

pleases arrest the economic life of Europe and starve it. The power has been exercised over a large part of Europe. Her naval power extends farther and gives her a measure of control over every part of the globe, and an absolute control over much of it. But we are told that she must fear Ireland. What is Ireland? An island with four million people; a poor country; destitute of military and naval power; dependent for coal and iron on the outside world; incapable of transporting an army anywhere if Great Britain lifts a finger in remonstrance; incapable of contracting an effective military or naval alliance with any other people. Submarine bases? The submarine could be abolished tomorrow if Great Britain chose.

But if these safeguards are not enough, Great Britain has the League of Nations. Recognize Ireland as a nation, and under this instrument, promoted and signed by Great Britain, the combined military and naval force of all the civilized world would, under Clause 10, be available to "guarantee the integrity" of Great Britain against Ireland. Is not even this enough?

I AM, &c.,

May 2. ERSKINE CHILDERS.

LUXEMBURG

BISHOP OF SALFORD ISSUES STATEMENT TO CATHOLICS OF ALLIED COUNTRIES

Manchester, May 8.—Right Rev. Louis C. Casartelli, Bishop of Salford, has issued an important statement to the Catholics of the Allied countries regarding the fate of Catholic Luxembourg. The statement is as follows:

The following brief paragraph, which is going the rounds of a part of the press, generally in an obscure corner, will probably have passed almost unperceived and unappreciated.

THE LUXEMBURG PLEBISCITE

Entente Desire Postponement. Paris, Monday.—It is confirmed that the American command has conveyed to the Luxembourg authorities the desire expressed by the Entente that the plebiscite on the country's future, to take place shortly, should be postponed to a later date. It is felt that a plebiscite of the kind of government the people of Luxembourg intend to have in future, and the eventual reunion of Luxembourg with a foreign power might raise complications at present which it would be preferable to avoid.

Yet by every Catholic, and I venture to add especially by every American Catholic, it ought to be read with the greatest alarm and even indignation. What is the issue? The little Grand Duchy of Luxembourg, with an area slightly less than that of Derbyshire and a population the same as that of Nottingham, is practically the last thoroughly Catholic nation and State, sovereign and independent, left, at least in Europe. At the beginning of the War it was on the very first night suddenly and silently overrun by the mighty German Army, without warning or power of resistance, and held down helplessly by the same ruthless power till the collapse of Germany and the welcome entry of the Allies. The Luxemburgers, whose hatred of Germany and the Germans long antedated the War, were all along in sympathy and aspirations on the side of the Allies. Many thousands of their young men got into France and enrolled themselves in the French Army, fighting valiantly for the Allied cause. There was an "Oeuvre des Soldats Luxembourgeois au Service de la France" which had a branch office in London.

THE ALLIES AND THE LITTLE NATIONS

And what has the armistice and the prospective peace brought this gallant, patriotic, Catholic little people? The prospect of the loss of their liberty and independence. And that—apparently—on the part of the Allies! It may seem hard to believe, but there is little doubt that the present deplorable crisis is owing to the machinations of an anti-clerical, Masonic and Socialistic combination of forces, working against the dynasty and against religion. The fate of the ex-Grand Duchy of Luxembourg is instructive. During the War constant attempts were made to blacken her character as a pro-German. Her unpopularity with the radical and Socialist bloc in Parliament dated from some years before the War, when she strove hard, as long as she constitutionally could, to prevent the passing of an anti-religious Education bill. Since the War she sacrificed herself for her country and abdicated in favor of her sister Charlotte in the hope of peace. Unfortunately the Bishop of Luxembourg, Monsignor John J. Koppes, a valiant champion of religious education, died, last November 29, and the See has not yet been filled up, so that the Catholic Luxemburgers have no ecclesiastical head to champion their cause before the world. All impartial observers declare that the vast majority of the people are passionately attached to their independence and freedom from foreign rule as during the last eighty and more years. They are not, and wish not to be, German, French or Belgian—but just Luxemburgers. To quote Mr. H. C. Bailey, writing in the Daily Telegraph (January 10, 1919): "All Luxembourg stands together for independence. The events of the last four years have only

strengthened the desire of the little State for complete freedom. Whatever the flag, Republic or Ducal, autonomy is its blazon."

