

repressed by aeroplanes and field artillery. Our men would then be able to take the high tone and relate to the League of Nations the regrettable necessity of having to meet force with force. But that cock will not fight. The Sinn Féiners are too clever. They will go on quietly organizing the country in the face of the invaders.

They will do that no less if a dummy parliament is set up in Dublin and another dummy parliament in Belfast. It is hard for our politicians to understand, but they must understand it, that here no trickery will avail. Mere paper Acts of Parliament may be passed before they are printed. Nothing will serve to reconcile the two countries but a measure which will give to Ireland full rights of self-government. Otherwise let them declare that Ireland shall not have self-government, and proceed to repress the national movement with fire and sword.

A BLOT UPON ENGLAND'S PRIDE

We do not suggest that the strategic unity of the British Isles should be shattered. That is not to happen, and it need not happen. But still we must recognize that the de facto government of Ireland as the government de jure, or we must do the other thing. We must not, we dare not, go on playing this dirty, silly game of the cat and the mouse.

The Irish quarrel is a wound in our side. The cash outlay is a trifle compared with the spiritual exhaustion it causes. The Irish quarrel is a blot upon our pride. We have fought for the freedom of the world, and it is now fighting to keep a little people from their freedom. All the old arguments of the tyrant come tripping to our lips. Spain used them in the Netherlands, Prussia and Russia used them in Poland, Germany used them in Belgium. If we deceive ourselves so much the worse. But our rulers are not deceived. They plan the destruction of Ireland as a nation because there national fest is so strong, because there the flame of freedom burns so brightly. It will be England's turn next. Let the English people remember that! Sinn Féin is struggling against our oppressors. It is true that the Yiddish caucus-monger uses English soldiers to fight his battles in Ireland; but he will use English soldiers to fight his battles in England, southern troops to cow the south. Sinn Féin is not in revolt against England, but against the unclean gang which usurp our country's name. The days of the politician will be numbered when the flag of St. Patrick and St. George float side by side.

Once again we ask our readers not to cite the outrages which are happening in Ireland as reason for not granting the Irish self-government. They should rather take them as a reason for terminating at once the monstrous pretence of English government in Ireland. If a manager is entirely lacking in the power of management you sack him; if an officer cannot command you supersede him; if a government cannot rule you must get rid of it. The number of policemen and Sinn Féiners is a prime reason for getting rid of Dublin Castle rule.

We know that on this issue we part company with some of our readers, who would have us wreak vengeance for the policemen who have been slaughtered. But we think we had better not talk of wreaking vengeance. There is a black tale of villainy done to the Irish by us and our friends. There are deeds which we dare never forget, and which, as yet, the Irish cannot. Yet once already they have shown themselves willing to put all that behind them and live with us in amity. The stupendous chance was deliberately chucked away; yet it will come again if we contrive to be magnanimous.

TERRIBLE DEEDS BY ENGLISH AGENTS

Let us remember that terrible deeds are being done by English agents against Sinn Féiners, and even by English agents provocateurs against Unionists. Let us remember that in some cases the police know that the murderer is a common criminal, and will not arrest him, lest the burden should be taken from the back of Sinn Féin. Let us remember finally that nothing done by or failed of the Sinn Féiners today can rival the crimes done by England in Ireland. There can be no settlement with the scales for arbiters. In plain justice we can hope for nothing from Ireland but silence and contempt. But if we hold a hand out there is a chance that this great and generous people may grasp it. Let us try!

IRISH PILGRIMS TOUCHED BY PONTIFF'S RECEPTION

By N. C. W. C. News Service

Dublin, June 17.—Irish men and women have been profoundly touched by the references of His Holiness the Pope to them as "my beloved Irish people" and to this island as "the most faithful nation." The Lord Mayor of Dublin, who was present at the benediction of Oliver Plunket, has just returned from Rome. He said nothing gratified him more than the heartfelt manner in which the Pope expressed his sincere gratitude to the people of Ireland. His Holiness specially singled out the Irish delegation for audience. Referring to the scene outside St. Peter's after the benediction ceremony, the Lord Mayor said:

"It was a most remarkable demonstration, largely intended for

Count Plunket and myself. It was made up by students of the Irish College, who cheered and cheered again, sending us off amidst still louder cheers, mingled with the singing of the 'Soldiers' Song.' If the same thing happened in Ireland, it would mean for the demonstrators six or perhaps twelve months' hard labor in prison."

