

If the proprietors of business houses were properly apprised by strong public sentiment, there is little doubt but that they would accede to a request for the observance of these three hours. In the meantime, the individual Christian may revert at least in thought to the drama that once crowned Calvary's heights.—Catholic Bulletin.

SACRIFICES OF IRISH FOR THE FAITH

THE PENAL LAWS INVENTED BY DEMONS, WRITTEN IN HUMAN BLOOD AND REGISTERED IN HELL

By Seumas MacManus

St. Patrick's Confession shows that his heart was often saddened. But how unbearable would have been his load of woe could he have foreseen the fearful sufferings which his children would yet have to endure, in order to retain the faith that he gave them.

Irish sufferings for the faith began in the time of Henry the Eighth, increased in the days of Elizabeth, and almost reached their climax under Cromwell. But terrible as were the woes of priests and people in Ireland in those bloody days, the suffering of the nation as a whole certainly did not assume its intensest aspect until the persecutions were cold bloodedly systematized in later centuries, and England placed upon her statute book that savage code of penal laws which the great Protestant, Edmund Burke, described as being "as well fitted for the degradation of a nation and the debasement of humanity as ever proceeded from the perverted ingenuity of man," and drew from the eminent French jurist, Montesquieu, the pronouncement, "These laws were invented by demons, written in human blood, and registered in hell."

These penal laws began to take orderly shape just half a dozen years after the Treaty of Limerick wherein the faith and honor of the British crown were pledged to the Catholics of Ireland that they should be protected in "the free and unfettered exercise of their religion."

UNDER THE PENAL LAWS

Under these penal laws the Irish Catholic was forbidden to engage in trade or commerce. He was forbidden to hold any public office. He was forbidden to enter any profession. He was forbidden to live in a corporate town or within five miles thereof.

It is scarcely a century since Papists were for the first time permitted to reside in some of the cities such as Dublin in the North and London in the South. On the gates of London was written the legend: "Enter here, Turk, Jew or schismatic, any man except a Papist."

Underneath which a sarcastic Papist trying his hand at some "poetry" of his own, wrote: "The man who wrote this wrote it well. For the same is writ on the gates of hell."

But the mills of the gods were in motion. Today London is an overwhelmingly Catholic town. And Derry, the very Mecca of Orangemen, has a Catholic majority, a nationalist corporation, and is represented by a nationalist member in the British House of Commons.

A Catholic was forbidden to own a horse of greater value than five pounds. Arthur O'Leary, an uncle of Daniel O'Connell, was shot dead by a British soldier for refusing to give up his beautiful blood horse to a Protestant who had offered him the legal tender thereof. Standish O'Grady tells a story of a Catholic gentleman of the county Meath who, having driven four beautiful blood horses into the assize town, was there held up by a Protestant and tendered twenty pounds for his four valuable horses—whereupon he drew a pistol and shot the animals dead. Ever after, he drove into town behind six oxen—his mute protest against "law."

NO CATHOLIC COULD HOLD LAND

The Irish Catholic was forbidden to purchase land. He was forbidden to lease land. (From this clause in the penal laws arose the Irish saying that a man dead and buried to give up his beautiful blood horse to a Protestant lease of the soil.) He was forbidden to take or to give a mortgage on land. He was forbidden to buy land, receive a gift of land, or inherit land from a Protestant. He was forbidden to inherit anything from a Protestant. He was forbidden to rent land that was worth more than thirty shillings a year. He was forbidden to reap from his land any profit exceeding a third of the rent.

If he was discovered owning more land than the law allowed a Papist—or reaping more profit from it than a Papist should—all his possessions were confiscated to the first Protestant who discovered on him.

There was in County Roscommon in the eighteenth century a noted character named Myers, who turned Protestant to save his estate from confiscation. The Protestant Archbishop of Dublin gave a dinner in honor of his conversion, and to edify the diners called upon the new recruit to the faith to tell the company the grounds upon which he had embraced Protestantism. "Twenty-five hundred acres of the best ground in Roscommon," was the white neophyte's stunning reply.

A Catholic was forbidden to vote. He was forbidden to keep any arms for his protection. He was forbidden to hold a life annuity.

