

T. P. O'CONNOR'S
LETTERANOTHER FAILURE TO SETTLE
IRISH QUESTION PROBABLE

WHEN ENGLAND REACTING TO THE
PRESSURE OF WORLD OPINION
WILL EFFECT SETTLEMENT

Special Cable to the CATHOLIC RECORD
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London, May 5.—There is no doubt in the mind of any thinking man that the Irish question is closer today to a settlement than it ever has been before, and that not a great deal of time will now elapse before it will be adjusted. Nevertheless, not all the difficulties have yet been overcome.

Several weeks ago I made a prophecy, and I am more certain now than I was then, even, that it will be fulfilled. I said then that there would be another failure to settle the question, and that after that failure there would come a final act that would bring the entire thing to a conclusion. If the preliminary failure is made, as I believe it will be, it will come because of the differences that exist between the two Irish parties, especially because of the apparent impossibility of reconciling the Ulstermen and the Orangemen, though want of proper firmness on the part of leaders in dealing with all sides will not be without its effect.

Appeals to Great Britain to yield to Ireland the freedom for which she has fought so long and so ardently, for which she has shed so much of her blood and given so largely of her treasure, are coming from all parts of the civilized world. Especially strong are the appeals from America, free herself and jealous for the freedom of other countries, where it is not impossible that the great government of the United States, now in conference through her highest officials with representatives of England, may take up the question. These expressions of strong desire that Ireland shall be permitted to govern herself, coming at a time when the whole world is engaged in a desperate battle against serfdom, while they have a certain influence on a part of the British Empire, leave both Ulstermen and Orangemen cold—even untouched.

Some Orange organs in Belfast have answered the appeals from America with scorn, and have not hesitated, even, to descend to insult in their fatuousness. They remain immovable up to the present in their demand that six counties be the portion excluded from the Home Rule that is bound to come, and soon. They are not willing to ask the inhabitants of these counties, by a plebiscite, what are their own views and desires as to their political destinies. A review of the conditions in these counties would readily explain why. Their demand involves the exclusion from the Irish parliament of the counties of Fermanagh and Tyrone, though in the people are for Home Rule by a decisive majority. If the question were placed before these counties, and the result determined by their vote, there is no question but that they would stand, as they have always stood, for release from the British crown. Two of the other counties are Derry and Armagh, where the Orangemen are in a majority, it is true, but by such a small percentage as to justify the hope of the minority that they also would be carried away by the flowing tide that is in favor of Home Rule, and an early settlement of the vexed question.

The chief delay at this juncture in the Government making a statement of its proposals is largely due to the vain efforts of Lloyd George to break down this obstinate Orange attitude of opposition. The Premier seems to be unable to appreciate that these people are irreconcilable, and that all he can do, and all time can effect, will have no good result. Some say that Carson is to blame for the delay, and that should comfort him. Lloyd George's chief difficulty, but this is an erroneous supposition, Carson is just now too much absorbed in his own difficulties, and those of his department, too intense in his determination to win the War, and to impress upon every good patriot that this is his first duty, to push the Ulster claims, even, beyond the absolute necessities of the case.

On the other hand, he is too closely bound to the Orangemen not to feel that he is bound to stand by whatever demands they make, even though he may consider them unreasonable. Again, while Carson's presence in the ministry is not vital to Lloyd George's position there, which now depends mainly upon Unionist support, it might be seriously menaced if Carson should resign. The difficulty on the other side is that there is still violent unrest in Ireland, partly due to the continuation of the resentment which produced the rebellion a year ago and partly the very slow dying down of the anger created by the executions there that followed it. There is still a further difficulty in that partition in any shape or form has grown more than ever distasteful since the negotiations of last July. The idea of partition, also, has found strong opposition in a new group of young Tories who are one of the strongest of the new forces on the side of Home Rule.

Apart, therefore, from the inconsistent necessity there was for him to go to France to consult the leaders over there on the War, Lloyd George must

have found not a little relief in leaving the question behind him and getting a little breathing time in which to discover a means for escape from the morass of the difficulties that surround him.

Whatever may be the immediate result, there will certainly be a change made in the finance provisions of the Home Rule Act, which will enlarge enormously the liberties originally conferred. By that Act Ireland's increased war taxation has freed her from a deficit of £2,000,000 which she owed annually to the Imperial exchequer representing the difference between the cost of government and the yield of the Irish taxes. This balance being against Ireland, the result was that there was in the Home Rule Act great restrictions against Ireland controlling her own finances. With the disappearance of this deficit, naturally, the restrictions must also disappear, and so, the new proposals will confer practical and physical autonomy in fiscal matters.

