantity of currency in actual circulation.

Can anything be done to relieve, in a fundamental way, the misery which necessarily follows from the fluctuating monetary value of the dollar and keep its purchasing value unimpaired? Professor Irving Fisher, writing in the Review of Reviews, claims that he has found a solution. His plan carries the endorsement of many of our leading financial experts, among them Frank A. Vanderlip, former president of the National City Bank of New York. It is simplicity itself, and by stabilizing the dollar would necessarily stabilize wages and prices.

It is obviously impossible to add new grains of gold to the present dollar with every rise in prices, and so keep its purchasing power unimpaired, particularly for those who must subsist on interest or moderate salaries that cannot keep pace with the cost of living. Yet the weight of our gold dollar has twice been changed in the past. The new method proposed is automatically to change his fixer weight with every average change in prices. This would convert the gold dollar into a standard of value instead of a standard of weight. By withdrawing gold from currency

as we have practically done already, and circulating a paper certificate only, Professor Irving Fisher argues, we can abolish gold coin and retain gold bar exclusively in our banks. We would thus establish a reservoir of unlimited gold to be fed by miners and drained by free redemption or withdrawal by jewelers and exporters. It would then be as easy for the Government to change the weight of the dollar with every change of prices, as for the grocer to present to change the amount of sugar given for the current coin. The machinery for this purpose is extant even now in the so-called "index number," periodically issued by the United States Bureau of Labor Statistics, which accurately notes the average change in prices.

This plan, childlike almost in its simplicity, would reduce the present misery, remove the cause of endless agitation and unrest, place business contracts on a sure foundation and end the 'gamble in gold.' Professor Fisher would win profound thanks, in any event the suggestion is deserving of consideration and discussion. -America.

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LONDON, SATURDAY, NOV. 8, 1919

THE WINNIPEG EDUCATIONAL CONGRESS

Though the newspapers have given more or less space to the Educational Congress now in session in Winnipeg it has strangely enough received nothing like the attention the importance and scope of its far-reaching object deserve. This object is avowedly to introduce into the school systems of Canada the positive teaching of Christian ethics. There was from the beginning the deliberate and definite intention of devising ways and means of accomplishing this avowed object.

Long before the date of the meeting a large sum of money was collected to enable committees of experts to compile a series of graduated textbooks of morality; and a National Council of Education working at first outside of the Government was decided upon.

Those who might have been disposed to think that futile discussion and empty resolutions would be the outcome of the Congress have failed to grasp its importance and significance.

It is impossible not to sympathize with the object and effort of the earnest men who are behind the movement. It is a distinct and definite approval of the position the Catholic Church has consistently maintained in the matter of education; though many advocates of "independent morality" may repudiate "theology" in any form. As there is no possibility of frankly denominational schools for all the Protestant sects they are driven into devising some scheme of "Christian Ethics" where they may hope to have common standing ground. The transcendent importance of the movement is at once evident; its dangers are not lessened by the fact that its moving spirits are sincere Christians and patriotic Canadians impressed with the vital importance of the moral side of education.

We defer the discussion of the subject to make room for a paper read at the Congress by Mr. Michael O'Brien, Secretary of the Catholic Educational Council of Ontario. In this paper Mr. O'Brien, in courteous, expository terms gives the Catholic position; showing clearly why we regard as worthless any system of morality or ethics which is not rooted in religion.

Mr. O'Brien's paper follows:

THE BASIS OF MORAL TRAINING

This paper is an attempt to state briefly the attitude of a Catholic in the matter of moral teaching.

In the Roman Empire, before the coming of Christ, the formal teaching of morals was a function of the philosopher, and the control of public religious worship was a function of the State. An effect of Christianity was to supersede both the Philosopher and the State, in this respect, by making moral teaching and public worship the united function of a society founded by Christ and called the Church. In the New Testament there is no line of demarcation between moral and religious teaching. It is there assumed that the Christian religion includes all the duties of the moral man. But when we say that moral teaching is united with religious worship in the Church, we mean much more than the assertion that moral action is thus aided and strengthened by religious motives. This is true; but it is not the whole truth. Nor is the statement of the Catholic position completed by adding that, in the Christian religion there are supernatural graces which strengthen the will against temptation. There is still to be considered

the fact that social institutions may have a moralizing influence, apart from formal teaching. Shakespeare uses a true scale of moral values when he says:

"Who steals my purse steals trash. . . . 'But he that filches from me my good name . . . Robs me of that which not enriches him, 'And makes me poor indeed.'"

But this is not the popular idea of relative guilt. The inducements to theft of money are usually greater than the inducements to scandalous talk about others; but men generally find it easier to avoid the former than to avoid the latter. They feel disgraced forever when detected in theft, but only that they have done wrong when they injure the reputation of a neighbor. The reason is that it is the duty of the State to protect property rights, and many civil laws are directed against dishonesty. I take this illustration from a book of the late Sir John Seeley, Professor of History in the University of Cambridge, and he adds:

"The civil union, then, and positive laws, create a certain amount of practical morality. Certain principles of moral philosophy, through this organization, cease to be speculative and become powerfully operative. But it is not this organization only which has such an effect. Almost every organization which has an object calling for the exercise of any moral virtue creates in some degree the virtue it wants. The effect of an army in creating moral virtue is most striking and manifest. It develops the virtues of manly courage and subordination, not in a few favorable cases merely, but with an almost irresistible power through its whole body. To face death, to obey one who has a right to command, two of the most difficult lessons, lessons which assuredly philosophers have seldom been found able effectually to inculcate, are taught by this organization with success almost uniform and absolute, even to people who bring with them no intellectual culture. Nor is all diminished if it should be admitted that armies have at the same time, in other respects, a vicious influence.

"What States are to the moral virtues of justice and honesty, and armies to the virtues of courage and subordination, that the Christian Church is intended to be to all virtues alike. . . ."

It is not by exhortation or any other kind of formal teaching that an army inculcates courage and discipline. It is the environment, the atmosphere, the ever present purpose of military exercises, and the use and practice of authority—these are the things that influence men in an army. A corresponding influence of the Church, as an organized body, is to a Catholic an essential part of moral formation. Hence he strives to bring that influence into the home and school. The separation of morality from religion is to him practically unthinkable, and the separation of either from the Church is to him un-Christian, not merely because he regards these three as mutually helpful, but because he thinks of them as a trinity forever united by Christ. This attitude is influenced by the observed defects of the moral sense in man and by a consideration of what the Catechism calls the chief end of men. As to the former Newman says:

"The sense of right and wrong is so delicate, so fitful, so easily puzzled, obscured, perverted, so subtle in its argumentative methods, so impressionable by education, so biased by pride and passion, so unsteady in its course, that in the struggle for existence, amid the various exercises and temptations of the human intellect, it is at once the highest of all teachers and the least luminous."

The redemption of conscience from this state of feebleness is a very long process for masses of men, extending through many generations. Two thousand years of Christian influence may be regarded as a beginning. A mistake of many moral reformers is to expect quick and permanent results. The great War revealed us to ourselves as morally in a primitive stage of progress. The fitful light of conscience needs illumination from above, the light of revelations, and this light can be brought to bear practically upon the sense of right and wrong by an educative process strong enough to withstand the powerful forces of passion, self-interest, unregulated self-esteem, the one-sided or false views of duty elaborated into systems, the undue importance attached to wide interests of temporary character, and the many organizations which obscure or disturb the true scale of moral values. Moral progress on a wide scale is like that of a sail-boat beating against wind and tide. The teaching of moral duty as a class

subject in school has little effect without an environment and atmosphere of religion, and without a background of authority which the pupil has learned to respect and reverence. The teacher as an individual has not the required authority. The child readily accepts the judgment of the teacher in grammar or arithmetic, in which he is a recognized expert; but not in the matter of moral duty. The teacher as representing the State or society, to the pupil may command respect, but not reverence, and the growth of a sense of reverence is a necessary element in the education of conscience. Rules of conduct are easily drawn up. The great obstacle to moral progress is the difficulty of making duty more attractive than passion or other form of selfishness.

