

neighboring clergy—a dictum which greatly delighted his subject.

In 1897, after the death of the Gillows, Father Colgan went to live at the new presbytery that had been built, and many pleasant week-ends I spent with him there. He had a large garden in which he took much delight, especially in the roses in which it abounded. Although not a proficient, he was interested in botany, and knew fairly well the plants of his neighbourhood; he was greatly pleased that his name was associated with the genus *Cologetia*—so entitled by a German botanist in recognition of the important services which had been rendered by the Colgan family to the naturalists and navigators who had visited Tenerife, with which island the family had been associated since the year 1600. Archaeology and ecclesiology had also attractions for Father Colgan; he was much interested in the parish church where he found the old altar-stone in the floor at the entrance, placed there in accordance with the pleasing Reformation custom of thus desecrating what had been consecrated to sacred use.

The establishment of the mission in the neighbouring village of Billerica, which the extension of the G. E. R. had brought into prominence, was due to his zeal: for three years before a church was provided (in 1914) he was accustomed to say Mass in a house there cycling, over for the purpose.

Interested as he was in all branches of Catholic social work, it was the League of the Cross to which Mr. Colgan chiefly devoted his energies. Himself a total abstainer, he was for many years Secretary to the Father Mathew Union of priest-abstainers, and in conjunction with his friend the late Sir Francis Cruise, wrote "The Catholic Temperance Reader," which elicited the warm approval of Cardinal Vaughan and was recommended by him for use in our schools. Besides a Life of Father Mathew, Mr. Colgan wrote for C. T. S. a "Temperance Catechism" and a temperate well-reasoned pamphlet on "Total Abstinence from a Catholic Point of View." He gave much help with "The League of the Cross Magazine," to which he contributed articles and stories: one of the latter—"Molly's Prayer"—was reprinted by C. T. S.

Equally keen was his interest in the Catholic Needlework Guild—one of the many organizations which owe their existence to the Catholic Truth Society. His sister, during a long period of years dating from its foundation in 1880, acted as Honorary Secretary with conspicuous success, and Father Colgan took a leading part in its work, acting as chaplain, attending the meetings and promoting the work by his advice and support.

Although Mr. Colgan's literary style had no particular distinction, his writing was always simple and to the point; he had indeed that capacity for taking pains which has been regarded as a mark of genius. His contributions to C. T. S., in addition to the Temperance publications already mentioned, included "A Spiritual Life of the Blessed Virgin," "The Life and Writings of St. Peter," "A Life of Blessed John Fisher" and devotional treatises on "The Affections on Mental Prayer," and "The Last Sacraments," his most important work for the Society, however, was the "Simple Prayer Book," much of this he wrote himself, although in its compilation he obtained the help of priests and nuns accustomed to deal with converts and children. He also edited a volume entitled "Folia Fugitiva," containing papers read by the late Bishop Ballod, Mr. E. J. Watson, Dr. Fortescue and himself at informal meetings of the clergy of his diocese. He originated and for many years entirely undertook the work of the magic-lantern department of C. T. S., writing some of the lectures and preparing many of the sets of slides.

As a speaker Mr. Colgan was not effective; his work was weak and did not carry, although, as often happens with inaudible speakers, he was not easily convinced of this. For the same reason he was not a preacher: but the short instructions they were heard to deliver—which he gave at the Sunday Mass were models of directness and simplicity. He was exceedingly punctilious in the fulfilment of his priestly duties, and even when travelling rarely omitted his daily Mass. I remember on a holiday with him in Switzerland that his first concern on arriving at a place was to arrange for Mass next morning; at Spiez on the Lake of Thun we found the same hotel, at some distance from our hotel, and during the summer, had not yet been opened; Father Colgan sent to Thun for the key and for vestments, etc. and we went up there every morning during our stay. It was on the same holiday that by misdirection we found ourselves in the "Old Catholic" church in Berne: Father Colgan was at once absorbed in devotion; my own prayers were "few and short," and my attention was attracted by a notice headed "Eglise Catholique Nationale," which showed how the land lay—I shall never forget how he jumped when I communicated my discovery! It was but rarely that Father Colgan took a holiday: in 1906, however, he went to Rome, where Pope Pius X., to whom he presented an address from the Catholic Truth Society, received him with much kindness. In 1909, at the instance of Cardinal (then Archbishop) Bourne, he was raised to the dignity of Domestic Prelate to His Holiness.

