

it indeed has been, and, if we may accept such testimony, within well defined limits it still, but to call it "Biblical" in any proper understanding of the term is an outrage alike upon reason and common sense.

NOTWITHSTANDING disclaimers by certain of its more recent "prophets" and advocates, Polygamy has ever been the principal tenet of the Mormon creed, and while the laws of every civilized country have made the open practice of that outrage upon womanhood impossible, it is regarded by advanced Mormons as "in abeyance" only. Of the new Head it is stated that "he represents the modern thought of Mormonism, which is to conform to the requirements of the law, but to stand up in the meeting for all the original tenets of the church." "In abeyance" nevertheless polygamy is likely to remain unless, with the increasing facilities for divorce, (which, notwithstanding the mantle of legality is after all in its results but successive polygamy), the bars should be lowered and the Mormon practice be enticed into the open again.

MEANWHILE it is of some moment to us as Catholics to know that, while the Mormon propaganda has been unceasingly carried on in Europe and even in certain parts of Canada for many years, and, unhappily, with some degree of success, it has never been able to obtain a foothold in any Catholic country, and few, if any of its dupes are of Catholic antecedents. The question of polygamy aside, individual Catholics, whatever their moral shortcomings, are not usually caught up by mushroom sects, or by ebullitions of religious fanaticism such as come to the surface from time to time in non-Catholic countries. Lose faith in the supernatural they may, and, alas, sometimes do, but the early training of even such as these is ordinarily proof against sickly fanaticism of the sort alluded to. Mormonism, for example, has never been able to strike root in Ireland or in French Canada.

"W. H. K." in the London Tablet, has been casting about for allusions to aircraft among our modern poets. Someone suggested that such references might be found even in the Holy Scriptures, but this, thinks the writer in question, is extremely doubtful. Shakespeare, however, is rather better fishing ground, and of one passage in particular it may be predicated that the Lord of Avon had something like the modern aeroplane directly in view. This passage occurs in Antony and Cleopatra, Act IV., Scene X:

Antony. Their preparation is to-day by sea;
We please them not by land.
Scarus. For both, my lord.
Antony. I would they'd fight it the fire, or in the air;
We'd fight there, too.

Diligent search might bring forth other allusions of the kind. What field of human endeavor is beyond the vision of the Bard?

THE FOLLOWING tribute to Philip Gibbs, admittedly the first of War correspondents, bears reproducing. It is from a correspondent of the New York Times: Gibbs, it may not be amiss to add, is Catholic in creed as well as in temperament, in vision and in human sympathy:

"There may have been times in the history of journalism when readers have had the luxury of truly great literature in their daily press. I am sure the present generation has had none such until the advent of Philip Gibbs. The inexhaustible fertility, the amazing inspiration of this wonderful man, with heart and brain pressed to the very bosom of poor, battered France and Flanders, recording for the world, in a beautifully lucid, simple style—simple with all the glorious simplicity of absolute genius—all the horror and all the glory that have been this Armageddon, is one of the outstanding features of the War. As a lover of true literature, the writer has infallibly turned daily to the Philip Gibbs column of the Times, always sure of a treat to sheer beauty and unexampled workmanship, combined with an amazing close-up of the great things that stir heart and mind. We naturally expect that art, literature, life itself, will react to the tremendous influence of the World War, but it is the opinion of the writer that some of the most remarkable writing of the epoch has seen the light in the very travail of all the glorious damnation of the last four years. The days ahead will be pregnant days—pregnant with tremendous things for all the days to come. The world has but one logical candidate for chronicler of these events—the man who can see and feel, with a heart and intelligence, utterly Catholic, whose matchless pen, a modern magic carpet, carries

us to the heart of things as they are—Philip Gibbs. That the Gibbs correspondence is the finest thing The Times or any other journal has ever secured is the sincere opinion of a discriminating and grateful reader."

CATHOLIC NEWS ITEMS

THANKSGIVING SERVICES

Catholic War News Service

During the week following the signing of the armistice the churches of the European countries have been crowded by vast throngs offering their thanksgivings to the terrible scourge of War has at last come to an end. A solemn thanksgiving was celebrated by the Italians in the Italian church at Hatton Gordon, London, when Bishop Butt sang Pontifical Mass, which was attended by the Italian Ambassador and suite. The bugles of the Italian Grenadiers were sounded at the Elevation.