In a recent essay on moral progress the Principal of Manchester New College, Oxford, remarks that civil government is not an end in itself; that it is a device which man has set up to help him in attaining the true end of his life; and that, therefore, it is impossible to say how we ought to be governed unless we have previously made up our minds how we ought to live. What might be a good government for a people whose end is industrial success might be a very bad one for a people who have had some other end in view. The question of the government of self is prior to any question of civil government, and can only be answered by reference to the prime object of human life. What is the purpose of our being? Why did God make man? The answer of the Catholic is that the chief end of man is to love and serve God here and to be happy with Him forever hereafter. To serve God is to serve all the family of which He is the Father. The Fatherhood of God implies the brotherhood of man. This is the basis of the traditional system of moral teaching. There is today in process of experiment a different system, one based on the assumption that man has no vital interest in any world beyond the one we see about us, or at least that the process of moral education need not look beyond this world. This new system is now officially prescribed for the public schools of France, and is taught in the educational departments or faculties of several Universities this side of the Atlantic. The experiment has been too brief to enable us to judge the system in general by results. One result of interest in pedagogy may be noted. Weariness familiar with the phenomenon of religious sects. The new system of moral teaching is giving rise to new sects, each one advocating a particular basis of moral duty. One party clings to Kant's categorical imperative. Another to social solidarity as a basis. Another to the innate worth of goodness. Another to the dignity of man or of humanity. As the motives and sentiments inspired by Christianity disappear in a country like France, some of the bases here enumerated will also disappear and give place to others. The teacher must be in a position to give a reason for right living if he undertakes to be a guide in morals. A government programme cannot be an ultimate authority. That is but the reflection of changeable public opinion. Individual philosophers like Herbert Spencer, or even schools of philosophy, are but ephemeral influences, and appeal only to the intellect. It was objected to Sir John Seeley's presentation of the subject that Christ has taught nothing really new in moral duty. . . . that the Greek and Roman philosophers had taught it all. He replied:

"The difference between stating principles of morality and putting men in condition to practice them—between introducing new truths to the lecture room of the philosopher and introducing them to the markets, the councils, and the homes of men—this difference seems to the writer vast and all-important. He knew something of what is in Seneca and Epictetus, and he duly respects the moralities taught there; but he yields all blessing to the name of Him that made them current coin."

The teaching of the moral principles taught by Christ is but the beginning of what the Catholic Church seeks to do in education. She seeks to enlighten and train the conscience, to make God's will in our regard the basis of all conduct, and to surround the pupil with an atmosphere and an authority which are capable of influencing the heart and the will. She does not always succeed in this work, even when conditions are favorable. Of course not. The task is so difficult, the obstacles to be overcome are so many and so persistent, that the

result is often disappointing. The most difficult part of it is, perhaps, the keeping of the thought of God steadily before the minds of the people. Multitudes of men live without any aim beyond this visible scene. They may go to church on Sunday as a matter of expedience or of duty, but if there was any depth of sincerity in their profession of faith, the course of the world's history would not run as it does. The daily newspaper is usually a true picture of the world of men. "Look down the columns of advertisements," says Newman, "and you will see the catalogue of pursuits, projects, aims, anxieties, amusements, indulgences, which occupy the mind of man. He plays many parts; here he has goods to sell, there he wants employment; here again he seeks to borrow money, here he offers you houses, great seats or small tenements; he has food for the million and luxuries for the wealthy, and sovereign medicines for the credulous, and books, new and cheap, for the inquisitive. Pass on to the news of the day, and you find what great men are doing at home and abroad; you will read of wars and rumors of wars; of debates in the Legislature; of rising men and old statesmen going off the scene; of political contests in this city or that county; of the collision of rival interests."

There is nothing intrinsically wrong in the restless, clamorous life there depicted. It is the absorbing tendency to materialistic views of life in all that concerns the moral teacher, and the teacher of morals is alone well nigh powerless in presence of it. To remedy it, God entered into the world visibly in Jesus Christ and placed Himself among human things and interests, so that, as they attract and tend to absorb our attention, He might at least enter into competition with them on their own ground. And He placed His Church in the world to do for succeeding generations what he began visibly for one generation,—to bring the knowledge of God in Christ home to the thoughts and the hearts of men.

Such is the plan, as a Catholic conceives it, of moralizing mankind.

TWO FORMS OF IMPERIALISM

The following Associated Press Dispatch was published in Canadian newspapers on October 25:

WILL BE REPATRIATED

Associated Press Dispatch

Dublin, Oct. 22.—Father O'Donnell, the chaplain of the Australian forces, who was arrested Oct. 18, will, it is reported, be repatriated to Australia.

To the initiated it tells a tale. The Irish censor may not have wished the tale to be told; or the Associated Press agent may not have found the "story." To the kindness of a former Canadian army chaplain we are able to give to our readers the story of an Imperialist's experience of Empire-wrecking Imperialism.

Captain the Rev. Thomas O'Donnell is Australian by birth and education. He is a parish priest in Tasmania. In politics he was an Australian, an Imperialist and a moderate Irish Nationalist of Redmond's type. When Australia entered the War, he encouraged recruiting. Later when Premier Hughes and Archbishop Mannix clashed on the conscription question, Father O'Donnell ardently supported Mr. Hughes. During both conscription campaigns he toured the country in favor of conscription, having addressed a meeting in favor of conscription even in Archbishop Mannix's cathedral city. In Irish matters he used to say that he believed in Home Rule for and from Ireland. By the latter proposition he meant that Australia was now sufficiently advanced from the colonial stage to produce its own priests and bishops, and need no longer look to Ireland for both as during the nineteenth century. He was ever an ardent supporter of John Redmond.

He volunteered as an army chaplain, and served gallantly with an Australian Brigade at the front in France. He is now demobilized and convalescing in Ireland. On the eighteenth instant, he was arrested as the King's enemy in Ireland. Why? The cable despatch does not say. Perhaps Father O'Donnell considered that Prussianism in Dublin was as hateful as Prussianism in Brussels, and incautiously said so. Perhaps he was imprudent in expressing sympathy with Sinn Feiners. It matters little. The really significant thing is that an ardent Australian patriot and British Imperialist is arrested in Dublin as an enemy of Imperialism. This is another proof of General Smuts' contention that the type of Imperialism which is applied to Ireland is the type which wrecks empires.

NOTES AND COMMENTS

THE BAPTIST CONVENTION has given its cordial approval to Sir William Hearst. That ought to settle the matter to the late Premier's satisfaction. But, some may ask, was not Sir William's load heavy enough already?

WHILE, in the judgment of Lord Fisher, Britain's famous sea-king, Mr. Schwab should be made a Duke in recognition of his services to the Allied cause in the War, his name is now being put forward prominently as a Presidential possibility in his own country. The Steel King is before all things an apostle of work. To his ship-building gangs he was fond of saying: "No man has ever worked for me, but thousands have worked with me." It is that disposition that has made his name a power with the toilers, and which may make it possible for him to become the first Catholic President of the United States.

THE DEATH of Dr. Daniel, Provost of Worcester College, Oxford, severs a link with the great Victorian and Catholic poet, Coventry Patmore. Dr. Daniel was the founder of the Oxford press which bore his name, and which produced many books which, from the beauty of their typography, are cherished by the collector. Among them were the poems of Henry, son of Coventry Patmore, whose poetical genius is still known only to the few. Of him his father, himself one of the great poets of the last century, said: "At twenty years of age Henry's spiritual and imaginative insight were far beyond those of any man I ever met; and he instructed me much better than I could instruct him in matters which I had contemplated and studied all my life." In the estimation of other competent critics the early death of Henry Patmore robbed England of a poet of the first rank.

"W. H. K." in the London Tablet recalls the fact that Dr Daniel was one of the rediscoverers of the Fall type brought from Holland in 1669 by Bishop Fell, and which has a rather romantic history. Dr. Fell was sent abroad to buy type for Oxford, but was persuaded by the Dutch to take a font which he thought to be of the latest mode, but which was in reality of some twenty or thirty years standing. Disappointed in their bargain the University authorities laid it by, and it so remained until Dr. Daniel unearthed it some thirty five or forty years ago, when it became what it is now, the pride of the Clarendon Press. "And so," concludes "W. H. K.," "thanks to the Bishop, it came to pass that the poems of Henry Patmore, for one, were first printed in a type very like, though rather better than that of the first collected edition of Shakespeare's Poems, dated 1640."