WHAT THE PEOPLE WANT

The outcry for a republic and against the dynasty was certainly engineered by the anti-religious element in the country, with outside help. Still, the form of government is a secondary one; the people want simply, on the principle of self-determination, the nation itself. So the Luxembourg Chambers decided upon the democratic step of a referendum, called in the extract quoted a plebiscite. There is little or no doubt that the result would be: Certainly in favor of autonomy. Most probably also of the dynasty. And so the mighty "Quadriviri" (as the Irish style them), step in (and I prophesy) through the agency of the command of the democratic and liberty-loving Americans, intimate that the plebiscite must be put off until the fate of the little nation has been decided beforehand by the Entente! The paragraph is so worded in its last sentence, as to suggest most disingenuously that the plebiscite might be cast in favor of an "eventual reunion of Luxembourg with a foreign power," whereas everybody knows that it is just this catastrophe that the referendum would avert.

Now, on President Wilson's policy,

accepted by the Allies, who has the right to decide the future of a nation however tiny, however insignificant? Surely, on the principle of self-determination, the nation itself. So the Luxembourg Chambers decided upon the democratic step of a referendum, called in the extract quoted a plebiscite. There is little or no doubt that the result would be: Certainly in favor of autonomy. Most probably also of the dynasty. And so the mighty "Quadriviri" (as the Irish style them), step in (and I prophesy) through the agency of the command of the democratic and liberty-loving Americans, intimate that the plebiscite must be put off until the fate of the little nation has been decided beforehand by the Entente! The paragraph is so worded in its last sentence, as to suggest most disingenuously that the plebiscite might be cast in favor of an "eventual reunion of Luxembourg with a foreign power," whereas everybody knows that it is just this catastrophe that the referendum would avert.

Is a GREAT WRONG TO BE DONE?

If this gross act of injustice to a small Catholic people is really to be perpetrated by the might of the Entente, it will surely be a blot on the coming peace and endow Europe with a new Alamo-Lorraine. At least Catholic, and especially English, Irish and American Catholics, though powerless to avert so great a wrong can utter a solemn protest, in the sacred names of religion, justice and peace against the outrage. One feeble voice at least shall be raised, even if unheeded and unheard, inspired by over forty years' knowledge, admiration and love for the gallant little liberty-loving land, the patriarchy of St. Willibrord.—The Tablet.

JUSTICE FOR THE POPE

Italy demands that the Treaty of London, the pact signed by her and the Entente Allies, France, England and Russia, on April 29, 1915, be now carried out to the letter. A reading of the various articles of that document is not calculated to win the admiration of any true lover of democracy or fair-play. In the fourth article it is stipulated that in return for and in recognition of her services to the Allied cause, Italy was to get the Trentino, Southern Tyrol, Trieste, Gorizia, Gradisca, and the Istrian peninsula. By the fifth and following articles she was to get Dalmatia and the Dalmatian Islands; the most important sections of Albania; the Dodecanese Islands in the Mediterranean. By the twelfth she agreed to the formation of a Mohammedan power independent of the Turks. In virtue of the thirteenth article she was to receive more territory in Africa in compensation for anything England or France might obtain. In accordance with the fifteenth article, France, England and Russia agreed to join Italy in a combined effort to bar the Pope from having anything to do with making peace. Finally the treaty was to be kept secret.

With regard to the demands and the bargains made for territorial enlargement little need be said. Strange as some of them appear, they belong to the realm of politics pure and simple. Concerning the formation of a Mohammedan power independent of the Turks, it is hard to understand how any country calling itself Christian could in any way further the continuance of a civilization which is essentially foreign to the ideals and traditions of western Europe. But the demand made that the three great Powers then at war with Germany and Austria-Hungary should combine with Italy in barring the Pope from the future Peace Conference and prevent him from becoming in any way a factor in making peace, was as unstatesmanlike as it was unjust.

