

In the meantime the Germans are helping the situation by their wholesale torpedoing of fishing vessels belonging to the prosperous and industrious fishermen of County Cork.

ON THE BATTLE LINE

ON THE BRITISH Western front the number of German prisoners captured for the month of May reached a total of 8,412. In the Valley of the Scarpe, on the Arras front, and in the region of Ypres, the artillery bombardment increased in violence. On the Bapaume Cambrai road, at Bourisot, and south of Ypres raiding encounters took place, in which the British had the advantage. The bombing of enemy works by aircraft continues day and night. Besides the prisoners taken the British added to the spoils in May one field gun, eighty machine guns and twenty-one trench mortars. The British captured 19,348 prisoners in all during the month of April, including 393 officers, 257 guns, 227 trench mortars and 470 machine guns.

GERMAN PRISONERS captured by the French between April 15 and May 24 number 81,829, of whom 28,045 were unwounded.

ENLISTMENTS in Australia from the beginning of the War to the end of April numbered 362,000, or 14% of the male population. A conscription campaign is at present on foot, a strong argument being that the men who fought through the Gallipoli campaign, and who are now in France, should be relieved by those who have done no fighting.

THE CRISIS IN RUSSIA is by no means over. Kronstadt, the fortress that defends the approach to Petrograd, is in the hands of the Workmen's and Soldiers' Delegates. The local Workmen's and Soldiers' Council at Kronstadt refuses to recognize the Provisional Government at Petrograd, and has removed all the Government officials. Negotiations are on foot to try and persuade the Kronstadt Council to revoke its decision, which was carried by a vote of 210 to 40. As Germany is reported to be preparing for an advance on Petrograd, the situation is far from reassuring.

FRANCE REFUSES Socialists permission to go to Stockholm to the Peace Conference. The Premier denied the right of any single party to determine for all France the conditions on which peace should be made. "Peace can come from victory alone," he declared. Foreign residents in France will not be allowed to escape responsibility to the military laws of their country.

FOOD CONDITIONS in Germany must be bad when the German troops are forced to subsist on rations which equal only one-fifth in weight and value the rations issued to the British troops. The maximum ration is given to the reserve forces at the rear of the German lines. There are two meatless days a week in the German trenches.

THE RESIGNATION of Lord Devonport as Food Controller is announced in London. Ill health is given as the immediate reason. For some time the Food Controller's task has not been lightened by the outcry from various quarters as to soaring prices. The engineers' strike, which has just been brought to an end, was due to dissatisfaction over food regulations that pressed heavily on the workers in some districts. It will be difficult to find a successor to Lord Devonport who can hope to succeed in pleasing all the interests involved.

EIGHTY-NINE AEROPLANES were destroyed in two weeks by the French, according to a Paris official despatch. The French army sets a good example in publishing the names and records of the airmen who have helped to make this record. The supremacy of the air is most vital in a war in which guns play such a dominant part.

THE SITUATION in RUSSIA, which has shown signs of improvement, is further complicated by a labor demand for a six-hour work day, which has resulted in the closing down of one hundred and twenty of the largest factories in Petrograd, most of which are engaged on war orders.—Globe June 2.

CATHOLIC ZEAL FOR EDUCATION

"We shall seek far," writes America, "to find a more eloquent tribute to the wisdom of the Catholic Church in her work of education than the following enlightened eulogy which appeared in the pages of the 'New England Journal of Education.' It is from the pen of a Protestant apologist:

"There is one Church which makes religion essential to education, and that is the Catholic Church, in which mothers teach their faith to the infants at the breast in their lullaby songs, and whose Sisterhoods and Brotherhoods and priests imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong? Are they stupid? Are they ignorant that they found schools, academies, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong.

"Looking upon it as a mere speculative question, with their policy they will increase, with ours we shall decrease. We are no prophet, but it does seem to us that Catholics, retaining their religious education

and we our heathen schools, will gaze upon cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching religion to the children, and let us go on educating our children with most recognition of God, and they will plant corn and train grapes on the unknown graves of Plymouth Pilgrims and the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

THE GREEK SCHISM AND BENEDICT XV.

