

participate in non-Catholic religious services, although the law tolerates, for grave reason, a merely passive assistance at funerals, marriages and like functions. Even in these latter cases, if there is any doubt about the sufficiency of the reason alleged, the matter must be referred to higher authority so that attendance may become lawful. He may not marry a non-Catholic or a member of a condemned society. He must provide his children with a Catholic education. He has the duty of frequently hearing sermons and catechetical instructions and of seeing that his children and servants do likewise. Even as to the books and papers he reads he must be guided by general principles of religion and by the specific rules of the Index.

But the Church makes it clear in her code that uncompromising Catholicism does not connote hostility to members of other churches. No one is to be constrained to become a Catholic. All priests are officially charged with a special solicitude for the non-Catholics resident in their parishes. The blessings of the Church may be given to those who are not of the household of the Faith, to obtain for them either the light of faith, or, jointly with this, bodily health. More significant, Mass may be said for any living person whatsoever or for any soul in purgatory. Even for an excommunicated person a priest may privately say Mass, the only restriction being that if the excommunication has been officially published by Rome with an intimation that all must shun the offender, the Mass must be for conversion.

Because the vigor of Catholic life depends largely on the extent to which the faithful avail themselves of what is so distinctively a trait of the Church, its sacramental system, a considerable section of the code is devoted to the Sacraments. Baptism must be administered to infants as soon as possible, and the clergy are commanded frequently to admonish the faithful of this grave obligation. The name given at Baptism must be the name of a saint, and if parents refuse to comply with this law, the minister of the Sacrament must add a saint's name. Ordinarily no one may act as god parent who has not reached his fourteenth year; and in both Baptism and Confirmation sponsors assume a real obligation of watching over the religious well-being and Catholic education of their god-children.

The old rule requiring a minimum of the reception of the Sacrament of Penance at least once a year is reaffirmed. Freedom in the choice of a confessor is strikingly emphasized in the provision which authorizes confession to any approved priest, even if he be of a rite different from that of the penitent. A parish priest is empowered to absolve his parishioners anywhere, even in another diocese. Confession within eight days before or within eight days after a feast to which an indulgence is attached, suffices to fulfill the requirement of confession for that indulgence, and a further concession is made to those who are accused of confession at least twice a month, inasmuch as these customary confessions will contribute to the gaining of any indulgence except a jubilee.

The code enacts that the period for Easter Communion shall run from Palm Sunday to Low Sunday, and at the same time gives to bishops the right to extend this time, if they see fit, so that it shall begin on the fourth Sunday of Lent and terminate on Trinity Sunday. However, as the code also allows indulgences previously granted to remain in force, and as the United States enjoys an indulgence which fixes the two limits as the first Sunday of Lent and Trinity Sunday, our discipline in this regard probably will remain unchanged, especially as the reasons for the indulgence still exist in many places. But we are affected by the canon which directs that all shall be permitted to receive their Paschal Communion in their own parish churches, and obliges those who communicate elsewhere to inform their parish priest of that fact. For reasons simply of devotion or piety a Latin Catholic may receive Holy Communion, but not the Paschal Communion, in another rite. Of more practical importance than most laymen probably would believe is the article of the new law giving to persons unable to fast and confined by illness to their homes for a month the right to receive Holy Communion once or twice a week even when the Eucharistic fast has been broken by taking nourishment in liquid form. Both laity and clergy are affected by the requirement that priests shall strive to excite devotion toward the Sacrament of the Altar, shall exhort the members of their flock to assist at daily Mass and to visit the Blessed Sacrament, and shall encourage the practice of daily Communion.

Of interest to some will be the knowledge that the law of the Church expressly declares it a crime for any reason or in any manner to force a youth to become a priest or to hinder one called to that state of life from following his vocation. Of more universal interest is the canon condemning neglect of the Sacrament of Extreme Unction and urging the greatest care in summoning a priest before the dying person has become unconscious.

The important section devoted to marriage contains much that is familiar—like the declaration that any conditional agreement frustrating the primary end of matrimony, the procreation of children, renders the contract null and void—but it is especially interesting because of the innovations it contains, only the

