

THE CAPITALIST CONSCIENCE

By Rev. John A. Ryan, D.D.

In the masterly three-volume work of J. L. and Barbara Hammond, which deals with the period of the industrial revolution in England, there are two very illuminating chapters, entitled "The Mind of the Rich" and "The Conscience of the Rich." These chapters attempt to answer the question how the rich of that period could have shown themselves so indifferent to the universal wretchedness of the poor. As all students of industrial history are aware, the great industrial inventions, such as the steam engine, the spinning jenny, and the power loom, increased enormously the wealth of England. But the entire increase was taken by the owners of the new industries. The condition of the workers became worse rather than better. The high lights in that general misery are likewise well known to historical students; children of seven years of age worked from twelve to fifteen hours a day in factories, mines, and in chimneys; women were harassed like beasts of burden to coal cars in the depths of the mines; in whole industrial districts one individual out of every seven was a pauper, and the general condition, physical, moral, and religious of the working population was pitiable and degraded beyond the power of words to describe.

Yet the wealthy and dominant classes in society opposed every attempt to raise the age limit, or reduce the hours, or otherwise better the conditions of the workers by legislation. How could they have been so heartless? The answer is given by the Hammonds in the two chapters referred to above. They are found in the volume on "The Town Laborer." As regards the mind of the rich, it was influenced by the false economic teaching of the day. The wealthy were easily persuaded that competition between laborer and capitalist would not be interfered with either by law or by trade unions; that in pursuing without restraint his own selfish ends the employer was necessarily promoting the best interests of society; that wages were fixed by the cost of a bare subsistence of the worker, and that wages were paid out of a definitely limited fund of capital. They looked upon themselves, no matter how relentlessly they forced the workers to accept harsh bargains, as the workers' benefactors. "They thought," says the Hammonds, "that if society looked after the capitalist the capitalist would look after the worker, and that if society took care of the interest of property, the deserving poor would become rich." As regards the conscience of the rich, that was easily lulled to sleep by the pious reflections that after all the poor would be equal to the rich in heaven, and that poverty is no obstacle to virtue. "The day would come when all classes would pursue the virtues which respectively became them, according to the revelation of the Gospel." Thus the philanthropy of the rich, like the political economy of the day, hoped to reconcile the conscience of the upper classes to a servile standard for the poor. For resignation was the message of religion as it was the message of nature.

A SHOCKING INCIDENT

We of today are properly shocked at this intellectual perversion and moral callousness of the employing classes of England one hundred years ago. We believe that all classes of our society have now a much saner and more humane viewpoint. In the main, this belief is probably correct. Occasionally, however, we come upon an expression of industrial attitude which shocks our complacency and raises the question whether, after all, the progress that we have made in this respect is general. Such a disconcerting expression is found in an editorial in the December 1, 1920, issue of The Wall Street Journal:

"When the real readjustment comes the unskilled worker finishes where he belongs—at the bottom of the list. He will be able to live on \$2 a day when he is lucky enough to get that amount regularly. . . . The cost of living will adjust itself. The Labor Bureau will give up publishing nonsense about \$2,600 a year minimum for a famished family of five. The unskilled worker will thank goodness that he has no family of five or indeed anybody but himself to support; nor will any employer pay him on the basis of such fatherhood, as the bankrupt and discredited Interchurch World Movement absurdly proposed in its gratuitous inquiry into the steel strike. . . . This country can run best on a basis of a plentiful domestic service at \$20 a month, with respectful and competent maids receiving \$25 a month, and glad to get it."

Let us remember that this statement is made by one of the principal organs of the great financial interests of the United States. Does it indicate much progress beyond the viewpoint of the employing classes of England a century ago? The latter believed that economic laws compelled the workers to live on a subsistence wage. The Wall Street Journal accepts this theory, at least with regard to the unskilled workers. Indeed, it assumes that the unskilled in normal times, "when the cost adjustment comes," cannot expect even a subsistence wage, as measured by the needs of the family. The unskilled worker will thank goodness that he has no family of five, or indeed anybody but himself to

support. The "fatherhood" which the editorial denounces as an "absurd" basis for the livelihood and wages of the head of a family, called for an annual income of \$1,575 in August, 1919. This was the estimate made by competent and impartial authorities, such as Prof. W. F. Ogburn, of the annual income necessary to provide, not a minimum of comfort, but a minimum of subsistence for a family of five. In the opinion of the writer of the editorial, it was so excessively high as to be "absurd." His statement was that "this country can be run best on a basis of plentiful domestic service at \$20 a month," must have been dictated by his wife.

