

in order to avoid any possibility of misunderstanding. He, himself, superintended the operation, telling each soldier to discard every weapon he possessed, except small pocket knives.

A little later, just when the process of disarmament was being completed, a French officer—a doctor—appeared at the mouth of the cave, and the German officers surrendered their swords and revolvers to him.

Then began the exit of the prisoners through the narrow entrance, and they were all marched through a communication trench back to French regimental headquarters with an escort composed only of the priest, his stretcher bearing comrade and the French doctor. They were almost a company, and their arrival caused considerable surprise at headquarters.

The little priest, who always was a favorite in the regiment with which he participates in all its hardships and in constant exposure to wounds and death, is now quite a hero. He never leaves the men to go on leave, and did not even go to Paris when a detachment of the regiment went there to receive the decoration of the military medal which has been conferred on it for having been five times mentioned in general army orders for bravery. The One Hundred and Fifty-second is the only regiment in the French Army besides the Foreign Legion which has won this honor.

"THE CHURCH"

"FRIEND OF WORKINGMAN"

Some well meaning people pretend to despise the discussion of social problems. But any one who places his finger on the popular pulse will soon cease to feel indifferent in the matter. "The signs of the time" are discontent and dissatisfaction. This is not the lament of a professional calamity hunter, nor is there anything startling in the discovery. Social unrest is one of the most obvious facts of modern life. Look at the trouble in Washington over the eight hour law; note the increasing number of strikes; observe the tremendous protest vote in the recent election; listen to the complaints of the disgruntled workers on our streets corners. Grumbling, growling, is heard on all sides. We cannot ignore these signs; we cannot, in justice, turn a deaf ear to them. They are vital and must be reckoned with sooner or later. Whence, we ask, comes this discord? Who is responsible for such a state of affairs? Capital points an accusing finger at labor; labor, in turn, lays the blame on capital. The Socialist will tell you "the system" is at fault. The social reformer, perhaps, will hold our defective labor laws responsible. But these answers at best are one-sided and end in no true solution of the difficulty. We must seek further for a satisfactory answer.

We boast of our progress, and rightly so. Our country is prosperous beyond precedent; but are we correspondingly happy? We have made rapid strides in science—inventions of every sort are at our service. We enjoy luxuries which a century ago money could not purchase; are we satisfied? We have political freedom, we have free schools, free libraries—yet we grumble. And why? It is because we are not mere animals with a physical and intellectual nature. We are above all moral beings. Modern society seems to have forgotten this fact. We are cultivating the physical and intellectual side of man to the exclusion of the moral. Platitude, if you will, but there will be no real contentment, no reasonable happiness until men, capitalist and labor, realize the value of the moral law and abide by it. Intellectual and physical progress, while very praiseworthy, do not make men deal honestly and justly with their fellows. Man has a moral side and he must be convinced that he is responsible to God for its development if we are to hope for peace and harmony in the social order.

THE OFFICE OF THE CHURCH

The only agency that can enforce this morality is the Church. We all know how labor was oppressed when the Church was despised and when the Church was beneath the dignity of a Roman. The workmen of those days were the slaves—who were so numerous that a distinctive dress was denied them for fear that they might realize their strength and rise up in rebellion. Slaves had no standing in civil society; they were, in the eyes of the law, not persons but things.

Now, slavery was primarily a political question, but the religious equality of man as taught by Christianity was the negation of slavery. The Church insisted on the dignity and equality of man before God. She taught that the slave had a soul and that that soul was as precious in the sight of God as was the master's. "You are all the children of God by faith in Christ Jesus." There is neither Jew nor Greek, there is neither bond nor free. Hence, no discrimination as to the social status of the faithful was made by the Church. Bond and free received the same sacraments. Slaves were raised to the priesthood. The very Chair of Peter was occupied by men of servile origin. Thus in the second century and Callistus in the third.

