

of coinage. The subject has been seriously debated in the financial journals, and the Economist especially has given much space and attention to it. So far, in fact, has the matter progressed that the Associated Chambers of Commerce have decided to introduce, if they are so permitted, a Bill into the House of Commons for the immediate establishment of the decimal system. The radical bearing of such a proposal will be evident to anyone considering the conservative character of the English people, and the deep-rooted hold which the present system has upon their world-wide commercial and financial relations.

THE REASONS for pressing the establishment of decimal coinage are given as twofold; first, that it would in itself be a convenience in banking and in accounting generally, and secondly, that without it the introduction of the metric system of weights and measures is impossible. On the latter point some words of explanation are necessary. For a long time past, says the Economist, there has been almost universal agreement that the introduction of the metric system would immensely facilitate the expansion of British trade in foreign countries. There are difficulties in the way, especially in connection with engineering, because so many well-known standards have been built up upon the inch instead of upon the millimetre. But there is according to the same authority growing evidence that the engineers themselves see their way to overcoming gradually these difficulties. It is significant, at least, that electrical engineering is almost entirely based upon a system of metric standards. It may be assumed, therefore, that the surviving opposition to the introduction of the metric system would disappear if the crucial difficulty of the coinage could be surmounted. That difficulty, in short, is that it is impossible to work on the metric system, which is essentially decimal, with a non-decimal system of coinage.

It is argued, therefore, that even were it possible to introduce immediately the metric system solely for the sake of foreign trade, the greater part of its convenience would be lost unless it were accompanied by the establishment of a decimal system of coinage. That being the case the path of wisdom seems to point to a beginning with the introduction of the latter, and its advocates contend that there is no insuperable barrier to this being done at once. The adoption of the metric system of weights and measures would follow automatically in due time, due allowance being made for the national conservatism. Its incontestable convenience would gradually force itself upon the attention of manufacturers and merchants.

REFERRING to the suggested adoption of the American dollar, it is contended that apart from questions of sentiment, the substitution of the dollar for the sovereign would involve a confusing change in the practice of international commerce and banking. The English sovereign is a unit of value to which the whole world is accustomed. It has been described as the keystone of Britain's international banking position, any interference with which is open to grave objections. The advantages of the suggestion to unify the currency of the whole English-speaking world is likely, however, to force itself with increasing persistence upon public attention in England. Those of us who, as in the United States and Canada, are used to the convenience and simplicity of the decimal system can have but little doubt as to the eventual outcome. The entrance of the United States into the war, tending to the healing of what Goldwin Smith was accustomed to term the "schism of the Anglo-Saxon race," may hasten the consummation.

#### CARDINAL RECEIVES GRAND PRIZE

The French Academy of Moral and Political Sciences has awarded to Cardinal Mercier, primate of Belgium, its grand prize of 15,000 francs destined to recompense "the finest and greatest acts of devotion of whatever kind." The academy made the award in these terms:

"In awarding this prize to Cardinal Mercier the academy desired to honor his noble patriotism, his respect of right, his zeal for justice, his firmness in the face of oppression and his devotion for the poor and oppressed. It desired also to render homage in his person to the nation which in so many ways is dear to France."

#### T. P. O'CONNOR'S LETTER

##### JUST HOW THE IRISH QUESTION NOW STANDS

Special Cable to the CATHOLIC RECORD  
(Copyright 1917, Central News)

London, April 14.—Cables received by Lord Northcliffe's newspapers from New York, indicate a feeling of silent misgiving among Americans, amid the chorus of enthusiastic approval with which the announcement of the American alliance with the Entente powers, has been received.

This feeling is apparently generated because of the doubt that Ireland will still be allowed to remain an open sore on the side of England. I, therefore, give today the exact position which the Irish question occupies in the present international situation. Ireland herself though she now and then expresses some slight indication of general unrest and abiding resentment of the executions of many of her leaders, is fairly satisfied; a practically unanimous repudiation of the Plunkett manifesto has proved a general repudiation of the revolutionary versus the constitutional methods of governing Ireland.

The entrance of America naturally helps enormously to steady Irish opinion and none but lunatics and boys and girls are contemplating the possibility of Ireland ranging herself among the enemies of America, through any arrangement which might be made by which Irish people would consider giving comfort to the enemies of the Entente powers.

