

# 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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LONDON, SATURDAY, DEC. 20, 1919

### CAN BE TOO POLITE

By THE OBSERVER  
Everyone is supposed to have manners nowadays; and there can be no doubt whatever that a little courtesy helps to smooth the rough places on the road of life; and life would be intolerable without it. Asperities must be softened, or else the daily friction would wear us all out.  
We all have faults; and if everyone emphasized everyone else's faults, what a continual bear-garden every community would be! We have to be patient with the faults of others if we hope they will be patient with ours. Politeness is not a mere social convention; it is a very real and substantial thing. It is almost a philosophy; it is the result of a study of certain causes and certain effects, it results from the certainty that smiles are more powerful for happiness than frowns; and that, in a world where there is so much to annoy us, it is wise to avoid annoyance as far as may be.

The grumpy man is a nuisance. The fault-finder is a nuisance, ordinarily, unless he is, by his position, charged with the duty of finding fault. The self-assertive man is a nuisance; the man who thinks always of number one and has no thought for the comfort or convenience of others so long as his own turn is served. Such men have no real politeness, or courtesy, however much they may seem to have, when they happen to be smiling—and all goes well with them. The greatest test of a man's courtesy comes when others are unreasonable or unfair with him. If he can, under such provocation, remain courteous he may be regarded as really a gentleman; so far at least, as the consistent practice of courteous manners makes a man a gentleman.

The man who remains calm and dignified in the presence of unfair attack has that which is always sure to inspire respect for its possessor.  
But there are limits to courtesy, as to everything else. There are limits to the right to demand it. There are limits to the proper use of it. Courtesy is often presumed upon. The man who has no manners himself presumes upon the forbearance of men who are better-mannered than himself. Knowing very well that what he is doing or saying merits, not courtesy but immediate retort and the plainest of plain speaking, he presumes on two things; first, that the man he attacks will not fight back; and, secondly, that if he does fight back, many people will protest, and cry: "Strong language."

By such a calculation, too often well founded, he thinks he has a chance to get by with what he wants to do or say; and oftener than not, he does get by with it. Yes, there are limits to courtesy. When a man is a liar; when he is a notorious, injurious, persistent and shameless liar, does courtesy require us to make believe he is an honest man? By no means. Yet what happens? The word "liar" is not a nice word. It implies shame; and just because it directly attributes shame, it is, sometimes, the only word by which to describe some people. But—use this word, and nine men of every ten who hear or read it will say, "Strong language; strong language; why not be dignified; why not be courteous?"

Because courtesy may be misused, just as everything may be misused; and its misuse, or its exaggeration, makes the way of falsehood and rascality smooth and easy for rogues. When a man is a rogue, when he is a liar, when he is a slanderer, the proper uses of courtesy do not include his case, and to make believe that he is an honest man is only to help him; it is not only weak to do so; it is positively harmful as well.

We do not suggest that we should denounce every man who seems to us to be a rogue. We refer only to those cases where a man is notoriously and shamelessly a rogue, and where he is obviously presuming on escaping just denunciation because of the ordinary dislike to using or hearing harsh language. And there are a great many more such cases than may be generally supposed.

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

THE FRENCH PRESS AND IRELAND  
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The Irish fighters are now deriving some comfort, and the English Cabinet some discomfort from a quarter that hitherto took little interest in the Irish struggle—namely the French Press, wherein articles on Ireland's rights are becoming so frequent as to irritate the English politicians. Le Journal, La Democrite, Le Temps, and other leading organs have been turning a serious editorial eye upon Ireland during the past few months.  
Le Temps, talking about an appeal of Lloyd George's in which he asked "fair play on both sides," says "That is the very thing the Sinn Feiners ask for"—and with the pointedness which suggests a stab, it continues: "Between the Irish people who demand independence, and the British army which implies to Ireland the regime of martial law, it is very difficult to conceive where fair play on both sides comes in." It boldly adds that the Irish Question is no longer a domestic one for England. This and other articles like it, have proved a most unwelcome surprise to Englishmen.

Le Charivari says: "The persecution which Ireland is passing through constitutes a matter for immediate consideration." And it adds: "while with deep devotion we shed tears for the small oppressed nationalities, while we create an imaginary Czecho-Slovakia and Jugo-Slavia, which never existed, and a Hedjaz of fantasy, we receive almost with a smile of derision the cry of a nation which constitutes five million people on their own soil, and almost twenty million in America."  
The distinguished French publicist, M. Paul Hamelle, writing in the Review (Politique Et Parlementaire) rebukes England for fostering and fomenting the convenient Ulster trouble. He says that if the objections of a small minority should prevent any country getting its freedom, the allies have ignored such in Bohemia, Moravia, Poland and Rumania, and of whom leave their Uster. "Shall half a million Orangemen without influence beyond their own heartland be allowed to dominate Ireland?" he pertinently queries.

### THE CONDESCENSION OF ARNOLD BENNETT

It is some time since Arnold Bennett, getting bored by hearing nothing but the eternal Irish Question buzzing around him, went over to Dublin to settle it. He engaged luxurious quarters in a leading hotel there, and then summoned the Sinn Fein chiefs to come to his presence and tell him what they were rowing about anyhow, and what it was that they wanted. As he very explicitly communicated to them the exact place and exact hour of the interview he was graciously granting them he was naturally surprised to find that they did not present themselves to him hat in hand, on the minute named. After he had waited a while and they still did not show up, Mr. Bennett's surprise grew to displeasure—and eventually disgust. When he learned that the Sinn Fein chiefs had smiled amusedly at his lordly condescension and proceeded to forget it, while they went about their business, he gave up the quarters he had engaged and went back to a civilized land by the Fast Mail. Then he wrote a series of articles for the Daily Mail, or some of the other great organs of public opinion, assuring the British public that Sinn Fein was not worth regarding and its leaders likewise not worth troubling about.

### A PARALLEL CASE

A somewhat parallel case has just now occurred. When, a year or so ago, the celebrated Irish Convention sat to settle the Irish Question, on the invitation of Lloyd George, there was a confidential servant of Lloyd George's named Hopwood, given as Secretary to the Convention. It came out afterwards that Hopwood's instructions from his master were to "keep them talking." As reward for the faithful discharge of his duty Lloyd George made him Lord Southborough, and then he was relegated to oblivion. The other day, however, Southborough emerged from his congenial oblivion, and appeared in the columns of the London Times with the proposal that Sinn Fein should hold an "unofficial" conference with him. The Times and the English press in general gave most gracious approval to the proposal, magnanimously granting that "Sinn Fein should have its chance." They saw visions of Sinn Feiners tumbling over one another to meet the noble lord and not lose "their chances." Picture if you can the high and haughty indignation of the outraged English press when they found the Sinn Fein leaders not only fawning over each other, in an answer to the magnanimous offer but actually treating the whole thing with amused contempt. These wicked Sinn Feiners, cursed with a quadruple

dose of original sin, will persist in their perversity till eventually, it is feared, they will shatter the last shred of patience of the noble-hearted Britons, who are generously willing to bestow on them any toy that will please them, and keep them from embarrassing England with untimely agitation.

### THE CURFEW

The first suppression of Sinn Fein—by a Lord French proclamation—a couple of months ago, evidently did not take. So it is suppressed again—by proclamation, also. And now that they are told it a second time, and assured by no less authority than their own Lord Lieutenant that their association is "a dangerous association, inimical to the welfare of the Empire, and inciting to discontent His Majesty's well beloved subjects" it is hoped that these perverse people will have the common courtesy to be and to remain suppressed. But they are so unreliable, these wicked Sinn Feiners, that there is no telling whether even at a second bidding they will hearken to the voice of Authority. As an instance of their perversity—the good English Curfew Law was lately bestowed upon certain disturbed districts in Ireland—by proclamation—all citizens being commanded to remain within doors after dark. The police, only, were to be abroad, for purpose of arresting or shooting such prowlers as disobeyed—and authoritative report says that the only ones who obey the law, and remain indoors after dark are the police.

### HISTORIC SUPPRESSIONS

Immediately an Irish Society grows too strong for English control, the English Government falls back on its good old reliable method of suppression by proclamation. The Irish National League was in August, 1887, suppressed by a proclamation as "a dangerous association that fostered discontent amongst His Majesty's well beloved subjects." The Land League was similarly treated in October, '81. The Irish Clubs in July, '48; O'Connell's Anti-Union Association in October, '30. And the Catholic Board which fostered discontent amongst His Majesty's well beloved subjects with that brazen audacity which in every generation has distinguished these Irish criminals—by asking that the penal laws which debared five-eighths of the Irish people from their rights, should be revoked, was suppressed as "a criminal and most dangerous association" in June, 1814.

### "TERRORISM IN IRELAND"

How the Irish news is dressed for the English table was amusingly illustrated the other day. Three cultured young Dublin women, who were maliciously selling Gaelic League flags on the streets, without having first obtained a permit from Lord French, were caught and handed, surrounded by a force of His Majesty's military, and marched off to Bride-well. As a protest against the foul conditions in which they were imprisoned, and also to get some fresh air, they smashed some panes in the place where they were confined. Next day, on November 4th, the London Times published a dispatch from its Dublin correspondents which began: "Three well dressed young men were charged before Mr. Lipton in the Southern Dublin police court to-day with having smashed the windows in Chancery Street police station last night, etc." And this account of the misdoings of the rascally young "men" of Dublin, appeared in the Times under the heading of "Terrorism in Ireland!"

### STRANGLE HOLD ON IRISH TRADE

While Irish statesmen and businessmen are striving to break a way through the wall of brass that England has forged around Ireland, and establish direct trade with the outside world, English commercial companies are feverishly busy buying up all established means of Irish transport, paying high prices far beyond their present time worth. The latest Irish company to succumb to the bribe is the Belfast Steamship Company, owner of six passenger and cargo steamers between Belfast and Liverpool. The amount paid was seven and one-half million dollars—just seven times the nominal capital of the Company. The purchasers were "The Coast Lines Limited" of England—a combination of the big English Steamship Companies. The Irish steamship lines, railways lines, and banks are all being grabbed up by English companies. The efforts of Irishmen to break the English commercial strangle-hold, by finding foreign markets for Irish products, and trading direct with these foreign countries, has plainly spurred the commercial powers of England to prevent Ireland selling or buying anywhere except in the English market, at such prices, and under such conditions, as English commerce pleases to dictate.

When they have hold of all Irish transport lines, and the leading Irish banks, they believe that they will have the final strangle-hold upon Irish trade, be able to restrain it and keep it where it belongs. This rapid passing of the Irish banks, railways and steamship companies into English clutches is surely one of the

most alarming omens in Ireland today. Furthermore the accomplishment of their scheme will be a splendid English political asset when the Irish Question comes to be settled. Then, of course, England can show the world that it would be most highly inadvisable for her to clear out of Ireland and leave unprotected the enormous English interest and possessions there. In this connection it is worth adding that Ireland is much aroused and indignant over the persistent refusal of the English Government to rescind its order, forbidding direct export of Irish cattle to France and to Holland commanding that, as of old, they must first be shipped to England, and then re-shipped from England to their destination.

SEUMAS MACMANUS  
Of Donegal.

## A PROTESTANT VIEW

### OF THE CATHOLIC FORWARD MOVEMENT

Under the above heading the Literary Digest publishes the following article. To help us see ourselves as others see us, and let us say as a needed tonic to those anemic Catholics who seem to enjoy nothing so much as complaining of the inactivity of the Church, we publish it without further comment than to remind our readers that it is "a Protestant view."—E. C. R.

Cardinal Gibbons's reported statement that "the Catholic Church is the only church in America that knows its own mind" points, for some of its Protestant observers, the fact that "there is nothing 'hit or miss' about the Roman Catholic propaganda." The Congregationalist (Boston) makes this observation and takes it as a sign that Protestantism had better be more alert to keep peace. Protestants, it says, "should keep their eyes open to the fact that the Roman Catholic Church intends to move forward more strongly than ever before." It points to the "stronghold of Catholicism" that Washington is becoming, evidenced the "conclave held there since the War ended, in which leading Catholics from all over the country participated, and which 'have helped to solidify sentiment and sharpen objectives.'" Not least noticeable, it is added, is "the forward movement of the Knights of Columbus," whose work has "welded its component parts together and inspired them with a new enthusiasm." The writer observes that "the visit of the King of the Belgians and his wife and son, all Roman Catholics, and that of the beloved Belgian Cardinal, have naturally accrued to the advantage of the Roman Church." And he also thinks that something is added to this advantage by the American soldiers' associations in France.

"In the villages just back of the line the quiet little Catholic sanctuaries were the only Christian houses of worship available," and our soldiers "met with and love the faithful village curia." Of late this Church has "multiplied its avenues of approach to the public." "From official headquarters it sends out regularly to the secular press—as do many Protestant agencies—pamphlets and bulletins of a new and opinion-forming character that reveal extremely able editing." From this point the Congregationalist takes account of Protestantism and its relation to such a forward movement.

"Without specifying further, we have said enough to emphasize the point that Protestants should keep their eyes open to the fact that the Roman Catholic Church intends to move forward more strongly than ever before. If we should assert that it is the evident purpose of the leadership to make America Catholic they might come back at us with the rejoinder that Protestants would like to make the United States Protestant. We have no sympathy with virulent crusades against Romanism like that of which The Menace has been for a long time the conspicuous exponent. We have no desire to proscribe Catholics from their due share in shaping of legislation and administering public affairs. In the providence of God, Romanism in America, must live together in harmony, not so far as possible work together, for sectarian advantages but for the Christianization of the land and the world.

"But in so far as certain objectionable features in the historic policy of the Catholic Church influence its leaders today or are finding expression in ways inimical to freedom, tolerance, and genuine brotherhood, we believe that such attitudes and endeavors should be discovered, exposed, and resisted. The confessed desire of some Catholic leaders to secure a division of the Public school funds should be fully understood. In some States excellent laws designed to improve the Public schools have encountered the stout opposition of Roman Catholic authorities. Only just now at the polls some men who had stood strongly in the legislature

for a betterment of the Public school system were made the object of bitter and unsuccessful attack by the local Roman Catholic forces. We do not want to see either Protestants or Catholics lining up in hostile ranks on either local, State, or national issues. Certainly the Protestant Church will not be the first to drag into politics the religious issue."

The Congregationalist sees the absolute necessity of a closer solidarity on the part of the Protestant forces of America, "not primarily to combat Catholics, but to prevent Protestantism from splitting into too many parties, working at cross purposes, and from becoming a collection of isolated and ineffective units." Further: "We Protestants need to put out more literature of the first order, setting forth the fundamentals of our Protestant faith and practise and concerning the Christian order of society. Such literature as this would when necessarily expose fallacies and sophistries, but in the main it would be constructive in character, aiming to make the Protestant interpretation and application of the Christian religion intelligible, attractive, and potent."

"The new life and purpose in the Roman Catholic Church in America, should not cause any Protestant reaction toward bigotry, but should be a spur to all Christian bodies, and especially to those that trace their lineage back to Plymouth Rock to be up and doing, shoulder to shoulder, heart to heart."

## LORD MAYOR'S LETTER

### EXPLAINS INCIDENTS AT CORK—GLOBE REFUSED TO PUBLISH

Dear Sir,—I submitted a letter from the Lord Mayor of Cork, which explained in a simple manner the minor trouble in Cork City with a few American sailors, to the Toronto Globe, but it was returned with the attached letter:

The Globe, Toronto, Canada,  
Nov. 15, 1919  
Mr. Garrett O'Connor,  
Bridgeport, Ont.

Dear Sir,—If you have read Admiral Sims' story in the November number of World's Work, and the confirmation of it by official American witnesses (see New York Times), you will agree that it is better to let sleeping dogs lie in this case. The Globe has not referred to the matter and does not want to stir up a controversy.

Yours very truly,  
The Globe.

Here is the letter which I received from Lord Mayor O'Connor of Cork; and readers can judge for themselves whether that gentleman tells the truth or not—I have absolute confidence in him.

