

of Redmond and the Irish Party, which began as the horror over the executions diminished, has made great progress within the past few weeks, but there must be a lull yet awhile. The Irish leaders are remaining silent, though all recognize the enormous improvement in the temper of the people.

At the moment there is a curious paradox, in that the eagerness for a settlement of the Home Rule problem is perhaps even keener among Englishmen than among Irishmen. But times, however, are not yet ripe for the reopening of the question.

I have described how the formless and leaderless opposition in the House of Commons in time became coherent and formidable by the successive breaking off in the ranks of the Cabinet. The first to go was Mr. Hobhouse, a good administrator and a fair speaker, but he had not attained a sufficiently strong position in the Cabinet to be a leader of a formidable Opposition. The first real stroke of luck for the new Opposition was the resignation of Sir Edward Carson. Sir Edward Carson's career as a Minister was somewhat curious. He never has cared for office, and it is believed that he would not have gone into the Cabinet if it had not been for the strong pressure put on him by Mr. Bonar Law who has always had a very high regard for both his intelligence and his energy. His appointment to the Cabinet was, as now most people know, a great mistake. It was one of the score of causes which helped the Sinn Feiners to obtain recruits and to precipitate a rebellion. Sir Edward, however, was not long within the Cabinet until he found himself entirely out of harmony with his colleagues. He is a man of considerable firmness and a great deal of energy; hates vacillation and inaction; is lacking in the patience of such temperaments, and found in a composite Coalition Government with many conflicting tendencies and many very different personalities a machine which struck him as incapable of making war vigorously. There was no fiercer assailant, accordingly, of any lack of energy in any department, and he was especially severe on the shortcomings of the War Office as it was then constituted. The coming of his revolt was indicated in a curious way. One day while the Cabinet was sitting he was seen at a table in one of the smoke-rooms of the House of Commons in conversation with his old group of friends, of whom the chief are Mr. Ronald McNeill and Colonel Craig. Everybody instinctively knew what was up, and it was no surprise that in a day or two his resignation was definitely announced. It is one of the many curiosities of this topsy-turvy time that the colleague in the Cabinet he was leaving for whom Sir Edward Carson had the greatest admiration was Mr. Lloyd George. There was a certain similarity of temper between the two men which brought them together in a strenuous time.

For some time Sir Edward Carson was more or less alone, but then came the resignation of Mr. Churchill, followed by his return to his old regiment and then by his reappearance in the House of Commons. For some time it looked as if Mr. Churchill's stay on the Front Opposition Bench would be short. When the death of Lord Kitchener led to the promotion of Sir Lloyd George to the War Office, there was a strong movement in favour of Mr. Churchill's return to the Cabinet as Minister for Munitions. His dynamic energy, his extraordinary powers of work and his resolute character were supposed to fit him especially for a Ministry in which such qualities are very necessary. There were, I believe, also some of his former colleagues who actively supported his candidature. But it was otherwise decided by those in authority, and Mr. Churchill remains in Opposition. It is not the kind of life that suits him—especially in the middle of a big war, for he is essentially a bird of storm. If things were as formerly and a fierce Parliamentary combat were still going on, undoubtedly he would find himself thoroughly at home as one of the leaders of a bellicose Opposition. But in times like this any such attitude would be futile and unpopular. He has now and then given indications that he must be counted with and has been an active and vigilant critic, if not of the Government as a whole, at least of some members of it. Experience and some adversity have had their effect in mellowing his character and giving it great self-control, and most of his speeches are entirely free from reproach; they state his objections clearly, but without anything, at least in appearance of personal feeling. Even this, however, has not entirely saved him from attack himself. He is one of those potent and vehement personalities that have the power of creating strong personal antipathies. Probably, also, in his regime at the Admiralty he trod on the corns of many members of the great Naval Service who are only too glad to have an opportunity of retorting in kind. He cannot rise to make a speech of any importance without being immediately followed by Admiral Lambton Meux. Admiral Meux is not an orator, but he is one of the favourites of the House of Commons because of the blunt and rather original way in which he expresses his views, and Mr. Churchill seems unable to lift his head without the Admiral finding it impossible to keep from hitting him. It is a little like the vendetta which, for some reason or other, the Morning Post has always carried on

against him. Lord Charles Beresford is now hidden under the mantle of the peer, but he also had his own apparently special reasons for disliking and distrusting the brilliant young politician, and rarely missed a chance of assailing him so long as he was in the House of Commons.