He was forbidden to receive an education. He was forbidden to ex-

ercise his religion. He could not attend Catholic worship. He was compelled by the law to attend Protestant worship.

He could not be guardian to a child. He could not when dying leave his infant children under Catholic guardianship. He was forbidden to educate his child, at home or abroad. If he was discovered in the act of having his son educated at home, a ruinous fine and a dungeon awaited him. If he sent his son to be educated abroad, all his property was to be confiscated—and the child so educated was thereby debared from all rights and properties in the country, and debared from inheriting anything.

PIRIST HUNTING

The priest was banned and hunted with bloodhounds—and a price of five pounds put upon his head. The schoolmaster was banned and hunted, with bloodhounds—and a price of five pounds put upon his head.

He was compelled to pay double for the support of the militia. And he was compelled to make good all damages done to the State by the privations of any Catholic power in which the State was at war.

In fact, the law soon came to recognize an Irishman in Ireland only for the purpose of repressing him. Till in the reign of George I. Lord Chancellor Bowles and also Chief Justice Robinson, in official capacity pronounced: "The law does not suppose any such person to exist as an Irish Roman Catholic."

The Irish papist was reduced to such pitiable plight in his own country that, as Edmund Burke says, "There is not a single right of nature or benefit of society which has not been either totally taken away from him, or considerably impaired."

The Protestant Lecky says that these laws were intended "to make them poor and to keep them poor, to crush in them every germ of enterprise and degrade them into a servile race who could never hope to rise to the level of their oppressors."

The British traveler, Arthur Young, in Ireland in the eighteenth century, tells how he found the Anglo Irish gentry, for little or no cause, lash with whips or cane, or break the bones of the people, "and kill, without apprehension of judge or jury." "The Punishment Laws," says Young, "are calculated for the meridian of barbarity."

THE HUNTED SCHOOLMASTER

Throughout those dark days the hunted schoolmaster, with price upon his head, was hidden from house to house. And in the summer-time he gathered his little class, hungering and thirsting for knowledge, behind a hedge in remote mountain glen—where, while a tattered lad, from the hilltop, watched out for the British soldiers—he fed to his eager pupils the forbidden fruit of the tree of knowledge.

Latin and Greek were taught to ragged hunted ones under shelter of the hedges—hence these teachers were known as hedge schoolmasters. A knowledge of Latin was a frequent enough accomplishment among poor Irish mountaineers in the seventeenth century—and was spoken by many of them on special occasions. And it is authoritatively boasted that cows were bought and sold in Greek in mountain market places of Kerry.

Arthur Young in 1776 says that he met everywhere schools held at the back of a hedge. "I might as well say ditch, for I have seen many a ditch full of scholars." In 1796 the French traveler, DeLafayette, tells of seeing the hedge schools, and at the River Shannon seeing Mass celebrated among the ruins of an ancient abbey—and priests sitting upon tombstones in the graveyard, hearing confession, and holding little flags to shield the penitent at their knee.

Throughout these dreadful centuries the hunted priest—who in his youth had been smuggled to the continent to receive his training—lurked like a thief among the hills. On Sundays and feast days he celebrated Mass at a rock, on a remote mountainside, while the congregation knelt on the heather of the hillsides, under the open heavens. Faithful sentries watched from all the nearby hilltops, to give timely warning of the approaching priest hunter and his guard of British soldiers. But sometimes the troops came on them unawares, and the Mass rock was bespattered with his blood—and men, women and children, caught in the crime of worshipping God among the rocks, were frequently slaughtered on the mountainside.

MASS SAID BEHIND CURTAIN

To enable the members of their congregation to baffle the inquisition, before which they were liable at any time to be compelled to swear when and where they last attended Mass and who was the priest that officiated, an improvised curtain was oftentimes hung between the celebrant and the worshippers—so they could truthfully swear they did not see the celebrant. (This was also probably the object of the flag that DeLafayette saw the priest holding.)

With the same object in view, at the ordination of priests not the Bishop alone laid on hands, but several others together with him. Then, bishops and archbishops, meanly dressed in rough homespun, trudged on foot among their people—and often dwelt, ate and slept in holes in the ground.

