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LETTER FROM FATHER FRASER

Catholic Mission, China, Taichowfu, June 18, 1917.

Dear Friends,—I wish to acknowledge the receipt of a check from the CATHOLIC RECORD for \$313.75, being amount kindly contributed by you for my mission from March 1st, 1917, to March 31st, 1917, inclusive. Accept my heartfelt thanks. I read all your names and donations in the weekly list in the RECORD, note your intentions and pray God to grant them. Since I wrote last I have procured a lot in the town of Da Die, eight miles from here and another in Da Zia, twenty miles in another direction. The faith has made great progress in these two places and churches are needed. The church of St. Teresa in Da Wang of which I laid the cornerstone a few months ago is nearly finished; this makes my fifth since I returned to China in 1912.

I got a scare the other day. A man rushed in bleeding from wounds in the head and back. He had been beaten by the pagans because he had refused to contribute toward the expenses of idol worship. I applied to the mandarin for protection. The pagans in several villages heard of it and resolved to resist legal authority, but they were brought to their senses by the mandarin publishing a proclamation on the liberty of worship and condemning the ringleader to twenty days imprisonment. Thus the persecution which looked really threatening was nipped in the bud and the neophytes who had fled for their lives to the church here in the city were able to return to their homes in peace. Deo gratias!

The Protestants in Sienku, one of the regions under my care, have received \$6,000, their portion of the million contributed of late by America. Six preachers are being employed for ten years to visit every family in the hundreds of villages of Sienku, preach Protestantism and leave tracts. So you see what I am up against. I saw this band of preachers myself headed by the foreign minister starting off on their daily tour of proselytism. And if they would only speak the truth about the Catholic Church, but no, the vilest slanders are made use of to prevent people becoming Catholics.

What I want is a priest for Sienku, where you know I built a church and rectory. A priest stationed there would do much to counteract the harmful influence of the Protestants. Is it not sad that they can have a foreign minister and a number of foreign ladies stationed there and we neither priests nor nuns?

"Pray the Lord of the harvest that He send workers into His harvest."

Yours gratefully in the Sacred Heart
J. M. FRASER.

PRAYER FOR THE DEAD

One of the unforeseen results of this unparalleled war is the reform of the theological teachings of those who trace their religious opinions to the "great reformation of the sixteenth century." As the ravages of conflict multiply, Anglican divines find themselves driven behind the breastworks from which they were led forth by Henry VIII. and his fellow "reformers."

The common people who furnish food for the cannon and who get their theological instincts from the direct interference of the Creator, and condemning the clergy for not leading the devotion. You pray for them that go to battle, they urge, and for them that remain at home bereft, but you have no thought for them that fall in battle, save to forget them and never to speak of them—do mortuis nil, neque unum-verbum—for the dead nothing at all, not even a single word.

But love is stronger than any commandment however cruel. The heart cannot repress its longing to visit those departed ones with whatever of solace and whatever of succor it can afford. And so the requiescat wings its flight to the throne of mercy and the souls of the bereaved whether parents of kindred are themselves consoled and comforted.

Against the demands for the privilege of praying for them that fall in battle, a demand so reasonable withal and so humane, there can be no rational and therefore no successful resistance. The wise ones of the Anglican Church see this and set to work to meet the inevitable. One theologian declares that the Anglican Church never prohibited prayer for the dead. It legislated against the "abuse" of the practice and not against the practice itself. It was necessary to take strong

measures in order to keep the people from falling into the basest superstition, hence the apparent prohibition of prayers for the dead.

Prebendary Forsyth, a divine of some standing in his own communion, finds a very novel way for escaping the embarrassment which confronts his church. He declares that the New Testament was not written for posterity, and that it cannot therefore be expected to contain all the truths of revealed religion. With that introduction he begins to speak of prayers for the dead. "These," says he, "are natural and useful and they are a consolation to the mourner." They are not, he maintains, forbidden by Scriptures, and if they are not expressly enjoined by the New Testament we must remember that everything is not written therein. The Sacred Scriptures are not the sole rule of faith.

This is getting back to ancient doctrines. The pity is that the counter-march has to be made to the roaring of the cannon and at the point of the bayonet. If it is now commendable for Anglican Christians to pray for the dead, what is to be said of the system of theology which deprived the millions long since passed from the world of the suffrages which they might have received from the sorrowing friends whom they had left behind? The responsibility of this injustice should weigh heavily upon the consciences and souls of those who robbed both the living and the dead of the consolation and profit that comes from this most natural and most humane of religious instincts?

We fancy that after the war is over and the dead cease to fall into the trenches certain of the more accommodating theologians that are now vindicating the doctrine of prayer for the dead, will find a reason to repent of the concessions which they have made to "Romanism" and turn sheer around and reprobate the doctrine which they now see fit to champion. This juggling with the solemn truths of revelation is bad business and business that is fruitful of unmeasured evil to souls.—Catholic Transcript.