Even the violent collision which occurred in the recent Irish debate between the ministry leaders and those of the Irish party, helped, as the Irish party is always weakest when friendly to the English administration and strongest when strenuously fighting the same.

All of these facts show that Ireland is ready to acquiesce in any reasonable order for a settlement made by the ministry in solving once and for all the Irish National problem. Ever since distinctly favorable to a permanent settlement, is the sentiment which prevails throughout the United Kingdom at the present time than was the feeling which prevailed last July when Lord Northcliffe through his newspapers and the Wells group of Conservative papers, under the joint control of Mr. Fulton, the millionaire newspaper owner, and Lord Derby, were equally vehement in their demand for a settlement.

The chorus is now completed by the particularly insistent editorials which are contained in the Pall Mall Gazette, which was recently acquired by Sir Henry Dalziel, one of Lloyd George's most ardent supporters and most confidential counsellors, and the Liberal journals.

Of course an equally insistent demand for the immediate autonomy of Ireland is the consensus of opinion in the House of Commons and also of all "one way" Liberals and the labor leaders who are united to the last man for Ireland.

Even among the Tories all men of intelligence and position have organized themselves into a group prepared on all occasions to press the question of an immediate settlement. Even more unanimous, if possible, is the opinion of the English man on the street who is frankly in favor of such a settlement at once.

Old crusty Tories of pre-war times, who hated Home Rule as they would treason and poison, now cry for an end to the devastating, dishonoring, weakening controversy.

If this opinion is so unanimous, what difficulty remains in consummating a settlement is summed up in two words, Orange and Ulster.

Ireland has unofficially suggested an increased representation of the Irish people in the House of Commons and still more in the Senate and has offered a Coalition Ministry in proportionate representation.

Orangemen from Ulster have sternly refused to consider this practical solution. They have never relaxed their refusal to introduce an Irish parliament compromise, but have suggested on the other hand to the English Liberals that each Ulster County have a plebiscite election to decide whether or not the people are for exclusion or inclusion.

However, even this, up to the present, has been rejected by those Orangemen who insist on six of the counties being represented without any vote by the people. This would include the counties of Fermanagh and Tyrone, where the Nationalist majority are eager for Home Rule.

The Irish Party cannot accept such a proposal. If it were accepted it would be repudiated by the Irish people, thus destroying simultaneously both the settlement of the Irish problem and the Irish party, thus creating a deadlock again, which only Lloyd George could break.

But will or can Lloyd George break such a situation. His last speech at the recent Irish debate struck a high an Orange note as to shock even the most conservative of the English party leaders.

No communication has since taken place between Lloyd George and Redmond, who feels pledged against any negotiation with the English Ministers after last year's breakdown, although Redmond has emphatically declared that he would not reject any Orange proposal.

Six counties have blocked Lloyd George and have as yet given no indication of any change of opinion and it is surmised that he feels com-

pelled to back Bonar Law and Carson, first because without them he could never have dethroned Asquith from the Premiership of the Empire and secondly because Carson might resign if the full demands of the Orange Party were repudiated.

Carson's resignation would involve and also completely break up the present Ministry. It is difficult at the present moment to forecast what method of escape can be found from this deadlock at this moment.

Possibly the House of Commons may be left free to decide between Orange and Nationalist claims. Undoubtedly the British as well as the Irish would pronounce against the arrogance of the Orange leaders at this time.

Lloyd George might possibly be thus relieved from further obligations to press their claim if he persists in backing to the full the Orange demands, which I think will be unlikely.

Either of two things must happen: First a new failure at the arriving of a settlement with such strong universal disappointment as to force a third attempt, which may prove to be successful; and secondly, and alternatively with the first, Lloyd George may be forced to grant a general election to the Irish Party which the same party is quite prepared to face; because they want to put a square issue before their people but not at by-elections where local personal questions obscure ultimate results, but to appeal to the country at large as to whether they would choose revolutionary or constitutional methods to work out the liberation of Ireland.