It seems clear, therefore, that these capitalists who share the views of The Wall Street Journal have substantially the same intellectual attitude toward the wage-earners as that held by the employing class in Great Britain during the awful time which historians now designate as the period of "English Wage Slavery." Wages are determined by and normally should not exceed the level of physical subsistence.

AN EXAMPLE OF BRUTALITY

Do the capitalists of whom the editor of The Wall Street Journal is the representative, take the same religious attitude as their predecessors in England at the beginning of the nineteenth century. Do they, too, think that all is well with the working classes, inasmuch as poverty is no bar to the practice of virtue, and inasmuch as the poor will be equal to the rich in heaven? We do not know, but we have good reason to believe that many of them have no very definite belief that there exists a heaven; consequently, they do not contemplate even that measure of compensation for the working classes who are exploited in this life.

The moral attitude of The Wall Street Journal man is no improvement on that of the English employers of the "Wage Slavery" period. It is one of callousness and naked brutality. To contemplate with approval, as this editorial does, an industrial condition in which millions of adult men and women would be deprived of the opportunity of leading normal lives as heads of families, indicates a condition of conscience which no words can adequately stigmatize. The masses of unskilled workers are looked upon as mere instruments of production, devoid of normal human needs, feelings, aspirations, and rights.

Let us hope that this unspeakable declaration does not represent the views or attitude of more than an insignificant fraction of the class of which The Wall Street Journal is assumed to be the mouth-piece. And I have not seen any protest from any respectable source against this editorial. The Socialist daily, The New York Call, made it the subject of an editorial as well it might, for it is splendid ammunition for those who believe in a repressible conflict between the two great industrial classes.

We Catholics know that Christian principles are adequate to solve the great industrial problems. But we know that they will not achieve that result unless they are taken seriously and applied in everyday thought and conduct. What we do not know or see is how men like the editor of The Wall Street Journal, and those who think as he does, shall be Christianized.—The Catholic Charities Review.

TO PRESERVE REMAINS OF OLD CHURCH FOUND AT GETHSEMANE

Jerusalem, Jan. 27.—Steps have been taken for the appropriate preservation of the remains of the ancient church recently discovered in the Garden of Gethsemane.

The discovery was made by the Franciscan Fathers, and the remains which were found were apparently those of a fourth century ecclesiastical building. The first remains to be discovered were those of a thirteenth century church, and it was in digging the foundations for a new structure on the site that the Fathers found traces of a much earlier church, built on a slightly different axis.

The newly formed Department of Antiquities granted permission for the carrying on of excavation work on this earlier building. It was found to be a church of about the fourth century. It appeared to be one of the oldest monuments of Christianity in Palestine. The whole of the outside wall can be traced, with two rows of columns which supported the sides of the building.

Also traceable were three apses, of which the central one was the largest. Some interesting remains of the original mosaic floor of the old building were found. Though small, they are well preserved, and they were discovered scattered here and there in the area of excavation.

According to the reported intentions of the Franciscans, the remains will be preserved so that they will be visible permanently, even if a new church should be built. In that case, it is said, it will probably be designed in such a manner as to enclose the old edifice, and it is planned to dig out the outline of the ancient structure and to preserve the pavement and bases of columns.

The central apse of the building extends beyond the present limits of the Garden toward the rocks which have been associated with the Agony of Christ. During the excavation

work architectural fragments which included columns with capitals in the Corinthian style were found.

According to arrangements, the work on the remains is to be finished by the Board of Antiquities on behalf of the Government.

IRELAND

DEATH AND DESTRUCTION CONTINUES

The usual dance of death is still on in Ireland. During the week ending January 14 there were eighty-nine casualties, twenty-two of these being among the Crown forces. Rides on mails dropped from forty-three, the previous week, to twenty-nine; raids for arms from fifteen to three; seventy-six arrests were made in connection with outrages and for political offences. Courts martial numbered 20, with 22 convictions, and 107 internment orders were issued. Last week the number of deaths was apparently considerably higher, but exact figures are not at hand. Among the late victims were two inmates of an internment camp, whose deaths were announced but not explained. Meantime the British despatch is spread over Ireland. On January 16 and 17 10,000 citizens of Dublin were interned in their homes for thirty-six hours while an area of three square miles was harried by police and soldiers. Arrests are more numerous than ever. Despatches of January 18 state that seventeen Sinn Fein members of the British Parliament are now in jail, while six members of the Irish Republican Parliament are in the United States, two are on the Continent, two have died and one has resigned. Tipperary, Cashel and Killmansha have been proclaimed, and in Cork, the curfew rings at 5 o'clock p. m. The British Labor party has issued a supplementary report which once again puts the destruction of Cork squarely on the Crown. It also denounces Sir Hamar Greenwood's new famous picture of the battle of Tralee as a pure fraud and calls attention to the fact that British officials have begun to harass men who testified before the Labor Commission.

