

but can find comfort, expression for his grief, and fulfillment of sacred duty in acts and words like those of the great Bishop of Hippo centuries ago. Thus does the Communion of Saints show itself to have been and to be a reality in the Holy Catholic Church, and not because of any war, but because of Christ, her Founder and her Teacher.

REFORMATION IN ENGLAND

UNDER NEW LIGHT

THE RELIGIOUS CHANGE OF THE FIFTEENTH CENTURY RESENTED AND RESISTED BY THE COMMON PEOPLE

The latest issue of the Dublin Review brings an extensive analysis of the valuable contribution to historical research on a very interesting and important phase of the Reformation in England. "The Pilgrimage of Grace and the Exeter Conspiracy," by Madeline Hope Dods and Ruth Dods. Besides shedding light on a little known, though important phase of the Reformation, the book in question and so ably studied in the Dublin Review, is of particular value in this, that it is the product of non-Catholics who have, as the writer states, treated the pilgrimage, with which we are now so deeply engaged, in a fair and even judicial manner.

The usually received idea of the Reformation is that in all the countries affected it was solely a movement of the people for emancipation from the galling fetters of an unendurable ecclesiastical bondage: an uprising for freedom of conscience and purity of doctrine and practice, initiated by the reformers. The work under discussion gives the lie to this theory and bases its conclusions on facts gathered from documentary evidence. In the beginning of the Reformation movement in England the people or commons, as they were called at that time, did not appreciate the full meaning of the changes proposed and under discussion and the object of controversy in the ranks of the clergy. For as the authors remark: "The Papal authority was not always popular in England, men sneered at the Pope, grumbled at him, criticized him; but that he was the only supreme head of Christianity was as firmly believed, and as confidently accepted, as that the sun rose in the East." The more discussion, therefore, of the King's supremacy did not touch the common people to the quick. When, however, theory was put into tangible practice, and the commons were given tangible proof that Henry meant what he assumed; when the feasts, so dear to the people were abolished and the monasteries suppressed and plundered, and the villages and countryside thus deprived of their best friends and supports, sullen discontent was slowly transformed into active resistance.

This resistance took tangible form in the Pilgrimage of Grace in 1536, led by Robert Aske and Lord D'Arcy, men, as the authors of the new work picture them, of truly heroic and knightly mould. Indeed, it was their very chivalry and honesty that led to their undoing and to the failure of the uprising against the wanton tyranny of the royal blue-beard. Esteeming Henry as sincere as themselves they were no match for the man of whom the noted American author, Brooks Adams, in his "The Law of Civilization and Decay," says: "Cruelty was one of Henry's most salient traits, and was, perhaps, the faculty by which he succeeded in imposing himself most strongly upon his contemporaries. He not only murdered his wives, his ministers, and his friends, but he pursued those who opposed him with a vindictiveness which appalled them." Nor could they cope against a leader like Howard, of whom the same non-Catholic author says: "He never wearied of boasting of his lies and of his cruelty; he wrote to assure Henry he would spare no pains to entrap them (those taking part in the uprising) and would esteem no promise he made to the rebels, 'for surely I shall observe no part thereof, for any respect of that others might call mine honor destined.'"

The movement known as the Pilgrimage of Grace, inaugurated by the commons, was espoused by a majority of the nobility of the North, not so much from conviction as from a fear of the power of the people. Henry at first did not realize the full extent of its strength. When he did so and found himself unable to meet the situation by fair means he had recourse to that base dissimulation, which promised pardon to the leaders and redress to the masses, gaining time by parley until by sowing distrust between the nobles and the commons he had paralyzed their strength and ensnared them into his royal web of treachery. The commons dispersed, thinking themselves safe. Henry who never meant to keep his pledges, ignored them; uprisings followed; but when the country had again been tranquilized he issued the following instructions to his leader: "Our pleasure is, that . . . you shall in any wise cause such dreadful execution to be done upon a good number of the inhabitants of every town, village and hamlet, that have offended in this rebellion, as well by the hanging of them up in trees, as by the quartering of them, and the setting of their heads and quarters in every town, great and small, and in such other places, as may be fearful spectacle to all others hereafter . . . which

we require you to do, without pity or respect, according to our former letters . . ."

Norfolk, a man after Henry's heart, who had taken sides with the commons at first but soon turned traitor on seeing their undoing, carried out his instructions faithfully. Aske was enticed to London and slain; D'Arcy, after being pardoned, was sent to Tower Hill.

