ciently to make ratification of the Treaty a question of political death to two-thirds of the Senate. It is true that the noisy and flamboyant side of Irish politics carries on apart in America, and that Ireland is not made the acid test in the Senatorial debates. It is true that Republican victories are being won, and that Tammany Hall has been defeated heavily. As a prominent Irish American said, he would make his fight not as an Irishman, but as a Republican, and that the best way to strike a blow for Irish Independence was to say nothing about it, but to fight for the independence of America against the Treaty. The Irish have chosen good vantage ground, and it is as difficult to dislodge them as to criticize the ordinary Sinn Fein meeting in America, where the Irish Tricolor is cheered by the returned American soldiers. If people in diplomacy still insist that Ireland is not the keystone of the Senatorial attitude. they are blinded by a little dust. Ireland is the issue. But the framers of the Treaty played into the hands of the Irish-Americans by giving over Shantung to Japan, and thereby strengthening a racial foe on the Pacific front, and by binding America down to join not so much in a League of Nations as in a foredestined conflict with Germany. The American people think, rightly or wrongly, that the Saar Valley entails war with Germany eventually, and America is bitterly opposed to sending her armies again to Europe at the voting of a foreign combine. This is putting it as the American sees it. If American armies are to be sent again to save France, they are determined to send them voluntarily, and as future Congress think fit, not at the mort main of Wilson.

"British and Allied intelligence must be sadly at fault if they believed America would accept such a Treaty, which is frankly regarded as a generator of future wars rather than a preserver of the peace. It is well that this should be realized, if a second attempt is to be made to bring America into the circle of the League of Nations. America is perfectly fair. They have given the Prince of Wales and the King of the Belgians as good a reception as Europe gave Wilson, and they have treated the Treaty in much the same way that Europe compelled Wilson to swallow his famous fourteen points.

"It should be realized that 90% of Irish-Americans are behind the Senate, and that 80% of the Catholic Church in America is equally against the League and the Treaty. It is said that the League was borrowed by the diplomatists from the Pope, and that originally it is a Papal idea. American Catholics do not recognize the Pope's League of Nations in the combined Treaty and League they are asked to endorse. It is perhaps an act of Divine Providence that the Holy Father was not permitted to send a representative to Versailles, and that the Treaty has gone forth without his sanction. It would otherwise have sorely diminished his prestige among the non-Catholics of America.

"People think they can ignore the Catholic Church in America, forgetful that it is the strongest and most powerfully efficient branch of the Church which the world has seen since the Reformation. It is entrenched in the life of America. The War gave it an opportunity, which it grasped with magnificient strength. While foolish visitors were assailing it as pro German and ridden by the Irish, it turned and threw its energy and idealism into the War with absolute self-sacrifice. The Knights of Columbus, by giving instead of selling, entirely did the Y. M. C. A. out of popularity in the services. Catholics gave more because they had more sons to give. When a little Protestant Church of no doubt pure Saxon strain put out a service flag of six, Widow McCarthy in the same street, it is told, threw out a flag of eight stars for her eight sons. The great Catholic parishes in cities threw out flags of a thousand. It is true the American casualties were small proportionately, but the numbers were there. The old Anglo-Saxon families never hesitated to send their one or two sons, but the Celt and the Slav and the German, where he is under Church influences, had three and four to send. This is a vital fact to be faced in a democracy where one vote is as good as another. The old Anglo Saxon does not breed in surviving numbers except in the mountains and certain country districts. The result is that Puritan Boston is an Irish city today, and New England is being swamped from Canada by the French Catholics. No member of the ruling classes saw this more clearly than Mr. Roosevelt, and nobody set a finer example by word and deed. But then, as he said himself, he had no Anglo Saxon blood. It would be invidious to give the list of England's friends and protagonists in America who had no son to send, unlike Roosevelt and Taft, who sent every one they could muster.

