

figure who, after a stormy and troubled life, has now passed before the great Tribunal where alone Truth and Justice are the sole arbiters.

BUT, NOT satisfied with passing final judgment upon Francis Joseph himself, many irresponsible scribes have not shrunk from passing judgment also upon the late and the present occupants of the See of Peter, and in allocating to one or both of them, if not a share in the responsibility for the War, then a degree of deep if unexpressed sympathy with the Teutonic aggressor. How far this is from the truth the reasonable and the well-informed know. Innate prejudice, however, has no eye but for its own prepossessions, and the passion for putting the Church in the wrong blinds it to every other consideration. But the Pope will be judged by his own acts and these will ever shine, as they ever have shone, brightest in the full light of day.

THE ALMOST superhuman efforts which Pius X. made to avert War are known fully to the Allied Governments, and when in due time they are laid bare to the world those, even, external to his own spiritual family will accord him the tribute which is his due. Meanwhile it may not be amiss to recall the words of a prelate in close touch with the Pope, voiced at the time through the columns of the London Tablet: According to this account Pope Pius X., as soon as the ultimatum to Serbia became known, sent for the Austrian Ambassador and said he wished to continue to believe that the Austrian Government was not meaning to let loose a world war. The Emperor was drawing near his end and he prayed that he might not stain his last days with blood. War being actually declared, the Ambassador went to the Vatican to beg, in the name of the Emperor, the Pope's blessing on the Austrian armies. "Tell the Emperor," was the reply, "that I can bless neither War nor those who brought it about." And when the Ambassador asked for a personal blessing for his master the Pope replied: "I can only pray God to pardon him."

A RECENT utterance of Dr. Gore's, Anglican Bishop of Oxford, will not bring much comfort to those of that communion who have been accustomed to imagine that the adoption of this or that Catholic custom or practice gave them the right to call themselves by that august name, or to look for reunion with Rome on terms of their own choosing. The Bishop, certainly, is under no illusions on that score. At the annual meeting of the "Anglican and Eastern Association," held at Westminster last month, he sounded a warning note to his co-religionists in these words:

"He had a passionate desire to do anything to promote the realisation of the Catholic idea. But he confessed that as he looked out and his eye encountered that which looms largest and most magnificent on our horizon here in England, the Roman Catholic communion, he saw no hope or prospect of reunion in that direction. The more he studied and distinctly Roman doctrine or practice the more he realised, often to his own surprise, how extraordinarily definite a thing Romanism is. Everything that differentiates the Roman Church, everything distinctively Roman, was bound together by an extraordinary tendency and spirit which received its embodiment in the Papal autocracy. So that there was nothing more futile than to attempt to take this or that feature of what is distinctively Roman and say, Let us assimilate this or that; because it all had this extraordinary quality of coherence which is particularly expressed in the institution of the Papacy and in the ideas for which that institution stands. Frankly, he could not see the slightest dawning of hope at present for re-union with the Roman Church."

A MAN of Bishop Gore's experience and scholarship might have been supposed to have passed the "Romanist" stage, but that by the way. The Bishop in his aspirations after the "Catholic idea," seems to look upon "reconciliation with the Orthodox Communion," as a thing within reach. The attitude of one or two Russian ecclesiastics on this continent may have been the means of inspiring this hope, but if the Bishop really thinks that the Russian Church (but one out of many adhering to the Eastern creeds) has undergone any radical change in its attitude towards Anglicanism since William Palmer's time he may have a rude awakening some of these days. The one way for Anglicans to "realize the Catholic idea" is, as the Russian ecclesiastics in effect told Palmer seventy years ago, to first square

themselves with their own Patriarch, the Pope. It was sound advice, and was realized in Palmer's own person, and in that of a multitude of his Anglican brethren. Anglicans generally, however, still continue to grope in the dark, and to waste their aspirations upon illusions.

ON THE BATTLE LINE

IN MACEDONIA

The operations of the Serbs and their allies to the north and north-east of Monastir are growingly important. An official Serbian despatch records the occupation of the village of Rapes, on the north bank of the Cerna, sixteen miles northeast of Monastir. The ground won has been gained despite the "violent resistance" of the enemy. That resistance was inspired by the knowledge that if the Serbs can push eastward a few miles farther along the north bank of the Cerna they will outflank the new German-Bulgar positions on the range of mountains south of Prilep, and by compelling the enemy to evacuate Prilep and the Babuna Pass reconquer a very large part of Southwestern Macedonia. General Savra's army is almost within reach of a very substantial victory following the battles of the past two weeks.

