

The orator of the delegation was M. Leygues. He is from the South and he has a perfect command of the highly figurative and at the same time classic style of the French academician, clear, logical and passionate at the same time. He has been Minister of Education and of the fine arts, several times, and now is President of the Foreign Affairs Commission of the Chamber of Deputies—almost as important a position as the Minister of Foreign Affairs.

There were two Socialists members, M. Cachin and M. Moutet. M. Cachin, like M. Guernier, is a Breton, but he is on the opposite side of religious opinion from his compatriot. He moved at an early period of his life to Paris; became a lawyer, and now represents the quarter of Montmartre. M. Cachin was especially welcome at the British meetings, because as a Socialist he was able to speak on behalf of working men to working men, and this, of course, was especially desirable in a storm centre like Glasgow, where most of the labour troubles have taken place.

M. Moutet, the other Socialist, comes from Lyons. He also was a lawyer with a large practice before the war. Now that he has taken to politics he has had to neglect his profession. He said chaffingly when the question of religious belief was raised, that there were three religions in his family; his mother was a Catholic, his sister was a Protestant, he himself had married a Russian Jewess. He is an orator of a fiery, tempestuous order, and he spoke with great effect to the workmen of Sheffield.

There were some figures there from diplomacy, like M. Guernier; there was a Huguenot, like M. Steeg, and of course there was a certain number of Freethinkers. Most of them had Catholic association and many of them had been married in Catholic churches; the mothers of many of them still remained Catholics. Franklin-Bouillon was the exception. His father and his grandfather were both Freethinkers and he never belonged to any religious community. I should say, however, when discussing the religious point of view with several of these Freethinkers, I found none of that old ferocity against the Christian creed which existed in another epoch. Franklin-Bouillon, for instance, wound up his very fine speech at the American Luncheon Club by a quotation from the New Testament.

I see in this Franco-British Commission a preparation for a quite new France after the war. In the first place, it was quite palpable that the common defence of the country and the disestablishment of the French church had removed the great deal of the old-time religious bitterness. Over and over again the French Socialists assured me that never again would they allow the question of any man's religious opinions to be discussed at their public meetings. They regarded religion as a question for the individual conscience, and the removal of the great bone of contention in the Established Church had, in their opinion, entirely destroyed any reason for ever again discussing religious questions.

THE POPES AND PEACE

Over the roar of countless battlefields, one word heartrending in its pathos, is breathed in many tongues by Teuton, Frenchman, Briton and Slav, "Peace, Peace!" Individuals, nations, continents are sick-weary of carnage and blood. Yet, because the world has rejected the umpire whose decision might silence the din of battle and bind the iron forces of war, the fratricidal contest still goes on, and youth and manhood bleed in the trenches, in the viewless spaces of the air, on the decks of drowning ships; and mothers and orphans wail, and the march of progress and civilization is stopped for years. Formerly a voice could be raised, and priestly hands could be lifted in Christendom, before whose solemn utterance and gesture, the combatants sheathed the sword. The White Shepherd, the Pope of Rome, could pass between the ranks of opposing armies, uplift the Cross and bid them lay down their arms. His voice is little heeded now in the councils of the nations. It would even appear that an effort is made by kings and cabinets to prevent his invitation and warning from being heard again. Other arbiters and tribunals are chosen; none so authoritative or influential.

A Protestant writer, the great German thinker, Leibnitz, has written these words: "If all would become Catholics and believe in the infallibility of the Pope, there would not be required any other umpire than the Vicar of Jesus Christ. If the Pope resumed the authority which they had in the time of Nicholas I., or Gregory VII, it would be the means of obtaining perpetual peace and conducting us back to the Golden Age."

But without going so far in their premises as the German philosopher, even those who are not Catholics and do not accept the infallibility of the Pope, can reasonably admit the historic validity of his claims to be a great world-umpire. As the ruler of millions—millions to-day unfortunately divided into opposing camps—by tradition, precedent and achievement, as the heir of the Leos, the Gregories and the Innocents, the Pope is essentially a peacemaker. One or two facts culled from history, and to which others will be added in

a subsequent paper, will prove the assertion.

