

For 10 years he was professor at the Royal Training College for primary teachers and was mathematical examiner for the intermediate and national universities and examiner in Irish for the Royal College of Surgeons. It is interesting to note that like Casement, De Valera has drawn considerable state money in his comparatively brief career.

## THE DUBLIN REBELLION

De Valera first came into prominence in the Easter rebellion of 1916, when the Sinn Féiners made their attempt to seize Dublin. He was in command of 100 men, and it is said that this little group put up an unusually stiff fight. When the rebels surrendered, De Valera was among those to be court-martialed. He was sentenced to life imprisonment, and was thus luckier than any of his chief associates for the rest of them suffered the death penalty. He was sent to Dartmoor with 64 other Irish prisoners, and for some time endured the rigors of penal servitude. When Professor Erin McNell, of the National University of Dublin, arrived as a prisoner one day, De Valera called out "Irish Volunteers! Attention! Eyes left." A few days later he committed another breach of prison rules and was set to pick oakum. He refused to work and when charged with this additional offense went on a hunger strike until the charge against him was withdrawn. Next he was removed to Maldstone prison where he associated with English convicts who had no interest in Ireland. He was not there long before the British Government released about 2,000 Irish prisoners and modified the conditions for the others, among whom was De Valera.

He was taken to Leves, but had not been there long before he organized a rebellion among the 125 Irishmen who were also prisoners. As spokesman for them De Valera demanded that they be treated as prisoners of war, and not as felons, and when this was refused the prisoners returned to their cells, wrecked what furniture there was, and smashed the windows. This led to the men being split up again. They were put in the chain gangs and their former concessions were canceled.

But again the British Government weakened in response to pressure from some quarter, and the rebels were released. As De Valera left Fentonville he received a telegram urging him to run as Republican candidate for East Clare. He accepted and was elected by a great majority. He then gave his attention to organizing the Sinn Féin party.

It appears that among the Sinn Féiners were those who, believing in Irish independence, did not recommend rebellion, but adhered rather to peaceful propaganda. The others, the real Fenians, wanted bloody action in large and immediate doses. De Valera was the only man in sight who had the respect of all factions.

## THE IRISH PARLIAMENT

His organizing ability was responsible for the results of the last elections when his followers elected 73 members of the House of Commons, although each Sinn Féin candidate was pledged not to attend the accursed chamber. Then was held that famous Irish Parliament in Dublin, whose proceedings were conducted haltingly in the Erse tongue, and which declared the independence of Ireland and hailed De Valera as president of the new republic. In May, 1918, the British Government arrested and deported from Ireland one hundred male Sinn Féiners and three women, and until the following March held them prisoners. Of course De Valera was among them. He was confined in Lincoln prison, which appears to have points of resemblance to the Toronto jail, for Valera escaped from there to Ireland. He lay hidden, but whether the British police were really sincere in their efforts to recapture him is a question. At any rate he was at large for some months, and appeared dramatically in the United States to float a loan of \$5,000,000 for this republic. It is likely that he will do this if everybody who is willing to give him a cheer is willing to lend him a dollar.

## JAPANESE NOBLE BAPTIZED BY SON ON HIS DEATHBED

C. P. A. Service

London, June 5.—A remarkable conversion of a Japanese nobleman, Monto by name, is reported. This gentleman was distinguished in diplomatic circles, having held the position of Japanese Ambassador at Petrograd and Paris, and acting for four years as Minister of Foreign Affairs to the Empire. He was a friend of the Allies and a wise and enlightened statesman.

Though a pagan, he had long been attracted by the Church, and some time ago gave his consent to his son's conversion. Afterwards he prayed with his son that he himself might receive the faith, but always when questioned his modesty made him answer that he feared he had not enough faith to deserve baptism. He, however, made pilgrimages to the Japanese replica of Lourdes, which has been erected at Sikkogohi. A few days before his death, which is just reported, he again asked his family to pray for his conversion, and when asked if he thought his faith was now sufficiently strong, he replied "Yes."