Perhaps even now Italian statesmen in the secret of their heart are regretting the hour when they so curtly refused entrance to the Conference to the only power which is above the jealousies, trickeries and ambitions of worldly policies and which though neither Italian nor French nor English, sympathizes with all nations and would impartially and fearlessly speak up for their just and honorable claims. If Italy, mindful of the injustice which her rulers had done to the Popes by depriving them, in the person of Pius IX. of their age-long dominion over the Papal States and Rome, feared that the Roman question would be opened at the Conference and that the Pope would take occasion of the general shifting of old landmarks and boundaries in Europe to put in a formal claim for the restoration of the temporal power, the fears were groundless. No doubt the Pope would welcome the restoration of the temporal power. He knows that such a power is necessary

not for the existence but for the well-being, the freedom of the Church. The Papal States belong not to him alone, but to the Church of Christ. But if the Pope during the War reasserted his demand, as he was in conscience bound to do, for the "rectification" and the "readjustment" of his unnatural and at times intolerable position in Rome, where he is made to feel too keenly that he, the lawful and rightful prince, is an intruder, he has never done anything or inspired any policy that could possibly be distorted into the belief that he was aiming at the disruption of Italy.

In November, 1914, a month after his elevation to the Pontifical throne Benedict XV. let it be clearly known to the world that "all who profess themselves sons of the Roman Pontiff rightly demand a guarantee" that the "common Father of all" should be seen to be free from all human power in the administration of his apostolic office. He is not afraid then to protest against the abnormal position in which he is placed. But, if the Pontiff was anxious to let the world know that he did not tamely submit to a state of apparent vassalage with regard to the Italian Government, it was made plain by his own acts and by the authoritative statements of his Secretary of State, Cardinal Gasparri, that the Holy See did not intend to create embarrassment for the Italian Government. To that policy the Pope adhered all during the War. He would certainly have followed that same policy had he been allowed to be represented at the Peace Conference. But the Pope was ignominiously thrust aside. The successor of the Leo's, the Gregories, the Innocents and the Alexanders, who saved Roman civilization from the hordes of Attila and his Huns, tamed the lawlessness and rebuked the cruelty of the German Emperors of the eleventh century, curbed the passions of wicked kings, and were among the first to pronounce the doctrines that all men are by nature equal, was not to have a place in the councils of a world distraught, and that knows not where to turn to find a remedy for the evils of the day or what ramparts and dikes to build to stem the mounting waves of social ruin and anarchy.

As we look now upon the world of the Peace Conference we see that the Pope was sadly needed there. He would not have been out of place in its sessions. For in the great world congresses, ever since the days of those first international conventions known as the Councils of the Church his voice has been heard in almost every gathering, where the fate of empires and peoples was settled. It would be too much to ask of the predecessors of Benedict XV. that in the countless disputes concerning temporal affairs with which they were in their capacity of civil rulers called upon to deal they never made a mistake. But it can be asserted without fear of contradiction that with the rarest exceptions they were on the side of justice and right, that at times theirs was the only voice lifted up for the people.

Benedict would have followed the noble precedent given him by the great Pontiffs of the past. At present when shorn of temporal power, he has no interest at stake but the welfare of all. He has children in Ireland, in Germany, in Poland, in the United States, in England, in disputed Fiume, in France and Alsace-Lorraine. He is an Italian by birth and blood, by racial and family traditions. He would do his beloved Italy justice, but not to the wrong or the prejudice of others. The Vatican is the international clearing house for the policies of the world. The Pope because of his position of spiritual head of almost 300,000,000 faithful subjects scattered throughout every continent, every isle of the sea, is better acquainted, through the cardinal, legate, bishop and commission, with the trend of the world's affairs, the needs and the just aspirations of peoples, than any cabinet or ministry or combination of statesmen. By his position and experience he is an expert in international problems. Unswayed by prejudice, he is above the pettiness of party or the dictates of a narrow nationalism. The Papacy is old and trained in the knowledge of the world. It is dealing with human affairs, it does not wield the golden keys of Peter, for his authority in such a sphere is not of Divine but of human origin; it still has the key of those ever-recurring world problems with which it has been dealing for centuries. The statesmanship and the policies of the oldest and the most experienced cabinets in the world are young indeed and but of yesterday when compared with those of the ever renewed line of the White Shepherds of the Seven Hills.