"The future of America must, if votes are votes, come politically more and more not under Irish influences so much as under Catholic influence. The Irish are only in the ascendant as today, when they are leading the German, the Polish, the Labor and the old fashioned anti British American groups. The groups the Irish cannot influence are the financial, the Jewish, the Bolshevist and the old fashioned Southerner, who is the only pure English community to be found in America today. The ruling Anglo-Saxon in the North is often a blend of Dutch, Scotch and Ulster stocks, thrown on the original and apparently extinct Puritan. The Anglo-Saxon consciousness is more effective at banquets than at the polls. A select dinner party can always be brought to its feet by a reminder of the trinity which binds them to England, the common Bible, the common Shakespeare, and the common F. E. Smith, but to the great masses the name of England rings cold today. Before the next Presidency is initiated it will be necessary to slake the bitter leaven pervading those masses and to place Ireland clean out of the purview of the American Senate forever.

"The interval before the next move in the Senate, or before the Presidential elections, does not look promising. As a climax of propaganda, some half dozen Carsonite clergymen are to conduct a mission through America. It will be one thing to explain the economic side of the Ulster case, but if a holy war, as is threatened, is to be preached, the embarrassments of the unfortunate Lord Grey are likely to be increased. Nothing will persuade the Americans that the Carsonite anti Catholics do not come from the British Government, and do not represent the Government's policy in Ireland.

"In these days of American campaigning and counter campaigning there is just one matter which should be done. A campaign not of propaganda, but for the purpose of obtaining clear information, should be conducted. There is obviously a gulf forming between England and America, which the Senate are emphasizing. The communities which are most opposed to the Treaty and to the Anglo-American entente in America are firstly the Irish, and secondly the Catholics. It is the business of English Catholics to step into the breach, and by default of successful diplomacy to enter into relations with the American Catholics. Some leading laymen, Lord Denbigh, Mr. Snead Cox, Mr. Melvin—some dozen English Catholics who can put their politics into the background, should proceed immediately to America, and frankly make certain inquiries in America and bring back definite word and assurances as to what is in the way. They would be doing a service of incalculable value at this moment. They should go as unofficially and spontaneously as the Belfast delegation. That they will receive courtesy and hear the truth, no one who knows the American Church can doubt. Otherwise, matters will grow from worse to worse and English Catholics will have the unhappiness of seeing their fellow Catholics in America carrying out a successful and bitter warfare against their country, which generations will not alleviate."

CARDINAL MERCIER AT HOME

A few days after his return from America, Cardinal Mercier was officially welcomed home to his episcopal city of Mechlin. The welcome lacked the luster of the manifestations with which his Eminence was honored in the United States; but it was hearty and affectionate, and was, moreover, participated in by all the people of the town, which is as proud of its Cardinal and as fond of him as any community has ever been of the greatest and noblest of its citizens.

The striking feature of the program was neither the decorations of the ancient City Hall, nor the fine music by the garrison's military band, nor yet the addresses to the returning prelate; but his response to the demonstrations prompted by devotion, admiration, and pleasure at seeing him back among his own people. That America and its people should be given first and honorable mention in that answer was quite natural; and, indeed, they were given this mention in a manner which I fancy will make pleasant reading in the States.

After a few short words of thanks, his Eminence said: "I acknowledge your homage with gratitude and pride; but I beg you to join with me in making it rise higher, to where it by right belongs, to God and to our common country, Belgium.

"Yes, all honor to God!

"I am back from America still feeling effected by a commanding social fact, the exalted significance of which I should like to translate for you.

"In all the large cities through which we passed, New York, Philadelphia, Chicago, St. Louis, Cincinnati, in the United States; Toronto, Ottawa, Montreal, Quebec in Canada, business men, brokers, manufacturers, merchants, bankers, did us the honor to invite us to share their friendly agape in their chambers of commerce or clubs; and they made it a point to tell us quite openly the meaning they attached to our presence among them.