OUR NOTES of last week on early editions of our Catholic Bible, naturally suggest a few further thoughts on the subject. That so early as 1790, when the Catholics of the United States were a mere handful in themselves or as compared with the total population, they should have projected and carried through successfully so great an undertaking as the printing of the Bible certainly furnishes food for thought. The achievement becomes all the greater when it is remembered that to produce the only Protestant one then extant it was found necessary to seek the protection and aid of Congress, and that the New England Protestant clergy deemed the project of issuing one in Boston too great an undertaking, and abandoned it.

IN REGARD to this first Catholic Bible in the United States, the late Dr. John Gilmary Shea in his "Bibliographical account of Catholic Bibles, Testaments, etc., published in the United States," (a very rare pamphlet) says: "The first Catholic Bible printed in the United States is due to the zeal and energy of one whose name will ever be remembered among American publishers; that is Matthew Carey, of Philadelphia." It was he who led the way in the project, purchased the type, and saw the book safely through the press. The amount of capital involved must have been very great, and it says much for Carey's faith and courage that he should have, largely on his own responsibility, undertaken and brought to completion a project from which, as we have seen, others more favorably situated recoiled. It is sad to reflect that the descendants of Matthew Carey are no longer Catholic, and

that, as Dr. Shea remarks, "the house which he founded and which for a time furnished Catholics with many useful works is no longer even neutral."

CAREY'S BIBLE of 1790 was a quarto of 494 pages. It is, so far as regards the text, a reprint of Bishop Challoner's revision of the Rheims and Douay version issued in 1763. That Carey's enterprise was rewarded by a considerable sale of his book is evident from the fact that he issued a second edition in 1805, and that thereafter at intervals, other editions by other publishers appeared. At Georgetown, D. C., for example, W. Duffy, in 1817, published a New Testament bearing the authorization of Archbishop Neale, and also, from the same type, struck off a few copies of the Four Gospels, with a separate title, the latter being apparently unknown to either O'Callaghan, Shea or Finotti. Other Bibles of note in those early years in the United States were Cummeisley's octavo and quarto of 1824, and his sumptuous folio Haydock of 1825.

AT BALTIMORE also, Fielding Lucas issued a quarto Bible in 1832, and an octavo in 1837, while in 1833, at New York, John Doyle also published an octavo edition. Of New Testaments and other portions of Scripture published in the United States before 1850 there is quite an array. So that it is evident on the face of things that so far from the Church discouraging the circulation of the Sacred Books, as her enemies never tire of asserting, she has ever fostered them and blessed their devout reading and study. The whole subject is one of surpassing interest and which will repay study. We shall have something further to say in regard to it from time to time.

POPE EXPRESSES LOVE FOR LOUVAIN

A Papal letter has been addressed to the rector magnificus and the professors of the University of Louvain, in which the Pope expresses his warmest sympathy, and his hopes that the university will arise once more in its former glory and with all its rights restored. The senate of the university had offered to the Pontiff its respectful homage, and it is in his reply to this communication that the Holy Father gave expression to his deep feelings on the subject of Louvain. Malevolent men, the Pope said, had tried by all sorts of devices to separate the university from the Pope. The Papal letter has in it an echo of that misunderstood and misconstrued neutrality which the Supreme Pontiff, as the common father of Catholics on both sides in the War, was obliged to adopt. But even so, the Pope repeats once again his special care for Belgium: "We have interceded for Belgium continually, that before all else she must be restored to her former condition." The Pope points out that the University of Louvain, as the glory and honor of Belgium, must be restored to its former magnificence.

ULSTER DIFFICULTY

THE CROWN, THE COMMONS, AND THE CATHOLICS

II.

By PROFESSOR EDWIN MACNEILL, National University of Ireland

The political condition of Ireland in the latter part of the eighteenth century is not generally well understood. We need three outstanding factors: (i) an independent parliament, linked apparently to Great Britain by the acknowledgment of the same Crown and by that alone, supported by the Established Church interest, and led by Protestant patriots; (ii) a revolutionary and republican party, containing numerous Catholics and Established Church Protestants, but drawing its main strength from the North-eastern Nonconformists; and (iii) a violently oppressive, reactionary and pro-English government and official party; the bulk of the Catholic population being politically non-existent. How did it happen that the executive government and its supporters, standing altogether in the English interest, was able to triumph over all the rest?

The principal reason was the pro-scription of the Catholics. Had these been able to throw their weight into politics, the English official section and its supporters would have been powerless. The first of the Protestant patriots to realize this fully was Wolf Tone. Others, like Grattan and Plunket, favoured Catholic emancipation on general humane and liberal grounds, but did not understand that it was a necessity for the preservation of the liberties they had won. The parliamentary patriots, it must be confessed, fell short of statesmanship, and the independent Irish parliament presented the twofold aspect of a school of brilliant oratory, rejoicing in its brilliancy, and a den of dark corruption, no less joyant in its darkness. Men like Wolfe Tone despaired, and justly despaired, of the capacity of such an institution to defend itself,

much less to defend the nation, and decided to adopt the cause of an independent Irish republic. But why, it may be asked, did they seek separation from England, if the Crown was the sole link that bound the two countries together? The answer meant control not merely of the army, the militia, the yeomanry, and the navy; it meant also the whole executive civil power, including the power of state rewards and appointments. The parliament could do much for the material welfare of the country, and no country in history, not even modern Japan, ever made so rapid progress in material prosperity as Ireland made in the fifteen years between the establishment of her parliamentary independence and the forced insurrection which was to provide the pretext for the parliament's destruction. But the whole power of executive government, down to the smallest detail, belonged as completely to the Crown in Ireland before the Union as it belonged in Russia to the Czarism. And this power was all the greater, because the Protestant Ascendancy had reduced the mass of the population to the condition of defenceless helots, and continued to oppress them in a manner that can be partly understood from such writings as the "Fear in Ireland" by the English agriculturist, Arthur Young.

In Ireland, the Ministers of the Crown recognized no responsibility to the Parliament. The only control that Parliament could have exercised over them was the refusal of supplies. This would have meant the suspension of all disbursement on the civil and military establishments, and the Executive had no reason to fear that such a course would be taken under any circumstances by whose ascendancy was still based on military force and whose members batted on the public service. Consequently, the action of the Executive was under no Irish control whatsoever. And here we can appreciate the fact, that despite the legislative independence of the Irish Parliament, the Crown was no mere link between the two kingdoms. The Crown appointed the Executive without regard to parliamentary confidence or approval, and in the appointment and direction of the Executive, the Crown meant the English Prime Minister. Legislative independence did not at all carry with it governmental independence. "Grattan's Parliament" might make many excellent laws and vote revenue for many beneficial purposes, but while reforms and improvements went ahead, the chief power was in the hands of a British Minister, who only awaited the opportunity to put an end to the independent legislative and financial powers of the Parliament; rather, who from the outset used every means at his disposal to bring that opportunity to ripeness. And for this

—"The powers of the Crown are thus described by Brougham (The British Constitution, 2nd ed., p. 261):—"The whole Executive Power is lodged in the Sovereign; all the appointments to offices in the army and navy; all movements and dispositions of those forces; all negotiation and treaty; the power of making war and breaking peace; the power to form or re-constitute; all nomination to offices, whether held for life or during pleasure; all superintendence of the administration of the civil and criminal law; all confirmation or remission of sentences; all disbursements of the sums voted by Parliament; all are in the absolute and exclusive possession of the Crown." Nevertheless, Brougham proceeds to qualify the last clause: "Such are the powers and prerogatives of the Crown; but they are necessarily subject to important limitations in their exercise." As a matter of fact, the personal action of the British Sovereign in the affairs of State is confined to the appointment of the Prime Minister, and even here the Sovereign no longer exerts an arbitrary choice. All other important acts of the Sovereign are done upon the advice of the Prime Minister, all those powers of the Sovereign which Brougham has recounted are, in fact, exercised by the Prime Minister, who must have the concurrence of the Cabinet. Nor will the Cabinet in England any longer venture to act in any matter of public importance unless it is confident of obtaining the support of the House of Commons, either of the House for the time being existent or, if it withhold support, of a House which will be elected forthwith to succeed it by a general election. When Brougham wrote, it was still possible to say with truth, as he says: "The Sovereign can choose whom he pleases for his Ministers, dismiss them when he pleases, and appoint whom he pleases to succeed them. But then, if the Houses of Parliament refuse their confidence to the persons thus named, or require the return to office of those so removed, the Sovereign cannot avoid yielding, else they have the undoubted power of stopping the whole course of government."