GARRETT O'CONNOR  
THE LORD MAYOR'S LETTER  
Lord Mayor's Hall,  
City Hall, Cork,  
Sept. 2, 1919

Dear Sir,—I have had enquiries instituted in reference to your letter of July 6, on the subject of the hostility displayed by some of our young men towards American sailors while in Cork, and am satisfied that whatever little hostility existed was in a great measure attributable to the manner in which the sailors sought to attract our young girls by spending money freely on luxuries for them and enticing them to Queenstown and other places, which our young men resented, and from a rumor which was pretty general that a young girl had been drugged by them, which rumor, I feel bound to say, was not substantiated by any evidence. It is not, as far as I am aware, a fact, that hatred of Americans, as contended by the Buffalo Express—this paper persisted in saying in foot notes to a young Irish priest's letters—caused the feeling against the sailors. The attacks on my mind were exaggerated, and were nothing more than street brawls caused by irresponsible youths which would not be noticed under ordinary circumstances. I would point out that 50% of the American sailors were of Irish descent, and would add as a matter of fact, that the Corporation of Cork by resolution unanimously agreed to present the freedom of the City to President Wilson as a mark of appreciation of the high principles laid down by him for the settlement of the peace of the world, and as a further testimony decided to change the names of two of its principal thoroughfares, viz., Great George's street and Great George's street west, to "Washington Street," as a compliment to America and to commemorate the part played by Irishmen in the War for the Independence for the country. With apologies for the delay in replying to your letter, and hoping this explanation is satisfactory and will tend to clear up the matter,

I am, dear Sir, Yours faithfully,  
W. T. O'CONNOR,  
Lord Mayor of Cork.

"Controversy" may be a good thing to avoid; but is it honest or decent to give the widest publicity to one side of a question admittedly of international interest, and rigorously to suppress all that may be said for the other side?

The Globe's reference to "confirmation of Admiral Sims' story by official American witnesses" makes very much to the point the following paragraph from the Irish National Bureau's News Letter, Dec. 5th instant.—E. C. R.

Just prior to the publication of the Sims charges, the Newport News of Newport, R. I., published a letter signed "Timothy E. McMeekin, who represented that he had served during the War, on the U. S. S. 'Wadsworth.'" The letter recited charges similar to those expressed by Admiral Sims, Joseph T. Mahoney, 40 Edgar Street, Newport, R. I., at once began a very diligent investigation. The Editor of the paper declined to exhibit the original of the alleged letter as published. Mr. Mahoney pursued inquiries through Congressman Ambrose Kennedy. Under date of October 27, 1919, the Bureau of Navigation of the Navy Department, states that there is no record of any man by the name of McMeekin having served in the regular navy, the marine corps, or the reserve. Under date of November 6, Congressman Kennedy is advised by Lieutenant G. F. Forster, Commanding Officer of the U. S. S. 'Wadsworth,' that no man by the name of McMeekin served on that ship at any time since the declaration of War to date. We congratulate Mr. Mahoney for his perseverance in proving the McMeekin charges to be a part and parcel of propaganda. There are scores of other "McMeekin" writers. Mr. Mahoney's example should be copied in every community where these unfounded letters find publication.

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Lord Mayor of Cork.

## CATHOLIC NOTES

Thirty-two thousand guineas (\$190,000) was paid at an auction sale in London recently for a picture of St. Eustace by Vittore Carpaccio, the famous fifteenth century Venetian painter.

Washington, November 10.—Evidently it is the purpose of the Government of the new Austrian Republic to maintain the traditional relations of that country with the Vatican.

On his late visit to Belgium, Bishop Meerschaeft of Oklahoma, visited one Belgian diocese which sustained in the War the destruction of one hundred and fifty six churches and five towns.

In London, the Anglican Bishop Gore, in a sermon, said of St. Francis of Assisi: "Let a man arise—though he be but a man—with the spirit of God within him, he can move the world. If one traced back the spirit of democracy, it would be found to go back to St. Francis."

The Rev. Robert E. Wood, who has spent twenty years as an Episcopal minister in the city of Wuchang, province of Hupsh, China, has announced his intention of becoming a Catholic, according to a report received from the Maryknoll priests in Yungkong.

Rome, Nov. 22.—Pope Benedict XV, celebrated his sixty-fifth birthday quietly at the Vatican yesterday. The Holy Father was born in Genoa in 1854, ordained priest December 21, 1878, consecrated Archbishop of Bologna December 22, 1907, proclaimed Cardinal May 25, 1914, elected Pope September 3, Coronation, September 6, 1914.

The First Eucharistic Congress of Cuba was held in Havana a fortnight ago on the occasion of the fourth centenary of the founding of the city. The general sessions were presided over by the Apostolic Delegate for Cuba and Puerto Rico, Magr. Titus Trocchi. Many distinguished prelates, government officials, and members of the diplomatic corps attended.

Recently the Boston Pilot announced the reception into the Church of Mrs. Romanes, widow of George John Romanes, M. A., LL. D., F. R. S. She is referred to as "a lady of light and leading among High Anglicans." Her husband will be remembered as an eminent scientist and prolific writer, whose death occurred in 1894.

One of the most remarkable features of this after war period in Europe is the number of new states hastening to establish relations with the Holy See, and the number of old states renewing and strengthening their relations with Rome. This is a striking refutation of the anti clerical prophecy that one of the results of the War would be the disappearance of the Papacy as an effective world influence.

Three hundred former service men, soldiers, sailors and marines, are being educated at leading institutions at the expense of the Knights of Columbus. The educational program will cost more than \$1,000,000, as every student is provided with board and lodging in addition to tuition and books. The majority of the applicants selected technical courses. Less than half of the students are Catholics.

London, Nov. 7.—Much pleasure is felt at the appointment of The Hon. Frank Russell to the bench as one of the Justices of the Chancery Court. He is a son of the late Lord Russell of Killowen, one of the most famous lawyers of his day, Lord Chief Justice of England; and his elder brother, Sir Charles Russell, took a great interest in the foundation of the Catholic Federation. The new judge was leading counsel in the recent case in which after two appeals, the Lords declared bequests for Masses for the dead to be legal.

New York, Nov. 30.—Announcement was made here today of the election to the American Academy of Dr. Maurice Francis Egan to succeed the late Colonel Theodore Roosevelt. Dr. Egan, former ambassador to Denmark and a prolific writer, has been collaborating with John B. Kennedy on the official War history of the Knights of Columbus which will be ready for publication by Christmas. The history, which has been given the title "The Knights of Columbus in Peace and War," will appear in two volumes.

London, Nov. 22.—Several of the great-grandchildren of Charles Dickens attended Miss Elaine Dickens (Catholic) granddaughter of the novelist, who was married to Major Alex. Whaley at Prompton Oratory this week. The eight bridesmaids all wore typical Dickensian dresses of white silk with wreaths of colored flowers on their hair and carried early Victorian posies. The bride was given away by her father, Henry Dickens, common Sergeant of the City of London. As the bride and bridegroom left the church three little great-grandsons of Charles Dickens—Richard Charles Dickens Schuckberg and Cedric and Peter Dickens—strewn white chrysanthe-mums petals in their path.

There is no security for perseverance except in always advancing. To stand still is impossible. A boat ascending a running stream falls back as soon as it ceases to advance. To hold its place is impossible, unless it gains upon the stream. So in the spiritual life.—Cardinal Manning.

PAPER SIR?

Every morning as Francis Montgomery passed the corner of Mohawk and Fourteenth streets a little girl clad in rags said to him, extending a newspaper in a thin little hand, "Paper, Sir?"

For two years on each work day morning the child was there at her post until Montgomery began to consider her a part of the busy street and noticed her more each time. At last, one morning as he went by, the little news girl was not there and the cold business man felt as if something were lacking from his usual program, as if some light in his life had failed to shine that day.

He missed the pretty picture she made as she stood there with her dark auburn curls flying in the wind. She was very small and thin and the dark eyes seemed all the darker and bigger on account of the extreme pallor of her skin.

Constantly throughout the day there arose in his mind the thought that he would find himself thinking of her. Where was she? Was the child ill? Why was she not there? If he only knew where she lived he would go to see her, he thought.

But the sharp ring of the telephone suddenly interrupted his thoughts and, taking up the receiver, he wearily answered, "Hello!" "Hello," came a man's voice over the wire. "This is John Harrison; say Frank, you're a lawyer, will you come over to the court house with me today?"

"What for," queried Montgomery. "Well, I've got a case on and I'd like to have you there, Frank. That's all. Will you come?" "Yes, at what time?" asked Montgomery.

"Oh, about 2 o'clock, thanks; good-by." "Good-by," said the other man slowly. Then he glanced at his watch and found that it was just 1:30, so he settled down to work for a half hour. But at 2 o'clock prompt he met John Harrison and the latter's wife at the court house. They went in. Harrison's case came first and Montgomery looked for the defendant. The door opened and in walked a little girl. To his astonishment it was none other than the little news-girl Montgomery experienced a strange feeling coming over him and said weakly to Mrs. Harrison, "Jane," for he knew her very well, "is that child the defendant?"

"I dunno where," replied the lad. "Well, mister, you'll wait for her, won't you?" said his sister to Montgomery. "Why certainly, child," he answered, "but first let us have 'paper'."

The little girl helped him to set out the tables he had bought and soon the four children were eating as fast as they could. Montgomery sat watching the busy little diners when the door opened and in came a tall, gaunt-looking woman.

"Mamma," cried the children crowding around her, "look what the nice man got us." "Not seeing Montgomery she queried, "What nice man? Whom do you mean?"

"Why him, mamma!" said the children pointing to Montgomery. "The man turned her eyes toward him and immediately a look of alarm and surprise overspread her face. "What—are you here?" she exclaimed. How—how, Oh, why did you come?" she stammered. The man was equally affected.

"Why—my—Oh, Meg, Oh, it is terrible that," he stammered. "Yes, it is terrible that we should meet under such circumstances," she interrupted, growing calmer. "Suddenly the man dashed forward and throwing himself on his knees before the woman he cried, 'Meg, Meg, dear, my daughter, can't you forgive me now? Won't you give me a chance to redeem my former unkindness to you?'"

Then his voice broke and tears filled his eyes. Margaret looked at him for a few seconds with a sad, pensive look, but then she threw her arms about his neck, sank to the floor and wept on the old man's shoulder. "Daddy," she whispered, "you must forgive me—my willfulness. Let us forget and forgive now, dad, we were both wrong."

"Yes, my daughter," said Montgomery, "but let's forget it now. From now on all will be as well for you as I can make it." Father and daughter sat for many minutes in each other's embrace, regardless of the dirty floor or anything else while the children gazed with wondering eyes.

Finally they arose and Margaret said to her children, "Darlings, this is grandpa. Come, you must kiss him. Immediately the children crowded about him lovingly, while Margaret watched with beaming eyes. Especially the little girl clung to him. "Meg," said her father, "tell me their names. You mustn't forget that I am a stranger."

"Yes, my child," he said, "I was baptized this morning and tomorrow I'll make my first Communion." "Meg and the children rained kisses and tears of joy upon him. Then they sat there for a long time in silent happiness before the fire. Finally, Jenny said, 'Grandpa, I used to get tired saying 'Paper, Sir,' but if I'd never said it, I'd never known you or had you for my grandpa or, most of all, you'd probably never become a Catholic.'"

"I know, dear, I wouldn't. It was your 'Paper, Sir' that was the means of bringing me at last to you and the true faith," he answered, drawing her nearer to him.—D. L.

A WAR EPISODE OF 1870

On Christmas eve, 1852, a young sweep of nine years of age was wandering through the street of Paris. An orphan, and absolutely destitute, his sole heritage was his name, Jean Chanterosse. Heaven, however, had endowed him with a keen intelligence and a sunny disposition. But he had not a sou in his pocket that Christmas eve, and he was hungry and weary and disheartened; he had not secured a chimney to sweep during the entire day. Jean turned into a side street and rested for a moment in the porch of an old church. Entering the building he knelt down before a statue of the Blessed Virgin holding the little infant in her arms, and prayed fervently: "Holy Child, grant that I may on this evening, the eve of Thy great feast, get a chimney to sweep."

A few moments later he left the church and continued his journey along the street, crying out with all his might: "Sweep, sweep chimneys to sweep! Suddenly a window opened and some one called him in. God almighty bears a fervent prayer, and employment had come to the little lad at last. Jean was soon at work and made his way quickly up through the black hole in the chimney; with brush in hand, he cleared away the soot as he mounted step by step. Little by little the light grew brighter; at last he reached the roof. It was a beautiful night, the snow was falling thickly, the sky was radiant with stars. Jean gazed in admiration at the firmament while he lingered in the crisp night air. Meanwhile the soot continued to fall into the room downstairs in a thick black powder, but his employer was puzzled to know why the little sweep was not returning. She wondered and waited, but he did not come.

What had happened to Jean Chanterosse? When he reached the top of the chimney and swung himself on to the roof, he mused quietly. "This is the night before Christmas, the night on which the Infant Jesus comes down the chimney to fill one's stockings with gifts. In the loft where I live there is no chimney, so He will not come down to me. I'll wait for Him here on the roof."

Jean was looking for Christmas gifts, and that was the reason he prayed so earnestly that he might secure a chimney to sweep on Christmas eve. He wandered from roof to roof, wondering near which chimney it would be best to stand and wait for the Divine Visitor. Suddenly through a small window in a roof he caught a glimpse of a room underneath. There was frost on the pane, but peering through one corner of it he saw a father and mother placing an empty stocking at the bedside of their little son, and Jean, as he peeped in, overheard the latter say, "I have tried to be good, mother; so I hope the Infant Jesus will bring me something tonight."

The young sweep hesitated no longer; this was the spot where he could remain. So he settled down close to the chimney, hoping for shelter. But the cold increased, and the snow fell fast. After a while his teeth began to chatter; poor Jean could bear the chilly wind no longer. "I shall surely freeze," the little lad sensibly concluded, "if I stay here. I must get into the chimney; it will at least be a bit warm inside, and I can hold on by the bricks. That is my trade anyhow; so there is no danger for me. If I fall asleep the Infant Jesus will not pass by without waking me."

The big chimney, with all its darkness within, had no terrors for Jean, so he climbed inside. But his fatigue got the upper hand; in a few moments he was fast asleep. His grasp on the bricks soon loosened and he slipped down through the chimney, falling with a heavy thud into the fireplace underneath, much to the dismay of the little boy by who lay sleeping in his cot. Loud cries brought the latter's parents to him, anxious to know what all the noise was about. Monsieur and Madame Guillemin were naturally amazed at the appearance of a young sweep in their house at that hour of the night. Jean Chanterosse was dazed and frightened. He stood close to the fireplace, a miserable object, with his sooty clothes, upon which a snowflake remained here and there unmelting, and his wan face so dusty and smutty. "What do you mean, you young vagabond, by coming into our house in this fashion?" demanded Monsieur Guillemin, in an angry tone. "It was so cold on the roof, sir," answered poor little Jean trying to be brave, "that I got into the

chimney to keep myself from freezing, and I fell down. I am only a little sweep, Jean Chanterosse." "But why were you on the roof at this late hour?" asked Madame Guillemin, whose heart was beginning to soften at the predicament of the poor boy. "Madame," he answered, "I was waiting for the Infant Jesus to come. I am an orphan and I am unhappy; so I wanted to ask Him to make less winter less cold, and my life less poor and hard. You won't beat me, will you?" he implored, turning to the angry father.

"Please don't punish the little sweep," said Madame Guillemin, from her bed. "It must have been very cold out on the roof or so dark in the chimney." "Do not fear, my son," replied Monsieur Guillemin, "I'll do nothing harsh." He then spoke with his wife for a few moments in a low voice. They were a pious and charitable couple as well as rich. Four of their children had died and Mrs. Guillemin was weeping bitterly. "Our kindness to the little orphan eighteen years ago was not done in vain. I knew well that through him God would bless and protect our child."—F. D., in the Sacred Heart Messenger.

THE CATHOLIC CHURCH

AND MODERN CAPITALISM

Written for "Reconstruction Magazine" by the Rev. John A. Ryan, D. D., of the Catholic University of America. No other pronouncement ever made by a religious body in the United States has aroused so much interest as that entitled "Social Reconstruction: A General Review of the Problems and Survey of Remedies," issued February 12, by the four bishops who constitute the administrative committee of the National Catholic War Council.

The press of the country, both secular and religious, has given the program a generous measure of publicity and editorial comment, and individuals from every social class have recognized it as a document of unusual significance. The program contains two main parts, the first presenting a short sketch of the principal reconstruction proposals previously issued by various agencies in Great Britain and the United States, while the second sets forth the council's own recommendations.