The Ulster problem, however, remains unsolved. Escape may be found in county option, bringing about a plebiscite, which would certainly result in the excluded territory being limited to four, perhaps even three, counties. This, or any other form of partition, however, cannot be approved, cannot even be accepted by the Irish party, unless three conditions arise. The first of these is that it shall be imposed upon them by the overwhelming voice of the Imperial Parliament. The second, that it shall be made clear that the expedient is merely temporary, and the third that Irish opinion shall indicate clearly a readiness to allow their representatives to try this unpromising experiment.

Thus, it must be apparent, the situation remains difficult and uncertain; but I am convinced that the world forces, especially the strength of American unanimity, will compel an early settlement. Nevertheless, the friends of Irish liberty and of cordial cooperation between America and the Allies, ought not to relax their efforts to induce the warring British parties to close for all time this disastrous controversy.

ERIN SELF-GOVERNED

AMERICANS RESPOND TO LORD
NORTHCLIFFE'S APPEAL

New York World, April 28

Responses to the appeal of Lord Northcliffe, made through The World last Tuesday, for expressions of American opinion as an aid to the British Government in settling the Irish question continued yesterday from every quarter of the country.

The World to-day, April 8, in conjunction with the London Times, prints a third instalment of the large number of statements received from prominent Americans, dealing with this perplexing question, unsettled after seven hundred years.

The World presents herewith a statement from Archbishop Ireland. It is seldom that he can be induced to speak, but when he does he commands the widest and most thorough attention.

BY JOHN IRELAND
Archbishop of St. Paul

To-day America is the ally of the British Empire in one of the fiercest and most meaningful wars ever known in the history of the human race. Necessarily America takes deepest concern in conditions of the British Empire bearing upon the conduct and the outcome of this fearful conflict. Victory for the British Empire is victory for America. Defeat for the empire is defeat for America. The two nations stand or fall together, with consequences for weal or woe to both that stagger the mind in the effort to grasp the hugeness of possibilities of the one hypothesis or the other.

America, for her own sake, for the sake of the British Empire, asks that Home Rule be given without further delay to Ireland. No one knowing the mind of America can mistake in this regard its wish and voice; no one the serious preoccupation in which it holds itself lest the refusal of Home Rule to Ireland be further continued. The need of the hour to the British Empire for its strength in the vigorous prosecution of the War is internal peace and the unity of all its forces into oneness of life and effort.

PART OF EMPIRE ALOOF

As things are, a valuable part of the empire is aloof from the great struggle. The men of Ireland are needed to lend aid and comfort to its army and its navy. The men of Ireland should be treated that they will spring forward as one man in hastening alacrity to the battlefields, over which hover such terrifying possibilities.

Ireland's bravery is not doubted. Let it be launched forth in its most daring impetuosity into the fray to bear aloft in victory, across every peril, the banner of St. George.

With joyousness that words cannot tell would America applaud such a blessed achievement. America would see in it new strength for the British Empire, new strength too for her own self, inasmuch as the deep sympathy for Ireland vibrating in the hearts of millions of her people would be brightened into burning glow of satisfaction that America is now the ally of an empire rising to the heights of wholesome generosity in awarding to Ireland its coveted dream of centuries, and then with Ireland peaceful and happy there is consistency in the peace under which the British Empire and America are waging war.

NATURE OF THE IDEALS

Those ideals are popular freedom, the guardianship of smaller nations, respect and reverence for aspirations that neither time nor human power can smother and kill. The Allied nations inscribe those ideals in their proclamations and unsheath their swords to encourage and guard them.

Meanwhile, what can be said in response to the taunts of enemy sovereigns who ask why Ireland is still the victim of the oppression of ages, still the complainant that her imperishable yearnings for the sunshine of democracy upon her fields are unheard, unsatisfied? One act of supreme generosity on the part of the British Parliament will give to Ireland peace and joyousness and tie her in gratitude to the hopes and destinies of the empire.

Why not at once speak forth that act?

There is, it is said, one obstacle—the unwillingness of a portion of the population of Ulster to trust the vast majority of the population of Ireland. Guarantees have been given that rights shall be safeguarded, that perils of local liberty shall find no room under the operations of the act granting Home Rule.