ST. TERESA

THOUGHTS FOR THE FIFTEENTH OF OCTOBER

By Rev. Walter Elliot, C. S. P., in the Missionary

A woman great to dare and to do. Teresa of Jesus exhibits in an era of heroes the supreme heroism of our humanity. She once complained that some men would condemn her sex to do little more than breed children and eat and sleep. But she found others, men of the truest manhood, not only ready to aid her in overstepping the limitations of femininity, but who were glad to be enrolled under her banners; and who received the cross of a noble crusade from her hands. Not a few of them are forever great in the Church's annals of God's victories, because they saw in her a true reflection of Mary of Nazareth, the Queen of all women and men. Many of these are canonized saints; all of them were prouder of her discipleship than if they had been placed at the head of the armies of the conquistadors of chivalrous Spain, then making the newly discovered nations vassals of their country. She was a born leader of men. And this native gift of mastery God followed up with that of a courage distinctly supernatural; so that single handed and without a tremor of fear she undertook the mighty task of instituting a most austere manner of monastic life, a work reserved by Providence for spirits as dauntless as that of the mighty angels themselves.

Rightly did she begin this work by entire self-conquest. And, says the Bull of her Canonization, "Having effectually conquered the flesh by perpetual virginity, and the world by most extraordinary humility, and the wiles of the devil by her many heroic virtues, she then aroused herself to achievements of a higher kind, and overcoming the weakness of her sex by force of her noble mind she girded about her loins with strength and stretched forth her arm with might, enrolled an army of brave souls who would under her generalship wage a holy warfare for the house of the God of Sabaoth and His law and commandments."

The world is yet amazed at her success, and readers of history behold with wonder the immense number of men and women, and they all of our nature's more lofty temperament, leaving the world and its struggles and pleasures behind them for a career concerned only with winning immortal crowns; whose pleasures were entirely those of generous hearts in honoring their Heavenly Father and saving the souls of their perishing brethren. Teresa of Jesus placed all these under the rigorous discipline of the gospel, and inspired in them an unbounded ambition to

walk with rigorous strictness in the footsteps of the Crucified. Joined with this leadership of our beloved Saint in the most active and at the same time the most meditative of divine vocations, she was granted by God to sit among the Doctors of heavenly wisdom. In her writings she exhibits an easy familiarity with all the degrees of prayer, both in expounding principles and in guiding practice; an eloquence of precept and a brilliancy of illustration, a clearness of definition and a force of attractiveness, possibly only in one whose mind was of the highest order, and whose experience in the ways of God was the most intensely personal. She wrote extensively. And taking her stated works together with her letters—which are the artless outpourings of a spirit brimming with celestial truth—we have what Pius X. calls the collation into comprehensive order of "that which was vaguely taught by the Fathers of the Church here and there in their works; it is now gathered together by this saintly woman and arranged systematically. And it is very worthy that in all of which she wrote not one word conflicts with exact Catholic theology." And to that unprecedented praise of a woman the Sovereign Pontiff adds: "Whoever will reflect on these teachings of St. Teresa, will come to understand how deservedly have writers on these difficult subjects acknowledged her as a master, and have followed her guidance; and, furthermore, with what justice the Church pays to this virgin the honors given to Doctors, and in the sacred liturgy prays 'that we may in her heavenly doctrine find food for nourishing our souls, and that we may be inflamed with the ardor of her tender devotion.'" (Apostolic Letter of Pius X., for the Third Centenary of St. Teresa.)

The Pontiff also directs attention to what is too little known, namely, that our Saint is not only the spiritual guide of choice spirits drawn to unusual flights of prayer, or of matured contemplatives, but that she is a "mistress of piety and points out a safe path of Christian living from the very beginning of a virtuous career up to the consummation of perfection; she sets down accurately the ways best suited for scourging vicious habits, quelling boisterous passion, and by penitential exercises, effacing the last defilements of sin, meantime fascinating the reader with the enticements of virtue." All this is from the highest authority in holy Church and should set at rest definitely and finally the notion of many even devout Catholics, that Teresa is a Spanish ecstatic who wrote incomprehensible rhapsodies about visions and revelations. Nothing of the kind. Whatsoever she writes about has some message for every intelligent Catholic if he be but a fervent soul; and most of what she writes bears with more or less directness on the daily problems of a life of honest service of God in all states of life and all grades of guileless aspiration towards God.