Why was the Pope then excluded from the Conference? One, no doubt, of the fundamental reasons for such conduct, and when all is considered, the fundamental reasons perhaps is that unnatural and dangerous theory of the separation, the complete divorce of religion from the realm of politics and international law. According to the upholders of such a theory statesmen and religion should be placed in separate and tightly sealed bulkheads, they have nothing to do with one another, different laws preside over their respective departments. Statescraft for them has its own morality, it need not submit itself to the principles of religion when it finds them in contradiction with its own interests or demands. It relates religion to the private life and the activities of the individuals, it will not admit its influence or restraint in the open forum of the policies

of the world. This is a species of practical State atheism, which it does not openly deny the Creator, at least ignores Him.

Even those who heartily believe in the principle of a League of Nations and who long to see justice done to all no matter who they may be, must have felt their enthusiasm and ardor chilled when the men who are engaged in the reconstruction of the world, and in solving the most momentous problems a Peace Conference was ever called upon to face, never in a single instance officially referred to the Deity, never asked His blessing on their labors, never reminded the peoples for whom they are laboring when speaking to them of justice and right, that God is the source of all justice and all law and that unless His rights are respected, it is greatly to be feared that the rights of individuals and nations, even if safeguarded by covenants and treaties, will be ignored and violated. No one expects that the members of the Peace Conference should imitate the offensive pose and pietism of the framers and principles of the Holy Alliance of a hundred years ago, who in reality degraded religion by binding it as a slave to the car of politics, but serious-minded citizens of four great countries still calling themselves Christian cannot but feel disheartened, when they see religion and God kept away from the very place where His guidance is most needed and His help absolutely necessary. For "unless the Lord build the house, they labor in vain that build it."

With the Pope at the Conference, the atmosphere of religion would have penetrated into the assembly. For it is impossible, even though his spiritual prerogatives might not have been recognized, that the Pope should not bring with him, his legates and representatives some aura, or influence, that would point to some thing higher than material interests and political victories. With him some invisible and subtle power could have filtered into the councils of statesmen. Some emanation from a higher law would have flitted over their deliberations. The world would have been the gainer.

Italy was not wise in barring out the Supreme Pontiff from the Conference. The other signers of the Pact of London were as guilty. For the Pope would have been Italy's best adviser, best friend. The Roman Tacitus says, that the criminal usually hates the victim of his injustice. He not only hates him, he fears him. For his presence constantly reminds him of his own wrong doing. His victim is a living indictment of his crime. The representatives of the Italian Government, heirs of the unscrupulous statesmen who unjustly seized Rome, would have been ill at ease before the victim of that cruel spoliation. They would have been in constant dread of an appeal from that victim. As we say, that fear would have been groundless. For the moment, Benedict XV., great as are his wrongs, and intolerable as his position at Rome is, would have generously let his grievances slumber. None more wisely, more justly, and unselfishly than he, would have labored for the prosperity and the happiness of the world. None better than he could have outlined and laid down the secure foundations of a strong and permanent temple of peace.—John C. Reville, S. J., in America.

"JOHN AYSOUGH" IN NEW YORK

IMPRESSIONS OF ONE OF THE WORLD'S BEST KNOWN WRITERS

He came, he saw and he conquered. "John Aysough," the novelist, was forgotten and in his stead we gazed on the very form of the "Ancient" Monsignor F. Bickerstaffe-Drew. It was at the Plaza Hotel in Manhattan with the repleat Arch of Jewels shining outside in all its bespangled glory. The Catholic Convert's League was the host and there were at least seven hundred anxious admirers of the little British Chaplain, all waiting the sound of his voice. There was an assured welcome for the author of "San Castino" and "French Windows," and we were not disappointed. The Hon. Bourke Cockran introduced the speaker and incidentally gave us a rare synopsis of the spiritual problems of the times. "Taking the benefits of Christianity whilst reflecting Christian teaching," he said, was like taking the fruits of a tree after chopping it down. Monsignor Bickerstaffe-Drew has been with the British Army thirty-three years. He looks old, but doesn't like an old man. The years of the War with their outdoor life and long marches have made him as hard as hickory. A fascinating smile and a grim humour made his words attractive. "John Aysough" was handicapped by the orders given him. He had to tell the story of his conversion and also to treat of the spiritual life of the great War. The good man spent much effort on the reasons that led him as a young man to seek Catholicism. Grim logic did it, even if he scarcely saw or met a Catholic. The two factors—Papal infallibility and confession—usually the bugbears of new Catholics, were the very things that drew him to the Church. His tribute to the Catholic soldiers who served in his regiment was a beautiful one. The names depicted in his "French Windows" were lightly touched upon and like a sane chaplain he disclaimed any knowledge of military science or tactics. He was only a chaplain and a priest

when attending the sick or dying, whether they were British or German. We were so sorry that he was so modest, otherwise he might have told us the meaning of the countless decorations and medals he wore. Each of them might have been a fit subject for another lecture. The Convert's League is doing a good work in visualizing these well known converts for us over-orthodox Catholics.—Brooklyn Tablet.