The Bulgars supplies captured by the Allied troops can be replaced only by transport wagons operating over wild and snow covered mountain passes. The Bulgar positions on the ridges south of Prilep may be found untenable soon because of the scarcity of supplies.

THE CRISIS IN ROUMANIA

While the Macedonian operations are taking a turn distinctly favorable to the Allied cause, Roumania is under the German harrow. Berlin officially announces that von Mackensen's army of Dobruja has crossed the Danube at several places. One of them, it would appear from Roumanian reports, is Zimniza, to the north of the Bulgarian town of Sistova. On the north bank of the Danube from a point a short distance below Sistova to the delta there are great marshes wherein no military operations are possible. When the Roumanians destroyed the huge Chervoda bridge—one of the finest engineering triumphs of Eastern Europe—they destroyed with it all chance of a German crossing of the river along the line of railway from Constantza to Bucharest. Defeated in this project, Mackensen evidently decided to hold his Dobruja lines defensively with a part of his army, and detach the remainder of his troops to points upon the Danube where the marshes were not so formidable an obstacle to a crossing. At Zimniza he is well to the rear of the Roumanian line of defence on the lower Alt River, and unless dislodged will force the abandonment of that line and the taking up of another much nearer Bucharest.

The Germans announce the recapture of Orsova, near the Iron Gates of the Danube, taken by the Roumanians on the outbreak of hostilities, and of Turru Severin, an important Roumanian river port on the Danube. The Roumanian battalions cut off at Orsova, German reports say, constituted, a comparatively small force. From Petrograd and from Bucharest come despatches telling of an advance in the Dobruja and the recapture of a number of villages north of Constantza from Mackensen's forces. This advance may enable the Roumanians to regain Constantza and Chervoda, which despite the destruction of the bridge, would be of great value in maintaining easy access to Roumania from the Black Sea ports of Russia.—Globe, Nov. 25.

GREGORIAN CHANT

The judgments passed upon Gregorian chant by some of the world's greatest musical artists and critics are gathered together in an address delivered by Archbishop Moeller of Cincinnati on the occasion of the opening of the Archdiocesan Institute of Sacred Music. We quote from the Catholic Choirmaster:

"I contend, and I feel you will be convinced, when you hear it sung as it ought to be sung, that the Plain Chant deserves to be regarded as the most inspiring and devotional music. Such was the opinion of the great composers of music and of other distinguished men who have spoken of it in terms of rapture. Of Mozart it is reported that he stated he would give all his fame for the honor of having composed the Plain Chant music of the Preface of the Mass. One day, being present in church at the singing of the 'Stabat Mater' he exclaimed: 'Only four notes and what power!' Mendelssohn wrote: 'I cannot understand how Catholics, who in their own church music have the best that can be made, can put up with Mass compositions, which are not even passably suitable, but absolutely distracting and operatic.' Wagner often declared 'that it was a delight to him to listen to Gregorian Chant and to the compositions of Palestrina; and that this was an artistic treat difficult to describe in words.' Jean Jacques Rousseau, anything but a Catholic, a good musician, however, said: 'A man must have, I will not say, no sense of piety, but no taste, if to any music he gives the preference over the choral in the church.' His Grace disapproved of the use of all church music which is not

helpful to devotion, which protracts or interrupts services, which is sensuous or theatrical in character, or finally which fails to give force and expression to the prayers with which it is associated. 'The sacrifice of the organ loft' is the title which has been given to certain classes of operatic and sensuous music sung by church choirs. 'Were it permitted,' says the Archbishop, 'the angelic hosts themselves would throng from the heavens to bring their golden harps and their everlasting song to the service of the Christian altar. How sublime then and privileged is the function of the choir!'—America.

T. P. O'CONNOR'S LETTER

THE INFINITE HUMOR OF IRISH CONDITIONS

JOHN D. NUGENT.—THE A. O. H.—THE FREEMASONS.—AND THE POLICE
Special Cable to the Catholic Record
(Copyright 1916, Central News)

London, Nov. 23th.—The week finds the war situation somewhat complex, although, in my own mind, I have a clear conviction as to the net result. The fall of the Macedonian City of Monastir unquestionably balances the occupation of the Roumanian City of Craiova by the Germans and further hope comes to the Allies in the shape of the recent, and in many respects, the most successful advance on the Somme river front.

