themselves out of the whole scheme. On the other hand, it is doubtful if he will find himself able to follow the latter course, for the thinking forces of the world and parliamentary and public opinion in England, is that while the interests of the British Empire call in unequivocal terms for a vigorous prosecution of imperatively demand that there shall be a reconciliation with Ireland. It is recognized on all sides that the entrance of America into the War makes such forces that, opposed to Germany, the end of the controversy can certainly be forecast.

more to say later. I do not, then, look for an immediate and successful settlement, nor for a complete abandonment of all attempts at a settlement. Events Irish party has no intention of was formed and which is not only stick to the task until it has been between the parties in the House of religion revealed by God for the sal-Commons. It just as certainly vation of all men. Commons. means an awakening that may mean the defeat of the Government. something more than probable that it will result in a general election, the consequences of which no man at this moment is able to forecast.

As I look over the situation, all I can say is that it has grown darker and more complicated, that the end is further away than it appeared before, and that it is more uncertain than ever There is, however, this unchangeable fact; the Irish ques-tion must be settled, and it must be settled soon. How or by whom I cannot at this juncture say, but sometime, by somebody, it will be definitely concluded, and you and I shall live to see the final day upon which Ireland shall be free.

MY MEMORIES

Cardinal Gibbons in the Dublin Review THE VATICAN COUNCIL

The next great event in which I had any part was the Vatican Council of which I was the youngest Bishop, and of which I am now the only Father surviving. As it is very hard for Americans of these days to understand the bitterness which preceded our Civil War, so it is very hard for Catholics to realize the bitterness of controversy which exist: ed before the Vatican Council. The controversy consisted not so much as to whether or not the Pope was or was not infallible. All of us had been brought up in the doctrine that he was the centre of unity; that communion with him was communion with the Catholic Church: that severance from him meant severance from the Visible Church of God, and therefore his infallibility seemed to be an inevitable conclusion. The controversy raged for the most part about the expediency of the defini-tion. There was a large number of was not on the best of terms with Catholic States. They feared to exasperate the Governments of Europe and to throw back possible the dominion of the State than anyto accept the doctrine of the Primacy could not but see in accepting it they had accepted Papal Infallibility as Temporal Sovereignty, was a

have heard cogency or force than within the of the Fathers was stating the diffistrong they surely can never be answered," and yet they always were past. answered, and answered triumph-

lic Christianity.

An Ecumenical Council is prob ably the greatest sight on earth. Bishops were there, not only from the countries of Europe and America, but from the depths of Asia, darkest Africa, and from the Islands of the sea. There were Bishops of almost all rites recognized by the Catholic Church-Greeks, Greek Ruthenians, Armenians, Eastern and Western Syrians, Maronites; even the Copts or Christians of Egypt were represented, although the Coptic Patriarchate of Alexandria had not yet been restored. When one considers the difference of customs, of nationpoints of view, of culture and yet the unanimity of the decision, one can only adore the Omnipo-

from offering a united Ireland and a tence of God, Who alone can make unitary parliament without giving a men to be "of one mind in a late Holy Father, Pius X. called him; liament without giving a men to be "of one mind in a the Orangemen to vote house," and can make brethren, so vastly different in all worldly respects, yet dwell together in the unity of one faith. There Bishops there who had been confessors for the Faith in prison, and there were bishops there who afterwards died martyrs for the Faith of Jesus Christ. Whenever the Episcopate of the Church is together about the steps of the Throne of Peter, centuries are rolled back and Church lives again with all the vigour of her pristine youth. If the Bishops of America and England an enormous addition to the world were an example of how the Church could cope with modern problems, the Bishops of Spain were almost And yet there living in that wonderful civilization are many who say that the entrance created by the Church in the Middle of the United States is perilous to Ages; the Greek and Ruthenian England itself. Of this I may have Bishops were still living in a civilization impregnated with the spirit of Byzantium; and the Bishops from China, Japan, and especially Corea, were striving to make Christianity viable to a still older and still more must decide. In the meantime, the conservative civilization. There can be no better proof of the contention abandoning the task for which it that the Church is independent of time and place; that she lives in its chief, but its only object. It will every civilization and can make herself understood by every age, and accomplished. This means that clime, and people; that she is, in there will be a delicate equipoise short, the universal and Catholic

