

rebellion and ruthless persecution, justified only in its indirect results (sic), is perhaps as sordid and disgusting a story as the annals of any European country can show."

AND WHAT are the "indirect results," which Professor Powell only hints at? A writer in the Saturday Review lifts the curtain a little for us. "The Kirk," he says, "could not in any sense claim to be a civilizing agency. The records of its disciplinary sessions show that after fifty years of 'gospel teaching' the moral standard of the community was, speaking from the standpoint of the age, deplorable. The education of the people was worse than it was in pre-Reformation days, for Knox's scheme for parish schools was a fond dream, and no practical steps for the establishment of a system of popular education was taken until the latter part of the seventeenth century. And when we recall the terrible atrocities which the Covenanting troops were constrained by their ministers to commit after Philiphaugh, and the loathsome witch-burnings encouraged by the same divines, it is difficult to escape from the conclusion that if a tree is to be judged by its fruits, the Kirk of Scotland of that date was a disgrace to Christianity."

AS TO THE grinding tyranny which characterized the birth and growth of what Dr. Taylor calls Knox's "new vital power," one witness of eminence will suffice for the present. Knox is acclaimed as the herald of liberty for Scotland. Henry Thomas Buckle is an historian of recognized authority in Presbyterian circles. He is just as certainly never lenient with the faults of Catholics. But he has not said of the pre-Reformation Church what he has said of the Kirk as it was from Knox's time down to his own. "I do affirm that in no civilized country is toleration so little understood, and that in none is the spirit of bigotry and persecution so extensively diffused as in Presbyterian Scotland."

OF KNOX himself "on fire for God," and of the hell upon earth which he let loose upon his country we shall treat next week.

ON THE BATTLE LINE

ROMANIA OVERSHADOWS ALL OTHER FRONTS

Russians carried the range of heights south of Kiribaba, in the battle which is raging along the whole Rumanian frontier. The Petrograd official despatch, announcing the capture of the entire range of heights, states that the Russian advance was made in the teeth of a most determined counter-attack by the enemy. There is no feeling of despair among the Allies regarding the situation in Rumania. The German pincers have so far failed to destroy the integrity of the Rumanian army as an organized fighting unit. In France there is a strong belief that Rumania will escape the disaster that seemed to be impending when the von Falkenhayn and von Mackensen launched their concentrated movements against the heart of the country. So much will depend in the next few days on the success of Russian operations designed to arrest the blow struck at her neighbor and ally. All that is now clear from the despatches to hand at a late hour is that Russia is pouring in men to the aid of Rumania, and that the fighting is stubborn and continuous along the extended line held by Russian and Rumanian troops, including Volynia and Galicia.

Russian reinforcements are continually arriving in the Carpathians and in Eastern Transylvania, according to a Berlin wireless despatch received in London. From the same source it is intimated that the fighting continues with stubbornness along a front of nearly 250 miles. Berlin claims progress for German troops in Wallachia, and the failure of the allied Russo-Rumanian attacks in the Dobruja region. Repeated assaults were made by the Russian and Rumanian armies against the enemy's left wing "tanks," being employed against the German positions.

Rumanian Reports admit the evacuation of Kampulung, following infantry actions, and its occupation by the enemy, thus opening up the Torburg Pass to von Falkenhayn's supply trains. The Rumanians also announce their steady withdrawal along the Dumbovitz Valley, in which they met with fierce attacks from invading forces. About seventy miles northwest of Bucharest, near Piteshti, on the railway to the capital, violent engagements were fought between the Rumanians and the invaders, which resulted in the capture by the Rumanians of several hundred of the enemy, together with ten machine guns and a quantity of war material.

