

North of the Aisne, in Champagne and in the Argonne forest heavy fighting between the French and German armies is in progress. Since the opening of the French offensive on Monday last nineteen thousand prisoners and over one hundred guns have been captured by Nivelle's troops.

It was a quiet day on the British front. The guns alone broke the calm that has succeeded the battle of Arras. The bringing up of the guns and supplies necessitates a break in the fierce fighting of the past ten days. This is not a war in which the advance can be maintained indefinitely. Until attrition or weakened morale reduces the enemy's defensive to the breaking point there will be no spectacular rolling up of the German line.

In southern Palestine the British on Tuesday last advanced north of the Wadi Ghuzze, about fifty miles southwest of Jerusalem, and captured Turkish positions along a front of six miles. Warships assisted in defeating the enemy. The battle is still proceeding. On March 27 the Turks barely escaped disaster at the hands of the British in a battle near Gaza.

The food problem in Britain yesterday reached another stage in the State control of supplies, when, by an order in Council, the Food Controller was empowered to take over any factory or other premises where food is manufactured.

The strikes in Germany are still in progress, and appear to be a growing danger to the Government.

Desertions from the German ranks are increasing in volume, the cumulative effect of which must be of grave importance to Hindenburg. The spirit of desertion inspires the frequent surrenders by Germans on the battlefield. That the shadows of defeat are darkening and depressing the German trenches is shown by the determined attempt made on Monday last by five hundred German soldiers and sailors to cross the border into Holland. The deserters were overtaken and attacked by Uhlans, and German machine guns were turned on them. Thirty-five of the deserters were killed. The remainder were rounded up and marched back to the German lines. The mounted guards on the Dutch frontier have been doubled.—Globe, April 21.

## T. P. O'CONNOR'S LETTER

### ABSOLUTE CONFIDENCE IN ISSUE OF THE WAR

#### A GENERAL ELECTION AMONGST THE POSSIBILITIES

Special Cable to the CATHOLIC RECORD (Copyright 1917, Central News)

London, April 21.—The reassembling of Parliament, after the Easter vacation, foreshadows many possibilities that are not as yet quite visible on the surface. The second reading of the bill to prolong the life of Parliament, until the end of November, the real feeling of all members. The Irish Nationalists had already declared their intention of opposing any further extension of the session and as none of the other parties in the House had direct reasons for offering opposition, any objection on the part of the Irish members to prolonging the session might therefore be readily misunderstood.

There is only an infinitesimal group of members who are not wholeheartedly and unyieldingly determined to prosecute the War to a successful conclusion. At no time during the War has there been such an air of absolute confidence among members of the House of Commons, that the British Army and our brave French Allies have the upper hand. While this fact has been known for some time, we are now having clear demonstrations of it every day. Whether the progress of our army be quick or slow, it is definitely established that the enemy can be beaten back, and that the day of his possible victory is definitely over.

This feeling of confidence has been enormously heightened by the cooperation of the United States. We hear all sorts of statements from German sources and even from American sources that the United States cannot effectively participate in the War for at least another year. We all hope, and Germany most of all, that the War will be over by that time. Without minimising the importance of the moral support America's action has given us, I am not so sure that our energetic young Ally is going to be content to wait a whole year before joining in the defeat of the enemy. The House of Commons gave themselves over on Wednesday to felicitous expressions of appreciation of the action of the United States in joining with these Entente Powers to defend the high cause of freedom and to fight for the rights of humanity against the gravest menace by which it has ever been imperilled.

The long expected statement regarding the Irish situation has been postponed until next week, when serious difficulties may possibly arise. While the government has not tackled the whole situation, either wisely or firmly, all members are confident and optimistic over the final outcome, especially in view of the fact that many other members besides the Irish Nationalists, are quite determined that more consideration shall be given to matters of national interest. While no one would venture to say that the War

can look after itself, everyone feels that a more critical attitude will be justified and helpful, rather than otherwise.

