

the fourth anniversary of Italy's entrance in the War, a high impossible sacrifice. Consider now the Americans in the Canadian Dalmatian. They have the same language, customs and culture as Canadians. Annexation to Canada would cause but a very slight change even in their political institutions. They are few in number and have only recently arrived. From a national and cultural standpoint it ought to be a hundred times easier for the United States to hand over this territory to Canada than for Italy to abandon her Dalmatian claims. A greater part of this Canadian Dalmatia is uninhabited, and hence the principle of self-determination, even if it applies to cities as well as to nations, can find there no application. Hence this could be transferred to Canada at once, without doing violence to American sentiment. As regards the half dozen or so ports and towns, if their American inhabitants should object to a direct and immediate transfer to Canada, they could be put under the control of a joint Canadian-American Commission, acting if necessary with mandatory powers for the League of Nations, and at the expiration of say 25 years the future of this part of the territory could be decided by a plebiscite. If President Wilson wishes to apply this solution to Fiume, and has already applied it to Dantzig, in both of which the difficulties are enormously greater, surely it can be applied to Skagway. The argument of nationality cannot be urged against a reconsideration of the sub-Alaskan boundary question.

The economic argument continues the parallel between the Adriatic and the Pacific. President Wilson stated the case for a non-Italian control of Fiume in his Adriatic note, and the Slavs consider the Dalmatian ports essential to their economic life. The Italians, on the other hand, consider that without the possession of Fiume, Sebenico, and Spalato, the control of the Adriatic trade will never be theirs. The Italian argument is here a selfish one, but not more selfish than the American argument for the possession of Skagway, Dyea and Wrangell. Skagway is Canada's Fiume. It is the only egress to the sea of the Yukon, a country larger than Italy. When northern British Columbia becomes populated, the economic disadvantages owing to the lack of an egress to the sea will increase proportionately. The sub-Alaskan ports will wax at Canada's expense. Canada would be quite willing to repay the United States what she paid for and expended in this strip of land. That should satisfy America's claim.

The strategic argument is also an important one. To Italy, which for twenty-five hundred years has seen northern nations descend into her sunny lands, the Dalmatian Coast of the Adriatic, is like the northern Trentino, part of her necessary defence. The Italian side of the Adriatic is low, shallow and open, and offers but a wretched accommodation for a naval force. Whoever controls the Dalmatian coast, with its wonderful islands and harbours, controls the Adriatic. Hence Italy's desire to have a foothold there. The United States has no such reason for possessing the sub-Alaskan coastline and islands. Canada threatens neither the United States nor Alaska. Italy, in self defence, demands some of the islands and some of the ports of Dalmatia. The United States for no reason except thoughtless selfishness, holds all the islands and all the ports of the Canadian Dalmatia. This territory is of vital strategic importance to Canada, but of practically no strategic importance to the United States.

The legal argument, that is the argument from treaties, is the one which, up to the present, has counted the most in diplomacy. Italy's claim to part of Dalmatia here rests on the Pact of London of 1915. America's undisputed possession of all the ports and islands of the Canadian Dalmatia dates from a previous "Pact of London," the Alaskan award of 1903. The old British Russian treaty of 1825 did not clearly define the boundary between Alaska and British North America. It stated that the line was to follow the windings of the coast, and the range of mountains parallel to the coast, and in no case extend further inland than ten marine leagues. Now there are a number of narrow inlets, with mouths less than six miles wide, which extended more than ten leagues inland. Canadian legal authorities claimed that the line in these cases should be drawn ten leagues from the mouths of the inlets. This would have given Canada some ports. The southern boundary was, according to treaty, the channel of the Portland Canal. Hence the four small islands at the mouth of this small (i.e. inlet) as they lie south of the channel, clearly belonged to Canada. Yet for strategic reasons they were claimed by some American annexationists. A boundary tribunal consisting of three Americans, two Canadians and one Englishman, was appointed to decide the question, and met in London in 1903. The English member, Lord Alverstone, despite the protest of the two Canadians, united with the three Americans in a decision which gave the heads of all the inlets and two absolutely Canadian islands at the mouth of the Portland Canal, to the United States. It is believed that the Hon. Rufus Choate, the American Ambassador in London, brought diplomatic pressure to bear on Lord Alverstone, and that this is what induced Lord Alverstone to change his decision in favor of the United States. The Hon. (afterward

