

the sea blockade might lose most of its effect. The German capacity to assert herself with the aggressiveness, which western soldiers and diplomats look forward to, will not be obtained until both politically and economically the Russian field has been sufficiently cultivated to make it possible to contemplate action with some assurance of success. In support of the hypothesis of the Morning Post and its French associate-critic, it is not unimportant to note that, outside Lenin himself, practically all the Bolshevik leaders are Jews of the *intelligentsia*. The Soviets are made up of Russians, but it is the Jews who give them guidance. Journalists and others who come back from Poland attribute the present antagonism to the Jews there to this cause, the Polish Jews being suspected at least of over-friendliness to the Jewish Bolshevik enemy on the eastern Polish front.

It is commonly believed in Paris that many sins of commission and omission are to be explained by the very natural wish, amounting to urgent political necessity, to set the wheels of industry turning again in England, towards which and the stabilizing of conditions in Russia is a desired means. The Bolshevik leaders are reported by those who have been in contact with them to be very open in their offers to British, German and American capitalists to come in and engage in development-projects. England, it is said, is already allowed a free hand in Georgia, in and near the great oil districts, without show of annoyance from the Bolsheviks. The clearing-out of the Allied troops from the Black Sea ports is also explained, by some who claim to know, on the ground that England is more concerned about the resumption of wheat shipments than about the political regeneration of Russia. When, therefore, the Morning Post, which has been all along extraordinarily well informed about the proceedings of the Conference, points to the German and American Jews as "pulling the strings of the Peace Conference," it is well within the possibilities that its conclusions, both as to the motives and the accomplishment of those very capable gentlemen, are close to the mark. No doubt the commercial and industrial dominance of Germany in the newly ordered eastern Europe will be strenuously contested. The extraordinary dispositions made to ensure freedom of competition by the western nations in the trade of Poland and Bohemia, by way of free ports, corridors, river concessions and railway rights are proof enough of that. But certainly all the signs point to a renewal of German industrial and commercial activity with Austria, Serbia, Bohemia, Poland and Russia on a concerted plan of intensified endeavor. It will take a quarter of a century to see what she is able, or is permitted, to do of it. Italy's determination to take a position in the most southern portion of the area shows what estimate she places upon the trade possibilities. What both France and Italy think they foresee is a combination of American, English and German interests, with competition for the profits of Russian exploitation and development as the cement. Neither of them is in love with the prospect.

While France complains about this sacrifice of the future, as it is called there is nevertheless a strong current of satisfaction. Clemenceau says modestly he thinks he has got a good peace, and France in the main believes that he has, and that he had to make a hard fight against his allies to get it. Alsace, Lorraine, the Saar are gains. The Germans are no longer in a position to stir trouble in Morocco. In Syria Clemenceau's persistence has won for France the best of the deal. Germany is no longer in the way in the Levant. In Morocco, in equatorial Africa. There are some other morsels, not to be despised, which may fall into France's lap. She may not get from Germany all the money she wants, but she has the promise of the lion's share of all there is to be got. The depression caused by loss of life and property has been appreciably lifted. The death of the wounded she has received, only time will reveal the extent of the present all the old buoyancy of the race has returned. The French spirit is showing itself as aspiring and ambitious as ever. They feel in France that once again they are the first rank in continental Europe.

Japan is also conceded to have played a strong hand and won. The Chinese are very angry and say they now have an Alsace to be delivered. They intimate that they have learned that only material force commands the approval of the almighty they will endeavor to apply the lesson and bide their time. There are many, however, who doubt the persistence of this militant ideal, and who incline to the view that China will accept the accidental estimate of Japan's power and will endeavor to reach the best permanent understanding with Japan that can be effected without loss of dignity. The Japanese realize, however, that while they have won they must walk warily. They begin to be in the way of some who are stronger than they, and with both Russia and Germany reduced to helplessness they are exposed to risks greater than they have ever run before, and to dangers, too, which only a very prudent, as well as a very brave, people will be able to pass in safety. Their successful insistence upon possession of the Pacific island leaves it somewhat open to doubt whether their prudence is of a sort to bear the test.

The new feature of the treaty is the engagement taken on behalf of America and England to go to the support of France, if she is attacked by Germany. This is by way of solace to France for her disappointment in not getting to the Rhine. The French said they must hold the Rhine for safety. The Americans replied that the League of Nations guaranteed that safety. The French said they would believe the League when they saw it working, and when their doubts about its inherent imperfections had been removed. America and England, refusing to keep soldiers in France, agreed to the special pledge of protection until such time as the League was conceded to be a working reality, capable of doing the work for which it was designed.