The Mayor was much impressed by the deep interest manifested by the Italian people in the affairs of Ireland.

LABOR UNREST

RELIGION TEACHES HONOR AND DIGNITY OF LABOR

ESSENTIAL TO HEALTHY MORAL LIFE AND ECONOMIC BETTERMENT

The last five years will go down in the history of American industry as the years of "the great labor unrest." Strikes and lockouts have succeeded one another with bewildering rapidity. This condition has done much to promote the prevailing social unrest.

TRUE IDEA OF LABOR LOST

Socialism has unfortunately pictured a condition in which labor will be reduced to a minimum, and in which man's sojourn upon earth will be rather a long holiday than a time of toil and probation. This golden era is inconsistent with the end of man's destiny. It will never be realized upon earth, in which work is the law of life and progress, and to point to such a Utopia as the fruit of the Socialist regime is merely to strengthen the forces that make for social decay and revolution.

To all such unsound theorizing we oppose the true, Christian idea of labor, as expressed by Mr. Parkinson in his "Primer of Social Science." "Some form of productive or serviceable activity is obligatory upon all. As a means of obtaining a livelihood it is a strictly divine precept. (Gen. III. 19). As a precept against moral, intellectual and physical atrophy, it is a necessary consequence of our human condition. Some form of service is a duty which every man owes to society, of which he is a component part."

WORK CONSISTENT WITH MAN'S NATURE

St. Paul, writing to the Thessalonians, said: "If any man will not work, neither let him eat." It may be that a person is temporarily or permanently incapacitated from earning his livelihood or contributing to the social good by productive work. In that case, as long as he has a desire to do something within his power for the common welfare, but he has a right to be supported by society. For society has received its commodities and all supplies for the good of all. Hence, acceptance of assistance from others is not disgraceful to the person who would gladly work if he were able to do so.

But for all others the inexorable law of labor holds good. Those who are blessed with the good things of life are not privileged to spend their days in sloth and idleness. They must devote themselves to some useful form of social service. The founders of religious orders have always wisely insisted on the need of "external" or corporal work of some kind in order that "idleness, the root of all evil," might not find entrance into the community.

THE BLESSINGS OF WORK

There is hardly any need to dwell on the intimate connection between steady occupation and the spirit of joy and contentment it often produces. Father Outhbert has well expressed this uplifting effect for the generality of men. To the majority of men there is hardly a greater evil in life than having nothing definite to do, no particular business or profession. A definite occupation is in itself a moral discipline. To have to be up and doing at a certain time, to have to think of something other than oneself or one's idle fancies, is to most men little less than spiritual salvation. It matters not much what the work is, so that it is honest; its value lies not so much in its immediate usefulness or inherent quality as in its moral effect on the worker himself. Even the most menial work may thus have a high moral value. But work and a definite occupation of some kind are essential to a healthy moral life.

WORK AND INCREASED PRODUCTION

That the slowing up of production is one of the factors responsible for the high cost of living has often been maintained. Addressing a large audience, composed chiefly of wage-earners, a well-known mine operator of Pittsburg, Kans., spoke in that city on the night of February 15 last as follows:

"I want to say one word in connection with production. I wonder if you gentlemen know that today's production is 20% less than it was a year ago. I wonder if you know that ten years ago, at our mines, approximately 10% of the men laid off each day the mines worked, and today 24% of the men are laying off each day the mines work. These figures were collected recently for our own information. Now again, just stop to think that one man out of every four is laying off work when he has an opportunity to work, and the production is 20% less today than it was ten years ago. Is it any wonder that the cost of living has gone beyond bound? Until such a time that you go to work and

continue at it, with the result of an overproduction then the high cost of living will come down, and not before."