Sir) Richard Scott, a formerly Secretary of State for Canada, stated in the Canadian House of Commons, when this decision was announced: "Canada has been sacrificed by England on the altar of American friendship." This remains the conviction of the Canadian people to this day. The decision undoubtedly cheated Canada of the two islands of Sitka and Kannaghunt at the mouth of the Portland Canal, and deprived her of all the ports of this whole half thousand miles of coast, even the ports of Dyea and Skagway, that are over 100 miles in a line from the Pacific, and about 170 miles by water. Yet these two ports of Dyea and Skagway, the only ports through which the gold and commerce of the Yukon, a country larger than England or Italy, can reach the sea. If the egress to the sea argument applies to Fiume, it applies to Skagway. Italy asks only for some of the ports and islands of Dalmatia. The United States jealously hold all the Pacific islands and ports for the whole 500 miles north of the Dixon Entrance. For the nation that engineered the Alaskan award of 1903, to cavil at the Pact of London of 1915, shows such an increasing sense of moral rectitude, that one may hope that America's President will feel constrained to practice as regards the Canadian Dalmatia, what he preaches as regards the Adriatic Dalmatia. For, if the Pact of London must be amended, because it offends national rights of Jug-Slavs, the Alaskan Purchase of 1867, and the Alaskan Award of 1903 must be amended, because they offend the national rights of Canada, Canada should be given the Pacific islands and coastline, south of the 141 parallel of north longitude, as they naturally belong to her. Surely the great American Republic, which for the last 100 years has had Canada as its greatest friend among the nations, is big enough and generous enough to perform this act of justice, or, at the very least, to make some reparation. Otherwise, its advocacy of the League of Nations, of the rights of small nations of international justice, not to speak of President Wilson's Adriatic note, will be judged as insincere and selfish.

In addition to the geographical, historical, national, cultural, economic, strategic and legal arguments, which even in the very brief summary just given, are seen to be convincing and cogent, Canada has another argument, of a somewhat different nature. It is well known that one of the strongest arguments urged by Italy in favor of her Dalmatian claims is the greatness of her War sacrifices. Half a million killed, half a million maimed, a province devastated and a colossal debt represented Italy's legacy from the War. Way then, the Italians ask, since Italy at such cost has won her War, should she be prevented from completing her national and strategic frontiers Canada may argue similarly. She entered the War for international justice nine months before Italy, and two years and eight months before the United States. Though less than one-twelfth the population of the United States, she had more soldiers killed in action than that country. The actual fighting our soldiers did for the Allies was greater than that done by the Americans. It was not till March, 1918, that the United States had a larger army than Canada overseas. Even in the last 100 days of the War, from August 8th, to November 11th, the Canadians played a more vital part in the actual fighting. Is Canada to have nothing as the result of this War except over 60,000 dead, a gigantic War debt and the proud consciousness of having been an essential factor in the victory? Victory cannot be won by ideals alone, and it is well to have something in addition to ideals as the fruit of victory. No nation in history has ever won so great a victory without claiming its reward. It is true that as a result of the War, Canada has had her share of national international recognition, has made valuable friends among the Allies, and has found new markets. But it is usual for a nation after a successful war to obtain a reward in territory. Great Britain, France, Italy, Japan, Belgium, Serbia, Poland, Bohemia, Australia, South Africa, New Zealand and others of our Allies, are obtaining in one form or another that most substantial and coveted of rewards—territory. Now the only territory Canada wants is the one piece of territory she needs; her north Pacific coast line and islands, now held by her great friend, the United States. How is this territory to be obtained? The first step to take is to ask for it. Australia has given us a good example to follow. Premier Hughes, supported by the Australian Government press, and people, has consistently during the War, and since the armistice, demanded that Australia be given control of German New Guinea and of the German sub-equatorial Pacific Islands. He has been successful. Our duty as Canadians is to educate our public opinion, organize a public demand, and have our national representatives at the Peace Conference and League of Nations present our formal request to the President of the United States. We cannot, and will not, shoulder the responsibility on Britain. England has problems to look after in four continents; we must look after our own. As a direct result of the War, we have developed from the status of a self-governing Dominion, having no say in Foreign

Affairs and having no international recognition, into a self-governing nation of the British Empire, acknowledged by Britain, and by foreign countries, as a free nation capable of speaking for itself. If we fought as a nation we can talk as a nation. If our national delegates at Paris could not bring up vital questions affecting Canada's foreign policy—such as this north Pacific question—without the previous consent of non-Canadian statesmen, their presence there were but a mockery.

