

current saying that it makes no difference what you believe, it is what you do, is only a corollary of it makes no difference what you do, it is what you believe. Hence it must be evident to Catholics why the doctrine of Christ are continually preached. And behind the urge of the Church is the insistent charge, "Woe is me if I preach not the Gospel of Jesus Christ."—New World.

ADDRESS OF POPE BENEDICT XV.

DUTIES OF WOMEN INDICATED IN CLEAR AND FORCEFUL TERMS

HOLY FATHER DELIVERS IMPORTANT DISCOURSE TO ITALIAN CATHOLIC WOMEN'S UNION

The following is a translation of the important discourse pronounced recently by the Holy Father in reply to the address presented by the Italian Catholic Women's Union (the "Unione Femminile Cattolica Italiana.")

WORDS OF HOLY FATHER

The changed conditions of the times have conferred upon woman functions and rights which were not allowed her in former times. But no change in the opinions of men, no novelty of circumstances and events, will ever remove woman, conscious of her mission, from her natural center, which is the family. At the domestic hearth she is queen, but even when at a distance from the domestic hearth, she must direct towards it not only her natural affection, but also the cares of a prudent ruler, in the same manner as a sovereign who is outside of the territory of his own state does not neglect the welfare of the state, but always keeps it foremost in his thoughts and solicitude.

Hence it may be justly said that the changed conditions of the times have enlarged the field of woman's activity. An apostolate of woman in the world has succeeded that more intimate and restricted action which she formerly exercised within the domestic walls; but this apostolate must be carried out in such a manner as to make it evident that woman, both outside and within the home, shall not forget that it is her duty, even today to consecrate her principal cares to the family.

We are aware that the increased, and ever-increasing activity of Italian Catholic women is determined to be guided by this same standard. Hence we applaud the renewed determination of dedicating themselves to the education of youth, and to the betterment of the family and of the school. We emphasize the right that they claim to liberty in the education of their children, because it would be barbarous to pretend that whilst not excluded from the formation of the less noble part of their children, they should be shut out from the care and development of their more noble part.

MODESTY IN DRESS

On the other hand, we rejoice at the resolution which has been formulated to secure that Catholic women, in addition to the duty of being modest, should also realize that showing themselves such in their manner of dress. Such a resolution expresses the necessity of the good example that the Catholic woman ought to give; and, oh! how grave, how urgent is this duty of repressing these exaggerations of fashion which, themselves the fruit of the corruption of their inventors, contribute in a deplorable degree to the general corruption of manners! We feel it our duty to insist in a particular manner on this point, because on the one hand we know that certain styles of dress which nowadays have become usual among women are harmful to the well-being of society, as being provocative of evil; and, on the other hand, we are filled with amazement at seeing that those who communicate the poison seem not to realize its malignant action, and those who set the house on fire seem to ignore the destructive forces of the fire. It is only the supposition of such ignorance which can explain the deplorable extensions of our days of a fashion so contrary to the choicest ornament of the Christian woman. Without such ignorance it appears to us that no women could possibly have gone to the excess of wearing indecent garments, even when approaching the sanctuary, and when presenting themselves before the natural and accredited masters of Christian morality. With what satisfaction, therefore, have we learned that the adherents of the Catholic Women's Union have inscribed in their program the resolution of showing themselves modest even in the form of their dress. By so doing they will fulfill the strict duty of not giving scandal, and of not becoming a stumbling block to others in the path of virtue; moreover, they will show that their mission in the world has been enlarged, they must give good example, no longer within the walls of their homes, but also in the streets and public places.

A SOLEMN DUTY

The necessary consequence is so important that Catholic women ought to feel themselves compelled to recognize it, and not regard it merely as a social duty. Wherefore we would wish that the numerous members of the Catholic Women's

Union, today united in our presence, should combine themselves into a league for combating indecent fashions, not only in themselves, but also in all those persons or families whom their influence can affect. It would be superfluous to say that a good mother must never permit her daughter to yield to the false exigencies of a fashion which is not perfectly modest; but it will not be superfluous to add that every lady, the more elevated be the position which she occupies, has the more strict duty of not tolerating that those who visit her should dare to offend modesty by an indecent style of dress.

