

opposition. The Bulgars, who last fall marched across the Albanian Mountains almost to the gates of Avlona, are now too busy elsewhere to defend their positions in Albania. The Greeks, who pushed troops into the region in the hope of securing title by occupation, have been ejected, and Italy holds a strip of Albania extending for sixty miles along the coast by about twenty in width.

The Roumanians make no claims of decisive victory yet, but the Allied army has taken thirteen cannon during the past twenty-four hours and five officers and one hundred men. Heavy fighting continues along the entire front. It is also officially announced by the Roumanian War Office that "the demonstration made between Ruscuk and Turtukai having ended, we withdrew our forces to the left bank of the Danube." This disposes of the story that the troops in question were cut to pieces by the Bulgars.

Of the situation in Transylvania there are many conflicting statements. Bucharest definitely reports a victory near Parajd after three days' hard fighting and the retreat of the enemy to the westward with the Roumanians in pursuit. Berlin reports that in the Valley of the Aluta, north of Fogaras, the Roumanians are in retreat, as they are also in the Hatzeg Mountains. Near Orsova, on the Danube, it is admitted that the Roumanian attack has gained ground. It is probably true that the Roumanians are devoting most of their energy at the moment to the work of driving von Mackensen out of the Dobruja.—Globe, Oct. 6.

T. P. O'CONNOR'S LETTER

IRELAND RETURNING SLOWLY BUT SURELY TO POLITICAL SANITY

Special Cable to the Catholic Record (Copyright 1916, Central News)

London, October 7th.—In summing up opinion concerning the war, I can only say that the contrast between the pronouncements of Lloyd George and the Imperial German Chancellor, Von Bethmann Hollweg, has enormously increased optimism here. One is regarded as a confident trumpet call to victory and the other as the hypocritical whine of a beaten people.

My information from Ireland is that there has been an increasing rally of all the stable and sane forces to the side of the Parliamentary Party, but effervescence among the younger sections of the population is still strong. My general view of the situation now is that there must be an interval of tranquility; that the military regime must come to an end before any further attempt is made to find a solution of the Irish problem; that though the desire for a settlement runs with increasing strength in England any attempt to forestall the return of Ireland to better feeling, would do more harm than good. The situation will be further aggravated if the insane attempt of the ultra-conscriptors of this country which is now being vigorously prosecuted, to impose conscription on Ireland be carried out, it must mean bloodshed on a considerable scale and aggravation of the already bitter feeling existing between the two people.

All of this is unnecessary, as, in my opinion, there is no need for a serious increase in the military strength of this country. This I also believe to be the opinion of all sane English leaders. But in any event the Irish Party will oppose to the death any such proposal as conscription.

The opening of Parliament finds the Parliamentary position and the position of the Parliamentary representatives practically the same as before.

The task which Mr. Duke has before him is not an easy one. No body feels that more than he does himself. In his favor is his undoubted sympathy with Ireland and with her national aspirations. For several years he has braved the anger of some of the extremists in his own Party by calling for a recognition of Irish Nationalists, and he was one of the keenest of the group of English Unionists who pleaded and worked for the success of the late attempted settlement. He has reiterated these views with special emphasis and with eloquence during the Irish debates with which the session wound up. Everybody in Ireland is personally predisposed in his favor; he has been promised fair play. In addition he has in Lord Wimborne, the Lord Lieutenant, an old comrade, for they were both Unionist members together for Plymouth in the dim and distant past. Lord Wimborne has since become a Liberal and a Home Ruler, and in the recent troubles in Ireland it is well known that he fought hard against some of the executions.

On the other hand, there is no denying that the state of Ireland is far from satisfactory. The recent sale raids, the large number of prisoners and the retention still in English jails of many of the persons thus arrested—all these things have created an exasperation the force of which cannot be exaggerated. This exasperation is maintained and augmented even by some of the steps which have been taken under the still apparently omnipotent military rule. General Maxwell is still maintained. Another official who has excited a great deal of popular animosity is Major Price, one of the officials of an older and out-of-date epoch of Irish history. There are two methods of meeting this state of

things; the first is by keeping up military rule, and the second is by the Chief Secretary throwing himself on the good sense and the good will of Ireland and restoring constitutional government. It is undoubtedly the desire of Mr. Duke, as he has more than once expressed, that military rule should come to the earliest possible end. The official world of Dublin, however, still sticks to its old traditions, and probably a good deal of pressure will be put upon him to maintain these little coercive acts which are at once nagging and futile.