"'We want to affirm,' said they, 'that towering high above the material interests and the international conflicts is the Divine Ruler of this world's events, whose sovereignty we humbly recognize. It is a calumny to say of us that we are slaves of money to the extent of forgetting His ever-enduring moral law.' And when, in my answer, I recalled the Lord's teaching epitomized in the saying of the great French pulpit orator, '*L'homme s'agite et Dieu le mène.*' 'Whatever step man may take it is God who directs him,' or in that saying of St. Teresa's 'I rely upon God, because He is all-powerful and infinitely wise, and because He loves me,' it was to these thoughts that went the warmest applause of my audience.

"I shall not stop to quote the eloquent sayings on that same subject of the great historian, Godfrey Kurth—the author of that wonderful book, '*L'Eglise aux Tournants de l'Histoire,*' whose last impressions I had the consolation to gather from his own lips on the eve of his departure for the bourne where truth expands without a shadow, and whose writings are one long homage to Divine Providence; but I shall take delight in mentioning a touching word spoken to me in 1915 and again in 1916 by the late regretted Adolph Prins, former Rector of the Brussels University. Exalted mind and loyal heart as he was, Prins sought, amid the soul's unrest of which several of his friends were made the confidents, an integral, an all-appeasing religious truth. At sight of the awful catastrophe of War which shook the world, he said: 'Oh, how encompassed I am by mystery! I cannot conceive how any one can deny that above us there is a Sovereign Authority more powerful than our wills to whose law we are bound to submit.'

"You remember, of course, Poincare's, King Albert's and Marshal Foch's visit to Malin. Well, upon the evening of the same day, at the King's palace in Brussels, whilst we were awaiting, before entering the banquet hall, the arrival of our Sovereigns, the Marshal briskly crossed the apartment from the other end to the place where I stood and pouncing upon me, said: 'Your Eminence has followed me today and has heard, as I have, in connection with our military victory, the word genius resounding in our ears. Genius, pshaw! Genius had nothing to do with it whatever. I simply did my duty and I was the instrument of Divine Providence.'

"'True Marshal,' I replied, 'but we must acknowledge for all that, that Providence made a mighty good choice.'

"'No, no,' he retorted, 'I insist; I was but the instrument of Providence. I was often placed between alternatives upon which thousand upon thousands of lives depended. I studied, I consulted; but in the gravest conjunctures, no solution forced itself upon my mind as clearly the right one. Must the offensive be started at once or must we wait yet awhile? Must it come off to the right or to the left? There were chances probabilities, for and against each course. After computation of all the chances and exhaustion of all the means within my power, I simply made an act of faith in Divine Providence, and off I went.'

"If I have had any merit at all, it is because I showed myself inflexible, pursuing to the very end what I saw to be my duty.

"Ladies and Gentlemen, I side with these authorities and in turn I proclaim loudly in all truth, that if I performed my duty as a patriot in the face of the enemy I was but the instrument of Divine Providence.

"It was Belgium's duty to defend its neutrality; its duty, therefore, to bar the way to the invader; its duty to resist him without ever consenting to bend the head before him.

"I then remembered a word of the Gospel of St. Matthew: 'Seek ye therefore, first the Kingdom of God and His justice and all these things shall be added unto you.' I recalled also to mind that other word which the Church addresses to the Bishop upon the day of his episcopal consecration: 'Never confound truth with falsehood, light with darkness, justice with iniquity; and never permit them to be confounded.' I obeyed these words; I kept my faith in the intervention of Divine Providence, and never entertained the least doubt about our final triumph. Neither did I ever weigh or permit to be weighed in my presence the advantages or the immediate dangers, more or less probable, that might eventually be the result of the fulfilment of my duty.

"I challenged my German, Austrian and Hungarian colleagues to hold an impartial investigation of the facts which we vouched for and which the enemy called into question. In doing so I had before my mind's eye St. Ambrose's word: 'Is it allowed to betray the truth to be agreeable or useful to a friend? No: honesty is to be preferred to everything else.'

"All glory to God, therefore!

"Glory also to the Belgian Fatherland!