When the "palace" of the Popes was a crypt in the Catacombs, and their unvarying lot, persecution, imprisonment and martyrdom, their labors, confined to the spiritual interests of their flock, to the safeguarding of the deposit of faith, counted relatively little in the stirring events happening around them. But not a century and a half had elapsed after the Constantinian Peace had lifted the Church from the Catacombs and made her Pontiffs the peers of emperors, when in the middle of the fifth century, the first Leo, whom history has called the Great, twice proved that the Papacy stood for peace and could effectively enforce its claims. In 451 the Catacombs of St. Peter in Rome witnessed one of the decisive battles of the world. Eastern barbarism and western civilization had been arrayed there against each other and the West had won. The Tartar hordes of Attila had met Rome's legions under Aetius and Rome's Visigoth allies under Theodoric and Theodismund, and had been routed with frightful slaughter. Bayed at last, Attila turned back only to lead next year his hordes into Italy, on toward Rome. Verona, Concordia, Milan, Aquileia, Padua and Mantua, fell into the hands of the savage hordes. The smoking ruins of camps, walled towns, cities, temples and churches everywhere marked their path. Thousands were driven into the fastnesses of the Apennines, or into the inaccessible fens and lagoons of the Adriatic, where they founded Venice. Rome was helpless before the invader. The citizens turned to Leo. The Pope, sometime before his election, had already acted as peacemaker between the two rival commanders in Gaul, Aetius and Albinus. He was now to attempt a more difficult task. Accompanied by some of his priests, by the Consul Gennadius Avienus and the ex-prefect Trigetius, he set out for Northern Italy, and met the Tartar King on the banks of the Mincio. Tradition and legend lifted almost to the dignity of history by the brush of Raphael in one of his stanzas, recorded that as Leo pleaded for peace and for Rome, the Apostles Peter and Paul appeared to the terrified chief, thus giving a supernatural sanction to the Pontiff's prayers and warnings. Attila listened to the unarmed priest, and withdrew his disappointed squadrons beyond the Danube. It was the second time a Christian bishop had stayed Attila's sword. St. Lupus, Bishop of Troyes, had appealed to him, and Troyes had been spared. Attila exclaimed that he could conquer men, but Lupus and Leo, the Wolf and the Lion, were too much for him. Another victory was to crown Leo's work for peace and western civilization.

In the spring of 455 a fleet of Vandal warships, under Genseric, was ascending the Tiber. From their galleys the pirates could see a lifeless body slowly drifting down the stream and beating helplessly against their oars and the hulls of their ships. It was the corpse of the Roman Emperor Petronius Maximus, murdered by his rebellious subjects. A sad augury for the city which was again the prey of the barbarians. The man who had faced Attila was asked to appease Genseric. Leo met the Vandal King outside the Porta Portuensis and though he could not turn him back, he won from him the promise that no blood would be shed nor the city set on fire. Robbery and plunder he could not avert. Yet though the sack lasted a fortnight and the Temple of Jove and the imperial residences were rifled of their treasures, the Basilicas of the Apostles were spared. Attribute, perhaps, of the Sea-king to the Pontiff, who alone had been man enough to face his wrath.

Vandal and Hun, Attila and Genseric had disappeared, a century and a half had nearly passed and Gregory the Great was seated on Leo's throne. Not a man of extensive learning or culture, not a philosopher or theologian, with original views or a constructive system, he was a stout-hearted Roman, a keen-sighted, practical statesman, a saintly Pope, a born leader of men. By the nobility of his views, principles and life, and by actual benefits and services conferred, he made the Papacy a power in the Empire. When emperors and exarchs either could not or would not help the State, Gregory with Roman-like firmness and decision, assumed the initiative. While Romanus, Exarch of Ravenna, sulked in shameful inactivity in his fortress, the Lombards were constantly growing in power and threatening all Italy. They had formidable leaders in King Authari, in Agilulf, his successor, and in the Dukes Ariulf of Spoleto, and Arichis of Benevento. In the summer of 592, Ariulf was besieging Rome. Both cities were helpless and practically without efficient magistracies or garrison. On his own authority, Gregory made terms with the enemy, and Ariulf, calling off his hands, left Rome in peace. The Exarch Romanus now roused from his lethargy, marched to Rome, and cut off the two southern Lombard chiefs from King Agilulf. But in the spring of the following year the latter was encamped before the Eternal City, and soon from the walls, Gregory "saw Romans with ropes round their necks like dogs, being led away to be sold as slaves in Frankland." But he was too much of a Roman to do nothing but wail. He saw the city practically unfortified, unprovided and unarmed. He knew that