At the beginning of the second part the bishops disclaim any intention to formulate a comprehensive scheme of reconstruction. They restrict themselves to a consideration of those reforms that seem to be both desirable and attainable within a reasonable time, and to "a few general principles which may become a guide to more distant developments."

First among the particular reforms come those that were either put into operation during the War, or that relate immediately to problems created by the War. The industrial replacement of soldiers and sailors is put down as the first of these problems. One of the ways recommended to meet it is the plan of Secretary Lane for placing the returning men on farms. The benefits of a properly organized colonization enterprise would be seen not only in the employment furnished the men themselves, but in the increase of farm owners and independent farmers, and in the tendency to lower food costs.

The United States employment service and the national war labor board, which have done a vast amount of good work in connecting men with jobs, and in adjusting labor disputes, should be improved and continued, since both are sadly needed in the time of peace. The experience in public housing obtained during the War should likewise be utilized by those cities that are confronted with congestion and the other evils resulting from insufficient and disreputable provisions for sheltering the working classes.

Unfortunately for the bishops' recommendations on these four subjects the first three of them have, at least temporarily, been disregarded by the responsible authorities. Congress failed to make adequate provisions for carrying out Secretary Lane's colonization scheme, did nothing to strengthen and make permanent the war labor board, and deliberately refused to appropriate funds for the maintenance of the national employment service. In the case of these three supremely practical and urgent measures for industrial and social welfare, the Church has shown itself more alive, more solicitous and more realistic than the State. Whether the municipalities will within a reasonable time take up the problem of housing, remains in the realm of prophecy. Another War-time condition considered by the bishops is the presence of great numbers of women in what had been formerly men's occupations. These women "should not be compelled to suffer any greater loss or inconvenience than is absolutely necessary" in yielding back these positions to the returning soldiers and sailors. Three general principles are laid down: First, no female worker should "continue in any occupation that is harmful to health or morals"; second, "women should receive the same pay as men for the same work"; and third, "the

proportion of women in industry ought to be kept within the smallest practicable limits. The bishops evidently believe that society will be healthy in proportion as social conditions enable the workers to marry. The greater the number of families, the smaller will be the number of women who will feel either the need or the desire of becoming industrial wage earners. To the question whether the War-time rates of wages should be maintained, the program gives a strong answer in the affirmative. It declares that the number of workers who have been getting abnormally high wages during the War "is an extremely small proportion of the entire wage-earning population," and that the great majority should not undergo any reductions in their remuneration, for two reasons: First, because the average increase in pay has not been greater than the rise in the cost of living, and, second, because "a considerable majority of the wage earners of the United States, both men and women were not receiving living wages when prices began to rise in 1915."

WAGES TOO LOW IN 1914

These are important matters of fact which have not received sufficient attention in most of the discussions concerning a possible reduction in the general wage level. Many of the editorial writers on our daily papers are no doubt sincere in assuming that they are very liberal-minded when they declare that wages should not go down until the cost of living declines. They make the fundamental mistake of assuming that the pre-war wage scales were just and adequate. The bishops occupy no such false position. Not only do they contend for the fundamental principle that wages should be sufficiently high to afford a decent livelihood to all workers, but they declare that there are no good reasons why rates of pay should be lowered even if the majority of workers are now in receipt of more than living wages; for the view of all Catholic authorities is that a mere living wage is not necessarily full justice, but only the minimum of justice.

How far wages may properly go above this level depends upon many economic factors; but the bishops are of the opinion that the country's industrial resources are sufficient to provide "more than a living wage for a very large proportion of the workers," that a theory of wages which would keep them all down to the ethical minimum is unsound both in morals and in economics. Undoubtedly the burden of proof is upon those who take the opposite view.

The last economic heritage from the War which the bishops deal with is the greatly enhanced level of prices. They seem to be skeptical concerning the value of government price fixing in times of peace, and they recognize that, at any rate, it is not likely to be systematically adopted. In their opinion, an adequate enforcement of laws against monopolies would bring about as low a scale of prices as could be reached through direct legal regulation. And they suggest that where extortion cannot be prevented by the ordinary anti-trust laws, "government competition with monopolistic concerns deserves more serious consideration than it has yet received."

FOR CO-OPERATIVE STORES

Nevertheless, the main remedy recommended for high prices is neither government regulation nor government competition, but co-operative stores. For the bishops recognize that, both in war and in peace, the principal cause of the unnecessarily high cost of living is wasteful distribution and superfluous middlemen. Hence they point to the experimentally proved efficacy of the Rochdale system of mercantile establishments. These are owned and managed by the consumers, and are capable of greatly reducing the cost of living for the American consumer as they have already done for the British consumer. Moreover, the bishops point out that the co-operative store movement can give the working classes invaluable training in thrift, business methods, altruism, and the capacity for social action. Co-operative enterprise is declared to be greatly superior to government enterprise.

Passing from war measures and problems to the general subject of protective labor and social legislation, the bishops advocate the following reforms: The legal minimum wage, social insurance, public health inspection in all schools, municipal clinics, labor participation in industrial management, vocational training, and all the abolition of child labor by taxing it out of existence, as since provided in the new federal revenue law.

Most of these proposals have long been recognized by competent social students as necessary elements in that minimum of economic well-being which is necessary for right individual and social life. They were contained, either specifically or in principle, in the encyclical on the condition of labor issued by Pope Leo XIII. in 1891; in the "Platform of Minimums" published by the National Conference of Charities and Correction at Cleveland in 1903, and in the Reconstruction Program of the British Labor Party in 1918. They are based upon the doctrine that there is a rather definite level of working and living conditions below which no wage earner should be compelled to descend. They have untouched the larger question of complete and ultimate industrial and

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social justice, and merely specify that irreducible minimum of welfare that should be accorded to every worker at the earliest possible moment.

They are justified not only by the great Christian principle of the intrinsic worth and sacredness of the human person as such, but also by the great fact of social experience that no community can afford to permit any section of its population to descend below this ethical level.

Certain observations are made in the Bishop's discussion of the legal minimum wage and of social insurance which are not always found in the writings of the advocates of these measures. The minimum wage laws should enforce a family living wage for all adult males, as well as an individual living wage for all adult females, and the legal minimum should ultimately be high enough to enable the worker to insure himself and his family against all future contingencies.

In other words, it is the view of the Bishops that the workers should be in a position to provide insurance for themselves through the method of saving. Undoubtedly this will be more conducive to thrift, self-reliance and economy than any scheme of state insurance.

However, the Bishops recognize that a general level of wages sufficient for this purpose will not be immediately attained, even through minimum wage laws; hence they are in favor of social insurance against illness, invalidity, unemployment and old age. And they maintain that the insurance fund should be drawn, so far as practicable, from the industry in which a man works, and that the administration of the law should not tend to separate the workers into a distinct and dependent class, nor offend against domestic privacy, nor threaten individual self-reliance or self-respect.

The Bishops declare that they cannot "entirely neglect the question of ultimate aims and a systematic program." Private ownership of capital seems to them likely to last a very long time, but it needs, they confess, "considerable modifications and improvement." Socialism they reject as at once improbable and undesirable.

The main modifications needed in the present system are those which would remove its main defects. These are declared to be inefficiency in the production and distribution of commodities; sufficient incomes for the great majority of wage earners; and "excessively large incomes for a small minority of privileged capitalists."

WORKERS PART OWNERS

Of these the first would be largely remedied by the reforms advocated in the preceding pages, but will not be wholly abolished until the majority of the wage earners become also owners of some of the instruments of production through co-operative societies and co-partnership.

This is the practical alternative to Socialism which the bishops put forward; for they insist that it is necessary, not only for the sake of greater and more efficient production, but also to counteract the danger of social revolution. They seem to assume that the present divorce between the owners and the users of the tools of industry cannot survive as a permanent arrangement.

The second great evil, insufficient incomes, can be removed only by the provision of more income, and the particular means recommended are the legal minimum wage, and all the other reforms already set forth in detail.

For the evil of excessive gains by a small minority of privileged capitalists the main remedies proposed are adequate antimonopoly laws, the restriction of such public service monopolies as remain under private operation to a "fair or average return on their actual investment," and "heavy taxation of incomes, excess profits and inheritances."

But the principle is laid down that the exceptionally efficient business man who shares the profits of his efficiency with the consumer has a right to "something more than the average rate of return."

In the closing paragraph of the program, we are told that no measures of reform will prove effective without a change in the spirit of both the laborer and the capitalist. The former must become converted to the principle that he owes an honest day's work in return for a fair wage, and the latter must come to realize that wealth is stewardship, and that he has no "moral right to interest until his employees have obtained at least living wages."

PROPOSALS NOT RADICAL

One of the most remarkable features of the reception accorded to this reconstruction program has been the rather frequent comment that it is something new and almost revolutionary in the Catholic church. Many seem to assume that because the church opposes Socialism, she must uphold all the evils of capitalism. The fact is that she is against Socialism for the same reason that she is in favor of social reform, namely, for the sake of genuine human welfare.

Were those who express surprise at the contents of the bishops' program (and they are not all non-Catholics) acquainted with the traditional social principles of the church, they would realize that this program is merely an adaptation of those principles to the conditions and needs of the time in which we live.

They would know that, in the words of Cardinal Gasquet, the traditional basis of property as taught by the Catholic church is not individualism but Christian collectivism; that all the laws and institutions fostered

by the church before the Reformation tended towards a wide diffusion of ownership for the development of the unlovely thing that we call modern capitalism, and that few indictments of the abuses of capitalism have been more severe than that written by Pope Leo XIII. in 1891.

In the light of Catholic social tradition, the reforms proposed by the bishops are radical only in the sense that every thoroughgoing adaptation of old principles to new conditions must exhibit a certain radicalism of method.

THE MASS

THE SACRIFICE OF THE NEW LAW IS THE SAME AS THE SACRIFICE OF CALVARY

By Rev. B. X. O'R. in Catholic Columbian

The Church has defined through the Council of Trent that the Mass is to be regarded as a "true and proper sacrifice," and she will not tolerate the idea that the Sacrifice is identical with Holy Communion. If any one saith that in the Mass a true and proper sacrifice is not offered to God, or that to be offered is nothing else but that Christ is given up to eat; let him be anathema. When Pope Leo XIII. declared in dogmatic Bull that Anglican Orders were invalid, he based the invalidity of the Anglican form of consecration on the fact, among others, that in the consecrating formula of Edward VI. there is no where an unambiguous declaration regarding the Sacrifice of the Mass.

The necessity of the Sacrifice arises from the relation that exists between the Creator and creature. God is Absolute and Supreme, holding dominion over life and death. By admitting God, Who is at the same time Creator and Preserver, we necessarily imply that creatures owe homage to God. God Himself could not dispense man from this obligation for God can not exist save as the Beginning and End of all creation. All came from Him, and all must end in Him. To admit else would be to rob God of His very Essence, to say that God could act for an end unworthy of Himself. The only true means of acknowledging God's dominion is by offering of a Victim in sacrifice. Even if man had not sinned, sacrifice would be necessary, but with the sin of man came the necessity of a bloody sacrifice. God Himself taught to man that as sin brought death into the world so by death alone could it be expiated. It is certain that this must be from God for man could not by any process of human reasoning get the idea that the killing of a goat or sheep would in any way atone for sin. It was because God was gracious to accept an unworthy victim when offered as a type or symbol of the one true and only worthy Victim Who was to be offered on the Altar of Calvary.

The Catholic goes to Church primarily to reap the inestimable benefits of the one True, Eternal High Priest, Jesus Christ, offering Himself under the mystic symbols through the agency of His consecrated priesthood. The goodness or wickedness of the priest cannot affect the value of the sacrifice of the New Law as did the wickedness of Jewish priests make their sacrifices loathing to God, because Christ is the real Priest. As St. Augustine says, "He is the Offerer and the Obligation," or in the words of St. John Chrysostom, "When thou beholdest the priest offering the Sacrifice consider not the priest as celebrating but behold the Hand of Christ invisibly stretched forth."

There can be no question of the value of sacrifice in the Old Law. From the day when Abel offered an acceptable sacrifice to Almighty God at the very gates of the Garden of Paradise until the veil of the Temple in Jerusalem was rent and the Sacrifice of the New Law was offered on Golgotha, sacrifice of various kinds was offered by the priests of the Mosaic Dispensation according to the ritual which was revealed to them by the Mouth of God Himself. That God intended that sacrifice should be continued in the New Law is evident from the words of the Prophets. Reason itself would prompt us to accept this even if we did not have the inspired words of Holy Writ. The Old Law, which was but the shadow, had its sacrifice, and certainly the New Law, which is the substance, can not be without it. We dare not say that the Mosaic Dispensation gave more honor to God than the New Covenant of God with men, that the priesthood of Melchisedech was greater than the Priesthood of Christ.

The Mass is a true and proper sacrifice. It is not different from the Sacrifice of Calvary, nor is it a repetition of that Sacrifice or intended to supply any deficiency of the Cross, but it is the same Sacrifice of Calvary. On the Cross Christ died for man in general. In the Mass the fruits of His death are applied to the individual soul. The Sacrifice of the New Law is one. St. Paul says, "For by one Oblation He hath perfected forever them that were sanctified." The God-Man is both Priest and Victim—"Priest forever according to the order of Melchisedech," and the Lamb that was slain from the foundation of the world." The difference between the Sacrifice of the Cross and the Sacrifice of the Mass is, as the Council of Trent tells us, merely in the manner of Oblation. It is extrinsic, not intrinsic. Its merits are not independent of that Sacrifice. The Sacrifice of the Mass does not add to

the Sacrifice of the Cross; it merely continues it. In the Sacrifice of the Mass Christ is on the Altar in the same capacity and for the same purpose for which He hung upon the Cross. It is continued in a rite, which God Himself has given us to be offered daily as a commemoration of that immolation of Himself upon the Altar of Golgotha. The Victim is still in the state of Victim; the priest in his priestly character acts in the Name of Christ, Who is therefore both Priest and Victim. Christ is the heart of our religion. At the word of consecration we kneel and worship in wonder and love the Presence that has come upon our altar, that fills the silent church with light and a music that ears are not needed to hear. Our humble altar is transformed to a painless Calvary, from which are diffused all peace and grace and benediction.

A DESIRE

O, to have dwelt in Bethlehem When the star of the Lord shone bright! To have sheltered the holy wanderers On that blessed Christmas night; To have kissed the tender wayworn feet Of the Mother undefiled, And, with reverent wonder and deep delight, To have tended the Holy Child!

Hush! such a glory was not for thee; But that care may still be thine; For are there not little ones still to aid

For the sake of the Child divine? Are there no wandering Pilgrims now, To thy heart and thy home to take? And are there no mothers whose weary hearts

You can comfort for Mary's sake? O to have knelt at Jesus' feet, And to have learned His heavenly lore!

To have listened the gentle lessons He taught On mountain, and sea, and shore! While the rich and the mighty knew Him not,

To have meekly done His will:—Hush! for the worldly reject Him yet, You can serve and love Him still. Time cannot silence His mighty words,

And though ages have fled away, His gentle accents of love divine Speak to your soul today.

O to have solaced that weeping one Whom the righteous dared despise! To have tenderly bound up her scattered hair,

And have dried her tearful eyes! Hush! there are broken hearts to soothe, And patient tears to dry,

While Magdalen prays for you and them, From her home in the starry sky.

O to have followed the mournful way Of those faithful few forlorn! And grace, beyond even an angel's hope,

The Cross for our Lord have borne! To have shared in his tender mother's grief,

To have wept at Mary's side, To have lived as a child in her home, and then

In her loving care have died! Hush! and with reverent sorrow still,

Mary's great anguish share; And learn, for the sake of her Son divine, Thy cross, like His, to bear.

The sorrows that weigh on thy soul unite With those which thy Lord has borne, And Mary will comfort thy dying hour, Nor leave thy soul forlorn.

O to have seen what we now adore, And, though veiled to faithless sight, To have known, in the form that Jesus wore

The Lord of Life and Light! Hush! for He dwells among us still, And a grace can yet be thine, Which the scoffer and doubter can never know,—

The Presence of the Divine. Jesus is with His children yet, For His word can never deceive; Go where His lowly Altars rise, And worship and believe.