The Church treated slaves humanely, she redeemed them out of her treasury when possible, she urged their emancipation as an act of charity. She has been severely criticized for tolerating slavery at all;

but, as we have said, it was a political question and the Church had to accept the fact, Revolution, physical force, is not the Church's way of doing things. Her weapon is moral force. She takes society as she finds it and little by little leavens the mass with her moral teachings. Thus with slavery—bit by bit pagan ideas began to fade and as Christian principles came into full play the condition of the slave began to change for the better. It was only a matter of time before slaves were transformed into serfs and then into free men.

WHEN THE CHURCH WAS STRONGEST

We have seen how the Church was kindly disposed to the workingman when the Church was in her infancy, and how she came to that period in the Church's history which shows the Church at the height of her power. It is certainly no exaggeration to say that labor saw its happiest days under the Church. In the Middle Ages the whole man, physical, intellectual and moral, was considered.

The outlook of the mediaeval man was comprehensive, entire. All departments of life were related to one organic whole, whose basis was religion. Religion came into intimate contact with every line of human endeavor. No matter what branch of endeavor, whether art, philosophy, poetry, architecture or politics—religion was the core. In like manner was labor connected with religion. The monastery was the center of industry, the monk was "the man with the hoe."

Take, for example, the labor unions of the Middle Ages. Those guilds, as they were called, had the welfare of the entire man at heart. The guilds owed their institution primarily to motives of trade, but the spiritual side was given due prominence. Each guild had its patron saint, took part in religious celebrations, provided Masses for deceased members. Temporal interests, as some have unjustly asserted, were not neglected. Legitimate ambition was not stifled. The keynote was honest living, not the piling up of worldly goods.

Who will say that the conditions of labor were not tolerable? True, the mediaeval laborer enjoyed less individual freedom than the modern workman, but "their economic position was more secure and their future less uncertain." It is impossible to institute any general comparison that would be of value between the welfare of the laborer then and now," says Dr. Ryan. "This much," he continues, "may be asserted with confidence; the poorest one-tenth of the laboring population were probably better fed and clothed, if not better housed, than is the poorest one-tenth to-day." Poorhouses, were a novelty: the celebrated "army of the unemployed" was unknown. The mediaeval laborer was well content, his wages fair, his home life happy.

THE GREAT UPEHAVAL

Then came the "Reformation." Fatal event! Monasteries were confiscated, guilds were abolished as superstitious institutions. Industry was divorced from religion. The old mediaeval view of life was changed. Religion was made a private business and it has remained so private ever since that the moral side of man has been overshadowed. To-day art and architecture have comparatively little or no religious significance. Church and State are now separate. Religion has been thrown out of education. Even in our own day the men are doing their utmost to secularize charities. These are the logical outgrowths of revolt against the Church. These evils had their origin four hundred years ago. The "Reformation" took religion out of man's daily life, and as a consequence, man has, to an alarming degree, lost sight of conscience and moral responsibility. Hence, the question of social unrest is staring us in the face to-day; and—note it well—it is threatening, not because "the system" is bad, but because men are.

To-day we are striving to calm this social unrest by means of legislation, relief work and the like. But these while good and necessary, do not control the inner man. Laws do not make men better. Neither do the admonitions of George Ade's benevolent lady accomplish much. "When the Unfortunate Man comes Home this evening tell him a Kind and Beautiful Lady called and asked him please to stop Drinking, except a Glass of Claret at Dinner, and to be sure to read Eight or Ten Pages from the Encyclopedia Britannica each night before retiring." In uplifting, "get underneath." Get to the man's heart. Change men internally—there is your antidote for social unrest. Higher wages, shorter hours are good; but purer hearts are infinitely better.