On the other hand, however, the hand of death is crossing almost every British threshold, and the House of Commons weekly pays tolls either among the Ministers or the rank and file, to the Moloch of War. Simultaneously come disturbing announcements from America of the supposed movement towards enforcing peace on the belligerent nations. In spite of all this, my own conviction remains clear that the net result of the events of the week will not speed the bringing about of peace, but on the other hand prolong the war.

Should Germany get a firm grip on Roumania, it would undoubtedly place another big trump card in her hand and thus there would be less likelihood than ever on her part to consider any terms of which the Allies look upon with favor. On the other hand, the deportation from Belgium and the still existing evidence of the gigantic strength and completeness of the German military machine will serve to only stimulate the determination of the Allies that the Prussian military monster must either be crushed now or the burden left to coming generations. Hence, there is yet no repercussion of the war. The weariness and longing for peace, which American suggestions have evoked in Germany, particularly in domestic circles, is in a measure reflected in the confusion of the battlefields. There is a good deal of restive discontent which is fanned by sensational newspapers, and rumor is busy concerning impending Ministerial changes. Nothing is certain, however.

The Irish situation has been enormously influenced by the Redmondite victory in West Cork which means the beginning of the end of the O'Brien revolt. The rapid return of the majority of the people to Redmond and the ranks of constitutionalism and the solution of the police question may now be regarded as settled.

When the Speaker of the House of Commons called out the name John D. Nugent, William O'Brien looked up from his Order Paper and craned his neck back to catch a glimpse of the new member. Then he turned and said to one of his friends, "What a villainous face!" The remark was heard by John D. Nugent, and he immediately proceeded to repeat it with great delight to all his colleagues. He could do so with the greater satisfaction, as it was not altogether a just observation. If Mr. O'Brien had called the face of John D. Nugent rugged or strong or aggressive, he would have been more accurate. A jaw of iron strength, strong, open, direct eyes, a stubby nose, a clean shaven face, except for a moustache, and a great muscular looking body—the face and figure of that hard dour race of Catholic peasant in Ulster—such is the appearance of John D. Nugent. But the good humour in the eyes, in the pleasant smile, and the suggestion of profound passion created by the sense of human wrong, relieves the whole expression, and makes the face typically genial and Irish.

I introduce him to you today because he is one of the great new forces in Irish life, of which the world will hear a great deal more by and by. The reason why William O'Brien hates him while so many other people admire him, is largely due to the fact that he is the Secretary of the Ancient Order of Hibernians. The Ancient Order is one of the most curious examples in history of the persistence of an organization through several generations; retaining its name and yet changing its character with the change in the conditions of the times. It was brought into existence in the seventeenth century when the then omnipotent and very bigoted Orange Party made fierce war on the remnants of the Catholics, who still survived the massacres and the confiscations of the Elizabethan, Cromwellian and Williamite times. The Catholic houses were visited by night; were often set on fire and some of their inhabitants roasted; and this was done under the orders of a local

chmerick which was a secret society. The Catholics combined for self defence; they also were a secret society, and doubtless they now and then paid back in kind the sufferings inflicted on them.

Time passed on, and Ireland has emerged gradually from the kind of internecine savagery which still survives in the Balkan States; and the Ancient Order changed some of its characteristics with the times. But it had still to face a powerful enemy in the Orange society—which made war on their creed and their very existence. The Society extended itself to whatever culture the Irish Ulster Catholics reached; maintaining its character, both of a secret and a strictly Catholic association; now and then doing violent things; and in Great Britain, when anti-Irish feeling was still common and fierce, paying back outrage upon Irishmen with outrages. It was a sort of Trades Union before Trades Unionism, and most of the rough, unlettered Irish labourers who emigrated to England found in it protection and organization.

Up to a comparatively recent period it still remained in Ireland itself mainly an Ulster organization; the relations between Catholic and Protestant in the Southern portion of Ireland never in modern times having reached the savage bitterness of sectarian feeling in the North. Its tremendous growth within the last few years is due to two causes, both at once hostile and useful to it. The first of these was the adhesion of a large number of the priests—especially the younger priests in Ulster, to the disrupting forces associated with the name of Mr. Healey. Staunchly Catholic, the Hibernians were at the same time fiercely Nationalist; and like all the strongholds of Ulster, they were opposed to any factious movement that threatened the unity of Ireland or threatened the Irish Party as the embodiment of that unity. There was thus that curious paradox of Irish life, which few but Irishmen understand, namely—an intense Catholicity with an equally intense independence of any attempt on the part of the clergy to encroach beyond their proper rights in politics, and especially in the interests of faction against National unity. Daniel O'Connell long ago gave the motto for this policy "I take my religion from Rome but my politics from Ireland."

