

# 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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## TAKE MY WILL

I'll go where You want me to go,  
Dear Lord,  
Over mountain or plain or sea;  
I'll say what You want me to say,  
Dear Lord,  
I'll be what You want me to be.  
It may not be on the mountain height  
Or over the stormy sea,  
It may not be at the battle's front  
My Lord will have need of me.  
But if by a still small voice He  
Calls  
To paths that I do not know,  
I'll answer, dear Lord, with my hand  
in Thine,  
I'll go where You want me to go.  
—Anonymous

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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#### DEPENDS ON WHOSE OX IS GORDED

The point of view is everything. When the cabins and all the earthly possessions of thousands of poor Irish people—plentifully poor old widows—were being burnt down during the drunken orgies of the Black and Tans, the English press, the English Parliament, Mr. Lloyd George and Sir Hamar Greenwood saw "no cause for alarm"—rather approved of it as being, in Lloyd George's words, "only human." But the moment that some wealthy Liverpool merchants are treated to a taste of the same medicine, the fearful outcries of the English press, the English Parliament, Lloyd George and Sir Hamar put the whole world in uproar. And the Sinn Feiners, whom they rightly or wrongly accuse of having done it, are then the most heinous criminals that walk the world—and outside the pale of civilization. The loss to the burnt-out merchants, however, is probably not one-half of one per cent. of their wealth, whereas thousands of the poor people in Ireland lost their all. The fires in Ireland, which could be laughed at during all the terrible months that have passed, drove the English people to frenzy immediately when they saw the very first of them started in their own sacred land. The point of view, as was remarked, is everything.

#### THE ENGLISH BOURBOONS

English Junkerdom will never learn anything now. Again and again, during the century that has passed, they have tried the filling of the jails with Irish in hope that thereby they could stamp out the Irish fight. When they had the jails filled every time, they found to their surprise that the fight waxed only more fierce. Pretty soon they had to unbar the jail gates again, and let out the throng. The wholesale arrests in Ireland now, by means of which the English Government once more think they can stamp out the fight and suppress Sinn Fein, will have just the same effect that such actions always had. The fight of course may seem to slacken if they imprison ten thousand of the most prominent of the fighters, but it will in reality only be all the more intensified in the resolve of many tens of thousands who will patiently await renewed opportunity for fighting. And every man who is imprisoned now as a rebel will come out of prison ten times a rebel. Lloyd George is evidently under the delusion that when he has the chief fighters imprisoned he can make easy terms with the remainder, and induce them to accept the joke, which he and Carson concocted, called a "Home Rule Bill" and ran through the Parliamentary mill. Lloyd George knows little of the spirit of the Irish fight, for a moment dreams that they could let themselves be guilty of the baseness of making peace with him while their leaders rot in prison. One would think that the Irish spirit today, as exhibited to Lloyd George and to the world by the MacSwineys and the Kevin Barrys and all the other heroic ones, who showed how little they valued their lives, when the success of their country's cause was in question, would have taught the English how futile it was to try to break it. But the English never learn anything new in all their dealings with Ireland.

#### BELGIUM'S SYMPATHY

The pronouncement of all the Bishops of Belgium addressed to Cardinal Logue and expressing to him the profound sympathy of the little nation that had suffered a conqueror's brutality with another little nation that is presently suffering a conqueror's brutality, is another significant milestone marking the advance of the Irish cause in winning the heart of the world. The English politicians and English people generally were bitterly disappointed, and inspired with bitter resentment, that Belgium should speak for Ireland. Coming on top of the Italian Depu-... so boldly speaking out and so forcibly expressing their abhorrence at the wretch of brutality in which the English invader was

indulging in Ireland, it is doubly effective.

## THE REAL LOVERS OF BRITISH JUSTICE

Although the great bulk of the English people are unmoved for Ireland's sufferings—unmoved for the progress of the Empire, the little band of idealists among them who stand for justice, and who have been raising their cry against the brutalities in Ireland, is daily getting recruits from amongst noble-minded Britons. The young British poet, Theodore Meynard, who is now in America, is expressing himself upon the Irish question wherever he goes, lauding the wonderful spirit and the extraordinary struggle of the little Irish nation against the great Empire even though that Empire be his own, and boldly denouncing the Empire's brutality toward those that it tramples upon and tries to crush.

## PROTESTANT TESTIMONY TO KINDLY CATHOLIC TOLERANCE

Still goes on regularly in the Dublin daily papers, the stream of testimony by Southern Protestants to the tolerance, good will, and kind neighborliness shown them by the Catholic majority among whom they live. To help some thousands of Catholics who were driven out of employment by the Belfast bigots the Protestant traders and professional men of New Ross, County Wexford, have formed a committee and subscribed funds. Their chairman, the chief Protestant in the town, said, according to The Dublin Freeman, that whenever there was any movement for the betterment of Ireland the Belfast bigots opposed it. And their Vice-chairman, Mr. Taylor, said that the narrow-minded Orangemen of Belfast could benefit by taking an object lesson from the tolerance of southern Catholics.

## NOT SO MURDEROUS AS THEY ARE PAINTED

In answer to Lloyd George's statement that in Ireland they had "got murder by the throat"—a Dublin paper, Old Ireland, gives a detailed list, with day, date, and locality—of the numbers of armed officers, soldiers, policemen, captured in fight by the Republican forces—and details of their after treatment. These details are given for a period of four months, beginning on May 1st, and ending on August 31st. Disregarding the numbers on both sides who were killed in the fighting, and the numbers of Irish Republican forces that were captured and afterwards imprisoned or shot, these details show that in the four months aforementioned, two hundred and sixty-nine armed British troops and police were captured by what Lloyd George calls "the huge Murder Society" of the Irish Republican army. These two hundred and sixty-nine men after having been captured were treated with the full courtesy due to prisoners of war, were disarmed, and were released, and the majority of them not being held for more than a few hours. The following record of the captures made by the Irish Republican army in fight, in July, is set down as a sample of the details that are given for all four months:

- July 3.—Three soldiers captured in Cork City. Disarmed and released.
- July 4.—Nine soldiers captured at Mohill, County Leitrim. Disarmed and released.
- July 4.—Two policemen captured at Claremorris, County Mayo. Disarmed and released.
- July 9.—Four policemen captured at Killynane, County Cork. Disarmed and released.
- July 9.—Two policemen captured at Loughrea, County Galway. Disarmed and released.
- July 10.—Two policemen captured at Rathduff, County Cork. Disarmed and released.
- July 13.—Six soldiers and four police captured at Emly, County Limerick. Disarmed and released.
- July 14.—One policeman captured at Mount Talbot, County Roscommon. Disarmed and released.
- July 16.—Three policemen captured at Curry, County Roscommon. Disarmed and released.
- July 16.—Three policemen captured at Killynane, County Mayo. Disarmed and released.
- July 19.—Nine soldiers captured at Dublin. Disarmed and released.
- July 20.—Eleven soldiers captured at Tralee, County Kerry. Disarmed and released.
- July 21.—Four soldiers captured at Ennistymon. Disarmed and released.
- July 22.—Ten marines captured in Kerry. Disarmed and released.
- July 25.—Three policemen captured at Streamstown, County Westmeath. Disarmed and released.
- July 26.—One policeman captured in Dublin. Disarmed and released.
- July 28.—Twelve soldiers captured at Gougane Barra, County Cork. Disarmed and released.
- July 31.—One soldier captured near Cork City. Disarmed and released.

The English public and American public whose papers give them the word of Lloyd George and of Sir Hamar Greenwood that the Irish Republican army is a huge murder

society—and give Greenwood's figures for the number of soldiers and policemen murdered (meaning the number shot down in fair fight)—these papers never give the public an inkling of the gallant and honorable treatment shown to their captives on every occasion by the soldiers of the Irish Republican army.

SEUMAS MACMANUS,  
OF DUNELG.

## THOUSANDS GREET MRS. MACSWINEY

### REFUSES TO DISCUSS IRISH AFFAIRS BUT EXPECTS U. S. AID

New York Times, Dec. 6th

Mrs. Terence MacSwiney, widow of the Lord Mayor of Cork, arrived in this city yesterday morning and a great throng of Irish sympathizers welcomed her here. No marionette incident occurred, but the enthusiasm manifested for her made it clear that this youthful woman was probably the most persuasive suppliant for American sympathy and help that has ever come from Ireland to this country.

Mrs. MacSwiney made it clear in her first statement that she intended to do what she could to fulfill the hope of her husband that his sacrifice would become a power in advancing the Irish cause. After a rest at the Hotel St. Regis, she said:

"I am deeply grateful for the wonderful reception given to me this morning, and especially to the women of America, for their generous tributes to my husband's memory. I have many beautiful letters from Americans, even from American children, and I am happy to be in a country where so many, many people are thinking about the cause of Ireland."

"You will understand, of course, that I can say nothing about conditions there until I have appeared before The Nation's Commission on Ireland, which invited me here. The hearing is to be on Wednesday next in Washington, I am told."

EXPECTS MUCH HELP FROM AMERICA

"But I should like to say that both my husband and I always expected that America would help us very greatly in winning our freedom."

"We feel in Ireland that America has a greater responsibility in the matter than any other land on account of her fine traditions and her war pledges, and because there are so many millions of our kin in this country."

Mrs. MacSwiney rested for a while after making the trip to the St. Regis from Pier 60, where the Celtic docked at 9.40 a.m., and at noon she received about fifty representatives of newspapers and magazines and Catholic and Irish societies.

There was little about her appearance to suggest the tragic purpose of her visit to America. A mere girl, with brilliant eyes, and a quick, engaging smile, which was easily her most marked characteristic, she presented no trace of an appeal for sympathy or pity for herself because of her individual sorrow. She was far from belonging to the ordinary type of the woman militant.

Mrs. MacSwiney left her girl baby in Ireland, and, according to the stewardess who attended her on the Celtic, most of her talk was about the child and little about politics or the Irish cause.

#### AN UNAFFECTED YOUNG WOMAN

Mrs. MacSwiney was too worn by the trip, during which she never left her cabin, to undergo an interview with some fifty persons that gathered to question her. They formed a big circle around her. She shook hands with those in the inner ring and a blanket introduction served for the rest. The visitors departed after verifying at close range their impression that she was an unaffected woman in the early twenties, with deep blue eyes, perfect teeth, brown hair, parted in the middle, more than her share of Irish beauty, and an utter absence of any pose of martyrdom or heroineship.

Thousands had gathered near the White Star Line piers to greet Mrs. MacSwiney early in the morning, and police lines were drawn from Fourteenth to Twenty Third Street. Mounted policemen clattered up and down the granite block pavement, while scores of detectives stood guard about the buildings of the White Star Line, fearing that Irish sympathizers might attack the property of the British steamship company, by way of a demonstration, if excitement grew intense. But, throughout the day, there not only was no violence, but no outward display of hostility.

A procession of automobiles with the American and Irish Republic colors followed the car which carried Mrs. MacSwiney. Countless banners of Irish societies followed, bearing greetings. Several bearded Hindus were in line with the flag of the Indian Republic, resplendent in red, green and yellow bars and with the crescent and other Oriental emblems.

The procession passed without any untoward incident, not even the passing of a remark.

## 5,000 MARCHERS IN ESCORT

The procession that escorted Mrs. MacSwiney from the pier to the St. Regis Hotel, at Fifty-sixth Street and Fifth Avenue, formed in Twenty-third Street. As soon as she was escorted from the pier to Twenty-third Street by J. L. Fawcett, Irish Consul, she entered an automobile and took her place at the head of the procession. Mr. Boland joined her in the car and informed her that President De Valera was ill in Minneapolis.

## POLICEMAN REMEMBERS WIDOW

One of the policemen on guard at the Hotel St. Regis last night was an Irishman, who remembered Mrs. MacSwiney when she was a student at the Irish college at Ballangary, near Lake Gougane Barra, County Cork.

"I got a glimpse of the Lord Mayor's widow," as she came into the hotel tonight," he said. "Indeed, she looks as comely now as she did when she was the belle of the Irish College at Ballangary. The only thing I can say about her appearance is that her sadness makes her look more lovely."

Mrs. MacSwiney said, in the few words of interview she gave, that the reception at the pier was the "most wonderful thing she had ever seen."

## IMPRESSIVE SERVICES HELD AT NOTED HOLYWELL

ST. WINEFRIDE'S WELL FAMOUS IN LONG HISTORY

Holywell, Wales.—Impressive services were held at St. Winefride's Well, a famous holy spot in Welsh territory.

The town of Holywell was once an active place owing to the presence nearby of lead and copper mines, but the mining industry decayed, and now St. Winefride's miraculous well is the sole centre of interest. The well has had a long and extraordinary history. It has attracted pilgrims for more than a thousand years. A number of ancient cures are recorded.

The town is on the declivity of a hill overlooking a valley through which flows a broad stream which is the effluent from St. Winefride's Well. The stream is said to have burst from the ground more than 1200 years ago on the spot where St. Winefride was slain by Caradoc, son of an American Prince, about the year 634, and has flowed unceasingly ever since that time.

The spring forms a basin which is enclosed by an octagonal parapet, from which rises eight columns, which meet overhead in a beautiful canopy, forming a crypt or vault.

Above this is what was once the chapel or oratory of St. Winefride, where pilgrims spent the night in vigil before bathing. It has lately been in non-Catholic hands, but the well itself which is the property of the corporation of Holywell, has for some time been held at an annual rent by the Jesuit Fathers of the mission.

#### EXTRAORDINARY CURES

The spring sends forth eighty-one tons of water per minute. The water is very cold, and chemical analysis has never detected any mineral or medicinal properties peculiar to it which would account for the extraordinary cures effected there, which are frequently instantaneous.

From the basin the overflow passes into a long, narrow piscina, which is entered by steps at either end. Those who come for cures pass through the piscina, reverently kneeling in the cold water and kissing an ancient cross which is carved in the stonework. From the piscina the water passes under a low arch into a small swimming bath, and then flows through Greenfield Valley to join the River Dee. A statue of St. Winefride stands in a niche opposite the entrance to the crypt where the spring rises. On emerging from the piscina the pilgrims kneel before the statue, imploring the intercession of the Saint.

## FRENCH CITIES VOTE AID TO CATHOLIC SCHOOLS

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

Paris, Nov. 12.—Since the vote of the law which enforced neutrality in Public schools, in 1880, the public finances subsidized only the official neutral schools. As for the Catholic schools, they had to provide for their private schools out of their own means.

But for some time past a number of municipalities have decided to defray the cost of all school stationary given to destitute children in private as well as in Public schools. These municipalities will also pay for the fuel necessary for the heating of the premises, which will prove a great help and relief for those Catholic schools.

The Municipality of Rouen has recently voted a sum of money towards this end.

The Municipalities of Nancy, Angers, Nantes and several other towns—without mentioning a great number of smaller villages—had already taken a similar decision.

## A NOTABLE EVENT

### DIPLOMATS FROM 16 REPUBLICS WORSHIP IN CAPITAL CHURCH

By N. C. W. C. News Service

Washington, D. C.—Diplomatic representatives of sixteen Latin-American republics and some of the highest executive, judicial and military officials of the United States brought together by ties of religion and common ideals of government, gathered in St. Patrick's Church to attend the annual "Pan-American Mass of Thanksgiving."

Flags of the various Governments blent with the insignia of the Catholic Church; the uniforms of naval and military officers and the rich vestments of Cardinal Gibbons and Archbishop Bonzano, Papal Delegate; the stilette of diplomacy and the solemn ceremonies of religion—all these contributed strikingly to make the scene brilliant and imposing.

The sermon preached by the Right Rev. Monsignor C. F. Thomas, pastor of St. Patrick's, was supremely worthy of the important occasion and the distinguished assemblage. The theme of his discourse was that religion must find a place in the hearts of peoples and the laws of nations if civilization and humanity are to continue their progress. With admirable eloquence and erudition, he sustained his contention by citing the history of all the peoples that have been important factors in the development of civilization.

#### BRIGHT SCENE IN THE CHURCH

On each Thanksgiving Day for the past twelve years, St. Patrick's Church was filled when the services began. Other hundreds stood outside the doors to watch the entrance of the American and foreign officials who attended the Mass. Many Protestants, showing in every movement their interest in the impressive pontifical Mass, were in the galleries. From the professional to the recreational—when Cardinal Gibbons and the Apostolic Delegate entered and left the Church—it was a ceremony of the kind with which the Church knows how to reach and stir human hearts and souls.

Symbolic of the Church's universality, too, were the flags of some twenty countries in every one of which and across besides, she pursues her mission. These flags of foreign lands, festooning pillars and walls side by side with the national colors of the United States, told the story of the Catholic Church's success in bringing together in a common act of worship the peoples of a whole hemisphere. It was proof of the Catholic Church's power to create a League of Nations under her own symbol—the Cross of Christ.

