

ON THE BATTLE LINE

During the past week tremendous important developments have taken place in the great War. First in importance and magnitude is the success of Mackensen's great drive in Dobruja where the victorious Germans, Bulgars and Turks are in full possession of the Constanza-Chernavoda railway and are pursuing the routed Russo-Roumanian army relentlessly.

Were Roumania in touch with Western Europe effective aid could be given speedily, especially in the matter of heavy guns. Unhappily, Roumania can be reached only through Russia, and the lines of supply are hopelessly overladen, so that even were the badly needed guns already at Archangel would be a long while before they could be brought into action in the Dobruja. Mackensen knows that haste is essential to success. He is giving the beaten Russo-Roumanian army no rest. Chernavoda has been evacuated under pressure, and the heights recently occupied twelve miles north of the Constanza-Chernavoda railway have proved untenable. There seems to be little probability that the retreat will be stayed until the Bessarabian frontier is reached. Even then the Germans may be tempted to push on. Were the army of von Mackensen to cross the Danube at Ismail the great and splendid prize of Odessa would be almost within reach. By Mackensen, who has a genius for rapid movement, as the campaigns of 1915 in Galicia, Poland and Serbia proved, a rush for Odessa, which is less than 120 miles from the frontier of Bessarabia and Roumania, might be regarded as entirely feasible, especially if Falkenhayn, without his assistance, were simultaneously overrunning Northern and Western Roumania.—Globe, Oct. 26.

A writer in an English publication, The New Age, discussing the situation in the Dobruja and the failure of the Russians to send a large army into the Danubian region, says: "It was stated by General Kuropatkin in Le Temps more than a month ago, and quoted subsequently by Colonel Repington in The Times, that the Russians cannot advance, or cannot send men anywhere, because they have used up their shells. They are incidentally in need of heavy howitzers and mountain guns, but their great requirement for two or three weeks has been shells, and then more guns and more shells. They look to us to provide them, to us, the greatest manufacturing country among the Allies." It would seem, therefore, that the shell problem, although solved on the western front, is still acute in the eastern sphere of operations.

Patrolog reports that the army of von Mackensen continues its attacks all along the front in the Dobruja between the Black Sea and the Danube. The Teuton drive has now progressed to a point slightly over a hundred miles north of the Bulgarian frontier, and Mackensen's army is but a little more than fifty miles south of the Bessarabian border. The attempt to encircle and cut off the Russo-Roumanian army has, however, failed. The two armies are rapidly nearing the great marshes that form the delta of the Danube, and it is inconceivable that Mackensen will attempt to cross the river into Russian territory with no railway base within a hundred miles, and a country behind and around him naturally inhospitable, and rendered more so by the destruction of everything that might prove useful to his army.—Globe, Oct. 28.

Though the Roumanian resistance has hardened and occasional successes are reported the Teutons are steadily forcing their way all along the Transylvanian front.

ON THE WESTERN FRONT

London, Oct. 25.—Smashing through a front of over four miles, the French troops have captured positions on the right bank of the Meuse for a depth of two miles. The Village and Fort of Douaumont, the Thiaumont work and farm, strongholds of the Teuton advanced line; and the Handromont quarries, north of Thiaumont, have fallen before the French onslaught.

The French victory, won on terrain that has seen some of the bloodiest fighting of the war and won despite the maze of fortifications that covers the Verdun front, is a welcome antidote to the Teuton victories against the Roumanians. It is evidence that Von Mackensen and Von Falkenhayn cannot draw troops from other fronts to battle for Bucharest. It is an omen of renewed allied pressure against the kaiser's lines in the west.

The ground gained at Verdun by the smashing success of the gallant French soldiers has been as gallantly held. If the fort of Vaux falls to them the French will have regained the whole first line defence of the great fortress. Thus in incredibly short time have Joffre's men nullified the blood-stained advance which cost the Crown Prince many months of bitter fighting, incalculable supplies of munitions and hundreds of thousands of men.

To know how to pardon is but to remember that one is man.—St. Ambrose.

T. P. O'CONNOR'S LETTER

THE IRISH PROBLEM STILL THE PARAMOUNT POLITICAL INTEREST

REDMOND REGAINING COMPLETE CONFIDENCE OF IRISH PEOPLE
Special Cable to the CATHOLIC RECORD
(Copyright 1916, Central News)

London, Oct. 28.—Amid the tremendous sways of all battlefronts, with Roumania depressing and Verdun raising our hopes, Ireland still occupies much attention behind the Parliamentary scenes. This is partly due to the after effects, even more than to the interest created during the actual debate in the House of Commons over John Redmond's tremendous indictment of the War Office methods and Lloyd George's deliberate and emphatic admission of the truth of the charges.

