MASS NEAR THE FIRING LINE

Private T. Conroy, of the R. I. Fusiliers, with the Expeditionary Force, writing his thanks for a pair of rosary beads, says:

I got your presents at Boulogne Hospital. I lost my own beads in the trenches, at La Bassée, and you will know how welcome they were. . . . In one place not far from the firing line, there is confession and Communion every morning by an English priest. The church itself has its steeple blown away and other parts damaged, but a big crucifix of Our Lord on the Cross, hanging on the outside wall, is not touched at all; the shells are constantly falling about the place, yet the priest goes on with Mass just the same as if nothing was wrong at all.

A PRIEST-SOLDIER'S LETTER

The Abbé Joseph Gautier, professor at the school of Notre Dame des Aydes at Blois, who died in December, at Villers-Cotterets, of fever contracted whilst attending the sick, in a letter to his Vicar-General on October 24 wrote:

I have almost daily opportunities of exercising my priestly ministry, and that enables me to accept with good heart this trade of soldiering. It is all the easier for me to play the chaplain, because as a simple soldier I am thrown amongst all. . . . Pray for me that I may do my duty as priest and soldier. . . . When it is a question of making a dangerous reconnaissance, I offer myself, for it is, I think, my duty to give an example of anticipating orders.

A CURE'S CUP OF COFFEE

Two days before the victory of the Marne, a German officer and two men entered the commune of Verdelot, Seine-et-Marne, and ordered the curé, who was the only public man who had remained at his post, to get the dead bodies of some horses buried before 11 o'clock that night. The curé, M. Duvet, remonstrated about the lateness of the hour, but the officer declared that if the order were not carried out, the village should be burned. "You must be tired," was the curé's only rejoinder. "Will you have a cup of coffee?" The officer immediately dismissed his men, and then, turning to the curé, said that he would. He then went with the curé, and finished his cigar with the coffee, which rendered him so talkative that he stayed for nearly an hour. On leaving he thanked the curé, and told him he could get the horses buried next day at his convenience. The cup of coffee had saved the situation, and the horses were buried after the flight of the Germans.

A CORRESPONDENCE GUILD FOR SOLDIERS

Miss H. Cunningham writing to us from 15, Bramham Gardens, South Kensington, says:

With the approval of H. E. Cardinal Bourne and Mgr. Keatinge, C. F., I have started a Correspondence Guild, on definite Catholic lines, for our soldiers at the front. It will bring the "lonely soldier" into touch with friends at home, as I ask each correspondent to write twice monthly, and to send, when they can, nawspapers and small parcels. I also request them to inform their soldier that they will specially remember him in their prayers, and have Mass said for him should anything happen. I am in communication with several chaplains at the front, and shall be happy to furnish the name of a soldier, with full directions, and a list of acceptable gifts, to any one who will write to me. I shall also be glad of the name, number and regiment of any soldier who would care to be added to my list.

CATHOLIC ARMY CHAPLAINS

Mgr. W. Keatinge, Chaplain to the Forces, British Expeditionary Force, has sent the following letter to the Guardian:

Some weeks ago my attention was called to a paragraph in the Guardian, which, while commenting on the visit of His Eminence Cardinal Bourne to the front, stated that all chaplains were under the orders of the Chaplain General.

Speaking for the Catholic chaplains, I beg to inform you that this statement is not correct. The Chaplain-General exercises no authority over Catholic chaplains, either directly or indirectly. In spiritual matters they are under His Eminence the Cardinal Archbishop of Westminster, in all other matters they receive their orders direct from the Secretary to the War Office.

LANCASHIRE CATHOLICS AND THE WAR

The Lord Mayor of Manchester, speaking at a luncheon given in honour of Mr. and Mrs. J. Redmond on Monday at the City Hall, referring to the way in which Lancashire Catholics had responded to the call to the colours, said:

They knew from the returns that had been made in connection with the present war in the Lancashire Catholic churches, most of whose congregations were composed of Irish or the descendants of Irish, that the parish of St. Patrick's, Rochdale Road, had contributed about 1,000 men (Father Cassidy of St. Patrick's—"1,200") Another parish, St. Anne's, Ancoats, had contributed about 900, and the Cathedral parish of Salford had contributed 1,241. About 20,000 men had gone from the various parishes of the diocese of Salford, and the overwhelming majority of these must be Irish or the descendants of Irish.

