

Fraser to China. The momentous step was now taken. The plunge into the thick, black gloom was made. About the same time he received his recall to the diocese of Cork, to his home and his family and friends, but these things, powerful as was their appeal to his nature, had been sacrificed, and sacrificed they were to remain. China was now his home, the newly-baptized pagan his family and his friends.

"Father Fraser permitted himself to travel to China by way of Vancouver, and this allowed him to spend a few days with his parents and family at Toronto. Father Galvin accompanied him, and when the short visit came to an end, both set out for the great unknown. The greatest trial which the missionary has to bear is the separation of home and kindred. The Catholic missionary is, almost of necessity, a man to whom home ties mean more than they do to the ordinary man. If he was of the kind which ignores them, he would scarcely be fit material for a missionary. Hence the day on which he sets foot on board the train or the ship which is to bear him away, most likely for ever, from all that he knows and loves, will be undoubtedly the most terrible day of his life. On the one hand he has cut the last heart-string binding him so powerfully to home and country, and family and friends, and the way is yet raw and bleeding; on the other, he is going into a land that he knows not. He is simply walking with his eyes wide open into a gloom that he can almost see—"darkness visible"—he is going to a country with a civilization, a language, customs—everything—absolutely different from anything he ever knew or thought about. Death seems infinitely preferable now, for to one's own anguish is the more exquisite torture caused by the thought that those who are nearest and dearest may regard the whole project as an act of callous ingratitude and neglect—the heaviest cross that a priest can be asked to bear. But this and more, if necessary, must be borne by the zealous missionary, for his life is now a thing devoted; he means to spend himself for Christ. Thoughts like these must have surged one over the other in Father Galvin's breast as he sat in the train bound for Vancouver. He supported his head in his hands, and for two hours his mind was a blank. He could not speak, he could not think, he could not even weep. Then at last tears came to his rescue, and he wept like a child. The people in the car could not understand the spectacle—this manifestation of weakness as they thought. But we can understand it. These people were bound on a short trip—some to visit a friend and spend a holiday; others were on business bent—all would return in a short time to the bosom of their families, to be made welcome by a parent, wife or child. But not so the priest, who had of his own selection become a wanderer for Christ's sake. For all he knew, he was going to China to die. And it is only the loving kindness of a most merciful Providence which has already saved him from that fate."—M. de S. Caralt M. Ap.

## POPE BENEDICT

### ADDRESSES LETTER TO THE AMERICAN HIERARCHY

New World

The Holy Father has addressed a lengthy letter to the American Hierarchy giving proof of his keen interest in American affairs and his intimacy with conditions in this country. Notably timely is the Holy Father's warning that effort will be made to restrict the liberty of parents in the education of their children. The Pope, too, warns against the menace of social unrest and urges the preaching of the Christian social principles outlined by Leo XIII.

The Holy Father's letter follows: Beloved Sons, Venerable Brethren, Health and Apostolic Benediction.

Your joint letter to Us from Washington, where you had gathered to celebrate the Fiftieth Anniversary of the Episcopate of Our beloved son James Gibbons, Cardinal Priest of the Holy Roman Church, was delivered to Us on his return by Our Venerable Brother Bonaventura, Titular Archbishop of Corinth, whom We had sent to represent Us and bear you Our message of joy on this very notable occasion. Your close union with Us was confirmed anew by the piety and affection which your letter breathed, while your own intimate union was set forth in ever clearer light by the solemn celebration itself, so perfectly and successfully carried out, no less than by the great number and the cordiality of those present. For both reasons we congratulate you most heartily, Venerable Brethren, all the more, indeed, because you took the opportunity to discuss matters of the highest importance for the welfare of both Church and country. We learn that you have unanimously resolved that a yearly meeting of all the bishops shall be held at an appointed place in order to adopt the most suitable means of promoting the interests and welfare of the Catholic Church, and that you have appointed from among the bishops two commissions, one of which will deal with social questions, while the other will study educational problems, and both will report to their Episcopal brethren. This is truly a worthy resolve, and with the utmost satisfaction We bestow upon it Our approval.