"Often have I had recourse to a comparison to express clearly my meaning. A fruit tree is planted in a fertile orchard; you who pass by admire the fruit it bears, call of it and relish eating it, without thinking perhaps that the fruit is the product of the sap which courses through the tree; that the sap itself, which feeds trunk and branches, is gathered up through the roots from the soil wherein the tree is planted. Patriotism is the fruit which you admire and in which you delight; the Belgian Fatherland is the ground wherein the tree bearing that fruit is planted, whence the sap for the tree was gathered. I have been a channel through which the Belgian soul passed to bestow its fruits upon you."—J. Van der Heyden in America.

ELECTRIC CROSS

ITS RADIANCE ANNOUNCES SIXTH SEASON OF PASSION PLAY

New York, Jan. 1.—As the bells in the clock towers were tolling the end of the old year last night, Bourke Cockran, chairman of the Passion Play Committee for 1920, pressed a button in his New York home and an electric current flashed Jerseyward lighting a huge cross upon the two hundred-foot tower of the Passion Play Church in West Hoboken. The illumination signaled the coming of the new year and the entrance of the passion play, "Veronica's Veil," upon its sixth season.

The blazing cross was visible from the Manhattan side of the North River as well as for miles around in New Jersey. The current was turned off this morning, and will not be turned on again until the eve of the passion play season, after which the cross will show every night while the play runs. The first performance will be held on the afternoon of Sunday, February 22.

PACT USELESS UNLESS CHARITY PREVAIL

Catholic News Service

Northampton.—The Advent pastoral of the Bishop of Northampton, which has just been published in all the churches of the diocese, is devoted mainly to the pressing question of peace.

We dare not ignore the patent fact, Mgr. Keating says, that the old leaven of strife is not entirely purged out, nor the new leaven of mutual charity energizing as we could wish. The politicians and diplomatists of the various nationalities, for instance, by their jealousies and aloofness, are endangering the League of Nations for the prevention of war, first outlined by Pope Benedict XV. proposed amid universal acclaim by the American President, and actually incorporated in the peace treaty.

Still more sinister is the activity of that international band of desperadoes, avowed Atheists, Communionists and Anarchists, who are so busy exploiting everywhere the grievances of the working class for their own dark purposes; hoping thus to introduce the chaotic conditions of Russia into all other countries, and to substitute for ordered government of whatever type, the tyranny of a lawless mob, "without God, without masters and without authority." Peace at home as well as abroad is imperiled. For the security of both, the friends of peace will find no surer or more efficient ally than the Catholic Church.

Referring further to the League of Nations, the Bishop of Northampton says:

"The League of Nations is, as yet, and will remain a mere 'scrap of paper,' unless some mighty international force of a moral character can be discovered to unite in bonds of charity the various peoples so profoundly sundered by mutual jealousies and the bitter memories of the recent past.

"It is obvious to anyone capable of impartial judgment that the Holy See is just such an international moral power, providentially provided ready to hand. Ever since the rise of the Papacy as a world power, it has regarded itself and has been recognized by civil governments, as especially well-fitted to exercise the office of arbitrator and peacemaker in the quarrels of Christendom.

"But we must also sorrowfully confess that the same baneful influences that excluded Pope Leo XIII. from the abortive Peace Congress at the Hague, have also secured the expulsion, hitherto, of Pope Benedict XV. from the League of Nations. Religious prejudice in alliance with anti-clerical animus has proved too strong for common sense and common interests; and the unique influence of the Papacy has had to be sacrificed."

THE POPULAR SPORT OF JESUIT-BAITING

While we recall many slanderous attacks made upon the Society of Jesus during the past year, such as will doubtless continue to the end of its existence in a world that hates the very name that Order bears, there was perhaps no more honorable retraction than that made by General Maurice. In his review of Ludendorff's "Reminiscences of the Great War," which appeared in the Daily News, the following passage had occurred:

"Long before the elder Moltke created the German general staff, another great militarist had founded a great and powerful society. Loyola taught his followers that the end justifies the means, and Ludendorff and his colleagues in other times and for other purposes adopted the principle of the Jesuits."