On the whole, kindness is safer than reverses, it inflicts no wound, and kills nothing.—Amiel's Journal

THE ROTA GIVES A VERY IMPORTANT DECISION

CONTINUED FROM PAGE ONE

quite well informed as to the question submitted to them by two of their number, Father Brady and Dean MacGee: "It was shown that Walkerville is a separate municipality having a population of about 4,000 inhabitants, with a School Board which is Catholic and held in esteem. In view of many requests made to the bishop to erect a parish both for the convenience of the faithful and for the good of religion this resolution was put to a vote and unanimously adopted." The Advocate of the *recurrens* in order to impugn this decision has recourse to the authority of the canonist Laureaius, who in the partition of parishes requires a previous process, which was in this case lacking. But in vain does he do so, for the author quoted refers to partitions to be made according to the Tridentine Form, and furthermore it was unnecessary because of information otherwise obtained.

Nor is the defect of a solemn formality advantageously relied upon by the adversary, to wit, the fact that the Rector was not heard as regards the partition of the parish. This solemn formality has above been discussed, and it has been concluded that it does not belong to the substance of the act, especially in the case of the special law introduced when there is question of dividing a simple mission; and, in our case, all the more must this principle be applied inasmuch as the hearing of the priest Beaudoin was not only useless owing to the dissent by him already manifested, but also hurtful to the well-being of the faithful, as the Bishop of London testifies in the following words: "For almost two years the priest Beaudoin has done what he could to intrigue and to impede the work of his bishop, both in his parish and in other parts of the Diocese of London. Having learned that the faithful of Walkerville had requested the bishop to permit the erection of a church or chapel in their district, he openly expressed his opposition and declared that the new church would never be erected. He went from house to house endeavoring to excite the faithful and distorting the motives of those who were asking more effective protection for their faith." To these reasons the bishop adds another, namely, that the priest Beadoin was not consulted, lest he should create a probable obstacle to the acquisition of certain lands for the new parish, in regard to which since the month of December, 1911; he had obtained the right of option. Weighing these matters, therefore, the Right Rev. Fathers have held that, as regards form, the partition effected cannot be impugned on the ground of nullity.

But in the present controversy the greater dispute turns upon the existence of reasons for decreeing the partition: their existence is admitted and defended by the Promoter of Justice, and by the advocate of the *curia* who agrees with him, whilst on the other hand they are vigorously denied by the Advocate of the priest Beaudoin. It must be observed that in the Constitution applying to the matter in hand the regulation of the first Provincial Synod of Westminster these causes are reduced to the need and utility of the faithful: "It shall be lawful for the bishop . . . to found new Churches and to assign to them a portion of a district, if the need or utility of the faithful require it."

But in the first place it is again well to bear in mind that this utility or necessity is not to be estimated in the same manner as is done when real parishes are divided, as is plain from the spirit and tenor of the very Constitution which constitutes the special law for regulating missions. Hence what the Advocate of the Parish Priest, in his *Restrictus Juris et Facti*, nn. 10, 11 and following, objects as regards distance of localities, difficulty of roads, is inaptly brought forward in the present instance, inasmuch as it rather refers to partitions to be effected according to the Tridentine law. In the second place, the judges of the existence of reasons for dividing parishes are the bishops whom the Holy Ghost has appointed to rule the Church of God or dioceses committed to them, and not the Rector of the mission to be partitioned, and much less the faithful or parishioners; this also is evidently clear from the content of the above quoted Constitution which on that account wished partially to abrogate the solemn formalities of the Common Law, retaining only the consultation of the Cathedral Chapter and, where such does not exist, the Diocesan Clerical Board. What the Advocate of the Parish Priest argues as to the nationalism of the bishop or his preference for those who speak English, is, the Right Rev. Fathers have decided, to be held in no account, as the bishop urges on the clergy a knowledge of French, as is proven by his latest Report: "I have also published a law that I shall promote to Subdeaconship no subject of this diocese who cannot hear confessions in French and deliver at least a brief instruction in the same language." They have decided that in similar account are to be held the protestations of some of the parishioners against the decreed partition as they probably owe their origin to the dissent of the Parish Priest and his resistance to his bishop.

