

to Russia with his other manuscripts he bequeathed to Cardinal Newman by whom the Journal was edited and published many years ago. It affords a most interesting and instructive study of the state of religion in Russia seventy-five years ago, and will well repay perusal at this time. This may seem like a digression but it has a very distinct bearing upon the subject in hand as affording a glimpse of the educated Russian's conception of his religious position. The subject will be resumed next week.

ON THE BATTLE LINE

THE ROUMANIAN FRONT

The principal German assault on the Transylvanian front is taking place in the region south of the border between the Valley of the Prahova and the Valley of the Alt. Already there is much snow on the mountains, and the transport problem is an increasingly serious one for the Germans. Command of the railways that run through the Predal and Red Tower Passes is of great value, but on that part of the front, miles from the railway and located on almost inaccessible mountains, the bringing up of supplies is the biggest part of the task of the Teutons. The Rumanians hold Kimpulung firmly, and have, therefore, distinctly better railway facilities than von Falkenhayn's army. Berlin reports that in this region another advance has been made and 350 Rumanians have been captured. The report gives no indication as to the point at which this advance was made, and both Petrograd and Bucharest are silent regarding it. The ground gained in this wild region will not begin to imperil the Rumanian forces that lie between the Teutons and Bucharest until Kimpulung is captured. Of that there is no immediate prospect. At all other points the Rumanians are in full control of the situation, and on the Carpathian front they are now conducting a vigorous offensive.—Globe, Nov. 4.

A London despatch, however, reads: Von Falkenhayn's troops made gains, according to Berlin's claims. South of Predal and the Red Tower Pass the invaders forced ahead, according to Berlin. Once again the railroad lines linking the northern border lands of Roumania with Bucharest are threatened by the enemy. Kimpulung, which had to have been saved by the powerful counterblow of King Ferdinand's army last week, is not far removed from the present lines of the German forces.

THE WESTERN FRONT

The German press reports of the evacuation of Fort Vaux emphasize the fact that the retirement was purely voluntary, because the authorities no longer considered the fort worth retaining at the price of further sacrifices. The Berliner Tageblatt makes a very dry face, but swallows the dose with the comment: "The measure of course, is not pleasant sentimentally, but is militarily justifiable." When the time comes to scuttle out of Northern France altogether the world will no doubt be told that the men and guns of the allied armies had nothing to do with the decision of Berlin, which was arrived at "voluntarily." The truth is that the prestige of the German army has been greatly lowered in the eyes of the people of Germany as well as among neutral nations by its failure to hold the ground won at Verdun by terrible expenditure of men and munitions.

THE ITALIAN ADVANCE

The Italian advance on the Carso continues. General Cadorna reports further gains of territory and the capture of 3,498 additional prisoners, making 8,229 in two days. The absence of roads is a serious drawback. When heavy guns have to be moved up to new positions there must be more or less delay while emplacements are constructed and roads are built strong enough to carry the guns. The victories won by General Cadorna's troops south-east of Goritz and on the Carso in the region east of Mount Piccina involve moving up the guns preparatory to a fresh assault. The positions the Italians must next tackle on the Carso are the strongest between them and Trieste. From the coast of the Adriatic at Duino north easterly as far as Birluha a ridge extends that is considerably higher than the rocky terrain over which Cadorna's army must advance to the attack. It is believed the Austrian engineers have done their best to make their positions impregnable. Cadorna assuredly will bring up every gun he can bear upon them before losing his infantry. Once the ridge is won the road to Trieste is pretty well down hill. It is estimated that in Wednesday's battle the Austrians lost 15,000 men, of whom a third were taken as prisoners. On Thursday the total losses must have been about ten thousand.—Globe, Nov. 4.

The majority of your faults come from a lack of simplicity. When you are given over to envy and jealousy, when you are agitated, tortured, sometimes by violent desires or human affections of a too absorbing nature, you are the reverse of simple, for you look only to the creature, and the simple soul sees only God.—Mgr. De Gibergues.