more important of which may be noted here. The impediment of consanguinity has been restricted to a third degree, reckoning canonically, which means that henceforth marriages between third cousins will be lawful, but not between second cousins. The impediment of disparity of worship which formerly nullified marriage between an unbaptized person and one validly baptized in any church, now applies only when the baptized person is a Catholic, by baptism or conversion at the time of the marriage. The age for valid marriage has been raised to sixteen years completed for males and fourteen years completed for females, though the clergy are instructed to discourage the marriage of persons who have not reached the age approved by local custom. Spiritual relationship arises only from the Sacrament of Baptism and exists only between the baptizer and the baptized and between the sponsor and his or her godchild. Children who have not completed their twenty-first year may not be married without the knowledge of their parents or against their parents' just dissent, unless the Bishop, on the case being referred to him, judge that a sufficiently grave reason makes the union advisable. Marriages may be contracted at any time of the year, but marriage at a Nuptial Mass, unless the consent of the Bishop be secured, is forbidden from the first Sunday of Advent to Christmas Day inclusively, and from Ash Wednesday to Easter Sunday inclusively. Catholics should be married in the parish church and with a Mass, and if for any reason this latter provision of the law is not observed, the parish priest should see to it that the Mass is said later and the nuptial blessing given. As a rule marriage should not be permitted earlier than three days after the last publication of the banns.

The new law on fast and abstinence allows the use of fish and flesh at a meal, thus removing the reason for some interesting subterfuges employed by the laity in the past. Also the law distinguishes between days of abstinence, days of fast, and a distinction that will be of importance in the comparatively few cases in which our many indulgences and numerous dispensations make its application necessary for us. Lent ends at noon on Easter Saturday. Catholics are bound by the law of abstinence once they have reached the age of seven years. The obligation of fasting begins with the completion of the twenty-first year and ceases for both men and women when they enter on their sixtieth year. Though the code as a whole is effective only from Pentecost of 1918, the section on fast and abstinence has already been made operative.

The limitations necessarily put upon an article such as this which we new bring to a close force us to be content with the foregoing summary of certain notable features of the code. Anyone who will have the curiosity to read for himself the new law will realize how incomplete this summary is. However, a book and not an article would be required if one were to attempt even a measure of completeness. Especially is this true since what has been left unremarked is, much of it as noteworthy as the rule which requires that contracts coming before the ecclesiastical courts shall be adjudicated according to the civil law of the locality in which the contract was made or as interesting and suggestive as another canon which obliges all employers to pay a just wage, to burden the employed with no tasks that are incompatible with their age or sex, and to see that workmen have leisure for the performance of their religious duties and the proper care of their families. But even an imperfect summary can, let us hope, serve the useful purpose of enabling the reader to form at least a general idea of the nature and content of this extraordinary law-book.

THE TERROR BY NIGHT

E. L. WOLFE

When the great grey ship, of which Abeldar sang in prophecy: "Vere Hierusalem est illa civitas," left a port on the Atlantic sea board with 1,200 or more troops and sundry civilians on board, there were few people who knew of her departure. To be accurate, six persons and a dog stood on the pier and watched the vessel swing out from her moorings. And the people, being human, cheered lustily to encourage the departing troops, and gave the lie to the sympathetic tears that would come to their eyes, by doubling the energy of their cheers, and by waving that flag which is to bring fresh courage to the war-worn troops on the battle-fields of Europe. The dog, knowing nothing of democracy or the Divine right of kings, backed and lunged him about with such vehemence that more than once he nearly fell into the river. Night had fallen by the time the vessel had cleared the pier. The shouting had died away. And with all lights out on deck, in silence the great grey ship, like a lean, swift greyhound, slipped out from her port into the open sea.

Past tall office buildings, in which flickered a multitude of lights, by gaunt many-masted sailing vessels that stood out like skeletons in the night, through the midst of squat, sleek-looking freighters, under the nose of a fort she hurried swiftly. Then when the lights of coast towns

glimmered dim in the distance, and the open sea stood out black and shapeless before her, she stopped. Suddenly, like a sword blade, a flash of white light stabbed the darkness of the night and then disappeared. Far away two eyes of light flashed and winked, some message in code. It was the destroyer that was to escort the transport on the first part of the voyage, and the great engines began to thud again, never to stop until the vessel had reached her destination in safety, or was sent to the bottom of the sea as the victim of German frightfulness.

Those who go down to the sea in ships, these days, and see the wonders of the Lord are still at liberty to tell of them. But with the wonders of men it is different; there is a censor who attends to that. On the morning of the first day out there was a destroyer circling the transport, but towards night she returned to her station. And alone the vessel went along the secret course that was known to one man only of all those on board, the captain.

One day on board ship is very much like another. A person rises in the morning, bathes, has breakfast, and for the remainder of the day tries in the most amiable manner to fill in the time between meals, until it is time to go to bed again. In these days, however, one is not quite so certain that the morning will ever dawn again; for there are hungry wolves lurking in the depths of the sea whose appetite for human blood is insatiable. Hence the words of the Complice Psalm come to have the more significant meaning to the traveler by sea: *Non timetis a timore nocturno*. "Thou shalt not be afraid for the terror by night." For the terror by night is something more than a pious phrase, it is a reality that is ever present, lurking in secret. And the seafarer knows, as he has never known before, that he is entirely in the hand of God.