The learned and saintly Bishop Gallagher (still famed for his sermons), a noble and beautiful character, had many escapes in his unending peregrinations, traveling at risk in hand and homespun clad, among his flock—sleeping, sometimes in human habitation, sometimes in a hole in the bank, and frequently among the beasts of the field. Once when he had the good fortune to be sheltered under a poor roof in Donegal, he was aroused in the middle of the night by the alarm that the priest-hunters were close upon him. Half clad, he escaped, but the poor man who had been guilty of housing him was taken out and cruelly done to death. After this bishop was translated to the midlands, the palace of the learned and truly noble man was a bothy built against a bank in the Bog of Allen.

Thus in their miserable lairs in the bogs and barren mountains, whether they were trailed by wolf-hounds and bloodhounds were sheltered all that was noble, high, and holy in Ireland, while rascals and renegades, silk and fine-linen clad, fattening on the fat of an anguished land, languished in the country's high seats of honor!

O'CONNELL FORCED REPEAL

The late date down to which these persecutions were carried may be judged from the fact that the present Irish Prime's predecessor, Archbishop McGeigan, used to tell how, as a lad, at the Mass Rock in the mountain, he acted as sentry, as acolyte, and as candlestick (one of the two boys who at either side of the altar-rock held the lighted candle and shielded it from the wind).

It was only in 1829 that Daniel O'Connell, after a long and a fierce struggle, in which he rocked Ireland and rocked England, succeeded in forcing the English premier, Peel, to revoke the penal laws.

THE RESURRECTION

IS THE BEST ESTABLISHED FACT IN ALL HISTORY

By Martin J. Scott, S. J.

(By N. C. W. G. News Service)

The Resurrection of Jesus Christ from the dead is the most important fact of history. If the Resurrection is a fact, we must live by that fact or abide by the eternal consequences. It is not a fact it is the greatest fraud ever perpetrated in the world, and Christians are the most deplorable dupes of the world. I propose to demonstrate that the Resurrection is the best established fact in all history. In presenting the proofs I shall proceed in a judicial manner, dealing only with authenticated facts and appealing solely to reason and fairness. In an article like this the demonstration must necessarily be brief. I shall first set down the outstanding facts of the Resurrection. Let me preface my procedure by stating that the Gospel narrative which records the Resurrection is the best authenticated document of history. The ripest scholarship, after the severest scrutiny, has pronounced the Gospel's genuine history. Even the enemies of Christianity, who set out to invalidate the Gospel narrative, have ended by declaring that it is absolutely genuine and authentic. (Harnack, "Nature of Christianity," p. 11.) Those who wish a demonstration of the Gospel's historic value may consult the writer's chapter on the subject in his recently published book, "The Credentials of Christianity," Martin J. Scott, S. J.)

Taking for granted, therefore, the truth of the Gospel record, the main facts of the Resurrection are the following:

FIFTEEN OUTSTANDING FACTS

I. The Resurrection was foretold by Christ.
II. The Jews knew He foretold it.
III. They took every precaution in regard to it.
IV. Christ's death was officially certified to by the Roman Governor.
V. A guard of Roman soldiers were on duty at the tomb.
VI. The Roman guard testified to the Resurrection.
VII. The Jewish leaders paid hush money to the Roman guard, thus silencing them.
VIII. The Resurrection was proclaimed in the very city where Christ was crucified and to the people who put Him to death.
IX. On the first proclamation, 3,000 joined the Standard of the Crucified and Risen Christ.
X. The Apostles were transformed by the Resurrection and its consequences.
XI. They made the Resurrection the basis of their Christian mission.
XII. The Jews never denied the Resurrection, but forbade its proclamation.
XIII. Paul, the bitterest opponent of the Resurrection, became its greatest champion.
XIV. The Risen Christ became the dominant factor in the history of civilization, the world beginning a new era dating from Him.
XV. The conversion of the Roman Empire was due fundamentally to the fact of the Resurrection.

These are the great outstanding facts of the Resurrection. No cause in all history has such a convincing array of evidence.

I shall now take up some of these facts in detail. In a brief article like this, I can consider only a few matters and those concisely.