he alone could save it. The details of his meeting with Agilulf, recorded by the writer who continued the Chronicle of Prosper, may not all be historically correct, but certain it is, that persuaded by the prayers and maybe by the gifts of Gregory, the Lombard King raised the siege and departed northwards. Gregory knew that a lasting peace would not be granted until the Lombard Chiefs and the imperial authorities came to terms. And though the Emperor Maurice rudely upbraided the Pontiff for what he considered his unwarranted interference in affairs of State, he could not prevent him from toiling for that peace for which Italy was sighing and which Gregory alone seemed able to secure. It was only on the death of Romanus and the appointment of the more farseeing and energetic exarch, Callicinus, that negotiations were begun with Agilulf and peace secured in 599. Two years after, the treachery of Callicinus caused the smouldering embers to blaze again. But the Lombards and Avars took Padua and defeated the exarch under the walls of Ravenna. Callicinus, recalled in disgrace, was succeeded by Sinagardus. Peace was at last secured. Gregory died in March, 604, while still smiled upon the laws. One of his last letters was to Queen Theodelinda, wife of Agilulf, requesting her to thank her husband for the peace and to urge him still more to spread its blessings.

Gregory was not a coward or sentimental pacifist. He saw Rome unprepared, and while it could be done with honor, prevented bloodshed. He gave Rome peace. He saved it from intellectual darkness. The Lombards were uncultured and illiterate. Muratori speaks of their "ferocious ignorance"; Tiraoschi finds little or no evidence that they ever cultivated or fostered learning. Had they conquered, intellectual stagnation and decay would have everywhere prevailed. Gregory saved Rome, Italy and western civilization from that appalling doom.—John C. Reville, S. J., in America.

LETTER FROM FATHER FRASER

Sienku, China, March 17, 1916.

To the Editor of CATHOLIC RECORD: Dear Friend,—You can imagine my joy and consolation in saying Mass for the first time this morning, St. Patrick's Day, in Sienku. I have just completed. You remember last year how the lightning struck a pagan temple just as I was entering this city to build the first church. The neophytes and catechumens are delighted and next Sunday there will be a big congregation. Even the pagans are pleased and come in great numbers to see "the wonderful foreign structure." There is no animosity now towards our Holy Religion. Even the gentry and officials make it a point to pay us a visit. I have opened a school and hired a learned schoolmaster. Already there are thirty-three pupils. They are all recent converts and not yet baptized. Besides their ordinary lessons they learn catechism and every day receive an instruction in Christian doctrine from the catechist. They were present at Mass and the stations of the cross this morning and seemed pleased to chant their prayers in the new church.

Let us pray that this central church may be the means of converting the whole Subprefecture of Sienku with its hundreds of villages. The Protestants have a minister stationed here continually. If we had a resident priest instead of my occasional visit the work of conversion would go on much faster.

I have begun the construction of another church in Sanglingding, a town two days' journey from here, which has become a flourishing Christian centre and needs a church, just as the ripe wheat needs a barn. And thus the work of conversion and Christianizing goes on apace, the missionary aided by the grace of God and the alms of his friends abroad. Your gratefully in Jesus and Mary, J. M. FRASER.

P. S. The new church here in Sienku is dedicated to St. Ignatius. The one in Sanglingding will be in honor of the Sacred Heart.

J. M. F.

MAKE FAITH KNOWN AND HONORED

An appeal to Catholic men to fight the forces of evil that threaten the law was made by Bishop Dowling of Des Moines, Ia., before a big congregation gathered in the Church of Our Lady of the Holy Rosary, Detroit. "What are we Catholic men doing?" asked the Bishop. We keep to ourselves too much. Why don't we take a stand against existing evils, against divorce, against immorality? The laity can do more than the clergy in this matter. Their voice is the voice of power. Now I know of no body of Catholic men that is better able to study and provide a programme to meet our needs than you Knights of Columbus. I don't ask you to start a campaign to make America Catholic, but I do ask you to start a campaign to make this grand old Church of ours a thing of beauty and influence in the country. It is beautiful in our hearts, it brings us into contact with Christ, Our Lord. It is beautiful in its sacramental life, but we need to make it known and honored among our fellows, that all may see how holy its influence is, how beautiful its workings in our souls and to give it expression in adequate literature.