—ADELAIDE A. PROCTOR

MAKE PILGRIMAGE FOR REUNION OF COUNTRY

TEN THOUSAND TYROLESE TAKE PART IN REMARKABLE DEMONSTRATION AT THE SHRINE OF ABSAM

A touching picture of the deep faith in Tyrol is reported from Innsbruck, a great pilgrimage of ten thousand people to the little shrine of Absam, close to the historic and quaint city of Hall. The purpose of the gathering was pictured in his sermon by Coadjutor-Bishop Dr. Watz as a direct appeal to Almighty God towards a reunion of the separated and basely annexed parts of the South Tyrol, which the iniquitous Peace Treaty of Versailles gave to Italy, irrespective of the German birth and affiliations of hundreds of thousands of its inhabitants. The miraculous picture of the Blessed Virgin at Absam appeared in 1796 on a window-pane, when Tyrol was threatened with the extinction by the French. As she then relieved the sorely pressed people from their oppressor, so now the Catholic faithful Tyrolese put their trust in the Mother of Sorrows to alleviate the monstrous wrong done their brethren south of the Brenner. Hundreds of

American priests, who studied in Innsbruck and who have many times made the pilgrimage to Absam, will surely give this important petition of their peaceful quondam hosts the support of prayer at the altar of God.

AN IRISH CHRISTMAS NIGHT

Oh, come we'll twine the holly boughs And deck the house again, And let the glist'ning berries, red, Lay 'gainst the window pane; And when the golden dawn appears They'll sparkle in its light, Whilst you and I old times recall This Irish Christmas Night.

The Yule log's blazing on the hearth, And in its ruddy glow I still can see two faces, dear, We loved long years ago, There's Nora bawn' and blue-eyed 'Kate.'

Off made the burden light; God rest them in afar off lands This other Christmas Night.

A stoic, but you're weeping now, Sure we are left alone, Your heart beats for the crathurs still—

There's grief within my own— But they are safe from earthly wile— From care and sorrow blight; O'er you and me they'll vigil keep This Irish Christmas Night.

For you and I are old and gray, We've borne the load of years; Together we have lived and loved And shared life's joys and tears. How gladly would we rest us now 'Neath Winter's snow flakes, white, 'Longside our dear one's, ever more, This Irish Christmas Night.

—T. D. SULLIVAN

WHERE CATHOLICITY STANDS

Henry M. Tichenor, author of "Roman Religion," is a master at mixing truth and falsehood. He says:

"All orthodox creeds in Christendom are enemies of the working class in its efforts to capture the government of the world, but the Roman Catholic Church is especially outspoken."

Christianity of today walks cheek by jowl with the kings of the earth, the money lords and the world's oppressors. In this struggle the Roman Catholic Church is united, organized and disciplined, while her numerous Protestant spawn is divided into various sects and therefore weak. It is especially, therefore, the Roman Catholic Church, and her priests to whom Capitalism turns for help in the hour of its death struggle."

Tichenor is editor of the Melting Pot, and one of the most forceful writers of our time. Though a scribe of the scribes, he speaks with authority. He wrote a satirical history of God Almighty and is one of the most uncompromising Atheists in the world.

He recognizes the fact that Catholicism obstructs the progress of Socialism, and says that it is to "the Roman Catholic Church and her priests Capitalism turns for help in the hour of its death struggle."

We learn from Bebel, Marx and Engels that "mortality, law, religion," and the "modern form of marriage," together with the "bourgeois family, must perish with Capitalism."

This being true, Tichenor pays the Catholic Church and its priesthood the highest possible compliment. In fighting Socialism the Church becomes the bulwark of Christian Civilization, and its priests the champions of law, morality, religion, the American Home, and the staunch defenders of the Republic of Washington and Jefferson.

In view of this fact how can any man support the Menace, or join the anti-Catholic crusade and pretend to be a patriot? Instead of encouraging bigotry, and trying to destroy the confidence in the Catholic Church and her priesthood we ought to go down on our knees and thank God that in this great world crisis we have this mighty organization, this great conservative force, arrayed on the side of all that is high and holy, true and virtuous, right and just, noble and exalted in Civilization.

But for the Catholic Church in Germany Bolshevism would have overthrown the New Republic founded by Ebert and Erzberger. Catholicism was the rock upon which the pirate craft of Bolshevism, commanded by Karl Liebknecht and Rosa Luxemburg, was dashed to pieces.—From Editor Windle's Lecture on "Bolshevism, Its Cause and Cure."

THE BUSINESS OF KEEPING HOUSE

One trouble with women—with many of them at least—is that they fail to recognize that housekeeping is a business, to be carried on as any other business, with dignity and method. They regard it as mere drudgery and they fret and worry over it, until both mind and body are disturbed and the peace of the household is marred by the contention. The mental atmosphere of the household is felt by every one; and she cannot be out of sorts without putting every other member of the family out.

She sets the note for family harmony. If it be discordant there is a sad jangling. It may be impossible to keep from fretting and difficult thing to be always serene; but one can move nearly approximate the latter condition and keep from the former by having things so

arranged about the house that every thing will go like the traditional clockwork. It is no trivial matter, this, of planning to become a good housekeeper. Not only does the happiness of woman, as a class, depend upon it, but she also holds in her hands the comfort and happiness of many besides herself. Her home will be very largely what she makes it. Much domestic intellect begins in careless housekeeping and the regard of others' comfort and welfare. Marriage is a partnership in which each member has special duties. The duty of the one is to provide; of the other to make wise use of this provision. If a husband provides liberally he has every right to expect the best use made of his provision; and this use underlies all questions of domestic economy and thrift. Economy does not mean stinginess; it implies the best and wisest use of the means that are given; and since it is a question that comes into every phase of life, public and private, no one ought to be ashamed to practice it.—Catholic Columbian.

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imply the interference of Labor with Management. That form of democratization of industry has not been advocated outside of Russia.

There is an important distinction between a Directorate and a Management, and it is in the form of a Directorate, not as a Management, that a more equitable distribution of the control of industry among all its contributing factors is to be desired.

The function of Management is to create and lay down policies, and to find ways and means of providing what is necessary to carry them out. The function of Directorate is to see that the policies determined upon are executed in accordance with the spirit by which they are actuated.

Incidentally it may be remarked that the failures of Government ownership are chiefly due to political interference with Management; if, indeed, politics had not already burdened the enterprise with a Management that is inefficient.

There will always be found those who will scoff at the proposal to apply the principles of responsible self-government to great industrial undertakings. Fortunately it is not all theory; it has been reduced to successful practice in several instances.

representative Government. In the words of the Report itself: "The establishment for each industry of an organization, representative of employers and work people, to have as its object the regular consideration of matters affecting the progress and well-being of the trade from the point of view of all those engaged in it, so far as this is consistent with the general interest of the community, appears to be necessary.

The Whitley Report goes, as a matter of course, into details which we may not here enter upon. It is quite fully treated in King's Industry and Humanity, where also are given other instances of the theory of the democratization of industry reduced to successful practice.

We have said enough to explain terms in common use, and to give an idea of the lines along which the amelioration of industrial conditions are likely to progress if sane counsels prevail.

The learned Jesuit editor of The Month, in a vigorous article in the current number entitled "The Aims and Claims of Labor," points out that on Catholics, and particularly on Catholics who by education or position might be expected to reflect the mind of the Church, the study of industrial problems have a special claim.

It will perhaps be too much to expect that those who have in the past been responsible for the many slanderous statements concerning Bishop Budka will treat him honestly in the future. Animosity based upon religious prejudice, jealousy and personal ambition are not easily eradicated.

Consequently, although as Judge Patterson declares, "not a tittle of evidence was produced against the Bishop to warrant such charges having been made," they will remain to poison the minds of that all too numerous class which is duped by appeals to anti-Catholic prejudice.

Counsel for the complainants having withdrawn the charges admitting that he had no proof whatever to substantiate any one of them, it became a question whether evidence showing the utter falsity of the charges and establishing Bishop Budka's loyal and important service to Canada during the War should be admitted.

That some were misled into believing the charges against the Ruthenian Bishop and acted on this honest conviction is the opinion of Judge Patterson. But those who remember the infamy of those Ruthenian proselytisers, who so trained their perverts as actually to put on a blasphemous travesty of the Holy Sacrifice of the Mass in order to deceive and mislead Catholic Ruthenians, will not be surprised that these "converts" have turned out adepts in the arts of deception; and will be slow to believe or to blame the unfortunate victims of such unscrupulous missionary zeal.

As a heading to an alluring advertisement for savings accounts one of Canada's big chartered banks asks: "Where does your salary go?" Isn't that rather a maddening question to put to the average citizen just now? Who not interview the landlord, the grocer, the milkman or the tax collector at once and be done with it? And, in any event, why rub it in?

REFERRING to the laudation by the Victory Loan Committee of certain rich men and corporations who out of their abundance subscribed largely to this absolutely sure and paying investment, the Ottawa Morning Journal caustically remarks: "So long as there is a wounded soldier on our streets, so long as there are armless and legless men stumbling along our thoroughfares, so long as there are poor blind veterans trying to equip themselves for the balance of a mutilated life, so long as there is anywhere in Canada a man who has walked upright and slowly through the hell of a high explosive barrage, which of us wants to be asked to make a hero of a rich man in Toronto or anywhere else who is able to 'subscribe' a lot of money for the use of his country with an assurance of knowledge that he will get it back with generous interest?"

minister to the people, explains in a measure how the clergy lost touch with so many who might otherwise have been Church people." (p. 115).

WHY SHOULD mere "conservatism" be incompatible with true progress? The Catholic Church is usually credited with being the most conservative institution in the whole world, and yet she is ever in the van where the welfare of the race is concerned. Conservative she certainly is in all that pertains to faith, for her's is a deposit coming direct from her Divine Founder and bearing with it to the end of time the characteristic of inviolability. In things of faith, therefore, and of morals she is as adamant against all the vagaries of man, but in all else she is ever occupying new fields and adapting herself to changing conditions.

WITH THE Church of England it is different. Unequivocally human as she is in her origin and constitution her creed reflects every foible and caprice of man, until "comprehensiveness" of doctrine has become her distinguishing mark. It is even the boast of her children that it is so. Her "conservatism" on the other hand, as Bishop Ingham acknowledges, has to do with human pride, with the consolidation of class and the perpetuation of privilege. Thus it is, as the prelate also avers, that she has lost touch with the people, and where, humanly speaking, she had every advantage of wealth and State support she finds herself in Canada now far in the rear of those dissenting bodies to whom at home she extended a condescending measure of toleration.

THE IDENTIFICATION of the Christian religion with material wealth and power was never more unblushingly put forward than by an American preacher in the Timothy Eaton Memorial church, Toronto, some time ago. He had been a "missionary" in Africa for thirty-nine years and this seems to have been the sum and substance of his gospel: "Material prosperity always follows the Bible." "A Christian is the only man who has a right to have wealth. God keeps the wealth for Christians." It was, he claimed, men bringing the Bible to Africa who discovered the diamond mines. These remarks were apparently preparatory to the "Big Drive" now on. We are told by the daily papers that he held his audience enthralled. The same sentiments may therefore be fairly taken as the basis and scope of the great "Forward Movement." Their accordance with the Gospels is quite another matter.

ULSTER DIFFICULTY THE INSINCERITY OF ENGLISH PREMIER BY PROFESSOR EGIN MACNELL National University of Ireland VIII The insincerity of the position now taken up by Asquith and forced by him on Redmond is further apparent, and must have afforded much amusement to the Unionist leaders. In 1911, Mr. Asquith came into power pledged to introduce a measure of Home Rule for the whole of Ireland, without any reserve as to Ulster. In 1912, that measure was embodied in a Bill, adopted by the Liberal Party, and passed through the House of Commons but rejected by the House of Lords. In 1913, the Bill was again passed through the Commons and rejected by the Lords. In 1914, the Bill was a third time passed through the Commons, and could thus become law by Royal Assent without having to pass the Lords. But Mr. Asquith was as well aware of the Ulster Unionist objection to Home Rule in 1911 and before 1911 said in 1914. He thus consciously pledged himself, as also did his party pledge themselves, to Mr. Redmond and Mr. Redmond's Irish supporters, in 1911, to do that which in 1914 he declared to be "unthinkable." Nay, more, the pledge was still earlier than 1911, and on the strength of that pledge Mr. Redmond had formed a close alliance with Mr. Asquith and his party and had consented to the postponement of Home Rule until his party and theirs had jointly passed a number of important Liberal measures, including a Financial Reform Act, a State Insurance Act, an Old Age Pensions Act, and a Parliamentary Reform Act. Mr. Redmond and his party had fulfilled their part of the alliance, Mr. Asquith and his party repudiated theirs.

War. According to the Liberal doctrine of Mr. Asquith, it was lawful to apply what was pleased to call "coercion" to the Ulster Unionists so long as their opposition was purely peaceful or took no more warlike form than rioting and looting. As a body of the instance of English politicians working in the "English interest" as prescribed by Prime Minister Balfour, gave their opposition an organized military form then that which was sound legislation became coercion and that which was acceptable became unthinkable—all pledges and undertakings to the contrary notwithstanding.

The insincerity of the position of Mr. Asquith and his adherents is still further evident. Mr. Asquith was now unwilling to apply "coercion" to Irish Unionists under military organization. He was still willing and ready, according to his professions, to apply the same "coercion" to other Irish Unionists who had no military organization. He was prepared to exclude six Ulster counties from the "coercion" of Home Rule. The Unionists in the remaining twenty-six counties of Ireland were equal in numbers to those of the six counties to be excluded, and these Mr. Asquith was still prepared to "coerce."

This does not exhaust the insincerity of Mr. Asquith's new formula. The six counties to be excluded were Londonderry, Antrim, Down, Armagh, Tyrone and Fermanagh. Every one of these counties contains a large body of Nationalists to whom political separation from Ireland is far more objectionable than inclusion in a self-governing Ireland is to the Ulster Unionist, their objection being based on nationality, an indispensible fact, and not on sectarian and economic fears, with which, as with prophecies, it is in vain to argue. The religious census does not accurately indicate the proportions of Nationalists and Unionists in these counties. For example in Antrim, where the Protestants are in the largest proportion of any county in Ireland, there are numerous Protestant Nationalists and Home Rulers. In Ballymoney, in that county, in the Spring of 1914, a large meeting of Protestant Home Rulers was held. Everywhere in Ulster, there are Protestant Nationalists, and these, as a rule, are men and women of education and intelligence. (In addition, among the Unionists there are many, especially among business men and professional men, who hold with the present Unionist Lord Chancellor of Ireland, formerly Unionist member of Parliament for Armagh, that "Partition" would be, from their point of view, "disastrous.") The proportion of Nationalists, using the term to include Republicans as well as Home Rulers, in the Six Counties, varies from 30% in Antrim, to 55% in Tyrone. Everywhere it is more considerable than the ratio of the sum total of Ulster Unionists to the Nationalists of Ireland. Nevertheless, Mr. Asquith was quite willing to "coerce" the Nationalists of the Six Counties, including the Nationalist majority of Tyrone.

We can apply another test, which will confirm the lesson of history, that the "Ulster difficulty" is the weapon of "the English interest." In South Africa, there is a large British colony of much later date than the Ulster Plantation. During the South African War, the British colonists were enthusiastically loyal to England and fought on the English side. Nevertheless, when, soon after the War, autonomy was granted to South Africa, no exception was made on behalf of the British colony. To adopt the phraseology of Ulsteria, the loyal Britons, forming a very large and compact minority, were handed over to the "mercy" of the Boer majority, whose "ignorance," "intolerance," and "backwardness," were the commonplace of the English Imperialist press up to the end of the war. There was, however, this difference. English statesmanship wanted a peaceful settlement in South Africa. In Ireland, the same statesmanship thinks its advantage is found in maintaining and fostering divisions and enmities.

PAYS HIGH TRIBUTE TO K. OF C. REV. IVOR DANIEL TELLS OF SERVICES OVERSEAS Captain the Rev. Ivor Daniel, O.M.I. of Edmonton, Alta., who went overseas and served as chaplain with the 51st Edmonton battalion, was the speaker on Sunday, Dec. 2nd at the literary and musical evening of the St. Bridget's Young Men's Association, held in the Franciscan Theatre, Ottawa. A crowded house enjoyed themselves listening to the humorous, pithy reminiscences of his services overseas. Father Daniel gave an interesting outline of the wonderful work that was achieved by "Catholic Army Huts" during the term of its functioning. While the London Area was provided with clubs near Victoria and Waterloo, the country camps were not forgotten. The Bramshott Hut and Chapel proved that, with the proper facilities, much could be done for the bettering of the soldiers' lot. The work in other camps was often held back, through no fault of the C. A. H., but at Buxton the Diechgar Depot and the Hospitals were well served by the "Victory Hut" which was the only Soldiers' Hut in the town, and at Ripon and Rhyll the later work was successful.

ation, and the Overseas Directors kept the returning men well supplied with comforts. On arrival at Halifax the chain of service gifts but by the accommodation afforded through clubs in the principal cities, and Information Bureaus in thirty different centres.