#### ASSEMBLIES OF BISHOPS

It is, indeed, wonderful how greatly the progress of Catholicism is fav-

ored by these frequent assemblies of the bishops, which Our predecessors have more than once approved. When the knowledge and the experience of each are communicated to all the bishops, it will be easily seen what errors are secretly spreading, and how they can be extirpated; what threatens to weaken discipline among clergy and people and how best the remedy can be applied; what movements, if any, either local or nation-wide, are afoot for the control or the judicious restraint of which the wise direction of the bishops may be most helpful. It is not enough, however, to cast out evil; good works must at once take its place, and to these men are incited by mutual example. Once admitted that the perfection of the harvest depends upon the method and the means, it follows easily that the assembled bishops, returning to their respective dioceses, will rival one another in reproducing those works which they have seen elsewhere in operation, to the distinct advantage of the faithful. Indeed, so urgent is the call to a zealous and persistent economical activity that we need not further exhort you in this matter. Be watchful, however, lest your flock, carried away by vain opinions and noisy agitation, abandon to their detriments the Christian principles established by Our predecessor of happy memory, Leo XIII. in his Encyclical Letter *Rerum Novarum*. More perilous than ever would this be at the present moment, when the whole structure of human society is in danger, and all civic charity, swept by storms of envious hate, seems likely to shrivel up and disappear.

#### DANGER TO SCHOOLS

Nor is the Catholic education of children and youth a matter of less serious import, since it is the solid and secure foundation on which rests the fulness of civil order, faith and morality. You are indeed well aware, Venerable Brethren, that the Church of God never failed on the one hand to encourage most earnestly Catholic education, and on the other to vigorously defend and protect it against all attacks; were other proof of this wanting, the very activities of the Old World enemies of Christianity would furnish conclusive evidence. Lest the Church should keep intact the faith in the hearts of little children, lest her own schools should compete successfully with State anti-religious schools, her adversaries declare that to them alone belongs the right of teaching, and trample under foot and violate the native rights of parents regarding education; while vaunting unlimited liberty, falsely recalling, they diminish, withhold, and in every way hamper the liberty of religious and Catholic parents as regards the education of their children. We are well aware that your freedom from these disadvantages has enabled you to establish and support with admirable generosity and zeal your Catholic schools, nor do we pay a lesser meed of praise to the supervisors and members of the religious communities of men and women who, under your direction, have spared neither expense nor labor in developing throughout the United States the prosperity and the efficiency of their schools. But, as you well realize, we must not so far trust to present prosperity as to neglect provision for the time to come, since the well of Church and State depends entirely on the good condition and discipline of the schools, and the Christians of the future will be those and those only whom you will have taught and trained.

#### THE CATHOLIC UNIVERSITY

Our thoughts at this point turn naturally to the Catholic University at Washington. We have followed with joy its marvellous progress so closely related to the highest hope of your Churches, and for this Our good will and the public gratitude are owing principally to Our Beloved Son the Cardinal Archbishop of Baltimore and to the Rector of the University, Our Venerable Brother, the Titular Bishop of Germanopolis. While praising them however, we do not forget your own energetic and zealous labors, well knowing that you have all hitherto contributed in no small measure to the development of this seat of higher studies, both ecclesiastical and secular. Nor have we any doubt but that, henceforth, you will continue even more actively to support an institution of such great usefulness and promise as is the University.

We make known to you also how deeply We rejoice to hear that popular devotion to Mary Immaculate has greatly increased in view of the proposal to build on the grounds of the University the National Shrine of the Immaculate Conception. This most holy purpose merited the approval and cordial praise of Our predecessor of happy memories, Pius X. We, too, have always hoped that at the earliest possible date there would be built in the National Capital of the great Republic, a temple worthy of the Celestial Patroness of all America, and that all the sooner because, under the special patronage of Mary Immaculate, your University has already attained a high degree of prosperity. The University, We trust will be the attractive center about which will gather all who love the teaching of Catholicism; similarly, We hope that to this great church as to their own special sanctuary will come in ever greater numbers, moved by religion and piety, not only the students of the University, actual and prospective, but also the Catholic people of the whole United States. O may the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking! Let the

good work be pushed rapidly to completion, and for that purpose let everyone who glories in the name of Catholic contribute more abundantly than usual to the collections for this church, and not individuals alone but also all your societies, those particularly which, by their rule, are bound to honor in a special way the Mother of God. Nor in this holy rivalry should your Catholic women be content with second place, since they are committed to the promotion of the glory of Mary Immaculate in proportion as it redounds to the glory of their own sex.