Aid for Bucharest is suggested in the unconfirmed German report appearing in the Cologne Gazette that

Russian troops have arrived at the Rumanian capital. There seems to be no doubt that Russia is deeply stirred by the knowledge that on her reliance is placed for the support necessary to extricate Rumania from the misfortunes of war into which her early military indiscretions led her. It is now well known that the strategy of the Rumanian Commanders was a sore disappointment to the Allied Headquarters Staffs. To gratify sentimental desires Rumania plunged into the Transylvania campaign against the protests of her best friends. In doing so she caused alarm to the Magyars, and drew down upon her the concentrated resources of Germany. But Russia will not allow Rumania to be crushed if it is humanly possible to check the food of Teutonic invasion. General Brusiloff was uttering no empty sentiment recently when he informed the London Times correspondent, "speaking with authority," that "from the Tsar down to the common soldier the united sentiment of Russia is that Rumania should be protected, helped and supported in every possible way. I am not speaking for effect, but from my deepest convictions, when I state my own absolute optimism as to the future operations on all fronts." It is not a race between Russians and Germans only on Rumanian territory; it is a race between invasion and approaching winter.—Globe, Dec. 2.

T. P. O'CONNOR'S LETTER

UNSETTLED STATE OF HOUSE OF COMMONS

IRISH NATIONALIST PARTY RECOVERING CONFIDENCE OF IRELAND AND POWER AT WESTMINSTER
Special Cable to the CATHOLIC RECORD
(Copyright 1916, Central News)

London, Dec. 2.—The aspect of affairs in Rumania was bound to have its reflection in the House of Commons. Hence, it was no surprise that the Ministry should have had a bad week. There is still much talk of a reconstruction of the Cabinet but no active steps have been taken in that direction as yet. The public on the one hand demanding active cooperation with Rumania and on the other incensed by the slack policy in Greece are engaged in a controversy as to whether the present state of affairs is due to civilian interference or to military obstinacy. In the meantime the German victories in Rumania are being more coolly appraised and today the feeling is practically unanimous that they will not bring the Germans one inch nearer winning the war but may possibly bring her the respite of another year before finally losing the conflict.

The peace propaganda in America is not taken seriously here where it is regarded simply as a manoeuvre initiated by Germany and encouraged by hyphenated Germans who are inspired solely by the future welfare of the Fatherland. Except among conscientious objectors to war, the whole opinion in this country remains that it were better never to have entered the conflict than to stop before Germany has received such defeats as will ensure Europe against the arrogant menace of the Teutons for another half century. Lloyd George still holds to the doctrine more strongly than ever, that if the Ministry were even suspected of even contemplating peace, any settlement proposed would be overthrown in an hour.

Irish affairs are still being quietly discussed behind the scenes, but it will not be until April or May of next year that any attempt will be made toward a renewal of the negotiations. It is generally understood that the matter will not be taken up again until certainty of success in the outcome is assured.

I have made the observation so often that I am almost ashamed to repeat it, that Irish politics are like a kaleidoscope; you cannot tell what will happen the next week, the next day, even the next moment from the incidents of the present day. Thus as the Sinn Fein Rebellion burst upon an apparently blue and tranquil sky, as again the executions transformed an Ireland in fierce hostility to the Sinn Feiners into a nation, if not sympathizing with them, at least hating more fiercely their executioners: so the curious paradox immediately followed that the disapproval of the Ministry seemed to divert itself to disapproval of the Irish Party. For a few weeks things looked very serious—at least on the surface. I have heard—and subsequent events have proved that I was right—that the stable elements of Irish life had been touched but little by the Rebellion, and remained anchored to the Constitutional movement and to Redmond as its leader and representative. But on the surface there was a great deal of hostility. This hostility was fanned, of course, by factionists always seeking the opportunity to break up the Party and Home Rule; by the provocation by the military authorities continued long after the Rebellion had been suppressed; and there was a steady stream of complaint and of incitement from the men who were interned in British prisons. And there came also that constantly recurring tendency in Irish life that there was a curse over Ireland and that when her hour of freedom was at hand, either some misfortune or the perfidy of a British Minister would dash the chalice from her lips. The breakdown of the negotiations for the settlement was added as the

final straw to all these causes of discontent; on the surface at least it looked for some weeks as if the constitutional movement were to go down again as it went down in the days of O'Connell.