"The Knights of Columbus," said the speaker, "are out to do everything for the returned man, regardless of creed. That is why I am proud to have worked for them, that is why I am proud to come and tell you what has been done. And I ask you to co-operate in all that will be in the future by this great organization."

The Rev. Father Daniel will remain in the East during the preparation of a "Short History of Catholic Army Huts" which is about to be published. The publication of this work, which will be provided with souvenir pictures of the work overseas, is awaited with great interest by all those who contributed to the "K. of C." drives for Hut and Chapel work Overseas.

UTTERLY UNFOUNDED CHARGES BISHOP BUDKA'S ACCUSERS OFFER NO EVIDENCE WHATSOEVER North-West Review, Dec. 6 Throughout the duration of the War, the Right Reverend Nicetas Budka, Bishop of the Diocese of Canada of the Ruthenian Greek Catholic Church, was the victim of periodic attacks which were given wide publicity by the press, more particularly in the Provinces of Manitoba and Ontario. As a rule, these attacks were inspired by members of a comparatively small group of Canadian Ukrainians, who, while remaining in the background, were enabled to obtain for their fabrications, all necessary publicity through the medium of credulous editors and scheming politicians. The attacks alleged disloyalty on the part of the Bishop; in reality, they were founded upon jealousy, religious prejudice and hatred on the part of those who prompted them. As a consequence of the wide publicity obtained, a very considerable number of Canadians arrived at the wholly erroneous conclusion that Bishop Budka was in reality, a disloyal citizen.

From time to time the defamatory accusations were answered and refuted by Bishop Budka himself, by The Catholic Truth Society of Manitoba and by other organizations and individuals; enquiries made in the House of Commons received from the Government has been made but no evidence to substantiate the accusations had been submitted. In spite of this, however, the general charge of disloyalty was repeated and continued to receive publicity. In the Winnipeg press of April 25th last, appeared an announcement that the Great War Veterans, through their Association, were bringing every pressure to bear upon Ottawa to secure the deportation of Bishop Budka, that every constitutional step possible was being taken by said Association to get the Bishop back to Austria, and indignation was expressed at the alleged laxity of the authorities and intimation given that trouble would occur if action was not taken promptly. On May 1st a large deputation of Great War Veterans waited upon Hon. T. C. Norris, Premier of Manitoba, and made a demand for action to secure the deportation of Bishop Budka. The latter had then been absent from home for several days. Immediately upon his return he publicly announced his desire for a most searching investigation by a general "backwardness," were the commonplace of the English Imperialist press up to the end of the war. There was, however, this difference. English statesmanship wanted a peaceful settlement in South Africa. In Ireland, the same statesmanship thinks its advantage is found in maintaining and fostering divisions and enmities.

strike and no adjournment was directed. Subsequently, a further adjournment was granted at the request of the Great War Veterans. Then long vacation intervened, and it became impossible to bring on the hearing before Fall. On September 29th, no move having been made by the complainants to arrange for a hearing Bishop Budka's Counsel applied for and obtained an appointment for October 27th. Early in May Counsel for the Bishop had requested the Great War Veterans to submit a written statement of their charges, and in reply the complaints against the Bishop were stated in writing as follows:

- 1. That he has prayed for the success of the Austrian Army.
2. That he has, at different times, made statements derogatory and prejudicial to British soldiers and likely to bring the British Army into contempt.
3. That he has solicited and collected funds for the assistance of Galicia and Austria.
4. That he has been the agent of the Austrian Government in Canada.
5. That he has expressed his loyalty to the late Franz Joseph of Austria.
6. That he has deprecated Canadian War Bonds and has endeavored to prohibit the sale of Canadian War Bonds to Ruthenians.
7. That he has attempted to maintain the Ruthenian language to the exclusion of the English language in Ruthenian schools.
8. That he has blocked the establishment of the Ukrainian Legion for service in the British Army.
9. That he has repeatedly expressed his sympathy, both in speech and writing, to the Austrian Government.
10. That he has broken his parole while in Canada and United States.
11. That he has preached seditious sermons.
On the opening of the enquiry before His Honor Judge Paterson, on October 27th, Mr. C. L. Monteith, who appeared as Counsel for the Great War Veterans, stated to the Court that he could not substantiate any of the above mentioned charges and that they would have to be withdrawn, as he could not prove them.

Counsel for the complainants then submitted a new charge, viz. "that Bishop Budka, having registered as of alien enemy nationality, had failed to report to the Registrar of Alien Enemies." In support of this charge, he called as a witness the chief clerk of the Alien Registration Department, Winnipeg, who admitted that the Bishop did not report, because he had been excused from reporting by the Registrar of Alien Enemies, and that the Bishop had therefore never been under any obligation to report. The witness further stated that so far as his knowledge went, the exemption from reporting was granted because "Bishop Budka was a priest, and he was not thought to be dangerous, and the permission to travel was something which he would need, owing to the necessity of his travelling between his parishes." This was the only witness called by the complainants.

No one else having appeared to make any complaint or offer any evidence against the Bishop, (although notice of the enquiry had appeared in the public press) Mr. Murray, Counsel for the Bishop, then announced that he proposed to adduce evidence to show that the charges originally made were without foundation. A question having been raised by the Court as to the propriety or necessity of hearing any further evidence under the circumstances (in view of the withdrawal of all the original charges), Mr. Murray submitted an argument in support of the contention that in the interests of the public and of the Bishop, and in fairness to the latter, an opportunity ought to be afforded of introducing further evidence, and in this way settling the whole question completely. The Court finally agreed to hear further evidence.

The case submitted on behalf of Bishop Budka comprised a very considerable volume of documentary evidence, as well as the viva voce statements of several witnesses. The former included many excerpts from the daily press, several pastoral letters issued by Bishop Budka to his flock, (including the now famous letter written prior to the commencement of the War, and at a time when there did not appear any likelihood of Great Britain being drawn into the conflict), letter from the Premier of Canada, papers dealing with the application for naturalization of the Bishop, newspaper reports of addresses delivered by the Bishop to his people in various parts of the West, copy of depositions in the Halford case, special articles written by the Bishop for the Canadian Ruthenian newspapers and printed in both English and Ruthenian, and excerpts from Hansard showing answers by the Government to enquiries made in the House of Commons. Of the mass of documentary evidence so submitted, perhaps the most valuable was that furnished by the several pastoral letters, written, as they were, by Bishop Budka himself, at various times and on momentous occasions, throughout the period of the War, when there could be no thought of their being used as evidence in the future, prepared, not for public effect, but in order that their contents might be communicated to the members of his flock by the priest at the altar; these pastoral letters accurately reflected the true inwardness of their composer. They appealed to the highest and noblest instincts of the Canadian Ukrainians, calling upon them to rally under the flag of the British

Empire, and to sacrifice wealth and blood in support of it, as a holy duty; they made due acknowledgment of the debt of gratitude and obligations which were owing to Canada, the land of adoption, which had afforded protection and opportunity to all its Ruthenian citizens; they requested that all party and racial feelings and all differences be put aside; they gave reminders of the oath of allegiance, with its resulting obligation in the way of loyalty, and they defined loyalty as involving sacrifice; they suggested the formation of battalions of naturalized Ukrainians, and they appealed for the continued prayer for the success of the cause undertaken by the British Empire and the speedy restoration of peace.

The Bishop himself took the witness stand and underwent a lengthy examination covering each one of the charges made against him. He denied each and every one of them; he explained what his attitude had been and was one of the questions involved in the charges, and he disclosed to the Court all relevant information which he possessed, pertaining to the subject matter of the charges. He was also subjected to a lengthy cross examination by Counsel for the Great War Veterans. Although this examination covered a wide range, no objection was taken to the questions, the Bishop answering them all, to the best of his ability, and with thorough frankness.

Other witnesses called, showed that Bishop Budka had on many occasions, while addressing gatherings of his people in the Western Provinces, advised them to assist the Red Cross Work, and to purchase Victory Bonds in order that Canada might be enabled to carry out its undertakings; that he frequently reminded them of their duties to Canada and that he arranged for other speakers to give addresses on the same subject; that he insisted on the children learning the English language, pointing out that, without it, they would not be able to succeed in this country; that his advocacy was not only in favor of a knowledge of English but also for a thorough training in it; that he had made representations to the Government at Ottawa with a view to having permission granted for the organization of Ruthenian Battalions in the Canadian Overseas Forces; that he had publicly and privately advocated enlistment on the part of Ruthenians not only in such Battalions but also in the Canadian Army generally. These witnesses also were examined as to the various charges made against the Bishop; they stated they had no knowledge of anything which would serve as a foundation for any of the charges, that they believed the charges to be wholly unfounded, and that in their belief, the charges had originated with a group of foreign speaking people who were active in a movement to establish among the Ukrainian people, a church independent of the Ruthenian Greek Catholic Church. Among the witnesses were the Director of a Ukrainian Educational Institute and a former officer of the Canadian Army.

On November 26th His Honor Judge Paterson delivered the following judgment: "In the matter of an application to inter one, the Right Reverend Nicasius Budka, under Orders in Council, dated 28th of October, 1914, and 14th February, 1919. "The Law Courts, Winnipeg, November, 26th, 1919. "JUDGMENT OF HIS HONOR, JUDGE PATERSON. "His Honor: I was under the impression the last day of the hearing that I had to make a written report but having looked into the interests of the Council, I cannot find it necessary to do so. If the accused is found guilty and ordered to be interned, he is handed over to the authorities, otherwise there is no procedure requiring me to report, apparently, to anybody, but I think, as I did not give my decision the other day, I should declare in open Court or indicate, really, what was the result of the investigation."

"So far as the charges were concerned, it resolved itself simply into the one charge that was presented and that was that he had not reported as required under the registration of aliens. He did not report, that is quite true, but I think he had a very good reason why he should not have done so, without at all seeming to be trifling with the regulations or willfully breaking the rules, and that was as he had registered in the office of Colonel Lindsay, he there received authority, I think it might be called, at least he practically received a release from requiring to report after registering. I think it is quite reasonable that Bishop Budka accepted, as almost anybody would have accepted, the authority of Colonel Lindsay who was at the head of the Board, as being qualified and authorized to grant him such a release as, apparently, he was granted. I think it is not unreasonable that Bishop Budka should not have gone any further to determine whether or not Col. Lindsay would have such authority. So that while Bishop Budka did not report as the regulations required, yet he had a very good reason, I think, in not doing so, and he was not willfully committing any breach of the regulations and I could not order his internment and I would have to release him from the charge. As far as the other matters are concerned I do not know how much I should say about them. I am quite satisfied that the counsel for the complainants had put before him at one time some rather serious charges against Bishop Budka and that he

was quite conscientious in framing the charges as they were but at the hearing not a little of evidence was produced against the Bishop to warrant such charges having been made, in fact, the only evidence that was adduced was by the Bishop and some of his own witnesses who instead of charging the Bishop with disloyalty and so on, his conduct was on the other hand to be approved. I do not think it is necessary to say anything more on those charges that were perhaps serious, but why those who made the charges did not come forward and attempt to substantiate them, I do not know. So far as the investigation before me was concerned, there was no grounds shown why there should be any doubt cast upon Bishop Budka's loyalty to Canada."

It is to be sincerely hoped that these proceedings and the judgment rendered thereon, will bring to an end, once and for all time, the cruel campaign of misrepresentation which has been relentlessly waged against Bishop Budka during the past five years. It will perhaps be too much to expect, that those who have in the past been responsible for originating the many slanderous statements concerning him, will treat him honestly and fairly in the future. Antisemitism, based upon religious prejudice, jealousy and personal ambition, are not easily eradicated. Heretofore the traducers have relied (and not in vain) for their success upon a sensational press and upon a thoughtless public, who have been all too ready to believe ill of one, whom they have not tried to know or understand, and with whom they have not cared to sympathize. It is to be hoped that the press and its readers, including some of our Winnipeg politicians, will learn a lesson from this experience, will in the future be honest at least with themselves, if not with Bishop Budka, and will refuse to continue to be the dupes of the self-seeking designs of his Ukrainian defamers.

It has indeed been a fortunate circumstance for Canada and for its Ukrainian citizens, in particular, that the latter have enjoyed during the critical and strenuous period of the War, a leadership so loyal and so wise as that accorded by Bishop Budka. The pioneer Bishop of his diocese, he has met with all the discouraging difficulties which those who lead the way so often have to encounter, suspicion, indifference, dissonance, intolerance, lack of assistance, and want of funds. He has given without stint, in time, energy, and ability in order that his people may remain true children of the Church, and may become worthy citizens of their adopted country. He is planting, that those that come after may reap; his hopes rest, not so much in the present adult generation, as in their children. He has proven himself indefatigable in implanting in the minds of the rising generation, a deep and lasting love for Canada, the land of their birth, an appreciation of the value of education, and an understanding of the necessity of a thorough knowledge of English, so that in the years to come, his people will occupy no secondary place in Canadian citizenship. And as he has planned and worked, so has he lived, an honest, upright, loyal, true Catholic citizen of Canada. He has been misunderstood because he and his work have not been known. When our Canadian people came to a full understanding on how well, in the interests of Canada, Bishop Budka has labored during all the time his loyalty has been suspected, then, only will they be able to appreciate his true worth. In the meantime he continues to sacrifice every personal comfort and interest, for the good of others.

SIR BERTRAM WINDLE

A very interesting function took place at the Examination Hall at University College, Cork, yesterday afternoon, when the members of the Governing Body and professional staffs of the institution presented Sir Bertram C. A. Windle, who recently resigned the Presidency of the College, with his portrait, painted in oils and beautifully mounted, as a mark of their efforts of the valuable services that he had rendered to the institution. Rev. Brother Connolly, Chairman of the Presentation Committee, occupied the chair, and there was a large attendance of the members of the Governing Body and the different staffs.

The Rev. Chairman said—"We are assembled to-day to honor Sir Bertram Windle, the distinguished and scholarly President of the University College, and at the same time to convey to him in unmistakable terms our warmest appreciation of the unique success that has attended his unselfish labors in our midst, whether regarded from the academic, social, and religious standpoints (hear, hear). To do this more effectively the "Windle Presentation Committee" have asked some of the leading members of the Governing Body and Professional Staff to give eloquent expression to the grateful thoughts and feelings that are uppermost in our minds at the present moment. It is then my pleasing duty, in the first instance, to ask the Most Rev. Dr. Cohanlan, Bishop of Cork, a distinguished writer and educationalist himself, to discharge this obligation on our behalf Professor Hartog, the senior member of the Professional Staff, a gentleman deeply read in various branches of literature and scientific thought, will, I am confident,

do ample justice to the esteem and loyal feelings that he and his learned colleagues have at all times entertained for their able and gifted President. Other speakers will follow, all actuated by the same heartfelt desire to give honor where honor is so justly due (applause)."

