

THE TITLE of Dr. Sigerson's book is misleading, for it is really a survey of Irish history for four hundred years. From the text, "For a time Anti-Christ ruled in Ireland," the author draws a dreadful though dispassionate picture of the Penal Laws. It was not Catholics alone who suffered but the Ulster Protestants as well, though by no means in the same degree. It certainly would tend to hasten settlement of the problem if the Ulster Unionists of today would recall as Dr. Sigerson urges them to recall, the fact that many thousands of their forbears emigrated to America to escape the common oppressor, and that these "Ulster Protestants and Presbyterians saw in America the Catholic colony of Maryland, where Catholics who were oppressed were sure to find an asylum, and there, too, Protestants were sheltered from Protestant intolerance."

IRISH SETTLEMENT ESSENTIAL

ARCHBISHOP MUNDELEIN'S FERVID APPEAL FOR IRELAND

As far back as I can remember, the Home Rule question was ever on the eve of settlement. Again and again self-government was promised to the Irish people. Next month, next week, next day Parliament was to vote favorably on the question and Irishmen all over would prepare to congratulate themselves and celebrate the coming of a brighter day in their country's history. Then suddenly the cup would be dashed from their lips, and disappointment become their portion, even as it had been their forefathers'. But "hope long deferred maketh the heart sick," and now they are about to ask justice from a greater judge and jury. Ireland today pleads before the tribunal of the nations of the world. She asks for no favor, she seeks no revenge, she picks no quarrel; she asks for nothing but simple justice, only that which we are giving to the smallest, the meanest, the poorest nation of the earth. We have gone to war because little nations were down-trodden, because little provinces were cut off from the parent land, because the rights of smaller races were trampled on by usurping empires. Ireland asks for just that, nothing more, that she be allowed to govern herself, that Irishmen may mould the destinies of the inhabitants of their little green isle. They differ from their present rulers in every way, in race, in traditions, in language, in religion, in history; they are as much a greater people as are the Belgians, the Bohemians, the Poles. Surely their petition is a reasonable one. They don't ask to control the sea or the land or the air. They ask for no empire, no army, no king of their own. They ask only to be allowed to look after their own business, to watch over one of the smallest of the countries of Europe, their own little land, to govern no one but their own people. It seems preposterous to think that we will deny to them what we are giving so lavishly to every other nation in the world, the liberty they have waited for so long.

AMERICA MUST SUPPORT IRELAND

And it seems fitting that this petition coming from Ireland at this time should have the support of the American people; for no fair-minded man will deny that no small part of America's leadership in the world today is due to the very large proportion of the Irish element among her citizens. Perhaps more than any other race they have added to the physical strength, to the intellect, to the high moral standard of our people. From them have come the foremost of our statesmen, the greatest of our churchmen, the brainiest of our business men. Were anyone to question their ability to govern, a visit to the legislative chambers of the nation, to the halls of justice in the cities, would be the most effective answer. As to their right, surely they have won it in many battles, on many fields in this war. Just scan the lengthy casualty lists, and read there the overwhelming number of Celtic names; then listen to the glorious roster of the sons of Irish fathers who are mentioned there for distinguished service in the field; finally, count the vast number of those at home who have loyally and patriotically aided this our country in the hour of its need, from the priest who headed the drive for the liberty loan to the little old Catholic mother who cheerfully gave all five of her boys to the service of her adopted country, and then tell me, if you dare, that the Irish have not done more than their share to win this war.

IRISH SETTLEMENT IS ESSENTIAL

Perhaps this testimony comes with better grace from me, who have not a drop of Irish blood in my veins, than from one of their own. From the first moment of my coming among them, a stranger in a strange city, they have given me to a man their wholehearted allegiance, their unquestioned obedience, their unshakable loyalty, simply because I came to them as Patrick came to their forefathers, their spiritual leader, their bishop, the shepherd of their souls. Surely I would repay them but poorly by my voice to re-

main dumb as their hearts cry out in this hour of their motherland's opportunity, when Ireland surely must obtain the crust of justice for which she has been waiting and longing and starving for so long.