We find the same story in other lands. A German Jesuit, discussing the disastrous effects of the revolutionary upheaval, which began in Germany on November 9, 1918, says:

"The laborer turned the Revolution into a movement for (better) wages. Not labor, but 'bargaining' now became his main occupation. As long as there was any work done at all the output was notably less, in spite of the higher wages." The writer then quotes from a report of Mr. Oeser, the Socialist Minister of Railways, who admits that in the railway workshops the number of employees was increased from 80,000 to 200,000. But in spite of this enormous increase in the working force, the amount of work turned out did not equal the output in peace (pre-war) times!

WORK A GOD-GIVEN COMMAND

The world then must needs come back to an understanding of the necessity and the dignity of work. God Himself laid the command of incessant industry upon all the children of Adam. For after the Fall he said to Adam: "In the sweat of thy face thou shalt eat thy bread." No one dare exempt himself from this God-given command. We see the sad effects of neglect of this Divine injunction in the disturbed social condition of our time.

Christ followed this solemn mandate of His eternal Father. For He labored in the workshop at Nazareth. He teaches us not only by precept, but by example. From Him we learn that all labor is dignified in the sight of God. And history teaches us that obedience to the God-given command of work not only helps man's spiritual progress, but also promotes the peace and happiness of society.—The Pilot.

THE LITHUANIAN REPUBLIC

A. B. Meszka, S. J., in America

The universal upheaval caused by the World War was of a sufficient force to break the chains that held some small nations in bondage, Lithuania among others. On the shores of the Baltic Sea, Lithuania, a nation of about 3,000,000 people, has dwelt for over ten centuries. Suddenly from a semi dormant state, imposed upon her by unjust aggressors, she has become most active in a brave attempt to defend newly gained liberty.

With an army of 75,000 well drilled, well equipped veterans of six years she has practically rid herself of the invaders, who perceiving an opportunity to increase their territory, swooped down upon the unsuspecting Lithuanians. Though the War brought her an undue share of suffering, yet after peace was declared, she was compelled to fight as hard as ever to preserve the freedom which she had rightfully obtained. The Bolshevik hordes, the delegates of disorder, starvation and idleness, were finally driven out after months of guerrilla fighting. The German forces were gently but firmly requested to evacuate, and they complied, leaving behind them in their haste, cannon, rifles and ammunition which the Lithuanian army eagerly seized. Poland is being gradually pushed back to her own boundaries. Now there is a peace conference in session, in which Lithuania is to receive a ratification of her right to hold Kovno, Gardino, Suwalki and Vilna.

Great interest is being taken at the present moment in the national conference which is to meet at Kovno about this time. Questions pertaining to every phase of democratic existence are to be debated. Of course a newly formed republic always has its problems, no matter how narrow its territory or how limited its population. The most important question in Lithuania is that of religion. For the most part, the people being more or less impoverished after a century or more of slavery, capital and labor will not conflict. But there is a religious problem. In Lithuania, as elsewhere, the enemies of God, though few in number, are yet active.

A militant group of atheists is exerting all its power to separate the people from their pastors. But being a thoroughly Catholic country, Lithuania is not likely to throw to the winds the religion which has been hers for centuries. If Russia with millions to champion her cause could not destroy Lithuania's faith, Lenin will hardly succeed in his endeavors.

The Reds are endeavoring to separate Church and State and to render education irreligious. The separation has been completed in other countries, but the majority of Lithuanians are not afflicted with moral blindness. They may be simple but herein lies their power; for in their simplicity they can come closer to God.