There is a token of special Providence in a spread of devotion to our St. Teresa in this country, for she is an apostolic saint, and our American vocation is the conversion of America. She has left more than one explicit statement that she started her Reform of monastic life to offset by the prayer and penance of the cloister the foul hurt that God's Church was suffering from the heretics of her own times. God put this apostolate of souls into her heart when she was but a child of seven years, whilst she ran away from home to preach Christ and to shed her blood for Him among the Moors. This initial glory of her life shines true and constant to the end. She was ever expressing her fervent envy for the preachers of Catholic truth among heretics and heathens. Hindered by her sex from this outwardly militant apostolate, she adopted for herself and propagated everywhere for others the no less aggressive one of apostolic austerity and angelic prayer in cloistered seclusion. It was by no happy accident that she was made a Carmelite, but by a proper dispensation of Providence, Elias, the founder of the Carmelites of old, was the most zealous of all of God's prophets, being fitly chosen by heaven as the type of the inspiration that should inspire her and her disciples in the spread of Christianity and the salvation of souls.

It was for this end, the conversion of heretics, unbelievers and pagans, no less than for the closer union of souls personally with God in sacred solitude, that Teresa received all her endowments from heaven, even the natural ones, to which we may again usefully advert. For she had from her Creator a marvellously keen intellect, her mental glance instantly separating the false from the true; her soul was naturally noble and generous, and her motives always supremely Christian were revealed by a tone and manner so frank as to be a crystal medium of instruction, yea of fascination; her sure judgment; her marvellous prudence in affairs from the lowest to the highest; her quick reading of character; her utter disinterestedness—all this she possessed in an atmosphere of the gentlest, sweetest and purest womanliness. No wonder that it gained for her the affections of everyone she met, from terrible King Philip down to the merest mulatto-driver along the weary ways of her many journeys.

We believe that we cannot do our Saint better service than by asking our readers to dwell for a moment in conclusion upon the following extracts from Richard Crashaw's wonderful hymn to St. Teresa. The poet first portrays her childish heroism:

Love, thou art absolute sole lord Of life and death. To prove the word We'll now appeal to none of all Those thy old soldiers, great and tall, Ripe men of martyrdom, that could With strong arms, their triumphant crown;

Such as could with lusty breath Speak loud into the face of death, Their great Lord's glorious name, to none Of those whose spacious bosoms spread a throne

For Love at large to fill; spare blood and sweat; And see him take a private seat, Making his mansion in the mid And milky soul of a soft child.

Scarce has she learn't to list the name Of martyr; yet she thinks it shame Life should so long play with that breath Which spent can buy so brave a death.

She never undertook to know What Death with Love should have to do; Nor has she e're yet understood Why to show love, she should shed blood.

Yet though she cannot tell you why, She can love and she can die.

And after sketching with marvellous beauty her great career, he thus tells of her eternal reward:

All thy good works which went before And waited for thee, at the door, Shall own thee there; and all in one Weave a constellation Of crowns, with which the King thy Spouse Shall build up thy triumphant brows.

All thy old woes shall now smile on thee, And thy pains sit bright upon thee, All thy sorrows here shall shine, All thy sufferings be divine; Tears shall take comfort, and turn gems And wrongs repent to diadems.

Ev'n thy death shall live; and new—Dress the soul that erst be slow. Thy wounds shall blush to such bright scars As keep account of the Lamb's wars.

IRRESPONSIBLE PARENTS.

The needs of orphans make a strong appeal to charitable hearts, but there are children whose parents are living who are, possibly, more to be pitied. Writing of the guidance of the young, in the Homiletic Monthly, the Rev. Reynold Kuehnel, says:—

"At least we may hope that dead parents will pray for the children they have left behind. But many living parents do not even do that much. There are thousands of fathers who boast that they have provided amply for their children, boast of giving their children the best of food, shelter and clothing, and think they are doing remarkably well. To this they add what they call an 'education,' with a high school course thrown in. Is there anything else they might have done for their children? Let us see. The birds provide for all the wants of their little ones. The parent bird must hustle for food, and they feed their little ones before they eat. Parents do not do a bit more for their children than do the birds for their young ones. And what of the education? An education without religion may make people smart but not good. Hence parents can not say they have done their whole duty if they only do as much as birds do for their young; nor can they say they have done all when they have given their children an education. A duty far more important is being overlooked by such parents. They must be the guides of their children."

Our best friends are not those who make life easy for us; our best friends are those who put courage, energy and resolution into our hearts.

An honest man will get there with the goods while his half-hearted brother is putting on his mittens.

DIED

GAFFNEY—At St. Joseph's Hospital, Guelph, on Sunday, Sept. 30th, Sister M. Bertille, in the 99th year of her religious life. Requiescat in Pace.

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The Sisters of St. Joseph of the Diocese of Detroit kindly request your prayers for the repose of the soul of Sister Mary Josephine Raunstein, S. S. J., who died at St. Anthony's School, Comstock, on the 80th ult. She was a native of Canada. Eternal rest give unto her soul, and let perpetual light shine upon her. Amen. R. I. P.

The right kind of a man never loses more than one finger by fooling with a buzz-saw.

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