But though the Irish people may be driven by the acts of British administration now and then into unwarranted conduct, they yet are a shrewd and sane people, and the majority of them return to their senses pretty rapidly. The first indication of this transformation was seen in the visit of Mr. Redmond to Waterford. All kinds of dark prophecies were uttered as to the perils of such a visit. Redmond was told that if he ventured to Waterford he would not be allowed to get out alive. At least a riot was anticipated; except for a few shrieking women who were tenderly dealt with, and one or two men, every voice of the thousands in Waterford was raised in praise of Redmond. The same thing occurred when a little later he paid a visit to Sligo.

These things belong to the recent past, but at the moment there are things which have done much to swell the tide which has begun to rise in favor of the Party. The main factor is the curious position in the House of Commons; for that position has once more restored to the Irish Party that dominating position which it has so often held before in the conflicts between the different British Parties. Though nobody outside seriously expects a change of Government—indeed in that respect the feeling is so universal that the Government might be said to be stronger than ever—though all this be true, there is undoubtedly a strong section of the House who are ready to make constant war on the Ministry and especially on Mr. Asquith. His upset might mean many perilous things; but politicians often become reckless enough to forget everything but their personal ambitions or personal enemies. Besides, there are always errors; there are more frequent disappointments in a great war; we have had our share of them in this war; and as disappointments intervene between moments of success and exaggerated optimism, so the tide against the Ministry begins to rise again.

A strong indication of the unsettled state of the House of Commons is to be seen in the existence of so many Committees. There are the two "ginger" committees, as they are called; there is a pension committee; there is an air committee; there is a committee to restrain dealings with the enemy; and so one might go on. These committees are not avowedly anti-Ministerial—but they are so severely critical that it is hard to see the distinction. Thus they always present a danger to the Government; for any night there may be a combination of these forces, and such a combination, if it does not destroy, has at least the power of weakening the Government.

This is what happened, for instance, in the fateful division on the question of whether neutrals should be allowed to bid for the enemy property in Nigeria. The Government had a good case; for such a restriction as Sir Edward Carson proposed might mean the delivery of the properties and of the interests of the natives to a powerful Liverpool group of traders with Nigeria. But the feeling against Germans is so bitter that anything which seemed to be aimed at them, even indirectly, was bound to excite a large amount of support; and for some time during the debate it looked very much as if the Government were going to be beaten and a Ministerial crisis created in the very midst of the war.

It was then that the new Parliamentary situation of the Irish Party came in. They had resolved to abstain from voting; but when, as the debate went on, there seemed to be an opportunity of striking at the Ministry that had failed to carry out the Settlement, that still maintained martial law, the policy was adopted of supporting the Nigerian motion, although it had the backing of all the Die Hard Tories and was led by Sir Edward Carson—the two forces most inimical to the Irish Nationalist demand. So a hasty meeting of the Party was called at half past nine o'clock, and after a short discussion it was resolved to vote against the Government. It is hard to say whether the presence in the same lobby of the Die Hards and Irish Nationalists was more distasteful to the Irish Nationalists or to the Die Hards; but anyhow the result was to increase the Tory minority to respectable proportions and to inflict a serious wound on the Government.

Then at last it dawned on the members of the Ministry that the Irish meant business, and that from this time forward they had to be regarded as serious, for it was clear that on some evening or other the opportunity might come to them of making a combination of the anti-Ministerial groups of the House, and thus produce an anti-Ministerial majority. A change in the Ministerial situation was the immediate result, and people began to talk confidently of that change in the system of government in Ireland whose persistence after the rebellion is the chief cause of the continuance of the unrest in Ireland.

The growing menace of the Irish Party in the House of Commons had even before this fateful division produced some satisfactory results. It was a great triumph—greater than anybody but an Irishman can realize—that the police are for the future forbidden to join the Freemason Society. Freemasonry takes its colour from its environment; in England it is non-sectarian; in Ireland, the action of the Tory Chief

Secretary is one of the most marked symbols of the growing domination of the Nationalist Party and the rapidly descending power of the old Ascendancy Party in Ireland.