George Calavassay in the Catholic World

It may seem strange at first sight, at this time of crisis in the world's history to speak of the Greek Schism, and even to present it as a live issue, and to connect with it the name of our Holy Father, Pope Benedict XV. It will seem especially strange to those who do not realize what religious and social questions must be answered in the near future. This is precisely the time to consider certain problems, the solution of which is of the utmost importance in view of the great mission which awaits Christianity after this gigantic struggle of nations and peoples. Benedict XV, upon whose shoulders weighs the enormous burden of responsibility for the interests of the Church and Christianity, is more than anyone else preoccupied with these problems, among which the return to unity of the Greek Church with its more than one hundred millions of adherents, is of very great importance.

The Greek Church of today with its one hundred and ten or more millions of adherents, is divided into several autocephalous and independent Churches, such as the Russian Church, the Church of the Kingdom of Greece, the Church of Cyprus, the Bulgarian, Rumanian, Serbian and Montenegrin Churches, and the Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem. With the exception of the patriarchates, all the other national Churches are governed by a synod under the control of the government and independently of every other Church, so that every Church is so closely connected with the State that it serves as the most powerful instrument of the State for the preservation of national traditions and the realization of its aspirations. Inasmuch as the aspirations of all these States, and consequently of all these national Churches, are extremely opposed to one another and continually in conflict with one another, it will be readily understood that it would be too much to expect the return to unity of the whole Greek Church in a body. Having no directing union among themselves, and having opposite interests by the very fact of their being national Churches, it is impossible that they should agree among themselves in order to reach a common conclusion.

But may it not be hoped that everyone of these Churches will accept the union by itself? It is earnestly to be hoped for; and it is most probable that the example of one would cause the others to follow it. But the question is very complex, because it is mixed up with politics, and I said above, and it would be a difficult and delicate matter to analyze it at this time. Very much depends on the result of the War. Naturally the Catholic Church cannot look for a return to unity that shall have no motives other than political interests; in order to be permanent, the union must be sincere and founded on supernatural motives. Nevertheless it is certain that His Holiness, Benedict XV, ardently desires to bring back all the Churches to unity, and very probably the commission which I have mentioned at the beginning will be charged with studying what can be done toward this end.

Meanwhile, since the conversion of the schismatics is chiefly the work of the grace of God, the Pope first of all invites the faithful to solicit this grace by prayer. The Pope himself composed and published a few months ago the following prayer for the return of the Eastern Churches to Catholic Unity:

"O Lord, Who hast united the different nations in the confession of Thy name, we pray Thee for the Christian peoples of the East. Mindful of the noble place which they have held in Thy Church, we beseech Thee to inspire in them the desire to take it again, in order to form one fold under the rule of one and the same Shepherd. Bring it about that they, together with us, may be filled with the teaching of their holy Doctors, who are also our Fathers in the Faith. Prevent any mishapings which might alienate them still more from us. May the spirit of concord and love, which is a proof of Thy Presence among the faithful, hasten the day when our prayers and theirs may be united in order that every people and every tongue may recognize and glorify Our Lord, Jesus Christ, Thy Son. Amen."

Moreover, His Holiness has decided to put in practice the method which long experience has shown to be most efficacious. This method is the development of the Catholic communities of the Greek Rite already existing, and the establishment of as many new ones as possible.

The work is therefore enormous, because it is a beginning and the difficulties are great, but if God's

hour has struck, the obstacles will count as nothing. Our difficulties are far from being as great as those which the Apostles encountered when they undertook the evangelization of the Roman Empire and the whole world. The history of the Catholic Church is replete with facts which prove the continuous assistance of Jesus Christ, so that a Catholic must never be dismayed by the difficulties which confront Christ's Church. Still less can the head of the Church fall before the obstacles which he encounters in the accomplishment of the work which Jesus Christ has confided to him, of leading back to the fold all stray sheep that there may be "but one Fold and one Shepherd."

DISTINGUISHED ENGLISH CONVERTS

As we expected, "Guy Thorne," is the penname of the author of "When It Was Dark" (now in its five hundred thousandth printing), and a dozen other novels. His real name is Cyril Arthur Edward Ranger Gull, eldest son of the Rev. J. E. Gull, rector of Rushall. Mr. Gull is an Oxford graduate, and lives in the island of Guernsey. His conversion to the Church adds still another eminent novelist to the long list of Rome's recruits from the ranks of men of letters.

Lieutenant Robert Coningsby Clarke of the British army in France, who was recently received into the Church, is the author of nearly a hundred songs and piano pieces, among them "A Bowl of Roses," the words by Henley. He also wrote the music for "A Sheaf of Little Songs" and "Songs of Summer." Lieutenant Clarke is a graduate of Marlborough college, and a B. A. of Trinity College, Oxford. He is the son of the late Colonel F. C. H. Clarke, C. M. G., Surveyor General of Ceylon; his wife was a Miss Dorothy Diehl of Philadelphia.—Catholic Sun.