I take up the first fact, that the Resurrection was foretold by Christ (Mat. 20, 19). This is a wonderful thing if we realize its significance. It shows that the Resurrection was not only a stupendous fact, but also a prophecy fulfilled. It thus becomes a two-fold argument for the

truth of Christianity. Only divine knowledge is capable of knowing beforehand the actions of free agents. We can forecast and foretell physical events which depend on fixed laws. But the free actions of men are beyond human power to foretell.

THE PROPHECY FULFILLED

The Resurrection, therefore, as a fact beyond human power to effect, and as a prophecy fulfilled, proves that Christ is what He declared Himself to be. He appealed to the Resurrection as a sign of the truth of His mission (Mat. 12, 38). The fulfillment of His prophecy stamps His mission as divine, since God Almighty could not lend divine power to a false mission.

For us Christians the Resurrection is, therefore, beyond the realm of doubt. This is why our faith is so dear to us, and why we are prepared to live up to our religion, no matter what it costs.

To pass to another point, that the Jews knew the Resurrection was foretold and that they took precautions accordingly. They went to Pilate after the crucifixion and informed him that Christ had declared He was to rise from the dead (Mat. 27, 63) and asked him for a guard to prevent any taking away of the body. Pilate is no mythical figure, but a historic Roman governor (Tacitus, An. 15, 44).

In this matter of the Resurrection, we are concerned not with nebulous fancies of prehistoric ages, but with a great event which transpired in the golden age of literature, a period when there were great writers, statesmen and soldiers and when a spirit of inquiry and scepticism was abroad, keener and more searching than exists today.

That should give us Christians great assurance, seeing that we are engaged in a cause which in its origin and progress has always withstood the sharpest and most hostile scrutiny.

In regard to the next fact, the witness of the Roman guard to the Resurrection, and the attempt of the Jewish leaders to silence them (Mat. 28, 11), we do not doubt wonder why the authorities should have acted in such a bad faith. But we must remember that these were the same men who endeavored to procure the murder of Lazarus because his existence after his known death was an unanswerable proof of Christ's claims. (John 12, 10.)

When evil men are committed to a design, they are not looking for evidence which will thwart their purpose, but rather seek to destroy that evidence. They become blind to facts and deaf to arguments. We see this every day when men set out on a nefarious undertaking and refuse to be turned aside by any argument of logic or any appeal of humanity.

But to proceed. Perhaps the greatest confirmation of the Resurrection is the next fact which we shall touch on.

THE WAVE OF CONVERSIONS

In the very city where Christ was crucified and from among the very people who were instrumental in His crucifixion, 3,000 converts to the Resurrection were made on the first day of its proclamation. (Acts 2, 41.) That the people who cried out "crucify Him" should a few days afterward adore Him as their Risen Lord and God is one of the most convincing arguments for the fact of the Resurrection that may be advanced. This is so evident that it needs no further comment.

A fact almost as significant as the Resurrection itself is the transformation of the Apostles. No matter what sceptics may say of the Resurrection, they cannot deny that Christianity took its rise from the preaching of twelve ordinary men of peasant type. (St. Paul was the exception.)

Either the Resurrection was a fact or it was not. If it was a fact, it stands true. If not, how account for the acknowledged fact that Peter and James and the rest of the companions of Jesus who were plain and timid men, became the most heroic figures in the world? How account for the fact that they were able to convince the Roman world of the truth of the Resurrection. (Pliny, Epist. 10, 97; Justin, Dial. Contr. Tryph. n. 117.)

There were "Men from Missouri" then, as now, even more so. To become a Christian at that time meant infinitely more than does a change of religion today. To worship the Crucified signified that proof positive of His Resurrection was given. It was sufficient to satisfy the hostile and pagan mind and to make it adopt a worship which was directly antagonistic to its sentiments, traditions and worldly interests. (Justin Ap. II, 18; Tertullian Ap. C. 37.) This fact made Augustine exclaim "Either Christ has risen from the dead or we have a greater miracle than the Resurrection in the conversion of the world without the Resurrection."