A warning given in due time would prevent the renewal of such daring impudence which violates the rights of hospitality properly understood; and perhaps the echo of the censure, opportunely reaching other incautious supporters of unbecoming fashions, would induce them no longer to disfigure themselves with indecencies similar to those which the wise lady had reproved as soon as she perceived them. We believe that this league against the evils of fashion would be well received by fathers and husbands, the brothers and relatives of the courageous champions; and certainly we would wish that the Bishops and all the priests who are entrusted with care of souls would promote and encourage it in every way, wherever the fashions have exceeded the bounds of modesty—and they have thus exceeded them in too many places.

MISSION IN SOCIETY

Let it not be thought that good example benefits only the educational work directly belonging to woman, both within and outside the family. The Christian courage which gives life to the good example of woman amid the vitiated surroundings of our epoch, and in front of the flood of indecent fashions, also facilitates the mission of woman in the midst of society, as is even expressed in a popular prayer.

EDUCATION OF YOUTH

We have heard with pleasure that the Catholic Women's Union "promotes in a special manner to dedicate itself to the education of youth, and to the betterment of the family and of the school." It is principally here that we may say how pleased we are to have been forestalled in our desire, because if we had had to draw up a program of feminine action we could not have traced rules different from those that are indicated for the welfare of the family and the children of our schools. Not only do we praise the end, but we applaud the means to be employed, as has been so well said, by introducing into the life of the country a clearer vision of justice and of charity. Oh, if the new generation were to grow up imbued with these virtues; above all, if justice and charity were less talked of in theory, and more exercised in practice, these hotly debated and formidable social questions would soon have their perfect solution! In order to secure so desirable an effect, let Catholic women appeal to the duty that presses upon them of religious instruction for their children; let them appeal to the obligation of the civil authority not to put any obstacle in their way; but above all let her show herself convinced of the necessity of seeking from the Church the most opportune rules of action and putting them at once into practice.

POPE IS PLEASED

In speaking thus we do not mean to say things unknown to the Catholic Women's Union, nor is it our object to inculcate new rules or directions, because the sentiments expressed in the noble address presented to us are in conformity with our own. We are pleased instead to declare that we know that the program enunciated is already carried out in not a few Italian dioceses; the good fruits which it has already produced in some parts encourage us to hope that this woman's activity may soon have a similar organization in all the dioceses of Italy. The enthusiasm with which the new juvenile section has come in to complete the work of the pre-existing and meritorious Union of Catholic Women justifies our hope that a feminine organization may be completed throughout Italy at no distant date.

It was not without a special motive that we have reserved for ourselves the task of the material needs of the "Social Weeks" which are to be the sequel of the first Women's Congress recently so successfully celebrated. From this congress and from the succeeding Social Weeks we expect a decisive development first in the organization of feminine activities; and next, as a necessary consequence, in the general betterment of society. It was just, it was natural, that the father should encourage, even in a material way, the action of his daughters. We even now enjoy the foreboding of the beneficial effects of the unfailing correspondence of our daughters with our paternal solicitude.

FIRST AMERICAN MASS

The island of Haiti was the place at which, in 1493, the first Mass was celebrated in all America. The priest who officiated was Rev. Juan Perez, friend and counsellor of Columbus. As guardian or superior of the monastery of La Rabida, Spain, Father Perez had encouraged the discoverer, and by interceding for him at court made possible the first journey of discovery. On the second

journey the priest accompanied his now famous and powerful friend. They landed on the island of Hispaniola or Haiti.

At point Conception, we are told by the Franciscan, Father Zephyrin Engelhardt, in the introductory pages of his history of the "Missions and Missionaries of California," the fourth volume of which has just been published, that Father Perez built the first chapel in the new world, and, "there on the Feast of the Immaculate Conception, December 8, offered up the first Holy Sacrifice of the Mass and in the name of Jesus Christ blessed the land in whose discovery he had taken so conspicuous a part."

THE CHURCH IN SLAV LAND

The horizon in Russia is overcast by militant atheism, religious, cultural, and social. From a religious point of view, Bolshevism in Russia is the combined product of the stagnation of the Russian Church, the atheistic philosophy of Russian unitarism, and the hatred of Russian and Jewish Socialists for the autocratic regime of Russia. Russian Christianity is atoning in anguish for the delinquencies of the past. Instead of defending the name of Christ by stalwart steadfastness in the Christian religion, the Russian Church supinely submitted to misuse at the hands of the Russian bureaucracy. The master who strangled her with a golden thread is gone, but his whim now wreaks bloody vengeance upon her.

