

of Catholic lawyers opposed to divorce, and that their efforts to suppress chicanery and shyster practices would meet with a very favorable response among the large number of high-minded men of other faiths who are engaged in the profession, there can be little doubt. American Catholic lawyers could do well to emulate the militant Catholic barristers of France in this respect.—The Tablet.

THE CARDINAL-ELECT

The coming of the Red Hat to Philadelphia is significant in many ways. It represents an honor of such large proportions and such magnificent scope that it is not confined to the recipient, for whom it is primarily meant, but may be shared, in different degrees, by the Archdiocese, over which the Cardinal-elect rules with wisdom and untiring zeal; by the American Church, of whose hierarchy he is a bright ornament; and by the whole nation, which keenly appreciates the worth of one of its sons who has merited such rare promotion. That this is no exaggeration is borne out by the fact that our leading papers have heralded and blazoned the news throughout the land. In these reports, the note of joy and gratification was unmistakable. No country is more deeply interested in the achievements of its sons than America.

The Cardinalate constitutes the highest distinction in the gift of the Holy Father. To very few is it granted, and those it lifts to such eminent heights that they become figures of universal importance and of world-wide interest. The College of Cardinals is quite unique in this world, its members possessing a record of excellence and service unparalleled by any other body of men. Only the highest and most outstanding merits are crowned by the cardinalial dignity. Severe and searching is the scrutiny that precedes the elevation of an ecclesiastic to this exalted rank. The princely purple of the Cardinal is a badge of the most spotless integrity and of exceptional work done for the Church and humanity.

The claims of Archbishop Dougherty to the distinction, which has been conferred on him by the Holy Father, cannot be disputed. His titles to the honor, great though it be, are manifold and obvious. They are so manifest that his choice for the vacancy in the Sacred College has astonished no one. It was expected and greeted as a matter of course. The Holy Father's selection was universally applauded and regarded as singularly happy and appropriate. If faithful service and extraordinary success deserve recognition and some tangible appreciation by grateful fellowmen, then it was befitting that the Church should honor one who in his devotion to the Church is surpassed by none and equaled only by few. A reward was never better earned, a distinction never more aptly bestowed. Among the greatest of the Church, the new Cardinal will not be out of place; and though the measure of the men that form the most august college of the world is on heroic lines, he will sit among them as a peer.

Not often is such uniform success vouchsafed to men as is manifest in the brilliant career of Archbishop Dougherty. Success is stamped on every enterprise to which he has put his hands.

In the Philippine Islands, he gave evidence of exceptional executive ability and of surpassing administrative talents. The work he has accomplished there recalls the labors of the great apostles of the Church. He displayed talents that clamored for larger opportunities and wider spheres of activity. In Buffalo, his success in freeing the Diocese of an oppressive debt was phenomenal. Philadelphia, during his brief administration, has witnessed achievements that would be amazing even if spread over a long period of years.

The secret of this success lies in his remarkable personality. Even a superficial acquaintance gives the impression of tremendous intellectual resources and unlimited moral power. One feels that no emergency could arise, to which his resourcefulness would not prove equal, and that no difficulty could come in his way to which he would not rise superior. His penetrating mind goes to the core of things. His keen vision takes in the embarrassing details of every situation that confronts him; and quickly detects the proper way of approach, and maps out the most promising plan of action. Behind these uncommon mental gifts, stands a will as lofty in its aspirations as it is indomitable in its purpose. To whatever task comes before him, he applies his whole will. He does not scorn the small things. There is nothing so unimportant but that it has to be done well. Hence, he was equally successful in all the stages of his career. As a student, he towered above his classmates. As a professor, he reached such excellence that his promotion to a Bishopric was counted a loss to ecclesiastical science. As a Bishop, he again addressed himself with undivided zeal to the immediate tasks before him. He sought perfection in what ever he was doing, and the result was such an approximation to the ideal as is possible to man.