The Jews never denied the Resurrection. They could not. It had too many witnesses. They forbade its proclamation, imprisoned, scourged, exiled and killed the Apostles for preaching it, but they never denied it. (Acts 5, 6, 7.) You may say that such an attitude was strange inconsistency. It was. All men committed to an evil course are inconsistent. Read history. If knowledge were doing, we should all be saints. Passion distorts and misleads.

THE CASE OF PAUL THE APOSTLE

Finally, as my space is limited, I come to what I consider the greatest proof of the fact of the Resurrection. I refer to the Conversion of Saul the persecutor into Paul the Apostle. There is no transformation in the annals of mankind comparable to his. From a raging lion he became a gentle lamb. From being the arch enemy of Christianity he became its greatest champion. His conversion is a fact; no one questions it. Unless the Resurrection is a fact, his conversion is a greater mystery than the Resurrection. The Resurrection is the basis of the Christian religion. It demonstrates, moreover, the life hereafter, and removes forever all doubt about the future existence of man. It signifies to us that although we are living in this world, we are not living for it. That makes all the difference in the world to us. If all ends here, we need not concern ourselves with principles of morality, but may live in the way it suits us. Each man may be a law to himself if there is no hereafter. His only code in morals may be expediency, which means that he will do what he pleases and is to his advantage, avoiding only what may compromise him here and now.

If there is no future life, a man need only concern himself with consequences in this life. That leaves him broad enough for him to go through life having regard mainly to appearances only.

To appear respectable regardless of what one may be in reality, to be successful regardless of how one succeeds, to avoid only present consequences of wrongdoing, such may be the program of one who does not base one's life on existence beyond the grave.

THE CODE OF CHRISTIANITY

But the Christian has another code. He may not always consistently live up to it, but if he does not, he knows that his will be the accountability, and that code is that his life must be based on the eternal truths taught by Jesus Christ the Son of God.

It makes a vast difference to a man whether he lives for time or eternity. If he lives for time, he has to concern himself only with the judgments of man. But if he lives for eternity, his main concern must be the judgments of God. We may deceive man, God we cannot deceive.

That is why the Resurrection is the most vital fact in the history of the world.

The Resurrection is not an isolated fact of history. It concerns us personally. The conquests of Alexander may or may not be a fact. It matters not to us. The assassination of Caesar may or may not be a fact. It does not affect us. But the Resurrection is a fact which intimately concerns you and me. Christ did not come into this world for Himself but for us. He left Heaven and became man in order to enable mankind to partake of divinity. The Resurrection is Christ's pledge that we may become sharers of His eternal and divine blessedness. It is His pledge that we may be incorporated into the family divine. "To as many as receive Him, He gives the power to become the children of God" (Jn. 1, 12).

The Resurrection, therefore, has a vital bearing on our life. It is the guarantee of our Resurrection. The Christian man has it in his power to make a success out of life, no matter what its eventualities may be here. For if life, no matter how great a failure, terminates in a glorious immortality, it becomes an eternal success. On the other hand, if we have all success in this life and lose everlasting life, the greatest worldly success is an eternal failure. The Resurrection is, therefore, the most important fact of all history.

THE TERM "CATHOLIC"

The Ottawa Journal, March 19

Sir:—Rev. Mr. Bonfield has misunderstood the purpose of my letter. It was not intended to be controversial. I did not discuss the right of the Orthodox Church to the term "Catholic." I was concerned solely with the terminology actually in use. The Journal said "Greek Catholic" when it meant "Greek Orthodox."

I pointed out (1) that the members of the Orthodox Church never call themselves "Greek Catholics," or never at all events without the addition of the word "Orthodox;" and (2) that the term "Greek Catholic" is never used excepting as applied to spiritual subjects of His Holiness the Pope, who follow the Greek or Byzantine rite, or some modification of it. There can be no doubt whatever as to the correctness of either of these assertions. They are not open to controversy. No one familiar with the names of religious denominations in Eastern Europe would think of controverting them. The case is not analogous to the claim by members of the Church of England to the designation "Catholic." Permit me to amplify these two statements.