The Irish members of Parliament feel that the Irish question is so intimately bound up with the aims of the War that they will, if necessary, oppose the government at every turn, even at the risk of a general election. Indeed, there is a growing feeling that a general election would not interfere with the successful progress of the War and would on the other hand serve many good and useful purposes. That opinion is reflected from many other directions, although there is not the same motive for asserting itself. One incident during the week illustrates my meaning.

The ban the War office has placed upon copies of the Nation, circulating abroad, resulted in a fierce altercation in the House of Commons on Tuesday and the opinion of the members is probably best expressed by the fact that a large majority stood up in support of the request to move the motion on the adjournment of the House. Bonar Law was probably correct in his opinion that the House would support the Government, which is precisely in accord with the attitude of a majority of the members. The feeling of other members on the other hand was voiced by quite a large number who supported the demand for a debate on the matter. One personal touch, which will interest the United States, was the statement that President Wilson, who is reputed to be a regular reader of the Nation, now has to have his copy forwarded through the American Ambassador in London.

The Revolution in Russia with the possibilities as to how it may react on the "Wretched Race of Hohenzollerns" continues to overshadow our own domestic controversies. We all instinctively realize that this Revolution was all for the good in the War. Russia and her Allies might have won the War a year ago if all the resources of the Empire had not been hampered or frittered away by the corrupt gang that surrounded the Court and directed most of the public departments. There was treason everywhere; there was corruption everywhere; and Germany had done her filthy work more effectively in Russia than in any other country in the world.

So long as they could get plenty of money to spend on their savage self indulgence, the reactionaries and the officials did not care whence the money came. There have been some hangings since the War began; hangings made necessary by the discovery of German spies in the highest and most important offices. But the cancer was so deep in the vitals of Russia that it was not touched even by these discoveries and executions. A drastic operation was necessary, and, Heaven be praised, the operation has been carried out with skill and with humanity.

## EDDYSTONE DISASTER

### LAST RITES ADMINISTERED AMID CRIES OF AGONY IN RUINS OF EDDYSTONE PLANT

Buffalo Echo, April 19

Right Rev. John J. McCort, Auxiliary Bishop of Philadelphia, and a score of priests of the Archdiocese were among the first to appear at the scene of the Eddystone munition disaster last Tuesday, seeking to bring comfort and consolation to the wounded and dying victims of the terrible explosion. Realizing that Father Thos. F. Ryan, rector of the Church of St. Rose of Lima, would be unable to cope single handed with the situation, priests hurried from Philadelphia to the munition plant to minister the Sacraments to the dying.

Amid the appalling din caused by the heartrending cries of the burned women and girls and men and boys, confessions were heard and in some cases the Holy Viaticum administered. Many were baptized at their own request, it was reported by eyewitnesses, and one woman after receiving the sacrament expired in a few minutes. Into the various hospitals the priests went and worked with a calm and composure that brought wonder and admiration from the reporters from the Philadelphia daily papers. For hours the priests went their way from cot to cot, giving spiritual advice to the faithful and consoling those afflicted with the different sects. One frantic woman summoned a priest and begged him to talk with one of her relatives, who was about to depart this life as a result of injuries received in the disaster.

It was an hour after the explosion before any one was allowed to enter the plant on account of the danger from bursting shrapnel and shells. About noon the removal of the dead and dying was begun and Father Ryan was permitted to enter. Little could be done within the grounds, however, so the priests were dispatched to the hospitals.

Bishop McCort was officiating at the reception of novices at the motherhouse of the Sisters of St. Joseph, when he learned of the tragedy. After the ceremonies had been completed, he motored to Eddystone, arriving at 3 o'clock. The Bishop visited all of the hospitals and institutions, caring for the injured and did everything in his

power to console the suffering of all. He remained until after 6 o'clock. To the authorities he offered the use of thirty beds in the St. Edmund Home for Crippled Children, Philadelphia.