When Brougham wrote in 1860, the powers of the Crown—i.e., of the Prime Minister and Cabinet—were much greater than they are now. Sixty or eighty years earlier, they were much greater still. In 1789 the year in which the Renunciation Act, the British Parliament recognized and guaranteed for ever the independence of the Irish Parliament, Pitt, at the age of twenty-five, was selected by George III. to be Prime Minister of England. At this time, Pitt presented only a small group of the Whigs, and he was selected by the King in opposition to a Whig and Tory Coalition. When Pitt took up office, he was defeated again and again by large majorities in the Commons.

purpose, one of the chief means was the excitement of sectarian dissension.

The claim for legislative independence was made in the first instance, not by the Parliament, but by the Irish Volunteers at the Dunganong convention, on the 15th of February, 1878, and in these words: "Resolved, that a claim of any body of men other than the King, Lords, and Commons of Ireland, to make laws to bind this kingdom, is unconstitutional, illegal, and a grievance." But the same convention adopted another resolution which, like the first, was drawn up by Grattan: "Resolved, that we hold the right of private judgment in matters of religion to be equally sacred in others as well as in ourselves; that we rejoice in the relaxation of the Penal Laws against our Roman Catholic fellow subjects, and that we conceive the measure to be fraught with the happiest consequences to the union and prosperity of the inhabitants of Ireland." This union the Government was determined to prevent, and likewise to prevent any reform of the parliamentary franchise that would place the strength of the nation behind the Parliament.

That political union between the Catholic majority and the Protestant minority in Ireland would be detrimental to the English interest, was a principle of government enunciated about half a century before this time by Archbishop Boulter, Protestant Primate of Ireland, himself an Englishman. In various ways, sometimes open, sometimes subtle and covert, the principle has never ceased to be acted on by English statesmen from 1782 until our own times.

And those doctor's and this morally are Eternal Truths. Again there may be those who see and feel that protest and resistance even to the spilling of blood and the loss of their own lives are needful, indeed vital, to the cause of their country.

They may properly, and no doubt do, argue, while admitting those principles and truths, that all depends on their application to a particular case.

And just as a man may feel so strongly and deeply and conscientiously on some particular matter, that, although a convinced Catholic, he is prepared to undergo excommunication rather than forgo his conviction, so they are prepared to lay down their lives for the views they hold.

One may disagree with the view and with the enforcement of it, but "greater love than this no man hath, that he is prepared to lay down his life for his country and his home, for their defence and their liberty."

It is a sheer provocation, wanton outrage, intended to pave the way for yet worse deeds. The murder of the nation is in contemplation.

We particularly direct attention to the sinister nature of the telegrams from Hun press correspondents in Ireland.

A correspondent says that he has been frequently challenged by certain Catholics as to the whole attitude of the Irish people towards England, as being in "opposition to the authority which God has placed over them," and so wholly iniquitous and immoral, quite un-Catholic.

He vents refers to these people as quoting the Scriptures and the opinions of Catholic theologians on the matter.

He recalls the fact that a Catholic peer, who boasted his Hun and Hapsburg descent, till it became unpopular to do so, "was almost ashamed to call himself a Catholic" because of the "disloyalty" of the Irish bishops to England, in opposing conscription.

That was Lord Denbigh. In the course of this article, I shall go into this matter in such a way as will, I hope, put all honest enquirers at their ease.

If anyone wants to understand the depth and virulence of the English infamies in Ireland today, let him read the story of the looting of Fermoy by the English troops there.

In every feature it speaks of an army of occupation, of Hun insolence and brutality, of the undoubted encouragement by their leaders of what was called "an outbreak of the troops," "provoked" by the verdict of a jury which stated its belief "that the raid for arms in which a soldier was shot was not intended to encompass loss of life."

And now as to the raid for arms. I have but one thing to say. If there are men in Ireland who are willing to risk their lives and fortunes in making war upon the English army of occupation, and upon the English invaders of Ireland, that is their affair, and I am not out to condemn them.

They hold that Ireland is justified in every effort she can make to drive the invader out. I agree.

They hold that England has no moral or legal claim to be in Ireland at all. I agree.

If they hold that she is murderer, invader, plunderer, and calculator in all in one, I have said so. It is so.

But I subscribe to the doctrine laid down by the great Belgian, Cardinal Mercier, as to the rights and obligations of a people who find themselves invaded and held in subjection by a foe of superior strength and resources, as the Belgians were by the other Huns who invaded and held their land, as the English Hun has invaded and holds Ireland.

The invader is entitled to no "loyalty," no "obedience," no "respect," no "submission," except what prudence suggests as being a lesser evil than the evils that would arise from sporadic, personal, or organised resistance to overwhelming odds.

As to the moral aspect of individual resistance, or attack, I cannot judge for others, whose consciences may acquit or justify them. But plainly, it is not the proper function of one man here or a dozen men there, to levy war as it is being done in Ireland today—a military witness at the Fermoy inquiry declared "we are in a state bordering on war"—without reference to the views, the advice or the orders of the organized Government representing Ireland, the only Government in Ireland in possession of any moral authority as representing the Irish people, I mean the Dail Eireann.

This authority does not advise, does not today encourage or order attacks upon or forcible resistance to the invader.

In Easter Week, 1916, it was different. Then there was an organized movement, hopeless, if you like, but perhaps justified in the eyes of those who made it, if not in those of others, which gave the "rising" some of the conditions of "justification."

I do not mean that there was lacking any justification which the presence of the invader, his brutalities and infamies could supply.

But I mean that "justification" for attack and resistance which suffers of wrong must possess, who put it to the touch and risk everything, "to win or lose it all."

Here the words of Cardinal Mercier embody both the dictates of reason and also Catholic morality and Catholic doctrine.

Jesus Christ did not blush to die for you, and yet you blush to live for Him.

Jesus Christ did not blush to die for you, and yet you blush to live for Him.

And those doctor's and this morally are Eternal Truths. Again there may be those who see and feel that protest and resistance even to the spilling of blood and the loss of their own lives are needful, indeed vital, to the cause of their country.

THE ENGLISH IN IRELAND

THEIR WORK TODAY

Events move apace in Ireland. It will be noted that as a result of all the raids and searches, and police and military activities, hardly a single case is reported of arms being found, or any papers or documents of a character justifying even the detention of any person!

This proves the utterly wanton character of the raids and of the infamous policy behind them. It is a sheer provocation, wanton outrage, intended to pave the way for yet worse deeds.

The murder of the nation is in contemplation. We particularly direct attention to the sinister nature of the telegrams from Hun press correspondents in Ireland.

A correspondent says that he has been frequently challenged by certain Catholics as to the whole attitude of the Irish people towards England, as being in "opposition to the authority which God has placed over them," and so wholly iniquitous and immoral, quite un-Catholic.

He vents refers to these people as quoting the Scriptures and the opinions of Catholic theologians on the matter.

He recalls the fact that a Catholic peer, who boasted his Hun and Hapsburg descent, till it became unpopular to do so, "was almost ashamed to call himself a Catholic" because of the "disloyalty" of the Irish bishops to England, in opposing conscription.

That was Lord Denbigh. In the course of this article, I shall go into this matter in such a way as will, I hope, put all honest enquirers at their ease.

If anyone wants to understand the depth and virulence of the English infamies in Ireland today, let him read the story of the looting of Fermoy by the English troops there.

In every feature it speaks of an army of occupation, of Hun insolence and brutality, of the undoubted encouragement by their leaders of what was called "an outbreak of the troops," "provoked" by the verdict of a jury which stated its belief "that the raid for arms in which a soldier was shot was not intended to encompass loss of life."

And now as to the raid for arms. I have but one thing to say. If there are men in Ireland who are willing to risk their lives and fortunes in making war upon the English army of occupation, and upon the English invaders of Ireland, that is their affair, and I am not out to condemn them.