With such staggering terms as "stupidity" and "malignity" applied by Lloyd George to his predecessor's methods, in addition to the candid Simon report as to the murder of Skellington, together with other revelations of the follies of the military regime, have shaken the implicit faith in the present military methods in dealing with Ireland. Another factor that has helped towards a settlement of the Irish question on which all sane men, of all political parties, English as well as Irish, are now determined, is the growing need of the splendid soldiers which Ireland could still give the British Army.

Lloyd George, who always takes the lead in demanding the exhaustion of every effort to win the war both in men and munitions, and who was the first to realize the gigantic needs, the difficulties and perils of this war, put this aspect of the Irish question to the forefront. He argued, however, that recruiting was impossible until a better atmosphere existed in Ireland and he declared that the better atmosphere could only be reached by Home Rule. But before further attempt is made to give Home Rule to Ireland, everybody recognizes that the Irish resentment against militarism must be assuaged by the transformation of the present military methods which are relics of the rebellion.

Secretary Duke is somewhat too apprehensive, owing to his English training, of the sporadic outbursts of popular impatience, and is inclined to go slow, though he is in full sympathy with the universal desire to settle the Irish question. Plans to reform the Irish administration, however, are being forced and several changes will be made soon. The example of this is the appointment of William Byrne, an Irishman born in England, and both a Catholic and Nationalist to the important office of Under Secretary, succeeding two English officials who recently held the office. Other changes are to come soon.

There is a growing feeling that the release of the many young men who were dupes and visionaries, from the prisons and detention camps, will be carried out more expeditiously. And when these changes are made, another problem will present itself, that of taking up the task of satisfying Ireland, by creating her liberties.

As usual in the days preceding the opening of a new session of Parliament, the members of the Irish Party who live in Ireland had consultations with those who have remained in England, and the two sets of members exchanged information as to the state of political feeling in the two countries. Such consultations are made the more necessary by the fact that opinion is not only different between Englishmen and Irishmen, but even between the Irishmen who live in Ireland and those who live in England. I have already told the story of the visit I paid to my own people in Liverpool and of the atmosphere of fierce and unbroken conviction among the Irish there as to the side and place of Irishmen in the great War. I am certain that Liverpool in that respect can speak for all the other great Irish centres in England; on the other hand, there are still some discouraging symptoms of division, largely owing, as everybody knows, to the executions and the wild performances of military rule.

But I was relieved to find that the dissension in Ireland has been greatly magnified; as is always the case when there is a violent and vocal minority speaking against the sober and silent sense of the sane majority of a nation. As I always anticipated, the 300,000 peasant proprietors whom the Irish Party have brought into existence by their success in winning so many acts of land reform, are not the kind of people to see with any satisfaction the dominance of anarchy in their nation; and in spite of everything, they have been steady. Their steadiness is now asserting itself, and meeting after meeting in different rural capitals have indicated their unwavering and unbroken confidence in Redmond's leadership and in the constitutional movement. The chain of silence was imposed on the steady forces so long as military law was the operating everybody in Ireland—the peasant proprietors as well as others. And this silence was misrepresented as meaning the break-up of Redmond's party. But military rule is gradually passing out of sight; the reality of the peril to the constitutional movement with the consequent loss of Home Rule for another generation has been made more real to everybody's mind by the outbursts of faction; and so at last the real opinion of Ireland is asserting itself; and the

real opinion means that in spite of everything the Irish people are determined not to go sun-chasing by following the apostles of hopeless, physical force.

The English papers as usual gave brief reports of Redmond's meeting at Waterford: I am able to supplement these reports by information I have received from members of the Irish Party who were present. I must avow that I looked forward to this meeting with some anxiety; but I was told that my anxiety, here in London remote from the scene, was felt equally by men in towns not many miles from Waterford. All kinds of alarmist reports were circulated. It was freely said that Redmond would not get out of Waterford alive; that there were men who were determined to have his blood, and that they thought this visit to Waterford gave them their opportunity. Some substance might be given to these reports by the fact that Waterford is well known in Ireland as a city in which political feeling runs high. During the Parnell split Waterford remained almost untroubled, and certainly fiercely Parnellite; and when there was the bye-election at which Redmond was the returned Waterford after Parnell's death, the Parnellite sentiment was so strong that no anti-Parnellite could venture to address a meeting without risking his life.