LABOR'S RIGHT TO ORGANIZE

pleased Almighty God to give me a

part was the triumphant struggle of the Labour organizations to be recognized as lawful by the Holy See. Ever since the Reformation the relations of Capital and Labour had become more and more contrary to the principles of the Gospel. I have said somewhere else that in the sixteenth century practically all Englishmen owned their own hon and now that support and buttress is wanting to all but about one-tenth of the population. And what is true of real property is equally true of the means of production. Machinery had gradually lowered the workman to the status almost of a slave; and it was believed in the 'seventies and eighties of the last century that the rights of Capital were so sacred that no aid could be given to the people in asserting their rights without the danger of bringing about the Red Revolution. The excesses of Capital ists on one hand had brought about equal excesses of Socialism on the other-excesses which would be likewise destructive of human liberty and human happiness. For the Socialist state is nothing and can be nothing else than universal slavery, and it is for this reason that the Church has strenuously opposed it. She has ever been the protector of free institutions; and as she changed the absolute monarchies of the old Roman Empire, and indeed the later monarchies of the Middle Ages, as she changed the Roman Insula generally with its hordes of slaves into the cialist.

THE KNIGHTS OF LABOR

These principles are now taken for one of the crowd. define the Infallibility of the Roman Pontiff at the time when the Church the Catholic Church stands. But it was not on the best of terms with many States of Europe; even with just received the Cardinal's hat when the question of the attitude of the Church toward the Knights of Labor, conversions. As a matter of fact of those times, came up for decision; neither of these things has taken place. and I can never forget the anxiety The definition of Papal Infallibility and distress of mind of those days. did more to rescue the Church from If the Knights of Labor were not condemned by the Church 8then the thing in modern history. And those Church ran the risk of combining outside the Church who were willing against herself every element of wealth and power; and at a time when the Pope, having lost his But it is much easier to oner in his own palace. But if the look backwards than forwards; and Church did not protect the working many prudent and holy men augured men she would have been false to the worst possible effects from a her whole history; and this the definition which has proved to have been of the greatest benefit to Cathowith me shoulder to shoulder for I suppose that the thing which the rights of the Christian Plebs, has impressed me most at the Vatican long since gone to his reward; but I Council was the absolute freedom cannot speak of this subject without of the Fathers in stating their opin- recalling the indomitable courage ions. Nobody could say that the definition was brought about in a ning. This great Cardinal should hurry, or without true deliberations. ever dwell in the hearts of English difficulties stated men as a companion figure to that against the definition outside the other great ecclesiastic who fought Council, but I never heard the difficulties against put with more ago, Cardinal Langton. What a marvellous thing it is to think that Council Chamber. Often when one after three hundred years of oppression the Catholic Church in England trembled for the definition itself.
"These arguments," said I, "are so restoration of her hierarchy such a Ladybird, fly away home. striking reminder of her glorious

> GREAT MEN WHOM I HAVE KNOWN It is very difficult in writing Reminiscences of this sort to speak of individuals whom I have known; I was not a little flattered at being because, although most of them have called upon to repeat my fine song passed out of this present life, many | The audience did not tire hearing it of their relations and friends are over and over again. At last a big still living. But I cannot forbear to negro placed himself right in front -undoubtedly one of the foremost statesmen that the English speaking world has produced in our time. But perhaps my most cherished memory is that of the greatest man whom I have ever known—Cardinal Newman. O ba le le te te wo dun dun dis so Many things have been written about La be la la be be i be be bo.

but no amount of writing can give the impression which personal contact with him gave. He was like a shining light in a dark place. He repeated it the more unrecognizable infinite refinement without any trace of weakness whatever. One felt in the negro language. The difficulty him an extraordinary sweetness of disposition, and yet one felt that in tune at the same time. But a child the things of God he could be absolutely inflexible. We who knew him were all persuaded, and I think our persuasion was not wrong, that it was he who was to Catholic Christianity viable to the modern world, as St. Thomas had made it for the mediæval, and Clement of Alexandria for the Greek or Roman world. He had that marvellous gift which only a few his torians possess, and which is rarely possessed by a great thinker—the gift of seeing the present in the past, and of judging what would be by what had been. He had a wonderful conception not only of the his tory of Christianity, but of the history of human opinion generally; and he could tell to a nicety just where the same need of Catholicism would arise again.

Cardinal Newman saw all history as a great tradition wherein every age spoke for itself, and that is the true conception of history. Indeed it is my excuse for writing this article and for the strong personal note which it cannot help but con-One of the greatest uses of The next great event in which it old age is that old men can spe from personal experience of that which younger men know only from books; and so it is through those whom God has spared beyond the allotted span of human life that tradition really lives, and it is only by a living tradition that history can ever be understood.