An account of the report as cabled to the New York World by its correspondent reads as follows: "The report declares: 'The military know right well who burned Cork. What they do not know is how much evidence of their guilt has been collected and is in the possession of the Cork Corporation or the British Labor Commission. But they suspect. They can hardly hope this time to conceal all proof and terrorize the people into absolute silence. It is therefore probable that they will own up to just a little, perhaps make scapegoats of a few auxiliaries and completely exonerate the military and the police.'

"This report further makes the sensational charge that as the result of quarrelling and drunkenness there were casualties among the Crown forces implicated in the burning and looting, and states that there is evidence to show that 800 gallons of petrol were taken out of the Victoria barracks on the night of the burning of Cork. "Statements and depositions of the witnesses forming the basis of the report are said to be 'chiefly of responsible commercial or professional men and housewives. Some are English, some American and several are ex-officers or ex-soldiers.' "It is necessary to conceal the witnesses' names and identity, but the report adds: 'In every case the signed and witnessed original is filed and deposited in a place of comparative safety. These originals will be produced for any competent and responsible commission of inquiry. And the recent inquiry established that hundreds of persons, who, in the prevailing state of lawless terrorism dare not sign any evidence against the military and police, would be prepared to come forward and give evidence. The evidence here presented is, as far as it goes, absolutely conclusive.' "Summarized, the sworn statements make the following charges of actual incendiary during the sack of Cork. 'The auxiliaries set fire to a tram car, which was cheered by a passing lorry of the military. Cash's store was burned by the police and auxiliaries who afterward danced and fired revolver shots outside it. The Munster Arcade was set on fire by the police under command of a military officer. The Black and Tans burned Roche's store. The police attempted to set fire to the premises of Murphy Bros., and very nearly set fire to St. Augustine's priory and church."

"The City Hall and library, which is quite close to the Union Quay Barracks, was burned by the police, one of whom left his cap behind. An attempt was made to burn Jennings's store by men in uniform and civilian attire. The military refused to use their air appliances. Thirty constables, including the head constable and three sergeants, kept turning off the water from the hose which was being played on the library. "The police fired at a fireman. The police and auxiliaries fired at two firemen. The auxiliaries fired at a fireman. A fireman was wounded by a bullet in close proximity to the military and police. A drunken fireman fired at a fireman. Other firemen also were fired upon by the Crown forces. "Civilian helpers were fired at, molested and threatened by the police and auxiliaries. One police-

man shouted to a hose worker, 'At your peril. Don't turn that hose on that fire; let it blaze.' Uniformed looters were seen emerging laden from Cash's. An auxiliary told an ex-officer that as Cash's had been so badly looted they were going to set it on fire in order to cover up the loot."

"The police and military looted Messager's and Hilder's and Murphy Bros., besides several public houses. The Crown's auxiliaries and police were seen taking loot to the Empress Place barracks and Union Quay barracks. Soldiers and Black and Tans looted Tyler's boot store."

On January 18 the Irish Labor party issued a manifesto to British Labor in which after reference to British attempts to hold Ireland by reprisals of shootings, fire and other forms of tyranny occur these words: "Only such methods can prevail in attempting to govern without the consent of the governed. No generation has passed without protest since England claimed suzerainty. We demand freedom because we desire our political, cultural, social and economic life to develop in harmony with the genius of our people. Freedom means the right to choose, without outside intervention, the form of government under which the British nation chooses to live."

"British workers are urged to take action immediately or else allow the name of British democracy to be linked in the minds of men with Czarism and Prussianism. "Organized Irish Labor stands in this struggle solidly with the Irish nation in arms against the yoke, for an entirely separate political entity. "Economic conditions will inevitably involve the closest relations between the two peoples. Great Britain's economic power, we recognize, is potent enough to enforce almost any terms on Ireland short of forfeiture of her honor and liberty. We shall all accept the British Labor Party's policy when it fulfills our demand for self-determination."