If there was nothing so bad as an attempt to assassinate, at least there might be some small and yet damaging and painful division of feeling; especially as there is a waspish little paper in the city which constantly assails Redmond and his Party. As a matter of fact, just one man and two women did try to create a disturbance at the meeting of Mr. Redmond; they were all bundled out quietly before Mr. Redmond's arrival; and as to the man, he had to be escorted home by the police or he might have been very badly mauled by the exasperated people if he had not had this protection. I am told that the reception of Redmond was royal in its enthusiasm and in its unanimity. When the people in the hall had cheered themselves hoarse, Redmond had to speak from a balcony to an overflow meeting; two bands played for hours in his honour, then made a tour of the whole city; again returned to the point opposite Redmond's hotel; and again there was a demonstration of passionate enthusiasm and welcome of which an Emperor might be proud.

This story has gone like an electric shock through Ireland; it has established discipline and confidence in the constitutional ranks, and already the rats that came out when it was supposed that the Irish Party were down and out, are rushing fast back to their holes. Ireland, then, is all right.

But coming to England the situation is not so satisfactory. The demand for more men for the front is real and urgent. The advance on the Western front is making its way steadily, unintermittently, splendidly—everybody on the front on the side of the Allies' armies has now the perfect and unquestioning confidence in being able to defeat the enemy, though nobody believes that the task is accomplished or nearly accomplished. This advance, however, is tremendously costly in life, and the wastage proceeds at such a heavy rate that a constant supply of men is absolutely necessary. It was inevitable in such conditions that there should be a movement in England to extend Conscription system to Ireland; and many papers and some public men have spoken strongly in favor of that course. What is also discouraging is, that the anti-Irish feeling, which had ceased to exist before the Rebellion brought it back once more to life, thus almost destroying in a week what Irish leaders from Butt and Parnell and Davitt down to Redmond and Dillon had accomplished in forty years of labour, has grown stronger. In some of the big munition works where Irishmen have been introduced from Ireland, there was grave discontent, and some of the Irishmen have had to return to Ireland—to the equal regret of the munition manufacturers and of the Ministers.

It looked, then, possible that the Parliamentary session would have opened with a serious attempt to apply Conscription to Ireland. Everybody who knows anything about Ireland, knows that there could be no more disastrous mistake, especially in the present feeling of Ireland of exasperation against the executions and military rule. I do not believe there is any serious possibility of another rebellion in the open; but everybody acquainted with the rural population of Ireland knows that the Irish peasant is always ready to garrison and fortify his cottage; and to die there to the last man rather than submit to what the peasant considers injustice. Long before the rebellion this central fact of Irish peasant life was brought home very clearly to the minds of the British authorities in Ireland; for when an attempt was announced to capture a young Irishman who had come from England by the military authorities, the home of the boy was prepared for defence by his parents and relatives and friends, and the fortress could not have been taken without loss of life; so the attempt was abandoned.

Any talk of renewing negotiations for an Irish settlement at this moment is futile; Ireland would not permit her leaders to enter into any such negotiations. And thus, as Mr. Redmond said in his Waterford speech, he and his colleagues will refuse any such negotiations, and will resume their old position of independent critics of the Ministry. Liberal journals in this country have realised these facts of Irish life, and with one accord have denounced the attempt to extend Conscription to Ireland. I do not think that there is any Cabinet Minister, or indeed anybody in a responsible position, who does not share the objections. But all the same, the resentment exists and may be damaging to the future of Ireland when the time comes again to bring to an end the century-old quarrel between her and England by the concession of Home Rule. The peril will be the greater after a victorious war with a khaki House of Commons and a military class exultant in its triumph over the most serious peril that ever assailed the British Empire.

Thus, then, we have this paradoxical position in British politics, that an overwhelming majority of British politicians are in favour of the concession of self-government to Ireland and at the same time are not in favour of Ireland, resentful and suspicious, stands aside in proud aloofness. How this situation will ultimately develop, it is impossible to say. Irish politics are always uncertain and always changeable, and it is possible that a few weeks may create an entirely new situation. For the moment there seems to be no possible policy for Ireland and for those who love her, English as well as Irish, but to wait and be patient and hopeful. I do not myself abandon the hope that Ireland will have her Parliament before the war has come to an end. But it is British statesmen who must make the first advance, and must do so openly and not by negotiations in which the faith of Ireland has been destroyed by the stupidity of some English politicians in the last effort at reconciliation.