Perhaps the greatest tribute to Mr. Colgan's personal influence was afforded by the position which he occupied in the village. The Catholics were few and converts rare; for both Mr. Colgan and those to whom he was chaplain had strong views against the association of temporal with spiritual inducements. Yet, although quiet and gentle in manner, he was undoubtedly the most influential man in the village. He was popular man in Stock; he was Secretary of the Cricket Club and of the Horticultural Society—in each case at the request of a deputation; he established a Choral Society, whose meetings sometimes terminated with a dance; he lectured on various subjects, illustrating his discourses with slides he had himself prepared. He was on cordial terms with the Anglican clergy of the neighbourhood, whom he sometimes entertained at lunch and with whom he discussed in a friendly way points of controversy, sometimes putting an innocent question difficult to answer; e.g., "If I wanted to join the Church of England, which Church of England should I join?" One of them, who later became Treasurer to the C. T. S., he brought into the Church; with the rector of the parish he had contests in chess, none the less friendly because in the field of controversy and in the local paper their relations were less cordial: it was one of the rector's flock who said to me: "I see that Mr. Colgan is writing against Mr. Colgan again; I wish he wouldn't, for he always gets the worst of it!" He knew every one in the village, and was always glad to be of service; he took pleasure in letting his house for a period, Father Colgan was applied to; in another walk of life he would settle domestic difficulties. His knowledge of gardening and his interest in flowers brought him into contact with those of like tastes. He was in fact a striking example of what may be done by a tactful and sympathetic priest in a Protestant community. I ventured once to say to him something to this effect, and he said: "Well, I think it would be difficult in the future to stir up anti-Catholic feeling in the village."

At the end of 1913 the work of thirty-seven years came to a close. Mr. Colgan had for some time been failing in health; and earlier in that year he had been compelled to take a rest of six months, at the conclusion of which he was told by the doctors whom he consulted that he must abandon work. With his sister, who had been living with him for some years, he went to Eltham, where the remainder of his life was spent in retirement, with a resignation and patience which edified all around him. By his own wish, as expressed many years before, he was buried at Stock, where the respect attaching to his memory was shown by the whole village: the funeral procession from the chapel to the cemetery was attended with every sign of mourning, the bell of the parish church tolling the while. There was a peculiar fitness in the fact that the Bishop of Brentford, who gave the address in the chapel was one of the earliest supporters of the Society, to which Mr. Colgan devoted so much of his life's work, and which will always be a memorial of his zeal for the Faith.

DYNAMITING THE MORAL WORLD

Daniel A. Lord, S. J., in America

The question of Shakespeare's religion will for all time delight the sophisticator and debater. But whether Catholic or not, Shakespeare was the poet of a peculiar line; in the principle of personal responsibility. It is a free step deliberately taken which starts his Macbeth and his Lear down the sharp incline toward destruction. In this he differs from the old Greek tragedians whose heroes were overshadowed by a compelling fate, a fearful and inexorable Atē which plunged them into struggling and protesting into final ruin.

Our modern dramatists do not believe in the Greek fate; but, on the other hand, many of them write as if they did not believe in the power of free-will. In place of the traditional conflict of wills, we have among the modern contests of the individual with environment, heredity, his own fierce passions, economic conditions, and the will is ultimately displayed as powerless in the face of the fate arrayed against it. When the hero, or more usually the heroine, falls, we do not blame or pity; we merely accept the inevitable.

The denial of free-will is not an unimportant bit of dramatic machinery nor a piece of fine philosophical cob-web spinning. It is one of those denials which, if logically followed out, would shake the foundations of the universe. For centuries men have been trained, when trained at all, to fight against the allurements of what under accepted morality was called sin. Youths were taught to stand firmly against their own personal wishes and inclinations where a higher duty to God or country or fellow-men was in question. The wishy-washy principle of our sentimental novelists that a man or woman must follow every whim and fancy, especially in matters of sex, never made any man lay down his life for his country or caused any woman to pluck from her heart a guilty passion. The line of least resistance has not been the least leading to heroic glory. Precisely by accepting the things that bring physical and mental anguish,

precisely by resisting the attractions that almost tear the heart from the breast have heroes and saints attained their eminence. And all this is swept away in a denial of free-will.