That the complete separation of Church and State is to be condemned and that the Church has her ecclesiastical rights, the State its civil rights, that parents alone, and not the State, have the direct right of caring for the education of their children, are not new ideas for the Lithuanian. He knows his religion, and has fought for it for three centuries. The Liberal party, claiming privileges to which it is not entitled, is striving to browbeat the people into concessions which would force Lithuania back into Russia on a federative basis. One among the many propositions advanced is that

each party should erect its own schools. This, however, is rejected by the Socialists, and with good reason, for he would be destitute of schools completely.

Bishop Karavicius of Zamaical and Bishop Karosas of the diocese of Seinal have, in pastoral letters, pointed out the intrigues of the Liberals, and the clergy, always patriotic and zealous, have warned the people of the dangers that beset school and home.

Fortunately no one can accuse the official representatives of the country of radicalism. Mr. A. Smetona, President of the Republic, is an exceptionally talented and energetic patriot and at the same time an exemplary Catholic. The other officials for the most part are men of rare tact and staunch defenders of Church. The black sheep are few but perhaps numerous enough to block a decisive victory for righteousness.

Strong men, indeed, are necessary for the result task of building a solid and lasting republic, particularly in these times of social unrest. But the work is progressing and hopes are high.

True, there are some who doom Lithuania to remain forever a geographical term. But she is free. She has thrown off the yoke, and the chains of tyranny no longer shackle her. Her children are no longer slaves but free citizens. Poorly clad and hungry though they be, they are freemen in a free land.

Christ followed the last drop of their blood shall come out before the yoke of slavery be accepted again, they are fighting and fighting hard. Possessing a vigorous national consciousness Lithuania calls on the world powers to recognize her just and legitimate aspirations.

She pleads for justice! Charity is not enough; justice alone will suffice.

IRISH ARTIST WILL DEPICT WAY OF CROSS ON CANVAS

(By N. C. W. C. News Service)

Dublin, June 25.—Unique in the history of Irish art is the commission given to the eminent Irish painter, John Keatinge, A. R. H. A., to paint Stations of the Cross for the Jesuit College at Clonkewee Wood.

Mr. Keatinge is recognized as the greatest Catholic artist in Ireland, and many regard him as the most original artist in the United Kingdom. Originality, fire, vividness are the characteristics of his work. He sees the essentials and gets them on his canvas, plucking the heart out of life's mystery. His famous picture, "The Men of the West," in the Municipal Art Gallery in Dublin, shows these qualities. In the work presented to the American delegation, "On Their Keeping," the lifelike effect of the figures is startling, magical. The atmosphere is clear, lucid, sun-swept, Atlantic-bitten—the atmosphere of Aran and Achill. His men and women have the warmth of a Murillo canvas.

He has finished three of the Stations, one being the Crucifixion, a marvel of tragic intensity and beauty. When he has done the others Mr. Keatinge, it is said, will go to Spain—the Catholic land that is leading in art today.

CATHOLIC EDUCATORS AT N. Y. CONVENTION

ARCHBISHOP HAYES WARNS AGAINST SECULARISM AND SOCIALISM

By N. C. W. C. News Service

New York, July 3.—Many distinguished Catholic educators from all parts of the country attended the seventeenth annual convention of the Catholic Educational Association which was opened at New York on Tuesday morning with a Solemn High Mass in St. Patrick's cathedral.

At the opening Mass the cathedral was crowded to the doors. Most Rev. Patrick J. Hayes, Archbishop of New York, preached the sermon in the course of which he sounded the keynote of the convention. The Archbishop condemned the tendency toward federal control of the educational system and the spirit of irreligion in education, contending that the growing moral laxity must be attributed to our false methods of training the youth.

DEPLORES EVIL TENDENCIES

"With science giving the shrug of doubt as to the existence of God," he said, "with law courts grinding out divorces and newsmen with passing litany find it pays to portray characters reeking with moral shame and condoning the offense, with young and old gone mad over the lurid motion film, with the drama depraved in spite of heroic efforts of the many who patronize and love the clean play, with the daily press mirroring the crimes and sins of society, with feminine dress mocking at decency and modesty, with ever decreasing respect for authority and reverence for the flag of our country—where is the power? Who has the wisdom? Where the salvation of the youth of our land?"