The Hibernians literally saved the existence of the Irish Party in Ulster, and through Ulster in Ireland generally, and thus were hated by all the enemies of the Irish Party—Mr. O'Brien included. Denounced violently—sometimes even by high ecclesiastical dignitaries, the Order made continuous progress; and the attacks of Mr. O'Brien had the paradoxical effect of spreading it to Cork and other counties in the south of Ireland, where up to then it had been practically unknown. It is now making way in Great Britain; in Scotland it has always had considerable strength. And then came Lloyd George to give it a status it never had before. Under his Insurance Act benefit working men's societies were entitled to become what were called "approved societies" and in that way to become the administrators to their members of the benefits of the Insurance Act. Thus this organization—for several generations outlawed and lawless—merged into the middle-aged respectability such as that of the British trades union or such benefit societies as the Odd-fellows.

Its accounts were well kept; its members were sober, loyal and thrifty; and its funds now reached a huge annual income. Some years ago Joseph Devlin was induced to take the Presidency. His extraordinary eloquence, his courage, and his sense of duty gave to the society a status it never had before; for its leadership had been in the hands of men of comparatively small position. To Mr. Devlin there came the splendid combination of a thorough organizer, a clear-headed man of business, a temperate energetic and practical in John D. Nugent, who became the General Secretary. Its branches have spread and spread; it has built halls in many of the sombre Irish villages—especially in Ulster—and by the dance and the song has brought back to Irish rural life much of that old gaiety which had disappeared with the famine. It has a splendid—almost a palatial—office in Dublin; in short, it is getting to that wealth and power which are the characteristics in all parts of the world of the workingman's insurance society.

But John D. Nugent is a vehement politician as well as a man of business and an insurance agent; and the sufferings and the wrongs which he saw inflicted in his childhood on his fellow Catholics has given to his face some of that dour resolution which so shocked Mr. O'Brien. He has immense faith in organization, and the way which he is able to exercise in many parts of Ireland is a justification of this faith. Recently he has entered on a new and fateful departure. The breakdown of the Irish settlement, following the exasperation caused by the executions, has produced the revival of the old spirit of fierce opposition to the Government which was dying away under the softening influence of the triumph of the Home Rule policy. Mr. Nugent at once set himself to work to give force and form to the general national passion; and first he took in hand the police of Dublin. He found there material ready to his hand, for by universal acknowledgment including that of Chief Secretary Duke—these men were scandal-

ously under-paid, and they were ready to revolt.

Then an extraordinary thing happened. Without any display, just walking down in twos or threes in plain clothes, the constables went to the hall of the Hibernians and were enrolled as members. Dublin Castle nearly had a fit, and all kinds of threats were uttered against this flagrant and appalling novel method of protest by a Government force against Government action. Poor worried Mr. Duke was rushed over to Dublin by frenzied telegrams; he rushed back to London to propose a new and a better scale of wages for the policemen; and he thundered against their attempt to become Hibernians.

And then was discovered one of the many anomalies in the cinematograph of Irish life. It appeared that there is a law against the police joining any organization with one exception; and this exception—to make the thing more ironical and more Irish—is the Freemason's Society. Freemasonry like the chameleon takes its hue from its atmosphere. In Prussia it is strongly monarchical and devoutly orthodox; in France it is extremely Republican and extremely Free-thinking; in Ireland it is simply another section of the Orange Lodges; in England it is an organization for good dining, copious wining and abundant and generous philanthropy. This was the weak point in the armour of Dublin Castle which John Nugent saw; and thus the poor Chief Secretary was put in the position of either excluding the police from the two organizations or of being guilty of the iniquity of excluding the Catholic and permitting the Protestant organization.

Mr. Nugent smiles sweetly over the trouble; awaits results calmly; for whatever happens he knows that the police force of Ireland in the future looks to him rather than to Dublin Castle for guidance and for help. One must be an Irishman to realize all this means of upheaval and transformation in Ireland. The police were hitherto the force of forces on which successive Governments could rely. It fought bravely and loyally for its salt; it looked to the Government for everything; the Government looked to it for everything; it was the chief pillar of British Government in Ireland. And now Dublin Castle no longer holds the key to the position in Ireland; it has passed into the hands of John D. Nugent. Commentators in the British and the Irish press have noted the change. "It is one of the chickens of the covenant come home to roost," comments a writer in the Manchester Guardian—meaning it a part of that breakup of the orderly civil society which came with the Ulster rebellion. The comment of others is that it is the final proof of the growing conviction ever among Englishmen that the Government of Ireland has become impossible except through the Irish people themselves. So the settlement may be soon coming again, with all the forces hostile to it affrighted, terrified, finally conscious of their defeat.