Among the priests who gave valuable aid to the injured, many of whom were Catholics was Father Joseph A. Nelson, D. D., professor in St. Joseph's Seminary, Dunwoodie, N. Y., who was in Philadelphia at the time. Father Nelson is a proficient linguist and was therefore enabled to render especially valuable service.

## A GENEROUS CATHOLIC GIFT

MR. AND MRS. MACKAY PRESENT COMPLETE HOSPITAL UNIT TO THE GOVERNMENT

The first important contribution to the United States government from a private source to be devoted to the furtherance of wartime efficiency, was learned when it was announced at Roosevelt Hospital, New York, that Clarence H. Mackay and his mother, Mrs. John W. Mackay, both Catholics, have just made a joint gift of a completely equipped hospital base unit of 500 beds for service either in this country or abroad.

The hospital, which will be known as the Mackay Unit, has already been accepted through the National Red Cross. Through the patriotic generosity of Mr. Mackay and his mother provision has been made for a staff of 22 surgeons, 75 nurses, 150 orderlies and others necessary to operate such a unit.—St. Paul Bulletin.

## NOT POLITICS: SOULS

"The Catholic Church and her priesthood are constantly meddling in politics: their one end is to control the State." Of all the objections brought against us by our enemies, this, perhaps, is the most commonly heard. It is a difficult task even with the best of arguments to persuade them that the charge has no foundation in fact, or to convince them that the Catholic Church has but one end, the conversion and the sanctification of the individual soul and the extension of the Kingdom of Christ throughout the world.

The principles of any Church can be easily found in the authorized doctrines of its ministers, preached from the pulpit. The pulpit and its utterances are the authoritative, natural and popular means of reaching the multitude. What the press is for the general public, the pulpit is for the congregation gathered within sound of the speaker's voice. Thousands listen to its message, as the official pronouncements of its body to which they belong.

Therefore to learn the ideals and purpose of the Church, its enemies have but to spend a few moments in a Catholic Church on a Sunday morning, listening to those priests who are so unjustly accused of political ambition. If the aims of these men are such, they would surely at sometime or other betray themselves. Yet what is their message? Of questions of state, of war, of worldly policies, of attempts against the liberties of the country, of the strife of parties, of electoral canvassing, of defiance of the Constitution, of insult to the flag under whose protection and shadow they live, not a single word. Instead, the listeners will hear, as Felix and Drusilla heard from the lips of St. Paul, "of justice, and chastity and of the judgment to come." The Catholic priest will, in their hearing instruct his people on the gravity of sin, he will describe the punishments, the degradation, the remorse, which it inevitably brings. Obedience to the laws of the land, respect for all legitimate authority, justice, temperance, charity, such will be the official message delivered to the listening throngs.

Pope Benedict XV. surely knows what the purposes and ideals of the Catholic Church are. The Acta Apostolicae Sedis, the official organ of the Holy See, containing the bulls, decrees, briefs and rescripts of the Pontiff himself, and the decisions of the more important Roman Congregations, may well be supposed to indicate his views and what he would have his priests preach to their people. The last number of these official "Acts" contains an interesting document.

At the approach of Lent, the Holy Father always receives in audience the little army of priests who are to preach to the faithful in the various churches in Rome. This year, as usual, he addressed them in a few eloquent words in which he reminded them of their sacred duties and responsibilities. If ever there was an excuse for the introduction of worldly politics into the pulpit of the Catholic Church, now surely was the time, when Italy is at war, when the Papacy itself is brought into closer and closer contact with great world problems.

The Italian press seemed to expect some such pronouncement from the Holy Father. But of statecraft, now surely was the time, when Italy is at war, when the Papacy itself is brought into closer and closer contact with great world problems. The Italian press seemed to expect some such pronouncement from the Holy Father. But of statecraft, now surely was the time, when Italy is at war, when the Papacy itself is brought into closer and closer contact with great world problems. The Italian press seemed to expect some such pronouncement from the Holy Father. But of statecraft, now surely was the time, when Italy is at war, when the Papacy itself is brought into closer and closer contact with great world problems.

practice of those virtues which they preached. That was the Pope's command to the priests before him. His authoritative words and the constant practice of her preachers the world over prove that the Catholic Church does not wish to control politics but merely desires to save souls.—American.