The specific provisions reducing Germany's naval status to nil and limiting her military strength to a volunteer army of 100,000 have a secondary as well as a primary interest. Mr. Lloyd George values the latter because it enables him to abolish conscription in England. Mr. Wilson values both because they serve as the best possible starting point for putting into effect the proposed limitations upon armament. The desirability of this limitation met everybody's approval but about its acceptance in practice everybody is skeptical. Whether the Powers are grateful for the opportunity now provided for testing their sincerity will be a matter of opinion, the opinion of most men here being that the League of Nations is here being somewhat influenced for a time by the spectacle that has just been presented of the continual favor extended to the good old rule that "He may take who has the power and he may keep who can." To this rule, it is hoped, the League of Nations is at least ostensibly designed to oppose a static negation.—J. C. Walsh, Staff Correspondent of America.

FATHER FRASER'S LETTERS FROM CHINA

We are now giving to our readers some of the Father Fraser's letters which for one reason or another were not published at the time they were received. These realistic pictures of active Chinese missionary work are, we believe, well calculated to stimulate interest in the later and still more important phase of Canadian participation in the glorious work of the conversion of China to which Father Fraser is now consecrating his energy and his zeal enlightened by a rich experience.

Taichowfu, China, Aug. 7, 1917.

Dear Friends,—Allow me to narrate the life and martyrdom of two missionaries, Blessed Joseph Chang and Blessed Paul Chen, of Blessed John Lo, and Blessed Martin Wang, four Chinese beatified by Our Holy Mother Church. It reads like a page from the lives of the early martyrs. Blessed Joseph Chang was born in 1832 in the Subprefecture of Pabien. After several years study in the little seminary he was sent to help a missionary father, who finding him zealous and very obliging placed him in a country school to teach catechism. Afterwards he studied philosophy in the seminary of Lousoong and at the same time acted as catechist in a church not far distant, showing marked ability in preparing the children and adults for confession. After finishing philosophy he was lent to the zealous missionary, Father Muller, as companion and catechist. It was at that time he succeeded in the difficult task of exhuming the relics of three former martyrs. "Oh Father," he exclaimed as he unearthed the bones of those glorious confessors, "if I also could only be a martyr!"

In reward for his virtue and courage more than for his learning he was admitted to the grand seminary of Tsingy for theology. Blessed Paul Chen was born of pagan parents on April 11, 1838, in the Subprefecture of Sinchen. He was reared by the Holy Childhood Society, instructed in Christian doctrine and admitted into the little seminary in August, 1853. Here he received the Sacrament of Baptism weeping with joy and thanksgiving and then made his First Communion. He always retained a vivid memory of that happy day and if he ever fell into any fault, his superior had only to recall it to mind to bring abundant tears to his eyes and lead him on the path of virtue with renewed fervor.

He did not possess a brilliant intelligence, but made up for it by assiduity to study, even passing the time of recreation at his books and composition. He had a sweet and meek disposition, but when occasion required he showed great resoluteness as happened when his father, a doctor, wanted him to leave the seminary and take up the profession of medicine in order to increase the family income. "I do not belong to you," he said, "any longer. I do not even belong to myself. From my very infancy you gave me to the Church. It is to the Church, therefore, I belong; to the Church which has reared and nourished me for so many years. Besides, God is calling me to a vocation much more sublime than the one you propose. I cannot disobey God. The world and its promises have no enticement for me."

All who knew him charmed by his piety and goodness were looking forward for a bright future for him of

works of edification and glory for God. The superior of the little seminary had already fixed his eyes on him and determined to make him his chief helper after ordination. In November, 1860, he entered the grand seminary in Tsingy where he had for companion Blessed Joseph Chang mentioned above.

Blessed John Lo, a pagan by birth, endowed by nature with many excellent qualities and versed in law, was often chosen as mediator by parties in dispute and succeeded better than a professional middleman to the satisfaction of all. He was also versed in the Chinese classics and taught school for several years. Through the exhortation of a Christian recently converted he embraced Christianity together with his wife, at the age of thirty. His was indeed a sincere conversion. He studied our Holy Religion so thoroughly that he succeeded on all occasions in refuting the objections of the pagans. Profiting, moreover, by his knowledge of medicine and the great influence he exercised over his fellow citizens he administered private baptism to all the dying pagan infants and warmly exhorted the adults to embrace the Catholic Faith.