T. P. O'CONNOR'S LETTER

ALL SANE OPINION FAVORS POLICY OF JUSTICE TO IRELAND

THE FOLLIES AND BRUTALITIES OF COERCION AND ASCENDENCY
Special Cable to the CATHOLIC RECORD
(Copyright 1916, Central News)

London, Nov. 4.—There was a certain lull this week both at home and abroad with the satisfactory feature that the war news, especially from the Eastern front, was much more cheerful. The unbroken equanimity of the Rumanian colony in London, even during the events of last week, was more than justified by the stubborn resistance offered to great German Generals, von Falkenhayn and von Mackensen. The London Rumanians still insist that given a little more time, the situation will unquestionably develop favorably for them. There has been little opinion expressed concerning Ireland, at least publicly, especially as Redmond, Dillon and Devlin are absent, but nevertheless Ireland is at the back of every politician's mind and some event or other is always bringing it forward. It is now an open secret that conscription was being in Australia, owing largely to the solid Irish hostility against it and that this hostility is due to the resentment over the Dublin execution and the breakdown of the Home Rule Settlement.

Though strong appeals were made to the Irish leaders here to help Premier Hughes, they were not in a position to intervene. Another indication of how the wind is blowing, is to be found in John Redmond's visit to Sligo and his triumphant reception at every station en route. In Sligo itself, it marked the ebbing of the anti-party and anti-Redmond tide which ran so strongly two months ago. Ireland may now be regarded as recovering completely from the insane brain storm, as Redmond characterized the rebellion, and its sequel.

It is also significant that Redmond repeated his demand of last week that Home Rule be immediately put into operation and that the Ministry itself should assume the responsibility of any measures regarding Ulster, or other difficulties which stand in the way. Redmond speaks for an overwhelming English, as well as Irish opinion, making an incessant demand for a renewal of the attempt to settle the Home Rule question before the end of the war.

Is there a way out of the Irish imbroglio? The question naturally suggests itself at this moment, for we have reached a point when all sane opinion in both the one country and the other is very much exercised by the present impossible position. On the one side Ireland is under martial law. The martial law does not exhibit itself always in its most brutal forms; executions, of course, are at an end; arrests are at an end; the prisoners are being released gradually. But the military authorities have the right to stop public meetings—a right very little exercised but all the same galling to any high spirited people. But there is another and even more sinister feature in the present system in Ireland. Such as the rebellion there came, of course, a revival of all the old terrors of the Unionist minority in the South—terrors, I think, quite unjustified by anything in the policy or even in the acts of the rebels. And with the terror there came also the opportunity of calling to the assistance of the military authorities—who always take a panicky view of such situations—the old forces which had always stood behind Dublin Castle.

For a period—and up to the present moment—there was a sort of political staidness in Ireland, that is to say the records of five and twenty years of gradual and apparently final victory over the anti-popular forces were torn up, and the old Ascendancy party once more rose to the top. In many parts of the country, old snorting soldiers who had lain supine and beaten for a generation came to life again; and after the manner of triumphant reaction they began to restore the old methods of bullying the population. Such an ex-soldier would enter, for instance, the shop of an Irish member—to whom he was willing to crawl a few months ago and demand the names of all his employees on the pretence that some of them were Sinn Feiners. The intruder was shown the door; but still it was a symptom of the old regime which we owe, among other things, to the Rebellion.

In Dublin, however, the changed situation of the triumphant democracy and the beaten Ascendancy has taken its worst form; and as an epitome of that change I need only cite the name of Major Price. For Major Price sums up and embodies a whole system and the old regime. He was employed immediately after the Rebellion as head of the Intelligence Department. This was a restoration to him of work which he had given up since the war in connection with the police service of Ireland. He is, from all I hear—I have never seen him—a regular type of the policeman of the old system. That Dublin Castle represented in its practices all the time-honored methods of tyranny in all parts of the world—the well paid spy, the informer, the agent provocateur—were there to be found. And of such a system Major Price was the heir. The statement has been made over and over again—I understand it has