The House of Commons is, as a rule, very self-restrained, and it is against all the canons of Parliamentary tradition to unveil motives of either personal dislike or personal disappointment in any speeches addressed to it. All the same, human nature asserts itself even there, and now and then you see in public utterances some of the springs of personal dislike or personal bitterness which play so large a part in the relations of men. As a rule, however, the springs are very well concealed from public sight.

The Opposition, with the two formidable figures of Mr. Edward Carson and Mr. Winston Churchill, immediately produced a change in the whole temper of the House of Commons. Criticism of the Government relapsed to something of the old spirit of the pre-war times. Any pronouncement from the Ministerial Bench, and especially from Mr. Asquith, was immediately subjected to pretty severe criticism. Many times mistakes, as to which the general tendency in war time is to keep silent until the war is over, were immediately pounced upon, and exposure and discussion were compelled. Every Government, of course, makes mistakes in war time, and no Government, except that of Germany in the first months of the war, could claim great victories over the enemy. The creation of a great new Army and its equipment in this country were necessarily slow processes, and anybody with a critical temper could find plenty to assail. In addition, there were two such ghastly failures as the Dardanelles and Mesopotamia. For some weeks the tide ran steadily against the Government and more than once it seemed to be quite impossible that it could survive. Sir Edward Carson had become, meantime, the central figure in one of the so-called "Xiner" groups, committees, and this committee gradually increased its strength and became intensified in spirit as the errors and failures of the Government came more into evidence.

At last a crisis seemed inevitable. Sir Edward Carson's forces had at one moment reached to as high a figure as 100 members of his own Party. On the other side of the House there was also, as is known, another "Ginger" group, and between the two groups there was a certain affinity of purpose and outlook. Sir Edward Carson apparently had brought things to a climax when he put upon the notice paper a motion for an enquiry into both the Mesopotamia and Dardanelles failures; and it was quite clear that any such motion as that, if put to discussion and division, would gain either a majority in the House of Commons or at least a minority formidable enough to make the position of the Ministry untenable. People began to recall the famous precedent in the Crimean War, when the appointment of such a committee of enquiry led to the downfall of the Ministry of Lord Aberdeen and substituted the more vigorous personality of Lord Palmerston as Prime Minister; and the least people expected was that Mr. Asquith would cease to be Prime Minister and there would be another reconstruction of the Ministry.

But these calculations left out of account the extraordinary and almost unparalleled adroitness of Mr. Asquith. Other leaders of the House of Commons may have had more commanding personalities, but Sir Edward Carson was not Gladstone or Disraeli, but there has never been a leader there who had a greater power of saying exactly the right word for a delicate situation. Instead of waiting for the attack of Sir Edward Carson, he anticipated him.

On the very day when everybody was expecting that Sir Edward Carson was going to lead a tremendous assault on his position, Mr. Asquith got up and in the blandest way himself gave what the leader of the Opposition was going, apparently, to extort from him. In a very brief and simple address and with perfect *sang froid*, Mr. Asquith announced the appointment of Commissions on Mesopotamia and the Dardanelles. So what could Sir Edward Carson do? His guns were spiked, his position taken, and all he could do was to put in his pocket the passionate address he was doubtless going to make, and accept the proposition made by Mr. Asquith, and in less than half an hour a position which had been so menacing, full of thunder-clouds and potential earthquakes, became as smooth as a summer sea; and Mr. Asquith once more was triumphant over all obstacles and all opponents. It was all done so simply, so quietly, apparently with much spontaneity, that people had not time to wonder till it was all over.

RELIGION AND EDUCATION

Religion is no accident in man's career; it is no veneering in his manners; it is no secondary business in his journeying from the cradle to the grave. It is all essential as his motive power of action and as the determination of his whole existence, and consequently it must be considered the vital factor in his education.—Archbishop Ireland.

THE CATHOLIC CHURCH

DEFENDED BY PROTESTANT AGAINST UNWARRANTED ATTACKS OF MINISTER

A REPLY TO REV. J. A. PHILLIPS
The Texas Christian Advocate, Dallas, Texas, Aug. 24, 1916

Having been a member of the Methodist church for twenty-three years, and having been reading the Christian Advocate for a long number of years, I ask the privilege of commenting on the letter that J. A. Phillips, of San Antonio, writes in criticism of Dr. James W. Lee's address to the General Conference of the Methodist church, and the accusations that he makes against the Catholic Church.