FOREIGN MISSIONS

MCCORMICK NEVER SCORED A

GREATER TRIUMPH Imagine a very long street with huts of bamboo cane on either side; at one end, a merry, rippling rivulet with smooth pebbles and golden yellow sands on its banks; at the other end, a dark, impenetrable virgin forest, and you have my village. In the center, in an open space, a number of people gathered, men, women, and children. I was the only white man in the whole assembly, I had gone to show these people how to find the way to heaven. But all sorts of things were talked about. These good listeners inquired about Europe, my village and my relations. Among other things they wanted to know was, whether my mother cleaned every morning the copper rings they supposed she wore on her legs like the women here. Then suddenly came the question: "Do they sing too in your country?"

"Of course," I replied, "and somemediaval town, so now she would times too much, especially in the enfranchise the working classes, not evening. But I wish you could go to handing them over, bound hand and the houses where God lives in my foot, into the clutches of uncontrol. country and could hear them reecho led Capital, and far less sacrificing to the Kyrie Eleison of the singers them to the servile state of the Soof my village, or with the soft, angelic voices of the little girls."

for us, but beautiful songs such as every one in Europe sings.

put in an old negro whose toothless mouth and distorted lips had difficulty in pronouncing those few

All laughed except unlucky me What a swarm of wasps I had brought my head! Before fifty pairs of ears I was to give an exhibition of my singing. Secretly I besought all the saints not to abandon me in my plight. And all at once a bright thought struck me. I would sing an old nursery song; it would be just the thing before these big children. I resolved to "Ladybird, ladybird fly away sing,

I began as experienced singers do by clearing my throat and taking a mouthful of water. I hummed: mi, sol; do, sol, mi, do, to get the right tune; though this was really superfluous, since my Bishop says I need not be afraid of any However, the thing was of this much use, it put me in the right frame of nind and I was able to sing in fine voice:

Ladybird, ladybird, fly away home, Your house is on fire, your children are gone

All but the little one under the

What a success! I scarcely believe Pattie ever achieved a greater. The black faces beamed with joy and merry peals of laughter rang out from every side. What he sang as I had done. sounded something like this:

La be be la be be i be be bo How se o fi o che gar gar go

when I was asked to sing a song in s to make laughed until big tears ran down to be viable to their cheeks. I had not only sung silver words badly. So the negroes could pletely I was able to baptize a dying negro they had hidden from me and some new songs to sing us." Even the little children who are generally so shy crowded around me, skipped along in front of me or ran after me joyfully.-The Negro Child.

Address cancelled stamps of rare tinfoil, old jewelry and other donations to American Headquarters of the Sodality of St. Peter Claver for the African Missions, Fullerton Bldg., 7th & Pine Streets, St. Louis, Mo.

FRASER

Catholic Mission, Taichowfu, China. April 3, 1917. Editor CATHOLIC RECORD

Rev. Dear Sir,-I am in receipt of your check for \$1,345.40, being amounts received recently by you for my mission, making a total of \$9,365.40 received by me up to the present which corresponds exactly to the amounts appearing in the RECORD. It is very kind of you to send me the contributions so promptly and I assure you I put them as promptly into works of propagation of the Faith. For instance I have ust purchased a building lot in Kadeo, the town from which I addressed my last two letters. would like very much to build decent little church there. The old Chinese house we occupy is a very dingy and unsanitary place. On the Sunday I spent there the upper loft suffocation and we were choked with the smoke coming from the kitchen below which has a chimneyless stove made of bricks.

When the faithful had all left I was glad to take a walk through the town to get a breath of air. It was market day and the main street was thronged with dense masses of country folk buying and selling. Evidently Kadeo is one of the principal towns of that region and a pretty little church (foreign style) make a great impression on these simple people. As I elbowed vay through the crowds packed in the long narrow street all eyes were fixed on me and everyone was whis-Look at the foreigner pering : How tall! How white!" etc. etc.; but they were all very respectful and "My ears are tingling," cried out though probably it was the first time many of them saw a white man, I only half-uttered expressions of sur-"Certainly, you are going to sing stared at by this time; but to be al-

trenches puts it ably: on, and taxis to be had for the whistling, and all the rest of it, it was stances just a little akin to those of the missionary—a sort of haphazard camp life, where one has to be content with a more primitive mode of existence than one has been accustomed to. True, we have heaps of missionary. We are all together, and thus the solitude and loneliness of the missionary is not ours to bear. And we have a huge rationing organization behind us, so that we have no fear as to the next meal. And worthy than practical. above all the organization that has sent us out is able to back us with spectacles of our times is unlimited financial resources, so that the chief trial of the missionary we are not called upon to endure. Still, we have this much in common with the missionary to help us to appreciate his position and admire his courage, that we are separated from our homes and living a more

crude and primitive life than that of English towns. But perhaps the greatest differ-War cannot last forever, and with the hope that it will not know it is only for a time, but when

aye, there's the rub.' "