been made on the authority of John McNeill, the leader of the Sinn Fein Volunteers that Major Price came into his cell at the very moment when his life was trembling in the balance. What right had he to go into a prisoner's cell at all at the moment when the prisoner was awaiting trial? It is, I understand, entirely against the legal practice in England. When Mr. Duke was pressed upon the point his answer was that Major Price went to the prisoner's cell to get information with regard to the rebellion; but what right had he to ask any information from an untried man with his life in the balance. The version, which comes, I understand—I repeat again from John McNeill himself—is that Major Price suggested to him that the Irish leaders—and especially John Dillon and Joseph Devlin—were in sympathy if not in privy with the Sinn Fein rebellion. It seems too ridiculous for credence; but then one wants to know the official of Dublin Castle of the ancient regime to realize all the wicked folly of which he is capable.

Thus, then, you have this extraordinary state of things, that on the very morning of an offer of Home Rule for twenty-six counties of Ireland had been made by the Ministry and accepted by the Irish leaders, Ireland is thrown back into all the follies and all the brutalities of the ancient regime of Coercion and Ascendancy. It is a very sorry ending to the attempt to bring final reconciliation between the two countries.

Now there comes on top of all this the cry for Conscription in Ireland. That cry is, of course, swelled daily not merely by political partisans anxious to strike a blow at Home Rule, but by the many exasperating incidents which are inevitable in the application of Conscription to England and Scotland. One does not hear anything about this; but it requires little imagination to discover what a feeling of widespread disturbance must be created when everybody in a nation, up to a certain age, has to abandon wife, children, and a business, with or without his will, to enter the fighting forces. The spirit of patriotism burns very brightly and very strongly in England at the moment; I see no sign whatever of any abatement of the iron resolution of the nation to see it through; but all the same there must, under any system of Conscription the world has ever seen, be many cases of individual hardship.

This, of course, makes British opinion more impatient with the exemption of Ireland from Conscription. The result has been a growth or a rebirth of the ill-feeling between the two nations, which had practically disappeared when the war began, and especially when the splendid gallantry of the Irish soldiers had found its glowing, though tardy recognition. This irritation would of course subside after the war—especially as I hope and feel confident—after a victorious war. We should in all probability have a khaki House of Commons, and such a House is capable of any folly; though I do not think anyone may contemplate even the possibility of even the maddest khaki man trying to remove the Home Rule Act from the Statute Book. What is much more likely is that the Amending Bill would contain quite as bad, if not worse terms, than those which appeared in the Lloyd George agreement.

This is not a pleasant prospect for Ireland; but on other hands the prospect for England is not pleasant either. I have pointed out certain supreme facts to several of the most important representatives of English thought on this side of the question. After the war England and her Allies will go into a peace congress; the demands of the Allies must be for the rights of small nations and for the recognition of the principle of nationality. France must liberate the Frenchmen of Alsace Lorraine; Italy the Italians of the Trentino; Serbia must not only have her own integrity and freedom restored, but must also have added to her dominion the oppressed Serbs and Croats who now groan under the tyranny of the Magyars; the Poles must be given some form of autonomy; the Rumanians must have the Rumanians of Transylvania; and so on; assuredly it will place the representatives of England in a fatally false pose if, when defending these principles for other nations, they can be reproached with having ignored them with regard to the little nation and its principle of nationality within a few hours of her own shores.

There is no British statesman to whom I have mentioned these views who has not expressed his own agreement with them. They are, I believe nearly every one of them, in favor of settling the Irish question not after the war, but before the end of the war. But the difficulty is largely Irish now. In the present exasperation of that country—intelligible for the reasons I have set forth—it seems difficult to suggest any scheme at which Ireland would look. On the other hand, there are certain conditions which it would be difficult for any British Ministry—and above all for a Coalition Ministry—not to insist upon. This, then, is the impasse: on the two sides a very strong interest to settle the Irish question; in all ranks of politicians—outside insane Die Hards and extremists—a very strong even burning desire to settle it; and yet apparently no prospect of any successful attempt to settle it.