All who have had the privilege of working with Archbishop Dougherty agree that his capacity for work knows no bounds. He never spares himself and in the carrying out of his duties he reckons his comforts

for very little. When other men are beginning their working day, the Archbishop has already dispatched an amount of business that would keep others on the alert for the whole day. The cheap device of putting off unpleasant tasks for the future is repugnant to his soul. Unfinished business is a thing unknown to him, and delay is a word that finds no place in his vocabulary.

Withal, every detail receives the attention that it calls for. The larger diocesan cares do not prevent him from bestowing fatherly solicitude on the needs of those who have been entrusted to him. Never is he beyond the reach of the humblest of his flock. In the confessional, he patiently waits to receive their tales of human frailty and to apply to them the healing balm of grace. He delights to watch the progress of the little ones of his flock and to smile encouragingly on their sincere efforts. To the orphan, who have been bereft of their natural protectors, he is a loving father. The wayward he seeks to lead back to the path of righteousness, and shelter from temptation. The progress of the aspirants to the priesthood is a matter of special concern to him, and he snatches a few hours from his arduous duties to gain the assurance that the Seminary, which is so near and dear to his heart, maintains the high standards for which it is known all over the country. No scheme for uplift, if it is feasible, but receives his active support. A word of encouragement and an open hand, he has for every body that is working for the betterment of his fellowmen. Under his auspices, the charities of the Diocese have been reorganized on a basis of greater efficiency, and their scope extended. He has come to the rescue of charitable institutions that were in danger of being crushed by their financial burdens.

For the specific needs of his age, he has a quick eye. Higher learning finds in him a vigorous champion. Realizing that the press in our days is a power, it has been his desire to raise the diocesan organ to a high level and to make it an agency of enlightenment and a fearless advocate of truth. It has been his constant aim to have "a Catholic paper in every Catholic home."

The elevation of the Archbishop is a matter of congratulation to the Archdiocese. It is a recognition of the importance of the See; and truly such recognition is well deserved. Few dioceses have had such phenomenal growth; few can boast of such numerous ecclesiastical institutions and such superb houses of worship. The cardinalial dignity adds new splendor to a See that ranks among the foremost episcopal Sees of the world. Philadelphia has patiently waited and now rejoices that the Holy Father has thus acknowledged the good work and unwavering loyalty to the Holy See. Far from claiming it as a right, it accepts it as a gracious token of the benevolence of the Sovereign Pontiff and of his paternal affection.

The American Church rejoices with us and joins in our prayers that the new Cardinal may long grace his exalted office and use his vast experience for many years in the Council of the Church. The Holy Father gains in him a faithful adviser, and the Church of America a new leader, gifted with prophetic vision and unconquerable energy, and a representative who will with unwavering zeal uphold its best and highest interests.—Philadelphia Catholic Standard and Times.

HOW FABRE DIED

NOTED SCIENTIST'S LAST DAYS

Interesting light on the conversion and Christian death of J. Henri Fabre, "Virgil of Insects," is furnished in the current number of the Revue Pratique d'Apologie. Fabre's researches in the field of entomology promise to bring natural science back into its true orbit, from which it strayed under the influence of Darwin and Huxley and Spencer in the nineteenth century. It appears that after the death of Fabre's wife, in 1912, Sister Adrienne, a religious of the Congregation of St. Roch de Viviers, who had nursed her, remained at the home of the famous entomologist to attend to him. She was invaluable, Fabre told Sister Adrienne, and he loved religion as she practiced it. She read the Gospels to him and spoke to him of the sufferings of Christ. During his long nights of sleeplessness he pondered over what he had heard from the good Sister.

In the spring of 1914, the nonagenarian's strength showed signs of failing, and he was visited by the Archbishop of Avignon, who afterwards continued to write to Sister Adrienne letters which were a source of great comfort and happiness to M. Fabre. The scientist had regained some of his strength, but in the summer of 1915 it became apparent that he had not long to live. To Sister Adrienne's dismay the Cure of Serignan was with the colors. A Breton priest who had come into the district in quest of health, and who had established friendly relations with the household, received to speak seriously to M. Fabre on the question of confession. To the priest's great surprise the aged scientist, who seemed to have been expecting some such invitation, humbly acquiesced. "When you like," he said.