NO THREATS BY MAJORITY

Guarantees to this end the majority do not refuse. Perils that are feared find no foundation in the words or the doings of the majority. Is it logical that a minority, however comparatively small, should overrule the majority, however comparatively large? In this hypothesis there never will be possible in any land a plan of Home Rule or a regime of unalloyed democracy.

There should be no divided Ireland. Ireland exists in its entirety or does not at all exist. Some day the gaping sore of a dissatisfied Ireland will be healed. Home Rule will be granted. Why not grant it to-day when the need of heartfelt co-operation between the population of Ireland and that of England is a crying need, when the gift of Home Rule would be so gracious as to win to itself enduring gratitude?

This is what Americans wish for; this is what Americans feel. They themselves similarly situated would gladly do what to-day they ask the English Parliament to do.

BY WILLIAM B. ELLISON
Former Corporation Counsel, New York City

Home Rule should be granted to Ireland and the counties of Ulster should not be partitioned from the rest of Ireland. The dispute between Ulster and the south of Ireland seems to me to be founded mainly on a difference in religious views, and the world has outgrown the stage when religion should enter into politics.

I am a Protestant, but I believe in majority rule, and the majority in Ireland want Home Rule. Ireland should be allowed to work out its destiny as a unit. As a Protestant I would welcome Home Rule, and I believe that other Protestants who are American citizens of Irish extraction share my views.

BY GEORGE HARVEY
Editor North American Review

There is an obstacle to the unhampered movement of American pro-Ally sympathies. Our British friends will not take it amiss if we tell them frankly what it is. It is the Irish question. Far beyond the circle of the professional Irish-American politician there is a deep desire on the part of the American people to see the Irish question settled in the only way in which they believe it can ever be settled—namely, by the establishment of a Home Rule Parliament in Dublin.

There is nothing we desire more heartily than that the co-operation between the British and American Governments should be shared in by the British and American peoples. But we warn our British friends that this is not likely to happen so long as the Irish question remains unsettled. There could be no happier stroke of British policy than to get this old cause of estrangement, not only between England and Ireland but between England and America, out of the way at once. It damages the British cause. It damages the Allied cause.

BY JOHN MCCORMACK
Noted Irish Tenor

I feel sure that if the President would only express the wish that Ireland be given Home Rule Ulster would fall in line, because the men there are sane and the question is not a religious one.

BY VICTOR HERBERT
President of the Sons of Irish Freedom

In answering Lord Northcliffe's communication made to The New York World, I would say: The American people have always stood by Ireland's claim for liberty. If the rights of small nations are to be established by this world war, as England claims, let her restore to Ireland her national independent rights.

BY ROBERT TEMPLE EMMETT
Colonel, U. S. Army, Retired

Nothing, in my opinion, would be more popular among Americans, with their undoubted sympathy for Ireland's aspirations for autonomy, than the passage now of a real measure of Home Rule; not the county option plan suggested, but one uniting all Ireland.

It would arouse enthusiasm and allay much latent prejudice not only among those here of Irish birth and descent but among a large majority of our people who, having enjoyed themselves a full measure of local government, desire it for the Irish nation. We cannot believe that all

the rights of a minority, religious, political and financial, cannot be as absolutely safeguarded in Ireland as they are here.

THE CATHOLIC
APPEAL

In the minds of Catholics, especially in this country, there is a hope almost amounting to a firm belief, that out of the welter of conflict through which the world is passing there will come to man an intellectual and spiritual awakening which will make him peculiarly receptive of the message of the Catholic Church. There is a great expectation that from the fiery ordeal which is testing the stability of existing institutions and burning up, so to speak, much of the accumulated rubbish to which the nations have hitherto attached an extravagant and artificial value, Catholicism will triumphantly emerge to man as an irresistible appeal to the heart and soul of disillusioned humanity. That the immediate future is big with possibilities for the Church is doubtless a great and impressive fact which invites, nay compels, our earnest consideration. But the Church, although a Divine Society through which the Holy Spirit sheds upon the world the light of truth and dispenses the health and strength of sacramental grace, is nevertheless composed of human instruments, and the instruments, as well as the work of their hands, are not always perfect, or fit, or even adapted to the needs of the moment. The Church is the one force which has within it the power of healing the wounded and lacerated body of mankind. There is no deficiency in its resources, no restriction in its operations, no discrimination or partiality in its universal solicitude. Its roots are in Heaven, yet its branches touch the earth and afford shade and refreshment to all who seek their shelter. The more one realizes the purpose of the Church, the more one feels stirred to ardent effort to extend the benefit of its influence. What is the message of the Church, and how can we—priests and laity alike—present it so that its appeal will awaken the widest possible measure of response? How can we best seize the golden opportunity that lies before us? Men are groping for the light—blindly reaching out their hands for the fruit which we, as Catholics, know is born in rich abundance on the divine tree that flourishes in the garden of the Church. How can we help them to touch and taste and live? How do we propose to discharge our responsibility?