Here is a sample of one of these methods. There was a convention of the Ancient Order of Hibernians called for a town in Donegal; interference was threatened, at least in the papers, against the meeting which was of a perfectly proper character, and interference actually did take place with regard to arrangements made for excursion trains.

In the meantime, things are not helped by the outrageous and unexhausted campaign against the Irish Party. Everybody of any sense in any party in Ireland knows that the one bulwark against anarchy in that country is the maintenance of the constitutional movement which means of course the presence of the Irish Party as its mouthpiece and guardian. In the break-up of the settlement which has taken place after the rebellion and its suppression, a good many Irishmen were in the mood to abandon the old ways and the old leaders and to resort to the more desperate methods of a different time. This movement owes most of its inception and its strength to the unnecessary severity with which the rebellion was put down. For some months some portions at least of the Irish people have remained in an uncertain frame of mind; the breakdown of the settlement, of course, only helped to delay the return of the Irish people to their normal state of sane politics. It remains to be seen how far the new Administration will help towards bringing about a normal state of things. The re-appointment of Lord Wimborne is very popular. He is a man of great wealth, the proprietor of a great iron and steel works in Wales; he is a sportsman, he is lavish, he is affable and he loves Ireland. It is also a great advantage for a man in his position to have a wife of great beauty and of charming and indeed fascinating manners.

Like so many English people, the Wimbornes have been captured by Ireland, and they were in despair for some weeks after they had to give her up. They were offered in the meantime the dazzling position of the Vice-Royalty of Canada, but they never abandoned the hope of returning to their work in Ireland and refused; and now their time has come again. It is well known in Ireland that Lord Wimborne made fierce and repeated protests against the number of the executions on which Sir John Maxwell insisted, and that of course has increased his popularity.

Then again there comes the unexpected in Irish politics. For years a crusade has been carried on against the Party mainly by one man and one newspaper. The Irish are a thrifty people, and the fortunes of this campaign have been largely influenced by the fact that its organ can be bought for a halfpenny, while the Freeman's Journal, the organ of the Nationalist Party, still remains at the old price of a penny. The Daily Independent is bought by some 75,000 people daily and read by of course double that number. Its policy is not approved; it could not turn a single election in Ireland. Mr. Murphy, its proprietor, could not probably be elected for any constituency. His last attempt many years ago ended in a disastrous defeat. But a paper which continually dropped the poison of distrust in the Party which could never do anything right, and finally got some hold of the people; and though there was no confidence in Mr. Murphy or in the Independent, there was a steadily decreasing confidence in the Irish Party and in the constitutional movement of which it was the symbol and the creation.

The bestowal upon the members of the British Parliament of the salary of £400 a year did a great deal also to injure the Party. It awoke new appetites and new rivalries—most of which of course had to be disappointed; it excited some envy; and above all, it gave critics an opportunity of suggesting that the salary was the underlying motive of the members of the Party.

You will judge of the excesses to which the attacks of the Irish Party have gone when I tell you that it has been seriously suggested that the main reason which now actuated the counsels and acts of the Irish Party was the small salary of £400 per year. As a matter of fact the salary was imposed upon the Irish Party by Parliamentary conditions; the highest minds of the Party—Mr. Redmond, Mr. Dillon and Mr. Devlin were all fully alive to what a weapon this salary would put in the hands of the enemies of the party, and the Irish Party carried a resolution against the salary, and asked Mr. Lloyd George that in proposing it he should not include Ireland. Mr. Lloyd George found himself unable to comply with this request.

The Irish Party were then faced with a difficult alternative. If they voted against the proposal they would have saved their Party from the danger which they foresaw, but on the other hand, by opposing the proposal and defeating it they would be the means of inflicting a grave injury on the members of the Labor Party, who have always been among

Ireland's best friends, and would have placed themselves in collision with one of the leading principles of all democratic forces in England, and without these democratic forces Ireland would never have been able to win her many reforms during the last quarter of a century.

To some extent Ireland is still in a transition period between the excitement and resentment of the Rebellion and the restoration of her ordinary sane attitude.