Surely the present is the time to act. A large part of the world is in a state of flux. Nations submerged for centuries are appearing on the surface and proclaiming their rights. Canada played a greater part in the War than half of the independent Allied nations did.

If Belgium, Bohemia, Greece, Serbia and Poland, press their claims day after day, in Paris, even claims against one or other of the Allied nations, and as a result have realized, Canada should not fail to present her claim. If she does not, at the very least, stake her claim now, it may go by default. It is a just claim, and should be pressed in a friendly spirit.

JOHN J. O'GORMAN.  
May 24, 1919.

## THE HIERARCHY WILL CONVENE SEPT. 24

CARDINAL GIBBONS ANNOUNCES FIRST ASSEMBLY OF ITS KIND SINCE COUNCIL IN BALTIMORE IN 1884

Washington, June 10.—Cardinal Gibbons, chairman of the general committee on Catholic affairs and interests, has announced that he has issued a call for a meeting of the entire Catholic hierarchy of the United States at the Catholic University here on September 24. It will be the first gathering of its kind since the Third Plenary Council of Baltimore, which was convoked in 1884.

The general purpose of the conference as stated by Cardinal Gibbons will be to organize committees to study and work for the welfare of the Church and the country, particularly along social and educational lines. It will discuss not only purely ecclesiastical problems, but social and educational problems involved in legislation under consideration by Congress; it will formulate a uniform Catholic policy and co-ordinate as far as possible, diocesan activities.

Meetings of all the Bishops of the country, with the express approval of Pope Benedict, will be held annually henceforth for the discussion of Catholic affairs. At these general programmes of Catholic activities will be outlined to carry on which it is proposed to raise a fund of millions of dollars.

The idea of the general conference of the hierarchy grew out of the recent meeting of prelates at the celebration of Cardinal Gibbons' jubilee. The project was approved by Archbishop Cereetti, then, on a visit to the United States. Archbishop Bonzano, the Apostolic Delegate, and Cardinal Gibbons. Subsequently it was formally approved by Pope Benedict in a letter to Cardinal Gibbons.

Preparations for the meeting next September will be made by a general committee, the members of which are Cardinal Gibbons, chairman; Bishop Muldoon of Rockford, Ill., vice-chairman; Bishops Schrembs, of Toledo; Glass, of Salt Lake City; and Ruess of Charleston.

The general committee will meet from time to time to arrange a full programme for the conference, the work of which, if the Cardinal's suggestion is adopted, will be carried on continuously by a permanent bureau, to be established at the capital.

Among the subjects tentatively suggested for consideration by Cardinal Gibbons are the raising of a fund for the Holy See, home and foreign missions, the Catholic University, Catholic education in general, the Catholic press and general legislation.

## DEAD HEROES REMEMBERED

Bramshott, May 28th, 1919.

The officers and men of the 11th Canadian Infantry Brigade have not been unmindful of their comrades who have fallen on the battle fields of Flanders and France. Approximately 700 Roman Catholics of the 54th, 75th, 87th, and 102nd Battalions assisted at the Requiem High Mass sung in the Catholic Army Hut, Bramshott, on Wednesday morning, May 28th, for the repose of the souls of the officers, non-commissioned officers and men of the Brigade who have paid the supreme price in the European War. It was an inspiring sight to behold the Catholic Hut filled to overflowing with men who so generously and voluntarily answered the call to an obligation of charity towards their dead hero comrades. And one could not be convinced that every member of that congregation realized his duty as a Catholic to pray for the eternal welfare of those who have fought and fallen for the sake of humanity.