Finally, as one whose Americanism is not of yesterday, but has come to him from five generations of American-born ancestors, I believe our support of Ireland's cause in this critical hour will redound to the welfare of our own country. I have said before and I repeat, and it is but what many others have thought. In this, our hour of victory, there is entrusted to us added responsibility; for grave dangers menace our western civilization in the years to come. Only a solid, unbroken front maintained by the English-speaking nations of the world—that means America, England and her Colonies, cemented by complete harmony, mutual co-operation, thorough understanding, will avert the threatened disaster. Until the Irish question is satisfactorily settled, it is idle to talk of such "solid, unbroken front," there will ever be a smouldering undercurrent of bitterness and opposition against it from the masses in America, Australia, Africa and even Canada, and it is well for our statesmen to know it in advance.

And so I say to you Irishmen to-night "God blessed your efforts." It may be this is the day for which your fathers longed, the hour of which your patriot dreamed when he uttered the last words, "When my country has taken her place among the nations of the earth, then and not 'till then let my epitaph be written."—Chicago New World.

TO CHRISTIANITY AND LABOR

FALL FATE OF MANKIND

The following is the clear and emphatic statement issued by His Eminence, Cardinal Bourne, Archbishop of London, emphasizing the attitude which the Allies must assume toward the fallen enemy and likewise a statement of one of the great international problems, the more equitable distribution of wealth, which the coming peace conference must attempt to find.

The terrible strain of war is now at last at its end. Only a few months ago it seemed as if it might be indefinitely prolonged. The sudden peril at the end of March and the beginning of April roused the whole nation and empire to a sense never before felt to the same degree, of imminent and present danger. The unity of command under the supreme leadership of a soldier of outstanding genius and deep religious conviction which was the immediate outcome of that black fortnight has resulted in a change so stupendous as to be termed by some miraculous. This at least is certain: prayers of a public and national character have during the last few months been poured forth at the Throne of God with a fervour and frequency not reached in the earlier stages of the war. Those who believe are conscious that the Almighty has not failed to give ear to their supplications.

Every week brings us nearer to the day when the final issues must be decided, not in the field of combat, but at the council table. Those who have shown themselves staunch and brave and much-enduring in the often clouded seasons of the past four years will have to show the truth and justice and self-restraint as the bright sun of the summer of victory begins to dawn upon them. God's help and guidance, invoked by constant prayer, are needed now as much as, if not more than, in the past.

What is to be our bearing now that conscious of God's help in the day of our direst need, we are entitled to hold ourselves as victors and are in the presence of a conqueror? No one has set forth more clearly than the great Archbishop of Malines, Cardinal Mercier, the precise nature of Christian duty in such circumstances. In his letter of January, 1917, His Eminence traces with masterly hand the place which anger and passion and the spirit of just vengeance, as opposed to the love of hatred, have in the virtue of charity.

We are entitled to full and adequate reparation for the injuries and wrongs so wantonly, so unjustly, so unnecessarily inflicted upon us and our allies by those who, for their own end, provoked this awful struggle. We are entitled—nay, it is our duty—to take all lawful means to render remote and impossible the renewal of such unjust provocation. It will be seen how far these principles carry us from the foolish cry inspired by subversive elements in Russia some months ago of "no indemnities and no annexations."

The task before the allied nations is to mingle justice rightly with charity. As Cardinal Mercier says "There is no Christian justice without charity, and no charity without justice. And as avenging justice is a part of the virtue of justice, there is no charity without avenging justice. To desire to close our eyes to injustice, under the pretext of heroism in charity, and to allow the enemy to commit crimes with impunity because he is the enemy, is to fail to recognize the sovereign and necessary way of charity in the organization of the moral, individual, and social life of Christianized humanity."

But when punishment has been inflicted, when reparation has been done, when there is solid evidence

that the wrong done is acknowledged and that there is no desire to repeat it in the future, when there are real signs of sorrow and atonement—then we must be prepared to give the place in the world's development even to our enemies which their natural abilities and their legitimate achievements may justly claim for them. There should be no place for undying hatreds.