The war waged against the Russian Church is at the same time a war against the Catholic Church. Bolshevism aims at the destruction of the dogmatic, ethical and social teaching of Christianity, by every weapon the perverted wit of man can devise. It does not make any distinction between Catholicism and Orthodoxy. Veniamin, Archbishop of Omsk, under date of February 7, 1919, wrote to the Holy Father vividly depicting the crimes of Bolshevism against Christianity.

"The Churches of the Kremlin, of Moscow, Jaroslavl, Symphropol have been sacked, and many historic shrines as well as the Patriarchal Libraries of Moscow and Petrograd have been devastated. Vladimir, Metropolitan of Kiev, and twenty Bishops and hundreds of priests have been murdered, after torture and mutilation. Religious processions at Petrograd, Kula, Kharkov and Soligorsk have been scattered by machine gun fire of the Bolsheviks. The Church is persecuted and assailed with a fiercer hate than that of the Pagans in the first three centuries of Christianity. The virgins consecrated to God have been violated. The socialization of women is proclaimed. The most shameful passions have been let loose."

There is no exaggeration in this pathetic letter of a bishop of a persecuted church to the Head of Christianity. And like the followers of orthodoxy, the Catholics of Russia, either native Russian, or Lithuanian, Poles, Armenian, Georgian and German living in Russian towns are trembling under the same yoke. Is there, therefore, ground for any hope of a salutary, though slow, infiltration of the life giving principles of Catholicism into Russia? One of two fearful alternatives seems to constitute the prospect for that unhappy land. Either Russia will be de-Christianized and become the slave of Bolshevism, or it will suffer a dreadful reaction, accompanied by massacres of the unfortunate Jewish race, and culminating in abject slavery to an intolerant self-worshipping autocracy.

To what extent does the dissolution of Russia give birth to a powerful Catholic Poland? To be sure, the revival of Poland as a potent bulwark of Catholicism in Eastern Europe, is something for which to be thankful. The heroic nation that saved Christianity at the very gates of Vienna, and kept aflame the torch of her Catholic faith in the midst of the cruel sufferings, cannot fail to read with her champion of Catholicism in Europe. But even in Poland things are not all sunshine. The Poles in Russia, in spite of their efforts, could not help feeling what a great Polish writer called the Russianization of the Polish soul. In the Russian gymnasiums, the Polish youth at times underwent the deadening influence of the pessimism and agnosticism of the literature of Russian decadents. Warsaw became the center of an obscure, irreligious and Socialistic press. Magazines were founded, such as the Independent Thought, with the avowed object of eradicating from Polish hearts their abiding faith in the Divinity of Jesus Christ. The Mariavite schism laid bare some of the evils threatening the sound health of Polish Catholicism. The Polish priesthood has been deprived, by restrictive laws of an adequate number of recruits, with a resulting increase in religious movements. The new republic of Poland has started with a profession of Catholic faith, but voices already are heard in protest against the so-called clericalism of the Polish political leaders. Moreover, economic distress is everywhere the goad to unrestrained overthrow of the existing order, and Poland will not escape its visitation. Hunger lends willing ear to the fierce demand that the present economic order, which enslaves the workers to the tools of production shall be at once replaced by one wherein each worker will control

the tools of production in his respective calling, and also manage the sale of his output and possess enough land to raise the staple article of his food. That this not unreasonable ideal might be reached by patient education in responsibility, is tenable, even though men are yet far from being animated by equally strong motives to engage in effort, or endowed with equal capacity for production; but that statues, drawn with utter disregard of facts, and childish indifference to human dependence upon the mechanism of procedure, can conjure the millennium, is hardly to be discussed. The effort will be made in Poland, perhaps, as in Russia, to arrange everything by abstract decrees. And, of course, the champions of progress will declare that the chief obstacle is the Church and its insistence upon an immutable moral law.