The Mass was sung by Father Chas. A. Fallon, O. M. I., chaplain of the 11th Brigade, and was assisted by the Rev. Father P. Kelly. After the Gospel the celebrant of the Mass paid a tribute to the unselfish Catholic spirit displayed by their generous response to the call to a spiritual

duty. The men were exhorted to be ever mindful of their obligation to those martyrs who now sleep in heroes' graves, and the propriety of organizing a sort of spiritual association was impressed upon them. The members of that organization should comprise the Catholic strength of the 11th Brigade—the object, to unite in prayer for the repose of the souls of those of whom it could truthfully be said, "greater love than this no man hath, that he lay down his life for his friends." A number of men received Holy Communion at the Mass.

## RECONSTRUCTION

REV. JOHN A. RYAN, D. D., SPEAKS ON BISHOP'S PROGRAM

Rev. John A. Ryan, D. D., of the Catholic University, responded to the toast, "The Catholic War Council Program," at the banquet, held at the Hotel Sinton at the close of the first exemplification of the Fourth Degree in Northern Kentucky on Sunday, June 1, Dr. Ryan said in part:

"The positive part of the Bishops' Reconstruction Program discusses three principal groups of subjects: Social Agencies and Problems, created during the War; Minimum Standards of Life and Labor; and Ultimate and Fundamental Reforms."

Because of their stabilizing influence upon the industrial workers of the Country, the bishops strongly recommend the continuation of the National War Labor Board and the National Employment Service. They lay stress upon the necessity of this action because national governmental action is almost practically essential to deal adequately with the road to justice of working conditions, and to avoid a dangerous prevalence of unemployment as the millions of enlisted men are discharged from service.

They cordially endorse also the Government's provision for land colonization, since it will provide profitable and healthful occupation for returning soldiers, and increase the supply of food stuffs, thus contributing to the reduction of the high cost of living.

The bishops maintain that the present rate of wages should not be reduced, because it has not increased beyond the rate of increase in the cost of living.

"They admit that high prices should be lowered, but they suggest that, instead of compelling the breadwinner to suffer by the process, the Government should enforce the anti-monopoly laws, or even enter into competition with monopolies, that can not otherwise be controlled, until such competition forces the profiteers to cease exploiting the people for extortionate gains."

The bishops recommend co-operative stores, conducted by the breadwinners, in order to eliminate the series of profits, exacted by the various middlemen between the producer and consumer.

The demand for these standards is based upon the sound moral and economic principle that there is a definite lowest limit of decent and reasonable conditions of life and labor. To compel or permit any group of workers to go below this level is to wrong them and society. However difficult it may be to determine what is full justice for the wage earner, this minimum plane of well being is certainly the right of every laborer. The things that are included were stated in a general way twenty-eight years ago by Pope Leo XII; and they have been described in detail by several organizations since that time.

In order that they may be realized, the bishops advocate the establishment of a minimum living wage by law for all workers; social insurance against sickness, accident, invalidity, unemployment and old age, until such time as wages will be sufficiently high to enable the workers to make this provision for themselves; labor participation in industrial management; vocational training and the abolition of child labor.

No argument is needed today to convince fair-minded men that all laborers should have at least all these advantages, nor that the only way of getting them is through legislation. The demand for labor participation in industrial management is more or less new, but it has been exploited considerably in the last two years, especially in England.

President Wilson devoted considerable space to it in his recent message to Congress, and Otto Kahn spoke favorably of it in his address last month at Carnegie Institute. Undoubtedly it is necessary not only for industrial peace, but in the interest of increased production. Industrial feudalism is neither democratic nor efficient.

The bishops discuss briefly three fundamental changes, that must be brought about, even though all laborers should be provided with the conditions included in the minimum standards of life and labor. They are, first, notably increased efficiency in production and distribution. Some of the industrial experts, who have commended on the program, have declared that in the insistence upon greater production is the most distinctive and valuable proposal, that the bishops have made, for our productive and distributive systems are chargeable with an enormous amount of waste and inefficiency. The reforms, advocated in the second section of the program, would go far to remedy these evils, but the fundamental and thorough going measure required is the ownership of the

instruments of production by the workers through co-operation and co-partnership. No arrangement of our industrial system short of this can be regarded as finally satisfactory and permanent.