One of the most impressive celebrations of this momentous week was the High Mass of Thanksgiving that was celebrated in Westminster Cathedral in the presence of the Cardinal Archbishop. Like so many functions that have taken place in the Cathedral during the past years, the Mass was of the nature of an official and diplomatic function. Bishop Butt was the celebrant, and the Cardinal assisted in *cappa magna*. King George was not present, but was represented by Lord Somerleyton. In the seat of honour was the French Ambassador, M. Cambon, dean of the ambassadorial corps in London, and with him were the Italian, Belgian, Spanish, Brazilian and Chilean Ambassadors, with the members of their suites. High officials of the Army and Navy, both British and Allied were present at the Mass, as were also many of the Catholic peers and peeresses.

The sanctuary of the Cathedral was crowded with the members of the Metropolitan Chapter, the Chaplains of the Cathedral College, and representatives of all the religious orders in England, with the exception of the Carthusians. In commemoration of the noble dead of the Allied nations the motet, *Justorum animae in manu Dei sunt*, was sung after the Offertory, and after the Last Gospel the Cardinal intoned the prayer *Dominus salvum fac regem nostrum Georgium*.

Two days after this solemn event a Te Deum was sung in the Cathedral in celebration of the Patronal Feast of the King of Belgians. The Cardinal Archbishop, who was present at the throne in *cappa magna*, preached to a vast congregation on the text:

"And I will remove far off from you the northern enemy; and I will drive him into a land impassable and desert, with his face towards the east sea and his hinder part towards the utmost sea; and his stench shall ascend and his rottenness shall go up, because he has done proudly. Fear not, O land, be glad and rejoice, for the Lord has done great things."

Addressing himself principally to the Belgians, he said: "With what dramatic unexpectedness, with what precision of retribution, has the hand of the Eternal Justice been in those days made manifest! The King of the Belgians ascends once more to the Throne of a United and inviolate kingdom, crowned anew by his people's confidence, gratitude, and love. The oppressor, who trampled under foot every law that binds nations in mutual trust and friendship, is de throne, uncrowned, and exiled and unwelcome wanderer on the earth, unable to call any plot of land his own. The German invasion was a history of innumerable murders and nameless crimes. Belgium now stands forth as never before in the eyes of the whole world, a united people, in the fullest sense a nation, compacted and welded together by the very life blood of her children, of her sons, and of her daughters too. These years of tragedy have set Belgium free from the awful poison of modern German thought and principles. Bitter experience has shown us how widespread and dangerous these teachings have become. Had they not been revealed in their full light by their systematic application in the present War, every nation would have been radically affected by their malignant influence."

The sermon was followed by solemn Benediction of the Blessed Sacrament, given by Mgr. De Wachter, Bishop Auxiliary to His Eminence Cardinal Mercier, Archbishop of Malines.

IN ALSACE-LORRAINE

The Cathedral of Thann in Alsace is once more in French possession, after forty years of German domination. The entry of the French troops into the town was celebrated with great joy by the people of Thann, and on the uninjured steeple of the Cathedral the Tricolor floated gayly. Three Chasseurs Alpins had succeeded in making the perilous climb, and as the flag of France broke over the highest edifice of the reconquered territory the great crowd knelt in fervent thanksgiving. The more boisterous element was outside celebrating victory, but all the old people for miles around had gathered to pray and to listen to the Cure, who, speaking now in patois, told how the God of Battles had blessed the arms of France and of her Allies because their cause was the cause of justice and liberty. The service ended with the sermon, for the old cure was unable to make his way back to the altar, so dense was the crowd of officers and peasants and American soldiers who thronged the nave and transept and packed themselves in

the choir and where the stalls had stood.