#### APOSTOLIC DELEGATE PONTIFICATE

His Excellency, the Most Reverend John Bonzano, Apostolic Delegate, celebrated the Solemn Pontifical Mass. Very Rev. Dr. Peter Gailday was assistant priest to His Eminence Cardinal Gibbons, who sat upon his throne, a venerable representative of the majesty of the Church. Very Rev. J. D. Fowler, O. P., and Rev. J. M. Fowler, O. P., were deacons of honor to His Eminence, Rev. Louis Kelly, O. S. C., was assistant priest to His Excellency the Apostolic Delegate, and Rev. James A. Smyth and Rev. John M. McNamara, deacons of honor. Rev. J. R. Roth was the deacon of the Mass and Rev. Charles R. O'Hara, subdeacon.

There was a military note in the harmony of the Church's liturgy when at the solemn moment of the elevation, the cadets from St. John's College were brought to "present arms" by their commander and the bugles gave three blasts to salute Christ on the altar. The American flag and the banner of Pan-America were raised to join the salute.

Remindful too of the Church's antiquity, as well as her universality, was the garb of the Cardinal's tiny page, who held up His Eminence's train as he entered and left the Church. In courtier's red hat, scarlet doublet and hose, and red, buckled pumps, he recalled the Middle Ages when Cardinals were recognized as Princes by the State as well as by the Church.

#### DISTINGUISHED OFFICIALS PRESENT

Secretary of State Colby, next to the President the highest officer of the United States Government, with Mrs. Colby, was among the Cabinet officers at the Mass. The other members of the President's official household present were John Barton Payne, Secretary of the Interior; J. W. Alexander, Secretary of Commerce, and Norman H. Davis, Under-Secretary of State. Chief Justice White and Associate Justice McKeena of the United States Supreme Court, and Justices Gould and Stafford of the District of Columbia Supreme Court, represented the Judiciary. Admiral McGowan and Admiral Conz represented the Navy and Major General John B. LeJeune the Marine Corps. Admiral Benson, president of the United States Shipping Board, also was present.

The Latin-American diplomats at the Mass were Ambassador Augusto C. de Alencar of Brazil; Senator Don Beltran Mathlet of Chile; Senator Don

## Frederico A. Pezet of Peru, and Thomas A. Le Breton of Argentina, and Ministers Senor Don Santos A. Dominici of Venezuela; Dr. Carlos A. Urueta of Colombia; Senor Don Elzalde of Ecuador; Senor Don Joaquin Mendez of Guatemala; Dr. Carlos M. de Cespedes of Cuba, and Dr. Jacobo Varela of Uruguay. Charges d'Affaires Senor Don Manuel Zavala, Albert Blancher and Senor Don J. E. Lefevre represented Nicaragua, Haiti and Panama, respectively.

## MONSIGNOR THOMAS'S ELOQUENT SERMON

Monsignor Thomas, in his sermon, said in part:

"I believe America was founded and is being perpetuated on the recognition of the dominance of Almighty God in world affairs. We cannot fail to recognize that any civilization is doomed to failure and any country faces ruin unless they repose in these fundamental truths which come from God and have intimate relation with every aspect of civil, political and social life.

"America has had a very providential career so far, and to serious students the onward look is of a distinct divine purpose. The land has had a supreme task to form its various elements into a strong composite nation.

"There are innumerable reasons for believing that we stand on the threshold of an important and vital part in the destinies of the human race.

"But America's duty, North and South, is not to rely on any notion of abstract goodness or the strength of natural impulses, or on its innate might and ability.

"Our trust in God and our conviction that humanity's greatness comes from Him, will support our onward progress and secure our advancement to the front when we shall inspire, encourage, and direct every movement to the observance of civil liberties and the recognition of human rights.

"The principles to which we have sworn allegiance and which we proclaim always govern our efforts, will cause us to be hailed as leaders in saving the world and nations from confusion and disorder.

"And those principles are those which rest on eternal justice, and have their origin in the recognition of divine sovereignty and the absolute dependence on divine help."

## THE DIPLOMATIC RELATIONS BETWEEN VATICAN AND FRANCE ADVANCED

Paris, Nov. 30.—The Chamber of Deputies supporting the Government's bill for a resumption of diplomatic relations with the Vatican, voted confidence in the Government this evening, 387 against 195. The bill was adopted later by a vote of 397 to 209.

Premier Leygues raised the question of confidence on an amendment, moved by Deputy Avril, providing that, while France should have an Ambassador at the Vatican, the Vatican should not send a Nuncio to Paris, on the ground that it was likely to interfere with French internal affairs. The Premier refused to accept the amendment, which was then rejected and the bill was voted.

Premier Leygues stated in the Chamber that the Government's decision to send a French Ambassador to the Vatican was simply a question of foreign policy and that it was in the interest of France. "The Vatican is a moral force," he declared, "which France cannot afford to neglect."

Former Premier Briand remarked that he would vote with the Government for the sending of an Ambassador to the Vatican.

Premier Leygues reminded the Chamber that Great Britain was maintaining its envoy at the Vatican and that the Swiss Government was renewing diplomatic relations with the Vatican broken in 1873.

## ANCIENT RELIC PRESENTED

A relic of St. Chad, an early Saint whose name is frequently met in titles or annals which are reminiscent of ancient times in England was recently received by St. Chad's Church, South Norwood, England. It was presented to Father H. R. Prince, the priest in charge, by Canon Wisniewski of St. Chad's Cathedral, Birmingham. The reception and veneration of the relic gave occasion for a ceremony which was attended by a large congregation. Before the veneration of the relic a procession was held, and the hymn to St. Chad was sung. The story of St. Chad—of Ceadda—is of interest to Irish Catholics and Catholics of Irish extraction, for he studied in Ireland. He was educated under St. Aidan. St. Ceadda was Abbot of Lichfield and Bishop successively of York and Lichfield, England. The date of his birth is uncertain now, but he died in the year 672. He was probably a Northumbrian by birth, but was educated at Lindisfarne under St. Aidan, and afterwards went to Ireland, where he studied with St. Egberth in the monastery of Rathmelsige (Melfont).—Catholic Bulletin.

## CATHOLIC NOTES

Paris, Oct. 21.—A group of Catholic members of the Chamber of Deputies is fostering a movement to propose a motion that will make Sunday rest obligatory for all newspapers.

London engineers are planning for a weekly airship service across the Atlantic. The airships can carry 24 tons of passengers, mails and freight. Each trip will cost about \$10,000.

Dublin, Nov. 19.—The Most Rev. Archbishop Harty of Cassel has administered confirmation to seven English soldiers, converts to Catholicity. They were arrested in Tempehore, and were impressed by the apparitions in that town.

Washington, D. C., Nov. 28th.—An underground chapel, which is an advanced reproduction of the catacombs of the second and third centuries, is one of the features of the Church of the Holy Rosary in this city, the main edifice of which will be finished within the next month.

Out of a population of 315,000,000 souls India possesses 3,500,000 Christians, or about one for every 100 persons. Of these the Catholic Church claims 1,400,000 or 1,800,000, counting the Christians of the Syrian rite. The Church of England has about 380,000.

The only preserved original of the Bull of Pope Leo X., published in 1520 against Martin Luther, has been discovered in the Wurtemberg state archives. The original Bull was made in triplicate; Dr. Johann Eck was the bearer of two copies to Germany, and the third was sent to the Emperor, Charles V., in Spain.

The presence of Lord Campden at the translation of the body of Blessed Oliver Plunket, has a special interest in the fact that his Lordship is a relative of the martyr. There is also a connection between the Abbot of Downside's family and that of the martyr, through the former's mother.

London.—One hundred thousand francs were bequeathed by the Empress Eugenie, widow of Napoleon III., for the restoration of Rheims Cathedral, and 44,000 were left by her to increase the endowment of the Chapel of the crypt at Farnborough Abbey, where she is buried. The former empress left an estate of \$10,000,000.

The Order of the Crown of Italy has been conferred upon His Grace, the Most Rev. Patrick J. Hayes, of New York, in recognition of his services in behalf of Italians during the War. The decoration, which is conferred by the Italian Government, was presented at an informal ceremony in Archbishop Hayes' home, 452 Madison Avenue, by Signor Ubaldo Rochia, acting Italian Consul General of New York, in the presence of a small group of priests and laymen.

Washington, D. C., Nov. 22.—The first volume of an authoritative series describing the attitude of the Church towards social and economic problems to be issued by the Department of Social Action of the National Catholic Welfare Council, makes its appearance this week. The volume, which is entitled "The Church and Labor," is a collection of letters and documents, edited by the Very Rev. John A. Ryan, D. D., of the Catholic University and Rev. Joseph Huslein, S. J., associate editor of America, and is preceded by an introduction by Father Ryan, explaining the scope of books and summing up the chief points of the teaching of the Church on labor.

Rome, November 25.—An eloquent affirmation in favor of Ireland is expected from the Italian Parliament when action is finally taken on Deputy Mauri's resolution presented several days ago in the name of the Popular Party. No date for the discussion of the resolution in the Chamber has been fixed. Deputy Mauri's resolution declares: "The Italian Chamber of Deputies expresses deep sympathy for Ireland in her fight for self-determination and national emancipation, and wishes for the noble Irish people future liberty, prosperity and peace."

The vote of sympathy for Ireland passed by the National Council of the Popular Party has been received with great satisfaction by all Italian Catholics.

Latest returns from municipal elections in England show that the Catholic candidates have managed to hold their own. In Liverpool the Irish Nationalist Party had splendid success and captured four additional seats, making the party representation in the city council twenty seats. The Catholic voters in many Lancashire industrial districts have taken the lead from Liverpool, and the result is in three great manufacturing towns Catholic candidates have secured election. Manchester has returned two Irish Catholic members: Blackburn, four Catholics, of whom two are Conservatives, and two Labor; and at Bolton two Catholics were successful and three unsuccessful. Beestle returned its Catholic candidates unopposed, and Birmingham elected one Catholic member with a large majority, making a representation of three in the city council.



THREE DAUGHTERS OF THE UNITED KINGDOM

BY MRS. INNES BROWN

CHAPTER XVI.

Christmas Eve at last! The greater part of the afternoon and evening people from the neighboring villages had been trooping up in odd numbers...

During the afternoon and evening all had approached the Sacrament of Penance; the last to do so was Lady Beatrice. She withdrew apart from every one...

The silvery tones of the sacristy clock chimed the midnight hour, and Mass began. Lord Reginald serving as acolyte. Percy took his place at the organ...

Well and secretly had they practised the air of it together, hoping that it would prove a pleasant surprise to their little friend...

The service concluded, a good breakfast awaited the villagers, and those who wished to rest at the Court lingered longer over it.

"Oh, many," was the hearty reply; "but," smiling sweetly, "it would flatter you too much did I tell you all or half, the beautiful things I prayed for you tonight."

and pleased at the praise she bestowed upon him. "By no means; there is far too much work for you to do in the world."

"They were, Marie. God knows they were," and the young lord took with respect and deep feeling the little hand which rested so lightly upon his arm...

"I am so glad, for it gives me great joy to know and feel that I have been of the least little service to you. But you must release my hand, please."

"What have I done?" she queried inwardly, whilst a new and undefined sensation crept over her. "Why should it cause me feelings of pleasure to hear him tell me all this?"

Numerous and costly were the presents given and received that happy Christmas day, and Marie was remembered in a substantial manner by all her friends.

Then it was that, as the last day of the year drew near, the Court began to fill with guests and assume a lively and gala appearance.

The all-important evening of the ball arrived at last. Within the Court all was commotion and stir. Every window was brilliantly lit up...

Everyone and everything bore an air of festivity. Bright faces met and talked in merry groups along the corridors and passages; sweet music and songs were faintly heard issuing from the inner rooms.

"Do you think I would make a good priest, then?" he inquired, good amused, but highly gratified

"The heart of Beatrice was in a state of flutter and alarm. "How will my father's health endure all this excitement, do you think, Marie?"

"Not at the expense of his health, my gentle Marie. Were he well it would be so different. Should this excitement upset him, how I shall regret the very sight of it all."

"Well, such is not my idea, child; and I see no reason why you should not be as well dressed as any other young lady. So I borrowed a bodice of yours as a pattern, and trust that the dress will fit, also that you will like it."

"It is simply lovely," said Marie, to whose bewildered gaze Louise was unfolding the robe, which consisted of a rich white brocade silk...

"Don't you think it will suit her?" inquired her ladyship, turning to her daughter. "She will be the little shining star of the night, mother dear. My little guiding star she ever was, even in days long gone by, when even I was a good little girl. Ah me, how long ago it all seems!"

Indeed, miss, it's proud and pleased I'll be plain to you whilst that splendid garment; faith—but Lady Beatrice herself—the likes of it won't be seen this night."

"Say, miss?—why, what could you say, save how becoming it was to you. Sure, isn't there many a blessed saint in heaven this very minute who never wore anything even so meagre as this, and yet saved her soul!"

"Possibly," laughed the little lady; "but let us hurry, as I promised to assist Lady Beatrice with her toilet this evening."

"The Lord love you, miss!" spoke the maid emphatically, "but it's right down proud I am to see you dressed as you should be, and not a make-up about you either. Sure, it's few maids will be able to say that same of their mistresses this night! Just stand a-back, miss, till I get a better look at you—do, please."

looked from one to the other, and observed with pretended gravity: "If I mistake not, there will be terrible havoc wrought this night."

Beatrice wore a dress of the richest possible pearl white satin; so rich indeed was it, that it needed neither flounce nor frill to enhance its beauty.

She pushed back the heavy door of a small iron safe, which she had fully let into the wall, and, after turning over various articles of valuable jewellery, opened at last a large case, which contained a magnificent necklace of immense and costly pearls.

"A look of mingled surprise and displeasure crossed the Earl's countenance as he heard these words and saw his wife clasp the necklace on Marie's unresisting neck. But he spoke not a word, only watched his wife stand aside, as though to take in and admire the effect of her act."

"It is not my intention to linger long over a description of the famous ball that took place that night at Baron Court. I will only remark that it was one of the greatest splendours; that wherever Lady Beatrice appeared, murmurs of applause, even from the ladies, were heard on all sides, and before the third dance was over, her programme for the evening was filled. With great pride did the Earl lead her forth, and, by walking through a quadrille, open ball with her, whilst standing vis-a-vis to them were Lord Reginald and Miss Blake. Many were the envious looks cast upon the pretty Irish girl; and I fear disparaging were some of the remarks passed about her, as it became palpable that the eyes of young Lord Reginald followed her constantly every movement of her little girlish form."

It was close upon the hour of midnight, the music and dancing were at their height. Many frolicsome couples were joking, and proposing plans as to how best to see the old year out and the new year in, when Marie, glancing down at her card, perceived with joy that she had the next dance at liberty. Being seated near a door, she rose quietly and glided softly out.

TO BE CONTINUED

A VOTIVE LIGHT

Mr. and Mrs. Olmstead invited me to take a trip with them in their Pease-land, and we started westward from New York a warm afternoon in June. We had been on our way for three days when something went wrong with our engine, just as we reached a pretty, quaint old town called East Chester. Mrs. Olmstead laughed when the accident happened, and laughed again when she heard that it would take all day to repair the car, but she seemed startled when her husband casually mentioned the name of the town in which we were marooned.

Mr. Olmstead heard both my little laughs and frowned slightly. "I don't see anything funny about serious trouble with our engine," he said rather crossly; but after a few moments he smiled in his habitually good-natured way and began to plan for our comfort. "This fellow from the garage tells me that there is a good hotel in the town," he said. "It's only half a mile from here—up this main street. You, ladies, had better go there and order some tea or a lunch."

"To me the plan sounded enticing, for I was tired and hot, and I love tea; but to my surprise Mrs. Olmstead objected at once, and proposed that we should take a long walk instead—she who never walks anywhere and is always more than willing to be lazy."

"As soon as you're certain that the people at the garage understand the car, do go to the hotel, John, and rest and smoke until we get back."

At first Mrs. Olmstead was almost silent, but after we had walked two or three squares she laid a little jeweled hand on my arm, and said feelingly: "It was a kind Providence that made us break down here. I was born and grew up in this dear old place, and until I saw it again, I lived here as poor as a church mouse."

"Rich! I was almost shabby and almost hungry, and my sister was both many a time. How she made ends meet at all is more than I can imagine. I took everything for granted while I was with her; and since—well, the years have been so full of pleasure that—that I am afraid I had almost forgotten her, I am ashamed, but it is the truth."

"No; I went to New York when I was twenty years old, to teach school. We had rich relatives, living in Madison Avenue, and they took a fancy to me and often invited me to their house, and it was there that I met Mr. Olmstead. He doesn't like to hear of my school teaching, or of the years of poverty here, so I never mention them. Evidently he does not even remember that this is my town, although he must have known its name long ago."