Secondly, they want a renewed mandate from the people. And seemingly they have no fear that even such a majority might be found as to bring about the defeat of the main issue which is whether or not Ireland shall be ruled by Irish people or by British landowners. President Wilson's plea for other small nations in his most eloquent appeal to the Congress of the United States to take up arms against Germany, necessarily implies the triumph of democracy in Ireland and the belief in the perfect union of their race in America in the defence of the American flag against the German enemy, and must produce such powerful and united action as to help to close the long feud between England and Ireland.

#### ON THE BATTLE LINE

On the Arras and St. Quentin fronts General Haig is hammering at the German line and capturing more ground.

The British are now astride the Hindenburg line at a point seven miles southeast of Arras. South of the Arras-Cambrai road, Wancourt tower, a fine observation post on the hill east of Wancourt village was captured.

Closing in on St. Quentin, the French yesterday carried several lines of trenches between the Somme and the St. Quentin railway. The enemy stubbornly defended the position. The battle is still raging in front of those captured trenches. Between the Somme and the Aisne the French guns heavily shelled German organizations. Further south successful raiding operations were carried out and about sixty prisoners captured. In the Aisne and Champagne regions artillery fighting is going on. The fall of St. Quentin is regarded as imminent. French troops have reached the suburbs of the town. The town is being sacked and burned by the enemy, a sure sign of impending evacuation.

The number of prisoners captured in the recent fighting totals more than thirteen thousand, according to a British official statement. The number of guns captured is 166. In a midnight despatch from Canadian Headquarters Stewart Lloyd states that several of the big-calibre guns captured are new weapons. German prisoners state that those heavy guns had arrived from Lille only two days before the battle of Arras opened. Among the booty captured by the Canadians are thirty guns, seventy-four machine guns and forty-nine trench mortars. The prisoners taken by the Canadians, included in the total of thirteen thousand, number over four thousand.

The food shortage in Germany has led to a further reduction in the rations. According to the Dusseldorf General Anzeiger the Dusseldorf compels a reduction in the bread ration of 25 per cent., to begin on April 15.

Hungary is in the throes of a reform agitation. A despatch from Budapest states that the Hungarian Parliament has suspended its sittings by Imperial order, owing to the stormy scenes created by the Opposition Deputies, who demanded a suffrage bill.

The building of wooden ships and the taking over of German interned steamers for the despatch of supplies to the Allies, and to defeat Germany's submarine campaign, will be carried out without loss of time by the United States Government. Rear-Admiral William Sims has arrived in Britain to consult with the Admiralty as to plans for the co-operation of the United States navy with the Allied countries. In addition Premier Lloyd George, in response to a cable from Samuel Compers, has decided to send two Labor leaders and two experts in warfare work in connection with munitions factories to the United States as additional members of Mr. Balfour's mission.—Globe, April 14.

#### CARDINAL MERCIER'S PASTORAL

CONTINUED FROM PAGE ONE

through Christ, Who sheds the effusions of His life supernaturally into our souls, it is with Christ and in Christ—"per Ipsum et cum Ipso, et in Ipso"—that all honour and glory must rise towards God the Father Almighty, in the unity of the Holy Spirit for ever, in time and in eternity: "Per Ipsum et cum Ipso et in Ipso est tibi Deus Patri Omnipotenti, in unitate Spiritus Sancti, omnia honor et gloria, per omnia saecula saeculorum." (End of the Canon of the Mass.)

How sad it would be, my brethren, to think that the sufferings endured for nearly three years by millions of immortal souls would, perhaps in a considerable number of cases, be lost to eternity! The glory of military successes is, no doubt, enviable; heroism in patience, privation, loss of liberty, and even in the presence of death is certainly admirable; but the artificers of this glory, those who engendered this heroism, would be greatly to be pitied, if at the turning-point of eternity, suddenly confronted by those sovereign realities they had refused to believe in, they should have to confess, in despair: "Fools that we were! We treated the modest lives of the Christians around us as folly, we thought they lacked brilliance, and behold! it is they who now take place among the children of God and in the triumphant assembly of saints. We were deceived then. We did not follow the way of truth, our eyes did not recognize the light of justice, the sun of intelligence did not shine upon us."

"Nos insensati vitam illorum aestimabamus insaniam et finem illorum sine honore. Ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est. Ergo erravimus a via veritatis, et iustitiae lumen non luxit nobis, et sol intelligentiae non est ortus nobis." (Wisdom v. 4-6.)