THE CONVERSION OF AN ANGLICAN CHAPLAIN

ANGLICANISM "KNOWN BY ITS FRUITS"

About the best, because the simplest and plainest account that we have seen of the effect of Catholicism on people in the Army is to be found in an article in a contemporary journal on "The Failure of Anglicanism: the Experiences of an ex-Anglican chaplain." Mr. Bernard Henry Berlyn. This gentleman, we are informed by himself, was appointed chaplain (High Church) to a large garrison town where he was told there was a nice new church where they had a "celebration on Sundays at 8 a. m. with lighted candles for those who liked them, and another *with* lighted candles for those who did not like them at 12 noon." This clergyman's security in the Anglican Church had already been severely shaken, he tells us, by the conversions of the Brighton clergymen, of Caldey Abbey and Milford Haven Communities, of many other ministers and laymen, together with the Kikuyu affair; and his experiences now as chaplain put the finishing touches on his preparation for Catholicism. It will be best to give the salient paragraphs, for they are so true to life.

"What a hopeless task it was! Of nearly 25,000 men in that garrison, at least 18,000 were officially designated 'Church of England,' and although on Sundays there were two Communion services in the big church, and one in the district church, the total number who communicated seldom exceeded sixty, and that number included women in both places! Less than sixty out of 18,000 men, any one of whom would, in a few months, quite probably be dead! Was this the great 'Catholic revival' in the Church of England after sixty years? How many hundreds, how many thousands of those who never came except when forced to do so must have been brought up in High Church parishes? Here was the *real* Church of England at last.

"It was the most disillusioning and terrible experience of my whole life. In vain we preached, exhorted, and urged. We visited barracks, hospital and prison. Man after man, even among the previously wounded, took no interest in the Sacraments, not, poor fellow, because he was hostile to them, but because they meant, and always had meant, nothing to him. It was impossible in most cases (of course there were a few exceptions) to give them what they had never known in life, and did not desire in death. They could only be left to find, as we trusted, a mercy and happiness in the fuller life of which through no fault of their own, they had been deprived in this one.

"In striking contrast to these unfortunate men were, of course, the Catholic soldiers. It is true that they were not all saints—far from it—but to see them crowding round their priest even on the departure platform to receive Absolution before going to the front, to see their intimate knowledge of *what to do*, even though in their lives they had fallen far to see them returning desperately wounded and in all cases seeking the priest as soon as the doctor was, to one who for some months had witnessed the mournful and palpable failure of the notion of Catholicism, of which he was still a minister and teacher, the last deciding factor.

"By their fruits ye shall know them." Here in the most terrible scourge which has ever visited the world, when if ever men turned

their thoughts to God and used the religion they knew it must be them. I saw the fruits of the two systems—and I knew them.

"Of those who were there, Catholics and Protestants, the great majority had, but a few years before, been at schools where their religion was taught them. Perhaps quite a large proportion of the Catholics had not been devout in their religion and had even ceased to practise it. But here it was waiting for them unchanged, the Faith which once learned can never be forgotten, and which never fails or falters. And in the hour of their need they turned to it as naturally as a child to its mother.

"When I saw, in that terrible time, something of the *real* Catholicity of the Church, the French, English, Belgian, and even German prisoners, all receiving the same Sacraments from the same English priest, the scales fell from my eyes, and I saw the Catholic Church as it never had before. A month later I had the happiness of being received into the Church of God."

The editor notes that Mr. Berlyn is now an officer in the Army, and is believed to be "the only chaplain to be converted on active service by what he saw of the practical results of Anglicanism."—Alfonso in Edinburgh Herald.

HEROIC NUN SAVES CHILDREN'S LIVES

Farnham, Que., Oct. 26.—The heroism of Sister Benoit, one of the staff of the institution, stands out as the feature of the fire which last night and to-day destroyed St. Elizabeth Hospital here, a fire, which so far as can be learned to-night, cost the lives of 19 people, including 5 children, 8 women and 6 men.

Single-handed the heroic sister saved the lives of 45 children. With the flames roaring about her, she stood on the balcony outside of a room on the third floor of the building and handed the children carefully and coolly to the firemen on ladders below her. The majority of the youngsters undoubtedly would have lost their lives were it not for the work of the brave nun.