On the other hand, that, in the case, many and grave reasons exist for sanctioning the partition made of the mission of S. Marie du Lac, has been placed beyond doubt. The first cause is found in the repeated petitions of the Catholic inhabitants of the town of Walkerville, begging the bishop to erect a new parish, and in the Catholic School Board, named from St. Edward, well and usefully carrying on its work in the same town, which can promote a propaganda of the Catholic religion amongst Protestants, who form the majority of the community. Whence the erection of the new parish was recognised as timely and advantageous both by the Board of Consultors and by the bishop, who thus explains the matter: "The new parish was erected only after repeated requests of the people concerned. Their good will and generosity is too rare to oppose them. The new parish of Walkerville was erected by the Ordinary of the Diocese of London only after mature reflection and with the unanimous consent of the Consultors. This act was executed through the desire of protecting the Catholic faith and of extending the influence of religion." Nor let it be objected that this protection of the faithful of Walkerville as regards faith could have equally been obtained by the erection of a mere chapel and the appointment of a curate (*vicarius*): for everyone knows well what a difference there is between the work of a curate and that of a real pastor.

Another reason for rendering legal the partition effected is the daily increase of the population in the city of Walkerville and the approaching erection of manufactories in its vicinity for workers in iron and steel: that is shown not only from the local journals but also from a map exhibited of the new parish and the old: as these manufactories would cause many strange operatives to come thither, it came about also that, after the decree of partition of the mission, a new town or municipality was established in the old parish by the civil authorities. The good of religion therefore and prudence demanded that timely provision should be made for the spiritual needs of the increased population, lest otherwise the Catholic operatives especially should be exposed to the danger of perversion. Wherefore not only the bishop but also the two Rectors of the adjoining missions of St. Alphonsus and Immaculate Conception, whose territory is less extensive than the conterminous mission of S. Marie du, Lac were anxious to have a partition made, as the bishop himself relates: "I can add that in the month of last December, 1912, on account of the increase of population in that district the pastors of the two parishes adjacent to St. Anne's, Walkerville, and Our Lady of the Lake, Sandwich East, suggested to me the advisability of dividing their respective parishes of St. Alphonsus and the Immaculate Conception. In neither of these two parishes is the territory so extensive as in the parish whose division the Rev. Beaudoin opposes."

The division is all the more to be ratified because the Catholic Episcopal Corporation had already purchased land from a certain society for the erection of the new church and for a house for the new parish priest, and the price had been paid, nor could the contract have been legally cancelled, as the bishop himself observes: "Certain steps had been taken which cannot now be recalled, that is to say, the land had been bought, the plans had been drawn up, and the contracts for the new church had been signed." Besides the *recurrens* Beaudoin himself in fact and in writing recognised the division of the parish which had been decreed, and on the 7 January, 1912, from a public platform he announced the same: indeed a pamphlet was forwarded to the Consistorial Congregation by some Catholics of the County of *Essez* (Essex?) in which is situated the new mission of St. Anne and other conterminous parishes, as St. Alphonsus and the Immaculate Conception: in that pamphlet it is petitioned: "That to provide for the most urgent needs a dozen priests of French speech and origin be immediately admitted to the Diocese of London whether to establish new parishes or to assist the French-Canadian *Curés*, or to minister to their compatriots in the mixed parishes in which they live along with Catholics of other origin." It cannot therefore be said that Bishop Fallon was led as is pretended by the other side, to erect the new parish by a spirit of nationalism but through real necessity for the good of souls and the increase of religion.

Nor is it lawful to argue it from the fact that the bishop appointed to the new mission not a French but an English priest, to wit, the Rev. Robert, for himself fearing that some of the faithful might still prefer to resort to the old parish for parochial administrations he admonished the Rector aforesaid that he was to allow this: "It is quite possible that for one reason or another some Catholics living within the limits of the parish of Walkerville may desire to maintain their connection with the church of *Notre Dame du Lac*, and to perform their religious duties there: I am quite sure that you will have no difficulty in acting loyally in this matter."

But the permission accorded by Bishop Fallon, although it frees him from the alleged accusation of nationalism, could not be admitted or sanctioned by the Right Rev. Fathers, being condemned in cap. 13, sess. 24, of the Council of Trent, which orders that every parish should have its fixed territory and its own pastor. Therein: "In those cities and localities where parish churches have not fixed boundaries, nor their Rectors a definite population to rule, but administer the sacraments promiscuously, the Sacred Synod commands bishops, for the greater good of the souls committed to them, to erect fixed and proper parishes with a distinct population and to assign to each its permanent and proper pastor, who can know them and from whom they may lawfully receive the sacraments, or otherwise to make provision in a more useful way, according as the nature of the locality may require." In the case *Sedunen* frequently cited, the same liberty or permission was to avoid discords, granted by the bishop to the inhabitants of the village of Biedermatten by a decree of March 18, 1809: but it was observed that there could not be cumulative jurisdiction of two parish priests over the same territory, because parochial boundaries should be fixed and definite. Hence the permission and liberty accorded by the bishop were revoked and rejected, saving however the erection of a new parish with defined boundaries.