This is the strenuous work to which the statesmen of the world will soon be called. It is hoped that it is already engaging their fullest attention. If the work be well done we may look forward to a stable and enduring peace, perhaps even to the realization of the dream of a permanent League of Nations. If the work be done too hastily and without sufficient care, if a settlement be accepted which leaves even one international problem unsolved, those who come after us in the second or third generation may have to face again the same and greater horrors of international warfare in their day.

May God be with us and guide those who have the handling of such weighty matters to a prudent, wise, just and truly Christian conclusion. May all the allied nations uphold those who are called to guide their destinies by striving to tread the true, straight course of mingled charity and justice.

There are millions of people for whom the necessary conditions of life are never realized. All their lives they are forced to be content with dwellings that are badly built and equipped, unfit for a growing family, and wanting in ordinary conveniences.

They are tied by the exigencies of their daily toil to a particular locality, and must therefore put up with the accommodation that they find. Their weekly income will never rise beyond a miserable pittance; before their eyes is ever the spectre of the possibility of unemployment.

But there is nothing in the nature of things to render such a condition in any way necessary. It cannot be urged that the goods of this world are insufficient for the maintenance of all those who dwell therein. On every side there are evidences of wealth and plenty. Money is acquired and hoarded up in the ownership of individuals to such an extent that it must be quite impossible for the possessor adequately to control either its acquisition or its outlay.

Such conditions are clearly unnatural and abnormal. The poor man is forced to struggle for his living wage obtained only at the cost of strikes, which paralyze industry. The rich are led to think that the accumulation of wealth is the main object of life, and the strike is fought by the lock-out. In both cases the sanctification and salvation of souls created for an eternal destiny are exposed to needless jeopardy.

Meanwhile there is wealth in plenty to satisfy both worker and capitalist. The problem to be solved is to find a way of distributing the surplus wealth so that the poor man, manual laborer, or inferior clerk may have the additional remuneration that he so urgently needs; and the rich man no longer receive the heap up increment which he in no sense requires and cannot efficiently control.

The problem is international, as is the problem of obtaining a just peace. There are in the world two international forces, Christianity and labor, to which will fall in large measure the task of solving these problems. Let these two forces come to a complete understanding, and they will be invincible.—New World.

ANOTHER CATHOLIC IS ADDED TO LIST OF THE MARSHALS OF FRANCE

Another distinguished Catholic has been added to the list of the marshals of France, Gen. Edouard de Castelnau, who was given that honor by the cabinet last month.

General de Castelnau was born in 1851 and saw his first military activity in the Franco-Prussian War, where he won the rank of captain. After the war he rose gradually in rank by reason of his remarkable military intelligence and executive capacity until in 1909 he was made general and became the collaborator with General Joffre on the general staff.

When the present war broke out General de Castelnau received command in Lorraine and with his "Iron Division" sangrarily defeated the Germans at the Crown of Nancy. For this operation he became popularly known as "the saviour of Nancy."

In 1915 General de Castelnau was appointed chief of staff, which post he held until December, 1916, when it was abolished. Several times there have been reports that General Castelnau was to be made a marshal. When he relinquished the post of chief of the general staff the Chamber of Deputies by special decree permitted him to remain on the active list of the army, notwithstanding the fact that he had reached the age limit.

General de Castelnau has lost three sons killed in battle in the present war.

him, "Ah, if only my mother could be there!" General de Castelnau hears of it, sends to fetch the mother from her distant home, and has her seated behind the company during the ceremony. When the cross de guerre is pinned on the soldier's breast, the ranks open and the mother runs forward to embrace her son.—New World.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WHY WE ARE

The specific object of the Catholic Church Extension Society is to solicit spiritual and financial aid for our fellow Catholics. Through its press, literature, auxiliary societies and various other activities this apostolic society is ever trying to quicken among Catholics a profound sense of responsibility to the Church Universal. The welfare of our Western missions depends on how the Church in the East understands and shoulders its obligations.

By financial aid we do not only mean donations and contributions here and there from wealthy Catholics. What we have in view is the financial assistance of the Church in the East, as a whole, as a corporate body. Every Catholic in Canada must become more interested in "Home Missions" and be willing to do "his little bit."