It may be that conditions will change—for politics are a kaleidoscope in every country, and perhaps more in Ireland than in any country. The first thing, I hope, the new chief secretary will see to is the removal of General Maxwell, who symbolizes the horrors of the executions; and the disappearance of such figures as that of Major Price from any share in the government of Ireland. The difficult conditions which followed the rebellion and the executions are passing away. Ireland is steadying herself; the tremendous reaction in favor of the Irish Party and the meeting and speech of John Redmond at Waterford, are also factors which encourage hopefulness of spirit. But it will be one big addition to the many tragically lost opportunities of reconciling England and Ireland if the present period is allowed to pass away without bringing the quarrel of the two people to a final end.

A GREAT ARCHBISHOP

Spain.—The Official Gazette has just published a royal decree by which the present Bishop of Madrid, Dr. Jose Maria Salvador y Barrera, has been transferred to the archiepiscopal see of Valencia. The new Archbishop is a figure of national importance. A graduate of the University of Sacro Monte in Granada, he obtained by public consensus in 1878, a canonry in the collegiate church of that famous religious and educational center, and later became rector of the University and professor of its faculty of law. He began at that time to be recognized as one of Spain's best-known authorities on education. On his elevation to the bishopric of Tarragona in 1901, one of his first steps was to restore and remodel the seminary, and to found a chair of sociology, the first of its kind in Spain. Promoted to the bishopric of Madrid-Alcala in 1907, he has played a prominent part in recent educational history. A counselor of public instruction and a distinguished figure in Parliament, he has eloquently combated the secularizing attempts and tendencies of the last few years. His forceful speeches on the subject of neutral schools in 1912, and on the obligation of the masters to teach Christian doctrine and sacred history, attracted wide attention. In his recent pastorals, he has treated the same subjects with a logic, eloquence, and heartiness which have made him the champion of Catholic education. To his zeal and initiative is due the creation of the Catholic University Academy in Madrid. He has likewise been the life and soul of Catholic action in the capital. He has been an incessant parliamentary worker and has managed a splendid campaign in the Senate in behalf of the Religious Orders, the rural clergy, and the rights of the Church. His literary and scientific attainments have won for him his election as a member of the Academies of History and of Moral and Political Sciences.—America.

HAVE THE AMERICANS FORGOTTEN GOD?

QUESTION PROPOUNDED BY DR. CONDE B. PALLAN

At the Columbus Day celebration, held in the Majestic Theater, Brooklyn, under the auspices of the Long Island Chapter of the Knights of Columbus, Dr. Conde B. Pallan, LL.D., editor of the Catholic Encyclopedia, delivered an interesting address on the difficulties confronting the Catholics of America today.

Dr. Pallan, who has been in the forefront in promoting the movement to interest Catholic laymen in lectures in parish halls, council rooms, etc., thrilled his large audience by the forceful manner in which he pointed out the tendencies of the day and the resultant dangers. The gradual slipping away from God, the course followed by the nations of Europe from the time when Luther attacked his theses upon the door of the Cathedral of Wurttemberg, and the manner in which the United States is going the way of the rest were outlined by the eloquent speaker as the greatest dangers to Christian civilization.

ALWAYS IN THE TRENCHES
"Catholics must be always in the spiritual trenches," said Dr. Pallan, drawing his comparison from the war in Europe. "They must be always 'up against the real thing' since they are members of the Church Militant. It is the duty of Catholics to learn something about their Church, the greatest, grandest, most glorious institution in the world and the most real thing in the world."

Contrasting the world at the time when pagan Rome held sway and the world after Christianity had made its influence felt, Dr. Pallan said that the work of the Church was to bring about the happy man. Rome had held that the individual was as nothing, the State everything. The barbarian hordes then came down from the North, bringing with them their ideas, according to which the State was nothing, the individual supreme, a law unto himself. The conflict that ensued resulted in practical anarchy, out of which the Church evolved Christian civilization with its balanced ideas.

