

A HEROINE OF CHARITY

SISTER TERESA VINCENT

Paul L. Blakely, S. J., in America

Three or four days ago I happened to come across a newspaper clipping, just beginning to yellow with age. It told a story not uncommon in this modern Babylon:

"Yesterday morning Officer Smith saw a bundle sticking out of a refuse can near Sixty-eighth Street and Avenue A. It proved to be a baby, and at first was thought dead. It was taken to the Foundling Hospital on Sixty-eighth Street."

Yesterday my eyes got just a bit dim when I read this letter on page ten of the "Biennial Report of the New York Foundling Hospital":

"Two weeks ago I received the dear little girl you so kindly sent me. She is just beautiful. . . . She won our hearts at first sight. I have not one fault to find with her. She is the sunshine of our home. Dear Sister, I wish I could thank you personally; it is hard to express our gratitude for baby."

And this:

"A line about our little darling. Our Lord surely sent us a blessing by allowing you to give us the baby. Light shines now where there were only shadows before. Our lives would be blank without her."

Now, I do not know which of these "little darlings" was the pathetic bundle picked out of the refuse-can and adjudged to be dead by Officer Smith. Perhaps neither, but I cannot find three children who tell more strikingly of the sublime work of the New York Sisters of Charity than these quotations. What to you and me is a story that seems too horrible even to be told, is the staple of their daily lives. The epithet is common; ill-usage has made it trite, but no word except "divine" will fitly designate the work of these noble women. The very abnegation of Christ is in their lives. He, in the day of His abiding with us, had joy set before Him, but chose the Cross; that He might save us from eternal loss, and assume our trials by the sympathy of a Heart that has known all possible human sorrow. So, too, the Sister of Charity. Perhaps your home, you who read these words, is made cheerful by the daughterly service and affection of the young girl, who still a child in her sweetness, betokens in "her little ways of cherishment" the sure promise of a noble womanhood. The world looks bright to her; you consult nothing but her happiness, but you want her to be always near you; you cannot think of the pain of parting. This Sister of Charity, who bends anxiously over the cradle of a once-abandoned infant, bearing it may well be, in its agonized little body, the marks of the sins of unworthy parents, was once as your own child. She, too, has chosen the Cross. The world promised much, the ties of innocent affection were strong; but she cheerfully gave up all at the call of Christ, to consecrate herself, heart and soul, to the loving service of the outcast, and to embrace with especial charity the most lowly and helpless of all, the babies whom no one wants or cares for.

On September 27, 1860, a young girl, one of these chosen souls, entered the beautiful novitiate of the Sisters of Charity up at Mt. St. Vincent-on-Hudson, New York City. Her name was Jane McCrystal, and she was born in Philadelphia, of which see her kinsman, the Right Reverend John J. McCort, D.D., is now Auxiliary, on July 24, 1842. "There are still living," writes a companion novice, "those who remember the sweet, fervent, young novice, whose gentle ways seemed to speak of Heaven; the day after her vows, she was given the name 'Teresa Vincent,' and well did she imitate her two patrons in her fervent love of God and of the poor. Assigned to St. Peter's Academy, Barclay Street, New York, in 1862, she came under the direction of Sister Irene of blessed memory. But neither was to grow old in the work of education. 'For many years,' writes Mother Mary Rose, a novice with Sister Teresa, and still at work at Mt. St. Vincent, 'the soul of Sister Irene had been stirred to its depths at the thought of so many unfortunate infants abandoned in the streets of the city.' Providence had clearly set these two extraordinary women apart, to begin a work of rescue which has since grown to an extent perhaps unparalleled in the history of charity. Early in 1869, Sister Irene was appointed to open a home for these foundlings, and for her encouragement was given five dollars and Sister Teresa, then only twenty-seven years old. The first did not last long; the second was an endowment beyond price. A house was secured on Twelfth Street, but, within a few months, babies hitherto left to die of exposure on the streets crowded the home. As is the rule in these cases, the Sisters, now five in number, slept on the floor, and took whatever scraps of food they could gather together. In the history of Catholic charity this is an old story. Even at this moment in opulent New York there are Sisters, the victims of a campaign of calumny engineered by the Charity Trust, who are denying themselves food and proper care, that the orphans may want for nothing. 'In those days,' recalls Mother Mary Rose, 'Sister Teresa used to sleep on the floor, and at dawn, like the Arab, silently fold her tent and steal away.' cheerful in the prospect of a long, hard day. Like all whom God has chosen for