SOME CALM ADVICE

In a recent number of the *Paradise of the Pacific*, a monthly published in Honolulu, Hawaii, Brother Joseph Dutton, the devoted successor of the noble Damien on Molokai, the island of lepers, gives voice to some reflections on patriotism well worth our consideration. There, in the midst of the beauties of the semitropical island, close to nature in her most generous moods, but still closer to the sobering influences of disease and death and selfless sacrifice, the mind is free from the influences of passion and sees things clearly and in correct perspective.

For a falsely understood patriotism is a serious menace to the unity and strength of our country. As in our midst, so too Brother Dutton, who served as officer in the civil war, says: "Upon Molokai's little peninsula, sticking out from the base of our noble mountain headlands, we hear strange hints of some naturalized citizens. Disloyalty is mentioned. This is very hard to believe. In our civil war nearly every nation had representatives. Their people by birth become loyal American citizens and good soldiers as a rule. My own regiment—every man of them—was made up of such. A number of them were among our highest and best officers. To me it is unthinkable that an intelligent man, honest and just, as we have known these naturalized citizens to be, who takes a solemn oath to support the constitution of the United States, and absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state or sovereignty of which he was before a citizen, or subject, and to support and defend the constitution and laws of the United States against all enemies, foreign and domestic, and bear true faith and allegiance to the same, that any such man, understanding this solemn oath, could take a stand against the United States in any manner or form by will or deed."

Brother Dutton sounds a timely warning against anything like sectional or partisan patriotism, for as he says: "True patriotism must be national. It springs from the home, from the family. The nation must be a large family so far as concerns patriotism, and it must be united. It cannot recognize any such situation as one section against another, or anything leading thereto. The times are dangerous; if drawn into the War the entire strength of our whole country will be needed."

Not only must our patriotism be charitable, recognizing the duty of thinking well and harboring no suspicion or ill will against any one class of our citizenship, not only must it be a national patriotism, united and strong, but above all it must also be an intelligent and rational patriotism. For there are signs which make it evident that there is danger that while seeking to extend the charter of liberty to other nations we be unmindful of what liberty means to ourselves. To ward against the danger of not understanding our own liberty we must follow the excellent advice of the Molokai missionary, who tells us that: "One of the most important items of preparation would be for all citizens to study and restudy the federal constitution. This especially for the young men just now coming upon the field of public affairs. We are coming into experiences, very likely, that will depend largely upon this great instru-

ment, whether in its original sense or full import or under attempts to ignore some of its features. I believe we should all enter a constitutional kindergarten and make ready for anything that could endanger the stability of our government under its federal constitution."

These last words of Bro. Dutton are well deserving of careful thought and consideration. The price of true liberty, as has been said so often, eternal vigilance. Surely there can be no better patriot than he who seeks to safeguard for his country its precious heritage, the liberties guaranteed all of our citizens by the constitution and as they are therein guaranteed.—C. B. of C. V.

VLADIMIR SOLOVIEV

THE RUSSIAN NEWMAN

Thomas J. Gerrard, is the Catholic World

One of the fortunes of war has been the revelation to Western eyes of a Russian mystic. It is Vladimir Soloviev. He is not only the foremost spiritual philosopher of Russia, but he is also one of the most distinguished types of the modern mind. Towards the end of his life he happened to write a book against Tolstoy, combating the writer's doctrine of the non-resistance of evil. The book has lately received two translations into English, as a statement of the philosophy of war from the Russian point of view.

The subject of war, however, holds but a secondary place in the book, and indeed a very secondary place in the life of Soloviev. His great lifework was an exposition and propaganda of the claims of the Universal Church. He was a convert from Orthodoxy to Catholicism, and the one ruling passion of his life was to familiarize Russia with the idea of a Universal Church, monarchical in its constitution. This is the chief reason for calling him the Russian Newman. There were other striking similarities between the two men, although their divergencies were even more striking and more numerous.

Soloviev, therefore, was keenly conscious of the many obstacles which were in the way of the object for which he labored, and of the time it must take before it could be realized. He seemed to know that his own end was not far distant, for he leaves his allegory unfinished—the writer, he said, wished to write more when he got better. But he did not get well, and the end of the tale was buried with him in the Daniloff monastery. Soloviev, as a matter of fact, died suddenly a few weeks later at the age of forty-seven on a journey to see his mother.