At Tournai the people turned out in their crowds to welcome the entry of the victorious troops. Mr. Philip Gibbs, who was present on this great occasion, describes what happened:

"After the first soldier had come there came a small patrol, while the enemy fired some shells into the town and killed some civilians, and after that other British soldiers and staff officers arrived, and today there came marching through long columns of troops, with their guns and field cookers and transport, and they had a welcome of heroes, and they had with the laughter of British soldiers for hero worship. That was just after the singing of the 'Te Deum' in the Cathedral of Tournai, that Romanesque building with four tall towers, raised when Richard Coeur de Lion and the second Henry of England were living. Many people had gathered in the great nave and between its round-headed arches, and in the twilight of those grey old stones going up to the rich color of the painted windows of a high choir behind the altar, beyond a forest of tall piers and pointed arches, with Gothic sculpture. The scene reminded one of some Dutch painting of the Middle Ages toned down to a pale solemnity. The Bishop of Tournai was there on his throne, and after High Mass, when the 'Te Deum' was sung, he came down the long nave in procession, with priests and acolytes bearing before him the banner of Belgium. The organ pealed the National Anthem of 'La Brabançonne,' and all the people sang it from full hearts, and the bishop, like many of his people, had tears in his eyes. Then these Corps strangely in this church, whose bells have rung the tocsin for many wars and clashed out for the joy of peace, and women's voices rose shrill above the deeper chords of the men."

A MISUNDERSTANDING CLEARED UP

The Anglican Bishop in Jerusalem, Dr. Kenzie Maclean, has addressed a letter to the editor of the Irish Catholic in reply to the statement that religious discrimination was shown in the matter of relief in Palestine. The Bishop's letter reads as follows:

"In your issue of August 4th you published at this time as a letter from Cardinal Logue an article which asserted that the Committee for the Relief of Syria and Palestine (which has for its object the providing of sustenance, as well as clothes and medical treatment for the thousands who have been delivered from the tyranny of the Turk) has resorted to the methods of 'proselytism,' and that women and young girls were admitted to our workrooms only on condition that they attended a Protestant religious service."

"I feel sure that you, as well as Cardinal Logue, will be glad to know that you have been entirely misinformed on these two points, neither of which is accurate."

"The Committee for the Relief of Syria and Palestine has been active in Palestine for the past eighteen months, and it has always distributed its grants without making any distinction of sect or religious belief. The only condition that has been insisted on has been that of absolute and urgent necessity."

"However, it is only natural that someone should have addressed a complaint to Cardinal Logue, for the funds at our disposal are very far from supplying all our needs. Many applications have to be refused, and it is quite possible that numbers of those who have applied to us in vain have complained to their own religious leaders that they were refused because they did not happen to be Protestants. But the only reason why we have sent such people away has been either that they were not entirely destitute, or that we had nothing left to give to them."

"Our accounts show that the number of destitute people assisted is nearly proportionate with the total number of members of each Christian Church or of each creed."

A FOCH INCIDENT

Preaching in the Jesuit Church at Farm Street, London, Father Bampton, S. J., related an incident concerning Marshal Foch which he heard from a French chaplain. On the eve of the great offensive the Marshal had called together the generals of divisions to explain his plans for the morrow. On taking leave of them he said: "I have now done all I can, I leave you to do the rest; now I beg to be left undisturbed for the next hour." Soon after an urgent message came through for the Generalissimo. Marshal Foch could not be found at first, until the chaplain who knew the secret, conducted the messenger to a lonely chapel where the Marshal was found on his knees in prayer.

DECLINING PROTESTANT BIRTHRATE

Now that hostilities have ceased, one of the most serious problems that the German people is the declining birth rate. At a meeting of the Protestant District Synod at Minden the question of the decline in the birth rate was raised, and the following significant figures were given, which the Augsburg Postzeitung quotes:

"In 1887 there was in the district of Minden a population of about 50,000, and there were 2,023 births. In 1897 the population had increased to 60,000 and the births to 2,317; in 1907, with a population of about 70,000, the births totalled 2,405. During the past ten years the population has increased to 77,737, and the births, which in 1914 numbered 2,077,

fell in 1917 to 1,059. So in thirty years the population increased by about 80,000 but the births have fallen from 2,023 to 1,059."

"If we cannot successfully combat this menace to our national strength the mighty victories we have won cannot possibly save us from irretrievable ruin. It is an established fact that the desire for percentage first declined in the upper classes, and that the dread of children has now affected wide sections of our ranks. The mischief has spread from the top to the bottom."

CATHOLIC CHAPLAINS CANADIAN CORPS

From a London Correspondent

When the armistice was signed and hostilities ceased on Nov. 11th, the Catholic chaplains of the Canadian Corps numbered 14, the largest number in any Corps of the British Armies. This is explained by the size of the Canadian Corps and by its large proportion of Catholic soldiers. How this number has grown will be seen from the fact that the number of Catholic chaplains with the Corps on Nov. 11th, 1918, when it consisted of 14,000 men, was 14. Counting the Canadian Cavalry Brigade the number of Catholic chaplains two years ago was 15, and today 26. Of the 15 of two years ago are still on duty overseas, 5 (Fathers Workman, M. C., Doyon, Tompkins, M. C., McQuillan and McNeil) being in England where experienced chaplains are required, and no less than 10 are still with the Corps.