1. A member of the Orthodox Church would never apply to himself any designation which did not include the word "Orthodox." In popular language, they are most usually called "Greek Orthodox." They are sometimes called "Greek Church," but this term is incorrect, excepting when applied to the division of the Orthodox Church, which is the National Church of the Kingdom of Greece. The official name of the Church is usually given as "The Orthodox Eastern Church." Rev. Professor Headlam, in an article on the subject in the Quarterly Review for January, 1919, gives the official title of the church as the "Holy Orthodox Eastern Church." The official designation as given in the Encyclopedia Britannica, is the

"Holy Orthodox Catholic Apostolic Eastern Church." The Encyclopedia, however, goes on to point out that "Orthodox" is the designation upon which particular stress is always laid. The inscription on the corner stone of the Orthodox Church on Pine Street reads "Austrian Bukowina Orthodox Greek Holy Trinity Church." It may be explained that the Church of Bukowina, a former province of Austria, is one of the divisions of the Orthodox Church. Five Orthodox religious congregations have been incorporated in Canada, one by an Act of the Quebec Legislature, and four by letters patent under the Alberta Companies' Act. The respective titles chosen by the applicants in these five instances are as follows:

"Greek Orthodox Church Evangelical of Montreal."
"Orthodox Greek Catholic Church, St. Woznesnia Hopoda Naz, Is. Chrysta, Congregation of the Orthodox Greek Catholic Church."

"Greek Orthodox Romani Biserica Inaltareal Sfintii Cruci de Shepetev, Inaltareal Sfintii Cruci de Shepetev, Alberta."

"Greek Orthodox Congregation Sviatohor Ilia, of Duvanny, Alberta."

"Orthodox Greek Oriental Church of Saints Peter and Paul, of Nowa Bukowina, Alberta."

Doubtless the use of the words "Greek Catholic" in conjunction with "Orthodox" in the second of the above titles indicates that the congregation were Greek Catholics who had abandoned their allegiance to Rome and joined the Orthodox communion.

2. The term "Greek Catholic" is used in standard works of reference to designate spiritual subjects of His Holiness the Pope who follow the Greek or Byzantine rite and it is nowhere used in any other sense. I refer in particular to the Encyclopedia Britannica and the Encyclopedia Americana. When the Orthodox Church (the only other "Greek Church") is meant it is called the "Orthodox Eastern Church," and similar use is made of these terms in such books as "Whitaker's Almanac" and "The Statesman's Year Book." Religious statistics are there given under the heads of "Greek Catholic" and "Greek Orthodox," used in the sense that I have indicated. I have made a careful search in both the Public Library and the Parliamentary Library of all available works of reference and of any other works in which I thought the terms likely to occur and I have not found one single instance of the use of the words "Greek Catholic" in any sense other than that I have indicated. Finally by Chapter 191 of the Statutes of 1913 the Dominion Government incorporated His Lordship Bishop Rudka, and his successors in office of the same faith and rite and persevering in communion with the Roman Pontiff a corporation under the name of "The Ruthenian Greek Catholic Episcopical Corporation of Canada."

W. L. SCOTT
Metcalfe street,
Ottawa, March 17, 1921.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

BUILDING CENTRES FOR GOD

Do our readers ever try to realize what Extension means to the prelates and their missionary bands who are often confronted by difficulties which with their slender resources it is almost impossible to overcome. But there is every hope that assistance will come, and come it certainly does to them when you aid Extension. But the report of what they have done with such help as we can give will speak more clearly and add more friends to our list than anything we can write. Let us therefore turn to the two following interesting letters.

"MAY GOD BLESS THE CATHOLIC CHURCH EXTENSION
Edmonton, Alta., March 8, 1921.
Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father:
I received the cheques which you so kindly forwarded, viz., \$200.00 towards a chapel of St. Anne from the Estate of P. Boyle, \$500.00 donated by Rosary Hamilton, for a chapel to be named Our Lady of the Rosary and \$500.00 donated for a chapel. Accept my heartfelt thanks. These donations are a great source of encouragement and a very valuable assistance to me in the immense task which I have undertaken here. Before distributing these amounts, I shall take a little time to consider the needs of the eight missions whose applications for help he before me. As soon as the amounts are allotted, I shall inform you. In the meantime, kindly accept this acknowledgment with my deepest gratitude to the donors. I have also received your cheque for \$528.00 for Mass Intentions. Enclosed you will find an official receipt for same. May God bless The Catholic Church Extension Society.