The Ruthenians also constitute a cause of great concern to the Church. In the seventeenth and eighteenth centuries they formed a powerful body of Catholics of the Slavic rite. By violence or intrigue Russia brought about the abandonment of their union with Rome. From 12,000,000 faithful, the United Ruthenian Church was reduced to the 3,000,000 living within Austrian jurisdiction. "Cuius regio, eius religio." Russian Pan-Slavism exerted its influence upon these Austrian subjects who dreamed of a State and a language independent of the Russian empire and the Russian tongue. Unfortunately, the development of Ruthenian nationalism, in its birth and evolution, saturated the Ruthenians with hostility to the Poles and Latin Catholicism. The Ruthenians held the Poles and the Polish Catholic hierarchy accountable for their intellectual stagnation, for the denationalization of their nobility, and for the poverty of their literary culture.

Before the outbreak of the War, a strong movement towards schism was fostered in Galicia by Russian gold. The so-called "Monastophiles" clergy lapsed too openly towards the Russian Church. Ruthenian peasants were led to pilgrimages to the towers of Pochaev, the fortress of Russian schismatic monasticism in Volynia, and were there harangued by Russian bishops. On the other hand, the so-called Ukrainophiles, who devoted their attention to the shaping of a Ruthenian nationality as opposed to the Russian and Poles, seemed too eagerly to follow low radicals and Socialists in their enmity towards Catholicism.

The creation of an independent Ruthenia will sharpen the antagonism between Poles and Ruthenians, and widen the rift between the Latin and the Slavic Churches. Whatever the fate of Lemberg, its disposition will be a fertile source of endless conflict, political and religious alike. The town is Polish by reason of the fact that the great majority of its inhabitants are Poles; yet it is also the cradle and ancient capital of the Ruthenian principality. If the Ruthenians are not drawn into the whirlwind of Russian Bolshevism, they are only too likely to make effective and more pronounced their earlier orthodox tendencies as a weapon for the preservation of their political unity against the religious and national propaganda of Poles. The leaders of Ruthenian nationalism consider Orthodoxy as the soul and mind of their race. They are mindful of the brilliant pages in the history of Kiev and no less mindful of the sufferings of the Ruthenian United Church under Polish control. Once again the spirit of excessive unreasonable hostility hampers the work of the Church. And, sad to say, affairs are little better in tri-lingual Yugoslavia, as will be shown in another paper.—A. E. Saganinus in America.

LEAD KINDLY LIGHT

When the light from Heaven struck and stunned St. Paul (then Saul) he surrendered to the Almighty in these words of submission, "Lord what wilt thou have me to do?" A leader of those forces opposing God's Church had fallen captive to Divine truth and grace. So it has been in the passing centuries, the hand of God turning them in high places and turning them in the Light.

Still fresh in our mind is the announcement that Bishop Kinsman of Delaware, was received into the Catholic Church and that Archbishop de Rache, head of the American Jesuit Sect, had submitted to the authority of the Pope. The action of these prominent churchmen should have far reaching effect: like two great stones cast into the sea of religious thought, causing eddies and waves that will reach to distant shores. It is more than a ripple on the surface of the water. The effect produced on intelligent Protestants, who are in good faith, cannot be measured now, but it is sure to be great. A house is well shaken when a supporting pillar or two is removed. As for Catholics, they will rejoice at the gift of faith that has rewarded the sincere searching of these men. Catholics will treasure more the light of faith, bestowed on them so early in life, and so gratefully. It will be good for them to spread the news of these conversions so that others, still in darkness, may be moved to seek and find the light and knowledge and grace of God. It is not an occasion for boasting, but it is an opportunity for "boosting" God's own Church.

The facts of these two notable conversions are as follows: Frederick J. Kinsman, a man over fifty years of age, and a Bishop of the Protestant

Episcopal denomination for eleven years, has resigned his lucrative and influential position, and is today a simple Catholic layman. He has braved the loss of friends and cast aside human respect, and probably social position, to do what he sees Archbishop de Rache, a man of forty-six possessing titles and orders of nobility, the highest dignitary of the Old Roman Catholic (Jansenist) Church of America, has put aside all the honors and emoluments of his exalted position and has tended his complete and unqualified submission to the Pope, the visible head of Christ's Church. And moreover, he advises all his followers to follow him into the one true fold. What better examples of the operation of God's grace could we find? Can there be pointed out instances of greater courage or more heroic sacrifices? God's grace is most wonderful: how well they correspond to it.