But about his own conversion? On the 18th of February, 1900, he was received into the Catholic Church by a convert priest, M. Nicolas Tolstoy. The event took place in the chapel of Notre Dame de Lourdes at Moscow in the presence of the members of M. Tolstoy's family and of several eminent people of Petrograd and Moscow. The priest was arrested next day, but managed to evade prosecution, and a few days later was in Rome to report the conversion to Pope Leo XIII.

A COBBLER AT LARGE

Some time ago the Cleveland Press contained an account of a medical cobbler who had strayed from his last with the usual disastrous consequences to his reputation for clear thinking and sound sense. This time it is Dr. Crile, of Cleveland, who dogmatizes on a subject foreign to the matter of his profession. Addressing the Benedict's Club of the East-End Baptist Church, with all the dogmatism that usually characterizes the opponents of supernatural religion, he said: "Science cannot accept immortality if it is to mean that the existence of each one of us is to be prolonged indefinitely in some unknown place." This sententious statement cannot be substantiated in any way whatsoever. If Dr. Crile means that the Christian teaching concerning immortality cannot be accepted by scientific men, we have only to point out to him a host of Catholic scientists, the names of many of whom have become part of the very terminology of science, who have not only accepted it but made it the dominating influence of their lives. Such was Ampere who on the day of his wife's death fervently uttered this prayer to his Maker: "O Lord, God of Mercy, unite me in heaven with those whom you have permitted me to love on earth." Such, too, were Volta and Galvani. In our own day Pasteur, one of the greatest chemists the world has ever produced, was also one of the most devout Catholics. He had no quarrel with the Church's teaching on heaven and immortality. Writing to one of his children he said: "The more I know, the more nearly is my faith that of a Breton peasant." Such, too, were the religious convictions of the late Dr. Murphy, so signally honored by his profession throughout the world; and of the late Dr. Dwight, professor of anatomy at Harvard.

If Dr. Crile means that natural science can disprove the dogma of immortality, he is even more irresponsible in his utterances than would at first appear. All Christian teaching concerning immortality pertains to the supernatural order and does not come within the domain of natural science except where it infringes on psychology. Immortality cannot be proved by

science because it is an entirely different order; but for the same reason it cannot be disproved by physical science. One might as intelligently affirm that botany cannot accept the universally recognized phenomena of the solar system.

Dr. Crile then delivers himself of this childish twaddle: "If in heaven there are no cares or sorrows of any sort it would be monotonous, since happiness is a condition which can exist only through contrast." Clearly he has not the faintest idea of what constitutes the essential happiness of heaven and therefore imagines it to be the happiness of the senses. The essential happiness of heaven is an intellectual act consisting in the contemplation of the unveiled splendor and glory of God Who being infinite continues throughout eternity to manifest His perfections. It is the never-ending manifestation of this splendor and glory and resultant love that thrills the soul with ecstatic happiness.

All of which should suggest to Dr. Crile that he stick to his last and not discourse dogmatically on subjects his ignorance of which will only serve to render him ridiculous.

Since then the Benedict's Club of the East-End Baptist Church has discussed the question, in probably the same enlightened manner, whether the Holy Ghost is real or only a myth created out of man's imagination. Is it any wonder that faith is dead in the souls of these sectarians?—The Rosary Magazine.

SPIRITUALISM

The claims of Spiritualism are put forward in these days in the name of Science (with a capital S). Now Science, Professor Huxley tells us, is nothing but trained and organized commonsense used with scrupulous exactness. To be really scientific, then, one must be exact, scrupulously exact, and the more important the problem we are studying the greater should be our care in research and examination. If there are four possible solutions to a problem it is not scientific to examine three only of the alternatives and to ignore the fourth.