How do these things affect the supreme question of Home Rule? Not immediately, it must be said at once. Any attempt to renew negotiations with any Government would excite strong disapproval in Ireland and might be hopeless even in England, although the fact remains that 80% of the House of Commons are in favor of an Irish settlement, and especially Lloyd George who, apart from his strong sympathy with the Irish claim, is also anxious to get more of the brave Irish soldiers to help him in the fight-to-the-death with Germany. But so long as Ireland is still weltering in the heavy aftermath of the Irish rebellion and the executions, it is difficult to get to look at negotiations for Home Rule. We may have to wait for some months yet. But, nevertheless, the effect on Home Rule is there.

THE GREAT CATHOLIC UNIVERSITY

A GREAT SUBJECT—A GREAT OCCASION

RIGHT REV. BISHOP FALLON PREACHES AT THE DEDICATION OF THE OBLATE SCHOLASTICATE IN WASHINGTON, D. C. CENTENARY OF OBLATE ORDER

"Evangelizare pauperibus misit me."
"To preach the gospel to the poor He hath sent me."
"The poor have the gospel preached to them."
(Matt. xi. 5.)

The great works of God have a humble beginning; their growth is noiseless. Silently above the horizon steals the first streak of dawn; silently it develops into the glory of the noon day sun. Humbly the tiny rivulet issues from the crevice in the mountain side; unnoticed it increases until it empties its majestic volume into the bosom of the ocean. Noiselessly the tender blade of corn pushes its way through the earth in the spring time; unobtrusive, though glorious, is the rich harvest of the mellow autumn.

As in the world of nature so in the world of grace. The supremest triumphs of God's infinite goodness are hidden from the world; the ultimate aim of the Redemption is accomplished in the intimate secrecy of the individual soul; the interior temple not built by hands surpasses by far the grandest achievements of external structure; the tiniest infant in the cradle, the meanest beggar at the street corner, the humblest laborer in the trench are objects of infinitely more importance in the eyes of God and of right-thinking men, than all the material wealth and power that enrich the bowels of the earth and the nations of the world. Not her achievements in external history, nor her influence on education and civilization, nor her contribution to art and science—much as they may enhance and capture the imagination—constitute the essential and ultimate object of the Holy Church of Jesus Christ; the sanctification and eternal salvation of the personal soul is her true and final ideal.

On August 1st, 1782, a child was born at Aix-en-Provence, in France, who was destined to exemplify in a supreme degree in his life and works these fundamental truths. Sprung from a noble family, and nurtured in care and comfort, if not in luxury, he found himself at the early age of nine years a victim of the excesses of the French Revolution. After an exile of eleven years spent in Italy, he returned to his native land in 1802, at the very height of the power and glory of the great Napoleon. His birth, his talents, his education and his family influence gave promise of a distinguished career in any profession in which he might choose to serve the state. But, closing his eyes and steeling his heart against all the allurements of the world, facing bravely the extinction of his family name of which he was the last male representative, he entered the Seminary of St. Sulpice at Paris, and in 1811 at the age of twenty-nine years he was ordained a priest of the living God.

For almost five years he gave himself with unbroken and unbounded devotion to the spiritual service of the poorest and most abandoned souls. In the hidden by-ways he sought out the fettered criminals in prisons were his companions; the most sorely afflicted received his tenderest care; he soothed with divinest consolation the last moments of convicts on the scaffold. Everywhere and by everybody the young Abbé, Charles Joseph Eugene De Mazenod, was loved for his zeal and charity, and venerated for his personal saintliness. But the merciful Providence of God had wider designs upon the destiny of the young apostolic priest. Towards the end of 1815, as a result of his devoted ministrations amongst the plague-stricken prisoners of war, he fell a victim to the dread malarial, and very soon the news spread broadcast through the city of Aix that the zealous Father De Mazenod was at death's door. The last Sacraments had been administered; he had sunk into unconsciousness; and it seemed as if his passing was at hand. Devout prayers were offered up to Heaven for his recovery and the plans of the Almighty in his regard were not to be denied.