After thus exhorting you, it behooves Us now to set an example that will lead our hearers to contribute with pious generosity to this great work of religion and for this reason We have resolved to ornament the high altar of this church with a gift of peculiar value. In due time, We shall send to Washington an image of the Immaculate Conception made by Our command in the Vatican Mosaic Workshop which shall be at once a proof of Our devotion towards Mary Immaculate and Our goodwill toward the Catholic University. Our human society, indeed, has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind. It moves now along the narrow edge which separates security from ruin, unless it be firmly re-established on the basis of charity and justice.

In this respect, greater efforts are demanded of you than of all others, owing to the vast influence which you exercise among your people. Retaining, as they do, a most firm hold on the principles of reasonable liberty and of Christian civilization, they are destined to have the chief role in the restoration of peace and order, and in the reconstruction of human society on the basis of these same principles, when the violence of these tempestuous days shall have passed. Meantime, We very lovingly in the Lord impart the Apostolic Benediction, intermediary of divine grace and pledge of Our paternal goodwill, to you Our beloved Sons, to Our Venerable Brethren and to the clergy and people of your flocks, but in a particular manner to all those who shall now or in the future contribute to the building of the National Shrine of the Immaculate Conception at Washington.

Given at St. Peter's, Rome, the tenth day of April, 1919, in the fifth year of Our Pontificate.

BENEDICT PP. XV.

## THE CATHOLIC CHURCH IN THE NEAR EAST

### AN INTERVIEW WITH CARDINAL BOURNE

Henry C. Watts, in New World

His Eminence, Cardinal Bourne, who returned to London shortly before Easter after an absence of three months in the Near East, very graciously consented to receive me at Archbishop's house, and to speak on the progress of the Catholic Church in Palestine since the Turk has been driven out. While the political situation is interesting, the Cardinal was asked to tell of conditions more from the point of view of general Catholic interests.

"The present position in Palestine," the Cardinal said, "is this: The British occupation there is purely a military occupation, though it may be generally accepted that the peace conference will confer a mandate on the British government to administer the country on behalf of the League of Nations.

"I am in favor of this, because I am convinced that Catholic interests will be protected, and so far as the authorities are concerned there will be no religious discrimination. This also is in the mind of the Holy See, expressed by the Holy Father and the Cardinal Secretary of State, whom I visited in Rome.

"The present moment offers one of the best opportunities for the Catholic Church in the East, and the missionaries have a wonderful field before them. I am told that Mohammedan mothers now bring their young children to the Sisters of Charity, asking to have them baptized and brought up as Catholics. You asked me whether American Catholic activity is at all represented in Palestine. So far as I can remember not to any large extent; but the American Methodists are there in considerable numbers, and they appear to be particularly active in their proselytizing."

I asked the Cardinal how far indications pointed to the establishment of a Jewish State in Palestine. "Zionism is moribund," he replied. "That is, as a political movement. The majority of the Jews do not themselves wish to have a Jewish State established in Palestine; they are content to retain the nationality to which they were born or which they have adopted. An English Jew is an Englishman of the Jewish faith, and the same thing is true of Jews of other nationalities."

"In connection with this movement for the establishment of a Jewish State the Holy See has been exploited by those who are advocating such a State. The Holy Father has the utmost good-will and sympathy for the Jews; this has been the attitude of the Popes, who have on occasion afforded protection to the Jews. But the Holy See has not countenanced the establishment of a Jewish political State in Palestine, and Pope Benedict XV. has certainly never supported the idea."

"My own impressions—which I have gathered on the spot—is that a

Jewish political domination in Palestine is not at all to be desired. The feeling of the Moslems against such a political domination is very strong. It would clash not only with Islamic interests, but with Catholic interests as well."

"Did you find any evidence of religious discrimination in regard to welfare work?" I asked.

"None whatever," His Eminence replied. "That is to say, none on the part of the official administration, who treat with absolute fairness persons of all creeds and races. I think, however, that a great mistake has been made by the Syria and Palestine funds in not having any Catholics on their administrative staff. As things are, they are not in immediate touch with Catholic needs, and it is possible that Catholics may be overlooked. But even so, I am not aware that any willful discrimination has been made."

But the Cardinal was told, complained, had been made that obstacles have been placed in the way of the return of the religious.