Mr. Phillips in the beginning of his letter questions the fact that the Roman Catholic Church is a form of Christianity. We have read similar statements from the same source previously, and the assertion or accusation is not only unjust, but is an indication of a prejudice that should not occupy the mind of any educated religious man. The Roman Catholic Church is as much a Christian church as is the Methodist or any other church, and she administered to the sick and afflicted, the poor and down-trodden, the widow and the orphan, and sinners long before the Methodist church was organized. The Catholic Church taught and preserved the Bible, educated the people, encouraged art, science, literature, and saved millions of souls from hell ages before our church came into existence, and the good work that she has been doing for centuries is still being accomplished in this twentieth century, and the Catholic Church is stronger today than at any time in the history of the world.

Mr. Phillips calls Romanism a religion of authority. The authority that the Catholic Church teaches is one's duty to God, to the Church, to the law of the land under which they live, and that authority that she teaches is the authority that she teaches or should teach, and does not conflict in any sense of the word with any political, religious or civil freedom. Neither does it forbid worshipping God according to the dictates of one's conscience, or the freedom of the press or speech. To accuse the Catholic Church of encouraging murder of teaching theft or cruelty, is making an accusation that is the result of ignorance and prejudice, is unwarranted and sinful. Mr. Phillips cannot find any Catholic priest or bishop that teaches these crimes under the authority of the Mother Church, and he cannot find where any crime has been committed, of which the Church was the author or instigator. He states that Catholics teach theft and practice it. We will kindly ask him to name the church, the priest or the Catholic community where thievery is practiced by the members of the Church and with the approval of the Church. If John McVey, in his Manual of Christian Doctrine, claims that theft is taught by the Catholic Church, then John McVey is no Catholic and the truth isn't in him. The statement that the Church teaches that good Catholics may give short weight and measure to protect himself in business is another error, and sounds more like some of the statements coined by the Menace, or the Yellow Jacket, or Watson's, or some other such publication, than it does from a well meaning Methodist.

The statement that Catholics offer no help in reform movements against gambling, and that they are taught that gambling is not wrong, is another statement that may be found in an anti-Catholic publication, but can never be found in any Catholic teaching. On the other hand, the Catholic Church fights with all its strength gambling, drinking and all other vices that our churches do fight, and in many respects they are more combative in divorce and race-suicide evils. The Catholic Church does not teach that an oath should not be kept, but if it should teach that a wicked oath should not be kept, then its teaching certainly is right, for a wicked oath should not be kept under any circumstances by either Catholic Methodist or any other denomination. To say that the Catholic religion is idolatrous or is paganism, and not Christianity in any sense of the term, is to make a flighty and unfair statement against the Christian Church that is saving many souls and performing as great a service for humanity as the Methodist church. Of the sixteen million Catholics that we have in the United States, among whom are some of the best and brainiest men and women, who worship the same God that we do, whose churches are for the widows, orphans, the aged and infirm, the fallen, and whose charitable institutions and institutions of learning are a blessing to the country—to claim that this Church is a pagan and that these people are idolaters is to make a statement that is not only incorrect, but is a reflection on the intelligence of the person who makes it and not becoming in any Christian character.

Evidently Mr. Phillips is not thoroughly acquainted with the Catholic usage of images, the power of the priests, the operation of the sacrament, papal infallibility, the confessional and other accusations, or he would not make such unjust accusations. He evidently has learned a great deal of these forms of worship through anti-Catholic papers but if he will watch the Catholics in their worship and have true Catholic eyes explain the purposes and object

of their worship thoroughly he will discover the use of images is no more of a crime than our reverence for the United States flag, of the tomb of Washington; and the same of the rest.

There are no evils of Romanism so monstrous as Mr. Phillips would try to make us believe. There is no teaching in the Catholic Church that is evil. She is not unscrupulous, she is not tricky, neither is the Catholic Church intolerant. The Catholic Church does not try to keep out of the English language and out of the hands of Americans the genuine teaching of the Roman Catholic Church. She does not try to prevent freedom of conscience, freedom of speech or freedom of press. The Catholic Church does not teach that lying, gambling and stealing are right.