"Come to me all ye that labor and are burdened and I will refresh you" is the invitation of the Church, the workingman's true friend. Socialists will tell you the Church is the representative of capital—that religion's chief aim is to hold the people in subjection—to make them satisfied with their unjust lot. Do not believe them! Where are their credentials? What have they done for the workingman that can begin to compare with the record we have merely outlined? The Socialist's program is destructive; his gospel is discontent. Whoever heard Socialists recommend thrift, sobriety, virtue to their followers? The Church is the friend of law and order. She understands very well the conditions under which labor groans; she knows that unscrupulous men are laying a heavy burden on the backs of the

poor. The Church is not a social service organization, but she is fighting for you. Her priests are just as solicitous for your welfare as ever, but you must remember, the Church is hampered. Her seeming inactivity is due to the break caused by the "Reformation." Labor was happy under the Church and it is unhappy to-day. The cause is the divorce of industry from the Church—sadness and away from their lot. If they want peace, happiness, let them return. "If society is to be cured now," says Pope Leo, "in no other way can it be cured but by a return to Christian life and Christian institutions. When a society is perishing, the true advice to give to those who would restore it is to recall it to the principles from which it sprang." To fall away from primal constitution is disease; to get back to it is recovery."—Eugene J. Callahan, in The Tablet.

DIVORCE

By Rev. Morgan Dix (Protestant)

The civil-contract theory of marriage is strictly in place in any system which banishes God from the world and human life. It is in order in rationalized communities, in societies which have ceased to be Christian. Some of us are reproached for not being in accord with the spirit of the age; how can we be, if the spirit of the age and its movements are practically atheistic? To induce men to ignore God's word and reject His law, to show men how to do without God is the avowed aim of the advance thinker of the day; and the view of marriage, as a civil contract only, falls in with the rest of the programme.

"Unfortunately we cannot stop at that. The truth must be told, however painfully it may strike the unaccustomed ear. This is not only a sign of an infidel society, it is also an outgrowth from the principles which form the evil side of Protestantism. There can be no doubt as to the genesis of this abomination. I quote the language of a Protestant Bishop: 'Laxity of opinion and teachings on the sacredness of the marriage bond and on the question of divorce originated among the Protestants of Continental Europe in the sixteenth century. It soon began to appear in the legislation of Protestant States on that continent, and nearly at the same time to affect the laws of New England. And from that time to the present it has proceeded from one degree to another in New England and in States most directly affected by New England opinions and usages, the Christian conception of the nature and obligations of the marriage bond has scarcely any recognition in legislation, or, as must thus be inferred, in the prevailing sentiment of the community. This is a heresy, born and bred of free thought as applied to religion; it is the outcome of the habit of interpreting the Bible according to man's private judgment, rejecting ecclesiastical authority and Catholic tradition.'"

Professor Thomas C. Hall has been dismissed from Union Theological Seminary. For years he has been teaching rationalism at that institution. He was not dismissed for that. Indeed, Union is considered broad enough to tolerate a rationalistic teacher. Its theology suffers of course, but Union seems to have strange ideas about what very strange science called Protestant theology. Professor Hall was forced to resign from Union, after the United States Government found him implicated in a plot that aimed at the destruction of the Government which protected him and his pupils in Union Seminary. His was a very poor return for government protection. Still he was not dismissed for that. He was dismissed for being a Christian, whose Christianity was Christless, but modern and a bit fashionable.

RECREATION FOR OUR SOLDIERS

It was a veteran educator who said that three things were necessary to keep a college boy straight. The first was the Sacraments, the second, prayer, and the third a healthy interest in athletics. What the college boy requires is good for all young people. We have long since found out that a list, carefully compiled, but consisting exclusively of "don'ts" is a poor way of keeping them up to the mark. The boy ought never to have an idle moment. He should travel along a straight line from school to home, and there employ himself in study and other useful occupations. But he won't. Elizabeth Anne likewise, should recur almost automatically to her sampler and other household duties at the close of the school day. But she won't either, even though she be perfect, without blame and without reproach of the junior sodality.