His Lordship the Most Rev. Dr. Cohanlan, Bishop of Cork, said he was indeed deeply indebted to the Presentation Committee for having done him the honor of asking him to speak on behalf of the Governing Body of the College on the occasion of the presentation to Sir Bertram Windle. He felt it to be a serious task, because it would require a longer period of membership of the Governing Body and closer acquaintance with the academic and administrative life of the College to do justice to Sir Bertram Windle's period of presidency. Sir Bertram Windle was English by birth, but he loved Ireland, and he believed it was the dearest wish of Sir Bertram's heart to see Ireland more free, and an improvement and development in the educational, commercial and industrial condition of Ireland (applause). Sir Bertram came to Cork from Birmingham, where he had a singular reputation as a professor. In fact, he had a reputation both in the school and in the medical world generally—he had a grand reputation as an anatomist, and he joined to that a reputation for certain branches of archaeology. His reputation was not confined to the schools; he was known in all the medical schools by his writings, and to add to his academic training for the position he held in the Cork College he also occupied an important position in the educational world. Sir Bertram came to Cork singularly equipped for the double work of the administration of the College and the taking of a leading part in the educational movement of the country (hear, hear). His presidency of the Cork College for a period of fifteen years witnessed a wonderful development of the College, and no wonder, because no one could have come to Cork better equipped for the duties of President (hear, hear). Sir Bertram was a master Professor himself. There were two things that did not always go hand in hand—to have a great knowledge of a subject and to be a capable teacher of it—but Sir Bertram had both (hear, hear). He was a master of anatomy in knowledge, and he was a master in the art of teaching. He came to Cork to direct the studies of the College and the administration of it and to take a leading part in the educational question of the country. If he had remained with them, and that in the future there arose the question of anything like the appointment of a Commission to inquire into Irish education, one of the first men they would expect to be put on it would be Sir Bertram Windle (hear, hear). Sir Bertram was also a Commissioner of Intermediate Education, and in the industrial movement of the country he took a most prominent part (hear, hear). Sir Bertram was, however, best known, and his work principally lay within the walls of the College. Besides being a professor and a writer on specialist questions, he was first of all a student, and nothing was beneath his notice and care in the college (hear, hear). With regard to education and administration in the College, he came well equipped, and it would be very hard to get a president who would equal him as an educationalist within the College and as administrator of the College (hear, hear). The College had bounded and advanced since he came to it. They had more than double the number of students; the College was well equipped, and it had studies for everything that a college required; and it had got within the past few years, the enormous sum of £100,000, which showed the growing esteem in which the College was held by the public (hear, hear). That was a great record (applause). Personally, he was very sorry that Sir Bertram Windle was leaving them (hear, hear). He was laying down the Presidency in order to take up the duty of professor again. He was now going to take up a noble professorship; he was taking what had been like a passion with him during his life, the work of the general reconciliation of the science and revealed religion. That was going to be his noble work for the rest of his life, and though they regretted he was leaving them, he was leaving as a young man, full of energy and brain power, to take up the position of teacher which, his lordship thought, he loved more than that of administrator. As a member of the Governing Body, he begged to thank Sir Bertram Windle for all he had done for the College, the city, and Ireland, and that his new professorship which would not be a professorship to any one college but to the whole world, of doing the great work of showing that there was nothing in science, no matter in what department, medical or natural sciences, that could come into contact with revealed religion. He again wished Sir Bertram long life and the greatest success in his new career (applause).

Professor Hartog said that Sir Bertram Windle came from Birmingham University to Cork with a great reputation, and his career there had been what they might expect. He had developed the faculties of commerce, enlarged those of every subject, added the new subject of journalism, in which the success had been overwhelming. He had taken an active part in educational matters, and had not been merely their chief, but their colleague. It was to him they owed the Irish Trade Mark, which had given such a great impulse to the

national industries. Lady Windle shared in his work, and had taken a leading part in the social life of the students, especially the women students. They all regretted the departure of Sir Bertram and Lady Windle, and he wished them every success in the new home they were going to (applause). Professor Pearson said from the moment Sir Bertram Windle took up office in Cork he had been indefatigable in advancing every possible department of the College. He referred to the improvements carried out in the present medical school since Sir Bertram came to Cork, and said that he felt the greatest possible regret at his leaving the institution. In saying that he merely voiced the sentiments of all those who had been associated with Sir Bertram and his gracious lady, Lady Windle (applause). Mr. A. F. Sharman Crawford, J. P., said he was much impressed with Sir Bertram Windle's organization of the College, which was very remarkable. He had the honor of being some time on the Finance Committee of the Governing Body, and it was a wonderful record. The business of the College which was brought before them for consideration was no occasion could they pick a hole in any of his business propositions. Sir Bertram was not a President who came and went—he was always there. He specially thanked Sir Bertram for his formation of the mechanical engineering class in connection with the Technical School, and said it was very remarkable to find Sir Bertram not only a university man, but a technical man also. There was no man in Ireland who knew more about technical education than Sir Bertram, and he joined in wishing him and Lady Windle every happiness in their new home (applause).

The Rev. Chairman—Before proceeding to the principal function of the day, I may be permitted, personally, as a member of the Governing Body since its inception, to express also my deep regret at the departure of our President, who has been a pillar of strength to religion and university education in this city (hear, hear). Everyone in Cork who is interested in educational matters is familiar with his name and the great results achieved under his inspiring influence (hear, hear). Not only is his ability of the highest order, but it has been so essentially practical and progressive that, as a consequence, he has the supreme happiness of witnessing during the past few years what may be truly termed the marvellous expansion and success of this centre of University life over which he has so ably presided (applause). In the departure of Sir Bertram Windle, I can say with the cordial approval of his many friends, that we are losing a brilliant scholar of such rare and excellent parts, that his resignation can be truly regretted, not only as an irreparable loss to this city, but to the nation at large (hear, hear). Now, the pleasing duty devolves on me, as chairman of the "Windle Presentation Committee," to ask you, my lord, to present Sir Bertram Windle with his portrait as a small testimony of his esteem in which he is held by the Governing Body and professional staff of University College, Cork (applause).

The portrait was then unveiled, and the presentation was made by his Lordship in suitable terms. Sir Bertram Windle, who was received with applause, in acknowledging the presentation, said to reply adequately to so much kindness was utterly impossible—to reply at all was a matter of great difficulty. He was overwhelmed by the kindness of the expressions that had been given vent to by those who had spoken, and he was, of course, naturally gratified that the labors of fifteen years should have met with so much approval. He was, as his lordship, most Rev. Dr. Cohanlan, said, born in England, and at a very early age he was removed to Ireland. He left for some time and returned to this country, with which he was always connected, and of which he would always consider himself a son (applause). Fifteen years ago he returned, always having before him a kind of dream that some day or other he would be able to devote himself to what interested him—literary work. And he said to himself when he came here there would be a number of years of strenuous work, and at the end of that time there would be a pension, and he could settle down to writing for the remainder of his days. That time, thanks to a generous and kind Government, had arrived. He referred to his efforts to get Cork College recognised as a separate institution for Munster, and said if the suggestion in the direction which was made by the Governing Body in Cork, was accepted, as it might have been, he would have felt it his duty to remain and pilot the new University through its first perilous years. That was not to be, and the chance offered to him a position of greater freedom and less responsibility, where he hoped to have time to devote himself to writing. With regard to his successor, whose name he was appointed, he was sure he would do his best, and he hoped that the people would recognize that no one can occupy such a position as President who did not make mistakes. He asked the people of Cork to think more of their college, and he was astonished during the time he spent there how many residents of Cork had never been inside the college grounds. The people of Cork had got a college of which any city might well be proud. It was

thoroughly well equipped and did splendid work, and deserved the financial support of the city of Cork. Referring to the portrait, Sir Bertram said it was a fine piece of painting, and he complimented Mr. Scully, the well known Cork artist, on his work (applause). He again thanked them for their kindness to him, and no one more fully recognized it than he did (applause).

The Rev. Chairman—One word more and my task is done, and that is to ask Professor M. Ryan, M. A., to present Lady Windle with a parting gift as a slight memento of the deep esteem entertained for her by the various associations of the college (applause). Our wishes on this occasion are sure of being done full justice to by the cultured lady to whom we have entrusted this most welcome duty (applause).

Professor Mary Ryan, on behalf of the staff, Governing Body and college at large, then presented Lady Windle with a beautiful set of furs as a remembrance of the happy relations that had always existed between them, and of her kindness and hospitality to them on many occasions. Lady Windle suitably returned thanks, and said she would always remember the great kindness that had been extended to her. She was deeply grateful for such a beautiful and useful gift, which could not be more suitable (applause). The function then terminated.—Cork Examiner, Nov. 15.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

PRAYER AND THE MISSIONS

The value of prayer and its necessity were so constantly emphasized by our Divine Saviour that it is superfluous to adduce here the various occasions on which man was pleased in his relation to God as a suppliant who would be heard and as one who if he is to avoid complete destruction in his eternal interests must needs be suppliant. We wish rather to point out the relation of prayer to the Extension of God's Kingdom on earth. We cannot insist too frequently upon this. Unfortunately we believe we do not speak enough of this important duty.

We are drawn to consider it these days by an item which interested us greatly and which has just appeared in the foreign dispatches. We are referring to the meeting of the Bishops of Ireland with Cardinal Logue at their head. This meeting was recently held in Mayo. From their deliberation came as we might expect—their conditions being wholly unworthy of present day opinion—an order that all Catholic Ireland from October 29th until November 5th would offer to God a Novena of prayer that the misfortunes of their country might be lessened and that the Pious Union of Priests be established throughout the country for the support of Foreign Missions.

Whoever among our readers has taken any special interest in our missionary work must have known that quite lately Ireland is again springing up as a great missionary factor in the world. Today she is especially interested in work in China. But the great truth is that she is interested and without doubt not many years will elapse before her foreign missionary work will be very important. But the first thing that this country does through the voice of her prelates is to organize a union of prayer among the clergy to support the cause. This is simply following the example and injunction of Our Divine Lord. Did He not spend the night in prayer before choosing His Apostles? Did He not exhort His followers to pray for laborers? When Pius X. outlined the object and constitution of the Catholic Church Extension Society in England and in this very important factor in such work. After praising the work of the than young institution he is careful to attach to the work very special spiritual privileges which are to be the particular gain of members of the Society? A Heavenly Protector, St. Philip Neri, is named, indulgences can be gained on the Feast of the patron, on those of St. Francis de Sales, St. Rose of Lima, St. Anna, the Holy Apostles Peter and Paul, the Immaculate Conception of the Blessed Virgin Mary with the usual conditions of Confession, Communion and a visit to the Church. And these are only a portion, but we mention them here merely to show that the Holy Father realized that prayer and the missionary work of the Church are inseparable.

Apart from the facts of Our Lord's life and the words which He uttered we have only to consider the very nature of the missionary work to realize how truly in need of the help of prayer it constantly is. Missionary labor is a supernatural work carried on by one inspired by supernatural motives. Now can there be any other conception of the work that is true. It follows that the means must be supernatural and hence prayer takes its place. Of all means we deem it the most efficacious. When Cardinal Vaughan was speaking at the Missionary Congress held in Chicago in aid of the missions he pointed out in criticism that was entirely friendly the lack of any organization among us to pray for the success of this work. He referred by way of contrast to the aid that was given in England by a pious confraternity of prayer and in France, in honor of Our Lady of Compassion, for the conversion of England herself to the faith.

Until now nothing special has been established for this purpose particularly and it may be difficult to establish anything in view of the many devotions constantly practised by our people but to neglect a mention of this great work in our ordinary or special devotions is to consider a great lack. Will you not then say a special prayer for the success of the Missions?

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

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

Table with 2 columns: Donations, Amount. Includes entries for F. L. S., Mass Intentions, and E. G. P. Ottawa.

RECENT CONVERTS

FOUR MORE ANGLICAN PREACHERS CONVERTED IN ENGLAND

The Rev. Charles Henry Sharp, M. A., of More Hall, Gloucestershire, England, has recently made his submission to the Church. Mr. Sharp received his Anglican Orders in 1884 from the Bishop of Winchester, and was then for two years chaplain to the Forces at Aldershot. He is the author of various works, and only this year conducted a lengthy controversy on the Church in the Catholic press. Mr. Sharp's attempt to justify his theory of the Church of England has ended in his reception into the Catholic Church.

The Rev. Francis Graham B. Sutherland has been received into the Church at Downside Abbey, after a ministry of ten years as an Anglican, having been ordained in 1909 by the Bishop of Bristol. Mr. Sutherland has followed the example set by several of his predecessors in that office.

Another Anglican clergyman who has made his submission recently at Downside is the Rev. George John MacGillivray, M. A., who was admitted to the Anglican ministry by the Bishop of Winchester in 1900. The Rev. Cecil Herbert Tasker, B. A., has also become a Catholic. Ordained in 1906, he worked at Eym (Derby), All Souls, Brighton, 1910-1916, and then was curate of All Saints, Notting Hill, W.—Catholic Bulletin.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

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

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

I propose the following burses for subscription.

Table listing various burses and their amounts, including Sacred Heart Burses, Queen of Apostles Burses, St. Anthony's Burses, Immaculate Conception Burses, Blessed Sacrament Burses, St. Francis Xavier Burses, Holy Name of Jesus Burses, and Holy Souls Burses.

No man can advance three paces on the road of perfection unless Jesus Christ walks beside him.—Mgr. Benson.

FIVE MINUTE SERMON

By Rev. M. Bossard

FOURTH SUNDAY OF ADVENT

ON PREPARING THE WAY OF THE LORD

Although St. John the Baptist lived nineteen hundred years ago, his words and his exhortation to penance are as applicable to us as they were to the people of his own time.

In comparing true penance with such work as this, St. John indicates the amount of toil, self-conquest and perseverance needed, if our penance is really to be pleasing to God's sight.

1. What are the valleys separating us from Christ, and requiring for that reason to be filled up? The chief one, with which all the rest are connected, is the valley of unbelief.

The second valley that we have to fill up is want of charity. God is love, and love is the chief thing that He asks of those who believe in Him.

When once these two valleys have been filled up, the valley of unbelief with true faith, and that of uncharitableness with real love, it will be less difficult to fill up those that still separate us from Christ.

2. But this is not all. We have also to bring low every mountain and hill that are obstacles preventing our Saviour from coming to us.

Our Lord comes in humility and lowliness, and to the humble alone does He bring grace and salvation.

Consider well our Lord's words: "What shall I profit, if I gain the whole world, and suffer the loss of his soul?"

SWEET BABE OF BETHLEHEM

O happy Mother! happy beyond all thought: she has seen the face of Jesus, and He smiled into her face.

meaning smile, which reminded her of the Immaculate Conception as distinctly as if He had spoken. Nor was the joy of that smile less to her than its significance.

CHRISTMAS IN IRELAND

All nations celebrate the festive season of Christmas, but none conversant with the methods of celebration, in European countries will ginsay the fact that in Ireland, a land of sainted memories and living, throbbing faith, the feast has a religious significance unequalled in any other land.

And this is but natural, for in the darkest hours of their checkered, but glorious history, the Irish people, instinctively religious, have ever been exceptionally loyal to the tenets and doctrines of that Church, compared with which the oldest dynasties are but of yesterday.

On Christmas eve all houses are furnished with large candles, lighted and placed in every window, signifying the light which the Magi used in their march to Bethlehem; and, in the south of Ireland this is the only light that the folk will allow during the twelve days of Christmas.

Holly, abundance decks every available piece of furniture within the home, for the good, old pious mothers of a few generations ago, told the children with full belief in the statement, that at midnight on the feast of Christmas, angels came and dwelt in every branch and opening of the holly.

For weeks previous to the festival, the houses, especially in the country, are all renovated and whitewashed, and the barns and stables are the objects of a rigid overhauling. The cattle receive special attention, and are better fed and better housed during this time than at any other period throughout the year.

What an edifying sight to witness on Christmas the old and the young repairing to the lonely chapel, as they call it, in the gray dawn of the morning, some coming a distance of four miles on foot to approach the altar rail, as, without complying with this pious and time-honored custom, they would deem themselves Catholics but in name.

On Christmas night the family and friends gather round the fireside, and the fire and fiddle attuned to the finest pitch, are brought into requisition, at the sound of which the young and the old dance with vim and energy, jigs, reels and hornpipes until the clock tells the midnight hour, after which the friends and neighbors generally retire.

But before the festivities end, the memory of some members of the family now a resident of America, or a far off Australia, is toasted in poetry and prose of a laudatory nature. His or her generosity to the old folk, and the filial love as exemplified in substantial presence which the exiled children of Ireland have abandoned since emigration became a chronic national necessity, is also portrayed in song and story.

The feast of the Epiphany, or "Little Christmas," is a holy day of obligation in Ireland, and is observed with almost as much solemnity as is the greater feast.

On St. Stephen's day, the 26th of December, the boys and young men hunt and kill the "little wren," and carry it with measured steps as a soldierly man from house to house, from village to village. Generally the marchers are rewarded with slight contributions, which is spent for social purposes on that evening. Several legends are extant, stating why the wren, above all other birds, incurred in a particular manner the displeasure of the Irish people, but space will not permit me to comment upon, the authenticity or lack of it in this brief sketch.

Years have passed away; centuries have come and centuries have gone since the glad tidings of the first Christmas morn was heralded to the world, yet today in Ireland, the same religious spirit which enveloped the

manger at Bethlehem is as fresh and vivifying as ever.—Professor Michael G. Rohan, Marquette University, Milwaukee.