We may ask, "What started these men on their quest for light and truth?" We have the answer from their own lips. They became disquieted as to the validity of their orders. They doubted if their commission to teach and to minister had Divine authority. They sought absolute certainty of God's backing and abetting in their ministry. They found that they were not connected with the Vine, which is Christ, but were just as lopped off branches, having no life or sap in them. The truth of this was brought home to them the more as they saw the deplorable lack of unity about them, a fact which ever spells the destruction of authority. Contradictions, disorders, over tolerance, subterfuge, caused them to doubt, to deliberate, to decide. Peace of conscience, the salvation of their souls was for them the "better part."

The conversion of these men seems providential at this time of world wide spiritual awakening and religious unrest. The movement among Protestant sects for church unity, if sincere, indicates restless new and dissatisfaction. What is the great obstacle to this unification of all Christian Churches? Simple submission to Christ's vicegerent on earth, just what these two men have done. The price is high, the sacrifice is great, it takes courage and humility to make the step and bow. But these splendid converts will enlighten others who are hesitating on the brink, will nerve them to plunge into the sea of grace to find Christ, to find security and serenity and salvation.—The Tablet.

THE INCARNATION A WORK OF LOVE

"God so loved the world as to give His only begotten Son, that whosoever believeth in Him may not perish, but may have life everlasting." In these few words St. John sums up the meaning of the joyous feast of Christmas. The first Christmas gift was made by Almighty God to men. It was the gift of His only begotten Son. No gift was ever bestowed with such love as this.

When our first parents committed their sin the disobedience God might have thrust them headlong into Hell with the rebel angels. But love triumphed and He withheld His hand. He promised them a Redeemer who should atone for their sins. The first Christmas night saw the fulfillment of this promise.

God's love kept the flame of hope burning in the human breast during the long centuries of waiting. When men were tempted to discouragement and despair He raised up holy men who delivered the Divine message about the Holy One of God. For four thousand years prophets after prophet from the watch towers of Israel scanned the future with prophetic vision, and foretold the circumstances of the incarnation and birth of the Son of God. Then in the fullness of time the glory of God shone resplendent upon the crib of Bethlehem and shed its brilliancy upon the hills of the shepherds and the Expected of nations. The Wonderful, the Counsellor, the Mighty God, the Father of the world to come, the Prince of Peace was born.

The world at large paid little heed to God's great gift. Yet it was the central fact in the history of the world. Imperial Rome was busily engaged in ruling the world. Greece was engrossed in her schools of art and literature. The sensuous Orient was still dreaming of an earthly paradise. The forests of Northern Europe were peopled with barbarians. The event which was to solve the riddle of life, and give a new meaning to history passed unobserved by the wise and powerful in the world, and was attended by a few simple souls, Mary and Joseph, the humble shepherd, and the three Wise Men. God has chosen the weak things of earth to confound the strong.

Two thousand years have passed since God came down on earth. The Babe of Bethlehem has conquered the mighty. He has won the poor and lowly. In the gloom of the catacombs and in the blood stained arenas, in the courts of kings and in the desert solitudes, in the populous towns and smiling country, in the dark forests and in seats of learning, the noblest in human history have proclaimed Him God.

Inflamed with love for the Divine Infant, prince and peasant, priest and Pontiff, matron and maid have laid down their lives for Him Who so loved them. The Babe of Bethlehem Who became the Man of Calvary has transformed the face of the earth. Those who gather around His crib

on this Christmas night two thousand years from His birth testify to the wondrous effect of God's love on the human heart.

The world today like the world at the coming of Christ needs a Saviour. Today we see the same influences operating to close the hearts of men to the love for God. The spirit of Rome is shown in the greed for power, the spirit of Greece is exemplified in the craze for ethical culture in place of religion, the spirit of the Orient is manifested in the growth of materialism and sensuality, and the spirit of the barbarian crops out in the ignorance, brutality, and persecution of the advocates of lawlessness and disorder.