As the small fibrous roots are the feeders and strength of the tree so the enormous sums that are raised by all Catholics in the East will be the support of our missions in the West. In the various Protestant denominations for every dollar given to the support of the local church another dollar goes to the "Home Mission Fund." At the last general Methodist Conference (Hamilton, 1918) that Church pledged eight million dollars, (\$8,000,000) for their missions in the next five years. With the enormous sums that are raised by religious bodies receive from the East they support the non-Catholic institutions of higher education to be found in all cities of Western Canada, they distribute free of charge tons of literature throughout the prairie, they defray the expenses of their social workers, field secretaries, etc. Among the Catholics of hundreds of parishes does not the prevailing policy seem to be: "Charity begins at home"—and we may add, often ends there. When one has paid his rent and his dues, bought a few tickets for a sacred concert or bazaar, thrown on the collection plate each Sunday a few coppers or a small piece of silver, he thinks he has accomplished all his duty to the Church. The vision of too many Catholics does not go beyond the boundaries of their parish or their diocese.

Our parishes and dioceses will suffer from an increased zeal in the broader interests of the Universal Church. There can be no conflict of interests in the Church of God, if seen from the proper point of view, the glory of God and the salvation of souls. This missionary spirit has also a bearing on the spiritual welfare of the flock in which it is fostered. For those who would object that giving money to our Western Church is "carrying coals to New Castle" I would state that the West now needs more the help of the East than any other time. The organized parishes are indeed beginning to be self-supporting; but the mission work, if it is to be done, has to be supported by the Catholics of Canada at large.

The spiritual aid will be the prayers, masses, sacrifices of all kind offered for our Home Missions. Nothing strengthens faith and promotes genuine piety as prayers and sacrifices for the great cause of our missions. They are so disinterested, they reveal true love for our Blessed Lord. The divine Master cannot but hear the prayer asking him to send "labourers to the ripening harvest"—and could we give better proof of devotion to Church and country?

Great is the seriousness of the present hour, tremendous the task that confronts us after the war. Never has any generation in history been so freighted with the responsibilities of the future as ours is, marching home from the battlefields of Europe. We are living in stirring and changing times. Nowhere in the Dominion of Canada will the peril of reconstruction have more far-reaching effects as in the west. The after-war problems will meet there with rapid and very often radical solutions. To understand this issue that faces our country, to grasp it in all its breadth and fullness should we not broaden our vision, readjust it, I would say, to the new scale of changing conditions. Only then will we be able to marshal our forces and throw the weight of Catholic principles in the solving of the social, economical and religious problems of the hour. "The Church cannot remain an isolated factor in the nation. The Catholic Church possesses spiritual and moral resources which are at the command of the nation in every great crisis. The message to the nation to forget local boundaries and provincialism is a message like-wise to the Catholic Church. Parochial, diocesan and provincial limits must be forgotten in the face of the greater tasks which burden our collective religious resources." (Card. Gibbons) Let us give to the people that broad, Catholic vision of our present duty to our country and to the Church. It may take time before the vision struggles into consciousness and wins its way to the domin-

ance of the mind. What we need is a systematized, continuous effort that will gradually crystallize that vision into a definite, workable project. A flourish of trumpets and blare of Catholic zeal, as we are accustomed to witness on the occasion of some special sermon and appeal by a missionary will only prompt an act of passing generosity.

The special object of the Catholic Church Extension Society is to give to Catholics that vision of their social responsibility and religious solidarity and to keep it by its organization a healthy condition. It realizes that cooperation from the Church at large will exist and maintain itself only if preceded, accompanied and upheld by a strong and vigilant Catholic public opinion. In return public opinion, once created in the ranks of our Catholic laity, will make the Extension Society a live-wire, a dynamic force of the Church in Canada. Let us not forget; vision—and public opinion is the vision of the multitude—is the first and primary motive of constructive forces. To have Catholic action we must first create a Catholic mind.

A publicity campaign, followed by a dominion-wide drive for funds, would be now in order. The spirit of giving and of giving for great causes is in the air. A campaign of that nature—we have seen it often during the war, is in itself an education. It spreads information and arouses the sense of duty.

From the clearness, breadth and depth of that vision will spring the conquering spirit of united action. Forgetting then our language and racial differences that have created in the past among us so many unfortunate misunderstandings and have weakened our forces before the enemy, we will rise to the level of our faith, to the creative powers of true Catholicity.