The Pilgrimage of Grace thus smothered in blood and treachery, was as its name implies, not only a battle for the religion of their fathers, but as the terms of their demands made to Henry clearly show, a formidable movement for political freedom. The 12th article of the Pilgrims' petition contained the following points: (1) The King should not interfere in elections; (2) complete freedom of speech should be enjoyed in the House of Commons; (3) Additional representation should be given in Yorkshire; (4) Spiritual matters should be dealt with in Convocation; (5) The House of Lords should be supplied with copies of Bills about to be proposed. Thus early did the staunch Catholic patriots in the third clause enumerated demand what was attained only in 1832, adequate representation.

"We cannot, therefore," as the Dublin Reviewer aptly says, "think that the Pilgrims were behind their age in constitutional matters. They certainly wished England to remain Catholic; but they also desired England to be free. The Pilgrimage of Grace was, indeed, a popular movement in the best sense of the word."

This study of the Pilgrimage of Grace sheds a very clarifying light on the methods employed to spread the blessings of the "Reformation," and should but whet our appetite for further study in the fruitful fields of historical research. The result will be but a greater devotion to the ancient Faith so staunchly championed by the sturdy English commons in the Pilgrimage of Grace. —C. B. of C. V.

DANGERS TO FAITH

AT OUR SECULAR UNIVERSITIES
By Rev H. C. Hennell, University Chaplain, Madison, Wis.

It is generally understood that Catholic students attending state and secular colleges and universities encounter grave danger to their religious faith. It is unfortunate that so many Catholic students who are poorly instructed in their religion attend these institutions. These students have no adequate comprehension of their religious beliefs. Consequently it takes little to upset them, to make them doubt. One of the chief sources of religious doubt is obscurity of faith. Persons who are poorly instructed in religion do not perceive how vain and superficial are the current attacks upon religion. They fail to realize that for every difficulty advanced against the Catholic faith there is a complete and satisfying answer, that unbiased history, true science and sound philosophy splendidly support the teaching of the Church.

At all secular universities the students will encounter instructors who go out of their way to make sarcastic and sensational attacks upon religion in general and upon the Catholic Church in particular. Perhaps they like the notoriety that comes from professing odd and sensational opinions. At any rate the poorly instructed student who doesn't know enough to read the Catholic Encyclopedia or to consult a priest intelligently is apt to conclude that such an instructor has grasped the absolute final word on the subject and that at last after nineteen hundred years the Church together with her great theologians and philosophers and scientists must be relegated to the fossils of the past.

Another spiritual danger for our students is the irreligious, materialistic environment. An atmosphere of religious indifference prevails among the majority of students. The Protestant Reformation of the sixteenth century has nearly reached its logical outcome, the complete disintegration of the Christian religion and the substitution of talk about humanity for the worship of God. Outside the Catholic Church and even among would-be Catholics there is a widespread indifference to religion. Everything is important except that which really matters and transcends this dream world; God, Christ and the Church.

Religious indifference is not the result of thought and study. It is the result of thoughtlessness and crass ignorance of sound philosophy. More frequently is religious indifference the result of a corrupt heart. The head has nothing to do with it, until the heart has yielded to the line of least resistance, indulgence of the passions. Thereupon the head sometimes seeks to justify the heart's surrender to religious doubt and indifference. Have you ever noticed how prone atheists and agnostics are to talk against religion? They are strangely anxious to win converts to their way of thinking. This fact proves that it is for them a matter of the heart rather than of the head. They doubt their own doubts and wish to confirm them by the experience of as many others as possible.

Catholic students will do well to avoid or at least to neutralize by prayer and study the irreligious atmosphere of a secular university. The writer speaks from an experience of ten years as spiritual guide to Catholic students placed in such an atmosphere.

WHEN A CATHOLIC IS NOT A CATHOLIC

"Do not go into your house, shut the door, pull down the blinds and hug your religion to yourself," begged Monsignor Benson in the last sermon he preached in Chicago. "Open the doors and windows and let the light of faith shine out."

When is a Catholic not a Catholic? When he's a miser. When, as Monsignor Benson indicated, he is content to sit in comfort in the light and warmth of his own religious home, and displays no desire to share it with those who pass without.

The large-heartedness of the true Catholic is the theme of "The Catholic Apostle," by Walter Elliott, C.S.P. This pamphlet, quoted in part below, is published by the Paulist Press, and may be found in some church bookshops.