The weakness of many of the arguments used in support and vindication of Catholicism is that they lead to a hopeless maze of barren controversy. Some of the arguments, by the efflux of time and the movement of population, have become double-edged weapons or have lost their force. Others seem to infer a claim to the possession of advantages which are by no means the monopoly of Catholics. One proves too much, while another ignores proofs, and is less an argument than a mere assertion or demand. The Church is not greatly helped by the well-meant efforts to affix the Catholic label to the largest possible number of intellectuals—men of science, poets, philosophers, artists, musicians, and statesmen. Nor are the glories of medieval architecture, with its stately cathedrals and abbeys, any proof of the possession of eternal truth or sanity. Cardinal Mercier in his last Lenten pastoral, has a passage which bears on this point. "Did not Greece give the world thinkers of genius?" he says. "Is not the wisdom of ancient Rome proverbial? Did not pagan art produce masterpieces which Christian generations have never wearied of admiring and copying?" Christianity, he adds, has no monopoly of intelligence, or even of moral virtue. The Catholic appeal to the present age cannot, therefore, be made effective by dissecting men to gaze with admiration on the intellectual and material achievements of illustrious sons of the Church, for paganism and heresy can match them. The argument, such as it is, is at best a negative one, showing what the Church is not, but carrying with it no insistent or compelling message to touch the deeper springs of human action. The builder, the architect, and the sculptor rear and adorn the heathen temple and the Christian church. Truth and error both have their habitations amidst the splendor of material structures, which shell and mine can instantly tumble into shapeless ruins. Similarly intellect and virtue may very well be strangers and the children of the light are rather "babes and sucklings," intellectually speaking, than wise and great according to the measure of the world. The intellectual appeal, then, is not more forcible than the artistic appeal. From the nature of the Church and the character of her message the aesthetic, the moral, and the intellectual must even fail to deflect the great current of the inward life of the individual. Only the spiritual appeal can influence the spirit.

It may be fully granted that as each one reaches his goal by a different route, so the multitude of arguments that comprise Catholic apologetic have each a definite value and purpose. It is probable that the sight of a ruined cathedral, at once a dumb witness to the antiquity of the Catholic faith and to the violence and hatred of its enemies, may set a traveller's footsteps on the road that leads Romewards. And so with

many arguments that make a limited, and we would say, a more or less sentimental, appeal to different minds. They all contribute to the grand result, and taken together they may be so cumulative in their effect on certain individuals as to be irresistible. But none of these things, we make bold to say, indicate the grand line of approach by which the Church will successfully reach the masses in the new age that has already begun. The message of Christianity is after all, as simple as it is sublime. Its best witness—and in the end, more especially in days when men are looking straight into the heart of things the only witness that counts—is the life, conduct and motives of the messenger. However low man may have fallen, he has, at root, the religious instinct. He must worship, even if his god is one of his own fashioning. The Church offers the means of satisfying this natural instinct, and offers it in the only perfect form. But while the man of the new age—the man who has been shaken out of himself and who looks back with contempt on the false, narrow, cramping ideas and conditions which he had previously accepted unquestioningly—will probably feel the need of having a religious basis to his life, and be prepared to respond to the insistent call to worship, we do not doubt that he will expect religion and life to be in more intimate association—to be more truly cause and effect—than he has yet seen them to be in actual practice. This seems to us to mark out clearly what must be the nature of the Catholic appeal to men in this great and critical time of the world's rebirth. Polemic is not the food for which the world is craving. It hardly knows what it is seeking, but it is seeking all the same, and the Church has the grand opportunity in its history of showing that it possesses what all men seek. St. Augustine laid down the great truth that only works inspired by the love of God and the love of one's neighbor in the sight of God has power to open the gates of Paradise to us. Cardinal Mercier refers to this repeated teaching in his *Lenen Pastoral*. It is simplicity itself, yet it sums up Christianity, and the grave responsibility of the Catholic to prove to the world that because he is Catholic his own life is an exemplification of that fundamental truth. The life and works of the Catholic will constitute the strongest argument in favor of the divine claims of the Church of which he is a member. We have a strong and deep conviction that in the coming days form and ceremonial will be regarded as less than nothing if the spirit behind them does not go outside the sanctuary and permeate the daily lives of those who participate in them. The Catholic appeal, therefore, will be to point to living examples of the influences of the Church's teaching. It will not be sufficient to hold up the Saints who have gone to their reward. The world will be sceptical. If it is to believe that the Catholic Church is the Divine Society founded by Our Lord it must see in the works of its members, in their attitude to their fellows, in their charity, patience, kindness, and unselfishness a spirit and manner of life higher, nobler and less mundane than the life of the man who is outside the fold. If these evidences of the fruits of grace and the love of God are absent, the proclamation of faith and the assertion of the claims of the Church on the allegiance of men will be as effective as "sounding brass and tinkling cymbals."—The Universe.