In the second place, labor as a whole must receive a larger income, which can be brought about through the particular reforms already mentioned.

Finally, the excessive incomes of a small minority of privileged capitalists can be ended through anti-monopoly laws, public regulation of the charges of public service corporations, and heavy taxes on incomes, excess profits, and inheritances.

The program has been called radical and even Socialistic by some Catholics, as well as by capitalist critics generally. Such persons take good care not to specify the measures that are Socialistic. As a matter of fact, neither the particular reform of the minimum platform, nor the ultimate proposals deserve to be called radical, in the sense of unsafe or unreasonable. They are the only alternative to a much more radical program.

The authority of the program has been belittled in some interested quarters, but the fact is that the bishops, who issued it, represent the Catholic hierarchy of the country. All those, who accept its principles and proposals, can now be assured that never again will selfish or hiring critics be able to discredit them by calling them "heretics" or "Socialists." We, who have long believed in and fought for these doctrines are now orthodox.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### MORE VOCATIONS

The Catholic Church Extension Society expends each year a goodly sum of money for the education of young men willing to undertake missionary work in Canada. We see in this work one of our most fruitful labours. The ordination of a priest for missionary Canada means the salvation of thousands of souls and their preservation within the fold of the Church. We are eager to further the vocation of our Canadian young men and to supply the necessary financial aid for the prosecution of their studies. Two difficulties are in the way. Vocations are not numerous and the funds at our disposal are not large. We feel however that given the supply of vocations to meet the demands of the missionary dioceses, God in His Goodness will so dispose generous souls that the money necessary for our work will be forthcoming in abundance.

Does the lack of vocations indicate that Catholic parents are deficient in bearing their obligations in this respect? We would not say that. But we will say that the old Catholic spirit has taken wing and fled away from too many of our Catholic homes. The holy and admirable practice of family devotions has ceased as has also the custom of reading in common spiritual books. In our memory these were very common practices in Catholic homes. It may be that with the flight of these religious exercises from the homes came a weakness in faith and charity and a lack of eagerness to do special service for God. How many parents pray to have a priest or nun in the family? Some, surely; but is it a habit? We don't think so. We heard a priest of long experience say years not one Catholic father has asked me to say Mass that his son or daughter might be a priest or nun, if God willed it so."

In Europe it is the glory of a family to have a son or daughter dedicated to the service of God. We heard of a nobleman who eagerly urged his only son to follow his vocation to the Priesthood. The father was approached by interested friends who held that the personal education of the family name was sufficient cause why the son ought to remain in the world and marry. This true Catholic father answered: "The greatest glory of our family shall be, if God so wills it, that for His honour and for the love of the Catholic Church we are willing to extinguish our line and name at the foot of the altar of Christ."

All Catholic parents are not actuated by so holy sentiments. In the Church the departure of a young woman for the convent is an event only once removed from a funeral procession. Yet, parents to the droning of organs and the singing of hymns joyfully see their daughters enter the married state "for better or for worse." This can be explained in no other way than that Catholic parents in thus acting are giving expression to the Protestant mentality with which they are unconsciously infected.

We must understand that the home is the nursery of vocations. All religions can trace the dawning of their vocation to the religious life to the influence of good fathers and mothers. It is then necessary that parents cultivate the Catholic virtues intensively and let their fragrance cling to the home as the lives of the children may be an odor of sweetness before the face of God. Frivolity, vanity and dissipation may have no place of rest in the Catholic home. Faith, Hope, Charity and Industry must reign supreme.

We have a choice number of young men preparing for the missionary career. Do your utmost to aid us in this sacred work. You may not have a boy for the priesthood but it is in

your power nevertheless to have your priest. Give sufficient funds to the Extension Society for the education of a Priest: \$1,000 will do the glorious work.