No priest was available, but his son baptized his father, who afterwards folded his hands in the form of a cross, and with the words, "My God, unto Thy hands I commend my soul," he expired.

## PROTESTANT ATTITUDE TOWARD MOTHER OF GOD

By John P. Sutton

One of the illogical characteristics of the heresies generated by Luther's so-called Reformation is their peculiar and offensive attitude towards the Mother of God. They teach that to honor Mary subtracts from the honor due to Jesus, her Son. Forgetful of that prophetic outpouring of Mary's heart in response to the salutation of Elizabeth, "and behold from henceforth all generations shall call me blessed," by a strange perversity, they refrain from coupling that title with the name of Mary. They rarely refer to her, and then apparently with reluctance, as though she had done something that had made her unworthy of the relation she bore to the "Son of the Most High." Pick up a book on the women of the Bible written by some Protestant author, and you will find that if there be any reference to Mary it will be brief and scant, compared to the eulogies accorded the heroine of the Old Testament. There have been Protestants who have not shared in this disrespect for the Mother of God; but strange to say they were not men who were considered ideal exponents of Protestant doctrines. I might mention Wordsworth, Byron, Shelley, Longfellow and some others, but they stand out as mere exceptions to the general rule that Protestantism shrinks from honoring Mary, whom an angel from heaven saluted with the words, "Hail, full of grace, the Lord is with thee, blessed art thou among women." They began by depriving her of the title given to her by the angel. Instead of the Blessed Virgin they called her the Virgin, and now—facilis decensus avert—large number of Protestant preachers deny her virginity.

It was doubly to honor the Mother of God because if took from the honor due to Jesus, but now they strip Jesus of His divinity, and look upon Him as a mere natural man, the Son of Joseph, the carpenter of Nazareth. The virgin birth is considered a relic of human credulity originating in pagan mythology. The miracles of Christ, as related in the gospels, are rejected as fables, or as mere exaggerations of cures wrought by the Nazarene, who they admit, was a man of intellectual attainments far beyond the age in which He lived. The resurrection, they tell us, was an allegorical picture of the rapid advance of Christ's doctrine after His death, which His enemies believed was to end them forever. If Christ were to put to the Protestant ministers of any of our American cities the question He asked of His apostles, "But whom do you say that I am?" a minority, if not a majority, would be found who would be unable to make the confession of St. Peter, "Thou art Christ, the Son of the living God."

The Christ who was the God of their fathers even after they had left the Church, is their God no more. They are willing to admit that He was in the best sense a superman, but only a man, whom God raised up to regenerate a world that had become rotten with sin and superstition. We hear Him spoken of as the "lowly Nazarene," the "gentle Nazarene," but seldom or never do we find allusion to Him as the Omnipotent, Omnipresent and Infinite God, without beginning and without end.

Among professed Protestants, ministers and church members, there are a great many who do not call themselves Unitarians, but who at the same time do not believe in the divinity of Jesus Christ. That excellent magazine, The Ave Maria, tells us it recently received a copy of a printed and illustrated sermon purporting to have been delivered by Rev. Dr. W. C. Endly, D. D., who is referred to as a distinguished Biblical scholar and prominent Methodist minister. The subject of the sermon is the recent capture of Jerusalem by the British. The reverend divine (?) rejoices at the occupation of the Holy City by the British and believes it will lead to excavations and discoveries of importance, amongst other things, alleged writings of Christ and that Sacred Body which all true Christians believe to have risen from the tomb on Easter morning. The Ave Maria quotes Rev. Dr. Endly's own words: "Undoubtedly we shall unearth writings by the Saviour in His own hand. He made many writings, of this there is no doubt; but so far none have been discovered. It is possible the body of the Saviour Himself may be discovered. There is considerable doubt as to whether the ancient Jews embalmed the bodies of their dead, but there are authorities who contend that they did so preserve the bodies of the greatest men. If the Saviour's body was embalmed it will be found in the lost tomb. Where this tomb is now is a mystery."