This is a wonderful record for chaplains like regimental medical officers usually take only a turn at the Corps. Of the 10 chaplains still with the Corps, Major (Rev.) T. McCarthy, M. C. (London, Ont.) has had the longest uninterrupted service with an Infantry Brigade. He is the first and only chaplain of the P. P. C. to be the only original chaplain of the 6th Division. The chaplains who have fulfilled the most difficult and dangerous of all tasks for a chaplain, that of an Infantry chaplain in the line, for over two years without interruption, having successfully dodged shells, gas and sickness, are Father Letang (Pembroke) and Father Lockery (St. John). Father Macdonald, M. C., shares with one Protestant chaplain the honor of being the only original chaplain of the 6th Division.

The longest service in France, however, of the Catholic chaplains belongs to Major (Rev.) J. A. Fortier, O. M. I., M. C., who has been with the Cavalry and Artillery since May 1915. Other chaplains who have put two years with the Infantry through interrupted by wounds or sickness are Major (Rev.) A. Maden, D. S. O., M. C., like Father Fortier an Oblate of Mary Immaculate, who was twice wounded, Major (Rev.) M. N. Tompkins, M. C., once seriously ill and once wounded, and Major (Rev.) R. C. McGilivray, M. C., one latter two being both from Antigonish.

Another chaplain (Ottawa) had been with the Infantry and Artillery of the Corps for two years and five months to a day when the armistice was signed, and (Acting) Lt. Col. (Rev.) F. L. French, D. S. O., and Father de la Taille, S. J., have also completed their two years. Fathers French chiefly at Corps Headquarters on account of his position as D. A. D. C. S., Father de la Taille with the Infantry and Cavalry. A tour as Forestry chaplain just prevented Father Labonte, O. M. I., who has lately returned to the Corps, from completing his two years. A post in the Corps is a position coveted by all chaplains and sometimes through a bit of luck one chaplain may get there and another chaplain, perhaps his senior, may be left out. The chaplain who reports as being in the Corps may not obtain this chance. It is nevertheless noteworthy that the great Scottish Catholic clan of the Macdonalds characteristically enough has no less than four representatives among the Catholic chaplains of the Canadian Corps to-day.

In view of the fact that the opinion seems to prevail in some quarters that Ireland got out of the War before it was over, it is interesting to note that the majority of the Catholic chaplains of the Canadian Corps, as indeed the majority of the Catholic Canadian chaplains overseas who are 68 in number are Irish Canadians.

NEW CATHOLIC ARMY HUT

From an army chaplain overseas we have this account of an important new work of the C. A. H.:

An important extension to the overseas activities of the Catholic Army Huts Campaign has been made at Boxton, Derby, England, where the Canadian Discharge Depot and special hospitals are situated.

Under the direction of Captain, the Rev. Ivor Daniel, O. M. I., (formerly chaplain of the London area, and first chaplain of the now well-known Catholic Army Club in Grosvenor Place) a fine "chapel and recreation hut" has been erected on an advanced site in the centre of the town and therefore available for depot and hospital patients. The new hut which is one hundred feet long by nineteen wide, contains a chapel, properly fitted up with altar, confessional, etc., divided by movable partitions from the remainder of the hut which serves as a recreation room comfortably fitted up for the convenience of war-worn and wounded men.

The building is known as "Victory Hut," as it was in construction on the declaration of the Armistice. The chapel is therefore most appropriately dedicated to "Our Lady of Victories." During the coming period of demobilization it will be a God-send to the many thousands of Canadian men who pass through the town on their way home to the Dominion. A number of Catholic ladies resident in the town will assist Father Daniel in the direction of the hut.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE LITTLE ONES OF OUR FATHER

"What's the good trying to save people against their will? They don't want to be practical Catholics; let them go!"