They hold that Ireland is justified in every effort she can make to drive the invader out. I agree.

They hold that England has no moral or legal claim to be in Ireland at all. I agree.

If they hold that she is murderer, invader, plunderer, and calculator in all in one, I have said so. It is so.

But I subscribe to the doctrine laid down by the great Belgian, Cardinal Mercier, as to the rights and obligations of a people who find themselves invaded and held in subjection by a foe of superior strength and resources, as the Belgians were by the other Huns who invaded and held their land, as the English Hun has invaded and holds Ireland.

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And those doctor's and this morally are Eternal Truths. Again there may be those who see and feel that protest and resistance even to the spilling of blood and the loss of their own lives are needful, indeed vital, to the cause of their country.

They may properly, and no doubt do, argue, while admitting those principles and truths, that all depends on their application to a particular case. And just as a man may feel so strongly and deeply and conscientiously on some particular matter, that, although a convinced Catholic, he is prepared to undergo excommunication rather than forgo his conviction, so they are prepared to lay down their lives for the views they hold. One may disagree with the view and with the enforcement of it, but "greater love than this no man hath, that he is prepared to lay down his life for his country and his home, for their defence and their liberty." It is a sheer provocation, wanton outrage, intended to pave the way for yet worse deeds. The murder of the nation is in contemplation.

We particularly direct attention to the sinister nature of the telegrams from Hun press correspondents in Ireland. A correspondent says that he has been frequently challenged by certain Catholics as to the whole attitude of the Irish people towards England, as being in "opposition to the authority which God has placed over them," and so wholly iniquitous and immoral, quite un-Catholic. He vents refers to these people as quoting the Scriptures and the opinions of Catholic theologians on the matter.

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METHODIST RESULTS

AND CATHOLIC PROSPECTS IN FOREIGN MISSION WORK

Missions, home and foreign, loomed large, it is said, at the recent Hierarchy Conference in Washington. Evidently, the Catholics of America have awakened, and it reports be true of the splendid spirit that characterized the deliberations of these mission leaders in council, we are at the beginning of a great mission movement.

The Providence Visitor, writing editorially on the future outlook of American Catholic missions, quotes as follows from "The Missionary Herald," a Protestant religious paper: "The Methodists have got what they went after. It is announced that they have secured their Centenary Fund for Foreign Missions, whose goal was originally \$80,000,000 but has advanced gradually until now it stands at the staggering sum of \$110,000,000. Congratulations and rejoicings!

It fairly takes the breath away to think what will be possible to our enterprising and adventurous Methodist brethren in the way of support and expansion in their already huge undertakings on their foreign fields. It looked like a pipe dream when it was proposed, this campaign to raise unlimited millions in the midst of war times for missionary work around the world; it seemed to smack of the publicity agent and the promoter. But it has been accomplished—and more: and nobody is hurt and everybody is happy."

These figures need not frighten American Catholics. We don't need to reach them. With the faithful properly informed, we can get all that is really necessary for mission work. The day is at hand when we must prove this to Our Holy Father, the Shepherd of Christendom, and to ourselves.

HOME PRIESTS HELP FOREIGN MISSIONS. At its recent annual meeting, the Alumni of St. Joseph's Seminary, Dunwoodie (the Diocesan Seminary for New York) voted to assist the Dunwoodie Bursar for the American Foreign Mission Seminary, at Maryknoll (Osseining, N. Y.) Dunwoodie is not many miles away from Maryknoll and there is a strong affection between the two seminaries.

HIS HOLINESS CONDEMNNS MODERN FEMININE DRESS

In answering an address presented to him by a union of Catholic women at the Vatican last Wednesday, our Holy Father uttered a stinging rebuke against the tendency to indecency in women's dress. "On the domestic hearth woman is queen," he said, and added that changed times had given woman functions and rights she did not possess in former ages and enlarged the field of her activities, but that no alteration in man's opinion, or no novelty of things or of events could separate woman, conscious of her high mission, from the family, which is her natural centre. Pope Benedict praised the growing determination of the Catholic woman to dedicate herself to the education of youth and the betterment of the family school.

"The Catholic woman," said His Holiness, "besides feeling it her duty to be virtuous, must feel it her duty to appear such in the fashion of her clothes, repudiating those exaggerations of fashion which appear to show the corruption of those who designed them, and bringing an evil contribution to the general corruption of manners—fashions contrary to that modesty which should be the fairest ornament of the Christian woman."

The Holy Father strongly urged the formation of a league of Catholic women to fight what he termed the indecency of fashion, not only in their own clothing, but also of that of persons in families who approach them.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CANADA'S MISSIONARIES

Father Fraser has succeeded in consolidating and perpetuating his missionary efforts. In this line of work he is the pioneer among English speaking Catholics. The Catholic Church Extension is delighted to see the whole-hearted acceptance which this zealous minister of the Gospel has received and rejoices that success is evident from the beginning. Canadian Catholics have problems without number but in God's own time they will solve them and solve them with credit to themselves. We at least do not doubt the issue but of one thing we are certain from the beginning he perceived. There must be whole-hearted and universal co-operation. Our pastors have spoken. The Holy Father leads the way, the Apostolic Delegate encourages, the Cardinal Archbishop of Quebec and with him the zealous Archbishops and Bishops are uniting to carry the Gospel beyond our own country. It is surely a great task, but God's bounty is infinite and who will dare intimate that He is less generous than our selves. May He bless the work begun for the salvation of souls and the glory of His Holy Name!

But the Catholic Church Extension refers to the matter as every reader will expect only to draw attention to its own work and needs. However, the work gives evidence of what we have long maintained that God wishes His Church wherever organized to give evidence of all the divine virtues and degrees of them—not excepting the heroic. A few years ago in Canada no one spoke or thought of missionaries. There were no home mission establishments and certainly no enthusiasm. The mission work was left to missionary orders. It was not realized then that the Church in all her life was a missionary organization. No, that was the work for Orders founded by particular men for that particular need. Now we all understand the difference. When Christ gave His Divine command to the Apostles to be missionaries to every creature He spoke through them to the whole Church both pastors and people.

We are well aware of the various movements among the members of the Church to off set by every legitimate means a situation and a propaganda inimical to their faith. Such attempts on their part are an inevitable result of the conditions under which Catholics have to live. As a result many—and the idea is by no means confined to the laity—think that freedom comes through natural and political means. We certainly do not wish to discourage any of those, who, desiring to purge the laws of persecution and giving them a Christian spirit, are carrying on their program. But we are surely mistaken if we believe that the work of the salvation of souls can thus be carried on. True favorable conditions will help but that is the best for which we can hope. There are no new ways of

eradicating sin. We must employ the means which Christ has left us, prayer, sacraments, the Holy Sacrifice of the Mass, penance and good works. For the Church to succeed these means must be constantly employed and employed with a fervour of faith which makes them of the greatest importance in the every day needs of life.

We were much impressed to find this same thought giving the famous Montalembert a theme for his volumes "The Monks of the West." He says—referring to the freedom of the Church granted by Constantine—"However great a margin we may leave for exaggeration in these unanimous complaints, they prove not less certainly that the political victory of Christianity, far from having assured the definite triumph of Christian principles in the world, had provoked a revival of all the vices which Christian faith ought to have annihilated."

The ordinary pastor in order to succeed then is thrown upon the work of the Church in all its entirety. Hence he cannot neglect the missionary endeavours in his midst. The missionary work forms a part and a necessary part of his parish work.

We ask therefore the co-operation of all in all in the important works of Catholic Church Extension. Donations may be addressed to:

Rev. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$2,260 08

Mrs. M. Dobson, Chicago 1 00

Friend, Grand Narrows... 2 00

Friend, Grand Narrows... 2 00

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FATHER FRASER'S CHINA MISSION FUND

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

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

I propose the following burses for subscription.