After making his confession, M. Fabre received the last sacraments, and was conscious to the end. He pressed the hand of the priest who

was reciting the recommendation of the departing soul, and at the words, "in manus tue, Domine," his lips moved as if striving to pronounce an Amen of supreme acceptance, while his falling eyes were fixed on Sister Adrienne's Crucifix.—N. C. W. C.

EARLY IRISH PILGRIMS

James J. Walsh, M. D., Ph. D., in America

—We have heard so much during the year just past about the landing of the English in this country that very probably it would be well to remind ourselves that the English had scarcely come before the Irish also came. And though this fact is generally ignored, the Irish came in such large numbers within a very short time after the landing of the Pilgrims as manifestly to make a very important constituent of the population from very early times. Philip Bagnall, an English authority, writing on "The American Irish and Their Influence in Irish Politics," goes so far as to say that a little more than a score of years after the landing of the Pilgrims in 1620, to quote him exactly, "in twenty-three years afterwards," "an Irish emigration took place which was not alone put the small Plymouth colony altogether in the shade." Bagnall's book is available in this country in the American edition published at Boston in 1882, but some of the letters which constitute chapters in the book were published originally in the London Times, for he gives thanks in the preface for the permission accorded to republish them. His home is an Oxford man and his volume is dated from Westminster.

It was the custom a generation ago and even less, to say that there were very few Irish in Massachusetts in the pre-Revolutionary days. We have been brought up on an American historical tradition so strong as to make it seem quite beyond question that New England was almost entirely peopled by the descendants of the English, and that indeed its habitants, from any other country, were so few as to be quite negligible. Paley at the middle of the nineteenth century said that the names in any Massachusetts county were at least as English as those in England. That expression was very commonly accepted as history. When Senator Cabot Lodge wrote his history of the Revolution, he simply quoted Paley's opinion, giving it his entire approval, only suggesting such additional minor details as the arrival of the Scotch-Irish, for this race had been invented in the half century following Paley's conclusion of his work.

I pointed out nearly a score of years ago that the publication of the muster roll of the soldiers who fought in the Revolutionary War from Massachusetts, by the order of the General Court of that State, knocked such assertions as these into something much worse than the proverbial cocked hat. There is not an Irish name that is not represented many, many times on that muster roll. There are some 120 Kellys and 80 Burkes, though only 30 odd Sheas altogether. There was something the matter with the Sheas, apparently; but the fighting race was all there. There were no fewer than 387 O'Briens and Brains, and other variants of the name, and Murphys without stint. There were almost a round dozen of Walshes and Walshes among those who fought the Battle of Bunker Hill, and some half a dozen of us on the list of the Minute Men at Lexington. There are hundreds of men whose names begin with L on that muster roll—Lally, Langen, Larkin and Langan and Lonergan, and the like; but there are no Lodges, and there are only six. Irish names are represented much better even than that of Adams and other very familiar New England names.

It is evident, then, that the question of the Irish immigration into New England is extremely important; perhaps even more important than that of the English themselves. Bagnall quotes Prendergast's "History of the Cromwellian Settlement" to very good effect in this regard.

As one instance out of many: Captain John Vernon was employed by the Commission of the United Kingdom and contracted in their behalf with Mr. Daniel Sallick and Mr. Lender under his hand bearing date 14th September, 1653, to supply them with 250 women of the Irish nation above twelve years and under the age of forty-five. Also 300 men above twelve years and under fifty to be found in the country within twenty miles of Cork, Youghal, Kinross, Waterford and Wexford, to transport them into New England.

Dear old Father Theobald, S. J., in his book on the "Irish Race, Past and Present," written more than a generation ago, had evidently come to the conclusion, in sifting his materials, that a very large number of the Irish had reached the shores of North America very early in the history of this country, some of them landing in the West Indies, but a large number of them also in New England, and especially Massachusetts. He said that it was calculated on good authority that in four years these English firms of slave dealers had shipped 6,400 Irish men and women, boys and maidens to the British Colonies of North America.