My recent information from different parts of Ireland leads me to the conviction that the justification of the Irish Party is proceeding at a largely accelerated speed. Meetings are being held in almost every part of the country, speeches and resolutions have been made vindicating Mr. Redmond from the virulent attacks to which he has been subjected. There was never any doubt as to whether the solid body of 900,000 peasant proprietors would stand ultimately. Their voice was not heard in the tempest of passion created by the Rebellion, but it is rising more highly every day, and possibly by the time Parliament meets again we shall find an Ireland liberated from the spectre of Rebellion, and the will-o'-the-wisp rebellion methods.

MOVEMENT FOR LARGE FAMILIES IN FRANCE

As the first accomplished work of an association lately established in Paris, Association de la Plus Grande Famille, the results of a very interesting contest were announced at a meeting held on June 5, under the presidency of M. Carton de Wiart. This contest was open to parents blessed with at least seven children, and the prize winners were to be those who had the greatest number of sons in actual military service. In less than a fortnight more than 800 applications for prizes flowed in. Out of this number, 20 families were selected and to each of these a prize of 500 francs was awarded. Here are a few samples of typical prize winners: Mme. Augereau, widow; 14 children; 7 sons and 4 sons-in-law in service; Berlioz, a farmer; 18 children; 9 sons and 1 son-in-law in service; Lault, an artisan; 17 children; 11 sons in service; Martin, a peasant; 19 children; 8 sons and 1 son-in-law and 1 grandson in service.

Far more appealing than figures, however eloquent in themselves, were the letters the competitors wrote. They pictured the toil and privations gone through in order to raise their families, and put special stress on their present sorrows and labors increased so much by the departure of their sons for the war. With all this, however, there is a touching fortitude arising from the consciousness of confidence in God and of duty well done.

What havoc birth restriction played in France, especially immediately before the war, is well known. The serious problem of depopulation faced us. What is still more to be regretted is that parents who, in spite of difficulties, courageously raised a large number of children, instead of being encouraged and held in honor, were forced to face many difficulties. Taxes were high; the arrangement of tenements was poor; blame and ridicule fell to the parents, even in circles which pride themselves on being conservative and Christian.

Now, however, parents of large families conscious of having paid, even above measure, the war's tax in blood, cherish the hope that when peace is restored, they will be no longer treated with contempt. They feel that their condition will eventually become not only tolerable, but even enviable. This is the aim of the Association de la Plus Grande Famille.

This association, all of whose members are parents of at least five children, and of which M. René Bazin of the French Academy, is now the honorary President, counts among its members some of the most prominent men of France, manufacturers, land owners, and professional men, such as jurists, sociologists, economists. All of these have contributed considerably to the good cause, not only materially, but through their valuable suggestions based on professional knowledge and observation.

At the meetings interesting papers are read; the chief burden of these can be reduced to two main themes: defense of rights and privileges, and proper education. It is continually suggested that pressure be brought to bear on the authorities, especially through public opinion, in order to obtain favorable laws relating to tax-rates, the ballot, and so on, and plans are discussed for extending education to parents and children. Right methods of farming, apprenticeship, the choice of a calling depending initiative are some of the topics debated.

The religious note is by no means wanting. At the opening of the first meeting, M. Isaac, the President, who has been of great assistance in many Catholic activities in Lyons, read a letter from His Eminence, Cardinal Amette, attesting his sympathy and encouragement for this Association "founded on Christian principles." M. René Bazin, speaking of the duty of rearing children, based his argument on religion. Finally, it was agreed that the end and aim of the Association could be well expressed by the sentence, *Crescite et multiplicamini*.

Of course the vast majority of those who set this movement on foot are Catholics. A large number of them belong to the great manufacturing

districts of the north of France, where strong faith is proverbial and large families are numerous. At a banquet held after one of the meetings, it was found that the 58 present had 422 children.

A very welcome aid to these activities has been given by the establishment of the Lamy Foundation. M. Lamy, Perpetual Secretary of the French Academy, has lately set aside a fund of 500,000 francs with the view of founding an annual prize for large families. His remark on the subject are worthy of note:

Fully convinced that it is for the highest interests of France to restore the fecundity of our race, that the most efficacious guide in this duty is religion and that every Frenchman ought to hasten the resurrection of our national life, I wish to aid some of those parents who with willing hearts undergo daily privations in order to see the "home rich with children." The annual revenue of this foundation, which amounts to almost 25,000 francs, shall be distributed every year between two of the largest families of French Catholics, chosen from the poorest and most virtuous.