Those who are on the other side of the barrier of Time, our dead of yesterday, of past centuries, would gladly send us a messenger charged to tell us what the rich man of the parable desired to tell his brethren: "You have still a span of life before you, you are within reach of the confessional, where the divine Saviour of the world remits sins by the ministry of His priests, of your parish church, where you can so easily go to pray, and to ask Our Lord in His tabernacle, and His Mother, the refuge of sinners, the Mother of divine grace, the mighty mediator for humanity, to grant you the grace of conversion or of perseverance; I entreat you, in the name of the affection you bear me, in the name of the tears you shed over my lot, in the name of the deep joy we shall feel when we meet again to part no more, once more I entreat you, be converted, sanctify yourselves, live the lives of Christians and of saints."

My brethren, if our ordeal is prolonged, it is because the design of divine Love is not yet accomplished. The design of Providence is a design of love, doubt it not. It is carrying out for some a work of justice, for others a work of mercy, but for all it is, in the divine intention, a work of love.

In God, all attributes are substantially identical. God is omnipotence, but His omnipotence could not exist without wisdom, and the wisdom of the Almighty is not separable from His love. He can do all things, He knows all things, but He will only in love.

Theology ascribes omnipotence to the Father, omniscience to the Son, the Word of the Father; and all-embracing love to the Holy Spirit. Who proceeds from the Father and the Word; but the works of Creation and of Providence have as their author the unique nature of God, in the Blessed Trinity are indissolubly united.

Do not forget your baptismal faith. Believe in God. Believe in love, which is, in substance, God. Deus caritas est." (1 St. John iv, 8.)

Believe in the sayings of the Word: He came to reveal the love of God to the world, and in order to convince us and bring us to Him, He deigned to carry the evidences of His love before our eyes and hearts, beyond that which the most rigorous divine justice could have demanded for the redemption of mankind. For whereas a prayer, a sigh, a tear would have sufficed for the salvation of humanity, our Saviour strove to conquer our souls by every means that could touch and move us, that could make us love Him and pass by Him to the love of the Father.

Need I remind you, brethren, of the Babe of Bethlehem, for whom His parents did not even demand the humblest place in an inn; of the flight through the desert into Egypt, under the threat of a murderous persecution; of childhood and youth spent under a humble roof, in the obscurity of a workshop; of the fatigues of a ministry exposed to the opposition of the Scribes and Pharisees, the ingratitude of the masses, the obstinate prejudices of the disciples and apostles; finally of that last week, into which rushing one upon the other like the waters of a torrent, were crowded the Agony in the Garden of Gethsemane, the betrayal of Judas on the very even-

ing of the institution of the sacrament we so rightly call the Sacrament of Love, and the institution of the priesthood, the choice between Jesus and Barabbas, the frenzy of the crowd, blaspheming Him whom but yesterday they had acclaimed with triumphant Hosannas, the scenes in the Praetorium and in the court of Herod; our gentle Lord's back and shoulders scourged with rods, His head lacerated by the crown of thorns, His face defiled by spitting and swollen by buffeting; the whole adorable person of the Man-God outraged and mocked, rendered what the prophetic psalm describes as "a reproach to man, despised of the people," "abjection plebis." (Ps. xli, 6.) or as Tertullian has it, "one who is of no more account" "nullius in plebis;" then the ascent to Calvary, the swooning of the Victim under the weight of the Cross; the desertion by all the apostles save St. John; the Crucifixion, the Messiah exposed to public derision between two thieves, in the sight of His Mother, a martyr with Him; all suffering, physical and moral, heaped upon a single head, even to that sense of total abandonment which drew from the dying lips that sigh of supreme distress: "My God, My God, why hast Thou forsaken Me?" "Deus meus, Deus meus, ut quid dereliquisti me?" (St. Mark xv, 34.)

Brethren, you who pass so often before the crucifix, pause for a moment and see if there be any sorrow like unto this sorrow: "Vos omnes qui transitis per viam, attendite et videte si est dolor sicut dolor meus." (Lamentations I, 12.)