Evidently this "distinguished Biblical scholar and prominent Methodist minister," as he is described, is an unbeliever in the divinity of Christ and in His resurrection from the dead. Belief in the Trinity and in the divinity of Christ is supposed to be a part of the orthodox Methodist creed, but then private interpretation of the scriptures is a fundamental right of the individual Protestant. Rev. Dr. Endly takes his stand upon that right and, no doubt, if the count were taken he would find many other "prominent Methodist ministers" who think it possible that the body of Christ might be discovered in the excavation that may be undertaken by the British in Jerusalem.

Having cast opprobrium on the Immaculate Virgin Mother to honor the more her Divine Son, and having by a new suggestion of Satan denied the divinity of Christ, to honor the more the One only God, under the same diabolic inspiration we now find so-called leaders of religion and science laboring to undermine men's faith in God.

## 1648-1815-1919

The great slaughter of the Thirty Years' War preceded the Treaty of Westphalia, 1648. That treaty prescribed the basis upon which the political life of Europe proceeded until the still greater slaughter of the Napoleonic wars, at whose close came the Treaty of Vienna. Slaughter still incomparably greater Europe has just witnessed, and the next chapter opens with the Treaty of Paris of 1919, of which a fragment, running to 80,000 words, has been delivered to the Germans for inspection.

In 1648 Europe was cut up into morsels, the independence of each of which, in presence of the presumptive desire of the German Empire for universal dominion, was guaranteed by France. Making the utmost use of the resulting advantages, France attained, under Louis XIV, the apogee of her power. In 1815 Europe was remade and its future peace was guaranteed by Austria, Russia, Prussia and France on a principle thus set forth for posterity: "The best guarantee of the general tranquility is the firm will of each power to respect the rights of its neighbors and the well-declared resolution of all to make common cause against that one which, disregarding this principle, oversteps the bounds of a political system invested with universal sanction." In 1919 Europe is again divided, and the division is to be perpetuated by an all-round obligation (Article 19) of the League of Nations to "respect and preserve the boundaries allocated, five centuries ago, by the great powers," making common cause, very much as in 1815, and again in the confidence that they have "universal sanction," to enforce obedience and chastise recalcitrants. So far, nothing astonishingly new under the sun. Merely a new formula for an old prescription.

What is new, however, is the recognition, for the first time, of the principle of nationality as the basis of European existence. After 1648 France ruled Europe. After 1815 the Empires ruled under the terms of a Holy Alliance. In both instances the little peoples were to be exploited for the benefit of the great. This treaty of 1919 does indeed again provide an overlordship of Europe, but in Europe itself a century's struggle for national expression has been crowned with complete success. The fight for liberty and equality has been a long and a hard one, and has gone through many phases. When France was master, her kings were very conscious of their exalted status. "The political object of the crown of France," the Ambassador to Vienna was informed in the instructions given him in 1750, "has been and is to play in Europe that superior role to which it is entitled by its age, its dignity and its greatness." Others, in international station, were expected to take note and accommodate themselves to the requirement. As the permanence of a system so flattering to the pride of France was endangered whenever another crown saw fit to dispute any one of France's titles to pre-eminence, it followed that it was also part of the policy of 1750 to put down any power seeking to rival the importance or reduce the influence of France. When this drama had been played out, the treaty of 1815 was written, and Austria, Russia and Prussia, the continental powers which had contrived to exist despite France's desire to see them put down, were able to assign a much humbler role in the Europe of which they then took charge. The new masters of Europe based their role upon the determination to suppress the longing for freedom of nationalities held under their sway, and the nationalities, those alive which had been kept divided for considerations of European policy and those which had been submerged and enslaved, began the long struggle for liberation. The storm broke in the revolutions of 1848. Lamartine carried into office on the crest of the nationality wave, grew doubtful about what might be ahead for France, and "advised the people, to think of France before thinking of Germany, of Italy, of Ireland, of Poland." But Italian unity and German unity were achieved, eventually, and now Poland is restored. To Lamartine's list there have been added Hungary, Bohemia, Rumania, Serbia, Bulgaria, Finland, and perhaps others. In the course of a few years there will not be in Europe, from the Channel to the Danube, a State that is not a nationality nor a nationality that is not a State. That is true of France and of Germany just as well as of Hungary and Bohemia. Of continental empires, such as those whose rulers gave law to Europe from Vienna in 1815, none remain. The Russians spoke of Napoleon's invading armies as "the tribes of Europe." Every tribe now has its separate State. Clemenceau, seventy years after Lamartine, still seems to adjure his people to think of France before thinking of Ireland, but Ireland is the only one of the subject-nations