Socialist papers, as might be expected, objected that this foundation should be reserved for Catholic families and laid the blame at M. Lamy's door in a most offensive way. M. Lamy answered in an article of unmistakable strength. We quote a few of his sentences:

It was not my plan to trap such as might make of their fecundity a vile commerce. My intention is to make life more easy for those who, with the most noble disinterestedness, do their duty. Why has my conviction of the efficacy of practical religious principles been expressed by a preference in favor of Catholic families? It is because Catholicism, through its law of indissoluble marriage, its insistence on purity of conscience and confession of sins appeals to me as the best fitted to protect our national life.

Who will ever gainsay that assertion of M. Lamy?—L. M. De Vaumas, in America.

LABOR'S REVOLT

This is the happy age which sneers at the past, and boasts its own perfection. It is also the age in which the laborer is forced to fight for his right to live with the decency that befits a man. "It has come to pass," writes the great Leo XIII., after speaking of the decay of religion in modern life, "the workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition."

Let it not be said that these wage-slaves are working under a "free contract." This contention is urged, but what chance has a single, ignorant laborer, to carry his case successfully against a hundred-million-dollar corporation, backed by the most skillful legal practitioners in the community? "If a man isn't satisfied with his wages," the president of just such a corporation wrote last month, "tell him to let me know." Those who "let the president know" were rewarded by a legal argument, but by no increase in wages. Furthermore, no man, however much he may wish to do so, is at liberty to contract for work which conflicts with his duties to God, with the proper care of his family and with his own physical health, or with his obligations as a citizen. The sixteen and eighteen-hour contracts, for instance were condemned by Cardinal Manning as contrary to the natural law, on the ground that they made the fulfillment of marital and home duties practically impossible.

Nor can it be taken for granted that the contract between a corporation and an individual is always "free." It was the fact that what appear to be "contracts" are frequently forced upon the laboring man, which drew from Leo XIII. the following eloquent condemnation:

There undies a dictate of natural justice, more imperious and ancient than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner. If through necessity, or fear of worse evil, the workman accepts harder conditions, because an employer or contractor will afford him no better, he is the victim of force and injustice.

The root of the evil is not to be sought in the science of economics. It runs deeper. The world today, seeking material success, has rejected God, and in His place adores the "least erected spirit," Mammon. If the world has no reverence for God, there is small reason why it should reverence man, merely God's image. In the eyes of that oppressive and dishonest capitalism which daily grows stronger in this country, man is not a being to whose dignity God Himself does reverence. He is only one of many factors in production. Man has something to sell, his labor, and capitalism strikes the "bargain" precisely as it would for a mass of raw material to be fed into machines. It buys labor in the cheapest market and sells the finished product in the dearest. "It is shameful and inhuman," writes Leo XIII., "to treat men like chattels."

Leo XIII., "to treat men like chattels" to make money by, or to look on them as so much muscle or physical power." Yet this is the position into which unchecked capitalism is gradually forcing the workingman. It does not regard him as a man, with a man's needs and aspirations, but as something necessary for the conduct of trade and commerce. On its side, it pays as little as it can,

and the worker takes what he can get. That is "business." It is also folly and crime; folly, because it is leading to a revolt in which capitalism will suffer severe losses; crime, because it is defrauding the laborer of his just wage.

As the great Pontiff says, this condition of affairs is "shameful and inhuman." It cannot be remedied by eight-hour laws and minimum-wage commissions, valuable as these agencies undoubtedly are. "The main thing needed," we are told by Leo XIII., "is the return to real Christianity, apart from which the plans and devices of the wisest will prove of little avail." The best which modern philosophy has to offer, is that man is a being somewhat above the brute because he can work with his hands. Only Christianity can secure him the measure of reverence which is his due as a being made to the image of God.—America.

THE STAGE AND THE CLERGY

The promoter of a film or play of the variety known to the man on the street corner as "shady," likes nothing better than a eulogy signed by some simple clergyman or aspiring uplifter. The eulogy is sweet to his ear and profitable to his pocket, and considering the "intensive criticism" of the day, he secures it with surprising frequency. True, some shrewd campaigning is needed at times, including, it may be, a dinner to the dominie. But usually the promoter's toil is no greater than that of his elder brother, who a generation ago, quietly peddled gold bricks to bucolic visitors astray on Broadway.