Yours faithfully in J. C.,
HENRY J. O'LEARY,
Archbishop of Edmonton.

A PLEASANT DUTY
Winnipeg, March 10, 1921.
Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father:
It is my very pleasant duty to acknowledge receipt of your letter, enclosing two cheques for \$500.00

each, one from "Ottawa" for a chapel in honor of the Sacred Heart of Jesus, and the other from a Member of the Women's Auxiliary of the Catholic Church Extension Society, Montreal Branch, for a chapel to be named St. Anthony. My prayer for two chapels for two poor missions, is thus speedily answered.

The gifts are anonymous. It is not, therefore, in my power to thank the donors. You, dear Father, must discharge that duty for me. All I can do is to pray that God may bestow a special blessing on those whose generosity make it possible to open new sanctuaries in His honor and thus create new centres of Catholic life. No one can estimate the good accomplished, and the reward must be exceeding great.

With deep thankfulness to Extension for its many helps and with kind personal regards, I remain, Dear Father O'Donnell, faithfully yours in to Xto.

ALFRED A. SINNOTT,
Archbishop of Winnipeg.

If you are not aiding Extension, why not begin now even in a small way. God ever blesses the spirit of generosity which aids and promotes such work. Write Extension today. Donations may be addressed to:

REV. T. O'DONNELL, President,
Catholic Church Extension Society
67 Bond St., Toronto.

Contributions through this office should be addressed to:
EXTENSION,
CATHOLIC RECORD OFFICE,
London, Ont.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them are daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary
J. M. FRASER.

QUEEN OF APOSTLES BURSAR
Previously acknowledged \$1,972 80
In honor of St. Anthony 1 00

ST. ANTHONY'S BURSAR
Previously acknowledged \$1,145 20
McNeill, Gardiner Mines 4 00
Mrs. M. Galtner, 1 00
Merritt, 1 00
IMMACULATE CONCEPTION BURSAR
Previously acknowledged \$2,331 28
A Friend, Canoe, 5 00
A Friend, Hamilton, 20 00

COMFORTER OF THE AFFLICTED BURSAR
Previously acknowledged \$865 60

ST. JOSEPH, PATRON OF CHINA, BURSAR
Previously acknowledged \$1,792 84
A Friend, Seaford, 8 00
A Friend, Fairville, 1 00
A Friend, Newcasttle, 1 00
Children of Primary Class, St. Catharines, 5 80
Mrs. D. Brown, Bath, 1 00
Miss E. G. Dennee, Bath, 1 00
Miss J. M. Dennee, Bath, 1 00

BLESSED SACRAMENT BURSAR
Previously acknowledged \$302 06

ST. FRANCIS XAVIER BURSAR
Previously acknowledged \$273 80
BOLY NAME OF JESUS BURSAR
Previously acknowledged \$226 00

BOLY SCOTS BURSAR
Previously acknowledged \$989 26
Friend, Calabogie, 1 00

LITTLE FLOWER BURSAR
Previously acknowledged \$631 84
Mary K., 5 00

SACRED HEART LEAGUE BURSAR
Previously acknowledged \$1,320 02
Marjorie McLean, Washabuck, 2 00
Friend, Calabogie, 1 00
Mrs. D. Bonang, Yarmouth, 1 00
M. M. C., Summerside, 1 00
League of St. H., Blessed Sacrament Parish, Ottawa, 10 00

These trials which come from God are never without benefit to us, when we receive them worthily, since there is always a rich harvest of spiritual blessings for the afflicted religious heart. If human nature at first shrinks from sorrow, faith and Christian hope soon come to its support; the trial then appears easy to be borne. Receive it as from God, and its bitterness is past. In His own good time He will send His consolations; not those of the vain world, but such as shall speak comfort to your soul, strengthen your hope in Him, and confirm your submission to His decrees. Indeed, the peace which is always found in this submission is itself a great blessing, even without any exterior alleviation of sorrow. It is a peace so much the more pure, as it is unconnected with the world.—Fenelon.