"Don't I know it, though?" he Lent, and after the frugal evening exclaimed triumphantly at the end. collation I spent several hours con "You surely do," I said in praise. versing with a catechist in a distant versing with a catechist in a distant station on the grandeurs of St. Peter's and the Vatican knowing shining light in a dark place. He repeated it the more unrecognizable produced on one the impression of it became. But the best part came not be lost as he like a megaphone, would relate it to others after my the negro language. The difficulty departure. I had just retired at was to remember the words and the 10:30 and dozed asleep when I was awakened by loud rapping on the helped me out by whispering the words. And this time my success opened and two men with lanterns was a laughing one. I never heard appeared at my door—a sick call ten people laugh so in my life; they miles away, the man dying, no time to be lost. One of the men had a ring about his neck, out of tune but I mispronounced the sign that he was a pagan and had been placed under the protection laugh at the white man. Yet my the devil from infancy. The devil is discomfort won their hearts comprayed to, and adored and consulted here in China without the least shame! The other had the two new born infants. "You are face of a leper. One eye, the our friend now. Come back soon again and don't forget to think of gone, eaten away by a dreadful gone, eaten away by a dreadful cancer and the rest of his features were distorted out of all human sem blance. If it had not been a sick call I would have thought twice about following such a pair ten miles along a lonely path through the mountains denominations (write for directions,) in the dead of night. We arrived at 3 o'clock in the morning. I said Mass and administered the last sacraments. It was then morning and my faithful acolyte and I felt like going to bed I assure you. But the next day was Sunday and I was due to celebrate Mass in a station thirty miles away, so instead of going to bed LETTER FROM FATHER | miles away, so indicately making the journey partly on foot and partly being carried in a chair. It took us the whole day to make the thirty miles. The road was very bad and the carriers were fagged out. In fact they gave it up half way and I had to hunt up other men. It was dusk when we arrived. The Christians who had come for confession in the afternoon, presuming that something had happened, left for their homes, and I was not sorry for I was com pletely played out having been with out sleep for over forty hours and most of the time on the road. They

came early next morning for confes sion and the wall-less "chapel," or rather attic, was full to overflowing. I gave orders to the catechist there to look for another house as the proprietor has given us notice to leave in a few months. He intends to get married and will need the house for himself. "But there is not a decent house or solid structure in the town," said the catechist. And one cannot risk the lives of several hundred people in a loft with rotten, worm-eaten rafters and scantlings. So there is no help for it; we must buy a lot and build a chapel for ourselves in this place also. Since then the catechist has paid me a visit. A

Yours respectfully in Jesus and Mary,

J. M. FRASER.

lot nearby the present "chapel" can

be had for \$300. I am thinking of

LET THEM GET ACQUAINTED

In an excellent paper entitled "A Layman's Thoughts on the Mixedmany of them saw a white man, I could not hear an impolite word but tributed to the Ave Maria by Frank Spearman, the novelist, Of course I am used to being remarks: "I have become convinced that mixed marriages for our young ways and ever in the company of people are, for the greater part, Chinese and never have occasion to wholly unnecessary, and that many see or converse with a foreigner is not the most pleasant thing in the because of the lack of a little reason-familiar with her verses from their and at night. It is with us in our world nor easy to get accustomed to.