"There is no meaning of the word Catholic that does not apply to me." Such was the boast of a friend of ours, made many years ago, and not untruthfully. A public spirited man uttered it, one looking for opportunities to do good, one who had been concerned in making many converts.

What kind of Catholics do we need today? We need that kind. We need energetic men and women, seeking new means of doing good without despising the old ones; quietly at peace with God interiorly, strenuously at work for their neighbor exteriorly; easily joined to others in organized works of zeal, yet as quickly venturing all alone upon approved activities.

Such a one says to himself: Think of all the sin around me! I sit down, the misfortune; can I sit down comfortably and never offer to help it? To him the profession of piety is a mockery, unless his soul rises superior to self, especially in matters of race and family and class. "These words, mine and thine (to quote St. Francis de Sales), have little significance to a true Christian in any order of existence; but in religious matters they are positively hateful to him. When he goes to confession, his joy is shadowed by the thought of the multitudes absent from this holy shrine of pardon and peace. The joy of his communion is tinged with self-reproach, because he has not sufficiently heeded the injunction of the Master of the banquet: 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the blind, and the lame . . . go out into the highways and hedges, and compel them to come in' (Luke xiv., 21-23).

Spiritual writers tell us that the heart of man is great enough to contain the infinite God. If my heart contains only a handful of God's creatures; merely my own family and a little circle of friends, surely it is not a Catholic heart.

"There is no Sleepy Hollow in the Vineyard of the Lord," a zealous priest once exclaimed to his people. Yet some Catholics think the vineyard of the Church is a quiet out-of-the-way nook for peaceful repose. Such souls are often shaken out of their religious torpor by the onset of passionate temptation, and are carried away into the captivity of the evil one. There are many Catholics who make their faith a sort of midsummer, in which they swing comfortably, viewing complacently, the way-worn travelers along the hot and dusty road of error.

Little do these laggard Christians dream that every spiritual good is first their own to enjoy and then the property of others, to be imparted to them freely and generously. "Freely (that is to say, gratuitously) have you received, freely give" (Matt. x. 8), was the Master's charge to all his disciples. The heritage you enjoy selfishly is the common property of all men, primarily of those within reach of your voice, your pen, your example. No man can claim to be a brother of Jesus Christ to the exclusion of the rest of the divine brotherhood which includes every human soul. The Catholic who hugs the truth up to himself alone, is not worthy of it.

We read with surprise in Newman's autobiography, that when he was ordained an Anglican minister he had a distinct intention to devote his life to missions among the heathen—that powerful intellect, that leader of men. He was at that time a young scholar at the University of Oxford, a fellow of a famous college, already a brilliant writer, a restless persuader of men. If this be laudable, this longing of Newman's heart to save the outcast members of the human race, this zeal in the soul of one of the greatest men of his age, it is also suggestive of his final vocation. We sincerely believe that to reward him for that self-denying love of mankind God gave him the true faith, and made him, personally [and by his writings, the foremost missionary to non-Catholics since the days of St. Francis de Sales. He longed to bury himself for Christ's sake among the lowliest graces of men, that he might save them. God placed him upon the highest plane of Christian civilization, that he might lead the way for the conversion of the imperial races who speak the English tongue.

In order to save oneself it is necessary to be concerned with the salvation of others. "Hast thou saved a soul?" exclaims St. Augustine; "then thou hast predestinated thy own soul."

There is scarcely a grown-up Catholic in America of whom it may not be truly said: If he be worthy of a happy death he will secure that unspeakable favor for others. Of course, this is primarily true of all

parents and teachers, masters and mistresses, brothers and sisters, as well as of many others who have close and loving friends. But it is also true of the whole multitude of the faithful, though in a remoter degree. For who that lives among unbelievers but may often command their attention to a strong word of Catholic doctrine? Who that is no more than an Easter communicant but can find some darkened soul ready to listen to the joyful tale of the peace and joy in the Holy Ghost, born of a worthy Communion? Who that is more than a nominal Catholic can turn his kindness to the poor, his compassion for the sick, his sympathy with the bereaved, into apostolic channels? All that is necessary to make a good Catholic a zealous one is a clear understanding of brotherly love. How pitiful to behold really good, living Christians quite ignoring the eternal downfall of their close acquaintances, and neither by prayer nor word nor work intervening to save them from hell.