"My sister Mary? Oh, she is dead—she must be. She was always frail, and she would be almost seventy years old," Mrs. Olmstead replied, flushing painfully. "I—until today I never fully realized how shabbily I treated her. It almost broke her heart to see me go to New York, but I was not satisfied here. For a year or two I wrote regularly—or almost regularly—although I always bated letter-writing; but—well, to tell the truth, after I was happily married I let months and years slip by without writing, and then, when I did write to the old address, I got no answer. She may have moved, or she may have died long ago. Of course, she did not know our address when I did not write, for we have lived in New York—in London, Florence and California. And—she was so good to me. I have been rich and happy, and I had forgotten."

"I was glad that she was ashamed, and rudely told her so. Mrs. Olmstead did not defend herself, but was silent until we reached the door of the church. "I made my First Communion here," she said, as we entered.

"It was a pretty church, exquisitely kept, and for some minutes we stood at the back, looking about us admiringly; but after a little Mrs. Olmstead whispered, "My father gave the statue on the Blessed Virgin's altar. He had great devotion to the Blessed Virgin. Let's go close enough to see it; and as we passed up the aisle, she added softly, "You don't know how homelike this church is to me—how full of memories. My sister had care of the altar, and the day I made my First Communion she placed a white votive light at the feet of our statue, that it might plead there for giddy me. Mary replaced it every afternoon. "I will keep you faithful," she used to say, in her dear, earnest way. And perhaps it has, for I have been faithful for all my worldliness."

"We genuflected before the tabernacle, and, went close to the little side-altar. The statue of the Blessed Virgin, which Mrs. Olmstead's father had given, was unusually pretty, but I hardly glanced at it. What caught my eye at once was the white votive light that burned at our Lady's feet. Mrs. Olmstead noticed it, too, and laid a trembling hand on my arm. "Do you think—" she whispered.

"At that moment the door of the sanctuary opened and a stiff jointed old man—probably the janitor—crossed the sanctuary and came toward the open window above our heads. Instinctively we stepped back out of his way, and knelt in the third pew. We were still waiting for him to go away when the door opened again, very softly this time, and a sweet-faced, frail old lady came toward the Blessed Virgin's altar with a vase of flowers in each hand. She placed one on either side of the statue and went back to the sacristy, to reappear a minute afterward with a white votive light in her hand. She lit it, placed it near the statue, extinguished the almost exhausted one, and would have gone back to the sacristy, but Mrs. Olmstead had

left her pew and passed between the sanctuary gates and was standing at her shoulder. "Mary! Oh Mary!" she whispered, with her whole heart in the words.

"For a moment the old lady looked up at her, startled and almost afraid, before the light of such ecstatic happiness as I have never known flashed over her weary, old face. "My little one!" she whispered, holding out both hands. There was no reproach in her voice, no questioning; nothing but love.

"I thought you had been rich all your life," I commented, when Mrs. Olmstead passed, feeling annoyed that I could think of nothing better to say. "Rich! I was almost shabby and almost hungry, and my sister was both many a time. How she made ends meet at all is more than I can imagine. I took everything for granted while I was with her; and since—well, the years have been so full of pleasure that—that I am afraid I had almost forgotten her, I am ashamed, but it is the truth."

THE SEASON OF PREPARATION

The student of history is struck by one characteristic that is common to all peoples. In every generation and under every civilization mankind forever looking forward to something better. In antiquity and in modernity the hope is forever foreseen that reform will be brought about that will improve the condition of mankind. But the ancient and the modern interpretation of this hope differ fundamentally. In our times, influenced by materialistic philosophy, man takes it for granted that this reform must be wrought by himself. In ancient times man thought that it would be accomplished by some higher power than himself. In Greece we see traces of this hope in such stories as that Prometheus who stole fire from Heaven to succor mankind and was nailed to a rock for his crime. In Rome we see the same hope adumbrated in the occasional outbursts of their poets that sometimes the new era, the Golden Age would be granted.

But pre-eminently this is the true of the Jewish people, who for a thousand years were a nation apart from the world. They had their faith in God, a standard of morality, laws, and ideals built upon the single idea of an age that was to come, of a Person who was to dominate it, who would be the Ruler, Teacher, and Saviour of mankind, and initiate the new era of reform which they expectantly awaited.

Their Bible, a collection of books, is an imperishable record of their race, but it is distinguished by one connecting thread that binds it into one single whole. This was the belief in "Him who was to come." Considering the Bible as an indubitable historical document, and pre-empting for a moment from its sacred character as the inspired Word of God, we can trace step by step the development of the tradition of Him who was to come.

Great men arose among them, they were types of some striking character, but it was to possess. Striking events in their history were interpreted in the light of the future and as foreshadowings of their Redemption. Little by little every thing connected with His birth, life, and death were foretold, until a true history of His life could be placed together from the fragmentary revelations of those who lived before Him. Never before or since has such a strange thing occurred in human experience that a man's life should be known long years before He was born.

Yet, stranger still is the sequel. Though so much was known of Him beforehand, when He did come He was not recognized. He was rejected and put to death as an enemy of the era, He had come to establish. How can we explain such an enigma? The rejection of Christ is not so difficult to understand. In spite of their knowledge, the Jewish people had lost the ability to interpret facts. For religious pride has entered in, than which nothing is harder to break. Formalism had robbed religion of its interior life, and pious Pharisees, studious Scribes, ascetic Essenes and opportunist Sadducees held the truth of tradition by spreading their own false ideals.

When Christ came, He was not to the liking of the Jews. He made a claim for which they had no explanation, and accordingly they declared, "We have a law, and according to that law He ought to die because He made Himself the Son of God." In the holy season of Advent the Church commemorates the period of waiting for the coming Messiah. Its four weeks are symbolic of the four thousand years that the chosen people spent in anticipation of His

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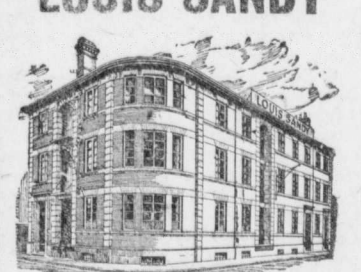
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DECEMBER 18, 1920

coming. Soon we shall celebrate the anniversary of His birth. More humble than the Chosen people, we have not rejected Him; more favored than they we have received clearer evidences of His Divinity. Yet still in the intellectual attitude of those who lived at the time of Christ, for His teachings are not to their liking and they pick and chose their doctrines, and end by rejecting Him altogether.

THE PRIEST'S MOTHER

In one of his conversations, in which he greatly enjoyed reviewing the past, the old pastor pronounced his mother's name. I scarcely heard him. His voice had trembled more than usual, and had suddenly become very faint. He seemed deeply moved. I did not dare question him. But he guessed my desire and spoke thus: "You are fortunate, my child, you still have your good mother! When you come for your good holidays she opens her arms to you and presses you to her breast. When you depart, her solicitude and her prayers accompany you. If this separation becomes too hard for you to bear, if discouragement fills your soul, she hastens to your side. At the hour of success she is there also, and lays on your forehead, the crown which is the reward of intelligence and labor. All her ambition is to see you some day ascend the altar steps. May she come; one grows sad and old from the day a mother dies: she holds a large place in a priest's life! My mother in many respects, was like yours. For is there not something in common between all priest's mothers?"

Born in a modest but, my mother was the daughter of a farmer, and afterwards became a workman's wife. She had no other nobility but that of virtue in her heart, and of this she labored to transmit the inheritance to her children. She loved us all. It seemed, however as though she picked me out amongst my brothers for a higher degree of affection. Perhaps her maternal eye foresaw the intimate work of grace, which was preparing some great design in her son's heart.

We were in the field one day. While her arm bore the fatigue of her labor, her soul was resting in the thought of God. Her work, her prayers, every thing was for us. Suddenly I heard her sigh and murmur these words: "O my God! will none of them be priests?"

I said nothing; she did not even think that I had heard her. These words however, often came back to my memory. "O my God! will none of them be priests!"

It was only a year after, on the day of my first Communion, that my secret became known to her. "This is the happiest day of your life," she said.

"Perhaps!" I answered with a mysterious expression, "but what do you think of the day on which I shall ascend the altar steps for the first time?"

She pressed me to her heart: she understood how happy I was. During my long years of study; labors, privations, sacrifices were not counted by this brave mother. Nothing discouraged her. She knew how to communicate to others her generous qualities. Her words and examples gave a new and to all those who were working for the future priest. A mother, alone, has the secret of this sublime devotion. What she suffered in continual battle of Christian ambition against poverty, we had to guess, she never spoke about it. And no one could count all the prayers she recited before the Madonna in the village church and all the supplications she addressed to heaven. Success in studies, fidelity to vocation, contempt of all that could win a young soul diverting it from its purpose; in what measure, these graces result from a mother's prayers? God, alone, knows.

There is in a seminarian's life an important moment. Two courses are offered him, at a glance he foresees the career of both, moreover, he has an entire liberty in his choice. Which shall he choose? Will he give up everything to serve God. Or will the joys of the world captivate him, and as the young man in the Gospel shall he sadly depart? Terrible question this, that a young man sooner or later must ask himself.

What fears! what discouragement! Only those who have suffered this trial, can understand it. I am mistaken; a mother's eye penetrates to the bottom of her child's soul, she knows all he suffers. Perhaps no allusion is made to this hidden battle. Only visits to the Madonna become more frequent, and there is perhaps something more affectionate in the "good night" kiss. Finally God's grace is triumphant; but amidst the joy, mother and son alike feel something like sadness overwhelming them. The battle is won; but they, alone, know at what cost.

The old man stopped. He became very animated. The remembrance

of these hard struggles renewed in him the ardour of his youth. He seemed as an old soldier thrilled by the story of a hard fought battle, and still ready to fly against the enemy. Soon he continued:

"My mother had prayed; I had triumphed: she had the pleasure of seeing me become a priest."

Here are, in all their simplicity the words she spoke to me, a few days after my ordination: "You are now a priest, my son!"

She stopped and looked at me, with an expression of both tenderness and respect. And, after a long pause: "You are now a priest, oh! how good God is to us!"

"I do not understand as you do, the sublime rights the Pontiff has bestowed upon you; however, my faith revealed to me beautiful things at the moment of your ordination! And during your first Mass, I thought I would die with joy! how good God is to a poor mother!"

Nothing more simple, more ordinary in appearance than the life she then had. Grateful for the marks of God's respect I showed her, her humility, however, suffered from it. At her death, we realized plainly, how important she had become, without knowing it. A general cry of praise and gratitude suddenly rose around the body of this woman who had always been so modest and unselfish.

Penetrated with grief, I found great consolation in hearing everyone proclaim her angelic piety, her great charity, her ingenuous attention in obliging everybody, without being disagreeable to anyone. The poor people especially, said they had lost their mother. The entire parish mourned her loss.

Her last moments justified God's words: "The strong woman smiles, to the last day." It seems I still see her on her death bed, she called me softly, and seeing me she smiled peacefully: "I die happy, she said, my son is a priest and I die near him."

A few minutes after she murmured again these words: My Son... My God! Notwithstanding the dreariness of an approaching death, her face brightened with the reflection of heaven. I have assisted many dying women, but never have I seen anyone die in this manner."

The old man spoke no more. He was weeping. And I said to myself, "O my God, give my mother the joy of seeing me some day, become a priest.—The Sentinel of the Blessed Sacrament."

RECONSTRUCTION

It is evident from passing events and from our current literature that thoughtful minds everywhere are thoroughly alive to the fact that the after-war world is in a very pitiful condition, and that "all the foundations are out of course." Some even go so far as to assert that, in their opinion, the whole of our boasted civilization is hopelessly astray and that the situation is past redemption. Meanwhile a hundred schemes are suggested for the re-organizing and reconstruction of human life and society, and for the healing of the manifold ills of the nations. But it is a curious and significant circumstance that none of these schemes recognize that one fundamental truth or principle which lies at the foundation of the Christian civilization and upon which alone a true and enduring reconstruction can be built up. These very schemes are, perhaps, the most striking confirmation of the fact, vaguely but increasingly admitted, that we have slipped back into paganism and that the world is still far from learning the lessons which God would seem to be teaching it. The very root principle, surely, upon which our Christian civilization has been built up, is the recognition of the incontrovertible truth that human life has a transcendental purpose and that the authority by which that life is to be ruled and directed is a divine and not a human authority. It is the other life and the other world which are to be the objects of man's serious concern and activities and to which all his interests are to be ultimately directed. The entire problem, therefore, confronting the modern world turns finally and in reality upon the most fundamental principles of Religion and upon the Person of Jesus Christ. Was He a divine or a human person and was His authority a divine or a purely human one? If the latter be the case, then, of course one scheme of reconstruction is as good as another and we are justified in adopting the one which promises the largest measure of success and of material well-being. We then stand on a purely pagan and utilitarian ground and need regard no higher binding obligations and considerations. The present life is then not a means to an end but the end itself, and the law which holds sway is the law of the survival of the fittest. If the former is the case, however,—if Christ is the Revealer of God's law and purpose and is Himself God as well as man, then one scheme of reconstruction and one alone becomes thinkable and possible. It is the one which was brought into being with the rise of Christianity and which recognizes a law and an authority superior to all human laws and forms of authority, and laying upon man the most solemn and binding obligations.

It must be evident, therefore, to all reflecting minds that before we can seriously consider schemes of reconstruction we must clear the ground by some logical and accurate thinking and by reverting to primary and fundamental truths and principles. But concerning the truth of the point of view stated—the transcendental nature of human life and the divine nature of Christ's authority—the present state of the world and of mankind become wholly understandable, and God's manifest visitation on it appears fully and utterly justified. And, indeed, it is understandable and justified on no other assumption. If man is really destined for another life in a spiritual world and order, for the adaptation to, and training for, which the present life with all its complications is designed, and if the attainment of which it is the means, then man commits the greatest of all crimes if he refuses to labor for this attainment and if he insults God by making the means the end. Then God is wholly justified in meting out to him such punishment as will bring him to his senses and force him back into line with His designs and purposes. Then the present misery and anguish of the world are fully and adequately explained.

"The greatest moral depravity," writes a great theologian, is to be found in intellectual sins, in rebellions of the mind against Revealed Divine Truth and established authority."

What, we may surely ask, is the destruction of purely material well-being, of the loss of trade, of national or social or intellectual pre-eminence or of the sufferings consequent upon the collapse of an entire civilization, in comparison with spiritual losses, with the sufferings that a soul which has ignored or forgotten the true purpose of life is, by the law of God, destined to endure in the other world. It is better, surely, as a great thinker has said, that an entire universe should perish than that a single soul should commit a mortal sin and be lost. "The soul of one virtuous man," writes Dr. Bentley, the great eighteenth-century scholar, "is of greater worth and excellency than the sun and all the planets and all the stars of the heavens." Has not God a right to inflict any degree of suffering upon a world which, by its actions, ignores and often even deliberately denies the purpose for which it was created and to destroy a dozen civilizations if they are not the means by which His designs and purposes are fulfilled? It will, of course, be asserted that the modern world is still Christian, is still guided by Christian beliefs and principles. But in what sense can this be said to be true? There is, of course, that considerable body of believers who stand unwaveringly on the old foundations and the presence of whom may well be believed to be the one force that is arresting the world's avenging hand. But outside and beyond these, is not the world guided and controlled by purely pagan rules and principles with that kind of Christian veneer which is calculated to hide that paganism and deceive the many? A single glance at the history of the immediate past, at the War and its aims and methods, at the sinister forces working in the dark and dominating rulers and politicians at our daily newspapers, retelling the corruptions of the times, at the mad and heartless pursuit of material gain, is surely all sufficient to convict the modern world of its paganism and to expose its apostasy from God. While man's transcendental destiny is admitted in theory, it is ignored and denied in practice, and neither the promises of Heaven nor the fear of Hell are any longer effective in restraining the lawless doings of the modern man. We are thus brought face to face with fundamental principles—with the most fundamental of all truths—the divinity of Jesus Christ.

We can, of course, understand and explain the desperate efforts of modern systems of thought to undermine this doctrine or to modify it by subtle sophistry and reasoning. But are not these efforts in the end the strongest possible witnesses to the truth of the doctrine which is assailed? The human mind only attacks with vigor what it instinctively feels to be a strong opponent, and these vigorous efforts would not be, did not the heart, instructed by God, bear its constant and irresistible testimony. Has any system of science or philosophy ever succeeded in wholly effacing it from the soul of mankind? It is, therefore, not to any one of the purely human and fallible schemes of reconstruction to which we have to address ourselves, but to the full recognition and better understanding of this great historical spiritual truth in all its bearings and implications, if the world is really to be saved and regenerated. It is upon this basis alone that a true reformation of our national and social life can be attempted or effected. It was Christ Himself who told us that "without Him we can do nothing," and this statement alone proclaims all schemes as worthless in which He, the Incarnate Son of God and the true Ruler of the nations, has not the first and all-controlling place. It is He alone who can rightly reconstruct the modern world and save it from its progressive decay and corruption. And by what agency can this be effected except by the propagation of Catholic truth? It is the Catholic Church alone which has maintained and proclaimed the historical doctrine of Christ's divinity throughout the centuries and to all races and nations—in clear and unmistakable

language and without respect to passing modes of thought and philosophy. It is she alone who has ever held and who today holds and teaches this doctrine in all its primitive purity and without any sort of modification or alloy. It is she alone who stands today as the immovable and incorrupt witness to the truth of man's transcendental destiny and of the reality of a supernatural order, and who possesses the only safe and legitimate means by which that destiny can be secured.