great work, Sister Teresa was noted for her happy, fun-loving disposition. In 1871, the central building of the present group on East Sixty-eighth street was erected. Under the wise and devoted care of Sisters Irene and Teresa the institution grew in efficiency and equipment, until at the present time the great hospital, one of the first in the United States, covers the square between Sixty-eighth and Sixty-ninth streets, and Lexington and Third avenue. Sister Irene died in 1896, full of years and merits. In her stead Sister Teresa was appointed, remaining in charge until her death.

Who can tell the story of those forty-eight years of love and sacrifice? Of the babies who, brought dying into the hospital, were here reborn in Christ, and not knowing the evil of the world, first woke to consciousness with their Saviour in the fields of Paradise? Of the countless, unhappy, erring mothers, who in Sister Teresa saw something of that forgiving love of the merciful Christ which won them, as it won Magdalene back to peace and purity? Of the 60,000 children who were brought under her halcyon influence? Of the thousands of boys and girls, once outcasts, who now make sunshine in the hearts of foster-parents, or hear in their own homes the laughter of joyous children? All this, and far more, is written in the remembering Heart of Christ.

But the days of sorrow were approaching as wild dogs drew near to rend her work. She who had so closely followed her Saviour in His love of little children was privileged to walk with Him through Olivet as they are senseless, directed against her work with all the venom usually engendered of embittered apostasy, I may not now speak. The end came almost suddenly; the day before her death, Sister Teresa was actively at work among the children. One thing only ruffled the serenity of her last moments. "Who will baptize these poor little ones?" and the repetition proved the extremity of her anguish. But peace came at the end. She had trusted Him in the days of her childhood; she would trust Him in the passage through dark waters. Near dawn on May 28 the anxious voice was stilled. She had pleaded for the little ones even to the end.

And now in heaven whither the prayers of the Holy Innocents will surely bear her as on the wings of Angels

"A throng of children like to flowers were sown About the grass beside, or clomb her knee . . ."

Three thousand people gathered at her funeral in St. Patrick's Cathedral, while the clergy of the city in great numbers were assembled in the sanctuary. The Solemn Mass was sung by the Right Rev. John J. McCort, D.D., of Philadelphia, and the Auxiliary of New York, the Right Reverend Patrick J. Hayes, D.D., spoke in touching phrase of the work of this great woman. "He hath exalted the humble."

But above the mournful chanting of the Requiem and the whispered prayers of baby lips about her coffin, I hear her anguished cry, "Who will baptize these poor little ones?" She moved in our midst as a ministering angel; let us not leave unfulfilled, whatever be the cost, the one wish with which she went to God. In Christ's dear name, we, too, make that pitiful appeal for the abandoned babies of New York.

CHAPLAIN PAID TRIBUTE

PRAISED QUALITIES OF LATE LT.-COL. VICTOR BUCHANAN

Ottawa, June 15.—Speaking before the Notre Dame Alumnae of Ottawa, Major the Rev. Dr. O'Gorman, in the course of a talk on his experiences as a chaplain, paid a tribute to Lieut.-Col. Victor Buchanan, of Montreal. Father O'Gorman was wounded a few days before Col. Buchanan was killed.