SACRED HEART BURSE

Previously acknowledged... \$3,447 24

Johnston McLean, Sydney... 1 00

John Dougan, J. P., Peakes Sts... 5 00

Mrs. M. Dobson, Chicago... 1 00

Friend, Whitney Pier... 3 00

Friend, Grand Narrows... 2 00

QUEEN OF APOSTLES BURSE

Previously acknowledged \$1,502 28

ST. ANTHONY'S BURSE

Previously acknowledged... \$669 45

IMMACULATE CONCEPTION BURSE

Previously acknowledged... \$1,805 00

A Friend, Mabou, N. S... 1 00

COMPORTEUR OF THE AFFLICTED BURSE

Previously acknowledged... \$251 76

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged... \$1,048 97

BLESSED SACRAMENT BURSE

Previously acknowledged... \$155 10

ST. FRANCIS XAVIER BURSE

Previously acknowledged... \$281 80

HOLY NAME OF JESUS BURSE

Previously acknowledged... \$187 00

HOLY SOULS BURSE

Previously acknowledged... \$317 50

Viola Ryan, Dysart, Sask... 2 00

Quebec Friend... 5 00

LITTLE FLOWER BURSE

Previously acknowledged... \$228 90

P. B., Gravenhurst... 1 00

Canada has become a nation of money sappers through the medium of Victory Loans.

The Protestant Foreign Missions Societies are raising \$10,000,000 a portion of which is to go to the same end. The Baptists are soliciting \$100,000,000, part of which is to be employed in evangelizing France.

The writer in La Croix, after stating these figures, the menace of which he is far from minimizing, draws the following conclusions: "Let the Catholics of France accept these figures as facts, and prepare to defend their positions foot by foot." He very wisely refers to the impregnable strength of French Catholicism, and although he derives some consolation from the fact that American Catholics are collecting money to offset the Protestant effort, he points out very clearly that the flood of American gold which is about to inundate France is a tremendous force which will have to be reckoned with and defeated, if the eldest daughter of the Church is to be saved from being sold out. It will not be enough for American Catholics to blash for the infamous barter threatened by our fellow-citizens. We must be practical and fight gold with gold—America.

The ordinary pastor in order to succeed then is thrown upon the work of the Church in all its entirety. Hence he cannot neglect the missionary endeavours in his midst. The missionary work forms a part and a necessary part of his parish work.

We ask therefore the co-operation of all in all in the important works of Catholic Church Extension. Donations may be addressed to:

FIVE MINUTE SERMON

BY REV. M. BOSBERT

TWENTY-SECOND SUNDAY AFTER PENTECOST

THE THINGS THAT ARE GOD'S
Render to Caesar the things are Caesar's and to God the things that are God's.

(1) It is proper, therefore, that we pay this tribute, and there is in the first place the daily tribute of time.

(2) In the second place, there is the weekly tribute of time due to God, and that is Sunday.

(3) A further tribute of our time is demanded by God on various days throughout the year.

"GOD BLESS YOU!"

People who are polite will at least say "Thank you," when a service is done them or a favor granted or obtained for them.

GENERAL INTENTION FOR NOVEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

SCHOOL CHILDREN AND DEVOTION TO THE SACRED HEART

Little children were always dear to the Heart of Our Lord, were it only for the contrast which their lives presented with the lives of other people with whom He was forced to come in contact.

It is any wonder, then, that in such a welter of sin and worldly corruption He turned to little children in whom there was no guile and on whose souls sin had cast no shadow?

Nearly two thousand years have elapsed since Our Lord acted thus with little Jewish children.

Parents are primarily the source from which this information should come, but if parents are unable to impart it, or if they neglect to impart it, their replacers should be found in our schools.

The simple organization of the League in schools will help Catholic teachers to accomplish this work.

Put your savings in Victory Bonds which bear 5 1/2% interest.

daily doings to the Sacred Heart for the prosperity and advancement of the interests of the Church to which they belong, and for the success of missions at home and in foreign countries.

Besides the Morning Offering the daily tribute of a decade of beads to their Heavenly Mother and the Monthly Communion of Reparation which they make to atone for the negligences of their elders, are practices which, if persevered in during school age, will become habits, permanent in duration and rich in value for eternity.

Naturally the establishment of the League in schools entails a certain amount of preliminary work for teachers, but it should be a welcome task to undertake it in order to spread devotion to the Sacred Heart among Catholic children.

Teachers at least have this consolation thought that on the Day of Judgment it is the Saviour who will be their judge, and it is not an encouragement for those who have been zealous during their lives in spreading this devotion among children that they have done something to make the Heart of their Judge both known and loved?

E. J. DEVINE, S. J.

A MOTHER'S PRAYER

Early in the last century it is related that the porter of a monastery on the banks of the Rhine was summoned to the door at an hour much later than it was usual to receive visitors.

"I wish to see a priest," he said. "Is anybody dying?" inquired the porter, lifting his lantern.

"No," was the reply—"not tonight at least. Tomorrow—who knows?"

There was something authoritative in his tone. The priest beckoned to the soldier, and quietly led him into another room.

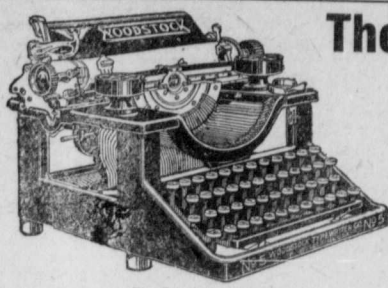
When they reappeared, after a considerable length of time, the General said: "Now, Father, it is my turn. I also wish to go to confession."

"Why for death? I asked. 'You have been through many battles—' 'I feel presentment,' he said; 'and I promised my mother that when I felt this I would go to confession.' It made me reflect. I was once more a young man of twenty-two. My mother was pleading with me to go to confession. So it was year after year, when I was in her vicinity; and so it was in her letters when I was absent. Finally about five years ago—she is still living, my poor mother—I promised that if I should ever feel a presentment of death I would make my peace with God. Until my servant came to me I had no such presentment—now I have. I have lived a wild life, but now I want to go to confession."

Twenty-four hours later the General and his servant were lying dead, side by side, on the field of carnage.—Ave Maria.

Dollars saved by Bovril

Bovril used in the Kitchen means dollars saved in the Bank. It makes nourishing hot dishes out of cold food which would not otherwise be eaten.



The Woodstock

is a new Typewriter. Consequently it is a better Typewriter. No one could afford to invest capital in the production of a Typewriter which is not a distinct improvement on existing machines.

Eastern Typewriter Exchange, Limited P. O. Box 49 AMHERST, N. S.

ENO'S FRUIT SALT Women fly to Eno's when Headaches threaten

SAVE FUEL A lady in Toronto actually reduced her monthly fuel bill from \$2.25 to 90c. a month by using a Peerless Cooker and had more nourishing and digestible foods.

COWAN'S COCOA MAKES CHILDREN ROBUST. Illustration of four children drinking cocoa.

Buy your Furs now and buy Hallam Furs by mail. It is cheaper, easier & more pleasant. FROM TRAPPER TO WEARER GUARANTEED.

DO YOU REMEMBER how last year we advised, even urged, everybody to buy their furs then, as the market conditions indicated higher prices coming? Since then the prices of Raw Furs at all the big fur markets of the world have increased from 10% to 75%.



Mink Marmot Coat

This new and attractive coat is the 48-inch length, slightly fitted in the back, has slash pockets, wide reverse border at the bottom, deep slash collar and cuffs, fancy buttons fastening with silk elastic loops.

Price delivered to you No. 334, Coat \$10.00 No. 334, Hat \$5.00

FREE TO YOU 48 PAGES ALL LATEST STYLES 1919-20 EDITION Hallam's FUR FASHIONS

This valuable book contains 48 pages and cover illustrating over 300 beautiful Fur Garments, all genuine photographs of the articles just as they are, and of real people wearing them.

Please send me a Free Copy of Hallam's Fur Fashion Book, 1920 Edition. (Name in full) (Street) (Post Office) Address in full as follows: John Hallam, Limited 223 Hallam Building TORONTO The Largest in our line in Canada

CHATS WITH YOUNG MEN

THE ONE WHO IS DOING HIS BEST
It somehow seems little enough when you say...

OUR BOYS AND GIRLS
THINKING
If you think you are beaten, you are;

THE FAILURE OF ELAINE
Elaine settled herself comfortably in her seat as the suburban train steamed out of the station...