## LETTER FROM FATHER FRASER

Sanluiding, Feb. 11, 1917.

Dear Friends,—I wish to relate to you the consolation I felt this morning in saying Mass for the first time in the new church of the Sacred Heart in this town. You remember last year my stating I had begun a church here and how on account of a wind storm that blew down a house not far away I deemed it more prudent to double the thickness of the walls. And now, thank God, the church is finished. A big crowd attended the opening services. They came from the town itself and dozens of neighboring villages. How happy I was in their midst! The priest is called "Spiritual Father," in China and I was truly a spiritual father to them for I had baptized most of them myself, and now I had built them a house of worship. No words can express their gratitude. What a pleasure it was to say Mass in this cozy little church with its arched ceiling and colored windows! What a difference from the garret we occupied formerly, open to all the winds of heaven, freezing cold in winter and roasting in summer, with no ceiling to prevent the dust and dirt falling from the loose tiles on the altar and congregation.

But it is not enough to build a home for the Lord. His priest must have a house also; so relying on your well-tested generosity I am buying bricks and timber for a rectory. There will be a room for the priest, another for the catechist who tends to the flock in the absence of the missionary, a parlor for the men and one for the women and two spare rooms. The whole will only cost \$800.

LATER

I was assisting the workmen in laying the foundation of this rectory when a man came rushing up. I guessed what it was—a sick call 15 miles away and it was already near nightfall and it looked like rain. The bystanders thought I would postpone the journey till next day but I explained that whether rain or snow, day or night the priest is always ready at a moment's notice to start off on this greatest errand of mercy and in a few minutes I was on the way followed by my faithful acolyte and a man carrying the Mass box which contains all the requisites for the Holy Sacrifice. All my dreams of a cozy rectory vanished for the present into the air. That night I was lodged in a hay loft. I could see the sick man through the cracks in the floor in the room below. His pagan brother, however, made me as comfortable as possible by placing large bamboo mats around my bed to keep out the wind. His mother also a pagan, was much impressed with our talk on religion and I was pleased to see her kneel and pray the next day and inviting the other women of the household to follow her example. I prevailed on her going to Taichowfu to receive instruction and be baptized. On my way back I entered the home of a Christian to baptize a new-born babe. It was very providential as it died that same evening.

During my two weeks' stay in Sanluiding I was much edified with the catechist. He is a regular saint, and I was pleased to see her kneel and pray the next day and inviting the other women of the household to follow her example. I prevailed on her going to Taichowfu to receive instruction and be baptized. On my way back I entered the home of a Christian to baptize a new-born babe. It was very providential as it died that same evening.

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Yours most gratefully in the Sacred Heart.

J. M. FRASER

Taichowfu, China.

## ARCHBISHOP HANNA

### STANDS WITH UNITED STATES GOVERNMENT

A whirlwind of cheers greeted Archbishop Edward J. Hanna at the meeting of the American League of California when President Ray Lyman Wilbur of Stanford asked the members to stand "in recognition of the bold stand taken by Archbishop Hanna in this crisis."

Still more bravos broke in on the end of the patriotic utterance that followed from the Archbishop, and at the end of the meeting hundreds shook his hand.

"I am only the last and simplest and the humblest of the citizens of the United States," said the Archbishop, "and as such I expect that I shall do my duty."

"That a country whose men have been nourished on liberty from the cradle should eventually be brought into this conflict was unquestioned. The great organization that I, though wholly unworthy, represent sees all orders coming from God, and when our President and our Legislature call we have naught to do but to obey."