Restored to health and priestly activity, he felt himself more than ever called to work for the glory of God and the salvation of souls; and it was at this time that the inspiration came to him to establish a community, the organization of which should make sure the successful accomplishment of the holy work so dear to his heart. Casting around about him for companions, his glances fell upon a young priest of great piety, rare prudence, deep learning and profound modesty. In him he seemed to see the first associate in his undertakings. On October 9th, 1815, he sent to Father Tempier an invitation full of burning zeal and unquenchable thirst for the salvation of souls. The invitation was not unheeded. There passed between these two great-hearted priests a series of letters, the reading of which indicates the spirit and principles that were to inform and direct the religious family they hoped to establish.

On an occasion, such as the present, the formal dedication of this new House of Studies, it is but fitting that these letters should be heard in the halls of this institution. Here, to-day, the sons of De Mazenod are entering upon a new era of activity. They must be reverent and be powerfully influenced by the spirit that breathes in the early correspondence of the great Founder of their religious family. Their success here will depend upon the closeness of their obedience to his holy maxims, and upon the perfection with which they realize his spiritual aims.

On October 9th, 1815, Father de Mazenod wrote to Father Tempier: "My Dear Friend:—Read this letter at the foot of your Crucifix, with the intention of listening to the voice of God alone, and of considering only what the interests of His glory, and the salvation of souls, demand of you. Impose silence in your soul on all cravings of the natural man for the goods of this life; renounce all seeking for your own ease and convenience; reflect seriously on the spiritual destitution of our poor, especially in rural districts; consider how great the number of those is, who have already fallen away from the Faith, and what multitudes are now exposed to a like danger. Irreligion and apostasy are making a frightful havoc of souls in the midst, and little is being done to hinder the progress of such evils. Question your own heart, and ask yourself what sacrifice are you prepared to make, in order to take your part in the remedying of these disasters, and then answer my letter without delay."

"In truth, my dear friend, and I will speak to you plainly, you are necessary for the work which I feel the Lord has inspired me to undertake. The Head of the Church is firmly of the opinion, that in the present deplorable state of France, missions alone can bring the people to the Faith which they have actually abandoned. I am profoundly convinced, that in missions lies the remedy for this deplorable state of things. Full of this conviction, and placing entire reliance on God, I have undertaken to found in this diocese a house of missionaries, who, giving the example of truly sacerdotal spirit, will endeavor unceasingly to destroy the empire of Satan, and draw souls to God, by their labours amongst the poor, especially in rural districts. We shall live together in a house which I have purchased, according to a rule which we shall unanimously adopt. We shall be happy in this holy society, which will have but one heart and one soul. One part of the year will be employed in the conversion of souls, and the other in retreat, study, and our own sanctification. I shall say no more to you about it just now. This is enough to give you a foretaste of the spiritual pleasures we shall enjoy together. When I receive your reply, I will give you all the details you may wish for. But in the meantime, my dear friend, I would entreat you not to hesitate about taking part in this good work, which is one of the greatest we could undertake for the interests of God's Holy Church. It will be easy to find somebody to take your place in the post you now occupy. But it is not easy to find men who wish to devote and consecrate themselves to the glory of God, and the salvation of souls, without any reward upon earth; but with the certain prospect before them of much fatigue, and of many of those trials and contradictions which our Lord predicted would be the lot of His true disciples. Lose no time, then, in sending me an affirmative answer, and I shall be happy. Adieu, my beloved brother."

Father Tempier's reply was not delayed, and it was couched in a strain of exultant readiness for labor and sacrifice that must have brought the deepest joy to the heart of its recipient. Father Tempier wrote: "Sir and Very Dear Brother: May God be blessed for having inspired you with the design of establishing a house of missionaries, to preach the gospel to the poor people, who, living in remote country districts, are most destitute of spiritual aids. I assure you, my very dear brother, that I completely share your views. Far from needing your pressing entreaties to join in a work so much in harmony with my own wishes, had I been acquainted with your plans, I would have been the first to beg admission into your society. Accept my humble thanks for judging me worthy to be your fellow-labourer in the work of promoting the glory of God, and the salvation of souls. It

is true I do not possess the gift of eloquence necessary for a missionary; but what I may not be able to effect by eloquent sermons, I will try to make up by catechetical instructions and familiar discourses, by my labors in the tribunal of penance, and by such humble works of zeal for establishing the reign of Jesus Christ in souls, as may come within my reach. I shall find nothing low or painful in any humble or laborious function of the missionary life. I clearly see what you wish to find in those you choose as your fellow-labourers. You want priests who are willing to walk in the footsteps of the Apostles, and to labor for the salvation of souls, without expecting any return on this earth, but much toil and hardship. By God's grace, I feel in myself this desire; or if I feel it not, I eagerly wish to do so. I am sure, with your help, everything will become easy to me; so that you may fully inform upon my good will and co-operation."