There is a good deal of the animal, the healthy growing animal in the young, that must be reckoned with. It is not bad. It is only natural. It cannot be suppressed, and the attempt at repression only leads to disaster. All work and no play, says the proverb, makes Jack a dull boy, and when the burden of the work is lifted for a time, tends to make him a bad one. His play-energies must have some kind of an outlet. Too much repression forces them into unhealthy channels. It is only common sense to study these energies, to discover how they may be used to best advantage and made a positive help, rather than a hindrance or an indifferent factor, in the life of the young. No doubt, the "teaching of play" has been made ridiculous by extremists. In itself, however, it is only the recognition of a very valuable truth in psychology and morals.

We are now sending our "boys" by thousands into the training camps. In these grim schools of war, the regime will be sufficiently drastic; so drastic, in fact, as to lead to a relaxation in the times allowed for recreation and amusement. Next to the direct spiritual ministry among our soldiers, it is hard to conceive a higher work than that now taken in hand by the Knights of Columbus, who propose to erect and supervise amusement centers for the troops. Even the brief experience at the Mexican border was enough to prove

the absolute need of ample facilities for recreation of a proper kind for the military posts. We are confronted, apparently, with the alternative, that if we do not put suitable relaxation within easy reach of our soldiers, many will be led away to practices which will mean ruin of body and soul, and consequent uselessness as fighting units. Patriotism and religion alike call on every Catholic to cooperate with the Knights in this admirable work, to the extent of his ability.—America.

THE CARDINAL AT EIGHTY-THREE

Editorial From Baltimore Sun, July 25

Cardinal Gibbons has a right to feel well at eighty-three and he has a right to the popularity he enjoys. He has been ascending to this venerable eminence on a pathway of good works and good will, and he is unburdened by the reproachful years which weigh down so many who prolong their journey as far as he has done. Inherited longevity plays a part doubtless, in the extension of the human time limit, but, as a rule, a healthy and serene old age depends largely upon a sane and temperate youth and middle age. One reaps in the autumn what he has sown in the spring. The Cardinal is cheerful and elastic now because he planted no crop of regrets in youth. This cannot be said of all, in or out of religion, who live in any denomination, who have become exemplary and model figures after early worldly experiences. Many a saint has sowed a large crop of wild oats before he took to cultivating the flowers of virtue. The moral of this particular birthday sermon is that it really pays not to indulge in diversified character forming if we wish to live until eighty-three and feel, as the Cardinal expressed it Monday, that "life is a wonderful thing" and still worth living.

However, we are inclined to think that nature gave the Cardinal some unfair advantages over the rest of us, and that he does not owe everything to grace. A calm and even temperament like his weathers safely storms which wreck or weaken those less well-balanced and well-ballasted and a personality such as his disarms hostility even in dangerous waters, makes friends of enemies and lessens the friction of life. We think most Baltimoreans are glad that the Cardinal's lot has been cast among us, and are proud to count him among our most valuable and influential human assets. In all things he has been a most wholesome example of moderation, a practical illustration of Christian charity and a "kindly light," softening the asperities of life and leading the way to higher things.

RATIONALISM AND PATRIOTISM

Professor Thomas C. Hall has been dismissed from Union Theological Seminary. For years he has been teaching rationalism at that institution. He was not dismissed for that. Indeed, Union is considered broad enough to tolerate a rationalistic teacher. Its theology suffers of course, but Union seems to have strange ideas about what very strange science called Protestant theology. Professor Hall was forced to resign from Union, after the United States Government found him implicated in a plot that aimed at the destruction of the Government which protected him and his pupils in Union Seminary. His was a very poor return for government protection. Still he was not dismissed for that. He was dismissed for being a Christian, whose Christianity was Christless, but modern and a bit fashionable.