Mr. Lee claims to be authority on Catholicism having given years to the study of practical and theoretical Romanism, but his statements do not bear out the facts; on the other hand he has made a very superficial study of the Catholic Church, and we doubt seriously if he has obtained his information from sources except those that are prejudicial to the Catholics. We doubt if he ever visits Catholic institutions of learning, if he ever visits Homes of the Good Shepherd, their orphan asylums or their many other institutions which are helping to make this old world better. We doubt if Mr. Phillips ever reads any Catholic publication that explains the doctrine of the Church, but we venture to assert that he reads everything that he can lay his hands on that is anti-Catholic, and that he believes everything that he reads, and that he repeats these accusations without stopping to consider their source, their purpose, their truthfulness or the character of the men who make them.

The fight that Protestants are making against Catholics is not only wrong, but a shame and a disgrace to the people and church that engages in it, and the Christian minister, like Dr. Lee, who has the courage to combat this prejudice, deserves to be complimented, for, in our accusations and condemnation of the Catholic Church, we spread broadcast among the people many things that are untrue, and we Methodists cannot afford to be a party to things that are untrue, and we Methodists cannot afford to be a party to the crime. The writer is a Methodist and always will be. He loves the Methodist church and believes that she is one of the great institutions of the world, and we think the Christian Advocate one of the best religious publications in the United States, and we regret to see slander, vilification, unjust accusations and misleading statements in her columns that will still further prejudice her many thousands of readers against a Church, which is making no fight against us, but which is serving the same God that we serve, whose God is our God, whose prayers ascend to the same Christ, and who are doing as much for the good of humanity and the kingdom as we are doing.

SETH GUNTER
Linsdale, Texas.

ITALIANS PARADE IN LONDON

An event of considerable note transpiring on the feast of Our Lady of Mount Carmel in London was the annual procession in the environs of Haddon Garden, organized by the Italian colony. This is the oldest and most picturesque of all the outdoor processions.

On this occasion the parade was nearly a mile in length and was witnessed by thousands of people. The spectators made it the occasion for a demonstration of sympathy with Italy, so that the statue of Our Lady of Mount Carmel, preceded by the Italian and British national flags side by side, was received with enthusiastic cheers by the people who fringed the sidewalks. An Italian band led the procession, which was witnessed by Monsignor Tacci Porcelli, Papal Nuncio to Brussels, who was spending a few days in London.—Church Progress.

RECENT CONVERTS

Sir Roger Casement, hanged in Pentonville jail, England, on August 3.

Rev. Floyd Keeler, Archdeacon of the Protestant Episcopal diocese of Salina; graduate of the General Theological Society, New York; his wife and little daughter.

Rev. Mr. Vethake, pastor of a Calvinistic church at Koedijk, North Holland, Europe.

Colonel W. Phelps, State Senator, Carthage, Mo., and one of the most prominent Democratic politicians in Missouri; received shortly before his death.

The late John F. Stanton, formerly State Architect of Kansas.

George Formbo, the British comedian of Drury Lane, London.

Miss Gertrude Glenn Barrette, San Marcos, Texas; graduate of the South-west Texas Normal School.

The late Mrs. Charles Watts, Indianapolis, Ind.

Miss Inez L. Dunlap, St. Louis, Captain James Williamson Wearing, of the King's Own Royal Lancaster Regiment of the British Army.

Sergeant William Crofts, Bermondsey, England, of the British Army in France.

Sergeant C. W. Tanner, of the Nineteenth Battalion of the British Army in France. He has been awarded the Distinguished Service Medal for saving lives in a mine explosion.

Ralph Lee Galt, Washington, D. C. cousin of the late Norman Galt, first husband of Mrs. Woodrow Wilson.

Professor Eno D. Harding, and his bride, formally Miss Velve Hales, Memphis, Tenn.

Ralph G. Criswell, Rendon Beach, Cal., youngest son of A. Criswell, former candidate for mayor of Los Angeles on the Socialist ticket, and the nominee of that party for the Ninth Congressional District in the coming election.

Dr. Thomas Morton Wright, optometrist, Pittsburg, Kansas; paternal grandfather a Methodist preacher; maternal grandfather a Baptist preacher.

Miss Mary Byrne, a portrait painter of some note, who has resided for the last ten years in Rome, has renounced Anglicanism.

John H. Jeffries, Memphis, Tenn.