For if a man has no free-will, he must of his very nature follow the line of least resistance. Chemical and physical forces cannot act otherwise. When Jack and Jill fell down the hill, they probably, in an unwritten sequel, picked themselves up and, broken crowns notwithstanding, went up for a second fall of water. But the spilled water, taking the line of least resistance, flowed with iron necessity to the foot of the hill and stayed there. It was not free to mount after the clumsy pair. Send an electrical current through an iron and a copper wire, and you can measure with mathematical accuracy the percentage of the charge that will flow through each; and the greater amount will always flow through the copper wire. Without free-will man can no more avoid the line of least resistance than can water or electricity.

The logical consequence of this denial of free-will would startle any but the most wilful dogmatist. There are moments in each man's life when everything inside of him and outside of him seems to fight for an object he knows he must not touch. Every fiber of his nature cries aloud for it; a malignant chance has thrown it in his way; he can take it while avoiding the consequences which attend most wrong doing. Yet one faint, blurred, sometimes almost inconsequential factor—like Kitchener's picture in the "Unfinished Story"—holds him back; that and a sense that the power of choice is in his own hands. Suddenly some philosopher whispers that he is not free, that he must follow the line of least resistance. Who can doubt in such a case whether leads the line of least resistance? Who can blame him if the conviction that he is not free sends him whirling toward the longed-for object?

Without freedom of will, it is ludicrous nonsense to talk of responsibility for one's acts. The parol is not responsible for its hair-raising profanities; the lightning is not blamed when it blasts a mother with her week-old baby nor praised when it brings the usurper's palace crashing about his throne. Unless a man who does evil is free to do good, unless the saint who lays down his life in a leper colony is free to stay at home with his feet in carpet slippers, the wife beater and the saviour of his country, the betrayer of innocence and the Sister of Charity, the murderer and the martyr, Nero and St. Paul, Lucrezia Borgia and Joan of Arc, Benedict Arnold and Washington differ in no moral essential. On the contrary, since the dawn of history, men have been sending to prison, the lash, and the gallows fellow-men for the thefts, the arson, and the murders for which they were in no way responsible. Our whole criminal code from preamble to final clause is a vast and hideous hoax at the expense of human nature.

Just what the world would become were all men suddenly to throw over their sense of responsibility is a picture no imagination cares to attempt. Even were it true a thousand times that this free-will is a vain delusion, men would be forced in self-defense to use this delusion to build up in themselves and in others a sense of personal responsibility. Without it the sins of Sodom and the crimes of Caligula would write themselves with terrifying iteration into the ordinary history of the world.

It is pitiable beyond words to see philosophers teaching young people a doctrine which is applicable to life how not to live. It is hard enough for youth to fight the temptations of passion, to close eyes against the fascinating sin which beckons so alluringly, even when he feels that should he consent he is personally responsible for the evil that will follow. If, on the contrary, he is told that wild oats are the necessary fruitage of life's springtime, that broken hearts and blighted hopes are the inevitable wreckage of passion's resistless down, it is madness to blame him for flinging to the winds this hampering delusion of personal responsibility.

If the professors of such a philosophy really practised their creed, the jail not the classroom would be their proper habitat. Happily, if they are moral men, they really prove throughout their lives the truth that man is distinguished from soulless matter and from the brute creation precisely in this, that he deliberately chooses the things which are hard and rejects easily and coolly the line of least resistance. A very large portion of their lives, like the life of every mortal, is spent in learning by sheer force of will to control the natural impulses banned by morality or by the necessary conventions of civilized society. Certainly the hard, patient life of a student is incomparably less attractive to young blood than a free, self-indulgent existence; yet they have chosen the student's life largely because, being so hard it leads to the fame which they have set as the goal of their ambitions. They feel a thousand times in their lives the desire for rest and comfort and luxury; yet they set all aside because it impedes them on their way to their goal. And though man clings with an almost insuperable longing to his own life, few of them would hesitate, should their country call them, to lay down that precious

life for the sake of a national peace and prosperity which they will never enjoy.

Free-will lies so deeply at the root of our moral life that its destruction would send our universe reeling. Good and evil, innocence and guilt—the burden of so much of our literature, the scales in which we weigh our associates—are terms which without it become as meaningless as the gibbering of apes. Deny it as he may, the philosopher of slave-will could not avoid the penitential, retain the friendship of a single individual, merit a line of praise from an educational journal or the warm hand-clasp from a grateful pupil, unless he was constantly giving the lie to his own doctrine by an incessant use of personal freedom. He never argues more strongly for free-will than when he employs it to dynamite the moral world.