Just about a year ago another product of Union, Bouck White, enlivened a Socialist meeting by burning the "Stars and Stripes." No one is so foolish as to say that the erratic preacher learned flag-burning at Union. He learned rationalism there surely, and the consistent rationalist is a law unto himself. What does the man who is a law unto himself care for the flag? Only a few weeks ago at Parsons, N. J., the police authorities interrupted a speech that was being delivered by Norman M. Thomas of New York, who was denouncing conscription. This young man a few years ago was licensed to preach by the New York Presbytery, although at the time of his examination his answers were unsatisfactory from "an evangelical standpoint." The examination had nothing to do with loyalty to country, but a good deal to do with loyalty to Christ. Old fashioned Protestantism would have been shocked at the disloyalty to Christ contained in the answers of this bright seminarian of a modern Protestant seminary. But old-fashioned Protestantism is as rare as a horse car in New York, or a crowded pew in summer at Grace or Trinity.

Rationalism had convinced this young preacher that he was a law unto himself. He would preach a Christ of his own making. But a Christ of his own making never said all authority comes from on high and that loyalty to the law of the land is a conscientious duty. The Christ of the Gospels said that. So when conscription became law, this very splendid product of rationalism proceeded to decry it, for he was his own law. He was brilliantly logical but the police did not follow his logic, so they put a period to his speech. He disagreed with the police, as Alexander Berkman did. In fact, Alexander Berkman held the rationalist's principle that he was a

law unto himself. Of course he did not call it rationalism but anarchy. The strange thing is that the root principle of both is the same. Bring God down to the human level till finally there is no God, and you have rationalism in the schools, and anarchy in the State. It is a simple process but it spells the end of patriotism. For true patriotism means loyalty to God and to the nation's law as to the voice of God, sounding in human tones.—America.

BACK TO RELIGION

DEATH OF SON IN BATTLE TURNS HARRY LAUDER TO GOD

In H. G. Wells' great book, Mr. Britling finds God through the death of his son on the battlefield. Through the same profound experience religion has come to Harry Lauder, the famous singer of sweet Scottish ballads.

You may have seen, some months ago, a picture of "Harry Lauder and His Wife and Son;" it was printed everywhere, the face of the genial old comedian beaming with pride in his son, just enlisted and going to the front. Lauder had lived for his boy, John. He had planned to buy him an estate in Scotland and give it to him on the day he should marry.

The news of John's death came while Lauder was singing a comic song in a music hall in London. They handed him the telegram when he came off the stage, and he fell into a chair. In his agony he rushed over to France and saw the grave of his son, and heard there the story of how the boy had turned to God in the trenches, and of how bravely he died; and then Lauder hastened to comfort his wife in their Scottish home. There is a good old Scotch dominie went to console him. He found Lauder in an arm chair by the fire place.

"Ah," said Lauder, "the loss of my bonnie boy greeted me sore" (greet is Scotch for grieve). "We were pals my boy and I, and if you could have seen that little white cross in France you might imagine a little of the ache that came into my heart and the emptiness that came into my life. When a great blow like that hits a man he takes one of three roads. He may give way to despair, sour on the world and become a grouch. He may try to drown his sorrow in drink and become a wreck, or he may turn to God. I have chosen my road. I have turned to God."—The Bulletin.

FRENCH PRIESTS DECORATED

WAR CROSS AWARDED TO FOUR THOUSAND PRIESTS SINCE THE WAR BEGAN

M. Marcel Knecht, of the University of Nancy, France, a member of the French National Committee, in an address at the Catholic Summer School, Plattsburg, N. Y., recently recalled the fact that there are twenty-five thousand Catholic priests in the French army, of whom three hundred are regular chaplains with the title of captain; every colonel chooses a soldier-priest as assistant chaplain in each battalion. All the other priests mobilized are serving as fighting officers or privates. The courage, the devotion to the wounded and the wonderful patriotism shown by the young priests in the trenches are evidenced by the fact that three thousand seven hundred French priests have received the War Cross.

REPEATED ONCE MORE

Insistence and repetition are necessary even when the fact is witness to its own importance. For it is characteristically human to measure consequence by the force with which a matter is brought home to us. So a reiteration of the danger of permitting the War to disrupt the educational program of the country is in order. It is only the busybodies with their own advertisement in view who consider depleting the schools that the army may be filled. Unfortunately, the War has revealed our preponderance of such who are always fussing about something and never doing anything. The menace of empty class rooms in the coming term is not an imaginary one. If its cause is not a shirking by parents of the financial obligations consequent to the education of youth, then it is a shirking by the students themselves of their duties, though patriotism is used to cloak both offenders.