The submarine has extended its field of operations, and although there is a definite area known as the danger zone, the seven seas are, in fact, one vast danger zone. The look-out is on watch day and night throughout the whole of the voyage. Not the least glimmer of light shows on the vessel at night, and at sunset all smoking on deck is forbidden. To go out on deck after nightfall is like venturing upon a mine-field of death springs, suddenly and horribly from the depths of the sea. The Sunday that fell about the middle of the voyage was given up to religious exercises. The solitary Catholic priest on board, a passenger, offered the Holy Sacrifice of the Mass in the second class saloon. The small passenger list was well represented, and of the troops it is safe to say that quite thirty per cent. of them were at Mass, nearly all of them with rosaries. The Protestants of all denominations gathered together and enjoyed the ministrations of a bishop of the Protestant Episcopal Church.

It is difficult for any living man to describe, with any respect for accuracy, what is likely to happen when the archangel blows the Last Trump. The only thing that approaches it is the signal, five blasts in succession on the ship's horn, which is the announcement that death is about to fling itself on us. But when, on a certain day the ominous signal was heard, it was known by pre-arrangement that it was the sign that boat drill was to be held. Places were assigned in the different boats, and each boat's crew was told off to its station, so that when the signal was given passengers and crew were all in place. "Ladies and gentlemen," said the purser, "we are now entering the danger zone, and you will do well to keep your life preservers by you day and night. You will do well to sleep in your clothes, and to remain on the upper decks all the time. In the case of an emergency," so he spoke of the horrors of being torpedoed, "you will go at once to your station, and obey the orders of the life-saver in command." That was all, and he spoke of death as one would speak of making a change in pursuing a journey. All the while the vessel was penetrating farther and farther into the danger zone.

For days the weather had been both rainy and foggy; unpleasant from the point of view of enjoying an ocean voyage, but the most secure kind of weather when submarines are about. Then, at length, the sun came out, the wind dropped, and the sea was as calm as a lake. Every one of the passengers had found life a little dreary, for the weather was unbrimful, and it conduced to continual unpleasant thoughts and uneasiness. The day had nearly come to an end, and some of the passengers, girt about with their life preservers, prepared themselves for sleep in the reading room. Others, armored in like manner, tried to find comfort in the smoking room, while certain hardened ones, having perhaps a little more than their lives to lose, went below and slept the sleep of the just. In the northern latitudes the twilight lasts longer than in the south, and in summer it is not quite dark until nearly ten o'clock. Suddenly behind the vessel, a good

way off and deep below the surface, a dark gray shape moved rapidly along. Like a great whale it ploughed through the water, and in its very bowels there was the rush and thud of intricate machinery. It was the terror by night seeking its prey. The transport, heavily laden, hurried on its way, and following it was the hidden monster of the sea. Then in the semi darkness something that looked like a gas pipe rose out of the sea, and following the pipe arose a metal hump, not unlike a steel barrel. And as the steel hump rose out, wet and shining in the half light, there came a roar and a sharp angry bark from the transport as the gun was fired at the conning tower of the submarine. Yet, even before the echo of the gunfire had died away, there sounded five hoarse blasts from the throat of the ship's horn, and at the sound men sprang from their berths, from the smoking rooms; women caught up their children; money and papers were thrust into safe pockets, and through passages and corridors, up gangway and companionways, groups going here and there, soldiers hastening to different stations under the command of their corporals, everyone on the ship hastened as best he might to the place that had been assigned to him by the boats. A father gathered his children round him, ready to place them in the boat before it was loosed from the ways. An aged man hobbled along with the help of a cane. Fortunately, the passenger list was small, and the regiment of troops responded instantly to discipline: so there was no panic as the whole ship's company mustered while it waited for the death blow to come out the jaws of the sea wolf.

But the blow never came. At the instant the shot was fired from the ship's gun the conning tower of the submarine disappeared beneath the water. It may have been hit; it may have dodged. But the terror had disappeared, and the passengers and crew went back to their places, and got what rest they could, and when morning dawned early risers saw on either side of the vessel one of Uncle Sam's destroyers that had come out from a European port to escort the vessel safely in.