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis, qui credit in eum, non pereat, sed habeat vitam aeternam." (St. John iii, 16.) Christians, do you not hear resounding in your souls the challenge of Jehovah to His chosen people, of the vine dresser to His vineyard; inhabitants of Jerusalem and men of Judea, he says by the mouth of the Prophet Isaiah, "Judge, I pray you, betwixt Me and My vineyard. What could have been done more to my vineyard that I have not done in it? "Quid est quod debui ultra facere vineae meae et non feci?" And do we not understand how the Apostle Paul, about to die for the love of His Saviour, ventured to cry: "If any man love not the Lord Jesus Christ, let him be anathema. Si quis non amat Dominum nostrum Iesum Christum, sit anathema." (I. Cor. vi, 22.)

CONCLUSIONS

1ST CONCLUSION: BELIEVE IN THE DIVINE LOVE

My brethren, you cannot doubt the love of God for you; you cannot doubt that all He does is well, that it is the work at once of His Power, His Wisdom, His Love, the work of the Father, Son and Holy Spirit.

You cannot at the present moment understand the why and wherefore of all the events which His Providence ordains or permits; it is not required of you to understand them. It is surprising, I ask you, that the finite should fail to understand the infinite; that the child, lisping the first letters of the alphabet, should not grasp the meaning of the great book of history; that the spectator of a sunrise and a sunset should not take in the meaning of eternity?

If indeed you could understand, you would not believe; and it is God's will that you should believe, that your faith should be meritorious for you, and more glorious for Him. The holy man Job, whom the Scriptures offer as a pattern to suffering souls, was absolutely right in refusing to listen to his wife and his friends, who urged him to rebel, on the pretext that the trials which had overwhelmed a faithful servant of God were senseless chastisements. "Shall we receive good at the hand of God," replied the martyr, "and shall we not receive evil?" "Si bona suscepimus de manu Dei, mala quare non suscipiamus?" (Job. ii, 10.)

In other words, it is not for us to judge whether a thing is good or evil; the main point is not to know whether it pleases or displeases us. Our point of view is too restricted, our horizon too limited, our faculty of judgment too uncertain to enable us to pronounce wisely upon the bearing and value of providential events.

There is a safer safer course, the only truly safe one, that is, to keep our own place, in the humility proper to our incompetence and our inferiority, and to leave God sovereign autonomy, understanding and love. The holy King David, whose life was so full of trials, was often troubled at the sight of the insolent prosperity of his persecutors and enemies; he poured out his doubts, his anguish, and his grief in his psalms; but Faith triumphed in him, and finally led him to these outbursts of loving confidence: "Whom have I in heaven but Thee, and there is none on earth that I desire beside Thee? My flesh and my heart faileth but God is the strength of my heart and my portion for ever. For Lo! they that are far from Thee shall perish . . . but it is good for me to draw near to God; I have put my trust in the Lord God." (Ps. lxxviii, 25-28.) "Quid enim mihi est in coelo? Et deficit caro mea et cor meum Deus ecco qui elongavit se a te, peribunt . . . Mihi autem adhaerere Deo bonum est; ponere in Domino Deo spem meam." If you are tempted to be sceptical, my brethren, take your Psalmist; read and meditate upon a few Psalms; your faith will revive, and almost involuntarily, you will begin to pray.

2ND CONCLUSION: ACT OF ADORATION, SUBMISSION AND LOVE

Pater Noster, Our Father: My God, the first thought I will contemplate when, in sorrow as in joy, I lift up my soul to Thee, is that Thou art my Father, that I am Thy child, that between Thee and me, thanks to Thine ineffable condescension there are family relations. It is as a child with his father that I wish to live with Thee. I do not doubt Thee, any more than I doubt my own father and mother; I have less confidence in my own father and mother than in Thee, because my father and mother are often unable to give me the good things they would bestow upon me, whereas, O my Father in Heaven, nothing can resist Thy sovereign will.

Our Father who art in Heaven: It is not upon earth, in the restricted space of a shelter made by the hand of man, that the family life of God's children develops. Heaven is the region above matter, above the reason of the feeble human creature; it is the spirit, of which baptismal grace has made a temple; it is the bosom of the divine Trinity, where the Christian soul, transformed by Faith, Hope and Charity, and by the gifts of the Holy Spirit, breathes in God, believes in God, and expands in God, until it attains the stature allotted to it by the design of eternal predestination.