A unique ceremony took place at Pittsburg, Kansas, on Sunday, August 6, when twenty-five neophytes, who had been under instruction for several months, were received into the Church. "Inquiry-classes" had been started for their benefit at four different towns in Crawford county, Kansas. On the first Sunday of August they all came to Pittsburg, to make their submission. They were received by Rev. Dr. J. A. Pompey, pastor of St. Mary's Church, who was assisted in the ceremony by Rev. Albert Muntz, S. J., of St. Louis, Missouri.—Scannell O'Neill.

RUMANIA AND THE CHURCH

Rumania's entrance into the war draws renewed attention to that country.

Rumania is situated between the Black Sea, the Danube, the Carpathian Mountains and the Pruth.

The modern Rumanians are generally regarded as the descendants of the Dacians, a branch of the ancient Thracians.

The area of Rumania is 50,720 square miles, with a population in 1910 of 8,865,870.

The established religion of the country is the Greek orthodox, though the King is a Catholic. The present King is a nephew of the late King Carl, who was a member of the Catholic House of Hohenzollern-Sigmaringen. King Ferdinand's wife is a granddaughter of the late Queen Victoria.

There are but 149,677 Catholics in the kingdom, and two Sees—the archdiocese of Bucharest and the diocese of Jassy. One of the late Archbishops was Dr. Zardetti, formerly Bishop of St. Cloud, Minn. The ancient Catholic Church of Rumania disappeared when the people, influenced by the Bulgars, placed themselves under the jurisdiction of the Greek Church in the ninth century and thus became involved in its schism.—The Monitor.

HOPE

Thine eyes are dim:
A mist hath gathered there;
Around their rim
Float many clouds of care,
And there is sorrow every-where.

But there is God,
Everywhere-where;
Beneath His rod
Kneel thou adown in prayer.

For grief is God's own kiss
Upon a soul
Look up! the sun of bliss
Will shine where storm-clouds roll.

Yes, weeper, weep!
'Twill not be evermore;
I know the darkest deep
Hath e'en the brightest shore.

So tired! so tired!
A cry of half despair;
Look! at your side—
And see who standeth there!

Your Father! Hush!
A heart beats in His breast;
Now rise and rush
Into His arms—and rest.

—ADRIAN J. RYAN

EMPTY PEW PROBLEM

A Methodist Episcopal Bishop, writing in a Philadelphia paper, approaches the empty pew problem and offers a solution that is not without its own peculiar merit for getting a crowd anywhere. He says:

"The temptation of the church and the minister is to let down a bit during July and August. That is a mistake. They should, on the other hand, put on a double head of steam. The summer service should be somewhat shortened. It should be packed with vivacity and life. It should draw like a blister. To accomplish this it is unnecessary for the minister to descend to the grotesque and sensational. That gives only temporary and apparent success. The reactions from such a course are always distressing. Short, crisp, spiritual sermons; good music, with most stirring congregational singing; the outflow of Christian cordiality and an atmosphere of real hospitality; a spirit of downright earnestness and sincerity in everything which is said and done—these things will insure a respectable summer attendance."

An ad writer for a moving picture show could not turn out better copy than this good Bishop. If the ministers would only deliver the goods, there appears to be no reason why people should not go to church, if not for religion, at least to be amused. Almost anyone would be inclined to hasten thither into an atmosphere of real hospitality and

become submerged in the outflow of Christian cordiality. And such a thing as constitutional prejudice against going to church should not be allowed to stand in the way of availing oneself of the opportunity for enjoyment, recreation and a general good time. All of which gives rise to the question, "What are the churches for?"—Providence Visitor.