Mr. Willis writing from the ectly and indirectly concerned." While we He suggests that short altar-talks on of religion, and the musical rhythm were living in the luxury of English towns, with hot and cold water laid given more frequently. Then if such a union is nevertheless contemplated, that the Catholic convery hard to transport oneself in imagination into the primitive life of and firmness in insisting that the the missionary, and get any sort of realization of what it was really like. The Church's claims. What Mr. the Church's claims. What Mr. But the War has taken some of us and dumped us down into circumerus, is that our Catholic young people should become so equainted and so well satisfied with one another that the mixed marriage danger will be reduced to and poetry have found a place on the minimum. With this object in view shelves of the British Museum he urges that the youths and advantages that are denied to the maidens who attend our colleges and academies should be given while there more frequent opportunities for social meetings. Mr. Spearman's suggestions, par-

ticularly the last, are no less praisestaunch Catholic one of the saddest increasing frequency of mixed marriages. Almost every week we learn of convent-bred girls becoming the brides of Protestants, and we hear almost as often that a graduate of a Catholic college has chosen as his life partner one not of his faith. Yet if that Catholic youth and that Catholic maiden had only enjoyed frequent opportunities while at school of meeting each other we ence of all between us is that we are should be reading perhaps in due all buoyed up with the knowledge season of a thoroughly Catholic season of a thoroughly Catholic wedding, celebrated "with a nuptial Mass yesterday morning at 9 o'clock, last for long, and then we shall get back to dear old England and the received Holy Communion." How shown himself today the father of whom it has been my privilege to know, as, for instance, the gallant General Sheridan, who was as good a Catholic Christian as he was a good soldier: and the great Mr. Cleveland —undoubtedly one of the foremost One can stick to anything when you Mr. Luther C. Smith, Harvard, 1912, words of unstinted praise are his the Rev. Father James O'Brien per-Since I wrote last I had a sick call and it came as usual just at the wrong time. It was a fast day of forming the ceremony at an altar

NEW PHILIPPINE BISHOP CONSECRATED

Eighth native of the city of Phila delphia and the twentieth of the great archdiocese to be chosen for an episcopal see, the Right Rev. Monsignor James Paul McCroskey, rector of the Church of the Nativity V. M., Media, Pa., and bishopelect of the Diocese of Zamboange Philippine Islands, received the fullness of the priestly power on Tuesday morning, May 1, in the Cathedral of SS. Peter and Paul

The ceremony of episcopal conse cration, which is one of the most beautiful and impressive in the Church's ritual, was marked by a notable assemblage of prelates, priests and religious. Most Rev. Archbishop Prendergast presided. The consecrating bishop was the Right Rev. Denis J. Dougherty, D. D. Bishop of Buffalo. The co-consecrating bishops were the Right Rev. Peter Joseph Hurth, C. S. C., D. D., Bishop of the Diocese of Nueva Segovia, Philippine Islands, and the Right Rev. John J. McCort, Auxiliary Bishop of Philadelphia. The sermon was delivered by the Right Rev. Philip R. McDevitt, D. D., Bishop of Harrisburg .- New World.

NEW YORK MAIL PRAISES ARCHBISHOP IRELAND'S ARTICLE ON MEXICO

So impressed was the editor of the New York Mail with the April number of Extension, which treated largely of the situation in Mexico. that he devoted more than a page to the tragedy. Editorially the Mail commented as follows:

Archbishop Ireland is an outstanding figure in the Catholic Church in America. But he is not only that. He is an outstanding figure among the builders of America. His life long friendships with such men as the late James J. Hill have given him a thorough understanding of America. When he speaks he speaks as an American.

In the current number of the Extension Magazine Archbishop Ireland has written a remarkable introduction to a series of articles describing the tragedy of Mexico from the Catholic point of view. These articles disclose a state of ruin in the religious life of Mexico. They show altars dishonored, the sacraments abolished, priests and nuns slain, tortured, persecuted and expelled by the forces of revolution which now lay claim to be the forces of reconstruction. They show the outlawing of religion in Mexico.

The full gravity of this disclosure can be realized only when it remembered that Mexico, like all of Latin America, owes the very foundapurchasing it.

Thanking you and the readers of the Catholic Record for your excessive kindness.

Thanking you and the readers lic Church: that the Catholic Church has been the schoolmaster, the spiritual upbuilder and the main force for the maintenance of public order and private morals in Mexico. It must also be understood that all of civilization that the great bulk of the population of Mexico knows of has proceeded from and is bound up with the Catholic Church.

ELEANOR CECILIA DONNELLY

Miss Eleanor Cecilia Donnelly, for many years a widely known American Catholic poet, died May 1, at the Convent of Villa Maria, in West Chester, Pa. Catholics school primer days. Her works are filled with the beauty and sweetness pleasures. Since to many of her poems. She is known as "the Adelaide Procter of America." and her name, like that of Longfellow, is a household word in American Catholic homes. Her "Vis-ion of the Monk Gabriel" is said to have furnished the latter with the theme of his "Legend Beautiful." That her reputation is not merely local is evident from the fact that some thirty volumes of her prose shelves of the British Museum Library. She was honored by receiving the special Apostolic Benediction of Pope Leo XIII., and Pope Pius X., and was chosen to write the Jubilee Ode for Pope Leo XIII. Miss Donnelly was born at Philadelphia and was the sister of the famous Minnesota statesman and Baconian cryptogram advocate, Ignatius Donnelly.-America.