"Men who have not a right idea of their relation to God, their relation

to man and their duty to humanity, cannot be patriotic. Standing here as a humble representative of that mighty organization and as the last of the citizens of the United States I can only consecrate and dedicate myself to the service of my country. This is not a time for words, it is a time for deeds. We owe not only allegiance but service. Always has it been the character of the city of St. Francis that when large things came to it her people have performed them in a large way. Now you have the largest opportunity of service that has ever come to you. See that you do it in the largest way.

"Every force in this State from the lowest to the greatest, has its part to play in the support of our country. Let every man and woman in California be a part of the mighty army of help and defense.

In his invocation, Archbishop Hanna termed the present war "the greatest battle for liberty that the earth has ever known." He said: "O God of our fathers, God of my strength and power, look down upon us gathered here in Thy name in the most momentous crisis that the world has ever seen, in the greatest battle for liberty that the earth has ever known."

"We come to Thee for light and for strength. Give us light that we may know Thy way upon earth and Thy salvation among nations; give us strength to feel the light, wherever it may lead. Teach us that, not in commerce, not in treasure, not in gain, not in ships that come to and fro, but in men, in righteous men, is the foundation of our great country."

"Teach us to turn aside from comfort, from gain, and from treasure and give our lives, if necessary, that liberty, yes, freedom, may ring, and that a government by the people may not perish from off the earth, and grant that through our efforts peace may finally come—peace with honor—and that in the end peace may live to work unto Thy great glory. Amen."—The Monitor.

## CATHOLICS HEAD ARMY AND NAVY

Major General Thomas H. Barry, who commands the Central Department of the United States Army, with headquarters at Chicago, was born in New York in 1856, of Irish parents, and has had a brilliant army career. He is directly in line for promotion to the chief command this year. He is a member of the Catholic Club of New York and also of the Friendly Sons of St. Patrick. He was the guest of honor at the Irish Fellow Club at Chicago on St. Patrick's day, at their great banquet.

Admiral Benson, a convert, is successor to the late Admiral Dewey and Chief of Operations in the Navy Department.—The Monitor.

## THE ROSARY

### ITS MEANING, HISTORY AND USES—WHY CATHOLICS "COUNT THEIR BEADS"

(By "M. C. L." in Catholic Herald)

"What is the meaning of the Rosary, and what is the meaning of counting the beads?" enquires a correspondent. Well, the beads are not there simply to be counted, nor are we just "counting beads" when we recite the Rosary. We are meditating on mysteries of our Faith, and reciting certain prayers. The beads fix the number of times those have to be recited; they help us to keep our attention fixed on what we are doing, and to recall it and renew it should it wander. (They may also show us that we have not spent quite so much time in prayer and meditation as otherwise we might imagine.)

The Roman Breviary says that "The Rosary is a certain form of prayer wherein we say fifteen decades, or tens, of Hail Marys, with an Our Father between each ten, whilst at each of these decades we recall successively in pious meditation one of the mysteries of our Redemption." Usually, five decades are recited at a time. A Catholic Bishop has described the Rosary as a prayer in honour of the Incarnation, as it associates the Blessed Virgin, whose mystery it is called, with the work of her Divine Son, following the Gospel narrative, and indicating how close and intimate was the share she had in the mysteries of His Incarnation. It is not only a vocal prayer, but a mental prayer in its essence, a meditation, a contemplation of the events in the life of Our Lord and his Blessed Mother, on which we fix our thoughts. The prayers accompanying this contemplation are the Our Father, followed by ten Hail Marys, and the sublime "Gloria to the Father and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end," a glorious hymn of praise, of faith, fittingly concluding reverent, loving meditation on what God has done for us in the great work of the Redemption. The fifteen Mysteries chosen for meditation are called the five Joyful, the five Sorrowful, and the five Glorious. The first Joyful Mystery is the Annunciation, and whilst we think of how God sent the Angel Gabriel to announce to the humble Maiden of Nazareth that she should bring forth the Son of the Most High, we repeat the words with which the Angel saluted her, as Scripture tells us: "Hail (Mary), full of grace, the Lord is with thee: blessed art thou among women" (St. Luke i. 28), and the words of St. Elizabeth: "Blessed is