It is therefore, no more religious preconception or doctrinal fanaticism that assigns to the Catholic Church today the noblest and greatest of all missions. It is with her teachings and precepts that the future of mankind and the destiny and well-being of the nations are intimately and inevitably bound up, and this is a fact that we Catholics should not hesitate to proclaim from the housetops. It is sheer ignorance or perverse and stubborn pride and self-deception that can deny it. We may rest assured, therefore, that it is to the Catholic Church and to her unvarying and immovable teaching that rulers and statesmen will ultimately have to turn when they have found that all their ingenious, but pagan schemes of reconstruction have miscarried—that the best of them have proved mere tinkering and vain efforts to patch up a hopelessly torn and tattered garment.

It is for us who possessed his inestimable treasure to remain firm and unmoved and uncompromising, to allow our Faith to be affected neither by the plausible reasonings of statesmen, nor the absurd sophistries of scientists and philosophers, and to proclaim always and everywhere and with a loud sounding voice that "this is the victory which overcometh the world, our Faith, and that he alone overcometh the world who believeth that Jesus is the Son of God."—Catholic Union and Times.

A WORTHY HOLY COMMUNION

When the Holy Eucharist is received by a member of the Church, it is called Holy Communion, which according to the Council of Trent, produces the following effects in the soul: It unites us intimately with Christ and nourishes our soul with divine love; it confers a great increase of Sanctifying Grace; it lessens our evil inclinations; it is a pledge of everlasting life; it is our bodies for a glorious resurrection.

We become as intimately associated with Christ as the food which we eat becomes united to us. St. Peter says that Sanctifying Grace makes us partakers of the Divine Nature. Surely then a personal union with Christ must produce this effect. "He that eateth Me, the same also shall live by Me. It is people hope to have everlasting life even without receiving Holy Communion, how much greater reason is there to believe that those who are united frequently with their Lord by this intimate union will have "everlasting life." In this same verse Christ assures us: "And I will raise him up on the Last Day."

This pledge that the body which the God of heaven enters frequently, the body which, according to the Bible is the "temple of the Holy Ghost" when the soul is in grace will not be permitted to remain ever separated from the soul. This body, sanctified by Holy Communion will be glorified as was Christ's own Body, and taken to Heaven to be rewarded with the soul for all eternity.

How, then, can one be indifferent to the invitation to frequent Holy Communion? It is a wonder that the Church urges people to receive Holy Communion every time they attend Mass, where Holy Communion is prepared? The theologians of the early ages tell us that when Christ taught us to pray in the Lord's Prayer "Give us this day our daily bread" He referred especially to this Bread of the Soul; and the early Christians did receive Holy Communion as their daily bread from Heaven.

If the Catholic religion had nothing else to differentiate it from other religions than the Holy Eucharist, there would be an infinite distance between it and any other. It is the Holy Eucharist that has drawn so many clergymen from the Episcopal Church to the Catholic; it is the Holy Eucharist which seven hundred Anglican ministers are now demanding the restoration of; it is the Holy Eucharist which gives religion all its warmth and its life. It is the Holy Communion that has made the great saints whom the Catholic Church honors, and whom God has deigned to honor in a marvelous manner.—The Sentinel of the Blessed Sacrament.

THE TRANS-ATLANTIC LINE ENCOURAGE MASS AT SEA

(N. C. W. C. News Service) London, Nov. 15th.—As a result of representations made to the management of two important trans-Atlantic steamship lines, assurances have been given that not only will facilities be provided for priests to say Mass on board their vessels, but that arrangements will be made to permit Catholic members of the crews to attend the Holy Sacrifice.

Complaints had been made that the Catholics among the crews of English ships were not only denied permission to hear Mass while at sea, but that they were subjected to pressure designed to force them to attend Protestant services. It has now been suggested by officials of these lines

that priests who desire to say Mass on the vessels notify the captains in advance so that Catholic officers and men may be present.

CROMWELL'S WORK IS SHAMED BY BRITISH

IRISH PEOPLE WONDERFULLY STEADFAST AND CONFIDENT (By N. C. W. C. News Service)

Washington, Nov. 15.—Ireland's religious spirit, even in the midst of her present turmoil, strikes every Catholic visitor, said Bishop John McCarthy of Sandhurst, Australia, who is in Washington on his way to left Ireland on his way to Australia, having spent much time there in the course of two long visits during the summer.

"There is both a better understanding and a more fervent practice of religion in Ireland today," said Bishop McCarthy. "After an absence of many years from my native land, this spiritual growth impressed me very forcibly. I attribute this in part to the spread of the knowledge of the Gaelic tongue. The ancient language of Ireland is unquestionably the language of spirituality.

"British outrages in Ireland today are, I verily believe, more terrible than those perpetrated by Cromwell. I am quite sure they are more general and more systematic. And they are growing worse daily. In my travels through Ireland I personally saw many towns and villages that had been wholly or partially burned to the ground, and I had plenty of evidence of the murders that were committed by the 'Black and Tans.' I knew of two instances of young men being shot to death by these terrorists and then flung into burning houses. One of these was hardly more than a youth. The other was a young married man who was seized on the presence of his wife and children and murdered. These cases are but typical. British rule has become nothing more nor less than a reign of frightfulness.

"In the face of all this campaign of rapine and murder, the Irish people are wonderfully confident and steadfast. It is simply a marvel. They realize there is an unequal struggle, but they have an unshakable belief that they are experiencing the storm that precedes the calm.

"In my opinion Ireland a few years ago would have been completely satisfied with a government such as we have in Australia. I do not believe that anything short of independence will bring peace now. Even if England by overwhelming force, by bloody suppression, should impose her rule on Ireland, the country would remain a smoldering volcano ready to burst into eruption at any moment.

"British Government in Australia is not repugnant to our people. We have practically full control of all our affairs. The Catholic Church in Australia is in the most healthy condition. There is little immigration and very few accessions to the

number of Catholics from that source but the Church is strong and vigorous. We have Catholic schools wherever there are twenty children. Our churches are numerous and substantial. Though but 14% of the population we are suffering no deprivation of religious or civil rights."

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LONDON, SATURDAY, DEC. 18, 1920

THE IRISH IMPASSE

Last week we published a despatch in which Cardinal Logue's reference to the Dublin murders was thus summarized:

"The murders in Dublin last Sunday oppressed him with a feeling of despair. He never hesitated to condemn in strongest terms deeds of blood from all sources and believes every man and woman in Ireland with a spark of Christian feeling deplores, detests and condemns the deliberate, cold-blooded murders of last Sunday morning. No object could excuse, no motive justify them. The perpetrators of such crimes were not real patriots, but enemies of the country, robbing her of just sympathy, raising obstacles to her progress and impressing a stain upon her fame."

This the venerable head of the Irish hierarchy stated in a pastoral letter which was read in all the churches of the Diocese of Armagh.

Already Eamonn de Valera had issued to the press a statement in which the killings, which the Cardinal in the name of Christain Ireland deplores, detests and condemns as cold-blooded murders, are condoned as the justifiable execution of spies.

He wrote: "No British soldier has a right to be in Ireland. Those who are there are guilty of making war, not a civilized war, but a barbarous war on people who are guilty of no act of aggression against England."

"The Irish people have learned again the old lesson that as long as the patient will suffer the cruel will kick, and having no other avenue of redress they naturally pursue the individuals of those forces who are responsible for outrages and are as enemy spies among them, rightly deserving death if any human beings deserve death, for they provide the alien Government with the knowledge and the strength to persecute and inflict endless misery upon a whole nation."

It is such utterly irreconcilable elements that make the Irish question today so difficult for many even to understand.

Last week, under the title "A Truce of God," we published a communication from the Most Rev. Dr. Cahalan, Bishop of Cork, in which he refers to a statement made by Cardinal Bourne in a letter to The Times:

"Cardinal Bourne speaks of the existence of a secret oath-bound society in Ireland as a generally admitted fact. I venture to say that it is not a generally admitted fact. Many took the erroneous view that because the elected representatives declared a Republic, Ireland is a Republic. The transition to the claim to shoot members of the army of occupation was easy. Add to that from the beginning of the trouble reprisals on policemen who exceeded their duty, and you have an explanation of the murders, without supposing the existence of an oath-bound secret society."

In a subsequent letter to The Times (See last week's CATHOLIC RECORD) Cardinal Bourne shows that he failed absolutely to understand Bishop Cahalan's explanation. And if His Eminence of Westminster, whose letters to the press indicate that he is studying the Irish problem, can fall so completely to grasp the reasonably clear statement of the Bishop of Cork, then it is not surprising that in the minds of many people the Irish question is involved in obscurity and confusion.

The basic fact of the present state of the Irish question is this: Many of the Irish people believe that they have established an Irish Republic; that the Republican Government is functioning, and possesses all the rights and duties of a sovereign governing body. The Irish Volunteers

have been converted into the Irish Republican Army, serving, and solely accountable to the Irish Republic.

Just what proportion of the Irish people, or even of the Volunteers, are convinced Republicans it would be impossible to estimate. After the Constitutional movement had been killed by Carson and his English Tory allies, there is no doubt that a very large proportion of votes were cast for Sinn Fein as the only policy left to them; not that they believed an Irish Republic possible, but in the hope that some satisfactory political solution might be evolved in this way. It is quite evident on the other hand that a section of the Irish people believes in the existence, as a matter of right and as a matter of fact, of the Irish Republic with its government, its courts, and its army.

That its courts were functioning throughout the greater part of Ireland is well known; and before the Government policy of restoring respect for British law by the present reign of terror, not only Republicans or Sinn Fein sympathizers but life-long Unionists resorted by preference to the Sinn Fein tribunals. At the time of the arrest of the late Lord Mayor MacSwiney it was found that a great English Insurance Company was amongst those seeking justice before a Sinn Fein court, a fact that made it necessary to proceed against the Mayor on other grounds than as a first intended.

Soms there are, too, who believe and proclaim that the Irish Republic is at war with the British Government, a war of self-defense against unjust aggression. This is pretty clearly intimated if not expressed in so many words in the extract quoted above from Eamonn de Valera.

But this claim is not so preposterous as at first blush it might seem to be. It is precisely the claim made by the British Government, or by that member of it chiefly and directly responsible for the government of Ireland.

This is how The Manchester Guardian comments on this very declaration made during the recent Irish debate in the British House of Commons:

"But in this crucial matter of permitted crime Sir Hamar Greenwood stands condemned out of his own mouth when he is driven to justify the lawlessness of his own soldiers and police by the plea of civil war. The suggestion is a monstrous one. If it is valid, if soldiers and police are to be permitted, in Mr. Asquith's phrase, to 'run amok' among the civil population, burning down houses, destroying cattle and crops, driving woman and children in their nightdresses in terror to the fields and the woods, then what are we to say of the counter violence, of the reprisals against these reprisals? As Mr. Lloyd George has sagely remarked, you cannot have war on one side only. If the one side is at war, then the other is at war, and murder is no longer murder, but only an incident of battle. The thing is preposterous. The very first thing which the Government has got to do, if it is to vindicate law and claim public support for the process, is itself to respect the law. Sir Hamar Greenwood pleaded weakly once more that he does not approve of reprisals, that he has tried to stop them, that some police, and, he even added (in contradiction to Mr. Churchill), some soldiers have been punished. Yet reprisals go on exactly as before, and in another part of his speech Sir Hamar Greenwood is found pleading a state of war in order to excuse himself for not stopping them. The plea is futile, and the position is utterly discreditable."

So the vicious circle of lawlessness in the name of law and "reprisals," in the name of war goes on both on the part of the British Government and on the part of the Irish Republic. For, as the Bishop of Cork points out, "many took the erroneous view that because the elected representatives declared a Republic, Ireland is a Republic," exercising sovereign rights including the right to execute traitors and spies.

Unless we grasp this basic fact it is impossible to understand many phases in the recent development of the complex Irish question. And we must remember that the representatives of the majority of the Irish people in declaring Ireland a Republic and setting up a Republican government were only doing for Ireland what Carson did for Ulster when he organized his Provisional Government with its army avowedly to defy and resist the authority of King and Parliament. Unless we remember this fact, and

the further fact that Carson in his rebellion was openly, defiantly and blatantly supported by the Tory press and the Tory politicians of England, we ignore the psychology of the Irish situation; and the recent and rapid developments of the age-long Irish struggle for liberty must remain quite unintelligible.

Quite evidently if the Irish Republic has no existence de facto or de jure the executions of its agents are legally murders no matter what the provocation may be. Not only has no other power recognized the existence of the Irish Republic but the Irish episcopate has denounced as cold-blooded murder what Irish Republicans have justified as lawful executions. Nor could it well be otherwise. The Church has not lived through all the vicissitudes of nineteen hundred years without having had to face the question of the right to rebel against tyrannical government. And one thing which the Catholic Church requires as an essential condition before any rebellion can be justified is this: The rebellion must have a reasonable chance to succeed.

This is not only good theology but good sense; for otherwise without alleviating existing oppression rebellion brings on the unfortunate people the additional horrors of a war of repression.

And to hold that Ireland in armed rebellion has a reasonable chance to succeed against the might of the British Empire is criminal folly.

The whole condition of affairs in Ireland is abnormal. And the most unlighted English statesmen as well as the self-respecting and independent portion of the press recognize that the Irish situation brings infinite discredit and humiliation on England as well as infinite suffering on Ireland.

The Manchester Guardian after saying that "crime must be punished and criminals must suffer in Ireland as everywhere else," adds:

"But to imagine that this ends the matter is folly. Horrors like these are no normal incidents of civilized society, above all in a country normally so free from ordinary crime as Ireland. They are the foul growth of evil conditions of life and government, and the business of statesmanship only begins when the causes and not merely the fruits of such desperate mischiefs are sought out."

It is this feeling of deep resentment and humiliation at the Government's brutal policy, this profound conviction on the part of informed and thinking Englishmen that the policy is fundamentally wrong and unstatesmanlike that has forced Lloyd George to make the gesture of willingness to negotiate with the representatives of the Irish people, which we are told is characterized in the lobby as an offer "with an olive branch in one hand and the bludgeon of martial law in the other."

If the insincerity is so patent to his fellow members in the House it may not be entirely hidden from those Irishmen who have with good reason completely lost faith in the honesty as well as the sincerity of English politicians.

It may be well to add here an extract or two from Arthur Henderson's report of actual conditions in Ireland. This Labor leader has just returned from Ireland where with a Labor commission he was seeking first hand information on a question deliberately obscured by Government press propaganda. He said that it was impossible for him to exaggerate the conditions prevailing there.

"Coercion is applied with such indiscriminate violence," Mr. Henderson declared, "that the people are terror-stricken. The unhappy inhabitants are reminded day and night that their country is under the heel of a ruthless military occupation."

"It is actually true to say that life was safer in Brussels during the German occupation than it is now in Cork, Dublin and Londonderry. No man is safe; even women and children run terrible risks of being shot while in the streets. The economic life of the country is coming to a standstill."

Instancing ten cases which he had investigated of highway robbery by servants of the Crown Mr. Henderson said:

"All this could not be dissociated from the Government's policy, which was reactionary in its conception, brutal in its application and destructive in its consequences. He was not saying that all the outrages were on one side, but the reprisals had struck a blow, perhaps mortal, at law and order. He could only hope

and pray that nothing would happen among the unemployed this winter to give the members of the Cabinet an excuse for applying the same methods at home."

He found, however, that conditions were favorable for a settlement of the Irish question. Everyone knows that the vast majority of the Irish people would accept Dominion Home Rule as a satisfactory and permanent settlement; or even some more explicit reservation, if required for naval defense, than is imposed on the Dominions, provided Ireland be given complete fiscal autonomy without which Home Rule would be illusory. Mr. Henderson found "a willingness more marked than anything in his experience of the Irish temper" to come to a truce and initiate negotiations for a settlement. If this spirit were not met by English statesmen, "reprisals more drastic than that Cromwell practiced by fire and sword," he declared, "would be necessary to keep Ireland enslaved and every resource the Irish people possess would be used in such circumstances to awaken the civilized world to the enormity of England's crime."

It is worthy of note that in the article from which we have already quoted The Manchester Guardian, though vigorously and indignantly denouncing the Government's criminal lawlessness and terrorism, does not mention murder as part and parcel of the Government policy. But Sir Horace Plunkett on the eve of his departure the other day for the United States made this significant declaration:

"If the people knew how many persons had been killed in Ireland we would soon have peace."

Even while ignoring the murder policy of the Government forces, either deliberately or because uninformed in the matter, the great Liberal journal, disgusted with Hamar Greenwood's insincerity and tergiversation, thus concludes:

"But no Government would dare to avow this as its policy, and Sir Hamar Greenwood naturally denied that it was the policy of the Government. Why then does the Government permit and condone it? Thereby it merely adds the reproach of hypocrisy to that of lawlessness."