What matter of thanksgiving it is to have a mind so enlightened as to understand God's miracles of mercy in the life, death and glory of His Son, and to believe in them without a single misgiving? "Giving thanks to God the Father, Who hath made us worthy to the partakers of . . . the saints in light" (Col. i. 12). Cardinal Newman speaks of "the dismay and disgust which I felt in consequence of the first dreadful misgiving" that Anglicanism was not any part of God's true Church. But indeed many years afterwards, he speaks of the peace and joy in the Holy Ghost that had been continuously granted him with the true faith: "I have had perfect peace and contentment. I never have had one doubt . . . It was like coming into port after a rough sea, and my happiness on that score remains to this day without interruption" (Apologia, Part vii).

So says every convert. It is not so much that he has gained peace and possesses it, but rather that peace has found him and taken possession of him, peace surpassing all understanding and overflowing all measure of joy. —The Catholic Bulletin.

THE FOSTER-MOTHER OF CIVILIZATION

O'Dell Travers Hill, in "English Monasticism: Its Rise and Influence"

"It is a remarkable fact in history that it was nothing but Christianity saved Rome from utter extinction. Had she not been the chosen home of this rising faith and new glory, the barbarians would scarcely have left one stone upon another: she would have been to us what Nineveh, Babylon, Thebes, and many other cities are a tradition grand, yet almost beyond conception. As over the great solitudes of the sites of those mighty cities, wild beasts wander and howl by night, so it would have been with Rome when her glory fell, had not another and brighter glory settled upon her ruins. In fact, the remains of her ancient social life were never completely dispersed; and when the first dawn of the new religion appeared, and the old luminaries of pagan night receded before the rays of a brighter day, its votaries instinctively settled at Rome. Popes followed in the wake of Caesars; the glory of the Flavian amphitheatre gave way before the new splendors of a Vatican; gladiators and games were supplanted by religious processions and Masses; unable to destroy feudalism, it created chivalry; in its convents persecuted innocence always found an asylum, and against the ambition of tyrants it opposed the power of its thunders. But it was at Rome that the vicar of heaven of the Church had taken up his abode; towards Rome were bent periodically the footsteps of thousands of pilgrims; and from Rome as from a centre emanated all the influences which the new religion exercised over the nations who had enlisted under the cross. That every stage of her history, and more especially of her future destiny, should be intensely interesting to Europe and all the outlying colonies, the rising new worlds of European planting, is not to be wondered at, for she is the foster-mother of modern civilization. When the wolf of Rome acknowledged over the very sites of our proudest cities, when offerings were made to strange gods by a Druidical priesthood, and the inhabitants of this country were but a band of painted savages, Rome was in the very zenith of civilized life. When the migration of the northern hordes toward the South, extinguished the just kindling torch of civilization, and overwhelmed in its dark flood all the evidences of refinement in Europe, Rome suffered less and least: in her temples were gathered, as in a sanctuary, learning, science and art; there was kept burning, dimly enough, yet still cherished with tender care, the trembling lamp of genius, until the better time should come when it

might be reproduced and its genial rays diffused; and when the time did come and the nations awoke from a long slumber to a new life, it was from Rome and Roman traditions that the new order of things drew its laws, its language and its faith. In nearly every part of Europe traces are to be found of Roman life; it has permeated through the very aspect of the country, the blood of the races, their thought, their laws, their idiom, so that civilization seems to have been concentrated into a focus at Rome and thence radiated over all the world. It is from the fountains of her lore that all modern law has been derived and she may well be called the lawgiver of Europe." —Our Sunday Visitor.

MONSIGNOR O'BRIEN

Many will mourn with the staff of the Sacred Heart Review, Boston, Mass., the death of the editor-in-chief, the Right Rev. Monsignor John O'Brien, who died, July 19, aged seventy-nine years. In the preceding pages we have tried to give an idea of the work accomplished by Father O'Brien, as priest, editor and citizen. Such work may not be hidden. It is its own herald. Among those who read this all too inadequate account, many will be able to supplement it from their own knowledge of Father O'Brien's acts in his long pastorate. There are men and women happily established in life today who owe their success to the training they received from him in their early years. He taught them to value work and to be thorough in the doing of it, to be steadfast in faith, in integrity and honor. Father O'Brien had a deeply religious nature. He was a true priest, loving to offer the Holy Mass, and to expound the Word of God. A feature of his zealous labors not generally known, was his deep interest in converts. We venture to take, without the writer's permission, these words from a letter just received:

"Father . . . told me of Monsignor's death. He has been the Father of my life in the Church for twelve years now. In my ignorance and loneliness it was to him I appealed. His care and patience were unfailing. I have just been re-reading the many long letters of instruction written me years ago by Father O'Brien's dear, tireless hand. Now he has gone to his reward. Blessed be God in His saints!"