The other question contained in the second *dubium* has reference to indemnity of the mother church and its rector for the partition effected. The losses are due to the withdrawal of the payments or offerings of those who have been transferred to the new parish: and hence the inability of the former to pay off the debt contracted whether for the rebuilding of the church or for the erection of St. Edward's School, which by the partition effected belongs to the newly erected parish. To meet this difficulty which is in practice somewhat complicated, the Right Rev. Fathers have kept before their eyes the following principles. In the first place they have adverted that the partition of a parish of itself always implies some loss to the old or mother church: there is however a difference between real parishes and quasi parishes or missions. In the former there should always remain at the disposal of the Rector sufficient revenues for his fitting maintenance; in the latter he is maintained by the offerings of the faithful, which of their nature are variable.

In the second place, in the allocation of debt between the old parish and the new they have considered that this principle of equity should be kept in view, that they should be distributed according to relative advantage; for the advantage or utility should be equal to the burden, as natural equity suggests. leg. *secundum naturam ff, de reg. Jur.* et cap. *qui sentit* eod tit. in 6 card. Mantica *de tac. et ambig, convent.*: lib. 2, tit. 4. n. 82. From the affirmative rule invoked namely "he who experiences the advantage should also bear the burden" follows also the inverse negative rule, that he who does not experience the advantage, neither should he bear the burden, as Reiffenstuel explains in setting forth the rule cited 55 in 6.

This standard of judging being established there is now to be considered what is the amount of the debt which is borne by the mother church of *Notre Dame du lac*, in the old parish and what is the amount of the debt which effects St. Edward's School which through the partition effected has been transferred to the new parish of St. Anne erected in the town of Walkerville. Now in the latest Summary submitted for the parish priest, n. 1, these words occur: "We have examined conscientiously what were the debts of the Church of Notre Dame du Lac (two days before the decree of partition) and we have verified that the debt was $27.477.42 (*scutati*), of which $17.409 are money borrowed from individuals on promissory notes of the Episcopal Corporation:" and as this debt affects the mother parish church, which is for the advantage of the faithful who belong to it, the latter and no others are bound to pay it. On the other hand the debt of St. Edward's School, as appears from the cited Summary n. 3, amount to $6,350, and this will be imposed on the new parish to whose advantage will turn the school aforesaid. But since the parish of Notre Dame du Lac has incurred some expenses for said school and paid the interest of the said debt, as appears from the document cited n. 3, after the partition of the parish, the parish priest is now justly entitled to claim the latter along with the expenses incurred to the average amount of $278 65. As to the subscriptions promised for the rebuilding of the mother church by the faithful who now belong to the new parish, and still unpaid to the amount of $501.31, according to document n. 11, in the cited Summary, this is to be charged against the Episcopal Corporation. For since those mentioned have already paid in part the money promised to the old parish it is not equitable that after the partition which has been made they should be made to pay a double contribution in respect of both the new parish and the old. Hence the bishop says: "The parishioners of the new parish have paid their quota for the erection of the mother church. The mother church has a church, a parochial house, a convent, two Catholic schools; the new parish a Catholic school only, except what has been acquired since the division, and for that the parishioners of the new parish have to pay."

Hence the Right Rev. Fathers have been unable to give ear to the Parish Priest Beaudoin's grievances as set forth by himself, to wit, the excessive diminution of revenue and the impossibility of paying the debt of the mother church owing to the partition effected, so that this ought to be revoked. This revocation they have not approved, for legal causes of partition have been proven, and the partition was effected in due form. But as to indemnity for diminution of revenue, they have noted that if the latter have decreased the liabilities have also decreased and especially that of maintaining St. Edward's School, nor is the reduction of revenue such that the Parish Priest Beaudoin is reduced to indigence, for a fifth or at most a fourth of the faithful pass from the mother parish to the new parish, and the people of either parish are daily increasing by the arrival of new Catholic families as is clear from the attestations set down in the Additional Summary presetned on behalf of the Parish Priest: for the rest, it must be again recalled that in the case there is not question of a real parish, but of a simple mission in regulating which the obligation does not exist of observing the solemn formalities of the law, as the above cited Constitution *Romanos Pontifices* gives warning.