Taken to task for this misstatement he carefully investigated the supposed evidence and at once published, both in the Daily News and in the Liverpool Post, the following honorable apology becoming an "officer and a gentleman:"

"I wrote this passage with my mind upon Ludendorff rather than upon the Jesuits, and I did not verify my references as I should have done. I have now investigated to the best of my ability the long controversy which has raged between the Jesuits and their opponents on this question, and I have been unable to find that there is any evidence that Loyola taught his followers that the end justifies the means. I therefore desire to withdraw the statement and to apologize for having made it.

F. MAURICE."

Countless others have made the same charge, and have not been able to sustain it, but we wait in vain for their manly retractation. Thus the London Universe refers to the invitation still extended to the editor of the Evening Standard to explain his allusion to the "Jesuitical methods" adopted by the socially subversive I. W. W. It calls attention also to the views of a certain "H. O. W.," expressed in the Westminster Gazette, who believes that the Brahmins "need about as much protection as Jesuits and money-lenders." The combination, as the editor of the Universe remarks, is a rather happy one, since the Jesuits have in the past involuntarily lent a great deal of property to various atheistic governments in Europe, Mexico and elsewhere.—America.

CALDEY MONKS HELP TO CONVERT ENGLAND

CONVERT ABBOT TELLS OF MONASTIC LIFE WHICH AIDS IN CAUSE

The winning back of England, and more especially perhaps of Wales, to the Catholic faith, is one of the objects most dear to the Benedictine monks of Caldey Island, in Wales, who were recently converted to the Catholic faith after starting their monastic life in the Church of England.

The story of the Caldey community was recently told by its Abbot, Aelred, in a lecture at the Athenaeum Hall, Brighton, England. It was especially interesting as showing how the former Anglican community found that its life could be fully lived only in the ancient fold.

The Abbot told how Caldey had been a monastic centre for 1,000 years, until Henry VIII. dissolved the community in 1539. The religious ideal there was revived nearly 400 years later, when the "Anglican Benedictines," after battling against great odds and doing much work in the Isle of Dogs, took possession of the island in 1901.

In 1912 the "claims of Rome" were examined. Early in the following year the demands of Bishop Gore, newly appointed visitor to the order, showed that there was no place for the Benedictine rule in the Church of England. All but five of the 31 members of the community submitted to the Catholic Church, and the former Abbot made a pilgrimage to Rome.

The Holy See recognized him as the founder, says The Universe (Catholic) of England, in reporting the Abbot's lecture, and he later returned as Abbot and received the solemn vows of the monks. In his lecture the Abbot declared that the amount of the Anglican contributions to the establishment would assuredly be paid.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE NEW YEAR

The Catholic Church Extension wishes to enter into the spirit of these days when good wishes are being passed around among friends and acquaintances to join with them and extend to all the readers of this column and to all the friends of the missions and missionaries a Happy, Holy and prosperous New Year. To the Bishops, priests and other religious who in the midst of their labors have not forgotten those who through us have in the past year made their appeal heard we are particularly grateful. May their splendid zeal for the greater glory of God and the welfare of souls increase and bring forth more fruit in the year just beginning!

We would like in a special manner to have our friends concentrate their work this year on a few particular needs. We do not mean to limit them to these alone but we place these in great prominence because they are essential.

MASS INTENTIONS

Let us try this year to have sufficient for all our missionaries. Last year we were receiving from all quarters at this time of the year requests for Masses for the sick, the dead, the soldiers. Thank God we are under no such stress at present and the opening of the morning mail is not the heart rending task it was in those days of suffering. But we are in danger of lessening too much our requests of this kind when the days of trouble are gone. Let our piety not grow cool or careless. No better devotion exists on earth than devotion to the Holy Sacrifice of the Mass. Incidentally we can aid the missions. His Lordship Bishop A. MacDonald of Victoria, says in a recent letter to us "Our priests have been subsisting on gifts of this kind for this year." With no lands or other resources we can readily understand that this is the simple truth. So far we are able to keep some Bishops fully supplied, but our number is constantly increasing. In 1920 let no missionary be without such help. Send Mass intentions direct to the Extension office. You can then be assured that they will receive immediate attention.