Father O'Brien used to say with conviction, that if Catholics were better there would be no Protestants.

Charity to the poor and love of children were beautiful traits of a strong, many-sided character. No one will ever know the extent of Father O'Brien's private charities. His hand was ever ready to relieve distress, and the fact that he was imposed upon often did not lessen his zeal in giving. The most impressive lesson of all taught by the aged priest in his closing year was his heroic endurance of suffering. He suffered intensely through long days and nights of pain, bearing it all with the fortitude and resignation of a soldier of the Cross. In youth and manhood and age he spent himself for the faith. The span of years was long between the time the eager hearted youth went out from the mills at Mittineague on his Father's business to the day when loving hands bore back the venerable priest to lay him among his kindred, his task accomplished. Well had he done his work—this good and faithful servant. "Grant him, O Lord, perpetual light, eternal rest with Thee." —Sacred Heart Review.

HOW THE WAR STARTED

It was on June 29, 1914, that Archduke Ferdinand, heir-apparent to the Austrian throne, was assassinated, with his wife, at Sarajevo, in Bosnia. This was the cause of the war that now rages in Europe. On the flimsy pretext that Serbia was implicated in the assassinations and that the catastrophe was due to the machinations of Serbian patriots who menaced the Hapsburg Empire, Austria-Hungary delivered an ultimatum to Serbia on July 23, 1914, which contained drastic demands that the Serbian Government acceded to with one exception. The other nations endeavored to avert hostilities by diplomacy. Austria-Hungary was urged to submit the dispute for arbitration, but refused, and on July 28, 1914, declared war on Serbia. Sympathizing with Serbia, Russia ordered the mobilization of the Russian Army, and despite protests from Germany, refused to countermand the order. Thereupon, the German Government on August 1, 1914, declared war against Russia. On August 3 Germany declared war against France, which was Russia's ally. Even before the invasion of France, Germany had sent troops to the neutral Duchy of Luxemburg, and on August 4 the invasion of Belgium began—an invasion that was furiously contended by Belgium's plucky little army. Then it was that the British Government, constraining the invasion of Belgium as a cause of war, threw its gage of battle into the arena and declared war on Germany. This was on August 4.

England, France, Russia, Siberia and Belgium were thus warring against Germany almost simultaneously, and on August 7 Montenegro joined the Entente Powers. Montenegro was followed by Japan, whose declaration of war against Germany

was made on August 23, 1914. Italy went into the struggle on May 23, 1915, after a long period of watchful waiting, and Portugal joined the Entente Power on March 9, 1916. Rumania's entry followed on August 27, 1916. Subsequently, San Marino, the United States (April 6, 1917), Cuba, Greece and Siam declared war against the Central Powers.

Austria-Hungary and Germany succeeded in obtaining the aid of Turkey, which declared war against Russia on October 30, 1914. On October 14, 1915, Bulgaria decided to cast her fortunes with Germany and Austria-Hungary, and these four nations, Austria-Hungary, Germany, Turkey and Bulgaria, now comprise the Central Powers that are fighting half of the world. —Brooklyn Eagle.

A SIGH FOR THE DAYS OF OLD

"In these days of perplexity and stress," observes the Ave Maria, "the onlooker who sees most of the fame of politics, as well as other games, must often sigh for a return of the golden conditions of things which existed six hundred years ago, when the rulers of the world, all masters of mankind, bent before a power which was nearer to God than their own; when an undivided Church was spread over the face of Europe, and a bond of love existed between all Christian nations. Then as now, there were quarrels between kings, disputed successions, civil feuds, wars and political conspiracies, tyranny and greed and lust often held sway over those in power; while the lower classes were dominated by the spirit of revenge and envy, and contaminated by the bad example of those in high places. But a power which no potentate could defy and no plebeian dared disregard was continually asserting itself. To uphold Christian ideals, to restrain the strong, to shelter the weak, to redress all wrongs, and to combat all evils, was its office. While the voice of him who spoke in the name of Christ was listened to, peace and prosperity reigned. Wherever religion was established, it flourished, and its confines were being extended." All of which ought to come home with forceful significance to those who have long since circumscribed that power and refused to recognize that office longer. The nations which have withdrawn themselves, one by one, from the influence of the Vicar of Christ, cannot be said to have profited greatly in the divorce. History repeats itself, we are told, and if for no other reason than through sheer necessity, it seems not unlikely that men will be forced to recur again to the only source whence fair, impartial guidance may be expected.