Being employed as procurator in the erection of the new seminary at Tsingy he enjoyed the complete confidence of the superior, who entrusted to him the purchase of all materials and necessities. Together with the two seminarians described above and Blessed Martha Wang, he was destined to receive the palm of martyrdom.

It was in the year 1861 that the persecution broke out. The general of the forces of Kweichow province had already shown himself to be the bitter enemy of the Christians for a whole year before, and as proof of his blood-thirsty nature had given his underlings to understand that he wanted the destruction of the Catholic churches and the death of all the missionaries. In execution of their master's desires the garrison at Tsingy surrounded the seminary and arrested four seminarians, among whom was Blessed Paul Chen. The officer, before whom they were summoned, declared: "General Tien does not wish the Catholic religion to be practised. Soon a decree will be published proscribing it and condemning to death all who will not abandon it. Return to your superior, take council with them and resolve to obey the general's orders; otherwise you are all lost."

A few days afterwards the soldiers again appeared before the seminary, but found it empty, the superior and seminarians having taken refuge in another Christian station. Blessed John Lo was the only one within. They seized him and dragged him off to prison. On the way they met Blessed Joseph Chang and Blessed Paul Chen who, nothing daunted, were returning to the seminary with provisions. These they also arrested. The officer who presided over the judgment that followed first addressed Blessed John Lo, but the latter answered: "Why do you question me the first? I am only a servant. I will follow my two masters. Question them. Let their answers be mine."

The two seminarians, ordered by the officer to apostatize under pain of decapitation, answered: "We will lose our heads sooner than our faith." Whereupon the three were cast into a narrow, fetid cell without furniture. The soldiers procured them some stones to serve as beds, and one of them consented to take a letter to the superior of the seminary, who upon the seminary being destroyed, had fled to the provincial capital. These Blessed confessors wrote as follows: "Please tell the Bishop that we were tempted in a thousand ways but that we prefer to die sooner than succumb to the torments by which they endeavor to weaken our faith in God. It is impossible to describe the suffering inflicted upon us. They even deprive us of food and will not allow a drop of tea or water to be given us." (To be continued next letter.)

J. M. FRASER

TO PLANT MEMORIAL TREES

PALMER GIVES ADDRESS AT 120TH COMMENCEMENT OF GEORGETOWN

Washington, June 14.—Historic old Georgetown University, on the heights above the Potomac overlooking Washington, is celebrating her 120th Commencement in the most unique manner ever programmed by the famous Catholic school. The program opened Friday June 13 and on Monday the university dedicated Memorial Trees for more than fifty alumni who gave their lives to their country in the Great War for Civilization. The trees for each hero will be designated by a bronze marker designed by the American Forestry Association which has entered the trees on the National Honor Roll it is compiling. While the dedication ceremony is on, aviators, former Georgetown men, will drop wreaths of remembrance over the throng along "The Walks."

On Monday evening Georgetown's Gold Service Flag was unfurled in the Quadrangle. Addresses were given by Martin Conboy, '98; Thomas Spellacy, '01 and Charles Palmer, '80. On Tuesday afternoon A. Mitchell Palmer, Attorney General of the United States made the address to the graduates. On Sunday, Rev. Eugene DeL. McDonnell, S. J., A. B., '85, preached the Baccalaureate sermon in Trinity Church.

The bronze markers, designed by the American Forestry Association, were placed on trees in honor of the

list of men that has been compiled by Father Neville from the war records. Georgetown will present to the next of kin a bronze duplicate of the marker placed on the tree.

Georgetown is the first college in the country to adopt this unique form of memorial remembrance.

ST. PETER'S SEMINARY LONDON

TRINITY ORDINATIONS AND PAPAL HONORS

Seven priests were ordained at St. Peter's Cathedral Saturday morning at 8 o'clock: Revs. M. Baillargeon, Windsor; Gregory Blonde, Chatham; Leo Marchand, Tilbury; Arthur McHugh, Windsor; J. H. Pocock, London; Herbert Fallon, Huntingdon, Quebec, and Thomas Moran, Woodville.

The five following were ordained subdeacons: Albert McNabb, St. Thomas; Bart Gaffney, Logan; Maurice Sullivan, Ashfield; Edward Webster, Dublin, and Wilfrid Roy, Tacumseh.