Having weighed all these matters and having invoked the name of Christ, We the undersigned Auditors sitting as a court and having God alone before our eyes decree, declare and definitively pronounce sentence that *lawful partition has been proven and there is to be indemnity, within the limits however above explained*, or to the *dubia* proposed we answer: To I. *In the affirmative.* To II. *In the affirmative to the extendt set forth in the sentence*: further exacting that the expenses are to be divided between the parties.

So do we pronounce, commanding all Ordinaries and officials of tribunals concerned, to put in execution this our definitive sentence, and to proceed against all recalcitrants according to the sacred canons and especially cap. 3. sess. XXV, *De Reform*, of the Council of Trent, all executive and coercive measures being employed which according to the circumstances may be found most efficacious and opportune.

JOSEPH MORI, *Ponens.*
FREDERICUS CATTANI.
ANTONIUS PERATHONER.

Ex cancelleria, 21 August, 1910.
SAC. T. TANI. *Notarius.*

MOUNTED RIFLES AT ST. PETER'S

HIS LORDSHIP BISHOP FALLON ADDRESSES ELOQUENT SERMON TO MEN GOING TO FRONT

London Free Press, April 12

The members of the 7th Mounted Rifles, under Lieut.-Col. Leonard, attended High Mass at St. Peter's Cathedral yesterday morning, and heard a most impressive sermon on the Gospel of the day by Bishop Fallon.

The soldiers were accompanied by their own band of trumpeters, and presented a smart appearance. His Lordship first addressed the men as a body, and later spoke more particularly on frequenting the sacraments at the front, to the Catholic members of the regiment.

He declared that of themselves officers and men had actually no more right to wear the uniform of the King than he, the speaker, has to don his vestments of a bishop. He declared service in the army to be an actual privilege and expressed his hope that none would fail to do honor to the uniform. The men, he said, should feel that the uniform of the King is the insignia of everything honorable. They should, accordingly, conduct themselves so as never to sully it.

As all lawfully constituted authority comes from God, he declared that commands of the officers are virtually the word of God and men of the army should practice absolute obedience.

As to the war, he asserted that if ever a nation engaged in a struggle with full justification and satisfaction of the knowledge of being in the right, that is the present position of Britain and of her allies.

Speaking to the Catholic members of the regiment he informed them that, while not with the same atmosphere to which they have been accustomed, the services of the Church will be solemnized by chaplains on the firing line. He declared that as bishop it is his privilege to impress upon the men their duty to take advantage of their opportunities to attend the services and to frequent the sacraments.

SEEING IS BELIEVING

The clamor raised against the Sisters of the Good Shepherd by a few brawling fanatics has just called forth a splendid defence of these devoted women. A Lutheran of Omaha, who admits that he was filled with prejudices, determined to investigate a convent. Here is the result:

"Instead of a prison-like reform school, with wayward girls held to their tasks by rod and iron discipline, I found a place very much resembling any girls' school with dormitories—the only difference being the workrooms in connection. And for order, cleanliness and kindness in discipline, I doubt if any school averages higher. . . . We saw the girls at school and at work, inspected the laundry, sewing rooms, dining rooms, dormitories, infirmary, lavatories, kitchen, storerooms and parlors. And everywhere we saw the same perfect order and spotless cleanliness. Each girl has a separate bed, towel, soap, comb and brush, and dishes which she washes herself. All girls of school age must spend half of each day in study and recitation. Last year there were eight graduates from the eighth grade. Special attention is given to music and at present the girls have an orchestra of fifty pieces and a class of twenty beginners. A good library is also at their disposal."

After proceeding in this strain for some time the writer closes his long letter with this sentence: "After seeing the work these gentle, refined ladies are doing for humanity it is hard to understand how any one can stoop to make their labors greater by petty annoyance and abuse."

THE RIGHT KIND OF FREEDOM

A non Catholic contemporary stigmatizes the attempt to close the mails to such papers as the Menace as an "attack on a free press." Catholics have no desire to attack a free press. In fact, they are very eager that the press should be free—truly free—free from vileness and obscenity, free from attempts to debauch the minds and destroy the faith and reverence of all into whose hands fall the filthy sheets that attack the Catholic Church. That is the kind of freedom the Catholics of this country would achieve for the press—freedom from dirt and depravity. Catholics are not attacking Protestant papers or Jewish papers or any other kind of papers that are clean and decent.—Sacred Heart Review.