In the matter of free-will as elsewhere, Shakespeare was writing out of the great heart of human kind. The modern dramatist bases his pathetic thesis on the morbid, the dramatic, the neurotic individual; Shakespeare drew his men and women from all time. And Shakespeare was right. When the warning bell for the final curtain on each man's life is sounded, the protagonist, looking backward through his life, may, we see, that he it was who determined whether he should end as a comedy or tragedy. Environment, heredity, passions were with him, acting on the stage; but it was his free will that wove them into their fitting parts in his life's drama and wrote the final lines.

THE CATHOLIC CHURCH AND PROGRESS

Rev. Norbert B. Moore, O.P.M., in Truth

There was a time when the Catholic Church was universally recognized as a God-given light to the world because of the service that she rendered to civilization and progress. But in our day a tumultuous cry is raised against her. We are told that her pristine glory is faded; that her mission to the world has failed; that she is altogether decadent and unfruitful. The non-Catholic world is especially glib on this point, and not a few Catholics, when asked point blank to reconcile the attitude of the Church towards progress with her claims for the place in the sunlight of the world's affairs, and themselves in very uneasy straits. Their little knowledge of the real character and aim of Catholicity, combined with a surprising lack of enlightenment on the first facts of history, forbids them to discover the lie in the accusation that is leveled against her. The consequence is that the Church continues, from day to day to suffer the brunt of a battle waged against her of misrepresentation, calumny and bigotry.

To set right these misconceptions it is necessary to consider what the world understands by progress and then to determine whether the Church can consistently lend her influence to further it. Progress may be called the practical working out or development of human thought. Men do things because they think them, and as the fruit designates the species of tree on which it grows, so progress is the indicator of the trend of thought which occupies any generation. If we apply such a definition to the visible effects of human ingenuity that stand colossal-like on every side of us the conclusion to which we would seem to be forced is that it is the privilege to live in the most enlightened of times. The world bristles with pride in the improvements which it has wrought in every field of human endeavor; in art, in science, in war and naval equipments. The best that civilization can produce is at our beck and call. Could our forefathers witness the scenes that for us have grown to be a common, necessary, everyday part of our lives they would stand amazed at the accomplishment of the things which, in their day, were but fanciful air-castles and playthings of the imagination. "But the children of this generation are wiser than the children of light"—nothing any longer surprises us. The old adage, "there is nothing new under the sun," is finding everyday application, whereas the astonishment with which the world greets each new revelation of science is not half so great as the disappointment with which its failures are met. Our breath may be taken away for the moment at the announcement in three-inch type of a hostile airplane raid on New York City, or we may listen to an account of the shelling of Paris at long range within twenty-four hours of its actual occurrence, but our surprise is due rather to momentary shock, for on a cool and calm reflection we wonder at our own surprise and immediately set about to defeat the enemy at his own game.

It would certainly seem to be foolhardy to venture the assertion that the world is behind its time, since the accumulation of all that which makes for progress would appear to give such a statement the lie. But in spite of this we venture to ask does the actual condition of the world today reveal that the progress to which it lays claim comes up to all that is contained in the unrestricted meaning of the word? In our efforts to "get ahead" in our development real and subservient to the true end and nature of man? Considered in all its phases is our progress untrammelled by anything that would point to retrogression?

Saint Paul's letter to Timothy was inspired by something more than the mere desire to salute his co-worker in Christ with a friendly communication of his ideas. There, among other things, he says: "Know this, that in the last days we shall come on dangerous times." The Apostle referred primarily to the advent of anti-christ, but not this alone. He had in vision a distant future, when the world, grown proud in the consciousness of its own material achievements, would shift the center of its thoughts from Christian principles, repudiate the guiding influence of the Gospel maxims and, little by little, withdraw itself from the rule and worship of the King who died for it, and finally lose itself in the vain culture of a pure idea—humanity. If we judge our progress by the prevalent trend of the world's thoughts we must say that we have already come upon that time foreseen by the Apostle. The religious pulse of the world is far below normal. Aside from the avowed efforts of rationalists to degrade the sacred elements of religion to the low level of mere things earthly, there is a positive tendency to entirely disregard the fact of religion, or at least to ignore its influence as a cleansing and purifying element of progress and civilization. When the world talks of progress the very natural terms in which it gives vent to the idea reveal that it has nothing else in mind than that whole line of material things which goes to make up our welfare here on earth. Culture and progress in anything that smacks of the supernatural are excluded by the slogan to which the world has dedicated itself—"the world for the world's ends and goods" in the accomplishment of its one duty, to socialize and perfect humanity.