Did you want that position, Miss Elaine? Mr. Fordham asked.
Why, of course! Didn't Madge tell you?

THICK, SWOLLEN GLANDS
that make a horse wheeze, roar, have thick wind or choke-down, can be reduced with

ABSORBEINE
also other Bunches or Swellings. No blister, no hair gone, and horse kept at work.

Each Eye Accurately Fitted
The adjustment of exactly the right lens for each eye is a delicate matter.

THIS BIG WHISTLING STEAM ENGINE GIVEN AWAY
TO BOYS FOR EASY SPARE-TIME WORK

WHAT TWO AFRICAN HUNTERS FOUND

Stories of adventure are generally interesting. Two men set out for Africa. The one went to hunt wild animals in the jungles.

FUNDAMENTAL OR NOT?

The Biblical World, published by the University of Chicago, commenting in its September issue, on the vigorous policy of the Catholic Hierarchy in America...

A GRAVEYARD OF YOUR OWN
Every man should have a graveyard of his own. In it he should bury all of his mean thoughts...

FRIENDSHIP
We would not expect a plant in our dooryard to flourish if it were left without water, and to battle with the weeds unaided.

BURNING MONEY
Life is gay and blithe and sunny since the peace dove bit the breeze; every one is burning money...

EFFICIENCY
A man's weakness, his defects, his deficiencies are bound to appear in his work.

Elaine reached home, she had barely time to give herself a hasty brushing before appearing at the dinner table.

As if in direct connection with Elaine's thought there came at this moment a voice from one of the occupants of the seat directly back of her.

"If it were not for dear father's merit and influence I don't suppose I would stand any better chance here in this place."

When Elaine reached home, she had barely time to give herself a hasty brushing before appearing at the dinner table.

"I didn't go in to see Mr. Fordham, mother. But it's all right, I'm sure of that! He understands, for Madge knows I am counting on the place."

Such a question could only be raised by one to whom Catholic thought and sentiment are at most a matter of observation from without and not a living consciousness.

The man who is not conversant with Catholic matters. The first that is a large number of American bishops and priests got their ecclesiastical training in Rome.

Accordingly there can be no fundamental difference between American and Roman Catholicism, just as there is no fundamental difference between the Catholicism of to-day and the Catholicism of the earliest ages of Christianity.

Differences there are, to be sure, but not fundamental differences arising from the circumstances of place and time from the national characteristics of the peoples that make up the body of the Church.

ASTHMA COLDS
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PRAYERS FOR THE DEAD

All souls day! What a flood of thoughts today, starting from the sea of our minds, have the shores of eternity; thoughts interwoven in memories; thoughts shot through with regrets; thoughts that are prayers for pity for those that have trod their airy pathway to God's judgment; thoughts that are a comfort to ourselves as well, let us hope, as a benediction for the departed.

We have thoughts too profound for "the touch of a word" and thoughts that show us our dead, through watery eyes; hopeful thoughts that rob them in the lustre of immortality.

Thoughts of those who once lived are such corrective forces for the present living! At the grave we must be serious as well as prayerful. There we make a proper estimate of life. There is enhanced the beauty of virtue and there the grossness of vice becomes more repulsive. The feelings are not only purified by the baptism of tears, but our mind's eye is washed to a better vision.

Coming from the grave, folly looks truly idiotic and wisdom all the more charming. How comforting is prayer for the dead! How much of satisfaction here has lost and how it has purchased itself in eschewing prayer for the friends that live lonely.

The Catholic in prayer holds converse with the absent one; the "washed hand" is again grasped with the thrill of love and friendship; the empty chair is filled again; a fond good-night is bestowed and a cheery salutation is given in the morning; the grave loses its coldness, and the chasm that separates time from eternity is bridged. We commune with our silent ones only in silence. Their voices are not heard in the busy marts of the world.

The tooing vacillates of life are not the accompaniments of the wispenings of our deceased. In prayer we reach them just as truly as did Jacob's ladder bear the angels to the gates of the skies. And prayer in its best form is the silent, solemn movement of a devoted heart that is too heavy to be borne on human speech, but to which ministering angels wing their flight with joy and promise.

Prayer for the dead is the sweetest form of blessing. When we do a kindness for the living, the glowing cheek proudly responds, the brightening eyes make answer before thankfulness is formulated by the lip, and we have, in a measure, all this as our reward. When we are kind to the dead, the eye contained in the dust does not thank, the mouth filled with clay has no kiss for our goodness, the white chise keeps its snow, and our act is the more devoted, because in no way gratified by a recognition.

Prayer for the dead, then, is in its unqualified generosity, a near approach to sacrifice, and sacrifice is an heroic expression of faith. The improvement of our faith follows as a necessary sequence to our fidelity to the faithful departed and we all can say, "I believe, O Lord! help my unbelief."

The remembrance of our departed is a piece with wisdom. These noble souls who are cleansed by purgatorial fires will not forget the friends who shortened through prayer their punishments. Gratitude to us will mark the first expressions of heavenly joy, for the noble never forget gifts; it is the unprincipled that do not remember benefactions. Ye dear ones, who prize prayer so much, as Holy Writ tells us, you yourselves pray so fervently not only to your Master, but to your old earthly associates! At least you, my friends, have pity on me! It is a voice shared with faith and the truly human that our hearts would be headstones did they not respond to your entreaty.

POPE SAYS FREEMASONRY IS ENEMY OF CHURCH

Pope Benedict XV, has, through the Cardinal Secretary of State, sent a communication to Mgr. Joulin, in which he refers to the danger of Freemasonry, and he points out some of its present day tendencies. In the course of this letter, Cardinal Gasparri says: "The Pope has been pleased, with paternal good will, to acknowledge the receipt of your book, 'La Guerre Maconique'."

"In this book, you have applied the utmost skill and attention to tracing out and making clear what are the subtleties and the essentially anti-Catholic theories of Freemasonry, which theories, being originally in Deism and finding a new impetus in the revolt of the Reformation, have wrought such havoc as we, alas, know only too well! By the denial of the Being of God, by Atheism, and the movement known as Laicism, which is the present-day form of this infidelity, the greatest harm has been wrought among the people, against which the Church has never ceased to protest."

"You have, moreover, carefully brought out the true aims of Freemasonry, which is always and everywhere the confusion of Catholic truth; and you have demonstrated also the unbroken connection in the designs of this organization, the end of which

is the ruin of the Catholic Church. His Holiness is pleased, therefore, to bless you and to encourage you in your work, the influence of which cannot fail to be productive of the highest good, and which will sustain the faithful, and effectually arm them in the struggle, no matter how strenuously the opponents of truth may strive to destroy religion."

OBITUARY

REV. MOTHER LADDIGAN

On October 18th, at the Sacred Heart Convent, Maryville, St. Louis, deepest regret and heartfelt sorrow came to all in the death of a loved member of the Community, Mother Laddigan having been called to her well-earned reward.

This cherished religious was for years a devoted teacher and an earnest, painstaking worker in the Sacred Heart Convent in this City. Her death will bring grief and sincere regret to the many former pupils of that institution in London as well as elsewhere. How constantly the kind, loving and sympathetic Mother Laddigan helped and encouraged the children under her care. She worked assiduously for the love of that dear Sacred Heart of Our Lord who has ever taken her to Himself and we beg that those who loved her here on earth and who owe her every remembrance in death will breathe a prayer for her soul, that pure, good, noble soul that has gone before us, that gave naught but good deeds and a life of faithfulness and usefulness to us all.

When such time as we, her loved children, may be called to the Great Beyond, may she meet us, welcome us and direct us to the dear Sacred Heart.

REV. CHRISTOPHER O'BYRNE

While Reverend Father O'Byrne's death has caused grief and sorrow in Buffalo his passing away to a well earned reward has brought regret to many of his devoted friends in Canada. His loving, generous big heart made for him a place in the memory and love of all who knew him and now that he has gone from us the remembrance of his devotedness, his unselfish goodness at all times will bring no doubt many a fervent prayer from all who here in the zealous prelate every remembrance in death as they were loyal and true to him in life.