ENVOYS WARNING

THE SPANISH WORKERS ARE RANK ANARCHISTS SAYS AMBASSADOR MERRY DEL VAL

REVIEWS OLD REVOLT

London, April 30, 1919.—A very important statement has just been made in London by the Spanish ambassador, Don A. Merry del Val, brother of Cardinal Merry del Val, regarding the present unrest in Spain. His Excellency contends that the English speaking public when reading the word "workers" in regard to Spanish conditions, must understand it to refer to the Socialists and anarchists. There is, he says, no labor party in Spain; Socialism has done absolutely nothing for the welfare of the working man, and social reform has been carried out by the various monarchical parties and their Governments.

After having made the situation clear as to the social worth of Socialism and anarchism, His Excellency made a statement on a certain incident that ought to have the widest publicity in the English language press in every part of the world. Don Alfonso Merry del Val concludes his statement with the following observation:

"In view of recent statements, it is just as well to recall the true history of the unhappy events of 1909. An insidious press campaign having prepared the way by rendering unpopular certain military operations in Morocco, the anarchists, in more or less open collusion with other revolutionary elements, took advantage of the dangerous depletion of the Barcelona garrison through the rushing of drafts to Africa, to cut the railways and every sort of communication with that town. The isolation of Barcelona accomplished, they began the execution of the first part of their plan, revealed by documents afterwards seized, by attacking the religious establishments in different parts of Barcelona, several of which were burnt to the ground.

The Church of Las Mercedes, an historical jewel of inestimable antiquarian value, was destroyed; the inhabitants of the neighboring convent were shamefully maltreated; the bodies of dead nuns exhumed and placed in vile mockery on the barricades.

"The mob next proceeded to attack the banks and private houses according to plan, but were held in check for three days by the garrison, then numbering only one thousand two hundred men. A few hours after wards reinforcements entered the town and condign punishment was meted out to the guilty, every requisite of the law being, however, observed in the process.

"The leader of the movement was a notorious anarchist, Francisco Ferrer, a man after the heart of Lenin and Trotsky, in whose possession a complete plan of the revolution was discovered.

"Ferrer, an individual of no great intellectual capacity or learning who had amassed money by swindling certain devout Frenchwomen of his acquaintance, was the founder and head of the so called Modern School at Barcelona, where children not only taught the doctrine of world revolution, but the recipe for making bombs. He was the moral author of the dastardly attempt against the life of the king and queen of Spain on their wedding day."

NO DISCRIMINATION

In regard to a charge of religious discrimination in the Holy Land that has been made, the Cardinal Archbishop of Westminster has addressed the following statement to the press:

"My attention has been called to an article in La Croix of April 3rd entitled 'Chooses de Palestine,' in which strictures are passed on the present administration of that country. As my own name is mentioned in that article, it is my duty to state that similar criticisms were brought to my knowledge when I was in the Holy Land last January, and that on inquiry I could find no evidence of any unfair discrimination on religious or national grounds on the part of the British administrators. On the contrary I satisfied myself that they were doing their best to overcome the necessary and inevitable obstacles which were delaying the reinstatement of various religious institutions.

"I was glad to learn from the superior of one of the largest institutes, whom I saw on my way through Paris in March, that most of these obstacles had by then been overcome.