There is a tendency on the part of some really good Catholics to make use of the above uncharitable exclamations when they discuss the difficulties encountered in bringing the truths of our Holy Religion to the knowledge of some of our careless and indifferent brethren. We feel that the words are uttered thoughtlessly and not in earnest. The little trouble, however, about this attitude is that a certain number, knowing Western conditions and the trials endured by self-sacrificing priests, try by this flimsy means to still the voice of conscience and restrain the natural impulses of their Catholic charity.

No Catholic, worthy of the name, can convince himself that he may cast aside his Christian responsibilities in this off-hand, unreasoning way. The Good Shepherd, the lost sheep on His shoulders, stands before his mental vision and dissipates the un-Catholic mist from his soul. A moment's thought envisages Christ hanging on the Cross, paying with the blood of His Sacred Humanity the ransom for ungrateful men. The history of the Catholic Church convinces readily that Christ sent His Holy Spouse into the world to save sinners and not the just.

"What's the good?" "It is not our business," are most unfeeling words in the mouth of a Catholic; they are only its devices for the escutcheons of Cain and Judas Iscariot. Let this pass for the moment. But give thought to the fact that we must take into our computation the numberless little children mixed up with the wandering flock. They, at least, have not wittingly and knowingly false doctrines. These souls are as Angels in the sight of God. They are virgin soil upon which the Holy Spirit has already raised His gifts in the lustre of Baptism, and ready they await the Dispensers of the mysteries of God to sow the good seed in their hearts. Of these we dare not say, "What's the good?" for we see in them the image of Christ and on their hearts His superscription. They, too, are the hope of the future.

Any rescue of the young from imminent danger depends in a great measure upon us. Their parents, in many cases, religiously uneducated, untutored in the ways of a new country, and eager to seek, in a prosperous land, that social betterment refused to them at home, eagerly run after the things which appeal to their inclinations. They are blind to the dangers to be encountered in a non-Catholic and an Catholic atmosphere. The beautiful, well equipped Public School appeals to them as something much to be desired, and to this institution their children are sent. At fourteen or fifteen years of age, as a result, we have youths and maidens, neither Catholic nor Protestant, with no settled religious convictions, yet destined to be in a few years the backbone of a so-called Christian society.

It is no wonder the Church eagerly insists on the necessity of religious education! Secular schools have stolen from her thousands upon thousands of souls precious in her sight. Like Rachel, she weeps and sighs over her loss and looks upon her Lord to give her new consolations. Even in poverty and distress, as in the missionary parts of Canada, she does everything possible to give to her little ones a Catholic education. Good men and women see, in the Catholic school and teacher, a need as great, well nigh, as the church and priest. The priest recognizes the truth, that in the great district where he labours, in heat and cold and in journeying often, his efficiency is reduced to the minimum if a Catholic school does not second his efforts. He well knows from experience that neither private zeal nor some education will suffice to supply the Christian teaching and formation included in a Catholic school. The fundamentals of Christian Society, authority, obedience and brotherhood, as taught by Jesus Christ, must be well laid in the youthful soul from the dawn of reason.

Let us wake up! Let us understand well that the war waged against Catholic schools is the result of false principles to which the Church has always offered a fierce resistance. "Education primarily belongs to me," says the State "so also the schools, so also the children, and the formation of national character." "No!" protests the Church of God, "the children of Christian people have a right by divine law to Christian education; the parents have a natural and supernatural right and duty to guard this inheritance."

ance; Christian children are in no way the children of a State without religion; their teaching and formation as Christians is of greater moment than all secular instruction and may not be risked to obtain it."

These Catholic principles explain our attitude to the impossible unsecular school whether we are in poverty or in affluence, whether we are located in great centres of civilization or on the great plains of Western Canada. And all based upon the one great truth, that Christ died for the salvation of the soul.

We can do a great deal now to counteract the inroads that are being made upon the faith of our poor Catholic brethren. If we save the children now, we have the future in the hollow of our hand. But sacrifices must be made, not once, but constantly, by members of the Catholic Church who are in a position to give of the means God has bestowed so freely on them. If you, who are able to support schools and religious teachers, refuse to sustain them, on whom does the burden fall? If you, a member of the Communion of Saints, wrap yourself up in your localism and parochialism and Diocesanism, and go to sleep while the wolf is destroying the lambs, can you dare ever to lift your eyes to heaven and say: "Our Father?"

Kneeling before the Crib on Christmas morning make up your minds to do something substantial for the Extension Society so that Catholic Schools may be built and aided and the sinless children of Mother Church saved in life and Eternity.