Good-bye, very dear brother."

Again did Father De Mazenod set forth his inmost thoughts and hopes to his chosen companion.

"May God be blessed," he wrote to Father Tempier, "for the holy dispositions which he has awakened in your heart. You cannot believe what joy I felt on reading your letter. I assure you, that I consider it most important for the work of God, that you be one of us. I depend more on you than on myself for the fervor and regularity of a community which, in my ideas and hopes, will imitate the perfection of the first disciples of the Apostles. I rest my hopes more firmly upon that than upon grand sermons. I speak to you before God and with sincerity. If we only wanted to go and preach the word of God in an off-hand way, to go through the country with a view, if you like, of gaining souls to God, but without taking much trouble to become ourselves interior men—truly apostolic men, I think it would not be hard to find someone instead of you. But we must simply be saints ourselves. This word comprises everything."

Father Tempier made known his final decision some days later in the following letter:

"Holy Friend and True Brother:—I cannot tell you how much you have done for my salvation. You are truly the dearest friend of my heart. I loved you before, and had special esteem for you; but since you have fixed your eyes upon me with the intention of associating me with yourself, in your apostolic labours, and of making me a sharer in the fruits of holiness, I have no words to express my sentiments in your regard. May God be praised for all that He has inspired you to do for me. You will soon see that if I have a certain amount of good will, I have little else beside. I am determined to leave here on the day after Christmas, with the firm resolution of not returning."

"Good-bye, my very dear and good brother; let us pray earnestly to the Lord that He may bless our undertaking, if it be conformable to His will."

On the Feast of St. John the Evangelist, December 27th, 1815, Father Tempier arrived at Aix, and there began between him and Father De Mazenod a spiritual relationship rich in personal grace and external blessing, that remained unbroken and unclouded for a period of more than forty-five years. The two friends passed the intervening weeks in prayer and spiritual counsel, maturing their future plans, and on Jan. 25, 1816, Father De Mazenod, Father Tempier and three companions met together in community, and the occasion was the birthday of a new religious family in the Church. As in all similar instances its beginnings were of the humblest description. A deserted Carmelite monastery, largely in ruins and almost devoid of furnishings, was the spot where these devoted followers of the poor and abandoned Son of God practiced the beginning of that apostolic poverty, which is one of the chief characteristics of the religious life.

From this humble home, where they sanctified themselves by the practice of virtue, the Missionaries of Provence, for so they were called, went forth to evangelize the most abandoned and spiritually destitute parishes in the neighborhood. God's abundant grace accompanied them, and the spiritual regeneration which resulted from their ministry and their example forms a glorious page in the history of apostolic effort. Day by day they became more and more favorably known as the instruments through which conversion came to the hardened, zeal to the lukewarm, and added fervor to the holy.

It soon became evident to Father De Mazenod that the future permanence of the young religious society growing up around him required a fixed and definite Rule and a set of Constitutions. With this purpose in mind he retired to the solitude of a chateau in the Lower Alps where, apart from all the distractions of the world, he could give himself entirely, in prayer and meditation, to this important occupation. On his knees before the crucifix he drew up the laws for the spiritual government of his society. His soul was saddened at the sight of the grievous evils which afflicted the Church in France, and the conviction overwhelmed him that a remedy could be found for those evils mainly through the efforts of priests, who should form themselves on the very model of Jesus Christ Himself. This double thought became the inspiration of his labors

and is the soul of his Rule. It is brought forth in sublime grandeur, in the introductory words of his majestic Preface, which breathes the burning zeal and the sublime ideals of the Apostle of the Gentiles himself.