CARDINAL BLESSES OBLATES' COLLEGE

SERMON BY RIGHT REV. BISHOP FALLON, O. M. I.

The Evening Star, Washington, D. C., Nov. 16

With formal blessing of the building by Cardinal Gibbons, followed by Low Mass, celebrated by Bishop Shahan, rector of the Catholic University of America, and a sermon by Bishop Michael F. Fallon, O. M. I., of London, Ontario, Canada, the new college of the Oblates of Mary Immaculate was dedicated today. The building, which has been occupied by the faculty and about thirty students, who came from the novitiate at Tewkesbury, Mass., about a week ago, is located on the high ground at the intersection of Michigan avenue, Lincoln road and 4th street northeast, on the grounds of the Catholic University of America.

The procession through the college, which started at 10 o'clock, was led by Cardinal Gibbons, who blessed the building as he marched through it. The procession ended in the chapel, where Mass was celebrated. There were many church dignitaries in attendance, having come from all parts of this country and Canada to be present at the dedicatory ceremonies.

High praise of the work of the Oblates during the century the order has been in existence was given by Bishop Fallon in the course of his sermon. He described their work among the poor and gave instances of their good work in every section of the world, and, after telling of their work in the United States, said: "Nowhere in the world are the prospects for Catholicism better than in these United States of America."

Following the morning services there was a banquet, attended by all of the church dignitaries who came to take part in the ceremonies. Bishop Fallon will pronounce solemn pontifical benediction at 6 o'clock to night, officially closing the ceremonies.

DISTINGUISHED CLERGY PRESENT

Among those present were Bishop O'Brien of Peterboro, Ontario; Bishop O'Connell of Richmond, Va., formerly rector of the Catholic University of America; Bishop Allen of Mobile, Ala.; Mgr. Drumgoole, rector of St. Charles' Seminary, Overbrook, Pa.; Mgr. Hassett of Harrisburg, Pa.; Father Skinner, O. S. P., head of the Paulist House of Studies here;

Father Burns, C. S. C., rector of the Holy Cross College; Father O'Callahan, rector of the Apostolic Mission House; Father Barnum, S. J., of Georgetown University; Father Anselm, O. S. F., of St. Patrick's Church, Buffalo, N. Y.; Father Fitzgerald, O. P., of the Dominican House of Studies; Father Maher, O. P., provincial of the Dominican House; Father McNicholas, O. P.; Father Shilling of the Franciscan Monastery, Father Welch, provincial of the Oblates in British Columbia; Father Grandin, provincial of Oblates in Alberta, and Father Antoine, provincial of Oblates in Texas.

The faculty of the college now is composed of Very Rev. T. Wade Smith, O. M. I., provincial; Rev. Edward J. Strauss, O. M. I., superior; Rev. John A. Poli, O. M. I.; Rev. Walter Plaisance, O. M. I.; Rev. John H. Sherry, O. M. I., and Rev. Albert McDermott, O. M. I.

THE CATHOLIC IDEA

We commend to our non-Catholic brethren the words of the Protestant Episcopal Bishop William Lawrence of Massachusetts. It is a tribute to the Catholic idea of education in this country under present conditions. After speaking forcibly of the necessity of religion as a part of education, the Bishop said:

"The Public schools are never going to teach positively the Christian religion. It is an impractical proposition. Just as sure as you incorporate the teaching of any religion in the Public schools you have got to have religious tests of the teachers. And that cannot be in this country. I am not particularly interested in any Gary System or any other system. If it can be worked out consistently with American institutions, well and good, but the work lies with ourselves."

At the same session of the Episcopal convention Bishop Thomas F. Gailor of Tennessee praises the Catholics for their educational zeal, saying:

"Irreverence in the last analysis is a lack of patriotism." Where there is no belief in God a nation is driven into moral bankruptcy and political imbecility. Better for a boy that he starve to death rather than that he lie and steal and be impure and dishonorable."