GENERALS CONVERTS

When American Catholic writers enumerate the services rendered by our people to the cause of liberty during the Civil War, they generally ignore the large body of convert-warriors, contenting themselves by merely mentioning such names as Sheridan, Corcoran, and Mulligan. The list below will show that some of the most illustrious leaders of the Civil War were blessed by the gift of conversion to the Church. We have not spoken of their prowess in battle—that can easily be gathered from their records in biographical dictionaries, writes Scannell O'Neill in The Catholic Convert.

Here is the honor roll of the convert generals:

UNION
Major-General William Stark Rosecrans, U. S. A. (1819-1898); graduate of West Point, 1842.

Major-General Thomas West Sherman, U. S. A. (1813-1879); graduate of West Point, 1836.

Major-General Andrew Jackson Smith; graduate of West Point, 1838.

Major-General Erasmus Darwin Keyes, U. S. A. (1810-1895); graduate of West Point, 1832.

Major-General Nathaniel Giddings Tecumseh Dana, U. S. A.; graduate of West Point, 1842.

Major-General Joseph Lane, U. S. A. (1801-1881); Governor of, Member of Congress and U. S. Senator from Oregon; candidate for President of the United States, 1860.

Major-General John Newton, U. S. A. (1823-1895); graduate of West Point, 1842. General Newton blew up Hell Gate and other obstructions in East River New York, this vast work having been placed by him under the protection of Our Lady.

Bvt.-Major-General and Brigadier-General Thomas Kilby Smith, U. S. A. (1820-1887).

Major-General David Sloan Stanley, U. S. A.; graduate of West Point, 1852.

Major-General Thomas McCurdy Vincent, Commissary-General, U. S. A.; graduate of West Point, 1853.

Major-General Daniel Edgar Sickles, U. S. A. (1818-1898); graduate of West Point, 1841.

Major-General James Allen Hardie, Inspector-General, U. S. A. (1823-1876); graduate of West Point, 1843.

Major-General William Selby Harney, U. S. A. (1800-1889), the great Indian fighter; brother of Father Harney, Dominican and poet.

Major-General Henry Jackson Hunt, U. S. A. (1819-1889); Chief Artillery Officer, Army of the Potomac; graduate of West Point, 1839.

Major-General Hugh Judson Kilpatrick, U. S. A. (1856-1881); graduate of West Point, 1861; Minister to Chili, 1865-68.

Brigadier-General Abbott Hall Brisbane, U. S. A. (1805-61); graduate of West Point, 1825.

Brigadier-General John Gray Foster, U. S. A. (1823-74); graduate of West Point, 1846.

Brigadier-General Samuel Warren Fountain, U. S. A. (retired); graduate of West Point, 1870.

Brigadier-General Martin D. Hardin, U. S. A. (retired); graduate of West Point, 1859.

Bvt.-Brigadier-General C. Carroll Tevis ("Nessim Bey"); later Brigadier-General in the Provincial Army of France, the Egyptian and Turkish armies and an officer in the Pontifical Zouaves of Pius IX.; graduate of West Point, 1849.

Brigadier-General George Croghan Reid, U. S. M. C. (1840-1914).

Brigadier-General Amiel Weeks Whipple, U. S. A. (1818-63); killed at Chancellorsville; graduate of West Point, 1837.

Brigadier-General Samuel Davis Sturgis, U. S. A. (1822-89); graduate of West Point, 1846.

Brigadier-General Charles Pomeroy Stone, U. S. V. (1824-87); graduate of West Point, 1845; engineer-in-chief of the construction of the Bartholdi statue; Lieutenant-General and Commander of the Egyptian army.

Brigadier-General William A. Olmsted, U. S. V.; died a priest at Notre Dame.

Brigadier-General Charles McDougall, M. D., U. S. A.; surgeon at West Point; Assistant Surgeon-General, U. S. A.

Brigadier-General John Watts Kearney, U. S. A.; son of General Philip Kearney.