"One of the war pictures which is impressed most indelibly on my memory," said the speaker, "is a picture of the brickfields of Albert on the first day of September, 1916. The whole Canadian Third Brigade was bivouacked there, and on the morning of the 1st of September, the 4,000 men from Canada, in the prime of manhood advancing towards wounds, mutilation and death in order to free a few acres of French soil from the tyranny of the invader, and thereby aid in preserving their own country and that of a large part of the world. It was on this field that I met for the last time Lt. Col. Victor C. Buchanan, D.S.O., the O.C. of the 13th Battalion. He was talking with my own O. C., Col. Clark, of the 14th, and Col. Jack Leckie, of the 16th, when he called me over to join them. These three colonels, none of whom was Catholic, facilitated in every way in their power my work as Catholic chaplain of the Third Brigade, and were courteous itself towards me at all times."

It is no reflection on either of the others, both of whom have won new honors and promotions, when I add that Victor Buchanan, who offered his life for his country as a commanding officer of the 5th Royal Highlanders of Canada, was as noble a soldier and as gentlemanly a Christian as I ever met in France. May God grant him eternal reward!"

The lecture was delivered in aid of the Catholic Chaplains' Fund for Huts for Soldiers.—Montreal Gazette.

FROM THE TRENCHES

A PLEA AND A CLAIM

The Dublin Review

When War was declared by England the whole world turned to see what Ireland would do. That a certain number of Irishmen would fight bravely in the British Army was expected. That had always been the case, even in days when the spirit of Ireland was troubled and when disaffection for British Rule was most rife. But what the world wanted to know was what Ireland as a whole—that is, including Nationalist Ireland—would do. Would the Irish take the side of England and France, or would they, as the Germans hoped, either stand coldly neutral or else openly take up arms against their old hereditary enemy, England?

It is true to say that in the past Nationalist Ireland had never, since the destruction of the Irish Parliament at any rate, wholeheartedly identified itself with any of England's struggles. In the fatal days of August, 1914, people wondered what Ireland's attitude would be towards the great War which was about to begin. It was, then, with a sense of grateful relief that the British people heard the pronouncement of the Leader of the Irish party in Parliament that Ireland's loyalty and co-operation in the coming struggle might be counted upon. In Germany there immediately broke out a manifestation of strong rage, and the Nationalist leader became the object of the most bitter attacks in the German Press. And yet Germany had no claim whatever upon Irish consideration. With almost every country in Europe, Ireland had more sympathy than with Germany. With France, Irishmen had had, from time immemorial, historical and traditional connection. France, at any rate, had made some efforts to relieve Ireland from suffering and oppression, whilst Germany had never lifted a finger, or spoken a word, or exercised the slightest influence towards the mitigation of the conditions under which Irishmen were governed.