THE RECTOR DISCUSSES HIS CHURCH

The Catholic visitor to New York, who strays into a certain ecclesiastical building of West 47th Street, will be puzzled for a moment; but the initial bewilderment will quickly yield to pity. In spite of the red lamp which burns dimly in the distance, and the lonely confessionals near the door, he will realize in the second instant, that he is not in a Catholic church, but in a building which in many respects resembles a Catholic church. His guide-book will inform him that he is in the church of St. Mary the Virgin, an organization which, styling itself Catholic, is under the jurisdiction of that very worthy Protestant gentleman, the Protestant Episcopal Bishop of New York.

No one will suggest that the clergy of this church and their parishioners are "playing at being Catholics;" yet the visitor cannot but marvel at the temerity of men who, without warrant either from the Archbishop of New York, or their own perfectly Protestant prelate, assume jurisdiction in what purports to be a forum of conscience. The wonder of it all, will depend on reading in the current American Church Monthly the truthful comment passed by the Rector of St. Mary the Virgin, on his Church and its pretenses:

"In the Anglican Communion you may deny anything you please; it is only when you affirm that you are in danger. The only thing for which one risks being disciplined is belief. 'Throw the Creed overboard, if you like; all that will happen will be a wild assertion from assembled bishops that the Church really does value the Creed, although appearances are against her. But be very careful you do not say too many prayers, or the wrong kind of prayers. There is nothing that irritates the authorities so much as to see people praying. The worship of Our Lord in the Blessed Sacrament will bring the authorities down on you—the same authorities who peacefully sleep through the loudly trumpeted denials of all the central facts of the Christian faith."

Were a Catholic to venture upon similar criticisms, he would at once be accused of bitterness, and a desire to score a controversial point at the expense of strict accuracy and charity. Nevertheless, they are very true, and in view of their undeniably character, the wonder grows why the Rector of St. Mary the Virgin still adheres to so faithless a Church, and to pastors who condone irregularities in communion with which adultery is a bright badge of virtue. A Church in which you may "throw the Creed overboard, if you like," is not the bark that will bear us swiftly into the harbor of God; authorities who are indifferent to "trumpeted denials of all the central facts of the Christian faith" are not the pilots appointed by Jesus Christ. They are steering straight for the reef, and how can the adherents of St. Mary the Virgin's "escape destruction?" Through their sacraments? All schismatics and many heretics have those sacred rites. Through their good intention? Possibly, but if eternal salvation may be safely staked on a good intention, why belong to any Church at all?—America.

TO ASSIST SOLDIERS AND SAILORS

THE KNIGHTS OF COLUMBUS ESTABLISH RETURNED SOLDIERS' COMMITTEE

Practical assistance for ex-soldiers and sailors in London, Ontario and vicinity, in the many difficulties encountered in the change from military to civilian life, is the aim of the returned Soldiers' Committee of London Council, Knights of Columbus, who have opened an office at the Catholic Club for the carrying on of the work.

All returned men are well acquainted with the Knights of Columbus, through the Catholic Army Lists at the front, in England and in Canada, and the local Returned Soldiers' Committee has been formed with a view to broadening the field of the activities of the Knights of Columbus for Canada's fighting men.

The Information and Service office opened here is only one branch of the Committee's work. Here the returned fighter may find advice and assistance in his military and semi-military problems, questions of employment, and matters generally relative to his re-settlement in civilian life. The signing and certifying of documents by a Justice of the Peace will also be carried on, and letters will be written for the soldier or sailor, when he wishes to communicate with any Government department with which he has business. The work is under the charge of Mr. E. V. Hession, who is at his desk from 9 o'clock till 5 daily. All the Services of the Information and Service Office are absolutely free of charge.

The local hospitals will also come under the activities of the returned Soldiers' Committee, and will be visited by that institution. It is also hoped that it may be possible to give entertainments for the various local military homes and hospitals during the coming winter.

Recreational work among discharged men generally is also being

discussed by the Committee, and it is possible that general work may be done along this line.

The organization of the Knights of Columbus Reconstruction and Employment Service is certainly the most extensive of its kind in the Dominion, there being nearly a hundred Returned Soldiers' Committees from coast to coast.

The work is absolutely undenominational, and as in the case of the Knights of Columbus Catholic Army Hut, all races and creeds are equally welcome to all that the Knights can do for them. Every Returned man is a candidate for the services of the K. of C. Returned Soldiers' Committee, which is willing, ready and able to help him.

N. B.—Unclaimed kits will be sent to the owners if baggage checks are forwarded to the Secretary of the K. of C. Catholic Army Hut.

A BEAUTIFUL CHRISTMAS CUSTOM

The wanderings of the Blessed Virgin and St. Joseph on Christmas Eve, before they found shelter in the stable where our Blessed Lord was born, are still commemorated in Spain, where they have posada, or hostelry processions, marches on Christmas Eve from house to house. Children carrying images of Mary and Joseph lead the way, followed by a mixed crowd, all bearing tapers, who halt at door after door to ask admission. No response is given to their appeals until they come to the church, where the first summons is immediately answered by a voice from within, inquiring who is there. The spokesman replies: "It is Mary, the Queen of Heaven, who begs a place to lay her head; the night is dark and cold, and she is a wanderer from far Galilee." The doors of the church are thrown open, and the procession enters, to be led to a side altar prepared to represent a stable with a manger, dimly lighted by a single lantern. Here all kneel and recite the last prayers of a prescribed litany; and as the final petition dies away, a little boy with wings fastened to his shoulders and in his arms an image representing the Holy Child, rushes in, and lays his burden in the crib. The tapers are then lighted, and carols of welcome to the world's Redeemer are sung.

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CHATS WITH YOUNG MEN

A CHRISTMAS VISION

On Christmas Eve 'mid all the joyous glee That in my plenteousness surrounded me, I happened by some chance to turn mine eye Out through a window wreath that hung near by. And as I glanced through it into the night I seemed to see, lit by some holy light, A children's face with wistful, smiling lips That thrilled me to my very fingertips. Two eager hands stretched forth called, as in stress, To me to carry help to Helplessness, And in the sad eyes of that child I saw In all its loveliness the Christmas law— Not a command, no everlasting must Upon reluctance for its teaching thrust, But just a pleading hint to him who runs That all who suffer are God's little ones! And then the picture in the wreath was gone, And in its place the Eastern Star-beams shone— The same that nineteen centuries ago Led on the Wisemen with their heavenly glow; And e'en as they I wandered through the drifts And into lowly places carried gifts To cheer, and give release, and pay my due Unto my Lord through them that suffer rue.

YOUR CHRISTMAS GIFT

There's something strange about our "getting old," to say the least, it's something creepy! We hear a great deal about a respected and honored age, but some of us seem to be in any particular hurry to compete for the honors that are usually heaped upon the "old." There's no particular flattery in it for you if the only reason for a privilege or two, lies in your seniority. What a blessing it is, that in many things we are so much alike, and that in many more, we are just a little different. Some are "old" at twenty, while others are "young" at sixty. And even if old age has no special attraction for us, the fact is, hurry or no hurry, we have a chance of experiencing some of its privileges altogether too soon. No matter how young you are, you're always asked "how old are you?" Not even the infant in the cradle is an exception to this! Now, if you're not too critically inclined, you'll agree with some of these reflections and if you care to read a little longer, you may also agree with one or two ideas that are coming. Some people, although they are as old "as the hills" seem to be eternally young! You'll admit, too, that you can be "young" in three different ways: you may be young in looks and years, you may be young in your way of doing things even at seventy, and you may be young in thought, or better said, young in spirit. The first kind of "young" is coveted by millions who are fond of exterior beauty; the recipes for this particular "young" are found by the thousands in the so-called "beauty aids" of countless magazines and papers. The second kind of "young" is a rather undesirable quality and is usually found in older women, and sometimes in older men who have lost the sense of propriety; these will dress and "paint" and powder as they did when they were twenty. The "old" who are "young" because they are in their "second childhood" are not to be blamed; these deserve all our love and sympathy without the slightest tinge of bitterness. The "young" mentioned in the third place are those who may be wrinkled and gray, and even "ugly" in appearance, but they have kept the charm and beauty of a child's simplicity. The envy we might feel for these fortunate men and women is very natural, and can be best overcome by imitating them when still young. Sometime the one or the other among us may have read the life of some saint, who, humanly speaking, struck us as being "crabby," but by far the greater majority of the blessed and happy lot, whom we call saints, were those who preserved the keynote of childlike simplicity all through life. Perhaps, you'll also agree with the following: During these Christmas days, some of us seem to grow "young;" our souls spread their wings for a trip to Bethlehem. We feel a kind of homesickness for the days of long ago; but this homesick feeling is not so much for Bethlehem as it is for the blissful spirit of child-like faith and simplicity. Not that we would despise the chance of paying a visit to Bethlehem; this is simply out of the question for most of us. St. Jerome, a famous doctor of the Church, had the fortune of spending the last thirty-five years of his life at Bethlehem. The nearness of Bethlehem's manger was a great source of inspiration not only for his happy and prayerful life, but for his learned studies as well. Very often, when in view of Bethlehem's crib, as he himself tells us, he would carry on a spiritual conversation with the Christchild. And

this is the substance of one of his talks: "O Jesus, how hard your bed must be; how You tremble and shiver for my salvation! How can I repay You all?" And the Christ-child answered, "Dear Jerome, I don't want anything from you; just keep on singing 'Glory to God in the highest'; I'll strive even more to become poorer in Gethsemane, and on the cross." But the Saint went on "I must give you something, dear child; give You all my money." "Don't Heaven and earth belong to Me," said the Child, "give your money to the poor, and I'll consider it as though you gave it to Me." "That I'll gladly do," said Jerome, "but, I must give you something for yourself, my heart will break if I can't." In return for this the Christchild answered, "Well then, if you insist on giving Me something, I'll ask you to give Me your sins, the pang of your conscience, and your eternal damnation." Quite astonished at this request, St. Jerome continued, "But, dear Child, what can You do with all these nasty things?" And the Child answered, "I'll take your sins upon My shoulders, gladden your burdened conscience, and cancel your eternal damnation." Thereupon Jerome began to cry, and answering he said, "Oh, dearest Child, how deeply You touched my heart; I thought you would ask for something good, but you seem to care only for what is bad in me; take, then, what's mine, and give me what's yours, and I'll surely get to Heaven."

This is the Christmas gift, the Lord wants and expects from you, too! Get rid of your sins by offering them to Him, who takes away the sin of the world. Of course, if you are entirely a stranger in the land of faith and simplicity you'll laugh at the "foolishness" of St. Jerome, and call it all religious nonsense. The world, too, agrees with you, because such things are folly in the eyes of the worldly wise. But, if you want to experience the real Christmas joy, you'll have to get rid of the rubbish that defiles your soul, then you'll understand the angelic song, "Glory to God in the highest, and Peace on earth to men of Good Will." Forget your worldly wisdom for a while and follow St. Jerome; go into some church during these days, when there's nobody else in it; go up to the crib—if you happen to see one, and imagine you're St. Jerome talking to the Christchild; then go over to the middle, where the Sanctuary lamp is burning, and kneel there for a minute or two; if you're sincere and simple enough, you'll find that you are just as much of a favorite with God as St. Jerome was; He'll accept your sins with as much grace and mercy as He did St. Jerome's, and you'll leave the church in as happy a mood as St. Jerome left the crib, because now you feel and understand what the Peace is, which is given by God, to men of Good Will.—Lordman in Buffalo Echo.

OUR BOYS AND GIRLS

WHEN DADDY LIGHTS THE TREE

We have our share of ups and downs And smile like other folks; The pocketbook is sometimes full, We're sometimes well nigh broke; But once a year, at Christmas time, Our hearts is bright to see; The baby's hand just touches heaven When Daddy lights the tree.

For weeks and weeks the little ones Have waited on this hour; And mother, she has planned for it Since summer's sun and shower. With here a nickel, there a dime, Put by where none should see, A loving hoard against the night When Daddy lights the tree.

The tiny tapers glow like stars; They mind us of the flame That rifted once the steel-blue sky The morn the Christ child came; The blessed angels sang to earth Above that far country— We think they sing above our hearts When Daddy lights the tree.

The vest kid in mother's arms Laughs out and claps her hands, The rest of us on tiptoe wait; The grown-up brother stands Where he can reach the topmost branch.

Our Santa Claus to be, In that sweet hour of breathless joy When daddy lights the tree.

We pray that little orphaned ones May have some share of bliss, Nor when the Yule tide fires burn Their bit of gladness miss; From our rich store we're fain to send Where'er such children be A present as from friend to friend When Daddy lights the tree.

A CHAT ABOUT CHRISTMAS

BY LOTTIE SHIPMAN

I would like to have a nice talk about Christmas—now that holy and beautiful season is once more so close at hand—with some dear little boys and girls. With most children, I think that Christmas is only symbolic of pleasure, the thought of Santa Claus' wonderful visit being quite enough to fill each little body with as much excitement as they can possibly stand. This is only natural, and I certainly would not seek to deprive you of a pleasure which is one of the happiest recollections of my own childhood. I have often lain awake on Christmas Eve listening for the tinkle, tinkle of Santa Claus' bells. Yes, and must confess that I have also peeped between my window curtains for a glimpse of dear old Santa wrapped in his snow-covered cloak, and seated in his snug little sleigh, with the bags of candies and dainty

toys piled high before him. This last reflection would make my little heart thump fast, and hurry me back to my warm bed, for fear the good saint would see me when passing the window—for I knew the penalty for being found wide awake after bed hours meant the loss of the pretty caseau (intended for good children's stockings) and a potato or carrot replaced in its stead.

I am sure that I need not recount the many pleasures of the Holy and the Mistletoe season, for God grant that all my young readers will have golden stores of Yule-tide pictures treasured in their memory. Yes, Santa Claus is more than kind to travel such a distance, and spend so much time in selecting your pretty toys, before tumbling down your chimney; but yet, he should not be your first and only thought at this holy season. It is certainly not St. Nicholas whom you should first thank for the many loving gifts, for you all know that if the dear Christ Jesus had not wished you to receive such kind presents, even Santa Claus, with all his power, could never brighten your Christmas morning. Then first go to the Holy Crib at Bethlehem, kneel with the adoring shepherds, and thank the Divine Child, your young hearts filled with love and gratitude. Then present Him with your little gifts, for surely you would not think of going to that lowly manger with empty hands, when the Holy Child lying there has filled yours so bountifully.

But perhaps some little readers will ask here "What have I got that is worthy of the dear Child Jesus?" Many, many, precious gifts, children—good resolutions, unpleasant duties cheerfully performed, little acts of kindness towards your playmates, the angry word carefully restrained, and a gentle one spoken instead. All this done for the sake of the dear Christ Child, and woven into a garland to bring to the crib upon Christmas morn. Yes, with such a gift you may indeed hasten to the waiting Child, and be assured that no necklace of pearls or glittering diamonds could shine so pure and bright. But it is before this happy season that you must commence your precious garland, adding link by link each day—rubies of loving actions towards your parents, pearls of pity and aid to the poor and homeless orphan, sapphires of thoughtful acts for the many friends around you, and priceless diamonds of resolve to keep free from sin for the true love of Jesus. Happy children with such a garland! Well may you welcome the glorious morn of your Saviour's birth! Yes, place low at His feet your loving gift, and beg of your dear Mother Mary to present it for you to her divine Son. Oh, how gladly and sweetly she will do so, and Jesus will return it to you transformed into a crown of priceless value—for all such gifts given to the Heavenly Child, return unto the loving giver a thousandfold. Having done this, dear children, you cannot fail to enjoy Christmas morning, and your young hearts can freely beat with joyous pleasure at the tempting glimpse of fairy-looking treasures peeping from the many colored stockings. But yet I am quite certain that the recollection of your first Christmas offering will please you far more than caseau, or ornament—yes, and more also than even the most costly, or longed for toy hanging from the dark green branches of the pretty and glittering decked tree.

CHRISTMAS WISHES

With the coming of Christmas I've counted The wealth of my wishes for you, And behold! In the years they have mounted Beyond price, these wishes for you. It's not gold but love that I'm bringing; Not jewels but great joy would I give; And a heart that forever is singing, All the years that you yet have to live. With the peace of eternal contentment; God's blessing for ever and aye— Pray tell me what else could I give thee, This joyous and glad Christmas day? —S. M. E.