President Wilson is not now much given to idle discussion. But the danger of men below the draft age interrupting their education has called forth a solemn warning by our chief executive. President Wilson in a letter to Secretary Lane, says:

"It would, as you suggest, seriously impair America's prospects of success in this War if the supply of highly trained men were unnecessarily diminished. There will be need for a larger number of persons expert in the various fields of applied science than ever before. Such persons will be needed both during the War and after its close. I, therefore, have no hesitation in urging colleges and technical schools to endeavor to maintain their courses as far as possible on the usual basis."

Sacrifice is essential for victory, but needless sacrifice leads only to ultimate defeat, and depriving boys and girls of their education, using the War as a pretext, is first among needless sacrifices.—New World.

IRELAND

THE VERDICT OF THE JUDGES

In spite of the general political unrest and the local disturbances caused in certain districts by holy contested elections, the country is remarkably free from gross crimes. The Dublin Weekly Freeman quotes in support of this view the opinions of four prominent judges, who in opening the assizes made favorable comments on this happy condition of affairs. Before the King's County Assizes at Tullamore, Lord Chief Justice Campbell said that he was in a situation to congratulate the Grand Jury most sincerely on the peace and prosperity of the county. Not only was there no increase of any kind in serious crime, but the records of intemperance showed a very substantial decrease. In cases of the smaller or more insignificant breaches of the law, the figures had fallen from 1,975 in the previous year, to 1,647 this year. Addressing the Grand Jury at Wicklow Assizes, Lord Chief Justice Ronan said that there were only three bills to go before them. The county inspector had authorized him to say that the state of the county was quite peaceful and satisfactory. The specific reported cases were only four, a remarkable decrease from last year when they were ten. Judge Ross, opening the Meath Assizes at Trim, paid substantially the same tribute to the county, and Judge Gibson, at the Westmeath Assizes, passed a similar verdict. This general verdict of the judges at the various Assizes, all testifying to the law-abiding qualities of the people and the practical freedom from the grosser forms of crime is one of the most telling tributes to their sterling virtue and an official refutation of the charge of reckless violation of the law so often brought against them.—America.

FRENCH COLORED TROOPS MAKE ACT OF CONSECRATION

C. P. A. Service

Paris, Aug. 9.—Two very touching incidents have recently taken place in France in connection with her colonial colored troops. The first was the consecration on Sunday last at the Church of Notre Dame de Tables, Montpellier, of a number of Catholic Tonkinese, Annamites, Cambojians and other natives who offered themselves to the Sacred Heart. The ceremony was performed by Pere Arvieu of the Foreign missions, their chaplain, who speaks all their dialects and has spent twenty years of missionary life amongst them.

The second incident is a very simple but affecting one. A little tirailleur of Madagascar, a young Kronte, stopped one pouring wet day in the ruined streets of Rheims last week. He was bitterly cold, elbowed by soldiers of all kinds, and he felt suddenly lost and very far away from his sunny home. Then he saw some soldiers following a lady in black into the side door of a church. He was a Catholic and here was a refuge. He found an altar in a side chapel with many soldiers kneeling before it. It had been saved and erected there out of the way of falling shells. The lady led the way afterwards into the ruined nave of Rheims cathedral and the little black soldier followed. He beheld such a church as he had never dreamed of. Even the cathedral of Anatananarivo was dwarfed, but the glorious windows were shattered, the great windows were gaping, the wonderful carvings were defaced, the roof had fallen in. The little soldier wept, and then he fell to thinking. Going up to the lady in black, he offered her a twenty-sous piece, his savings, and summoning his best French he said simply, pointing to the ruin around them: "To mend it!" He felt that if all the soldiers he had seen and all the men and women of France also offered the little that they had, perhaps all this beauty might yet be restored.