Brigadier-General Eliakin of Parker Scammon, U. S. A.; graduate of West Point, 1837.

Brigadier-General Joseph Warren Revere, U. S. V. (1812-1880); grand-son of Paul Revere of the Revolution; officer in the Spanish army of Isabella the Second in Mexico.

CONFEDERATE

General James Longstreet, C. S. A.; graduate of West Point, 1842; U. S. Minister to Turkey under Hayes.

General Lucius Bellingham Northrop, Commissary-General, C. S. A.; uncle of the Right Rev. Henry Pinckney Northrop, D. D., present Bishop of Charleston; graduate of West Point, 1838.

General Daniel Marsh Frost, C. S. A.; graduate of West Point.

General William L. Cabell, C. S. A.; graduate of West Point, 1850.

General William J. Hardee, C. S. A.; graduate of West Point, 1838; Commandant of Cadets at West Point previous to the outbreak of the civil war.

General James Jones, Adjutant-General, C. S. A.

General John Floyd, Governor of Virginia and father of Governor John B. Floyd, successively Governor of Virginia and Secretary of War in Buchanan's cabinet.

General William Henry Carroll, C. S. A.; son of Governor Carroll of Tennessee. A member of a "strayed" branch of the illustrious Catholic family of that name.

General Sterling Price, C. S. A.; baptized on his deathbed in 1867, by Father Garesche, S. J., General Price was governor of Missouri.

General Randall Lee Gibson, C. S. A.; successively Member of Congress and United States Senator from Louisiana, and one of the founders of Tulane university, Father of Mr. Preston Gibson of Chicago and Washington.

General Henry C. Wayne, Adjutant-General and Inspector-General, C. S. A. Descendant of "Mad Anthony Wayne" of the Revolution.

General Albert Gallatin Jenkins, C. S. A.

General Robert Crittenden Newton, C. S. A.

General S. A. M. Wood, C. S. A.

A REAL SPRING POEM

Now fades the last long streak of snow

Now bourgeons every maze of quick

About the flowering squares, and thick

By ashen roots the violets blow.

Now rings the woodland loud and long

The distance takes a lovelier hue,

And drowned in yonder living blue

The lark becomes a sightless song.

Now dance the lights on lawn and lee

The flocks are whiter down the vale,

And milkier every milky sail

On winding stream of distant sea.

Where now the seaweed pipes or dives

In yonder greening gleam and fly

The happy birds, that change their sky

To build and brood, that live their lives.

From land to land; and in my breast

Spring wakens, too; and my regret

Becomes an April violet

And buds and blossoms like the rest.

—TENNYSO.

THE POPE'S EASTER MESSAGE TO AMERICA

New York, April 22.—In an Easter message addressed to the American people through the United Press His Holiness Pope Benedict XV. today transmitted a new plea for peace.

Without referring to the German-American crisis, the Pontiff made the Eastertide the occasion for an appeal to all nations now neutral to refrain from entering the world war. He urged anew that the nations at war lay down their arms. The Pope's message, cabled through the medium of Cardinal Gasparri, Secretary of State, follows:

"The United Press, New York: 'Peace be with you—these sweet words the risen Saviour spoke to the Apostles; the Holy Father addresses them to all men.

"May the nations at peace preserve it, thanking God for so great a blessing.

"May those at war, presently, laying down the sword, end the slaughter dishonoring Europe and humanity."

THE LITTLE FLOWER AND LITERATURE

Brother Leo, in the May Catholic World.

It is, perhaps, an unlooked for fact that one of the surpassing autobiographies of the world was written by a Carmelite nun, by the greatest woman writer the world has known, St. Teresa. And it is a delightful coincidence that the most remarkable and most truly and deeply literary autobiography of our own day should be written by another Carmelite nun, Sister Therese, fondly known throughout the Catholic world as "The Little Flower of Jesus."

Quite properly, most of the absorbed and edited readers of the Little Flower's Histoire d'une Ame have paid no heed to its literary character at all; and quite possibly a few of them, possessed of a vague idea that literature has something to do with fustian and figures of speech, might even resent having so devotional a book discussed from the literary point of view. They are wont to see no common ground in books they label "sacred" and "profane," and writers must be either white sheep or black goats. But not even devoted readers can well alter facts; and the fact here is that when little Sister Therese, in conformity with the will of her superiors, told the story of her life, she wrote not only a singularly winsome devotional volume, but likewise made a genuine contribution to the literature of France and of the world.