"That is very easily explained," Cardinal Bourne replied. "You must remember that all the ships sailing to the Palestine ports were fitted up for the transport of troops—they are not fitted for ordinary passengers. The conditions on these boats, which are designed to meet the needs of carrying large bodies of soldiers, rendered them entirely and absolutely unfit to receive nuns as passengers. They would have had to carry stewards, and any arrangements to accommodate even a small party of nuns would have prevented a considerably larger number of soldiers being carried."

"Besides there was and even is still the danger of mines, and in the event of a casualty the women must be saved first, and in doing that the lives of many soldiers might have to be sacrificed. There is also a great shortage of food, and this has an effect on the situation. But there is no religious discrimination behind any of these actions; they are the outcome of military conditions and of nothing else."

On his return journey from Palestine to Rome, Cardinal Bourne made a stop at Constantinople, and I asked His Eminence whether the Holy See had any policy regarding the Church of Santa Sophia.

"The policy of the Holy See," he said, "is to claim the Church of Santa Sophia as belonging by right to the Catholic Church. This claim is put forward on behalf of the Holy See by the Cardinal Secretary of State. There is, as you know, a movement on foot to claim the building on behalf of the Orthodox Church. But the Holy See claims that the church was built for a Catholic temple, and that the Catholic Church has the rightful claim to its ownership. In the event of this claim being met it is not proposed, however, that Santa Sophia should be used for the Latin Rite."

"If Santa Sophia is restored to the Catholic Church it will be used exclusively for the Greek Rite."

"Such a consummation is greatly to be desired. It would, I am convinced, greatly facilitate the cause of the return of the Greek schismatics to Catholic unity. Since the fall of the Russian monarchy the political power of the Russian State Church has greatly diminished, and already the Greek Catholics and the Orthodox are coming much closer together. This I found to be particularly the case in Serbia and Croatia."

"It is too soon for me to say anything respecting the Holy Places in Palestine. Of these things I am certain, however: Catholic rights will be rigorously respected, and as military necessities cease, the religious orders will receive still greater facilities from the administrative authorities, whose wish is not to hinder but to aid them."

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### WHO SUPPLIED THE MORALE?

The unparalleled success of the Extension Society during the past year has excited a certain amount of wonder and comment. To our mind the success attending the efforts of the Society is not to be wondered at. In fact with the support received from every side it would be truly a great wonder if anything but success had accompanied our Canadian missionary Society.

First and foremost the Society received the blessing and approval of the Holy Father. The representative of the Holy See to Canada and Newfoundland, as will be seen from the following letter, gave every encouragement to Extension:

Apostolic Delegation of Canada and Newfoundland, No. 15441.

(In Reply Please Quote This Number)

Ottawa, May 23, 1919.  
19 Government Driveway West.

The Very Reverend Thos. O'Donnell, President of the Catholic Church Extension Society of Canada, Toronto, Ont.

Very Reverend and Dear Father:—I am in receipt of your letter informing me of the work of the Catholic Church Extension Society of Canada, for the financial year, ending March 1st, 1919.

To my great satisfaction I realized that this year you were able, with the help of God, to double your receipts, and thus double your donations to the missions. Therefore,

accept for yourself my hearty congratulations, and for the generous contributors the praise they have so well merited.

May it please God to ever bless more and more your Society so that it may become still more deserving of all the dioceses in this great Dominion.

This, Very Reverend and Dear Father, is my prayer and my sincere wish, while offering you my cordial sentiments of esteem.

Yours very truly in Christ,  
P. DI MARIA,  
Arch. of Iconium,  
Ap. Del.

The Archbishops of Canada expressed in no doubtful terms their entire approval of the Society and the work done by it for the propagation of the Faith in the Dominion. Not only this, but, if our information is correct, in a short time we hope to see the Extension Society receiving generous financial aid from the many dioceses of the provinces.

At a provincial meeting of Bishops a short time since the Extension Society not only received words of approval from the prelates present but also a special mark of favour, viz., that in all parishes of their dioceses a mission sermon would be preached each year and a collection taken up in furtherance of the work of Catholic Extension.

We attribute a great measure of our success to the wholehearted support given by so many to the Catholic Register. Reading each week of the labours of our Canadian missionaries our pious Catholic laity have responded to the generous impulse to aid the ministers of Christ seeking after the sheep of the Master.