A PATHETIC IMITATION

The Anglican church of St. Saviour's, Hoxton, England, continues to be a cause of mental anguish to Mr. Kensit, by reason of the practices carried out there by his ultra high brethren. Two years ago he tried to stir the Bishop of London to look into the matter, but failed. Possibly encouraged by the Bishop's indifference, the clergy at St. Saviour's have gone farther. Mr. Kensit reports to the Bishop that Benediction and Rosary are part of the services. Describing the exercises, Mr. Kensit says:

The vicar now knelt down in the middle aisle, facing the high altar, and displaying his rosary led the congregation through the usual Roman devotion. The people began telling their beads and responding: "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death."

Benediction was carried out "with every mark of precision to detail as may be witnessed in any Roman Catholic building." A book used in St. Saviour's explains that the service is "frankly borrowed from the prayer books of the Latin rite."

Commenting on Mr. Kensit's protest, the London Tablet says: Referring to the interior of the church, Mr. Kensit alleges that "the building has become a gallery of images." The "ornaments" include an image of Joseph, "a most elaborate image of the 'Queen of Heaven,'" an image of St. Anthony, a large crucifix a copy of the picture of "Our Lady of Perpetual Succor," an image of "the Sacred Heart," and an image "presumably of St. George." Near these images are "Votive candles."

"Rosaries" of sundry patterns are sold in the church, "being kept in a showcase," in which also "both blue and brown scapulars are exhibited for sale."

May Our Lady whom those poor people are striving to honor secure

for them the gift of faith.—Sacred Heart Review.

TWO MEATLESS DAYS A WEEK

(C. P. A. Service)

London, April 26.—Thanks to Mr. Boland, an Irish member of Parliament, the supply of pure flour for altar breads has been secured, and this, happily, before the fresh restrictions now being introduced made the subject still more difficult. Catholics are somewhat annoyed to see that the official Food Controller has fixed the meatless day for Tuesday, which means that we at least must endure two meatless days a week. Some people are inclined to think that this arrangement is a direct annoyance to Catholics, but such is not the case. It is probably purposeful, however, as the Food Controller was well aware that a meatless Friday would make no diminution in the meat supply of one section of the community—a larger section than Catholics alone for many High Church folk keep Friday as a day of abstinence. By this means he secures a diminution in consumption all round and probably if two meatless days come to be fixed in the near future they will be Tuesday and Friday.

MARY'S MONTH

If there is one thing that touches exquisitely a sensitive heart it is to go out on a balmy bright morning in May to see the evidences of a new life everywhere about, and then suddenly be startled by the thought that these things in a few fleeting months will die down and be buried up by the ruthless hand of the husbandman. The joy everywhere manifest in Nature in springtime becomes most intense during the golden month of May, when all the trees and shrubs stand before us in a blaze of color. The birds chirp most sweetly in May, because they are glad to be back again from the Southern climes, whither they had gone at the coming of winter. And man's blood runs swiftest in May, because over and above the beauties of Nature which he sees all about him a good God has put something of the touch of youth into him.