It is in consequence that we have scientific theories applied to the solution of the problems of life that lack the full development of reason and are defective in the very root. We have an insane system of education which, in laboring to raise the world to a standard of unheard-of efficiency, works at the cost of manliness and character by "cutting itself off from definite and dogmatic influence" and allowing itself to be metamorphosed into a fargo of superficial eclecticism, debasing the level of utilitarian expediency, subject to the tergiversations of experts and to incarnations of the empirical and doctrinaire. The degeneration of human character begets an overstrained refinement which seeks relief in luxury and gracefulness, thereby belying the fact that aristocracy passed away with the French Revolution; a conventional code of morality which, however much otherwise to be deplored, bears at least the stamp of consistency with the principle on which it is based. Add to this all that wealth, power, excess pleasure and leisure can give to man and you have what the twentieth century holds as the attainment of perfection. Naturally the sum of such perfections is beyond the capabilities and capacity of any single individual, so it seeks its realization in society at large, first in the form of national power and culture which it easily goes over into a world movement where it is expected to expand and blossom into the "full-blown pink of perfection." The individual, however, is not lost sight of in this overwhelming project, but being a necessary cog which keeps the wheels of progress ever spinning, he is to receive his share of the oil of human kindness in proportion to his importance and personal endeavor. He is, though, and must remain, but a means to an end—the perfection of humanity.

We have a wrong conception of the end and purpose for which the Catholic Church was instituted if we imagine that she can identify her most sacred interests with such aims, or if we think that it is her duty to effect in society those things which make for its mere material welfare. If this were proper sphere in which she should labor then her priesthood would be useless, her sacraments vain. Like any other human institution, she could make her way in the world without them. But she cannot separate herself from her sacraments or her priesthood, for both are necessary to her in carrying out her purpose in the world. Here is first and foremost not a human mission but an divine—the sanctification and salvation of the souls of men. She sees in each and every child of the human family, from the lowliest hottenot to the most majestic sovereign, a child of God, one destined through the merits of Christ, to future glorification. In this light she regards him as her most precious charge and she would rather win that single soul to the sweet yoke of the Gospel and save it than claim the honor of having joined a few York and London by an Atlantic cable. Her action is consequently just the opposite of that which the world exercises. Therefore the world does not understand her. She labors to perfect all mankind by giving her undivided attention to the individual, chastening him from sin, endowing him with supernatural grace and charity, thus establishing the bond of fellowship among men by pledging them to a charitable and peaceful mode of living and guaranteeing at once both the welfare of the individual and the safety of the nation.

The Catholic Church, moreover, is by no means antagonistic to anything which the world may undertake for the welfare and advancement of mankind upon earth. She has ever lent a willing hand toward making the

world a better place for man to live in. We read history blindly if we make bold to deny it. There is nothing beautiful, honorable or useful to man in history upon which her influence has not been somehow exerted. Her gallery of fame is overflowing with the names of the masters of literature, art and science; men eminent and renowned each in his own sphere and not a few of whom might have ruled a nation had they not been Pope or Catholic. The present Ritual Book of the Church contains a blessing for every reasonable thing that has yet been invented, from a farmer's ploughshare to the latest development of the automatic voting machine—thus giving goads to any effort that is made to render "art pure and peerless, science perfect, steam omnipotent, and politics immaculate." But behind her each and every blessing there is one motive by which her actions are guided; she blesses them because she wishes them to serve the reasonable needs of man and to redound to the greater honor and glory of God.

When we consider the genuine hatred that is fostered against the Church at the present time we may be inclined to concede that there must be something wrong in the accusation that "she is a failure"; but we have to determine all things well in order to discover just where the fault lies. The Church has never once changed in principle—at least in this respect she is superior to the world—for she is the same yesterday, today and forever. That she may exercise a proper influence, it is requisite that there be congeniality and sympathy. It is necessary that man, the state and society approach within her action, modify earthly instincts with supernatural inspiration, direct worldly views to exalted designs, lend a willing ear to her precepts and counsels, and concentrate civil and political institutions within the original motive power of all human culture. Then alone will the influences of a divine order meet the ordinary social arrangement. If the reverse occur, it will be impossible for the Church to produce beneficial results, not through a failure of her own peculiar virtue, but owing to the repulsion and resistance of the subject. Such repulsion, the case, it is unjust and criminal to accuse the Church for not doing that which she is not permitted to do.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A WORD IN TIME

The calls made on the resources of the Extension Society are increasing in number. As we have indicated from time to time the educational needs are most pressing. We can only respond in part to the demands made upon our treasury because our funds are not adequate to meet every call.