AFTER THE WAR

The fact that "the speedy adjustment of industrial conditions after the War," the August intention for the League of the Sacred Heart, has been blessed and approved by the Holy Father should bring at least a little comfort to the hearts of his numberless spiritual children. Whether Pope Benedict, from his watch-tower on the Vatican Hill, sees signs indicating that peace will soon be restored to the world, we do not know. It is clear, however, that he is eager to enlist the prayerful assistance of the Faithful in securing for the warring nations the light and strength to solve wisely and quickly the knotty problems they must all face when the War is over.

Once peace is made, the bitter enemies in the past will by no means disappear. But the heavy burden of taxation that must be borne by both while industry and commerce are being reorganized, is likely to be the source of graver difficulties still. Workingmen nevertheless will be entitled then, as now, to wages that will enable them to maintain a family in decency and comfort, and laborers must not be exploited by grasping capitalists. A workman's health or morals should not be imperiled by the conditions under which he is forced to labor, and on the other hand the demands of employees should not make it impossible for their employers to compete successfully with other

tradesmen or manufacturers. Moreover, as fierce commercial rivalry had much to do, no doubt, with the outbreak of the present War, if the coming peace is to be lasting, the policy of nations, like that of individuals, must be governed by justice and equity.

However, harmonious relations between capital and labor, and lasting peace among nations cannot be preserved by legislation alone. Therefore the Leaguers are asked to pray for an increase of the spirit of Christian charity between employers and employed and among commercial competitors. Only in this way can "a speedy adjustment of industrial conditions after the War," be brought to pass, and as God's bestowal of that grace will most probably depend on the fervor of the Leaguers' prayers during this month, all who have at heart the return of peace without delay, and the establishment of desirable conditions in the industrial world, will cry to Heaven with faith, confidence and perseverance.—America.

CANNOT DAWN TOO SOON

The New Jersey Monitor expresses a conviction which all Catholics hope to see realized. It says: "The day is fast approaching when abuse and calumny as a vehicle of religious controversy will entirely disappear. They always offend and never convince. They alienate all fair-minded men from any cause which stoops to use them. It is unfortunate that in almost every community there remains still a small moiety of the people who are willing to excite and encourage bigotry by gross attack and calumnies on the Catholic Church. These are the moving spirits in bringing ex-priests and professional anti-Catholic lecturers into a town to embitter and disturb the people. More unfortunate still is it that much of this foul business is done under the guise of patriotism. But a better day is dawning. The American people have a growing contempt for those who indulge in these calumnies and pander to ignoble prejudices. Religion needs no such aids and the cause which has recourse to them is already lost."

DANGEROUS VACATION FRIENDSHIPS

He who runs may read these days the awful tragedies that so frequently result from hasty friendships, says the Boston Pilot. Time and again one has to ask the question, when a particularly notorious case is brought before the public, why will a young woman marry a man about whom she knows practically nothing? For all she knows, he may have deceived other women, may have left a wife and family in some other part of the country, may be the meanest kind of criminal, yet she puts aside all such possibilities, marries him and the result is often unhappiness. In turn he deserts her, and the whole miserable romance ends in sorrow and distress.

A prudent girl will beware of strange men. The fact that a man's manners are very nice, that he is well dressed, that he is gallant, that he has all the qualities of the hero of romance will not lead a sensible girl to put her trust in him. She knows enough of the world, her innate modesty is warning enough, to be suspicious of the stranger.

A girl at home is very careful of her associates. If she values her good name she is not seen in the company of men that are suspect. She would be insulted if she were approached on the street going to her work. She surrounds herself with every possible protection. She would not trust herself to the company of a chance stranger.

There is but one course for a girl to pursue; that is to be as careful in the picking up of friends on her vacation as she is at home.

FATHER FRASER'S CHINESE MISSION

Taihowan, 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. Pergrina 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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