THE EUCHARISTIC CONGRESS

For the fifth time the Diocese of London will celebrate its annual Eucharistic Feast. This Congress day is distinguished from the devotion called the Forty Hours in that it is a public manifestation of faith and love to Jesus in that the Blessed Eucharist for a day only, and that it is not local—confined to the limits of a parish—but embraces the entire diocese. To this Diocesan Eucharistic Congress, which this year, through the kind invitation of the Franciscan Fathers, will be held at St. Joseph's Church, Chatham, on Wednesday, September 27th, will come all the priests and many of the laity from the various parts of the Diocese. It is a Eucharistic day not for the clergy only, but for the laity of the whole diocese as well, and were it not for the limited capacity of the church, pilgrimages from all the parishes of the diocese would attend. The parishioners of St. Joseph and of the parishes surrounding Chatham, however, will be present in large numbers and take part in the exercises of the day. Early in the morning Masses will be said to enable the faithful to receive Holy Communion. This is the main event of the day that everyone receive Holy Communion that morning. At 7.30 there will be a Mass for the children at which they will receive Communion. At 9.30 His Lordship the Bishop will sing a Pontifical High Mass. The Rev. Francis Brennan, Professor of Moral Theology at St. Peter's Seminary, London, will preach the sermon. Immediately after the Mass a procession of the Blessed Sacrament will take place on the church grounds. On returning to the church the Blessed Sacrament will remain exposed all day for the adoration of the faithful. At 2.30 p. m. the Holy Hour will begin; the church is expected to be filled for this devotion. His Lordship will preside. At 4 o'clock a Conference for the priests will be held in the parish hall. Rev. Fathers Foley, Editor of the CATHOLIC RECORD, London, D. J. Egan, of Stratford, and H. Dignan of Windsor, will read papers. While the Conference is in session the children of the parish will assemble in the church for an half hour visit and Rev. Father Laurendeau of St. Martin's, London, will address them. In the evening at 7.30, the Vicar-General, Very Rev. Father O'Connor, will officiate at the Benediction, and the Bishop will preach. The festivities will close with a solemn act of consecration and the Te Deum.

The Ursuline Convent and St. Joseph's Hospital of the city participate in the celebration by a solemn high Mass in the convent chapel which will be sung by the Very Rev. Dean McGee of Stratford. Rev. Father Goetz, of Tilsonburg, will preach at the Mass. At the convent in the evening Rev. Father Roy, of St. Peter's Cathedral, London, will preach at the Benediction and Reposition of the Blessed Sacrament which will be exposed all day in the convent and hospital chapels as well as in the church. Very Rev. P. J. McKee, rector of the cathedral, will conduct the services and preach at the hospital. This is an outline of the program for the Eucharistic Feast that is now become a regular feature of the religious year in the diocese of London. The laity prevented from attending the exercises may share in the celebration in honor of our Eucharistic Lord by making the offering of a Holy Communion on the Sunday previous or following the 27th inst. in their own parish church. The announcement of the place for the next Congress will probably be made at Chatham.

GREAT HISTORICAL CASES OF PAPAL ARBITRATION

Having dwelt on the signal triumph won over Attila and his Huns, outside the walls of Rome, the editor of Rome went on to point out how the logical consequence of adopting the theory of pacifism must be acceptance of the principle of arbitration. The Head of the Catholic Church, he points out, has left historic landmarks such as no other ruler, ancient or modern, has bequeathed to civilization. He puts these into chronological order, thus:

Let us pass over Leo I, who stopped the advance of Attila; Gregory I, and Zachary, who appeased Agilulphus and Liutprand, for those Pontiffs can hardly be described as arbitrators; let us pass over Stephen II, who made Pachi desist from fighting for the throne with Desiderius, and Leo III, who interposed between Henry of Germany and Andrew of Hungary, and the successive mediators of Victor II, Gregory VII, Innocent III, Honorius III, Boniface VIII, Gregory XII, Benedict VI, Clement VI, between various sovereigns in Europe, because in all these it would be difficult to find the essential characteristics of a true and proper arbitration. But real arbitrations

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there have been, and it would suffice to record that when the New World was discovered it was Alexander VI, who was chosen to define the limits of the Spanish and Portuguese possessions. From that time the development of the civil ideal, incarnated by the Papacy, that ideal by force of which, as Friedrich Schlegel has observed, during the Middle Ages that Pope was regarded as a pacific overseer, an arbitrator by right of equity in all the useless contests and endless wars of those times or an austere censor against every injustice and violence perpetrated by the powerful, but above all a vigilant tribune of all Christendom in favor of the oppressed and the wronged—this ideal, I say, has been gradually obscured by the action of the European Powers, which after the Protestant revolution, politically victorious in the Treaty of Westphalia, have assumed an attitude of hostility towards the Church, and constantly aimed to weaken it in its civil action. And yet even during the last century, typically lay as it was in its conception of public law, there were not wanting some signs of a return to the older and better state of things, one of these signs being the arbitration on the subject of the Caroline Islands entrusted by Bismarck to Leo XIII.—Philadelphia Standard and Times.

A STRANGE CREATURE

"The strangest of all strange creatures on earth," according to Church Progress, "is the Catholic who takes a Catholic paper and says he doesn't read it. As a rule this is the type of Catholic who needs to read the Catholic paper most."

FATHER FRASER'S CHINESE MISSION

Taichowin, 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 chapel, 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, 3 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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