"The Church has grieved much for many a long day at the wide-spread spirit of secularization in education, and is gravely anxious at the present advocacy of federal centralization and the still more dangerous tendency of socialization in education. Secularism violates the rights of God, centralization encroaches on the rights of the family, and Socialism the rights of the child."

"Sad is the lament of many thinking people and educators, within and without the Church, at the absolute divorce of our system of public education from religion. The constant and continuous ignoring of God and the approved legal indifference to religious belief and practice in the schoolroom must have its unfortunate effect on the young mind. The nation is bound to feel and suffer the consequence."

"The philosophy of the world is to enjoy what one pleases, to think as one pleases, and to do what one pleases, without the checks placed by religious sanction and the moral law."

AN INFAMOUS CONCOCTION

RELEATED WITHDRAWAL AND APOLOGY

The Western Morning News, after a fortnight's delay, apologizes for the foul libel published by it on the Irish priesthood. It stated that a priest announced from the altar that he would give a hundred days' indulgence to any man to shoot another policeman. We called attention, says the Freeman's Journal, to this false and malicious statement at the time. It is only now, more than a fortnight after its publication, that the Western Morning News awakes to the blackguardism and baseness of the original publication. The paper, whilst withdrawing and apologising, pleads that it obtained the statement from "what we naturally supposed to be reliable authority." It discloses the "reliable authority," which it cannot suppose, naturally or otherwise, to be reliable in the future: it emanated from the Southern Irish Loyalist Defence Fund, 25 Victoria Street, London, of whom the Earl of Denbigh and Mr. E. R. Taylor, M. P., are treasurers, and Mr. C. T. Foxcroft, M. P., hon. secretary. What ever may be thought of the two last named officials of this organization, there can be no excuse for the Earl of Denbigh. As a Catholic he must have known that the dastardly statement was a lie. No priest has power to grant indulgence even for a worthy or meritorious act. What then, is to be said of this Catholic nobleman?

The Western Morning News states that these three officials named say that "under present conditions it is impossible to give the source of their information." The Earl of Denbigh as a Catholic knows that the libelous attack on the ministers of his religion is a lie. He has been a party to the publication of that lie. Why is he unable to disclose the identity of the liar? Who is the liar that he is so anxious to shelter?—The Derry Journal.

DULUTH'S DISGRACE

Three negroes were lynched in Duluth a short time since. The press carried the details of the outrage, one or two papers featuring the ghastly scene with flashlight photographs. There was nothing peculiar about the story. It was the ordinary tale of mob violence and mob murder. The victims were American citizens albeit not white men. It cannot be said that there was a wave of passionate blindness in the deed. If anything there was the coolest deliberation and the shrewdest planning on the part of the mob, continued attack on the police station and a so-called investigation into the crime of the negroes on the part of those who had no right to conduct a trial or the semblance of a trial. The police power of the community, as is usual in mob outbreaks where a black man is the victim, was unable to cope with the situation. No one knows whether the victims were guilty or innocent of the crime for which they hung. How could any one know the details when a group bent on the death of the negroes settled the matter with their farcical and illegal trial?

The one sure point is that the mob was guilty of murder. Every man and woman partaking in the crime is a murderer. They took human lives by self-constituted authority, which, in fact, is no authority. They deliberately set aside law and court, making themselves judges and witnesses and executioners. Even the State cannot do that. The State can take human life but for a very definite reason and through very definite processes of law. No individual can do so nor can any group of individuals do so without committing murder.

It is surely a disgraceful thing that the mob spirit is still with us, after we have waged a war for the preservation of ordered freedom. It is idle to excuse ourselves by laying the mob crime to hysteria or sectional prejudice. Lynch law has been a national shame. Duluth is too far north to justify the claim that mob-outrages against the negro population are only perpetrated in that section of the country south of the Mason and Dixon line. The race riots of a year ago were not staged in the sunny South. The startling thing is that mob crimes have not diminished, and that they are not confined to Southern sections nor to periods of hysteria.