CANADA FIRST FOR CANADIANS

Our readers will remember that, on a former occasion, we had reason to refer to Mr. Newton Wesley Rowell and to animadvert on his lack of honesty and moral courage in failing to withdraw a charge which, whether or not honestly preferred in the first instance, was subsequently conclusively shown to be utterly unfounded.

That lapse from straightforward and manly ideals need not blind us to a signal service he has rendered his country as one of Canada's representatives in the Assembly of the League of Nations.

A Commission of the League brought in a report recommending the establishment of three large new bureaus to deal with the following subjects: (1) economy and finance; (2) transportation and transit; (3) health. These bureaus were to be permanent and to a very great extent self-governing; and while theoretically responsible to the League they would really be accountable only to the Council. This, Mr. Rowell very vigorously and very clearly pointed out, "The big powers of the Balance control the Council, which is to have control of the bureaus which will report to it during the whole time the assembly is not sitting," and for the further reason that "States situated at a great distance from Geneva cannot send their best men as members of permanent bureaus, whereas European powers can do so."

Vigorously objecting to European control Mr. Rowell continued: "This might be all right if the League were a European League, but it is a world League. I am very sure that the people of Canada are not ready to turn over control to a European Council."

This is sound Canadianism. We confess that we expected little from Mr. Rowell as Canada's representative to the League of Nations. Nor did we expect much from the League itself. Quite evidently even if it fell in the grandiose objects for which it was ostensibly founded, it may yet have much power for harm if not for good. Mr. Rowell used to talk much of Canada's new status; but always failed when challenged to define what was meant by the term. This failure led to suspicion and distrust

now happily dispelled by his remarkably outspoken pronouncement which made a profound impression, and evoked enthusiastic applause from the Assembly.

"It is not," continued Mr. Rowell, "that we have not the greatest respect and admiration for European statesmen, but simply that they do not understand our point of view. Even the statesmen of the mother country, for whom we have the greatest respect and affection, we do not permit to settle Canadian affairs. We settle them for ourselves."

"You may say that we should have confidence in European statesmen. Perhaps we should. But it was European statesmen, European policies and European ambitions that drenched the world in blood and from which the world is suffering and will suffer for generations. Fifty thousand Canadian soldiers under the soil of France and Flanders is what Canada has paid for European statesmanship. Therefore, I submit that we have no right in this International Assembly to part with our control in these matters."

This concrete exhibition of Canadianism will be accepted in lieu of the formal definition sought of the new status of Canada.

It was getting so that every tuppenny ha' penny aspirant for office from the lowest to the highest talked as though the burden of empire were on his shoulders; and the Canadian who put Canada first was regarded with suspicion by those very loud but very shallow imperialists.

As we write we have before us another evidence of sturdy Canadianism which augurs better for our political future than many had dared to hope. It is an extract from a summary of a speech by Mr. Crerar with which we shall conclude:

"Dealing with Canada's status in the empire, Mr. Crerar said the new national policy was definitely set against the development of any centralization of imperial power, which would, he was convinced, in the end, produce nothing but unfortunate results for both Canada and the mother country."

"It is recognized that the old conception of colonial status which existed even in the minds of some Canadian and some British people prior to 1914 is no more, and the vestiges of it that yet remain must be adjusted to the new conception of Canada's place in the world. It is the business of good citizens to build up a distinctive Canadian national sentiment in their Dominion. We should stand for Canada within the empire, but Canada first for Canadians."

To be the interpreter of the British Commonwealth to the United States and thus to be an essential link in the chain of the English-speaking nations of the world Mr. Crerar considered Canada's great part on the world's stage; but

"To play this part effectively," he said, "our development must be along lines of a more complete autonomy. When we respect ourselves as a nation we will have the respect of others, and we will be on the way to perform the useful service that lies within our opportunity—of linking together in a common understanding the Anglo-Saxon peoples for the welfare not only of themselves, but of the world as well."

LOYALTY AND TREASON

By THE OBSERVER. Loyalty is defined in Stroud's Judicial Dictionary as "not only attachment to royalty, but, as the word itself imports, attachment to the law and to the constitution of the realm."

By this test the thing which Orange orators call "loyalty" is in reality the exact opposite: It is disloyalty. The whole course of Orangism has been one long-continued policy of disloyalty.

When the life of King William IV. was drawing to a close, and the Crown was about to devolve on the young Princess Victoria, there arose an Orange conspiracy to exclude the Princess, and to place on the throne, her uncle, the Duke of Cumberland, who was at that time the head of the Orange Order.

The story of this plot is to be found in the English Commons Hansard, for the years 1834, 1835 and 1836. The upshot was, that, the plot being exposed, the Orange Order was ordered to be dissolved; and, by a resolution of the House of Commons, the King addressed, to the army as its Commander-in-Chief, an order

forbidding the maintenance of Orange lodges in the army, and forbidding army officers to join any lodge.

I need hardly say that the Orange Order disobeyed both the law and the King's command; gave the order a new name and went right on. Orangism has never been loyal to the law or the constitution.

And, in this disloyalty, the Orangemen have been only a little more candid, and a little less hypocritical than the general run of English public men. A few years ago, the world was astonished to see English "statesmen," such as Balfour and Bonar-Law, English jurists, such as Halsbury, and English generals, such as French and Gough, join in support of the rebellion of Carson, Smith and Campbell.

But what occasion was there for astonishment? The thing was historical; and ran true to precedent. Let me cite one case: In 1832, English politics was convulsed over the Reform Bill which made sweeping changes in the electoral franchise. Lord Melbourne was then Prime Minister; and Major General Sir Charles Napier was Commander-in-Chief of the army. On June 25th, 1832, Mr. Thomas Young, Private Secretary to Lord Melbourne, the Prime Minister, wrote to General Napier as follows:

"My dear Napier,—Sir H. Bunbury told me of your wise determination not to become 'a parliament man,' at least for the present. . . . Let us go back a moment. The display of energy and a readiness to act, on the part of the people when the Duke of Wellington was on the eve of coming in, was greater far than I expected. I speak not of the cockneys, but of the men in the North—Glasgow, Newcastle, Birmingham. Are you aware that in the event of a fight you were to be invited to take the command at Birmingham? Parkes got a frank from me for you with that view, but had no occasion to send it. Had he written, I should have tread a despatch at you with my friendly and anxious counsel and entreaty to keep you quiet and not to stir from Freshford. It is not well to enter early into revolutions—the first fall victims. What do you think would have happened? The Reformers—Plac, etc., talked big to me, and felt assured of success. The run upon the banks, and the barricading of the populous country towns, would have brought matters to a crisis; a week, they, the Reformers, thought would finish the business. They meant so to agitate here that no soldiers could have been spared from London; and the army is too small elsewhere to have put down the rebels. In Scotland, I believe, the most effectual blow would have been struck; and it seems difficult to have resisted the popular movement. The Tories, however, say the Duke would have succeeded. No doubt the discipline under which the soldiers live might have proved a stronger element than the public enthusiasm; i.e., unless the latter was universal or extensive and then it would have carried all before it. The task would have been to bring back society to its former quiet state. Thank God we have been spared the trial; but as a matter of speculation, tell me what you think would have been the result? Am I right in my conjecture that you would have refused the Birmingham invite, and kept your sword in its scabbard?"

Yours ever truly, T. Y.

Now, what cause was there for astonishment in 1914, at seeing the English army dragged into politics; at seeing treason playing its game around the steps of the throne? There was one precedent for it; and the history of English politics and the English army is full of such instances.

Napier, however, was a bigger and a better man than French or Gough; and he published the letter; which has become one of the classics of English treason.

And if, instead of tracing the history of treason forward from 1832, we choose to trace it backward, what a dirty maze of official treason we uncover; back to the Georges, and farther still, English statesmanship reeks with it at every stage of the story.

But I have taken first the Napier incident of 1832; and that for two reasons. First, it was just at that time that the Cumberland Plot was on foot; and, second, the plotters found bad example to imitate, set them by Ministers of the Crown, as we have just shown.

How history does repeat itself!

NOTES AND COMMENTS

STEPPING ASIDE for the moment from the sphere of religious comment and controversy we devote this week the space at our disposal to more mundane themes.

THE NOTES of warning that have from time to time been sounded as to the limitation of the world's resources in the matter of pulpwod has had the effect—the very desirable effect—of turning scientific attention to other possible sources of paper-making material. Canada, we were recently told, has but fifty years supply of pulpwod in sight, although vast and unexplored resources, we are further assured, lie in the Far North. These, however, are not available at the present stage of the country's development, and the difficulty, yet to be encountered, of projecting railways into those water-bound territories. But judged by past achievements in scientific discovery and engineering skill, it would seem a reasonable to set any limitations in that direction for the years to come.

THIS BEING a matter of direct concern to the newspaper reader, it may not be amiss to glance at two new sources of paper making supply put under tribute in recent years. Papyrus, which to the ancients was one of the chief writing materials, is one of these, and it is now proposed to utilize the vast areas of papyrus grass in South Africa for the manufacture of paper pulp. A company has been formed in Norway for this purpose, which has secured a concession of several hundred square miles in Zululand, and is now erecting a factory at Umfolosi, capable of turning out 6,000 tons of pulp a year. This, in proportion to the world's consumption of pulp, is an inconsiderable quantity it is true, but it is a beginning, and in a very few years will undoubtedly develop to immense proportions.

It is estimated that it will take 40,000 tons of raw material to produce the 6,000 tons of pulp, but as the growth of the grass is perennial, and the area where it is found extensive, an abundance of raw material is assured. The papyrus has to be cut by hand in the same way as sugar cane. It is then dried, passed through a cutting machine, pressed and limewashed. Like sugar cane, too, and like cotton in the Southern States, colored labor must be depended upon, but with the practically unlimited supply of this available in South and Central Africa no misgivings are felt on that score. Canada, therefore, has to count upon this source in the near future as a formidable rival in the pulp markets of the world.

ANOTHER NEW source of paper-pulp is likely to be sea-weed. A French scientist who has made extensive investigations and experiments in this direction gives it as his opinion that sea-weed, or seawrack, possesses the desired properties for the production of a good pulp, and for this purpose offers many economical advantages. Besides furnishing an inexhaustible crop, confined to no one continent or hemisphere, it is easy to handle and to prepare. It can be dried on the spot, and, before collection, cleaned by a rudimentary shaking process. Further, for transportation it can be put up in bales, which in itself makes for economy. From all this, the reader may take heart that within measurable time he is not likely to be deprived of his morning or weekly paper. Long ere that eventually comes to pass mankind may have evolved some other means of circulating the news.

ONE RESULT of the Great War was that whereas Germany had up to that time a practical monopoly in the manufacture of aniline dyes, the shutting-off of the supply on this continent by the action of war necessarily stimulated the manufacture on this side. Hence, with the return of Peace, Germany found herself confronted with new conditions in this as in many other departments of foreign trade. Customers had become competitors in their own markets and rivals abroad, so that Germany like other countries has to adapt herself to changes which she had herself precipitated.

AS IN paper-pulp so in dyeing material new sources of supply have come out of, or rather been engendered by the great conflict. An interesting little story is being



toiled of a new dye which can be obtained from shellfish. The United States Consul at Costa Rica is responsible for the statement that a shellfish called the "naucasol," found on that coast, exudes a fine purple dye, but that because of the difficulty of preserving the fluid its use has heretofore been confined to the natives who dye a small quantity of thread each summer.

THEIR PROCESS is of the simplest. On picking up the shell from the beach, the gatherer blows into it, whereupon a few drops of greenish liquor ooze out. This liquor is collected in a clam shell, and the thread is passed through it, assuming, on exposure to the sunlight, a beautiful purple color, which is absolutely fast. It is thought that the dye turns fast only on exposure to the air, and that the liquor could be preserved by keeping the air away from it. Be that as it may, science will no doubt devise a means, and commercial enterprise develop a way of transforming this trifling local usage into a great industry. From such sources the great oaks of commerce often grow.

AFTER THE TRAGEDY OF BRIXTON PRISON

A. Hilliard Atteridge, in America

These are not times in which one is inclined to optimism. Nevertheless, it seems to me that when the story of Ireland's latest struggle for freedom comes to be written, it may well be that the last week of October and the first days of November, 1920, will be noted as the turning point of the conflict.

I am writing in London on November 6, the day kept in Ireland as the feast of the Saints of Erin. It is the closing day of the great novena for Ireland ordered by the Bishops. There surely never was a national movement in which Bishops, priests and people were more united and I doubt if there ever was one in which prayer was more widely used and more confidently relied upon for securing its success. A priest, an Englishman, told me of the prison at Froxgcham when it was crowded with Irishmen after the rising of 1916 and said that to visit it was like visiting a Franciscan monastery. The prisoners had improvised and decorated a beautiful chapel, and at various hours they met there for the rosary or other prayers. This is typical of the whole movement. Crowds meet to pray outside the Irish prisons; there never was a time in Ireland when so many went to daily Mass and to the altar rails. While Terence MacSwiney was enduring his long agony in Brixton jail, a great chorus of prayer for him went up from all the Irish world.

I feel sure that during these two weary months his call at Brixton was for him the nail chamber of heaven. Without claiming a miracle, it can surely be said that his long endurance was something beyond the ordinary course of natural events. Strength to suffer and live on came from the daily Communion and the prayers and Masses that were offered for him wherever Irish people are to be found, whether in Ireland or scattered by cruel fate over the rest of the globe.

And here I must say that the Irish nation owes a deep debt of gratitude to a prelate who is not of their race, but has always been devoted to their cause, Bishop Amigo of Southwark. He had already shown in many ways his good-will to Ireland. When the Lord Mayor of Cork was brought to Brixton prison, in his diocese, he not only made more than one effort to secure his liberation, but rendered him a still better service. In virtue of his right of appointing the Catholic chaplains of the prison, he at once secured for Father Dominic, the Lord Mayor's chaplain and confessor, free access to the prison, and arranged that he should say Mass several times each week at the prisoner's bedside. When at last Dominic released the Irish hero, Bishop Amigo placed his cathedral at the disposal of his friends for the lying in state and the Solemn Requiem at which he himself presided. He gave to Terence MacSwiney the highest honors the Church can give to a layman, and did not hesitate to allow the Republican flag to be used as a pall for the coffin as it lay before the high altar of the cathedral.

It may well be that the day of Terence MacSwiney's funeral rites in Southwark Cathedral will be counted in the future as marking a turning point in the Irish fight for freedom. Had the Lord Mayor died in an Irish prison, the news would have come to the millions in England only as one more incident in the tangled story of the Irish conflict. But his death at Brixton made it an event that came home to all almost within their personal experience. The great London papers that circulate all over the country were full of it. There was the tense interest in the question of what would be the next step of the Irish leaders and the Government. There was a secret intrigue in the official world to prevent any popular demonstration, but it failed. Then tens of thousands in London itself witnessed a funeral that had some characteristics of a triumphal march, and all England heard of it. For the first time the realities of the Irish struggle were

brought home to the people of England. They saw something of its tragedy and for the first time tens of thousands among them felt a generous admiration for the Irish martyr of freedom.

The funeral procession in London had its sad and solemn aspect but as I have said there was a dominant note of the public assertion of Irish right. As an English journalist put it: "The dead man had triumphed." I doubt if any capital in the world has ever seen such a sight. There have indeed been more stately obsequies of sovereigns, soldiers and statesmen, conducted with all the pomp of courtly and military ceremonial. This funeral procession in London was largely made up only of the marching files of men and women, mostly the former, all in the plain garb of everyday life. But what gave it its unexampled character and significance was that it was the funeral of a member of the Republican National Assembly of Ireland, an officer of the Irish Republican Army, officially a rebel, who had just died a prisoner in a British prison. That he should be thus publicly honored in the heart of the capital of England shows that it is not England, but one section only of the Irish race, that is hostile to the just claims of Ireland and a party to the present regime of heartless coercion. If England were solid behind Mr. Lloyd George's Government the funeral procession would never have been permitted, and London would not have seen the new Irish tricolor flying in its streets and the hearse that bore the dead escorted by soldiers in the uniform of what is legally a rebel army.

The procession did not start from Southwark Cathedral for fully three-quarters of an hour after the appointed time. I passed along the route among the waiting crowds. They were largely made up of Englishmen, as was shown by the fact that few brought the Irish flag and the little portraits of the Lord Mayor offered by the street sellers. Lines of policemen, wearing the black gloves of funeral parades order, kept the route with mounted men posted wherever an important side street sent a stream of wheeled traffic across it. It was a fine mild day and the people waited very patiently, the crowds increasing as the time went on. A London crowd has a traditional instinct of order, but when there is a long delay one is not inclined to see it with a certain amount of mild horseplay, and there is noise, jaking and laughing to pass the time. On this day there was a strange silence everywhere. The people stood quietly and if they spoke it was in low tones.