Accordingly in studying a question of such paramount importance as the value of the evidence furnished by Spiritualism regarding human survival after death, and in doing so in the name of Science, surely it is only reasonable to expect men of science to follow the principles of Science. Now, Catholics accept the standpoint that many of the phenomena of the seance are genuine spirit-manifestations. They are ready to concur with Sir W. F. Barrett's statement that neither fraud, illusion, nor even telepathy can account for all the phenomena. How, then, are they to be explained? Taking the whole of the phenomena in their entire classification ranging from table tilting to advanced materialisation we are confronted with three main suggested explanations: (1) The Materialistic hypothesis: that the phenomena are the product of natural forces, whose extent and "modus operandi" we do not yet understand. (2) The Spiritualistic: that they are the result of the agency of disembodied human intelligences (the souls of the dead). (3) The Theological: that the explanation of the genuine preternatural phenomena is to be found in the agency of "pure," i. e., merely disembodied spirits of a malign character. In other words, that it is not the souls of the dead that communicate, but the devil and the powers of evil.

But Spiritualists will not have the doctrine of the existence of the devil and his wicked angels—a doctrine that was taught by Our Saviour Himself, and by His Apostles after Him; and that was believed in by the early Fathers of the Church; that satisfied the intelligence of St. Thomas Aquinas; that is the belief of millions of intelligent people in these days. Spiritualists will not have it any cost—because it would damage their cause completely! They say determinedly and finally: "There is no devil; there are no devils." And therein is the work of the Devil! Even the infidel Voltaire could write: "Satan! c'est le Christianisme tout entier. Pas de Satan, pas de Sauveur." What else did Our Saviour come to save us from if not from the devil and hell? As St. John wrote in his first epistle: "For this purpose the Son of God appeared, that He might destroy the works of the devil."

One wonders what foundations Spiritualists have for imagining that the next world is peopled solely by the disembodied spirits of human beings. Even Huxley, who was no Christian, expressed his belief in the possible existence of a world of pure spirits. What is there in science to disprove the possibility of such a spirit-world? What is there in science to preclude the possibility of the existence of beings as much greater than man as man is than a cockroach? We could watch ants at work in their little kingdom, under cover of a glass case, or bees working under a glass covered hive, all unconscious of the presence of the human intelligence that noted their every movement, and perhaps, by way of experiment, hindered their progress and interfered with their operations. How can we be sure, then, that there may not be higher intelligences than ours even what we might call "pure," i. e., not merely disembodied intelligences watching our little doings as we watch those of tiny insects?

Granting the possible existence of

such a grade of beings gifted with a knowledge and a power far superior to ours, what is there in science to prove that they could not interfere with us, forestalling us, impeding the carrying out of our plans (if we laid ourselves open to such interference) as we might place obstacles in the way of an ant carrying an egg to safety? And if these higher intelligences are of a malevolent nature, what is to prevent their delighting in plaguing us, luring us on by appeals to our sense of curiosity, and finally deceiving us, as many a Lubbock has played with ants by way of experiment? What is there in science to prevent such hyper-intelligent beings from utilising their extraordinary experimental knowledge to deceive people who leave themselves open to such deception? What is there in such circumstances to hinder them from impersonating, with the aid of this knowledge, the deceased friends and relations of dabblers in the occult?

The possibility of the existence of such malignant beings must be recognised. The fact that a firm belief in their existence has always been the foundation of Christianity must be reckoned with. To say gratuitously that such a belief constitutes a sin of blasphemy against the goodness of God is to declare Christ Himself to have been a trickster and a deceiver. Spiritualists accept Christ's teaching regarding eternal happiness and the angels who always see the face of His Father in Heaven, but they will not accept His teaching regarding eternal punishment and the devil, though He spoke of one and the other in parallel terms. We are accused of borrowing through Judaism, the idea of a Spirit of Good (God) at enmity with a Spirit of Evil (the devil) from Zoroastrianism. We are accused of Medievalism—horrible crimes—for believing in the existence of the devil. We are charged, as the writer has been, by leading Spiritualists, with blasphemy for holding such a belief. In fine, every effort is made with the aid of abuse and ridicule to destroy the Christian doctrine of sin and its consequences, with its dogmas of the Fall and the Redemption and the Divinity of Christ—without which the whole of Christianity, in fact, would fall to pieces.