SWORD OF SAINT IGNATIUS

REMARKABLE RELIC IN HANDS OF SPANISH JESUITS

When Ignatius of Loyola fell wounded defending Pampeluna against the French and was carried to his native castle in Guipuscoa, he reached the turning point of his life, writes Rev. C. J. Mullaly, S. J. From being a knight in the service of Charles I., he became a true knight of Christ. The sword which he had used so valiantly to defend the honor of his king he left at the altar of the Virgin of Montserrat as a sign that his life was to be spent henceforth in the service of God. From that shrine amid the awe-inspiring peaks of Catalonia he went forth with new spiritual arms received in exchange for his sword of iron.

The Sword of St. Ignatius is preserved in the Church of the Sacred Heart (Sagardo Corazon) in Barcelona, Spain. It is remarkable for its length. Though long since stripped of its hand-guard and ornaments by relic seekers, it still shows that it belongs to the type of thrusting blade used in the deadly hand-to-hand conflicts of the sixteenth century. It was forged from the best metal of its time, is firm and tapers to a point.

This sword was affectionately guarded for a long time by the Benedictines of Montserrat. In 1674 it passed by the courtesy of these good religious, to the Jesuit Church of Our Lady of Bethlehem (Nuestra Senora de Belen) in Barcelona. Constant tradition and the writings of many authors show beyond a doubt that the sword guarded in this church for more than two centuries, and during years the Jesuits' exile and of civil strife, is no other than the sword of the soldier saint, the founder of the Society of Jesus. On March 25, 1907, this esteemed relic was given, by permission of His Eminence Cardinal Casanas, to the present Jesuit Church of the Sacred Heart.

As one kneels at the altar of the saint in the little church in the calle

de Caspe, Barcelona, and holds reverently in his hand the long, firm blade that Ignatius used in the service of his earthly king, a prayer instinctively rises from the heart to God that the heroic spirit of the brave soldier from the Basque hills may inspire countless other souls to a prompt obedience to the voice of the Heavenly King, calling the worldly to a higher life of renunciation and detachment. As we hold in our hand that relic of worldly glory, the saint seems to whisper: "Vanity of vanities, and all is vanity, except to love God and serve Him alone."

THE MASS AND VESTMENTS

THE EFFICACY AND FRUITS OF THE MASS

The Mass has a four-fold efficacy. It is a sacrifice:

1. Of worship.
2. Of propitiation or sin offering for the remission of sin.
3. Of impetration, or prayer for spiritual or temporal favors.
4. Of thanksgiving for favors received.

That this efficacy was prefigured in the Sacrifices of the Old Law is quite clear from the language of the Council of Trent which decrees that the Mass "is that oblation which was prefigured under the likeness of the Sacrifices of the Law, and, as their consummation and perfection, embraces all the efficacy which they signified." The efficacy of the Mass means that power which it has from its dignity to produce certain effects, both with reference to God and creatures, whether in the character of those who offer it, or those for whom it is offered.

The fruits of the Mass are the results actually obtained through its instrumentality. Hence, efficacy and fruits stand to each other in the relation of cause and effect.

The sacrifice of the Mass is offered:

1. By our Lord Himself, who acting through the ministry of the officiating priest, is both Priest and Victim.
2. By the Church whose minister the priest is, and in whose name and as whose representative, as well as in the name and as the representative of Christ, he officiates at the altar.
3. By all who are present.

The subject of the fruits of the Mass is a complicated one, which calls for more space than is allowed to this brief and condensed statement of the Liturgy to which we return each week, but it may be said in general that the fruits of the Mass are designated according as we view the person who offers the Holy Sacrifice. There is the fruit which is derived when we view the Mass as offered by our Blessed Lord; there is the fruit derived from the Mass as offered by the priest in the name of the Church; and there is the fruit, derived by the priest as an individual and by all who by a personal act assist at Mass.

The very general fruit of Mass belongs to the Church; the very special fruit belongs to the celebrant; the special fruit belongs to the one for whom it is applied. In addition to the special intention, which the priest forms at the beginning of Mass he may share with others the most special fruit at the mementoes.—The Tablet.

Is there anything on this earth great though it be, that is worthy to be compared with the greatness of the cause which the Christian serves? Where Christ's Church is, Christ Himself is.

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.
Previously acknowledged: \$11,485 25
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J. P. Swift, Moncton, N. B. 5 00
Subscriber, Sudbury, Ont. 5 00
Friend, Paris Ont. 1 00

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