"The civilization taught by the Church," said Dr. Pallan, "was a synthesis of these two, emphasizing both the liberty of the individual and the authority of the State. What

the Church taught then, she teaches today, and she is the only institution that can save Christian civilization from destruction. In accepting her teachings Catholics are guilty of no surrender of reason; they bow only to the infallible authority of God.

THE CHURCH AND CULTURE

"No modernism can put woman on a higher pedestal than the Catholic Church did in adopting her to the model of the mother of God. Chivalry was born under the Catholic Church aegis. Architecture reached its best and highest expression under the Church, since from her alone were architects able to draw real inspiration. Our modern laws are based on the canon law of the Church. Literature, science, art, philosophy—whatever little we have now beyond fancies and speculations—we owe to the Church, as well as the foundation of all modern culture, which is not spelled k-u-l-t-u-r, nor yet c-u-l-t-u-r, but in its best way, C-h-r-i-s-t. Columbus had this kind of culture, as expressed in the motto under which he made his voyage of discovery: 'Jesus cum Maria sit nobis in via'—Jesus with Mary be with us on our way.

WHAT STARTED PRESENT WAR

"None of the nations now involved in Europe's maelstrom began this war. When Europe threw aboard the principle of unity, on the day that Luther pinned his thesis on the door of the Cathedral at Wurttemberg, the present war began. For Christian unity the nations of Europe have substituted the 'Balance of Power,' a great pyramid resting not on its base, but on its apex, which, after swaying perilously for years, has fallen because in the sixteenth century they threw over the great center of unity, the Papacy. Europe is being purged, not as by fire, but literally by fire, in punishment for her great apostasy.

WHAT OF AMERICA?

"But let us come nearer home. Have we in America also forgotten God? Are we, in pursuing humanitarianism, social uplift, and the religion of the future, not forgetting the real thing; men, women and children? Christ never spoke of 'humanity.' It is only a human abstraction behind which people who want to avoid work take refuge. The charitable Catholic man does not write a check for humanity; he goes to the St. Vincent de Paul Society who helps men and women. Christ did not say, 'Thou shalt love God and humanity,' He said, 'Thou shalt love God first, and thy neighbor as thyself.'

"It is the duty of Catholics to teach outsiders about our Church. Our laymen should first become informed themselves and then they should tell others about the Church. The clergy are doing this all the time, but nobody listens to them. Their efforts are discounted, since they are looked upon as professional. If our laymen do not become enthused and go out to 'make America Catholic,' this country of ours will go the way of all vanities of human life, be they individuals, societies, republics or empires. Go forth as Christ-bearers to conquer this land for Catholicity, for that is the only way in which you can conquer it."—The Tablet.

LETTER FROM FATHER FRASER

Catholic Mission,
Taichowfu, Sept. 30, 1916.

Dear Friend,—To the passer-by in an American street the names on a Chinese laundry signboard seem both meaningless and stupid, but to the Chinese themselves they are high-sounding, poetical and fraught with the deepest significance. Every child that is born in China gets a name made to order for himself. With us we have only a few Christian names—Peter, John, James and so forth, but in China there are as many names as individuals. The name is composed by some poet, philosopher or literary student, a friend of the family, or by the father himself if he is given to letters. Fancy 400,000,000 different names! And even more than that, as a boy takes another name when he grows to manhood, obtains a certificate in college or assumes a profession. Add to that all the names of the past generations which were different from those of the present and you have as a result billions of names!

Here are a few boys' names taken at random: Nobility Increasing, Gloriously Conscientious, Precious Beginning, Little Azure, Triple Perfume, Grave Behaviour, Speaking Gold, Golden Leader, Offering Plums, Always Faithful, Disclosing Treasures, Nations Glory, Wise and Clear, Lover of Ceremony, Autumn's Sunlight, Frank and Virtuous, Future Philosopher, Reverentially Joyful, Ever-wise, Coming Hero, Full of Determination, Center of Battle line, Little Harp, Beautiful Sunlight, Prehistoric Earth, Possessing Silver, Always Leading, Emperor's Forest, Virtuous Mercy, Thrice Precious, You are Gold, House of Ability, Eternal Peace, Hundredfold Sunlight.