One thing remains to be told. It has been said that when the signal was given all the ship's company went to their appointed stations. The account is inaccurate as it was found that two persons were missing. While the passengers and crew were assembling at the boats, somewhere below decks there was sitting a man in black, wearing a Roman collar, and by his side knelt a young man in the uniform of the United States Army. The young soldier's head was bowed, and the priest was looking straight ahead and saying: *Indulgentiam, absolutionem*, and not until he had finished these words did he or the young man kneeling at his side go forth to save their lives, if death were indeed upon them.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

LOOK UP AND LIFT UP YOUR HEADS!

Mission work should hold first place in the minds of Catholics. We believe, and rightly so, that the Catholic Church is the ordinary means of salvation given by God to men for the salvation of their souls. We believe that, "without Faith it is impossible to please God," that "Faith comes by hearing," that "he that believeth and is baptized shall be saved," that the infallible mouthpiece of God is the Church, the guardian and preacher of the deposit of Faith. What are the facts? Are Catholics interested greatly in mission work? As a general rule, no; the opposite is the case.

The personal interest in this work so striking among Protestants is most conspicuous among us by its absence. This is deplorable. The lack of interest in mission work may be traced mainly to lack of knowledge. Ignorance of a thing does not usually beget love and interest, let alone sacrifice. Cardinal Bourne addressing his people in a Pastoral Letter said to them: "We cannot appreciate unless we know, and it is a very important thing for Catholics to avail themselves of the opportunities that may be within their reach of learning something about the missionary life of the Church at the present time. They must not be indifferent to the labours and sufferings of their brethren but their zeal and interest should extend to them." There is no doubt but that the ignorance of mission work so prevalent among our people strangles the work of Christ in many instances and destroys Catholic zeal and interest, the by-products of the Catholic instinct. How many times have we heard missionary Bishops and priests say, "Oh if we had only one-tenth what the Protestant preachers have, how much we could do and how secure we could make the Church in the future!"

There are parishes in Canada—where might say dioceses—where little or nothing is contributed for the propagation of the Kingdom of God. Would that the narrow provincial and parochial philosophy which thinks exclusively of home needs and prostitutes charity to the old ragged saying, "Charity begins at home," could be wiped out and place given to Catholicity of thought. Give first thought to the home church, but in God's name think of the commission of Christ and the

salvation of innumerable souls in danger outside your diocese and parish! Look over the Dominion and view its complex religious problems and add to your religious conviction the truth that if Charity begins at home it was never intended by Christ to remain at home all the time! Christ, the Charity of God incarnate, came forth from the Father and came into the world to save souls. Here is the example!

Ponder well these words of Bishop Ullathorne? "I believe our own future will be blessed with increase in proportion as we, with earnest Faith, send help to them who cry to us as we have cried to others and received their help. I believe it because it is the disposition of our Almighty Father greatly to help those who do such works of Faith and Charity. I believe it because there is no work of Charity more blessed than that which co-operates with God in sending His servants forth to spread His light and minister His Grace to those who sit in darkness and alienation of soul from their Supreme Good. I believe it because missions are the schools of generous heroes, whose works of Faith and sanctity will bless the dioceses and parishes that send them forth and support them. I believe it in the Word of Our Blessed Lord, 'Give, and it shall be given unto you again, full measure, and heaped up and overflowing into your bosom.'"

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You know what is done each day during the heat of summer by those who rise early. They open all the windows; a fresh and vivifying breeze enters; it drives out the heavy atmosphere of the night; it renews the air of the interior, and prepares a provision of freshness for the rest of the day. Then they draw the blinds and thus preserve themselves from the increasing heat of the day. Each morning, if possible, open the windows of your soul during the Holy Sacrifice of the Mass; call God to your help; consecrate to Him all the actions of the day; let grace enter and renew the life of your soul; and when the heat of the day comes—that is to say, the work, the weariness, temptations under the weight of which you have too often to sigh—you will have in your heart your provision of freshness and strength to bear all.—Archbishop Mathieu.

FATHER FRASER'S CHINESE MISSION

Teichowfu, China, Nov. 28, 1918.
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. Peregrina 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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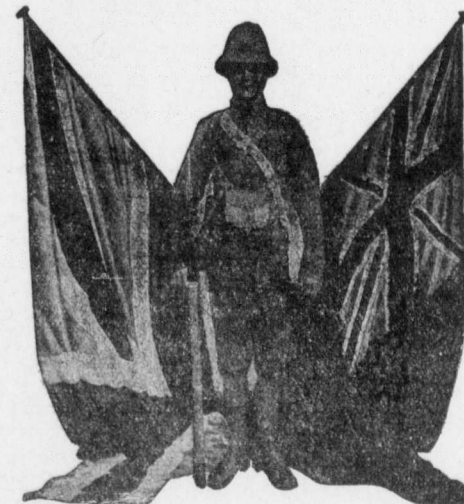
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