the fruit of thy womb" (St. Luke i. 42) and as we have faith enough to desire the Mother of the Lord to pray for us now, and at the hour of our death, we ask her to do so, in the words of the Church: and these sentences form the "Hail, Mary." (It will be seen that though, according to a Protestant disputant, "Catholics have no Bible," there is a good deal of the Bible in their prayers and devotions.) The second Joyful Mystery is the Visitation, when we think of how the charity of the Blessed Virgin constrained her to visit her cousin, who proclaimed her "the Mother of my Lord, when Our Lady uttered her grand 'Magnificat,' declaring that He who is mighty had done great things in her, and that henceforth all generations should call her blessed, a prophecy fulfilled in the Catholic Church of every generation. To us the Mother of the Lord is what the Bible says she is, "blessed among women," not the "ordinary woman" of unbelieving Protestantism. The third Joyful Mystery is the Nativity of Our Lord, when we contemplate how, "when all things were in quiet silence, and the night was in the midst of her course, Thy All-mighty Word came down from Thy Royal Throne," and the Son of God was born in the poor stable at Bethlehem. The fourth and fifth Joyful Mysteries are the Presentation of Our Lord in the Temple and the Finding of Our Lord, after His Mother and His foster-father, St. Joseph, had suffered for three days the loss of Him. The first Sorrowful Mystery is the Agony of Our Lord in the Garden; and the last His Crucifixion, to which our thoughts are led by successive meditations on different stages of His Passion, rousing all the loving compassion and contrition of our hearts for His bitter sufferings and agonizing death, caused by our sins, and inspiring us with a resolve to offend Him no more. The first of the five Glorious Mysteries is the Resurrection of Our Lord, and we meditate upon that first bright Easter day when our Saviour rose from the dead and revealed Himself to His faithful. The last of the Glorious Mysteries takes our thoughts to heaven, where the Blessed Virgin is Queen of Martyrs, and Angels, too, still supplicating with her Divine Son on behalf of those of us who "have no wine," but are devoid of much that makes for sanctity and salvation, who appeal to her from our misery to pray for us to Him who wrought His first miracle in response to a few words from her. From all this it will be seen that the Rosary is very much more than "counting the beads." A stock charge urged against it by uninformed and unthinking non-Catholics is that of "vain repetitions," and the quote and misinterpret a mistranslation of Scripture to serve their purpose. From the Scripture itself we learn that Our Lord did not condemn repetitions of prayer; in the Garden of Olives He Himself repeated the same prayer three times; the "repetitions" of the blind man were answered by the gift of sight; and we are told that in heaven the angels rested not day and night in saying "Holy, Holy, Holy, Lord God Almighty, Who was, Who is, and Who is to come." (St. Matthew xvi. 29, 42, 44; St. Mark x. 47-52; Apocalypse iv. 8.) The objection to the reiterated prayers of the Rosary is not felt by those who realize the spirit and intention of the devotion. In penal times the use of the beads was strictly forbidden, nevertheless private Confraternities of the Rosary kept up the devotion all through the fiercest periods of the persecution, and our Catholic forefathers boldly admitted before the judges that they "did use their beads," and that many thousands did the like.