The very reason that atrocities that would disgrace the most barbaric nation in the world still continue to take place, and even to increase in these United States is because the mob-murderer is never punished. Prompt punishment is rarely if ever the lot of the lyncher. The murderers go their way and the community settles down after passing commendable resolutions denouncing the crime. But resolutions do not restore the life that has gone out with the halter or the

gallows, nor do resolutions restore the shattered order of social justice. A common anti-lynching law impartially enforced by all the States, irrespective of color or social position, would do much to wipe out the stain of lynching outrages. Justice knows no color line and justice promptly administered to those who take the law into their own hands would lessen the number of those who believe that murder is excusable when the victim is black and the murderers are many.—America.

MAYOR OF DERRY KNEELS IN STREET AND ADORES THE BLESSED SACRAMENT

Dublin, July 1.—The spectacle of the first Catholic Mayor of Derry kneeling in the dust and adoring Our Lord in the Most Blessed Sacrament as it was carried in procession was one of the most dramatic incidents of the recent Eucharistic Conferences held in that city.

The Bishop of Derry was bearing the monstrance in the procession as it left the precincts of the Cathedral. Just as the Bishop stepped on the threshold the spectators were startled to hear a voice loudly welcoming the Blessed Sacrament to the streets of the city. They saw the form of a gray haired man kneeling in the street.

"I welcome You, dear Lord," he cried, "to the city of Derry, and on behalf of this city, O great God, Sovereign Lord of heaven and earth, I prostrate myself before Thee. With all the angels and saints, I adore Thee. I acknowledge Thee to be my Creator and my Sovereign Lord, my first beginning and my last end. I render to Thee the homage of my being and life. I submit myself to Thy holy will, and I devote myself to Thy divine service this day and forever."

It was Lord Mayor O'Doherty, the first Catholic Mayor in the history of Derry.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

VACATION AND VOCATION

The days of vacation are days of relaxation. Needless to say they are appreciated. Visits are enjoyed, old acquaintances renewed and our relatives see us back again in our old home to enjoy with them the haunts dear to early years. But for many it is a period of the greatest importance. With the completing of our studies comes the real business of life. Our future is before us and while true that it has been prepared in the past nevertheless each one must decide his own lot. For many circumstances are a deciding factor. But the number is legion who pick their own course.

What shall I do? What shall I be? The future is beckoning us on. The world with its many beautifully tinted panoramas, with its pleasures, its bright outlook, its innumerable possibilities asks us to devote our talents to acquire its riches, to taste the honey of its delights and enjoy its many rewards. And indeed who will deny that the prospect is not very alluring? Since God made the day in which we live so beautiful it is not wonderful that it attracts.

But if God created its beauty He took great care to warn His own against false allurements. We are taught and taught clearly that whatever of time, it is eternity that matters, that if soft garments grace the houses of Kings that the grave too has its history. "What will it profit a man to gain the whole world? If our comfort is all important, what too of the soul? What exchange would we give?"

Reflections of this nature make us hesitate. We are not inclined to weigh lightly our exact position in the plans of God. What manner of man is this whom the wind and seas obey? Perhaps we have reflected that like the multitude we shall remain in the midst of the world's possibilities and there serve God. Perhaps God has intended to replace our lives, but do we ask ourselves the important question—what is God's Will in my behalf? We all remember the example of the rich ruler, "and a certain ruler asked Him, saying: Good Master, what shall I do to possess everlasting life? and Jesus said to him: Why dost thou call me good? None is good but God alone. Thou knowest the commandments: thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness: honor thy father and mother. Who said: all these things have I kept from my youth. Which when Jesus had heard, He said to him: Yet one thing is wanting to thee: Sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven and come, follow Me. And when the young man had heard this word, he went away sad: for he had great possessions." The gospel commands on the young man's conduct and motive might surely arrest our attention. What are our motives for deciding as we do? Are they worldly and selfish or are they not?