It is rather interesting to follow out this question of the presence of large numbers of Irish among the early English in this country in the documents that have been left us by the pioneer English themselves. Evidently even scarcely more than

ten years after the landing of the English these Irish bond servants, redemptioners as they were called in other parts of the country, and probably also in New England, who had come from Ireland, were to be found quite commonly among the Pilgrims and Puritans. In the Winthrop papers, a collection of the Massachusetts Historical Society, vol. vi, 4th series (Boston, 1883), Edward Howes writes to John Winthrop, Jr., with regard to one of them:

"You shall also receive in this shippe three wolfe dogges & a bitch with an Irish boy to lead them; for the dogges my master hath writt sufficiently, but for the boye thus much. You have bin in Ireland knowe the Irish condition; this is a verie tractable fellowe and yet of a hardy and stout corage; I am persuaded he is very honest & especially he makes great conscience of his promise and vowe."

Mr. Howes went on to say to the younger Winthrop: "I could wish (for as much as I have seen by him) you would take him to be your servant, although he be bound to your father for five years." He then proceeds to suggest that the boy's faith might easily be taken from him, and that indeed a beginning of that had already been made. We have a rather vivid picture of how this poor little Irish boy, not yet in his teens, was being seduced away from his religion, which was evidently deeply rooted in him. Howes says:

"At his first coming over he would not go to church nor come to prayers; but first we gett him up to catechise and afterwards very willingly he hath bin at church four or five tymes."

Even with all this he was not willing to give up one distinctive Irish mark of Catholicism of refusing to eat meat on Friday. "He as yet makes conscience of Fridayes fast from flesh and doth not love to hear the Romish religion spoke against, but I hope with Gods grace he will become a good convert."

In order to encourage young Winthrop in making this conversion, Howes adds pathetically: "Sir, I dare boldly say it is as much honor for you to win this fellow's soule out of the antebellum snare of Satan as to win an Indian's soule out of the Devil's claws. Pardon my zeal hold for I do not but you shall enjoy abundantly the sweete fruits of your labours this way. As for his fitness to be a member of your church, it will if the Lord worke it—three or four years yet he can do sooner if he please. The fellow can read and write reasonabell well which is somewhat rare for one of his condition; and makes me hope the more of him."

These bond slaves or redemptioners were not looked down upon, but secured their freedom when they were twenty-one, or might even purchase it earlier by extra work. They sometimes married into their masters' families and came to be substantial members of the community. There is a portion of the "Narrative of the capture of Mrs. Johnson," which brings out very clearly the social status of these Irish bond slaves. A paragraph or two of her narrative furnishes a very vivid picture of the bringing over of such slaves from Ireland even as late as 1730, and undoubtedly the practice continued until the middle of the eighteenth century or perhaps even later. She was herself the wife of one of these Irishmen who had been brought over as a boy and sold as a slave in the colony, and she tells his story without any hint of any social disgrace attaching to his previous condition of servitude. She wrote (quotation taken from fourth edition, Lowell, 1834):

"In the year 1730 my great uncle, Col. Johnson Willard, while at Boston was invited to take a walk on the Long Wharf to view some transports who had just landed from Ireland. A number of gentlemen present were viewing the exercise of some lads who were placed on shore to exhibit their activity to the eyes of the purchasers. My uncle spied a boy of some vivacity of about ten years of age and who was the only one in the crew who spoke English. He bargained for him. I have never been able to learn the price; but as he was afterwards my husband I am willing to suppose that it was a considerable sum. He questioned the boy about his parentage and descent."