As between Germany and France, therefore, it caused no surprise to the student of history that Irishmen should prefer to fight upon the side of the French. What did cause surprise in some quarters was that Ireland, through her representatives, should take the side of England in the War, and that Irishmen should flock by tens of thousands into the Army. And yet this attitude of Ireland only made good and bore out the pledged word of Irishmen that, under certain circumstances they would loyally take their part in the defence and maintenance of the great Empire, which Irishmen had helped largely to create. What were these circumstances? They involved the granting to Ireland of self-government or Home Rule. From the earliest days of the Home Rule movement down to the days of Parnell and Redmond, it had been always steadfastly proclaimed by Ireland that if she had her own Parliament restored, she would take her place frankly and fully in the Empire. In 1914, just before the Declaration of War, the British people, through the majority of their representatives, passed through Parliament the Bill establishing Home Rule. Shortly afterwards this Bill received the Royal Assent, and passed into the Statute Book. It is true Home Rule did not come into operation, and the Irish people were disappointed when they were told that, pending the War, they would have to wait for the establishment of their Parliament. Still, the victory was won. Home Rule was the law of the land, and in spite of their disappointment, the Irish people felt that the King and representatives of the British people had conceded their country's claim. Was it not then, that Ireland should refrain from carrying out her own pledged word to take her share in the defence of the Empire, having had her claim to the Parliament ratified by the British electorate and sealed with the Royal Assent? Britain had kept her share of the compact as to Home Rule, and it was for Ireland to show that she was ready before the world to keep her share in the Home Rule compact as well. From every platform in Great Britain and Ireland, members, with the assent of their constituents, declared that the granting of Home Rule would be the beginning of a new era of friendship and brotherhood between the peoples of the two Islands. Here and there may have been a voice of dissent, but no one can doubt that the Irish representatives spoke with the assent of the overwhelming mass of the Irish people. Had not the Boers kept their pledge to work loyally in the Empire, having been granted freedom in their own country? The Irish surely could do no less. The world-wide sympathy which had been instinctively given to Ireland in her struggles would have been withdrawn in amazement had the Irish people signalled the passing of Home Rule by placing themselves in alliance with the German and the Turk against England. Sympathy with France, horror at the unprovoked destruction of Belgium, these things undoubtedly affected Ireland's attitude in the War; but what affected and brought about that attitude more than all the rest was the feeling which prevailed, and still undoubtedly does prevail, that Home Rule, though in abeyance, is still the law of the land, and that, therefore, it is Ireland's duty to act as her representatives declared she would act, if her claims were conceded by the British people. In other words, Ireland is overwhelmingly with England in this War on the faith of

Home Rule—about which the Germans so solicitous in a recent note, but about which they said not a word in times gone by.

Even had Home Rule not been passed, the sympathy of Ireland would still have been overwhelmingly for Belgium and for France, where the people are, after all, by race and by religion, closely akin to her own. In Australia and Canada, and all through the Empire, there are millions of the Irish race engaged in the War, and Ireland could never be indifferent to their struggle. For Germany, on the other hand, Ireland can have no natural sympathy, or for the iron ways of the great military machine which oppresses and darkens the lives of the masses of the working people. In times not long gone, German mercenaries, Hessians and others, were amongst the cruellest persecutors of Ireland. From a racial, religious or historical point of view, there is no affinity between Ireland and Germany. No Irishman can watch unmoved the heroic efforts of Frenchmen to defend the soil of their country. The Irish troops in France are glad to see the French fighting for the liberation of France, and lately there may have been prejudice against the French in Ireland, because French Governments foolishly and wickedly have persecuted the Catholic Church. The War, however, has changed all that. More than two thousand French priests have died upon the battle-field, and it is impossible to think of Irishmen ever being found amongst the enemies of France.

Ireland, too, has shared with all humanity the horror of these new methods of warfare inaugurated by Germany, which involve the destruction of the lives of defenceless women and children. There are few Irishmen who would not consider any advantage to Ireland too dearly bought if the price were alliance with the hordes who have been guilty of the infamies and atrocities perpetrated by Germany in the course of the War.

There may be differences of opinion as to whether the number of recruits from Ireland is or is not proportionately adequate. It cannot be denied, however, that Ireland's response deserved the description of it given by Lord Kitchener, when he declared it to be "magnificent." Even with the Irish Parliament in abeyance Ireland's response has been that. If the doors of the Irish Parliament were in fact open, the response of Ireland would be more "magnificent" still, and this it is which statesmen as to whether the number of recruits from Ireland is or is not proportionately adequate. It cannot be denied, however, that Ireland's response deserved the description of it given by Lord Kitchener, when he declared it to be "magnificent." Even with the Irish Parliament in abeyance Ireland's response has been that. If the doors of the Irish Parliament were in fact open, the response of Ireland would be more "magnificent" still, and this it is which statesmen

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The old system of government in Ireland is dead—no sane man believes it can ever be revived. Let it be the task of statesmen of all sections to devise a new system founded on freedom and possessing every reasonable safeguard for minorities. Let old prejudices be cast aside; let the hands which have been grasped upon the field of battle be grasped upon the fields of peace in Ireland also; let England trust fully and freely the people who have given so many brave soldiers to the common cause. In this way, and in this way alone, can Ireland, consistently with her national existence, become a loyal and true partner, ready to take her full place in peace and war with England and Scotland and all the great young nations of the Empire, so many of them her own children.