So far the British papers are for the most part silent about these fearful indictments of the British Government.—America.

THE GLOW OF FAITH IN CZECHOSLOVAKIA

Catholics, the real brand, are organizing with splendid impetus in Czechoslovakia. If law breakers, scandalizers of society, attract undue attention and set the country in a ferment, it means, after all, that they are the exceptions. The mass of the good and loyal people, the normal Christians, the normal Catholics, are overlooked, while we stare at the antics of the apostates. The revival of religious fervor deserves attention and might serve as a beacon to others. A filip has been given perhaps to Catholic youth by the evil in view; for the recrudescence of societies to promote religious interest is quite phenomenal. Students of the higher and middle schools are concentrating and extending their unions. General Communions are more frequent and better attended. The ecclesiastical and secular press bears the category of deep, ardent belief, and the determined stand for religious liberty. Angry crowds hinder the distribution of agnostic and anti-Papal leaflets at Catholic meetings, and the pioneers of "free-thought" who hoped to lead the people in new paths are in many places reduced to combating "the growing dangers of clericalism."

"We have gained nothing," they cry, "in chasing the Germans as long as Czech professors bear the category over the head of a Prague Archbishop in an idolatrous procession." In Schönan 10,000 men participated in the Catholic day parade and several meetings were held at the same time. A similar success was achieved in Plzeň, where Mgr. Kordac, as eloquent as he is energetic, after a moving sermon in church, gave three separate addresses to groups of the crowd outside. His Grace was acclaimed with enthusiasm whenever he passed. His stirring pastoral had laid bare sometime previously the evils of the day: unlawful seizure of churches by the new sects; obstruction to Bishops in their duty of confirming the Faithful; unscrupulous propaganda by the Y. M. C. A.; archaic that discredited the new republic; estrangement of the God-fearing Slovaks; corruption of youth by the cinema and shameless books; terrorism by a fanatic and religious minority over the fealty religious, peace loving, cultured Czech people.

To the great relief of the Government has of late withdrawn its support from some turbulent factors it had at first not only countenanced but encouraged. The riot leaders of the schism, Zabrada and Farsky, have been dismissed from the high posts they occupied. No government can long tolerate subversive elements, foci of accepted ecclesiastical and traditional standards such as the Czech innovators of a "National Church" have proved themselves to be. The revelation of feeling is strengthened by the acts of the "reformers" who, in their efforts to discredit the clergy faithful to Rome, overleaped the mark. A campaign of calumny against all priests, not sparing, alas! the worthiest among the dead, was supposed to minimize their own shortcomings. "Not we alone," said the apostates, "but many others infringed the canon." And the fact that fallen priests maligned the priesthood, seeking to discredit the order to which they still affect to belong, filled impartial minds with disgust and dismay. These defamers were at one with atheists and blasphemers in attacking the Catholic

clergy. Father Toman, in stern, telling words, exposed the disgraceful machination, and vindicated with righteous indignation, the memories of exemplary pastors thus basely calumniated. While money is forthcoming, however, to subsidize these wanton attacks they are bound to continue. The fiercest among the various sects into which the original schism is breaking up are financed by the Y. M. C. A. of America, ever intent on abetting rebels against Rome. But American Protestants of all shades of belief are overrunning the country. A Methodist who held meetings in a tent was at first successful in drawing crowds; for a tent, to the unsophisticated Czechs, meant a circus. There was a fight for the free seats until the real meaning of the performance became known, when the audience withdrew finding it too tame.

After the magnificent Catholic days of the Czechs the Germans of Czechoslovakia organized similar demonstrations of faith. Thousands assembled at Arnan and Marieschein to testify their allegiance to the Church. Bishop Gross, Senator Ledebour, Professor Mayr Haffing and the Deputy Dr. Fieserell made notable speeches telling on all true men to work for the unity and solidarity of the Catholic body. Plans were drawn up for combination in sodalities, press activity, and all Catholic enterprises.