Some girls' names: Heaven's Perfume, Immortal Bird of Paradise, Virgins' Grove, Scented Flower, Ever Amiable, Source of Summer, Happy Flower, Noble Sister, Beneficial Flower, Jewelled Flower.

The names of cities, rivers, and mountains are also very beautiful and

appropriate. Taichowfu means "The city on Stage River," Sienku, "The Abode of the Immortals," Tientai, "The Platform of Heaven." These are three cities in my parish. Ningpo means, "Peaceful Ripples," Fenghua, where I propagated the Faith seven years ago, means "Converted to Obedience." This name was given to it many centuries ago by the Emperor after reducing a rebellion. The river that passes by Taichowfu is called "Spirit's River." Other cities are Azure Field, Ruby Clouds, Peaceful Clouds, Peaceful as the Capital, New Sunlight, Golden Beauty. Shanghai is commonplace, meaning "Upper Sea." Peking means "Northern Capital" and Nanking "Southern Capital," whilst Hongkong means "River of Perfume."

The daily language of the Chinese is full of proverbial sayings praising virtue and condemning vice. Some of them point out the vanity of worldly honors, the avoidance of pleasures that cause so much sorrow, the horror of injustice, the effects of anger and impatience, the folly of pride, the iniquity of slander and so on. Others inculcate love of virtue, practice of good works, esteem of wisdom, patience in troubles, fidelity, gratitude and good example. The proverbs having reference to almsgiving are particularly expressive and beautiful. In fine, the Chinese in their heart of hearts are governed by the same natural laws as ourselves. It is this that keeps the family together, produces filial love in their children and makes them a law-abiding people and lovers of peace. God grant that the ingrafting of the Christian religion on their character may raise them to the level of sanctity!

Yours faithfully in Christ,
J. M. FRASER.

BEQUESTS

A large number of bequests have been made to the Catholic Church in the United States in the last three months. Probably the largest was \$1,000,000, distributed under the will of the late Miss Eliza Jenkins of Baltimore. The bulk of an estate of nearly \$1,000,000 left by Miss Jessie Gillender, a daughter of the late Arthur Gillender, New York, was bequeathed to charitable purposes. The Missionary Society of St. Paul the Apostle receives nearly \$40,000. Mrs. Barbara Givens has given a mansion in New Durham, Hudson County, N. J., valued at from \$200,000 to \$250,000, to St. Joseph's Orphanage, Jersey City. Three hundred thousand dollars will go to the Diocese of Detroit from the estate of the late Michael Caplis. The Church of the Holy Spirit, of Atlantic City, N. J., gets \$100,000 by a codicil to the will of Mrs. James Flaherty. The necessary funds for the library and gymnasium of the new \$500,000 Quigley Preparatory Seminary, Chicago, are to be provided by Misses Mary T. and Clara A. Cudahy, in memory of their father, the late Michael Cudahy. The Rev. William T. Doran, S. J., announces that the Michael Dinan gift of \$25,000 for an engineering building at the University of Detroit has been increased to \$100,000.—Sacred Heart Review.

A TRUTH CROPS UP

The Baptist Courier does not often have a kind word for the Catholic Church and perhaps, we ought not to expect it, but an occasional truth crops out in its columns that must have crept in there while the editor was on his vacation. A late number of the paper contains a sermon by Rev. Dr. M. D. Jeffries, in which he shows more knowledge of early Christian history than is usual with Baptist preachers, and in which he discards some of the usual bigoted statements concerning the illiteracy of Catholic nations. Dr. Jeffries says:

"Rome maintained civil education until the fifth century, but with the barbaric invasion learning died. Alongside the schools of the Roman Empire there grew up Christian schools teaching the things of their religion; but the intellectual life was different. Institutions of learning began and prospered especially in connection with the monasteries of Southern Gaul. By the end of the sixth century there were no longer any civil schools; church schools alone existed, which were called Cathedral or Episcopal schools; there were a large number of them. In the sixth and seventh centuries there were three classes of schools all named for their connection with the Church, which was conducting the educational affairs of the world, namely, the parochial, the Cathedral and the cloistral schools. They taught the seven sciences or liberal arts, grammar, rhetoric, dialects, arithmetic, geometry, astronomy and music along with religion.