All are for the Diocese of London.

After the ordination service His Lordship Bishop Fallon announced that the Holy Father had been graciously pleased to confer the dignity of Domestic Prelate on the Right Rev. Thos. West, St. Thomas, Right Rev. P. J. McKenna, London, Right Rev. C. A. Magee, Stratford, and the Right Rev. C. A. Parent of Tilbury. His Lordship referred feelingly to the fact that Father Joseph Kennedy, of St. Mary's parish, London, had died before the brief making him a Domestic Prelate arrived in London.

CARDINAL MERCIER

DELIVERS MEMORIAL ADDRESS TO AMERICANS

Antwerp, June 3.—Cardinal Mercier officiating last Saturday at the American Memorial Day service here delivered a sermon at which were representatives of every Allied nation. He said in part:

"Here is a very solemn scene. We have this morning witnessed what is no doubt one of the most imposing and moving man has ever seen. All the nations, which had a part in the world war, with the triumph of civilization over injustice, and civilization over barbarity, are united here."

"France, so great and chivalrous, has borne the heaviest burden during the awful war; Italy, whose battlefields on precipitous mountain sides were perhaps the most dangerous; Great Britain with her legions keeping watch on the sea, and with the help of her Colonial children, on land; Belgium, also first assaulted and last in the fray; last, the United States."

"Last, but not least! Glorious America went into the war, urged by any political or material interests; without any idea of territorial conquest or vengeance, and gave the world a magnificent proof of strength and energy. With an improvised army, attaining immediately to the perfection of those created by traditions of discipline, military science and strategy."

"All these nations are, I think, united here, in the sanctuary of the King of Kings, Sovereign of Sovereigns, in the same spirit of religion and brotherly love. You have come here, soldiers, not as interpreters of the spirit of others. No, you are here to express your own feelings, to answer for yourselves."

"Each one of you has nobly offered his blood, his very life, for that ideal of the triumph of which we rejoice in this solemnity, and while you tender homage so deep to those that have fallen for the common cause, you do not mourn them, you merely assemble for their glory and honor."

"In days gone by knights would bring swords before the altar and beg God's blessing. The Pontiff would answer their call, saying, 'If I die here, never wound man unjustly; defend all that is right, all that is true.' Then the knight, three times brandishing his naked sword, and the Pontiff, giving him the kiss of peace, would say, 'Peace be with you.'"

"Three times within little more than a century have the sons of the great republic drawn their sword from their sheath for liberty. Three times also has it given them victory. In 1776, George Washington, with the help of Lafayette, conquered for independence. In 1865, Abraham Lincoln drew assunder the chains of slavery. On the second day of April, 1917, your President called forth the members of Congress and spoke those important words that right is more precious than peace."

"We are here, one and all, with you to celebrate your heroism and rejoice in remembrance. We will let our voices rise up to God, our Master, to bless and praise Him who is supreme Lord over all, and to whom victory is due, to beg His mercy for those who have given their lives to defend our liberty."

"Lord, Jesus, we implore Thee by the merits of Thy patience and deeds to receive unto Thy Paradise the brave that died for us. To those that are living give them grace to follow their noble example of piety, justice, honor and the sacred promises of battle."

"When the light of Thy beneficent peace will shine, may we meet again in the glory of Thy beatitude. May we even meet those chastened by disaster, purified by repentance, those whom we have been forced to look upon as our enemies. God of Mercy give our dead eternal rest. Let that Divine Light which knows no shadow or decline shine upon them."

DISCIPLINE

With discipline rapidly following, it has not preceded, Latin and Greek from the country's schools, a refreshing incident comes out of the west where forty-three students of a Jesuit college were expelled because after being prohibited, they took it upon themselves to make a holiday trip into an adjoining city. With secondary school principles straining their diplomatic talent to avoid strikes of the student body when the least show is made to enforce discipline, the action of this Catholic college suggests an alternative. A type of educators will hold up their hands in horror. But, certainly, the lesson of obedience to authority was indelibly impressed on the minds of the forty-three and on every other student of the college. One is apt to hazard that, while they might have learned other things, if they had continued their course, certainly they could not have learned a more valuable lesson.