In these statements there is food for thought for the fanatics who are continually harping on the little red school house as the panacea for all individual and national ills. When Catholics preached the necessity of morals in education and the utility of the Public school system they were called un-American. Our parochial schools have been the target for their abuse and calumny. Now that two prominent clergymen of the Protestant denomination openly endorse our position that ignorant critics may hold their peace for a time. Our hope is that other Protestant ministers may profit by the good advice of these two honest Episcopal Bishops.—Catholic Sun.

A CARDINAL

THE GREATEST FIGURE IN THE WAR

"Of all the great figures of this greatest of wars none for sheer nobility overtops Belgium's gallant spokesman—Cardinal Mercier." This is the climax of an editorial tribute to the Catholic prelate in The Chicago Herald of Wednesday, November 15. The panegyric complete follows:

"It is impossible for friend or foe to withhold admiration from Belgium's heroic primate, Cardinal Mercier. The fearless prelate fills the finest traditions of his office. Like one of the medieval saints, he boldly stands out, one man against an army, daring all, relying only on the sanctity of his high office and the intrepid heart which is within him."

In the midst of ruthless, materialistic, agnostic war Mercier yields not. Preacher of a gospel of brotherhood, exponent of a philosophy of non-resistance, Mercier interposes defiantly the magic of a just plea between his people and the obscene events of wanton war. The king and the army gone, he alone is left to express a nation's soul. To the outside world now, the great cardinal is Belgium. All the country's suffering concentrates in him. All the people's need voices itself through him. He is the sole spokesman."

"His latest appeal against the deportation of his countrymen to Germany for enforced labor is not the least notable of his long list of exploits. Outright slavery could, of course, never be introduced in Europe to-day. The world is too liberal. German liberals find it no less detestable than do Belgians, Frenchmen, Englishmen or Americans."

"But the deportations such as Cardinal Mercier describes are dangerously close to slavery. They add a new horror to the frightfulness of war. For in other ages actual slavery arose out of just such conditions. The conquering of neighbors and the transportation of the men back to the land of the victorious, where the vanquished were forced to toil upon an alien soil—that, in brief, is the evil history of human slavery."

"Against its temporary reappearance the Belgian primate struggles. He speaks for his own people and at the same time he gives voice to all the idealism the world has accumulated during the ages. Mercier will live, because to love freedom passionately, to be willing to lose all in the name of human liberty, is to court immortality in the memory of men. Of all the great figures of this greatest of wars none for sheer nobility overtops Belgium's gallant spokesman—Cardinal Mercier."—New World.

A CHILD'S FACE

I look upon thy infant face,
As on some forest spring.
When first it bubbles from the earth,
Within the pebbled ring.

For thou art beautiful to see,
A gem untarnished, thou,
The splendid light of purity,
Is shining on thy brow.

The weary hunter, bending low,
Will drink the waters cool;
My soul is weary chasing vain
The phantoms of the fool.

And from the beauty of thy face,
This weary soul of mine
Imbibes a draught of precious grace,
Of nourishment divine.

The soul that beams within thine
Orbs,
And lights thy smiling face,
Is not the product of this earth;
It comes from nobler place.

And God's own stamp thy spirit
Bears,
Just breathed from Him above,
Eternal God, Almighty, Just;
But, O! a God of love.

J. J. D.

RUSHING INTO CULTURED PAGANISM

The "moral abyss of the Yankee" is a harsh phrase; but with 60,000,000 out of a population of nearly 100,000,000 unidentifiable with the Protestant or Catholic religion, and 20,000,000 young people growing up without any religious training, it is questionable whether the United States can now rightly be classed as a Christian nation. In a recent address on Democracy and Religious Education, in Toledo, Ohio, Dr. Walter Athearn, of Boston University, declared that "Greece and Rome never rushed more rapidly into cultured paganism than America is rushing at the present time."—The Ave Maria.

We have to work, work seriously at the formation of the mind and heart—the task allotted us in this world. Both have to be conformed to the likeness of Him Who is the pattern of all the elect.—Mother M. Loyola.

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 chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 30 catechists, 7 chapels, and free schools, 8 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...	\$8,396 65
J. M. D., Guelph.....	2 00
Mrs. D. J. Rankin, South Highlands.....	1 00
Mrs. J. Shine, Seaforth.....	10 00
E. Benson, Midland.....	3 00
In honor of Holy Souls.....	2 00
Ottawa Friend.....	10 00
Friend, Apple Hill.....	1 00
Miss S. McKeever, Kinkora	2 00
A Friend, St. John, N. B.....	10 00
H. J. R., Victoria Mines.....	2 00
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Mrs. T. Tanney, Ingoquois.....	2 00
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