swayed by the tempest of 1848 to which freedom has not been given. The failure is indeed easier to explain than to excuse. Had Ireland been within the area which looked not so long ago, as if it might be the seat of a *Mittle-Europa* combination under German control, the full benefit of the principles of right, justice and self-determination would have been willingly accorded her. Had she found herself in the area within which the conflict between nationality and empire has been ended by the bankruptcy of imperial statesmanship and the liquidation of the imperial estate, Ireland would by this time be free, and not the single exception to the rule of freedom. As the case works out, she finds herself carried over into a new field, where this same struggle between nationality and empire, between freedom and subjection is to start all over again.

For while the treaty closes one chapter of history with imperialism routed out of continental Europe and nationality triumphant, it opens another chapter by providing for the consolidation and extension of imperialism, great systems of exterior imperialism, those of France, Italy, England and Japan. In the systems allotted for the expansion of England and of Japan, the principles of empire and nationality are visibly in conflict. In Ireland the issue is actual, immediate. It is proximate, in varying degrees, in China, India, Korea, Egypt. It is not unlikely to crop up at any time, in the British Dominions, whose increasing assertiveness is not to be explained without allowance for the sustaining inspiration of the nationalist principles. Ireland, at all events, finds herself at the precise point where that conception of world policy which has endowed Europe with a complete system of nations, parts company with that other conception under which four empires are first concerned with the possession of the spoils of continents and then hidden to stand guard over Europe while keeping the peace amongst themselves.

It is evident, also, that France and Italy are on border territory. In Europe they are established as nationalities. Abroad they are numbered with the empires. One could believe that if nationality were, as with these two exceptions it is, the basis of the European organization, the new problems likely to arise would be mainly in the economic order, and that if Europe were self-contained, and then hidden to stand guard over Europe while keeping the peace amongst themselves. In deed there is already a good beginning in this direction in the various conventions annexed to the treaty which provide for the common use of rivers and canals, for special railway concessions over neighboring territories, for free ports, and for a serious experiment in standardizing labor conditions. There is nothing implausible in the idea that the triumph of nationality might make possible a hopeful recourse to the international. That idea is certainly embodied in one part of the work assigned to the League of Nations. But is it not rather more than probable that, with France and Italy in possession of exterior empires, the other nations being without any such advantages, the basis of concord may be subjected to a disturbing influence? The French and the Italians will have an available solution for their problems of population. The others will not. Is it unreasonable to presuppose the existence, in that part of Europe in which the regime of self-contained nationality is now being set up, of objection to that exploitation of the territory and resources of Africa and Asia for their own almost exclusive benefit to which the empires of France, Italy, England and Japan will at once begin to apply themselves?

What becomes more clear with every day's study of its terms is that in giving the world a new start in life, this Treaty of Paris gives recognition and encouragement to the modes of political action, readily defined as nationality and imperialism, which have been in irrepressible conflict over the whole period between 1648 and 1919. This treaty guarantees the principle of equal opportunity to the various populations who are to be pent up in Europe and to those others who are to be secured in the possession of the resources of exterior continents. This treaty undertakes that the balance shall be held even between peoples whose labor and intelligence will be restricted to making the best use of materials found in the domains which they have occupied since pre-economic ages, and peoples who are now being empowered to assure to their use the products of the whole range of the world's climatic and surface variations.

Because all this is so, we have the League of Nations. And the League of Nations, the control and direction of which has been taken by the four imperialist powers, plus the United States, is now being organized in London.