We like to explain away our court records of juvenile delinquency by all sorts of subterfuges. But we know that the root is the disrespect for authority that sprouts in the home and is nourished by modern educational methods. We may attribute the glorious achievements of our over-seas forces to all sorts of altruistic inspirations, but we know that the stories flowed immediately from the rigid discipline that was enforced. The season is again approaching when Catholic parents choose the school for sons and daughters. Unfortunately, we cannot say that they always choose wisely, or with regard for the prime consideration. One qualification of a school too frequently is taken for granted. It is presupposed that character building always goes along with mental development. The discipline of the school is not investigated. Then we are astonished that the boy or girl should come back home with a diploma, but without respect for father or mother, or authority, human or divine. If discipline has one stronghold in America it is in the Catholic schools of the country.—Chicago New World.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE HOLY GHOST, COMFORTER

During the octave of Pentecost our thoughts are directed chiefly to a consideration of God the Holy Ghost and His relation to us. No doubt we are impressed by the marvelous events which were wrought at His coming upon the Apostles and disciples. We know that with that coming the complete foundation of the Church on earth was accomplished. Not so often is it realized, however, that the Holy Ghost came for individual souls. He came for each one of us and came to bring to each one of us the great graces which God pours into the world for souls. Our Divine Saviour loved at times to speak of the special favours granted to His friends, often pointed out those benefits of His love and affection, not excluding acts directed by human affection. But He equally gave us to understand that beyond them there were many whom He denied to share in the great gifts of redemption—"Other sheep I have who are not of this fold, them also I must bring"—witness the example of the good shepherd leaving the flock to search far and near for the one lost. None were excluded from the benefits Christ came to give. The world in its misery asked for a true love and a true lover; God answered that petition by giving both; and He answered it by directing Himself to the needs of individual souls. What better method could be adopted than to study the needs of each and apply the remedy. This is exactly what Christ did. Christ in His passion and death was a propitiation for our sins and those of the whole world; Christ in His teaching was a light to the whole world; Christ coming to us in the person of the Holy Ghost was an active comforter to the whole world. Now a Comforter is exactly what we needed. Our Divine Lord was no stranger to the sorrows that multiply in the lives of men. He often spoke about them. He often had compassion upon those afflicted with them, he often showed greater mercy by healing them. Neither disease of body or of mind or of souls were strangers to His healing touch. The pained, the afflicted with evil spirits, the insane, the madmen, were objects of His most tender mercy. A spirit of compassion guided all His actions towards mankind. Evidently He wished us to understand how God the Father intended to treat His erring children.

Nor was it in the economy of God that this condition should cease. If the Apostles needed grace to do it, if the apostles needed unity, how much more we than they. In the affairs of man God henceforth was to procure these heavenly benefits by the living and active Presence of the Holy Ghost, the Spirit of God Himself.

This presence was promised. We know from facts that are recounted in great detail that the promise was fulfilled. The Apostles were to take the place of Christ who was gone—"As the Father hath sent me, I also send you." The Holy Ghost was to be given them and having been thus endowed with power from on high they were to go forth in the name and authority of Christ to teach, to

guide and to comfort an afflicted world. We cannot separate therefore the Holy Ghost and the Apostles, directly or indirectly through them God's graces to the world are bestowed. Through them the individual receives those gifts which God intended for that soul. We understand readily then how important it is to be in union with the Apostles and their successors. Upon them the whole work of the Church depends, to them was given the power of administering in the name of Christ and of bestowing His heavenly favours, without them there is neither prayer, nor sacrifice nor sacrament, nor is there the abundance of the ordinary graces intended by God to comfort and heal the world.

The importance of establishing the Church is so apparent therefore that we understand it immediately. Christ founded the Church to save souls and made it the ordinary channel of His gifts. Here the great work of the Catholic Church Extension appears, here we grasp its necessity. We of the Extension are working with the pioneers, we are labouring with and for the missionaries of the Church. We are providing priests to labour in distant districts. We are providing aid for those who need it in the ordinary work of their ministry. We are bringing the name, the power, the gifts, the sacraments of Christ to comfort and heal those otherwise without them. What can you do to help in this great work? Our Divine Lord praised generosity, even more He especially blessed it and said that God the Father would reward us one hundred fold. Help therefore the work of the Catholic Church Extension.

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.