SOCIALISTS AND THE HOLY FATHER

The International Catholic Truth Society quotes the following words editorial that appeared in the English socialistic Labor Leader: "When all the terrible carnage is over there are few men who will have less reason to be ashamed of the part they have played than I the Pope. In face of all mother countries, or countries which call I

successful efforts to bring about an exchange of disabled war prisoners,

ing forces, and the establishment of bureaux of information that enable relatives to get into touch with "missing" soldiers. So, likewise, when it was found that "the French were concentrating German prisoners in the unhealthy tracts of Dahomey, and the Germans retaliated sending the French to the eastern marshes," the intervention of the Pope brought about the withdrawal of both these measures.—America.

THANKSGIVING CHURCH IF EARLY PEACE COMES

EMPEROR CHARLES MAKES PLEDGE TO ERECT MAGNIFICENT EDIFICE AS MEMORIAL IF HOSTILITIES CEASE

London, (Eng.,) April 19, 1917.—On Sunday last all Vienna was on its knees in the splendid churches of the city pleading for a speedy peace. The Emperor Charles, accompanied by the empress, the court officials and the leading members of the Reichsrath, attended Solemn High Mass "da Pacem" celebrated in St Stephen's Cathedral by Cardinal Piffl, Archbishop of Vienna. At the close of the Mass the emperor took a solemn public vow to build a great church in thanksgiving if peace comes within a given time. Innumerable candles were lighted in the smaller churches of the city and all day long there was a pilgrimage to the cathedral for the same intention.

A GREAT ANGLICAN CHANGE The London Catholic Times prints

on its editorial page the following: We fear that if the Church of England Protestants of a hundred years ago or less could hear the Anglicans of today talking on religion or could read their writings in regard to it they would turn in their graves Doctrines which filled them with alarm are now accepted by Anglicans without demur. In last week's issue of the Church Times appears a letter in defence of the doctrine of Purga tory which shows that the writer, Mr. A. H. Bayerstock, has been care fully studying our theological authors who treat of the subject. Though apparently an Anglican, tains that the Tridentine definition. 'that there is a Purgatory and that the souls detained there are aided by prayer and especially by the offering of the Holy Sacrifice" summarises the common belief of Christians from considerably before the days of St. Augustine. At a meeting Anglicans in All Saints' Church Hall, Margaret street, on last the Rev. L. W. Greenstreet said a chaplain was necessary in every school; daily Mass should be volun tary, and there should be opportuni ties for a boy to go to confession. And Mr. Ian Malcolm, M. P., said what was wanted was a Catholic revival in the Public schools. He would like to see Mr. G. K. Chesterton infusing into the masters the almost reckless gaiety of the Catholic religion. It is not so many years since such a speech might have cost Mr. Malcolm his seat in Parliament. the Anglicans have not reached the Catholic Church they are trying to approach it.

St. Clare of Assisi invoked the Sacred Heart of Jesus many times a day, and said that to this practise she owed the ineffable delights with which she was inundated when kneeling before the tabernacle.

studies, our employments, and our escaped, let us do our duty cheerfully, that it may bring pleasure and profit to others and ourselves. We are social beings, and it is that we can help others without benefiting ourselves.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916

Dear Readers of CATHOLIC RECORD That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrine

F. Stagni, O. S. M., D. D., Apostolio Delegate, Ottawa: "I have been Delegate, Ottawa: 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. bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance

Yours faithfully in Jesus J. M.	and Ma Fraser	
reviously acknowledged	\$10,368	95
Friend, Port Hawkesbury		00
ngersoll	1	50
Child of Mary," Quebec	2	00
. J., Annan	2	00
Irs. Mary Owens, Killaloe	2	00
eo. Kelly, Montreal		00
n honor of the Sacred		
Heart, Bornholm	2	00
A Son in France"	10	00
ubscriber, Huntsville		00
. A., St. Catharines	5	00
Reader, Mt. Carmel	1	00
Irs. M. Kavanagh, Camp-		
bell's Bay		00
as. A. Moore, East		
Sherbrooke		00