Meanwhile, already there is a man in Versailles trying to explain that there are many million more people in Germany than under the new system the resources of Germany can maintain. Already there are men at St. Germain explaining that Vienna, a city of 2,000,000 in a country of 6,000,000, is doomed to atrophy and decay. Already Bohemia is claiming a railway across Germany to Hamburg and a railway across other countries to Trieste or Fiume. Already there are hundreds of people in Paris asking whether, and

if so by what procedure, self-determination for submerged nationalities can be attained under the League's direction and without bloodshed. Already Ireland, finding herself on the very line where the conflicting principles recognized and sustained by the treaty meet, is pressing for a decision in accordance with her preference. Already, in a hundred ways, the efficacy of the new dispensation is being tested.

Since it contains matter potential of trouble as well as a promise of peace it is desirable to try to envisage the treaty as a whole, to look at it not as one looks at Mont Blanc from Chamounix, where every hill-top, every needle, every glacier is subject of particular interest, but as one sees it a portentous unity from a lofty crest in the far off Jura mountains. We need to consider the peace both as the sequel of the third great slaughter in two and a half centuries, and as the prelude to events which will influence the welfare of the human race for centuries yet to come. We know, I think, in what sense Mr. Wilson conceived the peace and in what spirit he wrought in Paris, but it may not be easy to estimate the extent to which the influence of M. Clemenceau in one direction and the influence of Mr. Balfour in another have been accountable for variations from the original plan. Probably not very many of us realized, before the second or even the third month of the Peace Conference, how implacably France adheres, though Republican, to the policy formulated by Henri II, practised long before his time and by a long line of kings after him, to keep the hand of the German in as great difficulty as may be. It is very sure that when Mr. Balfour addressed himself to Congress he did not dwell upon the project of laying out the map a great band of red down the west coast of Africa, up the East coast, across Arabian Palestine, Syria and Mesopotamia to the Persian Gulf, nor did he foreshadow the statement made in London the other day that by reason of what has happened since the War began England is now in possession of half the oil supply of the world. Nor were we then told on the part of France, that "in Morocco, in tropical Africa, in the Levant, it had become necessary to remove Germany, once and forever, from our path" (Le Temps, May 9).

Nor was it intimated that a prime consideration of the War was the partition, under the peace, of territorial and other advantages arranged by treaties between the parties who were to benefit. Probably Mr. Balfour has quite forgotten the speeches in which, with all the authority of a high priest of Toryism, he declaimed the canticle of Wilsonian Democracy. He has fairly shared the honors of the conference, if indeed he has not, as some think, been the real arbiter of its decisions. And in the actual making of the peace his mind has been much occupied with material concerns of the order just mentioned, which have claimed and commanded a degree of recognition not always easy to accommodate to an earlier conception of the President's peace. Mr. Wilson knows how much of the peace is his peace, and how much, let him try as he may to conceal his regret, Mr. Balfour's subtlety and M. Clemenceau's tenacity have eliminated from the document which contains, nevertheless, 80,000 words.

There the peace is, at all events, for what it is. In its great lines it is the peace that will prevail. What is important is that it should be recognized as having its roots in the past, the past of yesterday as well as the past of centuries ago. It is a peace which looks forward as well as back. Its terms have been dictated by men who have learned many lessons in peace and in war, in haste and at leisure, and who mean to apply what they have learned. If it realizes many aspirations it leaves some of the noblest unrealized. If it heals old wounds, it warns of new quarrels. It consecrates a new world order and at the same time indicates wherein the new world order is threatened with destruction. It adumbrates new policies, any or all of which provoke new conflicts. It mirrors the state of the world today, and reflects as manifesting a countenance, as the peace of 1815 or the peace of 1642 mirrored the world of their times. And it is at least credible that those who made it, with all its faults, were hopeful that disaster to humanity might be stayed off for another hundred years, perhaps for good and all.—J. C. Walsh, Staff Correspondent of America at the Peace Conference.