We clip the following death notice from the Buffalo Union and Times of October 9: "Father 'Chris' O'Byrne is dead. When this announcement was made on last Sunday morning, it brought a pang of grief to many a heart in Buffalo. And the wave of sorrow which reaches his many friends both here in the land that he loved so well and in his native Ireland. Father O'Byrne is dead, but his memory will survive for many a year in the hearts of those who knew him.

Father O'Byrne was a man of sterling priestly qualities. When this is said, perhaps it is praise enough. His blameless integrity of life, his love for the altar and the priesthood, his loyal attachment to his friends, his admiration of order and nobility of character and his detestation of duplicity and deceit—these qualities shine out from his character with edifying splendor. Nothing vile or mean could possibly find lodgment in the great heart of the deceased pastor of St. Nicholas'. A thorough priest he was, finding his greatest comfort and enjoyment in the company of his fellow-priests. The noted hospitality of his home was an index to his own personality; he had ingrained in his nature the characteristic hospitality of his race. So detached was he from all selfish instincts that the joys of a brother priest were his joys, the illness of a brother priest found him quickly at the bedside, and the death of a brother priest invariably found him among the mourners. It is no wonder, then, that he was so well loved, especially by the priests among whom he labored.

It is almost half a century since Father O'Byrne left his ancestral home in distant Donegal to assume the burdens of life in this western land where so many of the children of the Gael have found a home and freedom. He was then a young man of twenty-one years. Called by God to the priesthood, he began here the course of study which he completed in 1879 at the famous University of Innsbruck. Soon after ordination he returned to this diocese, and here he has labored with edifying zeal and consummate success in the different parishes to which his bishop assigned him. During a long period of thirty-four years, he has been the pastor of St. Nicholas' Church in this city, and the splendid buildings that now grace the site which he bought when he went there to found the parish testify to his administrative ability and to the zeal with which he labored for his people.

But Father O'Byrne's interest and labors extended beyond the bounds of his parish. His bishop often looked to him for counsel and assistance in diocesan work, and these he freely gave with rare judgment and untiring devotion. He was also a member of the board of directors of this public institution, and his faithful services here have contributed much to the prosperity which it enjoys.

To the surviving relatives of Father O'Byrne and to his widowed parish we offer the condolence of one who loved him for the nobility of his character and the sterling integrity of his life. May he rest in peace.

THE FINANCE MINISTER'S WARNING

The new Minister of Finance, Sir Henry Drayton, speaking recently on the subject of the 1919 Victory Loan emphasized the very important fact that the late War had not only been a fighter's war but a producer's war. The soldier had been indispensable to the producer; but the producer had also been indispensable to the soldier. "The writers have finished their work, and written the name of Canada most high," he said, "but the work of the rest of the community is not finished; they are the last of the participants to be discharged. The War will not be won until we all make good the pledge to clean up the War mess, honestly, fully and fairly."

Everyone should understand that if these pledges are to be fulfilled, the 1919 Victory Loan must be pressed through to success. The Finance Minister also dwelt on the absolute necessity of a heavy subscription if Canada's markets are to be maintained and built up abroad. The importance to the Canadian producer of the overseas credits, which depend wholly on the success of the loan, cannot be too frequently insisted on, for the matter is one of vital concern to every Canadian. Canada can only seize her present trade opportunities in Europe, and face the future with confidence, if these credits are continued; and the only way to assure that result is to pile up big subscriptions for the Victory Loan.

Not only the heavens announce the glory of God. The wonderful power of the Creator shines forth with equal splendor from the tiniest part of creation. The big sea monsters are not more marvelous than the myriads of animalcules to which the drop of water serves as ocean. Nor is the power of gravitation that holds the universe in balance more stupendous than the energy locked up in the microscopic atom.

AT THE THRESHOLD OF A DISCOVERY?

Just at present the scientific world is stirred up by impending revelations about the power of the atom. The investigations of Professors Rutherford and Ramsay and Thomson in England, and of such American scientists as Noyes, Harkins and Langmuir, show the same trend, viz.: that the utilization of atomic force is almost within reach. According to Sir Oliver Lodge the energy within matter is so great that an ounce of substance has within it the potency which would lift a fleet from the bottom of the sea to the dim mountain tops. So far science has succeeded in getting apart, for instance the molecules of water and in harnessing them, in the shape of steam, to wheel-moving engines. The problem under discussion would consist in breaking down the walls of the atoms, the smaller component parts of the molecule, to unloose the still mightier force locked up within.

If we reflect that tremendous forces placed in the hands of man may as well be abused as used rightly, the prospect of the new discovery does not fill us with unalloyed joy. We join, therefore in the hope of Sir Oliver Lodge (we quote from the Sunday Sun of September 20) "that man may receive the mastery of the unutilized power until they are morally fit to use it." But what will that be? Are there any signs of a moral improvement going on in the world?

Supposing, however, that men would agree to waive the use of atomic force for purposes of destruction, what might be its beneficent uses? Atomic energy could take the place of fuel and serve all the purposes thereof with infinitely augmented efficiency—all the longest trains across the country, move the biggest airships with ease, set in motion the wheels of the largest factories, save a huge amount of labor. Only should be a means to prevent "Atomic Energy Trusts," lest its benefits redound to the advantage of the few instead of its being a blessing to all the people!

A solicitude has sometimes been expressed about the fate of coming generations when the stores of coal and other natural supplies will have been exhausted. "O ye of little faith!" may apply also here. As long as God wishes mankind to continue on earth, so long will there be means for its subsistence. Nor do we need any Malthusian theories! The prospect of making atomic energy available opens a vista how there may be compensation, illimitable, for the failure of known fuel supplies.

Likewise the inventive genius of man may discover a means to immeasurably increase the food producing capacity of the earth. "For your Father knoweth that you have need of all these things,"—S., in The Guardian.

DEVLIN ON ULSTER

OUTSIDERS ARE THE CHIEF CAUSE OF DISSENSION AND DISUNION. Joseph Devlin, M. P., addressed a large meeting in Belfast a short time ago. Among other things he said: "Sir Edward Carson has said that all Ulster wants is to be let alone. Then the best thing for him to do is to let Ulster alone. If he did this, then our present difficulties could be easily settled, and the men who have to live out their lives in Ulster would soon come together and realize that in the common task of securing a noble peace they would find the same spirit of union which inspired and

moved them in the time of the War. The Curse of Ulster is that outsiders who are not Ulstermen are the chief cause of dissension and disunion amongst our people whose interests and aims are and ought to be identical. Ulster does want to be let alone, and that also is what Ireland wants. We want Ireland for all her people of every sect and creed and class, working in harmony for that peace and progress which alone can spring from free institutions, broad-based upon the people's will. Ireland is not only a nation, but at heart she is an undivided nation and it is for this undivided nation and indivisible Irish nation that we claim the fullest measure of self-government and freedom."

NEW BOOKS "Facing Danger." By Father Finn. Like all of Father Finn's books, this new one will have a big sale—for certain reasons it will have a larger sale than any of this author's books since "Tom Playfair" was published. (When you read the story you will know why.) Published by Benziger Brothers, New York prices \$1.25. "St. Joan of Arc. The Life Story of the Maid of Orleans." By Rev. Denis Lynch, S. J., author of the "Story of the Acts of the Apostles." Produced in a superior manner. With twelve full page illustrations, bound in cloth and gold. Price, net \$2.50; postage 25 cents extra. Published by Benziger Brothers, New York. The story of the career of Joan of Arc is one of the marvelous episodes in history. Joan came with powers and genius, which will be the marvel of the world while the world stands. She redeemed a nation; she wrought such works as seemed to her people, and well might seem, miraculous.

IN MEMORIAM In loving memory of my dear brother, Pte. John English, of Douglas, Ont., who was killed in action November 4, 1917. —HIS SISTER MARY DIED

MCGRADY.—At Port Arthur, Ont., on October 28, 1919, James McGrady, formerly of London, Ont. Interment at St. Peter's Cemetery, London. May his soul rest in peace.

MCINTYRE.—At his late residence in North Dorchester, on Sunday, Oct. 19th, 1919, Daniel McIntyre, aged sixty-five years. May his soul rest in peace.

JOYCE.—At her late residence, 111 Percy Street, Ottawa, on October 28, 1919, Isabella Strong, wife of Luk Joyce, in her seventieth year. May her soul rest in peace.

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