The reflections here set down are the very reflections which course through the minds of many thousands of Irish soldiers in Trench and Camp today; and of these things many and many an Irish soldier thought who will never think again in this world.

WILLIAM REDMOND.

BELGIANS REJOICE OVER BEATIFICATION

THOUGH CELEBRATION CANNOT TAKE PLACE IN ANTWERP, BELGIANS IN ROME HOLD SOLEMN SERVICES

Rome, May 23, 1917.—Belgium is rejoicing over the beatification of the Ven. Anne St. Bartholomew, the pious companion of St. Teresa and founder of the Carmelites of Antwerp. In the present condition of affairs in the little country there are no opportunities for public religious festivals, but the happy event was celebrated in Rome at the Church of St. Julien-des-Belges this week. A solemn Mass was celebrated by the Telem. Msgr. Vies, at which the two ministers of Belgium at present in Rome, the staff of the legation and all the Belgian notables in Rome were present. At its close, Msgr. Laurent Janssens intoned the Te Deum and gave solemn Benediction.

The preacher was Father Ferdinand Callacy, archivist of the Capuchins, who, in a discourse of great historic value, pointed out the supernatural reasons for confidence which the beatification of the Ven. Anne should give the Belgian people. He showed the analogy between the condition of Belgium four centuries ago and her trials of today, and how at that date ancestors of the Belgian nation braved all trials sooner than abandon their duty and violate the Catholic faith.

BISHOP MCFARL DEAD

Trenton, N. J., June 16.—Rev. James A. McFarl, Bishop of Trenton for nearly a quarter of a century, died late this afternoon. Death was due to a complication of diseases.

Bishop McFarl had been in ill health for nearly a year, but it was only about a week ago that his condition became acute. Since Thursday he had been gradually sinking and was unconscious for several hours before his death.

Bishop McFarl was widely known as a writer and speaker on public questions. He became a prominent figure as an organizer of the American Federation of Catholic Societies which now has a membership in the United States of more than two million persons. Thereafter Bishop McFarl continued to take an active part in the affairs of that society.

One of the most notable events in Bishop McFarl's career was his success in adjusting the controversy between the Ancient Order of Hibernians and the Board of Erin as the result of which a union of the two was effected.

Bishop McFarl quietly observed the fortieth anniversary of his ordination recently. He was born on June 6, 1850, near Larnie, County Antrim, Ireland, and was brought to New York at an early age by his parents. He was educated at St. Vincent's College, Beatty, Pa., St. Francis Xavier's, New York, and at Seton Hall, South Orange, N. J. He was consecrated Bishop of Trenton on Oct. 18, 1895. Bishop McFarl wrote many notable articles on citizenship, education, socialism and modern problems.

ARCHBISHOP SINNOTT

PAYS TRIBUTE TO MEN OF BRANDON WHO FLOCKED TO COLORS

Brandon, June 12.—On Sunday evening last His Grace Archbishop Sinnott unveiled a roll of honor containing seventy-five names in St. Augustine's church. The sermon delivered upon the occasion was a tribute to the sacrifice offered by the men of the parish in the cause of freedom. His Grace spoke as follows:

"We are gathered here this evening to perform a ceremony, singular indeed in a Catholic Church, but yet in no sense out of place. We have come together to do honor to those of our brethren of this parish who have taken up arms in defence of their country. And we hold this ceremony in the church before the altar of sacrifice, because we believe that intelligent devotion to country can only take its rise and receive its fitting reward in devotion to God."