OUR MISSIONARIES

Their number must be increased. We have it is true made a very good beginning and the outlook is favorable. But we must give constant attention to this all-important task. We have established Bursee. We are at that work constantly. The latest was connected with the Victory Loan Drive. It is not yet finished but the results have been exceptionally good. No doubt the advertising helped but we attribute it to another cause too. We called it "Our Lady of Victory Burse" and asked for a $50 Bond. The list requires only a few more Bonds to complete it. The love which all our friends have for the Holy Mother of God inspired these gifts. Let us not forget that our missionaries of the future are certain if we have the means to educate them. These Burses then are one of our greatest assess. Suppose a parish took up the idea and established one for a future missionary.

THE MISSION CHAPEL

Last year we gave funds for eighteen. Eighteen more centres of Catholic faith. That they will be a source of joy to the missionaries cannot for a moment be doubted. That they will be the means of collecting the careless, the indifferent and the fervent is certain. They will be the only source of Catholic life to the scattered Catholics. They will also help to spread the faith. They are essential.

In the year 1920 let us care above all for these important missionary works. We can aid one or all of them.

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	$2,776 08

MASS INTENTIONS

Friend, Halifax	5 00

THE NEW YEAR

We are embarked on the New Year, 1920. Do we realize that we have put another behind us; has it given us any serious thought beyond the changing of the calendar numerals? The usual noisy celebrations, uproar and hilarity, greeted the advent of the New Year. Away with old, or with the new is the constant cry of a novelty-seeking, ever-restless public. Strange, indeed, this thoughtless applause of the passing of a year, the narrowing of the span of life. A year gone is a year less of life, and a year is the greatest period of time for the average man. "A short life but a gay one," rejoins the worldling. Gaiety is his goal. So he passes on, oblivious of the past, heedless of the future. To such, the passing of the old year, the dawning of the new is but an incident in the passing show, simply another occasion or pretext for an outburst of gaiety.

To the staid citizen, to the "man of parts," the advent of a new year is a time for sober thought, for serious reflection. Men of this calibre are men of principle; their lives are founded on natural virtues, at least, and are guiding by laudable, if not lofty, motives. Such men realize the value of time and regret its rapid flight. They aim at success, at accomplishment, at the achievement of some substantial good in their life-work. These men are a credit to their race; they are benefactors of their communities; their memories are an inspiration to posterity. Nobody lives absolutely alone. Each man that passes leaves some impress, some influence on the lives of his fellows. To those, then, with a serious purpose in life, the New Year brings solid thought. It is a time of reckoning, a time of retrospect and prospect. How much was planned for the past year, how little accomplished; months sped by so rapidly that the projected progress toward the goal did not keep pace with Father Time. There were partial failures, errors of judgment, neglected opportunities. Experience has taught another lesson. So with sage plans, high hopes and rigid resolutions, our "earnest" man stands on the threshold of 1920, uncertain as to what it will bring forth, but with stout heart and upright mind, he is eager for the fray, hopeful for the best, ready to brave the worst.

How shall the passing of the old year and the advent of the new affect us as Catholics? Ours is supernatural goal and each passing year counts for or against its attainment. To the practical Catholic, to one with a lively faith, the birth of a new year brings a message of moment. The new year is a new grant of grace; another period to make up for losses and to add profits in the business of salvation. The Lord of life and death has deferred the day of reckoning; He has been merciful and gracious in allowing us to go over and rectify our accounts with Him. Time is most precious in the business of eternity. Each year is a big gift from God. We should make each day count. Catholics should renew their allegiance to their Maker at this time; they should renounce indifference, neglect, trangressions of God's law. On their simple resolutions for 1920, they should ask His blessings, and throughout the year, constantly seek His aid and grace.