If it be repugnant to the Czechs to follow too closely in all things the ways of their German rivals, hitherto denounced as "masters and usurpers," they might well take example from that mighty Mother Russia, ever the source of their national inspiration, and learn how to safeguard their rights. The Bolsheviks have been forced to abandon the attempt to uproot religion from the soil of Russia. They no longer make war on priests or blinder religious observances. Prominent Bolsheviks now go to church for their marriage ceremonies and some have asked for Extreme Unction at the hour of death. In the Russian army, at the instance of the soldiers, Divine Service has been reinstated. A Russian professor, Dr. Berdajev, says: "The revolution brought freedom to at least one institution, our State Church. It arises fresh, undimmed, straining to a better future." One notes with satisfaction that the Russian women whose persistent militancy roused rabid Bolsheviks from the church doors have emulators among their Slav sisters of Czechoslovakia. In more than one instance the women successfully resisted a mob urged on by the "reformers" to seize the churches and expel the loyal parish priests. If Orthodoxy can make a gallant stand for the right to worship God will not Czech Catholics, men and women, crowd to the polls in defense of the true Faith? The separation of Church and State, which proved a fiasco in France, would be of greater import in Czechoslovakia. It would mean disruption and ruin to the new-born republic and Czechoslovakia surely deserves a better fate than that.—E. Christlich in America.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WHERE THE MONIES GO

The Catholic Church Extension Society closes its fiscal year on Feb. 28th. We are in the last month of 1920-21 and can already realize the amount of work completed in the past twelve months. The report will soon be tabulated and the Governors and friends of Extension see the results of our continued labor for the home Missions. In the meantime we believe that our readers will enjoy the following letters from three of our Western Prelates. The first was occasioned by the appeal of Father Koolen for a chapel for his little flock at Dapp. The mail brought us an answer in the form of a memorial chapel and it was immediately forwarded to Archbishop O'Leary. The acknowledgment reads:

Edmonton, Alta., Jan. 16, 1921.
Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father: I received your letter dated Jan. 13th enclosing cheque for \$501 for a chapel fund, according to the request made through me by Father Koolen. I am forwarding this cheque to Rev. Father Koolen with the instruction that this chapel so generously donated by McDonald Bros. is to be named in honor of St. Finian and that the first low Mass be said therein for the donors' intentions. I am also arranging to procure a statue of St. Anthony and a picture of our Blessed Lady for this chapel, for which you sent a cheque for \$88.00.

How can I thank the Church Extension and the generous donors for their kind charity to these poor people. They will never realize the amount of good their generosity will will procure to these beginners in this great Western land living away in the wilderness. They will feel that they owe a great debt of gratitude to their Eastern Ontario friends and compatriots and it will be a source of splendid encouragement to them to build up their little settlement into a flourishing parish.

It might please you to learn that in Wapitig, another little settlement, there are sixteen more families of McDonalds from Glengarry and

fourteen families of Carsons from U. S. A. grouping themselves in the same way to form a beginning of a parish and to build a small church. This is the great problem out here to group our scattered Catholics so as to assure them the services of priests when they are to be had.

With grateful thanks to yourself and to the generous donors whom from our heart we ask God to bless, I am yours sincerely in Christ, HENRY J. O'LEARY

The letter clearly indicates that the circle grows larger as we proceed. Western Dioceses are lacking in the very essentials for divine worship and the proofs of this are being learned by us in every mail. Hitherto we have not been sufficiently impressed with the need of chapels. But we shall return again to the subject.

We turn to read the gratitude of another. This time the letter is an acknowledgment of our work to provide a priesthood for the missionary field.

Winnipeg, Jan. 18, 1921.
Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father: I want to thank you most sincerely for the three cheques contained in your letter of the 13th instant: one for \$250.00; a second for \$150.00; and a third for \$50.00. To show my appreciation, I need say no more than this, that, without your assistance, I could never provide for all my needs in this matter of ecclesiastical education.

Wishing you every blessing, I remain, very sincerely yours in Xto, ALFRED A. SINNOTT, Archbishop of Winnipeg.

Another receives a substantial sum in view of the financial burden which unassisted he is unable to carry. Extension is giving assistance that is timely.

Victoria, Jan. 19, 1921.
Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father: I beg to acknowledge with sincerest thanks the receipt of your society's generous donation of \$2,500 to the Diocese of Victoria. May God bless and prosper and extend the great work that you are doing and grant you and all who are associated with you and all benefactors the "reward exceeding great." I have given his cheque to Father Beaton, who happens to be here, and will forward theirs to the Sisters of St. Joseph. With all good wishes, I remain, ever yours in Christ. ALEX. MACDONALD, Bishop of Victoria.

Little comment is needed. When the Church in the elder stations of Canada began, it was just such conditions as these were faced. Today we can at least appeal to our own. In other days appeals had to be made to foreign countries and it was then that Belgian and French heard the voice of the pleading Bishops. Surely we who are at home and reaping the evident advantage of immediate contact cannot remain indifferent. Our best help can be given through Extension. Let us not neglect the constant appeal.