LOYALTY THAT COST

AN EDIFYING EXAMPLE OF FIDELITY TO CATHOLIC TEACHING

The question is often asked by Catholics: "Is there any harm in attending services in a Protestant Church?" Ordinarily the individual who puts such a question is well aware of what the Church's attitude is in this matter, and should need no further advice. An example of ideal loyalty to Catholic practice in this regard is contained in the *Almanac of the Sacred Heart*.

Thomas Pounce, who lived in England in Queen Elizabeth's reign, paid in fines £48,000 and spent thirty years in prison sooner than assist at a Protestant service, or go to a Protestant church. Sandy, Bishop of London, offered him his liberty if he would attend but on the new services, and hear a sermon. He civilly and calmly answered: "If I cannot recover my liberty otherwise than by offending God, I am firmly resolved that my soul shall rather be torn from my body than that this flesh shall go forth out of prison on such terms." He was thrust into a cell under ground. No ray of the sun, nor any gleam of light entered there. No one was allowed to visit him for when ever such visits were permitted, he gained many to the Catholic faith. He slept on the bare ground, heavy fetters were put on his legs, and handcuffs on his wrists, with chains attached. As the blacksmith was about to rivet the shackles, Thomas endeavored to kiss them, whereupon the smith inhumanly struck him with them on the head and drew blood, when, with undisturbed countenance, he exclaimed: "Would that the blood might flow from the inner veins of my heart for the cause for which I suffer!"—Catholic Transcript.

BELIEF IN PURGATORY

MINISTERS QUITE FREQUENTLY VOICE THEIR CONVICTIONS

REV. R. J. CAMPBELL, (Prot.)
(London, England)

"Protestantism in general has had little comfort to give to mourners, for it has been sadly silent regarding the fate of our dead. Once the grave has closed over their dust we have been supposed to be able to do no more for them, and to be ruthlessly cut off from all connection with them, direct or indirect.

"May it not be that this war will bring us back in a more definite and helpful fashion to the doctrine of the Communion of Saints? Our dead are not only not dead, but more alive than we. To some extent they must need us still; the shock of passing out of the physical body cannot have changed them very much; they want us, think of us, long to know that they are followed by our loving thoughts and prayers.

"If they were helped in this way while in the body, they can be helped even more when out of it. Earnest, faithful, persevering, loving prayer can reach to comfort them and cheer them on in their new venture of soul."

REV. H. PAGE DYER, (Episcopal)
(Philadelphia, April 27, 1915)

"Almost everybody believes there is a heaven, but there is a diversity of thought as to when the saved shall reach there. Of course, it is evident that the bodies of all the saved will be reunited to their souls at the time of the Resurrection, for not until then will they have risen from their graves. But what about the entrance of the souls into heaven? The Protestant belief is that every soul that does not go to hell goes to heaven at the moment of death. One difficulty about this is that it takes no account of the quality or character of a man's mode of life. A man whose life has been so low and bestial that he barely escapes damnation, according to this theory, goes as surely and quickly to heaven as a man who has lived a careful, holy and beautiful life.

"The ancient belief of God's Church is one of holy common sense. Few souls are so pure that they are fit for heaven, where nothing that is defiled may enter. And yet there are many millions of people who are too good to go to hell. This vast body of immortal beings will at death go neither to heaven nor to hell, but to an intermediate state, a sort of vestibule to heaven, an ante-chamber, where their souls will be removed, and where a divine process of purification is mercifully provided by Almighty God."

BISHOP CHAS. A. BRENT (Prot. Epis.)
(At St. Louis, Oct. 14, 1916.)

"Heretics and 'isms' began with the separation of a truth from the truth."

"Roman Catholics teach invocation of the saints and prayers for the dead, and a leading Canadian Methodist Episcopal minister told me that, as a result of the war, thousands of Methodists in the Dominion, have been praying for the dead, an innovation that denomination."

"It would do us no harm to study other creeds, with a view of adopting the things worth while for ourselves."

REV. J. D. JONES, (Prot.)
(In "The Great Hereafter")

"It may be permitted to a sturdy Protestant to say that when our fathers, in their revolt against the abuses of purgatory, swept away the very idea of a probationary life, they went too far. There was a real truth in this doctrine which had been held by the Church for centuries. No doctrine which persists throughout the generations can be dismissed as wholly untrue."—Our Sunday Visitor.