Using the underground railways along the line of route I was able to watch the head of the procession and the hearse pass several points in succession. I first watched it moving along the Blackfriars road, a broad avenue of South London, where the onlookers were mostly workmen. Then I saw it pass over Blackfriars Bridge watched by a crowd of city business folk as it turned on to the Thames embankment. I saw it again near Temple Station and then went on to the crossing of Kingway and Holborn and saw the whole procession pass by. My experience everywhere was the same. So much of the London press is bitterly anti-Irish that I expected to see here and there some manifestation of ill-will, but there was none. In the Blackfriars area as the cross traffic stopped, everywhere seemed on the alert to catch the first sight of the funeral. Then as the mounted police appeared leading the way the crowds of men along the sidewalks seemed to come to "attention." Men stood erect and silent and as the hearse appeared every head was bared. The pipers playing their lament went followed by the priests with the crucifix, many a well-known English priest among them. Then came the hearse, with the coffin covered with the new Irish flag, and the soldiers escort in their rebel uniform, and with them the line of police on each side acting as a further escort. It was like the impossible happening. Looking back along the broad road one saw a long line of the tricolors marking the heads of the various detachments in the moving column. It is this flag that draws machine-gun fire in Ireland. Here were the London police guarding it in its progress through their city.

At Blackfriars Bridge, at the Temple, all along the route there was the same reverent attitude. These London crowds honored the dead apart from all questions of politics and in so doing did honor to their city. I heard one man say: "I don't agree with his ideas but I honor a brave man." This was the attitude of many, but it set them thinking all the same. One English friend, the manager of a great business, said to me afterwards: "I saw the procession. I was stopped by coming on it on my way into the city. I felt so deeply the meaning of what I saw that I was no good for business later. I could only think of what it meant."

There were many faces at every window along the route but only in two places was any symbol of special sympathy displayed. A green flag flew from a window in Aldwych. At the crossing of the processional route with the line of Holborn and Oxford Street, one of the busy cross roads of London, there was a more marked token of friendly feeling. As the head of the procession appeared a green drape was dropped from the window of the offices of "The Catholic Encyclopedia" and over

this was hung out the white and yellow Papal flag. It was a happy improvisation of the Irish national colors. I had reached the offices just before this and watched the procession from the window. All along the line of marching men, more than a mile long, thanks and acknowledgments were returned with handkerchiefs or handkerchiefs. One of the leaders of the procession told me next day: "Our people were delighted with that sign of friendly sympathy." I think they would have been still more pleased if they had known that it was due to the kindly thought and action of an English friend of Ireland.

It was another Englishman who said to me two days later: "The Londoners were splendid, but this wretched Government has spoiled it all." The news had come of the scene at Holyhead when the detachment of the Black and Tan police from Dublin took the coffin from the menuesers to carry it off direct to Cork in order to prevent the obsequies in Dublin. I know at first hand that the arrangements for the funeral, including the landing at Dublin, the procession there and the transfer by rail to Cork, were submitted in advance to the Government in London and agreed to. It was only when the coffin escorted by mourners and friends, was on its way northward by rail, that the officials set the telegraph to work and organized the midnight "body snatching" at Holyhead. The news produced a very painful impression in London, among English as well as Irish people. My friend's words: "They have spoiled it all," expressed a general feeling. Honest Englishmen felt that Government was disgracing them.

And I do not think I exaggerate the facts when I say that from that moment there has been a revolution of feeling on the Irish question. I do not say that Englishmen generally are fully alive to the urgent need of a settlement of the Irish question on lines that will satisfy Irish opinion. But I do say that day by day the public feeling is gathering weight in the direction of a sense that the Government, in its campaign of terrorism in Ireland, is disgracing England and that there must be an end of this cry of lawlessness. A welcome sign of the times is the fact that steps are now being taken to organize a "Peace with Ireland Committee," under the leadership of a Conservative member of Parliament, Lord Henry Bantick. Its program is not to deal at first with the problem of an Irish settlement, but to rally all men of good-will on the common ground of protest against the official campaign of murder and arson in Ireland.

CAPITAL AND LABOR

DR. RYAN PREDICTS INDUSTRIAL REACTION

Rev. Dr. John A. Ryan of the Catholic University in Washington delivered a most interesting lecture on Social Problems in Industry to a large audience at the assembly room of the Diocesan Bureau of Social Service, Hartford, on Tuesday evening, November 23rd. Dr. Ryan predicted an industrial reaction. He also discussed the open shop movement. "In an organization which has for its purpose clarity, it would seem that a discussion on industrial difficulties, whether from the point of view of the employer or employee, would not have very much place. Every social worker does find herself becoming very much interested in industrial phases of problems. Sometimes you hear it said that there would be no need of social service if we had the proper industrial relations. The single tax advocate is not interested in the poor. In his estimation the giving of money to the poor is a waste. Socialists will have the same point of view. Less radical reformers feel that way. We think there are very few persons engaged in social work who take that position. They realize that distress and needs which they have to meet are not the result of any one cause or any set of causes. The social worker realizes that in many cases many causes have entered into producing the result. She endeavors to arrange the causes of poverty and distress into individual cases. You can determine some causes, but you can determine some causes as economic and some individual. Every social worker knows that the dream of the single taxer is a mistake, because there will always be cases of distress due to causes that are individual that are not the result of bad, social and industrial arrangements. He knows that even when the distress of the person is not his own fault, that it is individual—he might be the victim of misfortune, some kind of sickness, born with a lower than average mentality. In all these cases a person is liable to become an object of charitable action. It is individual, but not the fault of the individual. There will always be distress and poverty. There are a great many causes due to social, economic and industrial causes."

PROBLEM OF UNEMPLOYMENT

We are hearing of unemployment now and as yet no systematic stand has been put into operation to meet this situation. Distribute seasonal trades. Men could be employed in trades which flourish in another season. This could be arranged in the clothing and garment making industry. Another thing—public authorities, both State and city, could systematically arrange to do most of the building in the season when private industry is dull. Another way—through a system of labor exchanges. During the War the national system of labor exchanges was built up. It was very efficient, but since that time it has gone out of existence, practically. Perhaps something along this line will be done this spring. In the matter of hours there has been an improvement since 1912. Our present work day was one of the gains of the War. It is a question whether labor will be able to retain it. It probably will lose some of it. Of course there are still a few industries with long hours—the steel industry.

CAUSES OF ECONOMIC DISTRESS

Dr. Ryan cited two studies which have been made in this field in the last ten years. Professor Warner's investigation of 115,000 cases in Germany, England and the United States established the conclusion that economically the immediate causes of distress are in the following percentages: Unemployment, 28 per cent.; sickness or death, 24

per cent.; old age, 10 per cent.; lack of male support, 8 per cent. The causes in the main are economic. "This does not mean that economic causes were wholly responsible, if unemployment was due immediately to the individual, but it indicates that the economic feature was tremendously important." According to the investigation and analysis of 5,000 families by Professor E. T. Devine, the economic causes are as follows: Unemployment, 69 per cent.; over-crowding, 45 per cent.; widowhood, 29 per cent.; sickness and disability, 74 per cent.; old age, 12 per cent.; more than three children under fourteen years, 19 per cent.

Both of these studies point to the same conclusion. Another way of looking at the importance of the economic feature is through the medium of study made by the committee on Standards and Labor, Conference of Charities and Correction, 1909. A group of social workers thought it would be desirable to formulate, if they could, standards of living and labor which the social worker would recognize as the least that would be possible to keep people out of the almshouse. Another way of looking at the importance of the economic feature is through the medium of study made by the committee on Standards and Labor, Conference of Charities and Correction, 1909. A group of social workers thought it would be desirable to formulate, if they could, standards of living and labor which the social worker would recognize as the least that would be possible to keep people out of the almshouse. Another way of looking at the importance of the economic feature is through the medium of study made by the committee on Standards and Labor, Conference of Charities and Correction, 1909. A group of social workers thought it would be desirable to formulate, if they could, standards of living and labor which the social worker would recognize as the least that would be possible to keep people out of the almshouse.

Problems of industry are becoming more complex. The industrial outlook as between capital and labor is more discouraging now than ever. Extremists on both sides are in the middle. Both sides are determined to fight it out. The men who are about to run this Government are labor conservatives. Labor is not going to sit down and take its medicine. Labor has been quiet during the depression, but it is not going to forget the conditions it existed under during the War. The present open shop campaign is an expression of determination to keep labor in its place. It is aimed at unions. It claims relations between union and non-union men will be satisfactory. However, in non-union literature it is admitted that the employer is going to have anything to do with the unions. The employer is going to deal with the men in his shop. It is aimed to put the unions out of business. The unions will exist but will not function. There will be a feudalistic relation between employer and employee. The latter can say nothing about the conditions under which he works. The employers believe they are a group of industrialists who have directive ability and should direct.

The great need of the time is more production. Productive establishments are closing down. How are we going to get more production? Not by clanking men into the harness. We should enlist the interest of the worker. Some little initiative like a small holding should be given them. This would occasion a great deal of interest. It will avail more than anything else more production.—Catholic Transcript.

Investigation of building in New York City, one of the high officials in one of the largest construction companies testified to one of the direct causes of the high cost of building. It was this—there has been a monopoly for two or three years on all building materials. These concerns had the country divided into districts and contractors had to pay high prices for materials. There was absolutely no competition in this line. He claimed that there had been a recent decrease in materials, but that they have not dropped sufficiently as yet. A monopoly in building materials is one of the most discouraging conditions in industrial life. Housing is a necessary provision for living and it is now inadequate. If the industrial plan is to function systematically, manufacturers will have to endeavor to get a living at less profit than they have been getting. They are supreme hogs. Of course, prices would be high in any event. High prices have not been the result of liberate action on the part of dealers entirely. It is due in some way to the eagerness of buyers. Here is an illustration. The price of coal was fixed at the mines. Due to the scarcity of coal, impatient buyers offered more than the standard price. This happened in a great many cases.

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE YORKTON COLLEGE

The opening of Yorkton College was looked upon by all those who took any interest in the problems of the Ruthenian Catholics as an event of more than ordinary importance. It has taken a little longer than was expected to open and equip a building of such a kind. However a beginning has been made and the superior, Brother Ansbert, has placed before us the exact situation of the Ruthenian children. It is a letter which all in the East will read with interest. It has been hitherto impossible to procure data so accurate as to know the exact position of this Catholic people in the West. The energetic Brother says: St. Joseph's College, Yorkton, Nov. 23, 1920.

Very Rev. Thomas O'Donnell, President Catholic Church Extension Society, Toronto, Ont.

Rev. and Dear Father: Now that the college building is practically complete, a few facts from headquarters might be of interest to your readers, especially to those who have so generously responded to your eloquent appeals on our behalf. In this connection I would like to state that if your subscribers, who are comfortably established in localities where their spiritual and educational needs are thoroughly provided for, they, they would undoubtedly be more generous in their contributions to this cause. We see these poor people coming in here with their children, a great number of them unable to read a word, even of their own language, and pleading to place the children in the college where they know that their religion would not be in danger. Owing to the fact that we are living hand to mouth, it would be suicidal on our part to take in any who cannot provide for their own maintenance. Consequently many of these people are turned away, however painful it might be to us, and are met by Methodist or Presbyterian, who are ready to receive them with open arms, and to provide board and tuition—gratis. But, no when I think of it, it is not gratis, for in very many cases the poor people pay for it with the most precious heritage God has given to man—his Catholic faith. There is one school in particular that occurs to me just now, where sixty Catholic Ruthenian

PROBLEM OF UNEMPLOYMENT

We are hearing of unemployment now and as yet no systematic stand has been put into operation to meet this situation. Distribute seasonal trades. Men could be employed in trades which flourish in another season. This could be arranged in the clothing and garment making industry. Another thing—public authorities, both State and city, could systematically arrange to do most of the building in the season when private industry is dull. Another way—through a system of labor exchanges. During the War the national system of labor exchanges was built up. It was very efficient, but since that time it has gone out of existence, practically. Perhaps something along this line will be done this spring. In the matter of hours there has been an improvement since 1912. Our present work day was one of the gains of the War. It is a question whether labor will be able to retain it. It probably will lose some of it. Of course there are still a few industries with long hours—the steel industry.

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fan boys are marched off to the Presbyterian church every Sunday. Now, with regard to the college; we were not ready for opening in September, and consequently we could scarcely expect much of a turnout before the beginning of the next academic term. We have about thirty on the register at present, and expect to have twice that number after Christmas vacation. As to standing, these boys range from the primary grade to the second year high school. This constitutes a very extended programme for a staff of four to handle, but it cannot be remedied. It was our intention not to take any pupils below grade six, but on investigation, we found that there were numbers of young fellows up to sixteen and over, who have never been to school. It would be defeating our own purpose to curtail our programme with such a condition facing us. At the present time we have two young men in the primary grade and it is really pathetic to see with what enthusiasm they undertake to master the phonics, notation, hummering, writing, etc. We have a number of applications from young men who are now working and earning their own living, to enter the college with a view of studying for the priesthood or the teaching profession, but who are not in a position to pay. They promise to pay for their board and tuition after the course is completed, and they are once more earning for themselves. No doubt but most of these are in good faith, and would succeed, and be as good as their word; but then, our generous condition prevents our doing anything for them.

We are very well pleased, with the type of boys good faith, and would succeed, and be as good as their word; but then, our generous condition prevents our doing anything for them. We are very well pleased, with the type of boys good faith, and would succeed, and be as good as their word; but then, our generous condition prevents our doing anything for them. We are very well pleased, with the type of boys good faith, and would succeed, and be as good as their word; but then, our generous condition prevents our doing anything for them. We are very well pleased, with the type of boys good faith, and would succeed, and be as good as their word; but then, our generous condition prevents our doing anything for them.

There is not the slightest doubt but that the college will be filled to capacity before the end of a year. If we are going to produce the results that we are expected to produce, we must be equipped as a High school. This will mean money. I am enclosing a few cuts of the building and the various departments, and I appeal to all right-minded and generous friends of this movement, if it would not be a shame to erect such a magnificent building for the education of Ruthenian boys, and then leave it, an empty shell, a memorial of our inefficiency in our methods of dealing with problems which concern us vitally.

In conclusion allow me to express my sincere appreciation of the untiring efforts which you have made through your valuable paper to put this college on a sound financial basis, and likewise my hearty thanks to these large-minded and truly charitable Catholics who have so nobly seconded your efforts.

Yours most gratefully, BROTHER ANSBERT.

We feel that the earnest endeavors of the founders of Yorkton will not remain unnoticed. Day by day, the actual needs of the Ruthenian population will become clearer and a suitable organization produced to cope with the difficulties. In the meantime we ask all our readers to join in contributing to our \$50,000 fund for this college. We have begun a necessary work as all Catholics can readily see. To date we have collected almost \$5,000 which is just one tenth of what we need. What can you add to that \$5,000 to make it look more like the attempted sum?

CONTRIBUTIONS THROUGH THIS OFFICE SHOULD BE ADDRESSED:

CONTRIBUTIONS THROUGH THIS OFFICE SHOULD BE ADDRESSED: REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

DONATIONS

Previously acknowledged \$4,052 83 E. A. O'Connor, Wakefield 10 00 MARRIAGES PREVIOUSLY ACKNOWLEDGED Mrs. C. F. McGillivray, 2 00 Reserve Mission, 2 00 Miss L. Q. St. John, N. B. 5 00 A Friend, Ottawa, 2 00 A Promoter, 2 00 C. of M., Mabou, 1 00 RUTHENIAN APPEAL E. A. O'Connor, Wakefield 25 00

THE CATHOLIC UNIVERSITY OF MILAN

In a few months, according to definite and official information given in the Civiltà Cattolica, a new Catholic University will open its doors in Milan. The selection of the great Lombard city is a happy one, as it is the center of Socialist and Bolshevik activities and affords a splendid rallying point for the Catholics of Northern Italy from which, with the weapons of higher education they can fight the forces of evil. The

most eminent Catholic scholars of the peninsula had long ago asked for the erection of such a university, and had been seconded both by the Bishops and the clergy. Professor Toniolo had been one of its most earnest advocates. So had the Archbishop of Milan, Cardinal Ferrari. But it was only in the summer of 1918 that the latter could definitely begin to organize the great work. The Vita e Pensiero Publishing Society, the Italian Philological and Psychological Society gave their generous support. Scholars like Father Gemelli, O. M., Dr. Meccoli and Don Olighi outlined a program of work, while Signor Rossi and Signora Barilli studied out a solid financial basis for the undertaking, which everywhere met with hearty cooperation. Financial help came in large and generous measure from Don Carlo San Martino and especially from Count Lombardo. The latter acquired for the University the splendid old monastery buildings of the Humiliate Nuns, thoroughly restored them and adapted them to their future purposes. The Minister of Finance, Signor Meda Monsignor L. Gramaglia and many others equally distinguished, contributed to the success of the enterprise. The statutes of the new University were drawn up by Father Gemelli and presented by the Cardinal Archbishop, to the Holy Father, who gave them his entire approval.—America.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to that rescue. China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His holiness the Pope blesses benefactors, and the students pray for them daily. A Bursar of \$5,000 will support a student in pecuniary. Help to complete the Bursar. Gratefully yours in Jesus and Mary J. M. FRASER.