THE CATHOLIC POINT OF VIEW

All the great questions before the public to-day have their Catholic point of view, and it would be well if our young men could master them sufficiently so as to take a decided stand on behalf of that which is for the true well-being of their country. There is hardly a movement of importance that does not influence our religious institutions one way or another, and some of them are of a character that quick and decided verdicts concerning them must be made. A writer in The Casket thus treats of them:

"Ask the average young Catholic what is the Catholic point of view on any one you may choose of the great social questions so much discussed, and you will find that he doesn't know there is a Catholic point of view—unless he happens to be one of the few who read a Catholic paper. He does not know that any principle of Catholic theology is involved in the matter at all unless he be such a reader or has had more than the usual amount of education. The point may be so broad, of course, that his conscience or his catechism may supply the answer. But frequently the point is not such; and then he gives you his opinion from some article he has chanced to read—he is not sure where, by some author whose name he has forgotten."

All of which shows the importance of having Catholic periodicals in the family, to which the young people may have access.—The Missionary.

THINK

How often is life almost crushed out of some poor heart already weighed to earth with, it may be, secret sorrow, by a cold, sarcastic word or look? How often does a disparaging remark, a prediction of failure, quench hope and courage in the breast of some one who is struggling to succeed? * * It is a sorry reflection for any of us that we have given pain to a fellow creature, made the burden of life heavier, driven the sword of sorrow still deeper into the poor heart already sorely wounded. If we cannot wipe away the tears of sorrow at least we can act so that we may never cause them to flow; that never shall the tears, the blood of the soul of any fellow-creature be laid to our account. — The Irish Messenger.

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A PRAYER

Storm-beaten heart and true, I bring this prayer
For you, alone within Gethsemane,—
The heavy cross He might your shoulders spare;

Or if that not His wiser purpose be,
That He may give you quiet strength to bear
It even, if His will, to Calvary.

—MABEL BOURQUIN, Fostoria, O.

LETTER FROM FATHER FRASER

Catholic Mission, Taichowfu, China
Feb. 17, 1915.

Editor CATHOLIC RECORD:

Dear Friend,—I am exceedingly grateful for the check for $1,053.73 just received, being the amount you kindly collected through your valuable weekly for my mission up to January 16th, 1915. It has come in a very opportune time as I have just begun work on the extension of my church here in Taichowfu. I told you in my last letter of the big crowds that come especially on the principal Feasts and of how my little church is unable to contain them.

I do not know how to thank the readers of the CATHOLIC RECORD for all they are doing for my poor mission. I am trying to the best of my ability to correspond to their sacrifices by building churches, opening up new places to the Faith, employing helpers, starting schools, training boys for the priesthood, rescuing infants, etc. May they forgive me if I am wanting in zeal and capacity to employ their gifts for the greatest possible glory of God.

It is true, as you say, the war is depriving the mission of many of their friends. We missionaries have also become its victims and of all the victims of the war I think we are most to be pitied, battling for souls at the ends of the earth not only out of sight to the rest of the world but at present to a great extent even out of mind. I beseech the readers of your most Catholic paper not to abandon me in the midst of a pagan and poverty stricken land and I on my part will do all in my power to use their alms in such a way as to produce for them a hundredfold.

Let me also offer you my sincere thanks for still keeping your columns open for subscriptions.

Yours faithfully in Jesus and Mary
J. M. FRASER

Previously acknowledged....	$5,323 12
Children's Lenten Alms, Apple Hill.....	10 00
Subscriber, St. John, N. B...	2 00
Friend, Ottawa.....	10 00

REMITTANCES TO FATHER FRASER

By cheque,	April 25, 1913	$ 780 00
" "	May 15, 1913	5 00
" "	July 11, 1913	736 70
" "	Nov. 17, 1913	833 20
" "	Feb. 11, 1914	1 320 80
" "	Jan. 16. 1915	1,053 73

THE SOUND OF SILENCE

One voice there is which silences all mirth,
And, breaking in the joyous hours amid,
Turns jests to thoughts of God; when earth
With hollow thud falls on the coffin-lid.

—MABEL BOURQUIN, Fostoria, O.

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