The story that he elicited makes it very clear that not infrequently these boys, and probably also the girls, had been stolen from well-to-do families. Mrs. Johnson proceeds to say that all the information that her grand-uncle could secure was that the young lad, James by name, "a considerable time previous went to sea with his uncle, who commanded a ship, and had the appearance of a man of property; but this uncle was taken sick at sea and died." Immediately after the uncle's death, they came in sight of this ship, "Irish transports," and the boy was taken aboard. As he was the only one of all the lads on board the vessel who spoke English, this, with other circumstances, led the Johnsons to conclude that "this removal on board the Irish ship was done to facilitate the sequestration of his uncle's property." The boy lived with Colonel Willard until he was twenty years old, and then "bought the other year of his time."

These bond slaves evidently were expected to work for their masters until they were twenty-one, but might free themselves earlier by doing special work or by particular diligence for their master's interests or by his goodness toward them. To

show that there was no stigma, social or political, attached to this condition of bond slavery, it would only seem to be necessary to quote the concluding sentence of Mrs. Johnson's paragraph with regard to her husband, in which she says that "in 1748 [that would be eighteen years after his being sold as a boy of ten as a slave, and within eight years after he had bought his freedom] Governor Shirley gave him a lieutenant's commission." The very tone in which Mrs. Johnson, later the wife, tells the story shows quite clearly that she was not ashamed of it.

It is evident that there is an important chapter in the history of the United States, but particularly of New England, which thus far has not received all the attention that it deserves. People generally are under the impression that while there may have been a few Irish bondmen in New England, these were but very few compared to the whole number of the population; while it seems probable that these Irish who were transported or who came of their own free will actually rivaled in numbers the English settlers who came before the middle of the seventeenth century. Here is a congenial historical task that it would be well worth while for some enterprising historical student to take up.

IRISH AT LOURDES

PILGRIMS PRESENT ADDRESS TO BISHOP OF LOURDES (For N. C. W. C. News Service)

As a token of appreciation for the prayers and Masses that have been offered up at the miraculous grotto of Lourdes in behalf of suffering Ireland, the committee of the National Irish Pilgrimage has sent to Monsignor Schaeffer, Bishop of Tarbes and Lourdes, an illuminated address which is one of the finest examples of Celtic colored engraving done in recent years.

J. F. Maxwell, the artist who completed the work, was adjudged winner of a competition opened throughout all Ireland and in which many distinguished engravers took part. The work is four feet high and three feet wide and the frame is made of massive oak. Many artists who have seen the work declare that for perfection of detail and wealth of coloring, it has no match in existence.

Irish pilgrimages to Lourdes have continued since September 10, 1876, when the first Irish pilgrimage presented the shrine with a magnificent sanctuary lamp, which ever since has been hanging before the tabernacle in the main altar of the basilica.

In thanking Father Lockhart for the presentation of the engraved address, Monsignor Schaeffer has written as follows:

"I shall keep with a pride and a jealous care this precious present made to me by Ireland, which will bind me still more tenderly, if possible, to this noble country, so worthy of sympathy and high regard. 'More, more than ever, am I prompted to say, or rather say over again, to all my dear friends in Ireland, I am fast becoming an Irishman.'"

POPE BENEDICT

HOLDS UP CARD. BELLARMINE AS MODEL

Our Holy Father, Pope Benedict, in proclaiming the virtues of the Venerable Cardinal Bellarmine added another to the notable list of timely recommendations which he has sent forth with such happy frequency during his glorious Pontificate. At a time when many are being robbed of the precious heritage of faith by unscrupulous propagandists, the Holy Father stresses the indispensable need of an army of propagators of Catholic truth, and proposes a model for them in the life and works of the saintly Cardinal Bellarmine.

This servant of God whose virtues have just been declared heroic was especially endowed by nature and by grace to be the model of the Catholic propagandist of today. He was distinguished by profound learning and prodigious intellectual activity, as well by his life and by the practice of Christian virtues. His brought his vast erudition to bear upon the problems of his day and solved them in such a way as to merit the commendation and approbation of successive Sovereign Pontiffs.

With this fellow Jesuit, Suarez, he enjoys the distinction of popularizing the true principles of democracy, which were so eagerly seized upon by the English writers on political science, and which were subsequently enshrined by Thomas Jefferson in the Declaration of Independence.