Such things indicate that the Little Flower possessed the rare literary gift of recognizing the drama—now comedy, now tragedy, now even boisterous farce—that is forever being played on the stage of life. A personage by the river's brim was more than a simple primrose to her; it was, as in truth it is, a microcosm. She was able to recognize the deep significances of even the seemingly inconsequential events of workaday life, and she was able, in spite of—or because of—her childlike simplicity, to estimate them at their true value.

Progress in spirituality did not dull her perception of the incongruities of men and things; rather it seemed to broaden her horizon and sharpen her vision.

Her brief narrations, her passing comments, her vivid and pointed descriptions serve to give to her autobiography, considered from the literary point of view, the valuable qualities of symmetry and proportion. She looks upon what life she sees with eyes unprejudiced and unafraid. She has no special pleading to indulge in, she has no foil and barren spots to hide. Her little book gives the reader an impression of completeness; and the aesthetic not less than the spiritual effect is satisfying. Because she was so delightfully free from self-consciousness, the Little Flower succeeded in writing an autobiography at once true, candid and technically complete.

EYE OF FAITH SEES THEM

The Ave Maria quotes this anecdote with a comment: "I suppose," said Emerson to Father Hecker, somewhat contemptuously, when he learned that the latter was going to become a Catholic—"I suppose it was the art and architecture, and so forth and so on, in the Catholic Church which led you to her."

"No," answered Father Hecker, "but it was what caused all that." This little anecdote, which is told in an article by Father John J. Burke, C. S. P., contributed to Sursum Corda, illustrates the true philosophy of faith. The Sage of Concord saw phenomena, and never thought to seek the realities of which these externals were the expression; the eye of faith saw that what brought these things into being and gave them purpose and power was the thing that mattered, and it was that Father Hecker sought in the Church, and found to his supreme satisfaction.

CATHOLICS ARE BLAMED FOR CALLING MARY "MOTHER OF GOD"

Our critics should credit us with sufficient common sense to know that Mary was not the Mother of God, as God; that is, we surely know that the Son of God did not receive His divine nature from Mary. Mr. Jones did not receive his soul—that which really makes him human—from his mother, but directly from God; yet the woman, who bore him here on earth, is called his mother.

Read the first chapter of the gospel according to St. Luke, and you will find another, under the inspiration of the Holy Ghost, addressing Mary in the same manner that Catholics do: "Whence is this to me that the Mother of my Lord should come to me?" (v. 43); you will find (v. 35) that the Holy One to be born of her, "shall be called the Son of God"; that the Saviour Who was born of her is "Christ the Lord" (Luke II, 11).

Many well-meaning Protestants, because of the rebuke they would administer to Catholics, whose attitude towards Mary they so mis-

THOMAS SIMPSON, applying to the British Parliament in 1760 for a charter for the Equitable Society, based his petition on the following grounds:

"The great numbers of His Majesty's subjects whose subsistence principally depends on the salaries, stipends and other incomes payable to them during their natural lives or on the profits arising from their several trades, occupations, labor and industry, are very desirous of entering into a society for assuring the lives of each other in order to extend, after their decease, the benefit of their present incomes to their families and relations, who may otherwise be reduced to extreme poverty and distress by the premature death of their several husbands, fathers and friends."

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understand, go to the extreme of belittling her, who was "highly favored" by God (Luke I, 28); "blessed among all women" (42); who, under the influence of the Holy Ghost, declared: "all generations shall call me blessed" (v. 48). Catholics honor (they do not worship) Mary only on account of Jesus, Whom she gave to us. Do you think you can really honor Jesus, by going to the extreme of dishonoring His Mother? Whom God honored, it is proper for us to honor.—Our Sunday Visitor.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915.

Dear Readers of CATHOLIC RECORD: It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 30 catechists, 7 chapels, and free schools, 3 churches in different cities with caretakers, supporting two big catechumens of men, women and children during their preparation for baptism and building a church every year.

Yours gratefully in Jesus and Mary, J. M. FRASER.

Previously acknowledged.....	\$7,167 75
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