The intentions of these clergymen may be beyond reproach, but not their wisdom. They trust not wisely, but too well, to the siren eloquence of the promoter who assures them that his production "teaches unforgettably a deep moral lesson." They forget, what their experience in the ministry in a large city should have impressed upon them, that in the vivid portrayal of vice the lure may obscure the moral, and that with adolescent minds, it usually does. George Moore, no clergyman, but a frank pagan, can teach these shepherds practical wisdom:

"The Church," writes the decadent Mrs. Forest, "merely sketches the cold thin outline of humanity's passion in its appeal to its reasoning power of discrimination between right and wrong, while, on the other hand, the Stage takes into its picture of appeal all the vivid coloring of truth, etc."

"I know four pages more of that rot; none of that for me," said Dick, as he put the letter into his breast pocket.

"There is something depressingly native in the Socratic assumption of added ministers and half-baked reformers that knowledge is synonymous with right living," writes a critic in the Dramatic Mirror. "But who to-day will be so simple as to believe that such an object-lesson ever acts as a permanent deterrent? Libertines are notoriously conversant with the results of their immoral actions, yet this knowledge restrains them not a penny."

The notable increase of these "half-baked" persons within recent years, imposes an added duty upon all good citizens to protest against the exploitation of vice upon the stage. The modern stage is neither a pulpit nor a school; it is a commercial enterprise plain and simple. In its proper sphere it has its uses; but in essaying to preach a sermon on the text of a grand jury investigation, it only adds hypocrisy to the catalogue of its vices.—America.

THE LATE J. J. HILL

WHY HE HELPED EDUCATE YOUNG MEN FOR THE PRIESTHOOD

By the late J. J. Hill

"Some of you may wonder why, I, who am not a member of your Church, should have undertaken the building and endowment of a Catholic theological seminary, and you will pardon me if I tell you plainly why. For nearly thirty-five years I have lived in a Catholic household and daily have had before me and around me the earnest devotion, watchful care and Christian example of a Catholic wife, of whom it may be said, 'Blessed are the pure in heart, for they shall see God,' and on whose behalf tonight I desire to present and turn over to the illustrious Archbishop of this diocese as provided in the deeds and articles of trust covering the same. Almost all denominations have in their various flocks those who are able to help their church work in every material way; but the Catholic Church, with its large number of working men and women, coming from almost every nation and clime, have little else than their faith in God and the aid of those earnest, pious and devoted men who have been placed in charge of their spiritual welfare. They have to provide places of worship, and while the state provides schools for all, their consciences call upon them to see that the education of their children goes hand in hand with their spiritual training, thus making for them an additional burden. Having seen the efforts of Archbishop Ireland in behalf of the Church of which he is so distinguished a prelate, to spread throughout this country the

light of religious truth and to show to all men that there is no conflict between scientific or physical truth and Divine Revelation, I felt called upon to devote a portion of this world's goods with which I have been blessed to the work of educating for the priesthood men who will be able to preach down the spirit of unbelief, and to stand as shining lights along the pathway that leads to heaven. May the work which has been commenced here and which has to-day received the blessing of your Church, continue to send out men who will bear witness to all the world that no nation or people can long prosper, or even continue, without the aid and direction of living and active Christianity."

KINDNESS

Let us be kind. The eyes that shine to-day,
Tomorrow may be closed in death's long sleep;
What vigils of regret our hearts may keep!
Too late the loving glance, or too untimely
The cruel word, or tender tribute pay.
How simple 'tis to make the pulses leap
With joy, or with a smile of love to sweep
The lengthening shadows of despair away!
What heart hath not some hidden cross to bear?
Some sacred memory, endeared by tears?
Who hath escaped life's heritage of care,
Of suffering or loss, of grief or fear?
Ah, there is need of kindness every-where
And words of hope uplifting like a prayer!
—N. Y. Freeman's Journal.