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....\$1,988 75

MASS INTENTIONS  
Annie McDonald, Turco..... 1 00  
E. G. P., Ottawa..... 3 00

CONSTANTINOPLE TO BUILD MONUMENT TO THE POPE

C. P. A. Service

London, May 15.—The East has made a remarkable comment on the West's attitude toward the Pope and his activities during the War. A subscription has been opened in Constantinople to erect a monument in the Cathedral church of that city in honor of Benedict XV., as the great Pontiff of the tragic days of the War and the benefactor of the people of the East, without distinction of race or religion. The proceeds will be handed to the Holy Father's popular representative, Monsignor Dolci, who has made himself beloved by all classes.

The list of subscriptions is headed by the Sultan, the Prince Haidar to the Khedive of the president of the delegation of the Georgian Republic, the Armenian and Georgian Patriarchs, the Chief Rabbi, the Directors of the Imperial Ottoman Bank, the Committee of the National Ottoman Credit, the Railway Society of Anatolia and the Turco Hellenic societies. Already some seventy five thousand Turkish pounds have been subscribed. Monsignor Dolci is acting as Apostolic Delegate to the Archdiocese of Japan, Persia, and in that capacity he has appointed provisionally Padre Aristide Chatelet, superior of the Lazarists, as vicar general of the archdiocese.

## THE CARSON BILL DEFEATED

Catholic Press Association

London, May 15.—There were some interesting passages in the house of commons on Friday last, when the primary education Belfast bill, introduced by Sir Edward Carson, was defeated. The debate, which was lively, resolved itself into a contest between Catholics and Protestants, in which the former heavily scored. It was admitted that in rich and progressive Protestant Belfast, eighty-one schools were in an unsanitary condition and ought to be destroyed, leaving 28,000 children without schools; and it was also admitted that there were 18,000 children without any school accommodation whatever at the present time.

Mr. Devlin, in a fine speech, pointed out that the accusation that Catholics were more generously treated than Protestants was not true. Catholics raised a third of the amount needed for building a school and the national board gave the remainder. Belfast apparently did not even do that much. He was not surprised, for he himself had suffered from the ignorance of Belfast before now! He pointed out that, while the cost of English education has gone up by £512,000,000 this year, and that Scotland by £1,660,000 with a population equal to that of Ireland, the increase for Irish education was only half a million. That Ireland loved education was shown by the fact that, while the rich Protestants of Belfast would not provide schools for their children, there was ample accommodation for the Catholic children of the city, who were the children of the poorer sections of the community and he gave figures to prove his words and to prove the sacrifice, which such a work had entailed. To make the Belfast corporation the educational authority was to destroy the fruits of all that sacrifice, for it was like giving lambs to the butcher. The cause did not realize there were 100,000 Catholics in Belfast out of a population of 400,000.

T. P. O'Connor spoke on the supposed intolerance of Catholics and the real intolerance of Protestants. He said there was hardly a Catholic school in Ireland which had not one or two Protestant teachers. They were even to be found at Maynooth, at Blackrock College in the National University; but where in Belfast would you find a Catholic teacher in a Protestant school? Belfast schools were a scandal, especially in such rich community; but the way to remedy that was not to attack bishops and priests of the Catholic Church and place Catholic schools under a Protestant authority, which had already tried its hand at superseding Catholic managers with Protestants.

In the end, as we see, the bill was talked out and failed to pass, the house being very keenly with the Catholic members.

The Rosary said in common sweetly fosters the home life which was one of the most beautiful features of the Christian family in the ages of the faith, and the absence of which is one of the crying evils of our own time.

## "Story It" on a TABLET

That was a beautiful custom which had its origin with the ancient Greeks, in which the pathway of the funeral procession was thickly strewn with flowers.

But however beautiful to thus manifest our love, the "flowers of the field" soon perish.

There is a strong desire on the part of many just now, to commemorate in some abiding manner the sacrifices recently made by our "Immortal Brave."

Why not "Story it" on a tablet upon the walls of Church, College or Club?

Such "Bronze Memorial Tablets" as we now produce in our own work-rooms are more enduring than the walls upon which they will find a place.

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## 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 bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

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

I propose the following burses for subscription.

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Amelia, St. John's, Nfld..... 1 00  
J. J. C..... 25 00

We have got a habit of thinking that the surplus, the parings, and leavings of our goods, what we can spare, is all that properly belongs to God and His poor.