The "Call of the West" has been heard—it comes to you with burning problems of the present . . . and the vision of brilliant promises and heavy responsibilities of the future . . . futura prospiciens.

WHAT IS YOUR ANSWER?

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.

DONATIONS

Previously acknowledged.....\$1,063 25
Santa Claus, Hepworth..... 5 00
T. H. Charleston..... 2 00
Mr. McParland, London..... 1 00

MASS INTENTIONS

Mrs. Joe Gagnon, Pinewood 1 00
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CARDINAL DENIES REPORT FROM ROME

DID NOT SEEK TO INFLUENCE THE PRESIDENT ON ROMAN QUESTION

Cardinal Gibbons denies emphatically the cable report from Rome that he and Cardinal Mercier had asked President Wilson "to use his influence in favor of sending a Papal Delegate to the peace conference to adjust the Roman question," which the message stated had been reported in Vatican circles in Rome. When shown a copy of the cablegram the Cardinal said:

"There is nothing in that. It is absolutely untrue. But you can say for me that the Italian Ambassador and his entire suite called on me and offered the felicitations of the Italian Government upon my jubilee celebration."

It was stated at the Cardinal's residence that the visit of the Ambassador took place while the Cardinal was in Washington attending the Pan American Mass on Thanksgiving Day.—Buffalo Echo.

A SAD CONFESSION

An Anglican chaplain at Salonika writing home to England makes an admission that carries a heart-breaking lesson. "The ministrations of the Church of England Padre to his dying men is the saddest and most pathetic experience possible. There must be some radical change if the Church of England is to lay hold of these souls. There is no place for Protestantism or anything other than the Catholic faith." It is pathetic enough to have to confess that one's own institution is but a paralysed arm in ministering to the sick and dying, but there is the sympathy for the poor Anglican chaplain in attempting to delude himself that he is at once a Catholic and a priest? From Catholic chaplains there is no similar plaint. On every side there is wonder at the co-operation of the men, their anxiety for the priest, and their sole concern above every bodily pain for the comfort of their religion. Must the English Tommy be endowed with that sense of things that indicates to him that he wants the substance and not the shadow? What can he make out of it, when he will be told by one chaplain that he must go to confession, and by another of the same communion that he must not bother about such a Roman superstition? What can the simple soldier make out of one telling him that he really receives the Body and Soul of Christ in the Sacrament and by

another that he has no fixed belief on this grave matter? What can he make out of it when the chaplain general is a broad churchman, and his own chaplain a very high churchman? These niceties of belief confuse him and he rejects it all. The tragedy of the Anglican church was never made more manifest than in the present crisis.—New World.

IRISHMEN IN CHICAGO SEND PLEA TO WILSON

Chicago, Dec. 16.—At a mass convention under the auspices of the Committee of One Hundred, acting for all Irish societies in Chicago, resolutions were adopted and ordered cabled to President Wilson in Paris urging him to intercede in behalf of Ireland at the coming Peace Conference.

Addresses were delivered by Archbishop George W. Mundelein, former Governor Edward F. Dunne, Mayor Thompson and Congressman Gallagher, the latter author of the Congressional resolution now in the hands of the Committee on Foreign Relations, which calls on Great Britain to grant self-determination to Ireland.

FUTURE MORAL PERILS

The nation has passed through a hard and trying period. The call to the colors of hundreds of thousands of young men left bare the ranks of industry. The employment of young women and youths was made imperative. But all this produced conditions that were dangerous and abnormal, observes a writer.

Again there was manifest on the part of many citizens a desire to extend every kindness to our boys. This desire in itself when rightly expressed, was honest and laudable. But here again abuses gradually crept in, owing to the over-indulgence of parents.

Even the casual observer has noted the frivolity and unbecoming conduct of young boys and girls since the outbreak of the war. The publicity of prominent thoroughfares could not at times keep their actions within bounds. It is a matter of common knowledge that for the protection of our soldiers, zones were made necessary within which certain classes were not allowed to enter. All this was the result of unusual conditions. Nevertheless, it should be a warning to parents of the dangers of our times to their children. There have been many sad examples brought to light during these months of war. Thoughtlessness may perhaps be pleaded by the child, but what of the parent?