I offer no apology for my lengthy quotation from this precious document. No words could be more appropriate at this moment. They draw the portraits of a true Oblate and give him the reason for his existence, the object of his life, and the motives of his work. No religious congregation was ever offered a more sublime inspiration for the personal holiness of its members, and the boundless energy of its efforts. And so long as the Oblates of Mary Immaculate are true to the picture outlined of them by their first Father, they will bring glory to the Church of God and salvation to the souls of men. Listen to the sublime words of sorrow and of hope which De Mazenod offers to you, as the inspiration of your missionary zeal, and the measure of your individual sanctity. They are as practical and applicable to day as on the day upon which they were first given to the world. They must ever remain for you Oblates the solid foundation upon which all your deeds for God, yourselves and Holy Church, must ever rest.

"Ecclesia, praeclara Christi Salvatoris haereditas, quam acquisivit sanguine suo, in diebus nostris saevae depredationis patuit. Haec dilecta unigeniti Filii Dei sponsa, filiorum quos peperit turpi defectione lugens, terretur. Christiani apostatae et beneficiorum Dei prorsus inmemores, irritaverunt justitiam divinam acribus suis, et nisi civism sacrum fidei depositum, usque ad consummationem saeculi, illibatum esse custodiendum, vix religionem Christi per interjecta vestigia fugientem indagari possemus; ita ut, promeritis Christianorum aevi nostri malitia et corruptela, condicio maxime partis ipsorum vere peior dici possit: conditione gentilitatis, priusquam Crux idola contrivisset."

"In hoc miserrimo rerum statu, Ecclesia conclamatur soli ministris, quos ad divini sui Sponsi causam ad junxit, ut tot sint, qui verbo et exemplo, fidem in corde peraeque partem filiorum suorum sopitam suscitent."

"Malorum istorum consideratione commota sunt corda quorundam sacerdotum, quibus gloriae nec cura esset, qui Ecclesiam charitatis affectu prosequerentur, et vellet, victimas esse, si expediret, animarum salutem devere."

"Illi exploratum est, quod si posset informari sacerdotes, animarum salutis studio incensi, non turpis lucri cupidi, firma pietate praediti, apostolici uno verbo viri, qui callentes necessitates emendationis propriae, laborarent pro parte sua ad conversionem aliorum, posset agitari spes brevi revocandi populos errantes, ad religionis officia ducendi oblivioni data, attendenti tibi et doctrinae. Timotheus Paulus exposuit, 'In terra illis, hoc enim facies, et tu ipsum salvum facies, et eos qui te audiunt.'"

"Sero sanctitatis suae incumbere habent, instare etiam viriliter easdem vias quas tot apostoli, quae tot operarii evangelici, qui in eodem agone certantes in quo semetipsos rapi sentiunt, tot mira nobis, tantarumque virtutum exempla suppeditant; debent penitus abnegare semetipsos, soli gloriae Divinae, Ecclesiae utilitati, animarumque salutis unice studere; debent esse renovare jugiter in spiritu mentis suae, vivere in statu habituali propriae abiectionis, et in voluntate perpetua perfectionis apicem obliendi, assiduum dantes operam, ut flant humiles, mansueti, obediens, paupertatis amatores, poenitentiae et mortificationis dediti, ad inordinata mundi vel parentum affectione alieni, zelo zelati."

CONTINUED ON PAGE EIGHT

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1916.

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 eyes, discharge my debts, 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.....	\$8,446 65
Mack, Purple Springs.....	1 00
REC'D no tender.....	1 00
Jas. M. Burns, Rexton.....	2 00
Miss C. A. Wells, White Haven.....	1 00
H. P. Wells, White Haven.....	1 00
A Friend, Farrellton.....	1 00
A Friend, Blackville.....	2 00
A Friend, St. Raphael's.....	2 00
Miss T. F. Windsor.....	1 00
I. P. Halifax.....	1 00
St. A., London.....	10 00
Mrs. L. N. Tanney, Iroquois Falls.....	2 00
Ladies Auxiliary, St. Andrews, Leung of the Cross, Dominion No. 1.....	5 00