RETURNING

Miracle of miracles! The great war is drawing the atheists and scoffers of France back to the Church! This is no fairy tale or effort of the imagination, but positive downright fact. The Prime Minister, M. Briand, had long been the leader of the scoffing brand. He boasted of the success which had attended his and his co-laborers' efforts to drive God out of the schools and the text-books. This was only a few years ago. Now he rejoices over the fact that the people are turning once again to God! Can it be the same Briand who made that boast and who now rejoices in the defeat of his foolish boast? He is reported as saying a few days ago that:

"When peace has been declared we shall have won a victory over ourselves as we shall have won it over the Germans. It is always possible to come to an understanding with Paris. As to the provinces, you know I have sources of information. Well, I can tell you that the spectacle they offer is admirable—no more divisions nor local tyrannies; no more hatreds of church steeples. There is only one heart, there is only one France." The self-same God who smote the hosts of Pharaoh and of Sennacherib, without the staining of a single swordblade, is now smiting the hosts of infidelity on the plains of France and many other places, and the hearts of the scoffers are down in the soles of their boots to-day! The miracle of the conversion of Saul the persecutor into Paul the preacher of Christ and Him Crucified was hardly greater than the conversion of Briand the boaster and the Deicide.—Philadelphia Standard and Times.

A SEASONABLE SUGGESTION

The Catholic Sentinel (Portland, Ore.) makes a timely suggestion when it says: "The reopening of the school year suggests the indoors and study, and those of us who are unfortunately no longer in school should accept the suggestion and do some studying on our own account. Fifteen minutes a day devoted to good literature may not provide a man with a liberal education as a high authority has maintained, but it is certain that even fifteen minutes a day with good books is better than frivolous reading or no reading at all. In our city one need not rely entirely on his own resources. Night schools, evening extension lectures, a great wealth of instruction may be utilized with a small outlay of energy."

THE CATHOLIC CHURCH AND DIVORCE

The London Tablet, referring to divorce laws in this country, expresses admiration for Monsignor Russell's recent pronouncement. It says: "A serious attempt is being made in the United States to secure a uniform divorce law for the whole country. Some astonishing facts as to the confusion which at present arises out of the conflicting laws of the forty-eight Separate States were brought out in evidence before a Committee of the House of Representatives, sitting in Washington. The Catholic position in regard to divorce was stated with admirable clearness and conciseness by Monsignor Russell, of St. Patrick's, Washington. 'The Catholic Church never grants a divorce. You may have heard it said that the Church has sometimes granted divorce. Let us define our terms. Divorce is the annulment of the sacrament of marriage ratified and consummated, with the right to marry again. Such a divorce the

Church has never granted. The limits of her power extend to ascertaining this fact. Was there a true sacrament of marriage from the beginning? It is her duty to decide on the question of fact. She declares when there has been a marriage in fact; but to give the right to a second marriage is beyond her jurisdiction. Christ has decided that. When there is a true marriage in the beginning, neither Bishop nor Pope can invalidate it. God has spoken, leaving no discretion to any earthly power. All laws of discipline made by the Church can be dispensed with by the Church; but the Church did not make this law of marriage, hence she can not dispense with it for 'What God hath joined together, let no man put asunder.'"

MATTHEW ARNOLD ON THE CHURCH

In spite of all the shocks which the feelings of a good Catholic have, in this Protestant country inevitably to undergo; in spite of the contemptuous insensibility to the grandeur of Rome, which he finds so general and so hard to bear, how much has he to console him, how many acts of homage to the greatness of his religion may he see if he has his eyes open! I will tell him of one of them. Let him go to London to that delightful spot, that happy island in Bloomsbury, the reading room of the British Museum. He will find an immense Catholic work, the collection of the Abbe Migne, lording it over that whole region, reducing to insignificance the feeble Protestant forces which hang upon its skirts. * * * Majestic in its blue and gold unity, this fills shelf after shelf and compartment after compartment—its right mounting up to heaven among the white folios of the 'Acta Sanctorum'; its left plunging down into hell, among the yellow octavos of the 'Law Digest.' Everything is there—religion, philosophy, history, biography, arts, sciences, bibliography, gossip. The work embraces the whole range of human interests; like one of the great Middle-Age cathedrals, it is in itself a study for a lifetime."

The discipline of sorrow has a high educational value. More than anything else it purifies the sources of life and forms character.

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 fund 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, 80 catechists, 7 chapels, and free schools, 8 churches in different cities with caretakers supporting two big catechumenates 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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