## POPE'S VOICE IN THE LEAGUE OF NATIONS

Dr. Richard Gruber, a noted scholar at Budapest, in a treatise that is said to be attracting considerable attention in old world diplomatic circles—"International State Congresses and Conferences"—says:

"In conferences for the establishment of peace the Pope should have an advisory voice, such advice services to be unrestricted, except in so far as not to interfere with the fashioning of the official resolutions of the conference. There is not the slightest reason why such an advisory voice should be denied him. For his opinion, which in such cases would be expressed through a representative, could not but be of service to all the powers of the civilized world."

In so far as the voice of the Papacy will be sounded only in the interest of harmonizing hostile fac-

tors, by paving the way to mutual understanding and reconciliation, the Holy See exercises a function traditionally its own, and which represents one of the principal purposes of the mission of the Papacy."

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

## CATHOLIC NEEDS IN WESTERN CANADA

The following letter was written by a layman who is thoroughly Catholic and deeply interested in the propagation of the faith. We publish it because it is an unsolicited testimony of what has been seen in Western Canada. We hope his words will bear a message to the generous hearts of our readers.

Editor of the "Catholic Register," 67 Bond St., Toronto:

Dear Sir:—I have but lately made a partial tour of Western Canada and I have been so strongly impressed with the great work that is being accomplished and of the greater work that lies before us, that I felt I should place before your readers some of the impressions made upon me. Like many other Catholics in Canada, I have taken a certain limited interest in the work of the Catholic Extension, but after coming into personal contact with some of the conditions, I have decided that this interest was a very passive one, indeed. The work that lies before us in the West is so large that it almost overwhelms one. When one finds individual priests with as many as twenty-eight missions to attend and other places where the children go to school at all, must be transported from thirty to forty miles, and innumerable points where the clergy are required to live on the church premises, and again, where clergymen have but a single room in an apartment house for their accommodation; one can have some little conception of the conditions.

The appalling part of it all is the tremendous number of our people that we are losing. It is simply impossible with the present lack of priests and teachers, and chapels and schools, to cope successfully with the problem. The outlook, however, is not altogether gloomy. There are some very bright spots that appeal to the Easterner. One is, that we have the Catholic Church Extension Society as the very centre of this splendid Catholic activity (and with deep gratitude, the Church in the West realizes the great aid that has been afforded.) As a native Torontonian one must necessarily be forgiven for having a certain pride in the fact that Toronto is the pulsating heart of all this work. One cannot help, also, in having a feeling of pride and gratification in meeting so many young priests, graduates of St. Augustine's Seminary, as well as several of the older priests of Ontario who have voluntarily given up their work here for the purpose of extending Christ's Kingdom in Western Canada, and who are truly living the apostolic life in this great field. The establishment of our own Christian brothers at Yorkton, Sask., and of our Sisters of St. Joseph at Winnipeg, is another certain evidence of the growth of the missionary spirit in Ontario, and a great encouragement to those laboring in the West.

The fervor and devotion of the Catholic people who are fortunate in having the ministrations of the priesthood, impresses the visitor very strongly. This was very noticeable in the various cities I visited, viz., Victoria, Vancouver, Edmonton, Calgary and Winnipeg. I can't help but relate one experience I had in the city of Calgary. The day I was in that city happened to be Friday and I attended the 8 o'clock Mass at the Cathedral. To my pleasurable astonishment the large edifice was filled, a very large number of those present being men, and to my further surprise I found I was about the only person in this large congregation who did not approach Holy Communion.

I wish I were better able to write such a letter, the terms of which would bring home to every Catholic in the Dominion of Canada the need of the missions in the Western part of our Country. If your readers could but know the value of their financial, yes, and of their sympathetic assistance, they would give as freely as would be possible. The Eastern part of Canada must be responsible to a very large extent, for the success of the Western Missions.

Sincerely,  
TRAVELLER.

Donations may be addressed to:  
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Catholic Church Extension Society,  
67 Bond St., Toronto.  
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## FATHER FRASER'S CHINA MISSION FUND

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

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