It is because all Nature is glad in May that this month has been set aside by the Church in honor of Our Blessed Lady. Her coming gave joy to the heart of man, not only because she was beautiful to look upon, being the fairest daughter of Israel, but also because her advent announced in a most appealing human way the coming of Another in whose name and by whose name man was to be saved. And each year, as the springtime comes around, Mary's month brings home to us all the touching condescensions of her love and solicitude and intercession for us, our fathers, and our father's fathers, and so on backwards to the time of Christ.

This year, however, the May month will not be so glad as in years gone by, for the simple reason that heavy clouds surcharged with lightning and thunder are hanging over the land. What is before us, God alone knows, but the future looks black and menacing.

But if Mary is the Mother of Christ, then, too, is she the Help of Christians, the Refuge of Sinners and the Consoler of the Afflicted. If joys untold flooded her heart, so, too, did a seven-edged sword pierce it. Because she was the Mother of Jesus, who is as it were the sum-total of all good things in human nature, she is eminently fitted to preside over every and any phase of man's life.

Therefore, during this May month we will call upon Mary in an episcopal way to watch over our land and to keep it safe from harm. After all, this virgin continent was laid as a precious pearl at the feet of the Immaculate Mother, and surely she will not forget the land where her name is loved, and where countless men and women are trying hard to imitate the supernal example of her holy and spotless life.—Rosary Magazine.

HEROISM OF THE ITALIAN
CLERGY

After mentioning that the names of over three thousand five hundred French priests appear on the Roll of Honor in France, The Catholic Times remarks:

"Not less zealous and intrepid in the interests of faith and fatherland have been the Italian clergy. The 'Civita Cattolica' tells of the death of Don Piero Giannuzzi who was wounded by a bomb; of Don Umberto Casaretto, who was killed in 'Benedetto Brin' explosion; of Father Angelo Cebara, who was fatally injured by a bomb whilst exercising his ministry; of Don Pietro Pinna, who has died of an infectious disease in a hospital for prisoners; of Don Bartolomeo Ferrari, who has died of consumption resulting from overwork in attending to the wants of the sick and wounded; of Don Bonetti di Belluno, chaplain of the Alpini, who has perished in an avalanche; of Don Angelo Robiano, who was killed whilst bringing back from the front a wounded captain of the Alpini; of Don Bernardino Dalmasso, who fell in the exercise of his ministry amongst the same troops; of Don Riccardo Zanoni, who was drowned through the sinking of a transport ship; of Don Emilio Ponte and Don Francesco Bonavia, who lost their lives whilst advancing with the Alpini

DIES IRAE

Thank God there still are battles, that man has still a soul, And Europe beats her freedom out on war's iron scroll! St. Michael's falchion flashes and Joan's armor gleams, Where France's flaming banner a blood red meteor streams.

St. George against the Dragon, St. Denis to the charge, St. Michael in the van, with Joan by his side, As Thor is stricken backward and reels with shattered targe, While Death smites wide!

Thank God that man is more than all his hoarded gold, And in the storm of death his faith and valor hold, Thank God that France is forging upon the anvil war, And a people's truth and honor more than riches are.

For the soul of France has awakened and Joan leads the way; The soul of France is marching in honor's white array, The soul of France is voicing all the glories of her past, The soul of France is chanting to the music of the blast, The soul of France is singing to the thunder of the gale, And Joan leads her legions in the lightning of her mail.

St. George against the Dragon, St. Denis to the charge, St. Michael in the van, with Joan by his side, As Thor is stricken backward and reels with shattered targe, While Death smites wide!

Thank God for Britain's levin, as it smashes, rolls and smites St. Quentin's shattering crest and Vimy's blasting heights, For the soul of Britain gathers and thunders into song, And peals the right freedom against an ancient wrong; For the soul of Britain shouts with the iron throat of war, And the heavy hand of fear is around the heart of Thor; St. George's spear is mighty and his armor flashes bright And on his shield his gleaming cross is shining far and white; In the Dragon's flaming jaws he hurls his quivering lance; And with St. Denis shouting, together ride for France.

St. George against the Dragon, St. Denis to the charge, St. Michael in the van, with Joan by his side, As Thor is stricken backward and reels with shattered targe, While Death smites wide!

—CONDE B. PALLER.

Many a life is filled with peace because some other life is praying. The unrecorded intercession of friends gives luster to many eyes that would otherwise be dim, and cheer to lips that would otherwise be filled with words of sadness.

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. Peregrinus F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses. Yours faithfully in Jesus and Mary, J. M. FRASER.

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