The world today needs the King who alone can rule the heart, the Prophet who alone can instruct the mind, and the great High Priest who can mediate between God and man. The Christmas message is one of peace and love. May it fill the heart of the world, that all men may accept their Saviour.—The Pilot.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

EXTENSION WORK

There is a tendency towards co-operation in mission work, more and more evident every day, among the leaders of Protestant Churches. They have learned by experience that in union of forces and bulking financial resources greater results may be obtained.

We are not taken by surprise then to find that in the larger cities of Canada co-operative action is being planned by the sects. In Montreal, for example, an inter-denominational advisory Council has been formed to make a special study of, what is called among Protestants, non-Anglo-Saxon work. A special official, a kind of expert in the work, may be employed to serve all the Protestant Churches. Already Toronto and Winnipeg where foreigners are in swarms, interdenominational committees are existing. In Toronto a special committee of four exists. It represents the Presbyterian, Methodist and Congregational Churches and the so-called non-sectarian association, the Y. M. C. A. At the Annual Meeting of the Board the following resolution was unanimously approved:

"The Board of Home Missions and Social Service being persuaded that the task waiting to be done in Canada in the interests of the Kingdom of God, alike in our growing cities and in the country districts, can be overtaken only by the effective co-operation of all the Christian Churches in Canada; being persuaded also that the interests alike of the Church and the Y. M. C. A. call for the fullest understanding and co-ordination between the Churches and the Y. M. C. A. hereby declares its readiness and earnest desire for the utmost co-operation with all other religious forces working within the bounds of Canada, and empowers the Sub-Executive, in carrying on the work of this Board to take the necessary steps wherever such co-operation seems possible and desirable.

The Protestant Churches therefore recognize that before they can formulate a plan for what they call "the national problem" co-operation and co-ordination of forces is a supreme necessity. A special committee on literature and publicity has been very active for the Ruthenians' conversion. Already the manuscript for a Ruthenian Hymnal is being prepared. During the winter the Special Committee on the Board on Ruthenian work called together in Saskatoon, on the advice of the Executive, a number of workers (non-English speaking and English speaking) laboring among the Ruthenians of the West. The following recommendations were made and adopted:

1. That the future welfare of Canada demands closer co-operation of all nationalities in Canada along social, political, educational, and religious lines.
2. That the School Home is a necessary factor in missionary enterprise among non-English-speaking peoples and should be established at every educational centre adjacent to all non-English-speaking settlements.
3. That the Board undertake the publication in all necessary languages of a series of tracts, leaflets, etc., dealing with the history of Canada and the Presbyterian Church and clearly setting forth the great national ideals towards which all efforts should be directed along educational, social and religious lines.
4. That the *Ranok* be moved to Saskatoon.
5. That consecrated English-speaking students be urged to take advantage of bursaries offered by the Board for the study of foreign languages necessary for the fullest equipment in a successful ministry among the Ruthenians and other non-English-speaking settlers in Canada.

This is enough to show the ample programme of the Forward Movement and of the Protestant Churches organized, co-operating and co-ordinating.

Catholics are united in Faith but divided in action. Hence of this latter the Church is a failure in home mission work.

The Protestants are divided in faith but united for missionary work and because of this unity they are successful in destroying the faith of

thousands of Catholics and of future generations in the West.

The following news item is illuminating:

CHURCHES WILL UNITE ON FOREIGN JOURNAL

Saskatoon, Dec. 4.—As the result of the deliberations of the leading educationalists and ministers from the three prairie provinces, who met in the Third Avenue Methodist church yesterday afternoon and evening, it was decided that the Presbyterian and Methodist publishing organizations should unite and publish one paper, with headquarters in Saskatoon. Previously the Presbyterians have published a paper, called the *Ranok* in Winnipeg, and the Methodist organization produce a periodical known as the Canadian, in Edmonton. The representatives of the two special committees and the superintendents of the missions concerned decided that it was best to unite forces, and the one paper is the outcome.

The work carried out in the prairie provinces in connection with the New Canadian movement was discussed, and the exact details of what has been done were revised. It was proposed to take a survey of the large districts not yet worked, and the training of the workers will be proceeded with later.

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.

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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 you, charity to assist in founding bursaries 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 bursaries for subscription.

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There are in this world blessed souls whose sorrow spring up into joy for others; whose earthly hopes laid in the grave with many tears form the seed whence spring healing flowers and balm for the desolate and the afflicted.—H. B. Stowe.