But once grant the theological explanation and immediately we have a theory fit (it is, of course, more than a theory) that can cover all the phenomena of psychic research. It is one that leaves no loophole, one that leaves no psychic problem without a possible and reasonable explanation and solution. The psychic researcher is content and willing to consider cases dealing with Poltergeists: the occultist is ready to believe in the possible existence of Vagabonds, Pixies, Clavorgians, Morbas, Fairies, and of Elemental, good and bad—but once mention the possibility of the existence of the devil as taught by Jesus Christ and one is rebuffed, scoffed at, and ridiculed. Thus the devil, a liar from the beginning, does his work, luring souls to destruction. Let him come as an angel of light and he will find many to worship him. He suits his plans to the ideas of the age; and so in an age of crank religions, of indifference, and of a greivous science, he is himself, in the literal meaning of the word, the "Zeitgeist," hiding his operations under the name of Spiritualism and of Psychical Research. He has the wide knowledge of world-wide experience through the centuries. He understands human nature well enough to know that no man seeks evil as evil. The human will must seek after good; and when it chooses evil it is under the guise of good, having the aspect of profit or pleasure. Satan-worship as such, can appeal only to the demoralised; it must be revolting to the evenly balanced mind.—Rev. H. V. O'Neill in Catholic Times.

LABOR DISQUIET

As a contrast to the usual conditions that obtain where labor seeks to sell its wares at an advantage, a little item, tucked away in the recesses of the Catholic news paragraphs of our papers, may serve as a helpful illustration. We were told by the few printed lines that \$10,000 had been contributed by a non-Catholic family towards the completion of a church in an industrial center of New York State. The announcement in itself is nothing very startling as many another family, not of the faith, may be listed in the category of those who gave large donations to the church. In this case, however, the contribution is a testimony to a concerted policy which is followed by one great corporation and because the action may have general bearing upon the laboring problem we use it here.

The family mentioned is the well-known shoe manufacturers—the Johnsons—of the Johnson Endicott mills. The story of their benefactions we heard from the lips of a Catholic pastor whom we tried to interest in committing to print what he told us so casually. The Johnsons differ from some other great capitalists of industry in as much as they cling to the old fashioned notion that religion must not be eliminated from plans of social uplift and industrial reforms. Where their factories give employment to the thousands of hands that depend upon leather for livelihood ideal environment is sought in order that the employees may not be given excuse to be discontented with their surroundings. In one place the company finances a baseball team in

summer and hockey teams in winter for whose practice artificial ice lakes were constructed. Parks have been laid out to attract eyes that delight in natural beauty and in the parks, for those not so esthetic, dancing pavilions and concert rooms are set aside for the free use of the people whenever they may choose to come. In fact the employers seem insistent in furnishing the means of recreation right at the door of the homes of the workers, feeling, with reason, that all work makes for dullness and these folks will find diversion somewhere, possibly not so innocent or beneficial as this supplied near the domestic hearth.

The members of the family have sprung from toiling conditions and on that account they have sympathy with those whom they now employ. When an opportunity was presented of selling the whole industry for an enormous sum the bid was rejected because the buyers refused to commit themselves to a policy of kindness towards the help. When the workmen have their days of jubilation, for civic or religious reasons, the employers and their families are found marching with the throng. The eight day concession was first tendered by this company, without any urging on the part of the men themselves, and John Mitchell is the authority for the assertion that were all employers like the owners of these shoe shops there would be no unions in the country, as there would be no need for them.

It is the religious generosity of the corporation which interests us most. They are accustomed to say that nothing is given unless beneficial returns are in sight. That is business shrewdness. So when we find the company ready at any moment to come to the assistance of the churches we have expert testimony to the beneficence, temporal and social, of the religious influence in work centres. No discrimination is practiced because of racial or denominational lines. Chimes were given Catholic and non-Catholic temples of worship. A Polish congregation received a large donation and at this moment the corporation is helping to finance an Italian parish lately erected. The gift to the church which was recently announced by our Catholic papers follows the liquidation of the debt upon a rectory built last year for another priest of the district. Besides the formal contributions on special occasions every charity is quietly helped and one parish is practically supported by the generous offerings of this family. Possibly the labor disquiet would not be so noticeable in other sections if the employers were to take a leaf out of the book of these sensible people.—F. in The Guardian.

A SONG FOR JUNE

'Tis June! the glad time when I found thee,
O thou, my sweet flower of love!
The dear olden glamor is 'round thee,
The same tender sky bends above.
New beauties the summer discloses,
But none that can rival thee now;
Not one of its fairest young roses
Is perfect as thou.

One June brings the red rose of passion
And marks its frail beauty decline,
But June upon June could not
fashion
The rose of a love such as thine.
Not long in the gardens of pleasure
Are love's sweetest flowers possessed;
The love that hath leavening measure
Of sorrow is best.

This June its new beauties discloses,
But none that can rival thee now.
Not one of its fairest young roses
Is perfect as thou.
—T. A. DALY, in "Carmine."

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.

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