No doubt you have noticed that we depend almost entirely on the generous voluntary offerings of the charitably inclined. Because of this we expect our friends to cooperate with us to this extent that they shall encourage their friends to become apostles in the great work of Catholic propaganda. A word spoken in favour of the Extension Society among your friends at Catholic meetings, etc., may be productive of more results than you anticipate. To tell of the educational difficulties under which the Church labours in the West would certainly arouse Catholic men and women to action.

Reading each week of the missionary work of the Church in Canada, you will be in a position to inform your fellow Catholics that in British Columbia for example, Catholic children have not the advantages our children enjoy in Ontario and other sections of the country. Catholic schools are supported by the voluntary contributions of the few Catholics scattered here and there throughout the province. This means a double tax on the already slender means of poor people, for the public school tax must be paid. The same hardship obtains in Manitoba. In fact the Catholic schools supported by the voluntary donations of generous Catholics are taxed for the support of the Public schools. Take away our Catholic schools and teachers from the Western Provinces and in a few years the name "Catholic" will be a curiosity and Catholics as rare as Indians, on the streets of Winnipeg.

Inform your friends of these facts, tell them that there are thousands of Ruthenian children who have every right to a Catholic education and are growing up without it and most likely being at the same time seduced from the faith of their fathers by the paid teachers and preachers of the mission societies. Point out the accounts given in the daily Press of the efforts made for the Canadianizing of the foreigners. These foreigners are mostly Catholics and the Canadianizing they receive is in the form of an operation; their Catholicity is removed and an injection of Methodism or Presbyterianism is given and thus renovated they are turned loose in Canada as evangelical Canadians but in reality they are half-breed pagans ready to carry out the teaching of Socialism and other "isms" detrimental to society, in the most brutal forms.

Your generosity, dear friend, in favour of Extension and your word of explanation to your friends will aid us to do much for the Catholic education of our people who are un-

fortunately in poorer circumstances than ourselves.

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,
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DONATIONS

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Friend, Shookumchuck,
B. C. 3 03

THE CHILDREN'S CRUSADE

The purpose of the "Children's Crusade," which is the July intention of the League of the Sacred Heart, is to win from Heaven, through the united prayers of millions of innocent boys and girls the blessings the world so sadly needs at this critical period of its history. By sowing in the hearts of little ones a reverential love for the Blessed Sacrament, a solid devotion to the Church and a practical realization of how important are the virtues of purity and obedience, parents, priests and teachers will do much to make this crusade of prayer a high success. No petitions, surely, are stronger than those which rise to God's throne from the lips of innocent children who receive Holy Communion frequently. Boys and girls of seven, once admitted to the Divine Banquet, must be encouraged to return to it often, and to pray fervently, just after receiving, for this permanent restoration of peace to the entire world, and for the freedom and exaltation of the Church.

From their earliest years our little ones must also be taught that the Church is the Catholic's unerring guide. Just as well-trained children of tenderer age believe implicitly everything their mother says and admire exceedingly everything she does, our boys and girls must grow up in a similar mental attitude toward Mother Church. This spirit of confidence and trust will make their prayers stronger still in Heaven. Then if the hearts of petitioning children are also filled with a love of purity, with Mary as its protector, and of docility, with the Christ-Child as its pattern and patron, let us hope that God will speedily grant our boys and girls the boons they ask by giving peace to the world and liberty to the Church.—America.

DEFIES FADS

"There is but one Church in the United States which has stood right up and defied all this drift, and all these new-fangled notions. It is the Roman Catholic Church, and it has the biggest churches, and the largest congregations, and flourishes in the toughest neighborhoods. It is the mightiest social influence in all our cities, and we know it."—Rev. F. Hopkins.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario
Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding houses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bureau. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the end of the earth will, I am sure, contribute generously to this fund.

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

I propose the following bureaus for subscription.

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