"There is nothing worth while gained in this world that is not gained by sacrifice. Of all the mysteries with which human life is encompassed the greatest is the mystery of suffering. We were redeemed in pain and our spiritual freedom won by the immolation of the Divine Victim upon the cross. Every step in human progress has been marked by the toil and sweat and blood of those who have learned from Christ the divine lesson of charity, of spending one's self and being spent, even unto death, for one's fellow man. From Calvary downward through the ages, every charter of liberty has been written in blood."

HEROES AND MARTYRS

"My dear friends, when your boys went forth to battle, they were animated, unconsciously perhaps, in many instances, by the spirit to which I have referred—the spirit which makes heroes and martyrs. They were ready to lay down their lives in defense of the traditions and ideals for which their country stood. They were freemen and not slaves, and if they donned the armor of war, it was not from any barbaric instinct for revenge or hatred or other unworthy motive. No, it was for the worthiest and most sacred of motives. When the cry echoed throughout the land 'Your country needs you' it awakened in their souls the spirit of sacrifice and duty which they had inherited from their forefathers, which they had been taught at their mother's knee, and which the Church had never ceased to impress on them in the force and earnestness of her preaching."

"Any man who does his duty under any circumstances is worthy of honor, but he who is free and chooses the part of sacrifice is worthy of double honor. And it is this double honor that we pay your sons to-night."

"When three years ago the bloodiest war in the history of the world broke upon the face of Europe, and our own country was involved in the awful conflict, we knew little, except from the reading of history, about war. For generations we had lived in a condition which knew neither civil disturbance at home nor armed attack from abroad. Our young men had grown to manhood and their fathers before them had grown to

manhood and had gone down to their graves, and during all this time the sound of arms had not been heard in the land. We were engrossed in our peaceful pursuits, in the development of a new country, and by the clearing of the forests, and the tillage of the soil and the busy works of industry, we were all bending our energies to the establishment of happy homes where peace and plenty would abound, under the guidance and protection of wise institutions of government."

"A critical observer might have been pardoned the conclusion that we were totally unfitted for war, that the military soul of the nation was dead, and that there were none amongst us who would give a thought let alone their possessions or their lives, for their share and their fires. How false this conclusion would be, the events which have succeeded since then have amply proven."

MOST INSPIRING FACT

"It is the most inspiring fact in our whole history, that by voluntary choice and not by compulsion hundreds of thousands of men from our sparse population were ready to make the supreme sacrifices of their lives in order to maintain the institutions they cherished—to maintain them for themselves and their countrymen—and to extend these blessings to others. It will be our proud privilege to transmit to those who come after us that when the hour of danger came, our manhood emulating the chivalrous ideals and heroic conduct of our fathers, showed a courage and endurance not inferior to the best traditions of the race."

FIFTIETH ANNIVERSARY

"Within a few weeks we shall celebrate the fiftieth anniversary of the establishment of this Dominion. It is an event which we may recall with pride. It would be too much to assert that wisdom has always guided our counsels or that we have been always true to the principles which our forefathers sought to incorporate and perpetuate in the Confederation. We have committed mistakes and we have at times acted rashly and unjustly without due regard for the feelings or the rights of others."

"But whatever blunders we deplore, we are all united in the deep love for the country which has given us our freedom, and we are all animated by the same desire to make the work which the great men of 1867 commenced endure and grow until it will shelter millions upon millions of a free and happy people, whose desire will be peace and whose ideals will be justice and right."

"There are disintegrating and degrading factors in our public life which should give us and which do give us concern, but the most hopeful sign for the permanence of our institutions may be found in the fact that the spirit of sacrifice is not dead amongst us; the spirit of devotion to duty and service for the public weal. This is probably the most fitting homage that in this year of jubilee we can offer to the men who conceived the idea of a great commonwealth on the Northern half of the American continent and by their ability, their sagacity and their persistence were able in spite of innumerable difficulties to carry it into effect. All honor to them, and may the spirit by which they were animated long endure."