It was complained that in Wales the people do carry their beads openly, and make such clappings with them that a man can hardly hear the minister, alleging that they can read their beads as others their books." Mary Queen of Scots, carried on the scaffold a crucifix and a rosary. It is recorded of Father John Ogilvie, S. J., the martyr of Glasgow (1615), that from the scaffold he threw his rosary into the crowd, and it was snatched by a Catholic by the breast of a young foreign nobleman, Baron Eckersdorf, who said that from that moment he had no rest. "Those beads had left a wound on my soul. Go where I would I had no peace of mind. At last conscience won the day, and I became a Catholic." The devotion is kept up even amidst the storm and stress, the peril and fierce pain of the War. We read of the Irish Guards going into action with their rosaries round their wrists; and of French officers organizing "the living Rosary" among their men, each of whom recites a decade daily. A French officer, relates how he found a dying soldier, one of a patrol of Uhlans, who tried to explain that he was a Polish Catholic, and held up his rosary. "Before the words and the look of this dying man all enmity died away. I took his hand, and tried to make him understand that I too was a Catholic, and that I wished to comfort his last moments. I recited a decade of the Rosary, to which he answered in a weak voice. Then he kissed the rosary and held it towards me. I took it, and also kissed it, which seemed to make him happy. I was obliged to join my men, but before leaving him I put the rosary into his hands, and went away, deeply moved by the grateful expression in his eyes. When I came back he was quite dead, but he lay just as I had left him. The bonds of charity, the unity of a common faith, drew those hearts together. Who will say that the

prayers faltered by those dying lips: "Holy Mary, Mother of God, pray for us sinners now, and the hour of our death," were "vain repetitions," or went unanswerable?

## ARCHBISHOP IRELAND'S ADDRESS ON PATRIOTISM

Speaking in the St. Paul Cathedral several weeks before the declaration of War, Archbishop Ireland, in a discourse on "Patriotism" said that while hope was strong that the crisis facing the United States might go no farther, the people were ready for any sacrifice.

"When America sounds its bugle call we are all of us Americans—Americans by birth or Americans by the sacred oath we one day pronounced," said the Archbishop. "Years ago we were Irishmen, Germans, and Frenchmen; today we are Americans, and Americans we are resolved to be for evermore."

"The President of the United States believes that the honor of the nation has been challenged. That the crisis we now witness may go no farther, we hope and pray. We covet no holocaust of human lives, we vainly would repel the advancing shades of War. But, if the worst does come, if the leaders of the nations decide that it must come, then we are ready for every sacrifice."

"Apart from the dictates of solemn duty, should we not cherish America, live for America, and die for America? America is the guardian of our wealth and of our life. The words of St. Paul, 'Let everyone be subject to the higher powers,' tell us of our duties to the country. The individual requires for his life and welfare the protecting hand of civil society; to civil society, therefore, we must be subject for its life, integrity and honor; we must be ready to make sacrifices, even of life. Our social family, our country, is the United States of America, America is speaking, we listen as to the voice of God; we obey, we follow, gladly, and 'for conscience sake.'"

"Among the Catholics of America, many there are, who if not themselves born in other countries, trace back their lineage to a not remote foreign ancestry. I am not of those who deem it a crime to revert in pleasing memory to scenes of childhood, to cherish the ground that covers the graves of our fathers. But when it is a question of civil allegiance, of civil loyalty, for all there is but one country, and that is America, but one flag, and that is the Star Spangled Banner. When America sounds its bugle call we are, all of us, Americans."

In concluding the Archbishop said: "In your Cathedral each Sunday at the close of Mass, you chant in impressive tones the prayer for the Republic. The prayer is the sincere voice of the official Church. Today, when there is commotion in the land, when the President of the United States speaks and acts amid grave happenings, and calls upon us to believe in him, with more than usual fervor we should intone the anthem."

"Here and there in America, in darksome corners, some few, have dared to say that Catholics are not loyal to America, that America cannot afford to give itself in trust to them. The calumny has been again and again put to shame by the quick and ready sacrifices made by Catholics on the altar of America. Today we defy the men who would challenge them to equal us in sacrifice, to be as quick as we are to rally to the voice of the President of the United States."—The Monitor.

## FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916

Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

Yours faithfully in Jesus and Mary, J. M. FRASER.

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Rev. T. P. Hussey, Sebringville. . . . . 5 00  
Friends, Dunmore, N. Y. Children, per Rev. F. M. Lanteghe, Shives Athol In memory of P. Thos. Morrison, Markdale. . . . . 25 00  
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