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.

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ENTRY OF CANADIAN ARMY INTO MONS

(By Gunner Newman Mackintosh, Toronto)

Mons, Belgium, Nov. 16, 1918. Now that the War is actually over and the censorship has been so relaxed that we can write of all past events, I find myself so overflooded with news, I hardly know where to commence. Will you forgive me for not telling you anything until I get home or at least very little? There are so many conflicting rumors as to our ultimate disposal, I cannot begin to enumerate them. Suffice to say will be some little time before we reach Canada or even America, though now the danger is entirely over I know you will have no more fear for my safety.

To at least give a little news to relieve the monotony of constantly listening to my excuses of "no news," "no time," I can say a word or two of the last day "der Tag" to us. On the ninth I went forward in a reconnaissance with the O. C. as far as the town of Bousu, but shortly afterwards we had word the Hun had retired so far we were to push on. We left at 1.30 p.m. with the Brigade staff, passing through several small villages till we reached Jemappes, quite a fair sized town by the way. We travelled on the main road which was crowded with infantry, transports, automobiles and every description of military units. Thousands of people were on the streets to welcome us, supplying us with beer, coffee, chocolate, cakes, and bread and butter. Women were pulling the infantry out of the ranks and ourselves from the saddle to offer us a glass of beer for refreshment, with the delighted cries of "Vive les Canadiens" and "a Albert." Kisses were going in profusion, and our Major came in for his. Three of us who were lucky enough to be able to speak a little French were made the centres of enthusiastic groups of citizens. Every description of liquor and eatable was offered us, and one little seven year old girl took my hand under her wing. She went into raptures over a button I ripped from my tunic for a souvenir. Our guns were placed in a clearing right in the town, and a lot of civies helped us to get them in position, in fact I think some of them did the firing. At least so the joke is. We were given the best rooms in the houses, the owners living in the cellars for fear of the Hun retaliation. Can you imagine sleeping in a bed just like at home, and the guns blazing away outside. One could not pass a civilian on the streets without being invited in for a cup of coffee or a glass of cognac. I never ate so many cakes in my life as I did that afternoon. It was funny to see the civies running up to the guns when we ceased firing to collect the charge cases as souvenirs. That is all one hears these days—souvenirs. By the way I mailed three parcels of them tonight by registered post. I will not mail this letter until morning, when I will enclose the receipts.

There was quite a little suppressed excitement when the Armistice was declared, but as no official announce-

ments were made we could not realize that it was all over. I have not heard a gun fire since then. It seems so very odd.

In the past of the country I have seen many convents and institutes of the Christian Brothers. There is a beautiful Ursuline Nunnery in Mons, and a Notre Dame convent in Jemappes. As yet I have not seen the town. We are at Nimy (a suburb), so have been unable to secure a P. C. of the church. The enclosed card is the very best I could do.

Now that we are in the country the Bosch evacuated but a few days ago, we spend mostly German money, as when leaving he took all the French currency and left his own. English, Canadian, French, Belgian and German money, that is to say: shillings, dollars, francs, and mark are now legal tender at the canteens. Just imagine it! A mark is worth 1.25, though when leaving he took 1.50 for each one he left. This is in francs and centimes of course.

Best wishes to everyone you meet. I'm a Canadian and glad of it.

THE NEW YEAR

Singing, I hear the whole world sing
Afar, anear, aloud, alone,
"What to us will the New Year bring?"
Ah! would that each of us might know!

Is it not truth, as old as true?
List! ye singers! the while ye sing,
Each year bringeth to each of you
What each of you would have here bring.

The year that cometh is a King,
With better gifts than the old year gave.
If you place on his finger the holy ring
Of Prayer, the King becomes your slave.

REV. ABRAHAM J. RYAN.

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 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 you for 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 ends 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 burses for subscription:

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J. J. J., Toronto..... 2 00

Nothing is more elevating to mankind than to learn to love and appreciate the beauty which can be seen daily. There are beautiful things everywhere. Some people see them, others do not—it is all a matter of education.

One thing that is a little hard to learn is this: That growing generally means outgrowing, a readiness to leave the old for the new, a pushing past that which, however needed at one time has now served its purpose. To be willing to let the old go; the old prejudices, the old experience, the old narrow belief, the old joy—even to grow up through these.—A. B. McCall.