PROUD OF OUR HEROES

"Men and women of this parish, you fathers and mothers, sons and daughters, wives and sweethearts, who have given your loved ones, your best, given them without murmur or complaint, you have reason to be proud of them, for they are heroes. Your Church, which regards their devotion as the highest fulfillment of man's duty to the State, is likewise proud of them and is glad to do them honor. Speaking as a pastor of that Church, I rejoice in the opportunity to lay my small tribute of praise and gratitude at their feet, and I regard it as a proud privilege to be in a position to congratulate this parish as a whole upon having done its duty."

"I have been told that there is a small reservation of Indians somewhere in Ontario where every man of military age and fitness took up arms when the country called. I know not what credence may be attached to that report, but were it true, it were indeed a glory which might be the envy of every community in the land. For my own part, I would desire nothing more glorious for any parish in this archdiocese. And even if every able-bodied young man paid the supreme penalty, the community would indeed be the loser, but the democracy we cherish would not be the loser, for their names would be a precious heritage to encourage and inspire wherever duty called for courage and sacrifice."

PRAY FOR THE FALLEN

"And now to the honor which we willingly pay to those who are gone and to the sorrow which we naturally feel at their loss, we must add the suffrage of our prayers. That is another reason why we are gathered here tonight. Before this altar of sacrifice and in presence of the divine Victim Who dwells thereon, we join with you in prayer that God may heed their sacrifice and grant them eternal rest. Their blood has watered the soil of France and they are buried in nameless graves far from those they loved, but the sweet aroma of their heroic deeds is still with us and will endure as long as time will last. That God may bless the families from which they sprung and bless the country for which they died, is our most fervent prayer. That His kingdom may be extended."



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ed and glorified and that justice and right may ever reign in our midst, we ardently pray. And finally let us beseech Almighty God in His mercy that the cause for which they fought may soon triumph and the day may dawn ere long when peace will be restored to a troubled world."—North West Review.

FORDHAM READY WITH HOSPITAL UNIT

Fordham University is one of the first colleges to have its ambulance company called into actual service by the War Department. It will be known as Unit No. 6 and represents the best equipped ambulance company among the Catholic colleges of the United States. The company of 110 men left recently for Allentown, Pa., for a short course of training before being sent to the French front.

Almost all the men in the unit are recruited from the freshman and sophomore classes of the Arts and Law Medical School graduates.

At a special meeting of the alumni held immediately after the commencement exercises it was decided to erect a granite column on the campus in honor of the Red Cross workers.

GRADUATION

AND THE REVISION OF VALUES

Take your station at this time of year in any auditorium in the land where graduation exercises are being held. The John or Michael or Agnes or Mamie who stands upon the rostrum is a highly specialized product of the art of self-denial. What scrimping and saving there has been that sons and daughters might have their "chance"; what stretching of the slender purse to meet the demands made constantly upon it; what sacrifice on the part of fathers and mothers to further the ambition of a well-loved child!

They realize, do these hard working parents, that after to-night there will be a change; that having played their role they will henceforth be lay figures in the drama of life. Their drab presence must make way for the brighter hues and fresher voices of the young. There is even a possibility that they will be treated with coldness or contempt by those for whose success they have given of their strength and substance.

We are not disposed to regard the situation with the calmness that is born of inevitability. The plain fact of the matter is that here in America we have become enamored of the "white collar job." Vocational training, despite much discussion of the subject, does not seem to work itself out practically in the average community. If it did, we should have more boys who desired to follow the honorable calling of farmer or blacksmith or carpenter, and fewer who gravitate toward what is commonly designated as "professional life." We need skilled mechanics quite as much as we need lawyers, yet comparatively few parents are willing to have a son look forward to following a trade after leaving high school.

Nothing but a return to the spirit of Christ can save us from our present situation. A return to that spirit means a resighting of values, a realization that to labor—with hands as well as with brain—is to pray.—New World.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 28, 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. Paragrine 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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