QUEEN OF APOSTLES BURSAR

Previously acknowledged \$1,748 27 A Friend, 10 00 E. A. O'Connor, Wakefield, 15 00 C. Irish Cove, N. S., 50 00

ST. ANTHONY'S BURSAR

Previously acknowledged... \$1,080 95 A Friend, Deseronto, 4 00 J. McD., Sydney, 2 50 Client of St. Anthony, Plate Cove, 1 00 E. McL., Blairmore, Alta., 4 00 Irene Schley, Neudorf, 50 Johnny Schley, Neudorf, 50 Willie Schley, Neudorf, 75 Eddie Schley, Neudorf, 1 00 G. A. Schley, Neudorf, 1 25

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FIVE MINUTE SERMON  
BY REV. WILLIAM DEMOY, D. D.  
FOURTH SUNDAY OF ADVENT

"THE SALVATION OF GOD"  
"And all flesh shall see the salvation of God." (Luke III, 6)

"It is one thing to see, and another to believe. Could we see everything in its entirety, we would believe it all. What we see with our bodily eyes, we generally believe; but what we cannot see with them, we are often loath to believe. Seeing is believing, but believing is not always seeing. We believe many things because we have faith, not because we have a clear vision of them. This belief is reasonable, since we have motives for our faith."

Now, any one seeing our Divine Lord, during the days He lived upon earth, would not, humanly speaking, necessarily have been forced to believe in His divinity. He appeared as a mere man only. It was on special occasions that He did works proving His almighty power and divine mission. Any one not being present at these wonders, or not having heard of them, when seeing Him, would believe Him to be as any other man. Perhaps one would have noticed some extraordinary qualities in Him, but these could have been ascribed to singular natural gifts He may have possessed. The truth is, many regarded Him merely as a human being. The unbelievers of today regard Him.

There is no reason why every one should not know Christ as He really is. All flesh should "see the salvation of God." The vision all should have of Him must be divine. In other words, it must be a vision by faith. Even had he never performed the great works we read of in the Gospel, we still should have faith in His divinity. The humble shepherds who came to visit Him in the cave at Bethlehem on the first Christmas morning, had this faith in Him. So did the Wise Men from the East. Herod also believed in Him, though he did not fully understand His nature. His own mother, Mary, and His foster-father, Joseph, had faith in Him, though as yet He had not performed any great wonders. Why did they all thus admit His Godhead? Because they were rightly disposed for the reception from God of that great gift of faith. They really could through that gift, "see the salvation of God."

How reprehensible in this regard are many of the world today! They do not—most of them never will—"see the salvation of God." Faith is a gift that must come from above. Like all high and divine gifts, it comes to him who is disposed for it, or who is ready to become so. Many are not disposing themselves for it. They are, rather, resisting from it. Among this number are many who know that Christ is God. He will not, however, bring their salvation. The world and its goods are practically their god. Beyond these confines they never cast their gaze. The work of Christ and the merits He gained during His life on earth, and particularly during His passion, are lost to them. Even should He appear in their midst, they would fail to reap the benefits flowing from His presence, and the majority of the Jews of old. And their lives will be copied by their children, whom they allow to grow up without a knowledge of Christ. The great feasts that commemorate some event in the life of Christ are turned into days of worldly joy, and very often frivolity.

The feast of Christmas, now near at hand, is an example. How unholy will it be observed by a great majority of the human race. From a worldly standpoint it will be successfully celebrated, but few will pass the day in the proper spirit. Thousands of children, if asked what mystery Christmas commemorates, could not give a proper reply. No longer is an anxiety manifested and care taken to have children become familiar with the life of Christ.

Catholics, who alone are the guardians of the divinity of Christ on earth, should not allow themselves to be influenced by what is being done around them. The feasts of the Church should be celebrated in the proper spirit. They should not think so much of the temporal joy that the gay spirit of the world in festivity can bring them; but they should strive to have the joy of the Lord in their hearts. They realize that their only salvation is Christ. With His life they all should be familiar. The great lessons He taught, by word and example, should be known to them. The doctrines of the Church He founded, as the ark of their salvation, should be studied and learned by them. They should be frequenters of the sacraments He instituted. Their lives, in a word, should be such as would edify all, and be an open profession of what they believe within their hearts.

It is only in this way that they will be able to "see the salvation of God." They should not, however, be satisfied to see it themselves; but they also should be the means of causing others to see it. This will be possible only when they show forth their belief in their daily lives, and let their religion manifest itself in their every word and in all their actions. Not a religion that is feigned or exaggerated, but a true religion of the heart—one that gives union to words, merit to actions, and works a saintly influence over others. The Catholic can thus do much for that part of humanity which oscillates with the world, and makes no real progress in the spirit. Now and then, at least, worldlings

can be influenced to look above the world and search for the way that will lead them to where life's problems truly will be solved and where they will "see the salvation of God."

PURGATORY

It was Pope Leo XIII, of inspiring memory, who wrote in one of those luminous encyclicals, which are the glory of his pontificate, that the moral disasters of a perverse world were to be traced directly to that world's concentration of thought and desire, not upon its duties, but upon its so-called rights. Nowadays, it would seem, both individually and as nations men can afford but scant consideration to what justice and conscience demand of them in the name of God; but in these questions of earthly advantage, of pleasures to be indulged in, of money to be gained, of means and influence to be increased in the shady byways of a doubtful commerce, the universal chorus, like to the cry of Satan's "Non serviam," is that we have a right to it all and who shall say us nay? What wonder that the sainted Leo exclaims in a burst of holy indignation: "We have heard enough of the rights of mankind; it is time to hear something of the rights of God."

And so we are emboldened to take up the thought that the doctrine of Purgatory is intimately interwoven with the claims upon us of a Supreme Being, whose divine rights to our absolute and complete homage and service, have not in the least been abdicated in the very omnipotent tenderness of His glorious creative and redeeming love. If there is a Purgatory, and the Church of Christ assures us there is, it is because God has rights—sovereign rights—and because it belongs to Him to set conditions when, and as He will in the forgiveness of sin, mortal or venial—conditions depending upon Him alone, in order that the full outpouring of His infinite mercy may in the end launch us into our envisioned beatitude. "Mercy and truth," the Psalmist tells us, "have met each other; justice and peace have kissed." The more we examine into the teaching of the Church with regard to Purgatory, the more we realize that here as indeed, in every one of her doctrines, is made manifest a divine exhibition, of justice and peace, of mercy and truth. The longing impressed upon our souls by Him who made us for Himself is a "thirst after the strong living God." That God, in the words of Jeremiah, is a stronger revenger, and this avenger in the purging of His elect ones; and all the while it remains equally a truth of God, the same prophet declaring it, "that the Lord is good, for His mercy endureth forever." Purgatory in the purpose of its existence is a witness to the reality both of God's mercy and of God's justice; if its pains are excruciating, it is because God is within His undoubted rights when He would have them so, instruments in the cleansing of His loved ones, preparatory to the glory His mercy has in waiting for them. The fact that there are those who deny that twofold witness, need not make us falter whose faith bears upon it the stamp and assurance of "the Church of the Living God, the pillar and ground of the truth."

God has a right to our utmost, our entire service and when we contemptuously put aside that right in our commission of sin, He has a further right to punish us. If in His mercy He sees fit to condone for us what is undoubtedly deserved punishment—sees fit in the exercise of His surpassing mercy to pardon us, that pardon may take any share whatsoever which approves itself to Him. He is Lord and His Supreme dominion allows no questioning. Whether or not, when He forgives the guilt of sin, He does away with all or part of the satisfaction due, because of that sin, as reparation to His glory, is for Him and Him alone to decide. Adam's sin of disobedience was forgiven as far as its guilt was concerned, but all the ills that flesh is heir to are the continued toll of satisfaction for it to the end of time; and they are justly so because of an offended Creator within His divine rights in so decreasing. David to whom the choice was given of the special satisfaction to be offered for his absolved sin was not unmindful of God's mercy even in the selection made of penitence: "And David said to God: I am in a great strait; but it is better that I should fall into the hands of the Lord (for His mercies are many) than into the hands of men." And hence Purgatory, the place where souls suffer for a time after death on account of their sins, is no denial of God's justice; for it is He who has rightfully determined its sufferings as the satisfaction after death which He will accept for forgiven sin. Neither is it a denial of God's mercy, for it purifies and makes ready the longing soul for the undimmed vision of Him to whom Habacuk spoke in his inspired prophecy: "Thy eyes are too pure to behold evil and Thou canst not look on iniquity."

That God has created such a temporary home for both His justice and His mercy, we know from our Catholic faith. We believe in Purgatory because it is the teaching of the Church. Christ has safeguarded the accuracy of that teaching by His divine promise of Inerrancy. I hold firmly, so runs the Tridentine Profession of Faith, "that there is a Purgatory and that the souls detained there are helped by the suffrages of the faithful."—The Sentinel of the Blessed Sacrament.

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DIFFUSED OWNERSHIP

Our Holy Father Pope Benedict XV, recently expressed the desire that the people should study the great encyclical of his predecessor Pope Leo XIII on the social question, especially the immortal encyclical on the Condition of the Working Classes. The Hierarchy of the United States in their joint Pastoral heartily commended this advice to the faithful and to all the people of the United States. "They will find in these documents," says the letter, "the practical wisdom which the experience of centuries has stored up in the Holy See, and that solicitude for the welfare of mankind which fully characterizes the Head of the Catholic Church."

Among the many suggestions made by the illustrious Pontiff Leo XIII, in his encyclical on Labor, one has met with such entire approval on the part of both capital and labor that it is today almost universally accepted. This is the recommendation of a living wage. A fair day's work for a fair day's pay according to the principles enunciated by Leo XIII, is now admitted to be simple justice by all.

But there are other suggestions in that epochal document that deserve to be considered by all students of the social question. Pope Leo wrote his encyclical not merely to obtain a living wage for the laborer, but to bring about a permanent solution of the industrial problem.

He trades the grievances of the workman to five prime causes, the abolition of the mediæval guilds, the decay of religion and the consequent disappearance of the Christian solidarity between rich and poor, "rapacious usury," in its various disguises, the wage system, and the concentration of productive wealth. This last named cause is the most far reaching of all; it is this "which has enabled a small group of very rich men to lay on the teeming masses of the laboring poor, a yoke that is little better than slavery."

To remedy the condition of the wage earner, the Pope would remove every one of the causes of trouble. He would have the guilds replaced by associations, he would have a reform of habits and a return to Christian brotherhood, and a spiritual regeneration that would prohibit the exaction of usury and the cutting of wages. But the Holy Father was too wise a student of human nature to think that these motives of themselves would be sufficient to deter men from evil habits so long indulged in. And so he realized that for a permanent remedy, the monopoly of capital must be broken and the worker made independent.

This he pointed out could be accomplished by the diffusion of ownership. This is the most far reaching reform in the encyclical. Compared with all other recommendations are but secondary. However, it does not seem to have received from students the attention which it deserves. Yet it was the great Leo XIII's practical and permanent cure for the evils in the modern industrial system. He says: "The law therefore should favor ownership and its policy because it is to induce as many as possible of the humbler class to become owners. Many excellent results will follow from this. First of all property will become more equally divided; if working people can be encouraged to look forward to obtaining a share in the land, the gulf between vast wealth and sheer poverty will be bridged over, and

the respective classes will be brought nearer together. A further consequence will be greater abundance of the fruits of the earth. Men work harder and more readily when they work on what belongs to them. A third advantage would spring from this; men would cling to the country in which they were born."

But there is an even stronger reason for diffusion of ownership, in the words of the great Social Pontiff: "It is a most sacred law of nature that a father should provide food and all necessities for those whom he has begotten; similarly nature dictates that a man's children should be provided by him with all that is needful to enable them to keep themselves honorably from want and misery amid the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of lucrative property, which he can transmit by inheritance to his children. A family no less than a State has equal rights in the pursuit of things needful to its preservation and just liberty. We say at least equal rights for the family is prior in the gathering of men into a community, and must have rights and duties which are prior to those of the community, and founded more immediately on nature." Diffusion of ownership therefore is a prime necessity for the well being of the state as well as for the family.

We must bear in mind that in this encyclical Pope Leo has two sets of remedies to propose, one immediate and urgent, as factory laws and good wages, and such as make the lot of the laborer more tolerable under existing conditions, and the other more remote and calculated to remove the unfortunate distinction at present existing between the possessing and the non-possessing classes. In bringing about this solidarity, in removing the greatest cause of evil, diffusion of ownership was Pope Leo's most important agency.

The Bishop's Pastoral commenting upon Pope Leo's remedy "to induce as many as possible of the humbler classes to become owners" says: "This recommendation is in exact accord with the traditional teaching and practice of the Church. When her social influence was greatest in the later Middle Ages, the prevailing economic system was such that the workers were gradually obtaining a larger share in the ownership of the lands upon which, and the tools with which, they labored. Though the economic arrangements of that time cannot be restored, the underlying principle is of permanent application and is the only one that will give stability to industrial society. It should be applied to our present system as rapidly as conditions will permit."

In a similar vein writes an English student of the Social problem, Father Luens discussing the recent vigorous and trenchant arraignment of modern society by Mr. G. D. Cole, in Chaos and Order in Industry say: "that those who have at heart the welfare of the workers of the country would do well to concentrate their efforts on legislation directed to the threefold end of limiting the amount or value of property which it shall be lawful for an individual to hold, limiting the income which it shall be lawful for any individual to receive; and limiting the profits derivable from investments of whatever kind. Diffusion of ownership was Pope Leo's remedy for the manifold evils of industrialism. It deserves to be more seriously considered by thinkers and writers on the pressing social questions of the day.—The Pilot.

RARE SILVER CROSS STOLEN FROM CHURCH AND MELTED DOWN

Milan, November 17.—Chalice, pyxes and the famous Byzantine silver-gilt cross, which were stolen from the Gravedona parish church on Lake Como, have been melted by a jeweler to whom the thieves sold them, and are forever lost to the world's treasury of art. Antiquarians long regarded the cross as one of the finest specimens of Byzantine craftsmanship. The chalices and pyxes were rare examples of Fourteenth Century artistry.

Through the confession of one of the sacrilegious robbers, it has been learned that a former attendant at the church planned the theft. He explains that he was tempted to commit the crime by the offers he received from numerous English-speaking visitors to purchase the relic at its weight in gold. The culprits probably would have escaped detection but for the fact that one of the three in the robbery dropped a pocketbook containing papers that identified him as a military deserter. They were traced and captured the same evening.

When the police learned the name of the Milan jeweler to whom the precious objects had been sold they hastened to his shop, but were too late. The jeweler had already placed them in a crucible and all were melted.

The Byzantine cross was valued at a million francs. The thieves sold it and the chalices and pyxes for 610 francs.

The education which does not tend to develop all the God-giving faculties of the child—the physical, the intellectual, the practical, the patriotic, and the religious—is not doing all that it should to promote the temporal and the spiritual welfare of the future citizens of our country.

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CHATS WITH YOUNG MEN

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Opportunity tapped at a door
With a chance for the brother within;

Weakness of mind is betrayed by willingness to admit that error may be equivalent to the truth.
As a rule, membership of Catholics in sectarian societies is prima facie evidence of at least lukewarmness toward Catholic doctrine and practice.

younger boy, returning from an errand, came near.
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ROMEWARD

UNMISTAKABLE TREND NOTED AMONG PROTESTANTS IN SWITZERLAND
Paris, Nov. 12.—There is to be noted among the Protestants of Switzerland an unmistakable trend toward Rome, especially in the case of theological students.

OUR BOYS AND GIRLS

"THAT SWEET, SWEET SONG"

Somewhere I have read a story Of a bird with a wounded wing, And how ere the cruel arrow struck He would mount to the sky and sing;

THE LITTLE DUTCHMAN

His name was Hermann—a little fair skinned, white-haired boy, with a wide mouth, blue eyes, high forehead, dressed, moreover, in a style that gave him the appearance of being a little old man rather than a young boy;

THE ABANDONED SOULS

Some very holy persons make their principal work and the object of their desires the assistance of the souls in Purgatory, and especially the most abandoned souls.

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PROTESTANT PASTOR

PAYS HIGH TRIBUTE TO WELFARE COUNCIL

(N. C. W. C. News Service) The most remarkable fact in the religious history of the United States, with its 105,000,000 of people, gathered from every nation under Heaven, is the power of adaptation of the Roman Catholic Church, declares the Rev. Frederick W. Clampett, who resigned his pulpit in a local Protestant church to act as a special writer on the San Francisco Examiner.