Cardinal Bellarmine's vindication of the authority of the Pope, and his lucid exposition of the true relations between Church and State in answer to the theory of the Divine Right of Kings then sponsored by James I. of England, marked him as one of the keenest controversialists in the history of the Church. His great work on Controversies, the first attempt to systematize the various controversies of the late sixteenth and early seventeenth centuries dealt such a blow to Protestantism that in Germany and England special chairs were founded in universities to refute it. It still remains a classic, a rich mine to which Catholic scholars are going in increasing numbers to gather controversial lore.

Cardinal Bellarmine was not merely an erudite scholar, he was a saintly religious. While he was engaged in the monumental task of defending the Church against an

avalanche of heresies, he never for a moment relaxed his care of his own spiritual life. In the Roman College where he filled the chair of Controversies, he was much esteemed, not merely as a valiant defender of the faith, but also as a zealous guide to the paths of Christian perfection. His rare intellectual gifts shone forth in his voluminous treatises on scholastic theology. His saintly piety was shown in every act of his life. This redoubtable champion of Catholic truth was also the spiritual director of St. Aloysius.

"Let us then open our heart to the hope," says Pope Benedict, "that not in vain such a perfect example is proposed today to Catholic propagandists. We would like to see their number grow ever and ever, but above all we want the efficacy of their propaganda to be assured. And it will be, if imitating Bellarmine, they will prepare themselves for it by the study of truth drawn from pure sources. If spreading their propaganda they will take care as did Bellarmine, to confirm the theoretical teaching with practical lessons, if following in his steps they will walk in the presence of God, and if to gain victory over their adversaries, they will put their reliance more on the virtue of prayer than on the force of human reasoning."—The Pilot.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

AN APPEAL FOR OUR CATHOLIC INDIANS

We publish another request for our Catholic Indians and we emphasize this petition to call to the attention of Catholics generally the great debt we owe to the first tribes who inhabited this country and of whom we have anything like accurate knowledge. When the French discoveries led to the colonization of Canadian lands and the development of the vast resources of this portion of North America there was no doubt whatever in the minds of the religious who then guided the destinies of the Church about their first duties towards the Red Men of the forest. The Jesuits, Franciscans and Sulpicians looked upon the aborigines as men to whom the heritage of faith belonged equally with their powerful conquerors. Well organized missionary efforts supported largely by French money carried to the scattered and often warring tribes the Gospel of Christ crucified. Well defined centres were established with church, school and religious houses to provide not only for the religious themselves but for the sick and the orphan. From these centres in the vast wilderness went the Indian tribes as the necessities of peace or war led them. Back to them always returned the wandering groups to share the results of their forage or hunt and to find peace, protection and home comfort. With the progress of the country and intertribal wars these centres dwindled in general influence, yet from them grew our present day system of Indian Reserves. We have endeavored to segregate the original inhabitants and leave them some semblance of their former home life.

In the meantime having become the heirs of their former lands and haunts the whole nation feels that we owe them special consideration. The Government gives them the necessary protection, special privileges of hunting and fishing on their reserves and provides schools. But religion is left largely in the hands of the churches and their Indian subjects. Often the Indians are poor and from our point of view unstable and shiftless yet as the letter we adjoint clearly shows they still preserve many of the ancient habits of their race. They always have a home centre and it is there we must expect to supply them with the ordinary facilities of home and religious life.

We see in this particular case the missionary is obliged to make use of the small school for church purposes. It is a very bad arrangement as every one knows who deals with these people. From a sanitary point of view alone it is deplorable. Tuberculosis is rife among many of these tribes and missionaries who have had to deal with the Indians under conditions far better than here described state with a conviction gained by experience that it is gradually wiping them out. There is also danger for the whites when the two peoples associate. Not only do we need resources for these people to have religion portrayed to them with fitting solemnity but we must think too of their whole social condition and welfare.