The letters from the missionary Bishops expressing thanks for the few dollars we have been permitted to give them, have reminded very many Catholics that there are missions in Canada and that those missions as a rule are poor and without that organization we see in well settled places.

The above circumstances have aided the Extension; have made it known and appreciated, and have roused the generous Catholic hearts to acts of love and sacrifice.

Last, but not least, the Extension Society was blessed by thousands of Catholics who experienced its Charity. Bishops and priests offered up Masses for the success of the work; and the prayers of the settlers from the East have ascended to the throne of God and mingled with the prayers of the Indians of Mackenzie and Keewatin in thanksgiving for the spiritual aid which has come to them through the Extension Society.

In a word, the Extension Society has lived up to its name and has faithfully tried to carry out its aims; Bishops, priests and people have co-operated and God has blessed and prospered it.

When you have good reason for thanking God for some special favour, remember you may perform no act more expressive of your gratitude than to aid the Extension Society. You have returned safe from "The Front" or your son or some dear friend has returned through God's mercy; thank God for this by some generous act of Charity. 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.

## POPE PLEADS FOR RIGHTEOUS PEACE

According to a dispatch from Rome Cardinal Gasparri, the Papal Secretary of State, in the name of Pope Benedict XV. has sent an official note to Colonel House of the American peace delegation at Paris, requesting a modification of the peace terms imposed upon Germany. The note was sent in compliance with an appeal made to the Holy Father by the German episcopacy in which the Pope was requested to make an endeavour to secure a mitigation of the terms.

The petition was sent to Rome by Cardinal Hartmann, who asserted that the peace conditions would mean the utter ruin of Germany, and would be a cruel violation of the rights of 70,000,000 inhabitants of the country.

In his note to Colonel House Cardinal Gasparri explains that the Pope has taken this step in favor of Germany as he would for any country requesting his assistance, as he is animated only by humanitarian feelings.

The Cardinal adds that the Pope has done this the more willingly since he was also urged to undertake this initiative by a country belonging to the Entente. He begs Colonel House to submit the situation to the wisdom and enlightenment of President Wilson, hoping that the President will use his powerful influence with the other delegates of the various Powers with a view to securing a peace which will really be lasting.

The Holy Father's proposals for a just and lasting peace were contained in his memorable peace note which was sent to the belligerent nations in August, 1917. The following plan was suggested:

"First, the fundamental point must be that the material force of arms shall give way to the moral force of right, whence shall proceed a just agreement of all upon the simultaneous and reciprocal decrease of armaments, according to the rules and guarantees to be established, in

the necessary and sufficient measure for the maintenance of public order in every State; then taking the place of arms, the institution of arbitration, which is a high pacifying function according to rules to be drawn in concert and under sanctions to be determined against any State which would decline to refer international questions to arbitration or to accept its awards.

"When supremacy of right is thus established, let every obstacle to ways of communication of the peoples be removed by insuring, through rules to be also determined, the true freedom and community of the seas, which, on the one hand, would eliminate any causes of conflict, and, on the other hand, would open to all new sources of prosperity and progress.

"As for the damages to be repaid and the cost of the War, we see no other way of solving the question than by setting up the general principle of entire and reciprocal conditions which would be justified by the immense benefit to be derived from disarmament, all the more as one could not understand that such carnage could go on for mere economic reasons. If certain particular reasons stand against this in certain cases, let them be weighed in justice and equity.

"But these specific agreements, with the immense advantages that flow from them, are not possible unless territories now occupied in reciprocity be restituted. Therefore, on the part of Germany, there should be total evacuation of Belgium, with guarantees of its entire political, military, and economic independence toward any power whatever; evacuation also of the French territory; on the part of the other belligerents, a similar restitution of the German colonies.

As regards territorial questions, as, for instance, those that are disputed by Italy and Austria, by Germany and France, there is reason to hope that in consideration of the immense advantages of the durable peace with disarmament, the contending parties will examine them in a conciliatory spirit, taking into account, as far as is just and possible as we have said formerly, the aspirations of the population, and, if occasion arises, adjusting private interests to the general good of the great human society.

"The same spirit of equity and justice must guide the examination of the other territorial and political questions, notably those relative to Armenia, the Balkan States, and the territories forming part of the old Kingdom of Poland, for which, in particular, its noble historical traditions and suffering, particularly undergone in the present War, must win, with justice, the sympathies of the nation."—The Echo.