"The Irish monasteries under Saint Patrick surpassed all others; he is said to have founded at least a hundred, but it is claimed by others that many of these were established by his followers after his death. At any rate religion and learning flourished in Ireland for these monasteries were both religious institutions and seminaries of learning in which sacred and profane studies were pursued with success."

This does not look as though the Catholic Church opposed education; it does not look as though the Irish were the ignorant race usually affirmed to be so by anti-Catholic lecturers; it does not appear that art, science, learning had their origin

in the so-called "Reformation" under Martin Luther. The Baptist divine has "bit the trail," and we hope he will keep on; perhaps he will be led after awhile into the fuller truth of the Gospel.—The Missionary.

ECHEGARAY, GREAT SPANISH DRAMATIST, DIES A CATHOLIC

A great figure passed away from contemporary Spanish life by the death on September 17 of D. Jose Echegaray. He was such a many-sided genius, his portentous mental activities were displayed in so many fields that he has been compared by his countrymen to Michael Angelo, Leonardo da Vinci, and those men of the Renaissance who shone equally in the varied departments of literature, science, and art.

One of the most prominent scientists Spain has produced for the last few centuries, and the one who has done most to popularize science, he was at the same time one of its foremost literateurs and dramatists, in fact, the founder of the modern Spanish school of drama, and from 1874 to the beginning of the present century, scarcely a year passed that did not see at least one of his plays produced. Translated into all the European languages, they still enjoy a great vogue in the theaters of Europe.

Though recently a Monarchist, his place was very decidedly among the Leftists. Yet it is the old story, so often repeated in Spain when prominent revolutionists come to die. In his will, he had left it recorded that he desired Christian burial. In his last illness the priest was called, and he devoutly received the Sacraments. When rapidly sinking, he kept repeating to the end, "Jesus, my God."

By royal decree he was granted the funeral honors of a Captain-General who dies while actually in command. The funeral procession was certainly wonderful—troops lined the streets, detachments of cavalry paraded, military bands played, etc., but more significant than all these was the parochial cross which preceded the hearse, and the standard of the religious Confraternities of the parish to which deceased belonged.—The Monitor.

Do not let us waste our time in wishing that we were like others—that we had the things God has given them; we cannot have these. Each must use what God has given to himself. Let us be content to live day by day as God leads us, making good use of every moment, without looking beyond it.

TO THE UNFORTUNATE

What though you've fallen? Rise again
And face the cold world and its jeers.
Be not supine, nor hide your face,
Nor try to melt the ice with tears.
Rise up, though aching, black and blue,
Upward and onward, your device,
Perhaps your neighbor, though he laugh,
May scatter ashes on the ice.
Be not discouraged. Others, too,
Have sat down lately with a bump.
The seismograph would overwork
If they recorded every thump.
Brush off your trousers or your skirt,
Continue calmly on your way.
As if your bruises didn't hurt,
As if you did it every day.
—Somerville Journal.

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 fund diminished and the catastrophes 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, 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... \$8,038 00
Mrs. Stubbs, deceased... 40 00
Mrs. Stubbs' deceased parents... 40 00
Mrs. Stubbs' deceased aunts... 10 00
Souls in Purgatory... 10 00
G. M... 100 00
Subscriber, Calgary... 3 00
Friend, London... 2 00
J. J. Sawey, Cochran... 1 00
Friend, Port Huron... 2 00
Mrs. H. J. Mathewson... 5 00
Amprion... 5 00
A Record Reader... 1 00
John McDonald, Ironville... 2 00
Mrs. S. N... 50 00
Friend... 5 00
Mrs. Edw. McDonald, St. Georges... 5 00
Marcellus Campbell, St. Georges... 1 00