Too frequently do we disregard the needs of these people. Lately we have had some requests for the special benefit of our Indian Catholics. We have always had a very great regard for these demands as we feel that there is a special call upon us which the duty of justice as well as religion emphasizes. We ask our Catholic people therefore to come to the assistance of our Indian brethren whenever their means permit them to do so. The following letter portrays the situation of one group of Indians appealing to us for badly needed assistance.

Little Bell Head, Jan. 7, 1921.
Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.
Very Rev. and Dear Father: Thinking it would interest you to receive a little news of our new

Indian Mission at Bloodvein, I send these few lines. Although this winter is milder than the last, it is always very cold on the shores of this vast lake, and Mr. Frost often finds his way into our little cabin.

Last fall we managed to build a small school, 18x20; this serves at present as our church. It is filled every Sunday; in summer it will be too small as many of the Indians, now living in the bush, will stay around us after the trapping season is closed. We wish to build a small church as soon as possible; but having no resources we have to rely on outside help. Can you come to our aid? We trust you will not refuse.

I enclose a letter received from Archbishop Sinnott of Winnipeg. Asking you to accept our best wishes for the coming year, we remain yours sincerely,

J. DE GRANDPRE, Pte. O. M. I.
Extension gladly aids the Indian missionaries with whatever money and other necessities we may be able to donate.

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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged	\$4,287 59
J. B. K., St. Columban	5 00
M. F. Montral	1 00
M. D. North Sydney	3 00
MARR INTENTIONS	
E. G. P. Ottawa	4 00
Casco, N. S.	1 00
A Reader, Ottawa	2 00

MILLIONS MADE IN 1918

How much our profiteers have thrived upon high prices, wasteful expenditures and the misery of the poor during the calendar year 1918 is now made clear so far, indeed, as it can ever be known—by the figures published at Washington, January 24, by the Commissioner of Internal Revenue. One single person recorded a net income of more than \$5,000,000, two others gathered in between \$4,000,000 and \$5,000,000, four cleared between \$3,000,000 and \$4,000,000, eleven rounded up from \$2,000,000 to \$3,000,000. In all there were 67 whose clear gain was over \$1,000,000, and 178 made more than \$500,000. Doubtless all the more of these good patriots were filled with righteous horror and indignation at the dreadful profiteering of the laboring classes and the excessive wages they were obliged to pay to selfish trade unionists. There is no excuse for labor profiteering, but such figures may help to explain it. Unfortunately labor is as poor as ever, while the men who have made the millions are now seeking to shift their obligations upon the shoulders of the people by the imposition of a sales tax in place of the income tax.—America.

FATHER FRASER'S CHINA MISSION FUND

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

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

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

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

QUEEN OF APOTHEOSIS BURS	
Previously acknowledged	\$1,953 22
Mite Box, Sacred Heart Church, Harwood	1 25
A. J. Goodger, Gloucester	5 00

ST. ANTHONY'S BURS	
Previously acknowledged	\$1,129 95

IMMACULATE CONCEPTION BURS	
Previously acknowledged	\$2,286 58

COMFORTER OF THE AFFLICTED BURS	
Previously acknowledged	\$859 60

ST. JOSEPH, PATRON OF CHINA, BURS	
Previously acknowledged	\$1,786 69

Mrs. W. P. Hourigan, Guelph	2 00
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BLESSED SACRAMENT BURS	
Previously acknowledged	\$295 05

A Friend, St. John, N. B.	5 00
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ST. FRANCIS XAVIER BURS	
Previously acknowledged	\$572 80

W. D.	1 00
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HOLY NAME OF JESUS BURS	
Previously acknowledged	\$226 00

HOLY SOUL BURS	
Previously acknowledged	\$959 00

Sinn Féin, Quebec	12 00
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LITTLE FLOWERS BURS	
Previously acknowledged	\$511 84

G. McAuley, Edmonton	2 00
In thanksgiving	5 00

SACRED HEART LEAGUE BURS	
Previously acknowledged	\$1,514 52