Every Catholic father and mother knows the seriousness of parental responsibility. They know that God holds them accountable for the lives of their children. They are aware of the judgment that awaits them if they neglect or ignore their plain duty to their young. Yet in all too many cases the responsibility for the ruin of young boys or girls has been attached to them.

In the days just ahead of us there are still great perils to the souls of the young. A great victory over the forces of oppression has been won, and in the outburst of enthusiasm there is the danger of throwing off all moral restraints and overstepping the bounds of decency and morality. The past should be our guide for the future. A cursory glance at the daily journals suffices to show the enormous toll of innocence constantly being taken. This in itself is proof that too much attention cannot be paid to the child's actions and whereabouts.

Splendid work has been done by the pastors of our churches in warning fathers and mothers of the consequences of unremitting vigilance they must exercise over their children. Their words of wisdom and admonition have saved many a one from spiritual and moral shipwreck. Now when restraint has been removed from society they will do well to continue their fine efforts for the salvation of their people and appraise them frequently of their high and sacred duties before God and man. They have in their power a mighty weapon that can conquer all worldliness of conduct, the preaching of public morality through individual sanctity. Plain words to simple minds carry a wonderful influence, and they are needed now as never before.

Our country will soon enter the heyday of her peace and prosperity. That these be lasting the public morality must be placed and maintained on a high level. With lofty ideals and sound morals our permanence is assured. Without them our future is uncertain even as was that of Rome and Greece when their morals began to corrupt.—St. Paul Bulletin.

A GOOD AND EXPRESSIVE WORD AT TIMES

Paris.—Father Patrick Turner, of Birmingham, England, a Knight of Columbus Chaplain, believes hell is a good word when properly used. He was saying his prayers in an old Cathedral the other day when a hand was laid on his shoulder. He looked up into the face of a young American Lieutenant, who said: "I'm in a hell of a fix." The day was wet and cold and Chaplain Turner had on a big overcoat that concealed his insignia. He said: "Perhaps I can help you." "No you can't," said the Lieutenant. "I'm ordered up to the front

today, and am glad to get a crack at Fritz, but I haven't been to confession for six months. I want to clean up the slate before going up. There is nothing but a French priest here, and he can't understand a word I say."

Needless to say when the soldier learned the identity of his listener he "cleaned his slate."

CATHOLIC SISTERS

FUEL ADMINISTRATION PRAISES THEIR DEVOTION DURING EPIDEMIC

The Ashland, Ky., Division of the United States Fuel Administration has issued the following appreciation of the devoted work of the Catholic Sisterhoods during the epidemic of Spanish influenza:

"Sixty-one nuns, representing the various Catholic Sisterhoods, have just emerged from the Big Sandy and Elk Horn coal fields, where they went several weeks ago in response to an urgent appeal from the Ashland Division of the Fuel Administration, on the courageous mission of fighting the influenza epidemic.

"The Sisters came into the Eastern Kentucky coal fields at a time when conditions resulting from the epidemic, were at their worst and when efforts to secure doctors and nurses were seemingly fruitless. At that critical hour, with coal production in the district reduced to a minimum because of the spread of the disease among the miners, District Representative Roehrig appealed to Dr. McMullen, of the State Board of Health, who, in turn, got in communication with Reverend Father Barrett, K. of C. chaplain at Camp Taylor, who, without loss of time, summoned to the aid of the stricken locality a little band of nuns from Catholic institutions, who promptly came to expose themselves to the virulence of a dangerous disease, at the call of suffering humanity.

"Long and faithfully the Sisters worked, putting their lives in jeopardy daily, going from house to house, nursing the sick, irrespective of creed or nationality, alleviating conditions, aiding the neglected, doing work of the most humble character, going to bedside where many others had refused to venture, and giving their services without compensation, other than the consciousness of duty well performed.

"Most of these Sisters were not professionally trained nurses, but teachers in the various Catholic schools and convents."

FATHER FRASER'S CHINA MISSION FUND

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 five 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 bureaus 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 ends of the earth, 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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