Do we think that perhaps God calls us to His service? Am I in a position to devote my life to God's holy work? Perhaps I do not know, perhaps I am not decided. What, you ask, is required of me? But three things, first, a right intention, such as, for example, for the spread of faith, the good of others, a desire to see justice prevail, a desire to defend God's Church, etc., second, the

aptitude, natural qualities of mind and heart and the necessary health. Third, the acceptance of my superiors in religion. We do not need long meditation to know just what may be required of us.

The motives. They are numerous. Let us give the most compelling of all—we quote St. James, "my brethren, if any of you err from the truth, and one convert him: he must know that he who sauteeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." Then besides the great gain to ourselves we have the ever present need of preserving what we have. We know the position of the Church in Canada. Education is needed. The children of God demand the bread of life, the sacred word of God, God's holy truth. Who is to break it to them? On all sides schools are rising. They are our great, our perpetual, our ever increasing need. These schools are rising that the souls of the children may be trained in the ways of God. That as the powers of their minds are unfolded, the truths of God's revelations be made clear to them. Their characters must be formed, they must be taught the practice of Christian virtue. Perhaps your place is on the staff of one of these schools. So pressing is the need that Bishop McNally recently wrote the President of the Catholic Church Extension to make known on all sides the need of his diocese. The teaching orders are necessary for the priesthood. Through their work the seed planted grows and fructifies. Through their work the Gospel and its holy principles are maintained. Ponder then on your future and ask yourself the all important question—have I a vocation to serve God in religion? What am I doing to follow it?

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.

DONATIONS

Previously acknowledged \$5,617 08
James McKenna, Burns Lake..... 5 00
Duncan Chisholm, Antigonish..... 5 00
A Friend, Montreal..... 1 00

MASS INTENTIONS
E. G. P. Ottawa..... 8 00
Mrs. D. A. Hearn, Sydney..... 2 00

FATHER FRASER'S CHINA MISSION FUND

APPEAL FOR FUNDS

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 fourteen 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 Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.
Gratefully yours in Jesus and Mary J. M. FRASER.

SACRED HEART BURS

Previously acknowledged... \$4,741 10
A. J. Gauthier, New Waterford..... 2 00
A Friend, Old Bridgeport..... 1 00
A Friend, Truro..... 5 00
J. P. Gillis, Sydney Mines..... 1 00
A. O. C., Quebec..... 2 00
Mrs. A. McMartin, Peterboro..... 8 00

QUEEN OF APOSTLES BURS

Previously acknowledged... \$1,679 72

ST. ANTHONY'S BURS

Previously acknowledged... \$941 05
A Friend, Windsor, P. E. I..... 2 00
Mrs. J. Canning, St. Columban..... 2 00
M. M. Sack..... 5 00
J. P. Gillis, Sydney Mines..... 1 00

IMMACULATE CONCEPTION BURS

Previously acknowledged... \$1,877 20
A. J. Parkinson, Waddington..... 5 00

COMFORTER OF THE AFFLICTED BURS

Previously acknowledged... \$812 53
Duncan Chisholm, Antigonish..... 5 00

ST. JOSEPH, PATRON OF CHINA, BURS

Previously acknowledged... \$1,489 87

BLESSED SACRAMENT BURS

Previously acknowledged... \$241 25

ST. FRANCIS XAVIER BURS

Previously acknowledged... \$248 80

HOLY NAME OF JESUS BURS

Previously acknowledged... \$214 00

HOLY SOULS BURS

Previously acknowledged... \$611 25
A. O. C., Quebec..... 2 00
Penitent, Quebec..... 5 30

LITTLE FLOWER BURS

Previously acknowledged... \$896 13

SACRED HEART LEAGUE BURS

Previously acknowledged... \$686 60
St. James Parish, Summerfield, P. E. I..... 40 00