To our mind, the year 1920 will witness the crisis in the affairs of the fevered world. It will be a precarious period in its history. Just now the world is battling to recover normal health. And it is a battle, if we are to believe reports from abroad and to judge from social conditions at home. We Catholics feel that the hand of God is needed to stay the storm. God has not intervened because His aid was not invoked by the "powers that be." He has been openly disregarded by some, deliberately rejected by others. It is for Catholics to placate and petition the Almighty in behalf of a weakened, woful world. Earnest, constant prayer for the welfare of the world, should be numbered among every good Catholic's resolutions for 1920.—The Tablet.

NEED A PURGATORY

The doctrine of the efficacy of prayers for the dead has received great impetus from the effects of the past War. Throughout the world sorrowing men and women have looked longingly towards the Beyond and wistfully wondered as to the whereabouts of their dear beloved who perished in the tremendous conflict.

Speaking on this subject, a writer in the London Catholic Universe has the following to say:

"One of the most pathetic traits in the quasi-religious mentality engendered by the havoc of War on our non-Catholic fellow-countryman is their continual groping after the Catholic doctrine of purgatory and the consequent practice of suffrages for the dead. This tendency has been expressed and fostered by war shrines and wayside crosses, it lurked in our gracious Sovereign's request for 'two minutes' pause for reverent remembrance of our glorious dead. Two minutes of indulgenced prayers would certainly earn the eternal gratitude of many a 'casualty.' Doubtless many a Catholic acted upon this thought at 11 a. m. on Armistice Day. Why not be frank about it? Because this would be virtually to recant the 'Reformed' denial of the 'Romish doctrine of Purgatory.' For if a soul is in eternal bliss, prayers for it are a kind of impertinence. If lost, no prayer can avail."

It may be that the continued sorrowing of those who have been bereaved will lead to a return to Catholic belief in this consoling doctrine of the ages. Both reason and revelation point unmistakably to the desirability of such a doctrine: Faith assures us with utmost certainty of the existence of such a place as purgatory; and we trust that our separated brethren soon will come to see the light as it has shone down the centuries for two thousand years.—Catholic Bulletin.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a burse. 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.

SACRED HEART BURSE

Previously acknowledged	$3,974 05
Henry Lee, Little River	10 00
Down, Toronto	10 00
A Promoter & Associates, Lindsay	5 00
Mary Webster, St. Catharines	1 00
Mrs. A. R H., Timmins	2 50
A Friend, Douglastown, N.B.	1 00
Frank E. George, St. John, N. B.	5 00
Henry Beauchamp	50
John Beauchamp	25
James E. Murphy, Cape Traverse	5 00
Halifax	1 00
A Friend, Guelph	3 50
B. F., Sudbury	5 00
St. Martha's Guild, Brockville	5 00

QUEEN OF APOSTLES BURSE

Previously acknowledged	$1,513 28

ST. ANTHONY'S BURSE

Previously acknowledged	$767 45
Anthony, Sudbury	1 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged	$1,823 00
A. A. Giovannini, St. Laurence, Nfld	10 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged	$267 70

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged	$1,179 97
Miss B. McCarthy, Denzil, Sask	50 00
Anthony, Sudbury	1 00

BLESSED SACRAMENT BURSE

Previously acknowledged	$221 25

ST. FRANCIS XAVIER BURSE

Previously acknowledged	$232 80

HOLY NAME OF JESUS BURSE

Previously acknowledged	$190 00

HOLY SOULS BURSE

Previously acknowledged	$421 00
A Thankful Receiver	7 00
Daniel A. McInnis	2 00
Mrs. Mary Owen, Powassan	2 00
A Friend	50

LITTLE FLOWER BURSE

Previously acknowledged	$279 55
W. M., Halifax	1 00
Lover of Little Flower, Foymount	3 00

In positions of authority weak and ignorant men do greater harm than men who are wanting in virtue.