"It should be remembered that until the Peace Conference decides the definite political status of Palestine it remains technically enemy territory in temporary occupation of the British military forces, assisted by small contingents of some of our Allies. Remembrance of this fact may serve to explain certain anomalies and to obviate ungrounded criticisms."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ENCOURAGEMENT

Last week we published the details of our year's achievements and no doubt the many friends of Extension read the column with interest. Our yearly report is always read. Each pastor in Canada gets one whether he takes any interest in the work carried on or not. He never fails to read and study what we are doing. The Catholic papers do their share in spreading the report and so the work carried on is known in great detail. This year our receipts were greater than any year previous, in fact last year's receipts were doubled. This is very encouraging. It had without doubt an excellent effect on the staff, nor can anyone fail to realize what it must mean to the bishops and priests to whose appeals we were never deaf. The management of the Catholic Extension endeavours always to pay all expenses connected with the publishing, writing, mailing and the other hundred and one incidental details of the work of Extension without taking a single cent from the general fund. This year and last in spite of heavy expenses we succeeded admirably and the missions therefore benefit. But the great work is of course the life and hope, we add to the zealous efforts of those whom we aid. The Western Missionary has often described his life. It is the rough and hard lot of the beginner whose people are scattered over vast areas, are difficult to reach and always difficult to serve. The pastor of souls of these vast plains, and in the fastnesses of the hills or in the depths of the mines often discovers the indifferent, the careless, the neglected portions of God's flock with here and there the chosen ones whose faith shines bright in the vast darkness of the world in which they move.

To receive encouragement is the lot, the happy lot of every Christian. Our Divine Saviour reminded His Apostles that they were not to be left orphans. The Holy Ghost was called the Paraclete, the Comforter, and the gifts of God were to be poured forth to them in abundance. A partaker of God's bounty, naturally becomes a sharer of his gifts with the needy. The Christian, himself benefited by the goodness of God cannot help if the spirit of Christian faith be at all present, but encourage those not so favored. Faith in action will always and in gifts bestowed.

What of the recipient? In the case of the missionary it is easy to answer. He goes to his work with new courage and renewed zeal. He is not alone, the Holy Ghost, the Comforter, speaks to him through the prayers and gifts of the friends who he never sees but who come to his aid through us who are but the humble agents of God's bounty. The Catholicity of the Church shines forth in all its splendor, active, life giving and sustaining. And the people themselves are doubly benefited. What, they say to themselves, if those who send us priests, altars, chapels, ornaments, are so zealous for our souls' welfare ought we to remain indifferent! The practical, silent sermon of the charity we bestow is a reprimand to the indifferent, a spur to the negligent and a direct manifestation of God's love to those whose faith is not weakened by sin.

We have therefore but one word to our friends, continue, you are helping to save souls, continue for you are co-operating with Christ, continue and have your friends join with you.

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS Previously acknowledged... \$1,974 25 A Friend, St. Thomas, Ont... 10 00

THE WORLD IS SMALL

The following account of a triple Jewish conversion and the beautiful sequel of it is printed in the Calendar of St. Paul's Church, New York. It is signed by the Paulist Superior-General:

Ten years ago, three boys, fifteen, thirteen and nine years old, were brought to me by their mother, a convert. The boys were Jews—bright young chaps. I put them through a course of instruction in Debarbe's Catechism for three months, and I then baptized them and put them in the advanced course in our Sunday school. They made their first communion and received First Communion from my hands and were confirmed by the Cardinal. Years go on so quickly; since then the second boy has seen war service on the Mexican border, the youngest is now in the service, and the oldest, Stephen, went to France. Here he was in the front ranks, was wounded once, cured and went back. The second time was wounded and again went back; and the third time was struck and had to be carried to the rear on a stretcher. Who was the happy priest there to meet him and give him the last rites of the Church? One of our own dear priests, Father Hoy, of the Paulist community. Three days before he died Stephen received the

Where Honor Is Due

Since the dawn of history, man has delighted to honor the illustrious dead. Witness the pyramids of Egypt with their inscriptions containing records, graven in stone, of ancient heroes.

Surely there has never been in all the world's history records more fitting to preserve than of those who fought and fell in the Great War.

For this purpose, perhaps bronze and brass memorial tablets are the most suitable for churches, schools or business institutions.

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decoration of the Cross of War. Wonderful! A Paulist baptized him, heard his first confession, gave him his first Communion and had him confirmed; and more wonderful to relate, it was a Paulist, on the battlefield of France, who was with him to give him his last Communion. It is a small world, because the Catholic Church is universal.—Father John J. Hughes, C. S. P.

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 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 bursas subscription.

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