STEPHENSON'S DEFENSE OF FATHER DAMIEN

WROTE VINDICATION OF PRIEST IN WHITE HEAT

A most interesting preface to "Lay Morale," by Mrs. Robert Louis Stevenson, in the Biographical Edition of his husband's works, deals with the attitude of "R. L. S." toward the victims of leprosy; the second paper in the volume being the famous letter in defense of Father Damien. "Two or three good anecdotes are told. In one, the romance writer offers a cigarette 'in the island fashion' (it was in the Marquesas), to a stranger, who takes it with 'the maimed hand of a leper,' and after a puff or two hands it back to the giver, who smokes it out." "I could not mortify the man," said Stevenson afterwards, to his horrified wife. At Molokai, whither they made a voyage to visit the leper settlement, he refused to wear gloves in playing croquet, lest it might remind the young girls of their condition. He revered Father Damien's memory, and studied the life of the priest until there seemed nothing more to learn."

Fancy, then, Stevenson's feelings when he had in a newspaper at Sydney, some weeks later, the letter of a well known Honolulu missionary protesting against a monument to Father Damien on the ground that he was "a coarse, dirty man," who had contracted leprosy through his immoral habits."

"I shall never forget my husband's ferocity of indignation," says Mrs. Stevenson, "his leaping stride as he paced the room holding the offending paper at arm's length before his eye. In another moment he disappeared through the doorway, and I could hear him, in his own room, pulling his chair to the table, and the sound of his inkstand being dragged toward him."

The afternoon he called together his wife and her son and daughter, and told them he had something serious to lay before them; "and then we three had the incomparable experience of hearing his author read aloud the defense of Father Damien while it was still red hot from his indignant soul." Having finished the reading, he pointed out that the matter was highly libelous, and its publication might involve the loss of his entire substance; but "there was no dissenting voice—how could there be?"

An eminent lawyer was consulted and pronounced it "a serious affair," as indeed it was. "However, no one will publish it for you," he exclaimed. This was true enough; but the author hired a printer by the day, and the job was rushed through; then the family turned in and helped address the pamphlets, which were scattered far and wide. And thus "Father Damien was vindicated by a stranger, a man of another country and another religion from his own."—N. W. Progress.

A child in the midst of a crowd is conscious of nothing but its immediate surroundings. Crushed and stifled, it can see and feel only the objects actually touching it. But let the father take it up in his arms and hold it aloft; what a difference the elevation will make! So we, too, are in a crowd, in the dark, finding often no meaning in what is stirring round us; but should God deign to raise us to His point of view, what a change would come over us!—Mother Loyola.

Keep Alive Their Memory

Few customs are more to be commended than that which has existed in England for many generations—the placing of Memorial Tablets upon the walls of church, club, or college, in honor of their departed heroes.

In view of the present and prospective demand for such bronze Memorial Tablets, we would remind you that we produce these in our own workshops.

Designs and estimates cheerfully submitted to those who have this in mind.

Ryrie Bros.
Limited
Jewelers and Silversmiths
134-136-138 Yonge St.
TORONTO

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 bursary. 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 and subscription.

SACRED HEART BURSE	
Previously acknowledged.....	\$2,968 74
A Friend, Westmont, Que., 5 00	
QUEEN OF APOTLES BURSE	
Previously acknowledged.....	\$1,496 28
ST. ANTHONY'S BURSE	
Previously acknowledged.....	\$482 95
IMMACULATE CONCEPTION BURSE	
Previously acknowledged.....	\$274 00
COMFORTER OF THE AFFLICTED BURSE	
Previously acknowledged.....	\$483 20
ST. JOSEPH, PATRON OF CHINA, BURSE	
Previously acknowledged.....	\$958 06
BLESSED SACRAMENT BURSE	
Previously acknowledged.....	\$100 60
ST. FRANCIS XAVIER BURSE	
Previously acknowledged.....	\$216 80
E. A. M., Souris, P. E. I., 3 00	
HOLY NAME OF JESUS BURSE	
Previously acknowledged.....	\$158 00
HOLY SOULS BURSE	
Previously acknowledged.....	\$256 00
James Fleming, Hamilton.....	5 00
LITTLE FLOWER BURSE	
Previously acknowledged.....	\$151 65
P. G. Burns, Sudbury.....	3 00

Make Yours
a Real Vacation
this Year

Go to MUSKOKA
PARRY SOUND
RIDEAU LAKES

Excellent Service via
Canadian National

to scores of delightful spots, where the best Fishing, Boating, Golfing, may be indulged in, under ideal conditions. 1919 List of Summer Hotels and Boarding Houses will assist you in your choice.

For Tickets, information, and beautifully illustrated descriptive pamphlets, apply to nearest C.N. Ry. Agent, or write
R. L. FAIRBAIN, Toronto.