Dr. Clampett, who was an army chaplain in France, has paid high tribute, in a recent article, to the work of the National Catholic Welfare Council, which he characterizes as "the boldest, the most daring project launched by any Church in the English-speaking world."

Dr. Clampett's article is as follows: The recently organized "Catholic Welfare Council" has aroused keen interest in the church at large. The genius of the Roman Catholic Church for organization is equal to her wisdom in the method of application. In the plans, published up to date, the foundation is so deep and the scope of the work so practical and far-reaching that the leaders of well established religious communities are alive to its significance.

It is by far the boldest, the most daring project ever set in motion by any church in this country.

It is viewed in many quarters as a challenge to a critical world. The alleged failure of the modern church to meet the crying needs of a sick, disorganized society is the charge heard on all sides. Is the church alive to the necessity of meeting these needs? The answer has been made in terms of action.

With this thought in mind, I will venture to assert that this movement is the boldest, most daring project launched by any church in the English speaking world. Its boldness is more pronounced in the light of similar movements, outside of her pale. The "Interchurch World Movement," the greatest of all Protestant allied efforts in this land, has come to grief. The nation-wide campaign of the Protestant Episcopal Church is at this time in the center of a struggle which has not measured up to the standard.

Both of these projects called for drastic steps to meet dire needs, so that the "service" of both was "service." At this crisis the Roman Catholic Church has sponsored a movement that will demand millions of dollars and ceaseless activities in the things that are fundamental to the nation's welfare.

The most remarkable fact in the religious life of the United States, with its 105,000,000 of people, gathered from every nation under Heaven, is the power of adaptation of the Roman Catholic Church. She ministers to the conditions of a cosmopolitan nation, the most critical, the most modern, the most fastidious on record. The church that can justify her claims to live and thrive on American soil can fulfill her mission in any part of the world.

These thoughts were running through my mind as I hastened to meet Archbishop Hanna by appointment, graciously granted in the midst of a busy day. The results of that visit are here set forth and will be found truly fundamental in matters relating to the nation's highest welfare.

The "Catholic Welfare Council" was organized for the purpose of concentrating the powers of the Church on the strengthening of the temporal and spiritual welfare of the nation. It calls for a survey of conditions throughout the continent. This survey will deal with the problems of the home. The Archbishop insists that the home is the unit of the nation, not the State, and upon its integrity will depend the future stability of national life.

Therefore, the sanctity of the home will be emphasized, the problems of child life, involved in education, moral safeguarding, etc.; the development of societies for the moral education of girls, through physical training, etc.; the development of such agencies as the Knights of Columbus for young men, the conserving of the forces that were set in motion during the War and applying the same to the conditions of the normal life; a prominent place will be given to the matters of immigration. These are simply a few of the features of a movement so wide as to make a complete survey impossible.

The heart of the Archbishop seemed to be deeply touched by the movement in behalf of the home and the child. The failure of our Public school system to include moral and religious culture is the chief reason for the parochial schools of the Roman Catholic Church throughout the country. "The Catholic Church is not hostile to the Public school system. That system is excellent as far as it goes, but the Church insists that there shall be a moral and religious education as a foundation." The testimony of such a man as the well known Rabbi, Dr. Hirsch, of Chicago, is worth noting. He said: "The best minds of the Nation now agree that there must be some system of moral training in the Public schools. The Catholic Church has long held this contention and that Church is undoubtedly correct in its insistence that education must be more than the mere acquisition of knowledge."

Immigration presents many acute problems that must be faced. Soon the tide of immigration will sweep with greater force than ever towards our shores and San Francisco will be a port of call. The past experi-

ence of the poor immigrants in New York, with its rotten system and countless pitfalls, will no longer exist. The immigrant must be met with a welcome and treated with every consideration.

The enthusiasm of Archbishop Hanna, in his outline of the movement, made it clear that no mistake was made when the Council in Washington ignored the matter of distance and made him president of the executive committee.

The progress of the "Catholic Welfare Council" will be watched with interest by all who have the welfare of the Nation at heart, and I left the presence of the Archbishop of San Francisco with a feeling that I had caught at least a part of that vision which the leaders of the movement possess.

HOLY FATHER'S ANCESTOR WAS BISHOP IN CHINA

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

Pope Benedict's fatherly interest in Chinese missions—fostered on various occasions—is attributed by many to the fact that his great-grand uncle, Monsignor Bernardin della Chiesa, a Franciscan, was Bishop of Peking and consecrated the first, and thus far, the only native Bishop of China.

Monsignor della Chiesa was born in Venice, in 1643, and at an early age joined the Franciscans. He went to China in 1689 as representative of Pope Innocent XI, with the title of Administrator General of China.

When the Sec of Peking was created in 1690, Monsignor della Chiesa was appointed Bishop, but he could not make his residence in the city because of the hostility of the Emperor, and visited the capital only when the ruler was absent. The Chinese Bishop consecrated by Monsignor della Chiesa was Gregory Lopez. The consecration took place in Peking in 1685.

Monsignor della Chiesa died in 1731, after forty years of his life had been spent in missionary labors among the Chinese.

SPREADING THE FAITH IN HOLLAND

CONVERSIONS ANNUALLY NUMBERED ABOUT 1,000 DURING LAST FEW YEARS

Rotterdam, Dec. 3.—Noteworthy developments in the work of spreading the Catholic faith among non-Catholics are taking place in Holland, where this phase of the activity of the Church is attracting much attention.

One of the leading features of this work is a series of conferences and lectures for Protestants, which were inaugurated at s'Gravenhage by Father Van Ginneken, S. J. All direct controversy was omitted in these talks, and they were limited to an exposition of Catholic doctrine, especially of doctrines and practices concerning which non-Catholics have especially erroneous impressions.

Lectures along similar lines were given at Rotterdam. Other Jesuits, together with Dominicans, Redemptorists and secular priests in other important cities, took up like work, and great success crowned their efforts.

Another feature of the work was retreats. These followed the lectures and were given for both Protestants and Catholics. Catholics at the retreats initiated the Protestants into the retreat customs, explained the order of the day, and enlightened them as to little observances of Catholics.

At the retreats attendance at Mass is optional for the non-Catholic members, but the examination of conscience and morning and evening prayers are made in common. It is the custom, aside from three meditations, to give two conferences a day, one taking up some spiritual subject, and the other some liturgical matter.

Some idea of the progress which has been made in the field of spreading the faith among non-Catholics in Holland may be gained from the statement that conversions to the faith have annually numbered about 1,000 during the last few years. A remarkable feature of these conversions is that the great majority of them have taken place in dioceses which are predominantly Protestant.

THE FRENCH PRIESTS OF THE DEVASTATED REGIONS DOING HEROIC WORK

FACE GREAT HARDSHIPS FOR THE GOOD OF SOULS

Paris, Dec. 3.—One of the most inspiring things in the aftermath of the great War is the valiant service being performed by members of their flock by French priests of the devastated regions.

The conditions which surround these priests in their daily lives are almost appalling. The almost primitive ways in which some of them are forced to live open the eyes of the beholder to the hardships which did not end with the War.

Probably few who have not had direct contact with conditions realize what heroic efforts are being made by priests of some of the parishes in the devastated places to carry out their ministrations in behalf of their flocks. Many of them live in dug-outs or in temporary shelters. These places are devoid of comforts of civilized life.

In the midst of the conditions which face them these priests work as best they can for the welfare of their flocks. The spiritual needs of the parishes of the region require perhaps even more of the priests at present if only on account of one difficulty alone among those which stand out in post-war conditions. They need to have their morale especially well kept up in the face of an insidious relief organization financed by avowed opponents of the Christian faith.

The fact that American non-Catholic organizations are carrying on a great propaganda in France provides a real danger to the welfare of the faith. In the face of this danger destitute priests of rural France have a difficult task. Their ruined sanctuaries in many cases have won the interest of distant people in better circumstances, and relief work and the furnishing of needed facilities are going on in various places.

The task of saving the faith for the coming generation is one of the great works which the priests of the region are facing, and the work which they accomplish in this field should go down in the history of France as one of the brightest features of the period of reconstruction.

PREPARE FOR CHRISTMAS!

There is a dignity and a beauty in the liturgy of the Church, which carries its lesson of appreciation for the mysteries represented. The respective seasons of the liturgical year likewise indicate a correlation of religious truths, which may be all the better understood from the due observance of the sacred seasons as they come and go.

The liturgical year begins, naturally enough, with those weeks that we call Advent, marking as they do a period of penitential preparation for the joy of the Christmas feast. In the press of modern life, so many of the significant observances of the days of faith are now slighted. The good Catholic, however, does not lose sight of the spiritual importance of these periods, nor does such a one fail to use the opportunities of grace attaching to the proper observance of the devotions enjoined by the Church.

To observe the feast of the coming of God in the flesh in the holy manner due to so great and glad a mystery, a spirit of recollection is prescribed for the four weeks preceding the feast. To right what may be wrong in our minds and hearts, to express in prayer and fasting and mortification our sense of the unworthiness of our race for the great honor of God dwelling as One of us; these high purposes surely constitute sufficient reason for the season of Advent, and for its just and holy observance.

No Catholic worthy of the name can hope to share the joy of the Christmas spirit who fails to make use of the means of grace and preparation, which the Church proposes to us in this holy season.—Catholic Standard and Times.

OBITUARY

SISTER MARY MILDRED SEARLE

In the death of Sister Mary Mildred Searle, which occurred at St. Joseph's Hospital, Hamilton, on Monday, Nov. 29th, the Community of the Sisters of St. Joseph lost a very devoted member. Her illness of several months' duration was sanctified by the spirit of perfect abandonment to God's Holy Will and the patient endurance of suffering.

Sister Mildred entered the Novitiate on March 19, 1900, and for the past seventeen years ministered to the needs of the sick at St. Joseph's Hospital. A kind and sympathetic disposition made her work a labour of love. The charity with which she was animated increased until life's close and the deceased religious will ever be remembered as one whose generosity in God's service knew no bounds.

Requiem Mass was celebrated on Wednesday, Dec. 1st, in the Hospital Chapel by Reverend G. Cassidy, Reverend A. J. Lyles, Reverend F. Hinchev, Reverend W. Goodwin and Reverend F. McReavy were present. Reverend P. Maoney officiated at the service in Holy Sepulchre Cemetery. The deceased is survived by her father, Mr. H. Searle of Guelph Township; two brothers and four sisters. R. I. P.

MARRIAGE

FURLONG ENRIGHT.—At the Church of the Sacred Heart, Ingersoll, Ont., by Rev. Father Goswami, Marguerite A., third daughter of Mr. and Mrs. James Enright, to Dr. H. G. Furlong, eldest son of Mr. and Mrs. Michael Furlong, Duke Street.

TRAYNOR-FERHAN.—In the Church of the Purification, Mount Forest, Ont., on Tuesday, November 23, by Rev. J. J. Traynor, Walkerton, Ont., brother of the groom, Loreto May, daughter of Mr. and Mrs. James Ferhan, Mount Forest, to Maurice P. Traynor, son of the late Patrick and Mrs. Traynor, Owen Sound, Ont.

DIED

MCALUIFFE.—At 334 Water St., Peterboro, Mary McHugh, wife of the late Florence McAluffe, age seventy-seven years. May her soul rest in peace.

ANARCHY IN IRELAND

"The only Irish policy which the prime minister has to offer is a repudiation, root and branch, of Dominion Home Rule and a condonation (for so it will be universally understood) of the heinous policy of reprisals. The attempt to answer murder by murder and outrage by terrorism is not government but anarchy."—Former Premier Asquith.

the Catholic Cemetery for burial. The funeral was attended by two of her sisters, Mrs. Bateman of Cleveland, Ohio, and Miss Jessie of Toronto, as well as by a large concourse of friends from New Hamburg and vicinity.

MRS. ANN GREENAN

At the family residence, Glenelg Street, Lindsay, Mrs. Ann Greenan, widow of the late James Greenan, passed away very quietly, Tuesday morning, November 23rd, after an illness of less than a week.

Mrs. Greenan was a daughter of the late Patrick Murphy, a widely known and highly respected pioneer of Ops, and possessed a fund of interesting details of the early history of Lindsay. Her death is lamented not only by her sorrowing family, but by a large circle of relatives and friends who appreciated her many sterling qualities.

As a member of St. Mary's congregation, Mrs. Greenan was remarkable for piety, charity towards the poor, and zeal for the cause of religion. A woman of means, she opened her hand to the needy and stretched out her hands to the poor. Nor was her charity confined to the home town. She was one of the few lay persons interested in the work of Church extension. St. Joseph's Chapel, Sault Ste. Marie, stands a memorial of her sympathy with struggling parishes in the sparsely settled parts of the country.

The deceased leaves to mourn her death three sons and seven daughters: Sister Perpetua and Sister Helen of St. Joseph's Community, Peterborough; Messrs. Peter and Patrick of Ops; Mr. Joseph of Carbon, Alberta; Mrs. Daniel Ferrelly, Ops; Mrs. Michael O'Keefe, Kenosha; Mrs. Frederick Shianberg, Cameron; Miss Julia and Miss Ethel, Lindsay.

The funeral left the family residence at 9:30 Saturday morning, November 27th, and proceeded to St. Mary's Church, where the solemn Mass of Requiem was sung by Rt. Rev. Mgr. Cooney, V. G. P. A., Rev. J. V. McAuley acting as deacon, Rev. A. Coté as sub-deacon. In the sanctuary were Rev. J. Guiry, Rev. J. Ferguson and Rev. M. O'Brien.

MRS. ELLEN BURNS

On Sunday, October 24th, the grim reaper, Death, removed from our midst a very highly esteemed lady in the person of Mrs. Ellen Burns, widow of the late Michael Burns. Though the deceased had been in poor health for some months, no one thought the end was so near, and the sad news of her quite unexpected death was a shock not only to her immediate family but also to a host of friends, to whom the deceased lady had endeared herself. Blessed with a beautiful disposition—sweet-tempered, amiable and possessed of the finest quality of humor, she brightened life's path for those around her, and in the sunshine of her smile shadows of care departed.

Death surely leaves a shining mark in the thought suggested by the sudden ending of her pure life. Dark, indeed, is the home from which she was the joy and light; dimmed with tears are the eyes that look in vain for their beloved "Mother." May God in His mercy comfort and console the heart broken children.

The deceased was born in Sullivan Township, Grey County, where some of the family are still living. There are three sons and one daughter left to mourn her loss: Thomas, Joseph and Wilfrid, and Cecilia; also two brothers Charles and James O'Hara, and two sisters, Mrs. Thomas Burns of Hanover, Ont., and Sister Mary Euphemia of the Sisters of St. Joseph, Hamilton.

The funeral took place from the family residence, 52 Colborne St., Hamilton, to St. Mary's Cathedral, where a High Mass of Requiem was offered by Very Rev. Dean Kelley, Rev. Father Maloney officiated at the grave in Holy Sepulchre Cemetery. The pall bearers were Alderman Thos. J. Roy, James Keating, P. J. McBride, David Farr and Horace and David Donohue.

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WANTED for Separate Catholic S. S. No. 7, Sandwich South, second class professional teacher. Duties to begin Jan. 3rd, 1921. State experience and salary to R. A. Halford, Sec. Treas., R. R. 1, Maitland, Ont., 220-2.

WANTED for S. S. No. 7, Dorco, an experienced qualified teacher. Duties to commence Dec. 1st. This school is close to Peterboro Catholic church and post office. Salary \$300 per year. Apply to Fred Walsh, Sec. Treas., Indian River, R. R. No. 2, 219-3.

WANTED for 121 2nd class professional teacher for Catholic Separate school Kearney. State salary expected and experience to J. W. Brown, Sec. Treas., Kearney, Ont., 219-4f.

WANTED qualified teacher. Normal preferred for Separate School Section No. 4, North Burgess. Apply stating qualifications and salary expected to M. E. Mooney, R. R. 1, Portland, Ont., 220-3.

WANTED second class professional teacher for S. S. No. 1, Cornwall, Ont. holding certificate in agriculture preferred. Duties to commence Jan. 4. Apply stating salary and qualifications to Angus H. Chisholm, Sec. Treas., R. R. No. 1, Northfield Station, Ont., 220-4.

QUALIFIED teacher wanted for Catholic Separate school, section No. 2, Nipissing. Duties to commence January 3, 1921. State salary. Apply to Louis Straus, Sec. Treas., 220-2.

WANTED teacher for Hamburg Catholic Separate school, with second class certificate, also agriculture. Duties to commence after Nov. 29. Salary according to experience. Address J. J. Barry, Sec. Treas., Hamburg, Ont., 220-2.

HOUSEKEEPER WANTED

HOUSEKEEPER wanted by widow with two children; state wages. Apply to J. McLary, Box 36, Barford, O. Ont., 220-2.

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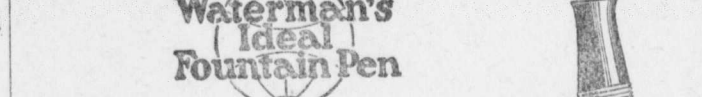
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