THE BENEFITS TO THE SOUL

OF 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: (1) It unites us intimately with Christ and nourishes our soul with divine love; (2) it confers a great increase of Sanctifying Grace; (3) it lessens our evil inclinations; (4) it is a pledge of everlasting life; (5) it fits our bodies for a glorious resurrection. Read the Sixth Chapter of the Gospel of St. John beginning with verse 48, and you will find the Biblical support for the several contentions made by the Council of Trent.

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" (John vi, 58). If 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" (Ib. 55)? 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? Is it 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 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.—Exchange.

THE VOICE IN THE WILDERNESS

The recent utterances of our Holy Father point clearly to the fact that a divided world brings bitter sorrow to his paternal heart. As the chief pastor of the visible Kingdom of God on earth, his sheep are of every race and clime. He can know no enemies. And so he cries out over the tumult of men's passions for justice and charity. Unfortunately the welfer of cross purposes, the clamor of warring interests drowns out his wish. Unmindful that the power of the wind only reaps the whirlwind, hatreds are being sown, and death and disaster can be the only crop. In a world, mainly Christian, at least in profession, war gained a hold, and peace is promising its continuance. Out of the hearts of men there is being driven all save the passion to control, to exploit and to plunder. The Kingdom of Christ on earth is being weakened, and the standards of paganism are being set up. The

brave and the patient looked for the War to bring men's minds back to God and the Gospel of His Son. Grant that it may! Let those who know that God still reigns, beseech Him that out of all this turmoil there may come His own gracious purposes.—New World.

"NO ROOM FOR HIM"

BY S. R.

No room for Him when first He came, And now is it not still the same? Are not our hearts as strangely cold As Jewish hearts in days of old? He seeks within our hearts to rest, And we make vain His loving quest; Our hearts so filled with self and sin Can scarce find room for Him within.

Love is in all things a wonderful teacher. There is no school in which a pupil gets on so fast as in that.—Old Curiosity Shop.

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OBITUARY

REV. FATHER W. F. MCCULLOUGH  
Port William Daily Times Journal, Nov. 26

This morning at ten-thirty there was laid to rest all that was mortal of the late Father William Francis McCullough, for the past five years parish priest of St. Agnes' church, who died on Sunday night after a few days' illness from pneumonia.

The high esteem and affection in which he was held by members of all classes of the community was well evidenced by the enormous attendance at his funeral. Early this morning people began to assemble at St. Agnes' church, and long before the hour set for the burial services the street cars were filled with people who were bound for the church. People from Port Arthur came over in large numbers. Amongst those present were noticed Rev. A. J. Bruno, incumbent of St. Thomas' west Fort William and Rev. W. H. Trickett, rector of St. Paul's church.

Promptly at 10 o'clock the minute bell of the church began to toll, signifying that the hour of burial of the beloved priest was drawing near.

BISHOP AND FOURTEEN PRIESTS

Shortly before half-past ten Bishop Scollard, of North Bay, attended by no less than fourteen priests, said the morning office of the Lord's Day. The priests were all vested in black copes and chasubles, and the following priests were present: Reverend Fathers Crowley, Sudbury; Father Traynor, Copper Cliff; Father La Fortune, missionary, Schreiber; Father Tomaselli, St. Anthony's, Port Arthur; Father Belanger, missionary, Nipigon; Father Tourangeau, Father Maynard, Father Paquin, St. Patrick's; Father Daniel McCullough, McCook, Nebraska, brother of the deceased; Father John Novotny, St. Peter's; Father Granier, Father Larue, Father Neault, St. Andrew's, Port Arthur; Father Sarmatiuk, Ruthenian Catholic church.

MANY KNIGHTS OF COLUMBUS

Promptly at ten-thirty a long line of members of the Knights of Columbus, of which Father McCullough was past grand knight, filed into the church, all the officers being present, including F. J. McCartney, grand knight, Fort William council, number 1447; Basil Lyon, grand knight, Leo council, Port Arthur; H. R. Hulton, district deputy; Mayor Harry Murphy, ex grand knight. Over two hundred Knights of Columbus were in the procession and they were accommodated with difficulty with seats in the church which, large though it is, could not hold all who were so eager to pay a last tribute of respect to the beloved priest's memory.

REQUIEM MASS

Fifty children from the Francis street school, were in attendance, and were given special seats in the south transept. After the congregation had assembled, the impressive funeral service commenced, with the singing of a Solemn Requiem Mass, Rev. Father Daniel McCullough, brother of the deceased, being the celebrant, with Rev. Father Tomaselli as deacon, and Rev. Father Maynard as sub deacon.

The altar boys from St. Patrick's church assisted the altar boys of St. Agnes', and the choir of the church was augmented by the choir of St. Patrick's church.

SPIRITUAL OFFERINGS

Spiritual offerings were sent by the following: Mrs. Ota Hollman, H. R. Hulton, Miss Catherine Morrow, Mr. and Mrs. A. J. Black, Mrs. Jas. Walsh, Mrs. McKinnon, Mr. and Mrs. W. Muldoon, Leo council 1130, Knights of Columbus, F. Vaudrie and family, Mr. and Mrs. E. Tondreau, Patrick Lacey, C. Gibson and family, Mr. and Mrs. D. A. Hallinen, F. J. McCartney, Mr. and Mrs. J. P. Doyle, Miss C. Kelly, St. Agnes' choir, Miss E. Robin, H. O. Holmes, Mrs. E. O'Donnell, Mrs. S. Copeland, Mr. and Mrs. J. Coughlin, Carmen and Adelaide Cotter, the Hogan family, Mr. and Mrs. M. J. Whelan, F. Labella, Mr. and Mrs. Spry, Mrs. J. P. Doherty, M. A. Adams, N. Carney, D. McNeil, M. Beaupre, S. D. Cashmore, St. Agnes' altar boys, Mr. and Mrs. P. Whelan, Mr. and Mrs. Amen Flood, Mr. and Mrs. R. J. Coughlin, Mr. and Mrs. Jas. Coughlin, Mr. and Mrs. James O'Hagan, Mr. and Mrs. F. Hogan, M. F. Powell, Holy Angels' sodality, Mrs. Easton, James Brochu, Mr. and Mrs. J. Shaughnessy, Mr. and Mrs. William Lark, Mr. and Mrs. R. J. Coughlin, James Margaret and Mary Ryan, Mr. and Mrs. Florito, Mr. and Mrs. P. Murphy, William James, George Mc Mahon, George and Ernest Macquell, Alphonse Colombe, Mrs. H. Murphy, Mr. and Mrs. P. C. Gillick, May Labella.

THE PALLBEARERS

At the conclusion of the service in the church the procession formed up to proceed to St. Patrick's cemetery, where final interment took place. The pallbearers were representing the Knights of Columbus, E. E. Black, Basil Lyons, F. J. McCartney; representing the city, His Worship Mayor Harry Murphy; representing St. Agnes' parishioners, S. Cashmore and J. Enright. All the priests were honorary pallbearers, also H. R. Hulton acted in his honorary capacity representing the state convention of Ontario, Knights of Columbus.

A long line of autos followed in the rear of the cortege and large crowds of people attended at the cemetery, to pay their last tribute of respect to the memory of one who for the past five years had been a faithful parish priest, a worthy citizen, and a prominent figure in this community.

MRS. STEPHEN WHELAN

The death occurred at the family residence in Admaston, on Monday, November 3rd, of Hannah Gorman, widow of the late Stephen Whelan, at the age of seventy-one, after a brief illness.

Mrs. Whelan had lived all her life in Admaston and was widely known. She leaves a grown up family of four sons and six daughters. The sons are Thomas, Patrick J., William J., and Stephen. The daughters are Mrs. John Connolly, Renfrew; Mrs. Thomas McCourt and Mrs. M. J. Sheahan, Douglas; Mrs. Michael Connolly, Bromley; Mrs. O. K. Gibson, Ottawa; Mrs. L. E. Larson, Dollard. Another son, Peter, died some years ago. Two brothers and two sisters also survive, Peter, in the West; Patrick in U. S. A.; Mrs. James Gaudette in Mattawa, and Sister St. Maurus in Loretto Academy, Guelph, Ont.

The funeral service was held on Wednesday in St. Michael's Church, Douglas, Mass being sung by Father Charles O'Gorman, nephew of the deceased with Father Sullivan, Renfrew, another nephew, officiating as deacon, and Father M. J. O'Gorman, cousin, as sub deacon.

The interment took place at St. Michael's cemetery, Douglas, the pallbearers being Thomas McCourt, M. J. Sheahan, Michael Connolly, M. J. Whelan, T. Whelan and W. Lynch.

MRS. M. J. NOLAN

In North Bay, Ont., Dec. 2nd, 1919, Mrs. M. J. Nolan, widow of John Nolan, in the fifty-sixth year of her age.

The deceased lady's maiden name was Mary Jane Reynolds. She was born in the Township of Boudonell and married in 1888 John Nolan. Of the marriage four children were born, two of whom survive, Patrick B. and Adelaide. Mr. Nolan died in June 1905.

The funeral took place from the family residence, 86 Metcalfe St., North Bay, Ont., to St. Mary's Cathedral and Cemetery.

Solemn Requiem High Mass was sung by Rev. A. J. Reynolds of Killalee, Ont., a brother of the deceased. Father Monaghan of the Cathedral was deacon, Father Greco of the Italian Parish, sub-deacon.

MADE TO RETRACT SLANDER AGAINST ARCHBISHOP KELLY

In a public address some months ago the Most Rev. Archbishop Kelly of Sydney, Australia, made use of these words:

"There are certain phrases used by ardent patriots who are not Catholics, which I deprecate as contrary to Christianity. Here are the phrases: 'I don't mind blood, I don't mind slaughter, I don't mind revolution as long as we get what we want to accomplish in the cause of right.'"

The Sydney correspondent of The London Times, wanting to make a sensation at the Archbishop's expense, cabled the quotation: "I don't mind blood," to London, where it duly appeared in the great English daily as a sentiment of the Archbishop's manufacture.

Anti-Catholic and anti-Irish societies took the blood thirsty sentiment from The Times, and spread it broadcast over England. The libel laws of Great Britain are very strict, and, as a consequence, The Times has been compelled to correct its report and publish a full retraction.—Catholic Standard and Times.

TEACHERS WANTED

SECOND CLASS PROFESSIONAL TEACHER wanted for S. S. No. 5, Pauline, five miles south of Guelph, in Township of Hagar, State salary and experience. Apply to John Lybeck, Sec. Treas., Guelph, Ont. R. R. 6, Phone No. 2. 2149-2

CATHOLIC TEACHER WANTED FOR Union school, Section No. 1, McKillop, holding a second class professional certificate. Duties to begin January 1920. Salary \$350. State age and experience. Apply to John Baliga, R. R. No. 4, Seaforth, Ont. 2148-2

WANTED A QUALIFIED TEACHER FOR the Junior Department Barry's Bay Separate school; duties to commence January 6, 1920. Apply stating salary and experience to D. B. Sec. Treas., Barry's Bay Ont. 2149-3

AN EXPERIENCED NORMAL TRAINED female Catholic teacher, 2nd class professional wanted for Junior of separate school at Cambridge, near village in Township of Hagar, (Renfrew Co.) School situated close to Church. State age and experience. Apply stating salary and experience to D. B. Sec. Treas., Cambridge, Ont. 2149-3

WANTED FOR R. C. S. S. 4, BROMLEY, a second class professional teacher. Duties to commence in January. Apply to Joe. Sheedy, Sec. Treas., R. R. 5, Cobden, Ont. 2148-2

WANTED EXPERIENCED TEACHER holder of second-class certificate for R. C. S. S. No. 14, Lancaster, Ont. Duties to begin Jan. 7, 1920. Apply stating salary and experience to Duncan H. McDonald, Sec., Green Valley, Ont. 2148-2

TEACHER WANTED FOR SEPARATE school, section No. 3, Dever Kent County; French and English school. State experience and salary. No waiting. Address H. J. K. 62, Chatham, Ont. 2148-3

WANTED TEACHER HOLDING SECOND class professional certificate for Separate, S. S. No. 5, To onto Gore. Salary \$600. Duties to commence Jan. 6. Apply to Chas. Loherty, Sec., Macville, P. O. R. No. 1, Ont. 2148-2

TEACHER WANTED QUALIFIED FOR S. S. No. 1 of Stanley. Duties to start on the 6th of Jan. 1920. Salary \$250 per year. Apply Joseph Han, Sec. Treas. for S. S. No. 1, Stanley. 2148-3

TEACHER HOLDING SECOND-CLASS professional Certificate in Junior Room Catholic Separate School, Sec. No. 7, Sandwich South, Salary \$700. Duties to commence Jan. 7, 1920. Apply to R. A. Halford, R. R. No. 1, Madoc, Ont. 2148-2

EXPERIENCED CATHOLIC TEACHER wanted for S. S. No. 6, Raleigh, holding 2nd class certificate. Duties to commence Jan. 1920. Apply stating salary and experience to James McKee, Fletcher, Ont. R. R. 1, 2148-2

TEACHER WANTED FOR SEPARATE School Section No. 5, Peel Township, Wellington Co.; one holding a second class professional certificate. State experience and salary expected to John Connelly, Sec. Treas., Alma, R. R. No. 1, 2147-3

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A QUALIFIED TEACHER, NORMAL PREFERRED for Separate School, Section No. 6, North Burgess. Duties to commence after Xmas. Apply stating qualification and salary to M. E. Mooney, Newboro, Ont. 2149-4

EXPERIENCED TEACHER WANTED FOR Separate school, No. 1, McKillop and Logan, with 1st or 2nd class certificate. Also Agricultural certificate preferred. Salary \$300 per annum. Duties to commence Jan. 1920. Apply to Ed. Moran, Sec. Treas., R. R. 5, Seaforth, Ont. 2147-4

EXPERIENCED SECOND CLASS PROFESSIONAL lady teacher, for Spanish Mills School, Salary \$200, duties to commence Jan. 20, 1920. Small attendance. Boarding adjoining school at \$2. per month. Apply stating experience to M. J. Gorman, Sec. Spanish Mills, Ont. 2148-4

TEACHER WANTED ONE HOLDING A 1ST or 2nd class professional certificate, capable of teaching English and French for Catholic Separate School, Section No. 17, Township of Rochester, County of Essex. Salary no less than \$200 per annum. Duties to commence after Christmas holidays. Apply to Michael L. Byrne, Sec., Belle River, Ont. R. R. No. 3. 2148-3

TEACHER WANTED FOR CATHOLIC Separate school, Fort William, one holding second class certificate. Salary \$270 per month. Duties to commence immediately. Apply to G. P. Smith, Sec., Room 19, Murray Block, Fort William, Ont. 2148-7

QUALIFIED TEACHER WANTED FOR Separate School No. 10, North Burgess. Salary \$200, duties to commence January 4th, 1920. Apply to R. J. Norman, Sec. Treas., Stanville, R. R. No. 1. 2148-3

WANTED TEACHER HOLDING FIRST or second class certificate for separate school, Section No. 10, Carrick. Duties to commence after New Year's. 1920. Salary \$200 per month. Apply to Charles Scheffer, Sec. Treas., Middleburg, Ont. R. R. No. 2. 2148-3

TEACHER WANTED FOR PUBLIC SCHOOL No. 8, Havelock holding professional certificate. Duties to commence Jan. 7. Applications closing Jan. 7. Under signed: James Carroll, James Carter, Trustees Corkery, Ont. R. R. No. 1. 2148-3

TEACHER WANTED FOR CATHOLIC Separate school No. 4, Mornington. State salary and experience to Joe. Moser, Sec. Treas., R. R. No. 1, Britton, Ont. 2148-4

CATHOLIC TEACHER WANTED, MALE preferred; first or second class certificate for Separate school No. 4, Mornington. State salary and experience to Joe. Moser, Sec. Treas., R. R. No. 1, Britton, Ont. 2148-4

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MIDDLE AGED CATHOLIC WOMAN to keep house for man and one small girl; must be tidy. References required. Apply to James King, 41 King St., Galt, Ont. 2148-2

WANTED A GOOD CATHOLIC WOMAN OR widow to do housework in quiet country village; Church and school in good home. Address Box 64, Excelsior, Ont. 2148-2

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