Hallowed be Thy Name; My God, Thou art essential sanctity, and as such, inaccessible to a miserable and sinful creature. Thou art infinitely above us. Thy Majesty, enthroned in the holy temple of its glory, dominates our vain efforts to praise and glorify it. "Benedictus es in templo sancto gloriae, et superlaudabilis est supergloriosus in saecula." (Dan. ix, 3.) But O, unfathomable depths of divine Love, Mystery which comprises all mysteries. Thou wast pleased to bring us forth from the void, to bend down toward us, to enfold us with Thy Love, to offer us a share in Thy life and Thy felicity. There is, however, a condition attached to this deification of our souls. We must believe that Thou lovest us, we must have faith in Christ, the supreme revelation of divine Love. We must believe that Thy Love, O Jesus, as the friend he leaves in his friend, as the child in his mother, the wife in her husband. This faith is the highest glorification of the Holy Name of God. "Sanctificetur nomen tuum." Hallowed be Thy Name.

Thy Kingdom Come: My soul is a temple for Thee, my Saviour may it also be a kingdom for Thee! I am and will be Thy subject. Reign supremely over me. If I have sometimes turned away from Thee, if I have even rebelled against Thee, it was because I did not know Thee. Happily for me, my God, Thou art not estranged either by the cowardice or by the revolts of my nature. Thou askest only my faith, and a loyal will under the guidance of faith and the inspiration of Thy Love. Lord I believe, I would believe, help thou mine unbelief (St. Mark ix, 24.) Overcome my resistance. I know that thou subduest me only in order to love me. To submit myself to Thee, to make myself beloved by Thee; it is to leave Thee free to realize my happiness, even in spite of myself. Dispose of me, Lord, break down in me either with or against my own will, all obstacles to the invasion and triumph of Thy Love.

Thy will be done on earth as it is in Heaven: My will belongs to Thee, I sacrifice it to Thee. What Thou wiltest is good, always good; what I will may not be so. My will let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagnu, 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 of 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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HOME, THE REAL UNIVERSITY

Is a king on his throne more majestic than a good Catholic father who can instruct his children not only in the doctrine of the Church but in its history? Lately we saw such a scene, where a father had his children around him telling the story of the history of Christ when He pronounced certain tenets of the Faith.

We thought that after all is said, the home, when it is what it should

be, is the real university. But alas! there are few homes, schools, and unless the home is at least a supplement to school and church it is neither a credit to religion nor patriotism.

Many homes destroy the influence of the school by not concurring themselves about the tasks of the children, while in some bad example becomes a distraction for the child from everything that pertains to soul as well as mind.

Heaven is very near the home where the child learns from precept and example the great truths that Christ came to give men.

Such a home is modelled on the ideal of Nazareth where Jesus, Mary and Joseph combined all the lowliest conditions of degradation and illegitimacy, and rising to positions of influence and honor. Who can say what child can be done without? History teems with wonderful stories of the benefits conferred on the world by men who in youth were despised and cast out because of circumstances attaching to their birth.

In the early days of Children's Aid work a woman came from a country village to adopt a baby—any kind of a baby, no matter what its history. There happened to be available a sickly, puny youngster, not two months old, likely to die after two or three more months of continuous suffering. The applicant was introduced to this deserted little one. "It has no disease that the doctors can find," she was informed, "just pining for mother-love." "Well, I've got that all right," she burst out. "But," she was asked, "are you counting the cost—sleepless nights, every moment taken up, and perhaps, at the end of it all, a little white coffin?" "Oh! not that," she interrupted, "not, that if unwearied care and love can win it back." "Well, then, take this child instead of a healthy infant and the joy and satisfaction of your heart will be all the greater."

Over twenty years have gone by, and this baby girl, now a strong and vigorous young woman, is training for a nurse. When she called it was hard to realize that the visitor, radiant with health, and anxious to serve her day and generation, was the tiny infant who that eventful day, its chances for life very slim indeed. Surely this was a reward sufficient to offset many discouragements!

J. J. KELSO.

He is great enough that is his own master.—Bp. Hall.

Pleasure is the flower that fades; remembrance is the perfume that endures.—Boufflers.

Action does not always bring happiness, but there is no happiness without it.—Disraeli.

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, I let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagnu, 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 of 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.

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