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 \$4,286 58
M. A. M., Bathurst..... 2 00
A. B., Lunenburg..... 1 00
Mrs. J. K. MacNeil, Glace Bay..... 2 00

MASS INTENTIONS
Mrs. C. D. McKinnon, Souris East..... 4 00
Mrs. Thos. Kiekham, Souris West..... 2 00
S. M., Bathurst..... 5 00
Mrs. S. M., Bathurst..... 3 00
Friend, Elora..... 1 00
Reader, Saul's Ste. Marie 8 00

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worthy of Spain," he said. "We will inaugurate the work with a High Mass in our Cathedral on St. Francis Xavier's Day."

He then left for Madrid, and after three days sent us word that the King of Spain took the Seminary under his patronage and that a Minister of State would represent the King at the festival of Inauguration.

On the eve of St. Francis' Day the station at Burgos was crowded with a great throng of people to welcome the exalted dignitaries; the Archbishop, the Papal Delegate, the King's Minister of Grace and Justice, a Bishop of Tongking and Bishop Ibanez of China.

A battalion of infantry with its band was on hand and played a Spanish march when the train approached—slowly, like an auto going through a dense crowd and dividing the people on either side of the track.

The royal march was played as the Bishops, Minister, General, and Officers stepped from the cars, and proceeded to the autos that were waiting in readiness to convey them to the Archbishop's palace.

I need not describe the solemnity of the Mass celebrated next day in the Cathedral. The ceremonies of the Church and the liturgical chants seemed to me to have a new and special meaning through the assembly of such personages for the transcendental act of inaugurating a Spanish Seminary for the Missions of China!

Four priests have already volunteered to join me in the work, and a Bishop of China has offered us half his Vicariate. The new seminary will doubtless be independent, but until further arrangements, I wish to remain a member of China Mission College of Almonde, sent here by you with the express purpose of founding a Seminary for the Missions of China.

We look on the above described inauguration with pardonable pride as a great triumph for China Mission College of Almonde.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily un baptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonde, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admission. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

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

QUEEN OF APOSTLES BURSAR
Previously acknowledged \$1,932 22
H. G. P., St. Alban's..... 5 00
Mrs. W. M., Petrolia..... 2 00
A Friend, Boston..... 1 00
Nashua, N. H..... 2 00

ST. ANTHONY'S BURSAR
Previously acknowledged \$1,101 45
Teacher, Windsor..... 10 00
J. J. Doherty, Belle Island 1 00
J. P. Gilles, Sydney Mines 1 00
John Murphy, Melrose..... 1 00
Thos. Dickey, Antigonish..... 1 00

IMMACULATE CONCEPTION BURSAR
Previously acknowledged \$2,258 58
Friend, Hamilton..... 10 00

COMFORTER OF THE AFFLICTED BURSAR
Previously acknowledged \$846 50
J. P. Gilles, Sydney Mines..... 1 00
Margaret McDonald, New Glasgow..... 5 00

ST. JOSEPH, PATRON OF CHINA, BURSAR
Previously acknowledged \$1,775 69
Friend, Six Portages, Que 1 00

BLESSED SACRAMENT BURSAR
Previously acknowledged \$291 05
Mrs. C. D. McKinnon, Souris East..... 2 00

ST. FRANCIS XAVIER BURSAR
Previously acknowledged \$372 80

HOLY NAME OF JESUS BURSAR
Previously acknowledged \$225 00
Stephen Mahar, Montague 1 00

HOLY SOUL BURSAR
Previously acknowledged \$926 00
Mrs. John Murphy, Melrose 1 00

LITTLE FLOWER BURSAR
Previously acknowledged \$602 19

SACRED HEART LAGUAY BURSAR
Previously acknowledged \$1,278 52
Jos. Chas. Martin, Grates Cove..... 2 00
Friend, Six Portages, Que 1 00

God lived always in the presence of Mary, united constantly to Him by thought, affection, occupation. Our life should be of like character. "Mary" signifies "Bitter Sea." She had a larger share than any other person in the bitterness and afflictions of her dear Son. If our Redeemer so honors us as to allow us to partake of His sufferings, let us accept them gratefully and try to imitate closely His patience, generosity, and resignation of our loving Mother.—Father Modalla, S. J.