## RECEPTION OF MGR. BAUDRILLART

### SUPPLIES MOST IMPORTANT DETAIL ON THE LAW OF SEPARATION DISCUSSION

By C. P. A. Service to The Catholic Standard and Times

London, April 17.—The reception of Monsignor Baudrillart into the French Academy this week was a great event. The rector of the Catholic Institute of Paris is universally esteemed for his fine literary ability and for his patriotic propaganda in Spain and America during the War. He takes the fauteuil left vacant by the death of the Comte de Mun, and as is the custom his speech on reception was a eulogium of his predecessor. The Comte Albert de Mun was one of the greatest Catholic laymen of our day and was the founder of those workmen's clubs which have proved so successful in Catholic social service. An aristocrat, he realized the real needs of the people better than most and set himself to serve their moral welfare with a whole-hearted devotion which met with its own reward.

The French Academy loves contrasts, and selected M. Marcel Prevost to reply to Monsignor Baudrillart and welcome him as a member of the Immortal Forty. M. Prevost gave a eulogistic criticism of the writings of Monsignor Baudrillart, in particular "Philippe V. and the Court of France" and also "The Life of Monsignor D'Hulst."

#### CONFIRMATION PONTIFF'S STAND

There was, however, a passage in his address which Monsignor Baudrillart turned to account the next day. He said M. Prevost had related how M. Renvier, president of the Council, consulted Monsignor Baudrillart secretly on the chances of acceptance of the Law of Separation between Church and State, and that on the morning of its failure he had formally authorized Monsignor Baudrillart to make known to Cardinal Richelieu, the then Archbishop of Paris, and the Pope, this consultation and his own reply thereto. Monsignor Baudrillart points out that M. Prevost did not add the most important detail, namely, that M. Renvier had authorized the Monsignor to make known also his own (the Minister's) reply, which was of greater importance than that of Monsignor Baudrillart. When the Minister heard that the Pope had declined to accept the law, he said:

"If that is the case, then we are lost, for there is not a Government in France, no matter how radical, which can close out forty thousand churches and expel forty thousand cures. Yet, after all, I must admit that, if I were the Pope, I, too would reject the law."

## SERMONS From The Walls

Has it ever been your privilege to sit in one of those charming rural churches which abound throughout England, such as Stoke Pogis for instance?

Your eye has wandered over the numerous Memorial Wall Tablets, telling of those who have fallen in the service of their country, in the Crimea, India, Egypt or South Africa.

Even though entirely unknown to you, have you not been filled with admiration?

Such "Memorial Tablets" whether in Church, College or Club, not only keep alive the memory of our loved ones who have saved the world, but inspire all who read them with a deeper sense of duty and obligation.

We manufacture such "Bronze Memorial Tablets" in our own workshops, and are glad to submit designs and estimates to any who are interested.

## Ryrie Bros.

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

### FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding bursas for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursary. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

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

I propose the following burses for subscription.

SACRED HEART BURSE  
Previously acknowledged... \$2,988 74  
M. J. Bennett, Parth..... 5 00  
A Friend, Calgary..... 15 00  
A Friend, Inverness..... 10 00

QUEEN OF APOSTLES BURSE

Previously acknowledged... \$1,496 28

ST. ANTHONY'S BURSE

Previously acknowledged.... \$432 95

IMMACULATE CONCEPTION BURSE

Previously acknowledged.... \$274 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged.... \$83 20

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged.... \$958 37

BLESSED SACRAMENT BURSE

Previously acknowledged.... \$95 50

Rev. J. Lucas, Keneston, Sask..... 5 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged.... \$216 80

HOLY NAME OF JESUS BURSE

Previously acknowledged... \$158 00

HOLY SOULS BURSE

Previously acknowledged.... \$251 00

In memory of C. R. McLellan, Summerside..... 5 00

LITTLE FLOWER BURSE

Previously acknowledged.... \$151 65

We should never repeat to others our kind actions. If we do, their heavenly influence over ourselves goes at once. We should never dwell upon them in our minds. God is in them; they have been operations of His grace. Resolve to lose no opportunity of doing a kind deed. Kindness is the turf of the spiritual world, whereon the sheep of Christ feed quietly beneath the Shepherd's eye.—Father Faber.