RELATION OF THE SCHOOL TO THE CHURCH

WOULD SCORN PUBLIC MONEY IF TAKING IT MEANT NO RELIGIOUS INSTRUCTION

His Eminence Cardinal Farley, in dedicating St. Bernard's new parochial school in Thirteenth Street near Ninth Avenue, New York City, last Sunday afternoon said:

"The school is the feeder of the church, and if the children of a parish are not taught the law of God, in a generation or two the Catholic churches will be as deserted as are those outside our faith."

"If the city authorities came to me and offered to maintain all my schools with public funds on the conditions they would name, with religious instruction left out, I would say to them: 'I will have none of your money.' I would say what was said to Judas when he came to give back the money he had received for betraying the Saviour: 'Go to perdition with your money.'"

This archdiocese, beginning a century ago with only one school, St. Peter's, now has 167 schools with 90,000 pupils, the Cardinal said. "And not a cent of public money is being spent on them," he added.

St. Bernard's school has five stories and a basement, and contains 27 classrooms, with accommodations for 1,400 children. The auditorium seats that many, and there are a gymnasium and an electrically lighted roof garden. The cost was \$20,000.—N. Y. Freeman's Journal.

CHRISTIAN BROTHERS OF ST. LOUIS

The sympathy of American Catholics goes out to the Christian Brothers of St. Louis. A beautiful college, which from the heights of Cote Brilliant looked down upon the city of the Crusader King for more than thirty years, is to-day a blackened ruin, the grave of two venerable Brothers, members of the faculty, but with the sympathy will be mingled a large measure of admiration for the undaunted spirit of these tried and approved educators. The flames had not subsided before a suitable classroom structure had been secured, and plans arranged for the erection of a new and even nobler collegiate group. In this "pluck,"

one may distinguish a mark characteristic of Catholic educators.

Education within the Church seems to partake of the Church's indefectibility. The men and women who devote themselves to this office, today of paramount importance, borrow strength and courage from a promise made directly to the Church. The gates of hell shall never prevail against them. Like the Church, they are of all times, of all countries; like the Church, they are as dying, and yet they live. Always persecuted, openly or by subterfuge, often on the verge of certain destruction, like the Church they have ever drawn new vitality from the very forces ranged against them. Throughout the ages the violence of nations and the envy of hell have sought to destroy the only Church which, at the opening of the twentieth century, goes out to meet iniquity, rejoicing in the consciousness of its invincibility. Not unlike this glorious epic of the Faith, is the story of Christian education.

The past is the pledge of the future. Upon the Catholic teacher of today, God has placed a sublime responsibility. For the omen of the times is evil; the main force of opposition has shifted from the altars of the Church to the schools of the Church. Modern paganism is not greatly interested in altars, but it is deeply interested in education. God therefore asks from our Catholic teachers a renewed vigor, a quickened spirit of sacrifice, love of Him above all else, and of the child, our hope for the future, for His sake. A more open conflict is imminent, and it will be sharp. But the Catholic teacher can, and should, face the future, cheerful and unafraid. God, who has assigned the work, will impart the strength. For He is faithful.—America.

As are thy wonted thoughts, so is thy mind; and the soul is litged by the coloring of the mind. Let then thy mind be constantly suffused with such thoughts as these: Where it is possible for a man to live, there he can live nobly. But suppose he must live in a palace. Be it so; even there he can live nobly.—Marcus Aurelius.

MUTATIONS

The darkest shadows at times are lifted.

The clouds not always obscure the sun;

The hardest burden is sometimes shifted,

The hardest toiling is sometimes done.

The stream that flows from the distant fountain,

Now through desert and now through lea,

Though wide the plain or steep the mountain,

Sooner or later must reach the sea.

The gales of winter that shake the forest

Give place in spring to the softer wind.

The wounded hearts that have aches the sorest

Some future day will their solace find.

Did spring ne'er leave us 'twould lose its sweetness;

If flowers bloomed always we'd cast them by;

'Tis change that makes the world's completeness,

The sweetest laughter succeeds the sigh.

—DANIEL O'CONNELL.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915.

Dear Readers of CATHOLIC RECORD:

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 30 catechists, 7 chapels, and free schools, 8 churches in different cities with caretakers supporting two big catechumens of men, women and children during their preparation for baptism and building a church every year.

Yours gratefully in Jesus and Mary.

J. M. FRASER.

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