

"sacred cause of revolution." Hence the perpetual unrest that has made Mexico a by-word among the nations.

THE SOLUTION of the problem, therefore, is held to lie in the creation of a peasant proprietary. Create a small landed proprietor out of the peon by dividing up these estates, and the most potent contributory cause of revolution vanishes forthwith. The peon will not leave the land to join every new fangled revolution if the land is his own. Such is the intelligently expressed opinion of Canadian Trade Commissioner Chisholm, writing in the Weekly Bulletin of the Department of Trade and Commerce, and it is in harmony with the history of other lands and peoples. The ability of the peon to increase or even maintain production from the soil on his own proprietorship is another question. But this may be accomplished by systematic efforts of the Government to assist him to cultivate the soil by modern improved methods. Agricultural colleges, experimental stations, travelling instructors and subsidized agricultural societies in schools and villages will go far to effect this, and in anticipation of far-reaching constitutional changes in the peon's regard some progress has been made in this direction.

HERE is a recent experience of Mr. Chisholm's: "I was conducted through the experimental station at Mexico City by courteous, enthusiastic governmental officials, and found it to compare very favorably indeed with similar institutions in Canada. Both instructors and pupils were doing excellent work, and were intensely enthusiastic over the coming development of agriculture in Mexico. The Federal Government has formed a department for the purchase of modern agricultural machinery to be resold to farmers on easy payments without interest. This department is quite successful, and a good deal of machinery is being sold, although in some districts modern machinery has not proved a success owing to peculiar local conditions and to the cheapness of peon labor. . . . In conclusion the writer is inclined to believe that agriculture is on the eve of considerable development in Mexico." Add to this that the Mexican is naturally religious and it follows that with the elimination of faction and consequent interference with the work of the Church brighter days are in store for that much-harassed land.

THOSE who think the Catholic attitude towards Freemasonry based on misapprehension of its real character would do well to consult Dr. A. Churchward's recent book on the craft. It is often claimed by its adherents that Freemasonry is in no sense a religion, but solely an institute for charity and good-fellowship. Dr. Churchward's book, however, would appear to give the whole case away. "Freemasonry," so we read, "is more than a charitable club and good-fellowship. It is the old true religion of the world, with old dogmas or sects. . . . France has to thank masons for the freedom she possesses. . . . and she has obliterated for ever the Church dogmas. . . . English Freemasonry is in the very gravest sense at a critical period," and the writer fervently exhorts her to follow the French craft in out-and-out denial of Christian dogma. So it would appear that according to this authority, Freemasonry and belief in the Christian revelation are incompatible, which is what the Catholic Church has ever proclaimed, and in which as this writer admits, her judgment is well-founded.

EVEN THE HEATHENS!

We have never been in Nyack, New York. We don't know exactly what part or how much of the Empire State that quaintly named town occupies; but, if we ever visit that vicinity, we would like to become acquainted with Judge Harris, who resides in the police court of the place, whose appointment makes us think of Ozebo-Slovak. We have learned that his Honor is highly esteemed as an official; and we would be pleased to express to him personally our own admiration of his judicial wisdom and moral courage. Recently, when a mother appeared before him and entered a complaint that her daughter had been annoyed by men, Judge Harris admonished the woman with this sensible and salutary advice: "Nyack girls and women in general who are bothered by male flirts have themselves to blame. So long as women continue to appear in

public in low neck and abbreviated costumes, it is no wonder that men will flirt with them. In all my experience in Nyack I have never heard of a single instance where a modestly dressed woman has had the slightest cause for complaint. It is not remarkable that men try to pick up an acquaintance with women dressed in the height of immodesty. Such women provoke men to do what they do by the display that improper costumes afford." Appropos of this question of feminine fashion, it should be a cause of deep shame to the women of the professedly Christian nations, that they give scandal and bad example to so-called pagan peoples. A short time ago the city magistrate and the chief of police of the native section of Shanghai, China, felt called upon to issue the following edict against the extravagant style, which were being adopted by Chinese women: "Women's wearing apparel is mostly too short, permitting the exposure of arms and ankles. Some of the clothing is an imitation of foreign styles, making the wearer neither foreign nor Chinese. The wearers are devoid of shame and frequent public streets without embarrassment. In the future all such cases will be arrested and fined."—Catholic Telegraph.

ENGLISH OPINION AND THE IRISH CRISIS

A. Hillard Atteridge in America

I hope that Catholics in America will not be misled into attaching any importance whatever to the manifesto of the "Catholic Union of Great Britain" on Irish affairs. The Union does not represent anybody outside the small circle of its own members. It certainly does not represent the Catholic in Great Britain of Irish descent. And it represents only a very limited number of the English and Scotch Catholics.

Even as long as twenty years ago the "Union was a back number." It was first organized in Cardinal Manning's days and was then intended to be something like the Catholic Union of Germany, a rallying point for the Catholic laity in public work—social and political. The Bismarckian Kulturkampf was then in full operation and the Union did some good work in publishing reports on the situation in Germany. It proposed to take in hand the very useful business of registering the Catholic voters of Great Britain and seeing that as many as possible put their names on the voters' list. I do not know how far this work was carried, but it was never completed and was soon dropped. Rumor said that the noble Lords and Conservative politicians who mustered strongly in the Union suddenly awoke to the fact that a register of Catholic voters would be mainly a register of the Irish vote in Great Britain, and that this vote was being fairly well looked after by the Irish National League. So the work came to an end. The Union, however, in its earlier years, did some useful things, amongst them the preparation of a manual of the laws affecting Catholics as such. But its activities became more and more intermittent. It crystallized into a limited body of conservative Catholics, many of them titled folk, and the subscriptions were spent chiefly in keeping up an office and paying a salary to the late W. S. Lilly, who was its secretary for many years, and employed his leisure largely in high class Tory journalism. That the Union had failed to fulfil its early promise was made abundantly clear by the fact that Cardinal Vaughan found it useless to establish the Catholic Federation to do the work originally assigned to the older society. The late Edward Lucas (the younger brother of the more famous Frederick Lucas) had a caustic turn of wit and used to describe the Union as the "Lilly Sustentation Fund," and its annual meetings as "the gathering around a table of a few eminent gentlemen who exchanged mutual congratulations on doing nothing in particular."

Of late years the Union has twice issued solemn pronouncements on Irish affairs, and on each occasion ventured to lecture the Irish bishops severely. The first of these episcopates was in 1918, when the Bishops of Ireland placed themselves in the forefront of the resistance to conscription. The Union was shocked at their conduct and said so, assuming to speak in the name of the Catholics of England. A journalist friend of mine wrote to all the Catholic Bishops of England asking them what they thought of the Union's action. The War censorship prevented the publication of their replies in the press. They were almost unanimous in declaring that whatever might be said for or against conscription in Ireland, the Union had no claim to represent English Catholic opinion on the subject and was guilty of gross impertinence in sitting in judgment on the Irish bishops. A Bishop of great northern diocese wrote that among his people and clergy no one would be pleased to express to him personally our own admiration of his judicial wisdom and moral courage. Recently, when a mother appeared before him and entered a complaint that her daughter had been annoyed by men, Judge Harris admonished the woman with this sensible and salutary advice:

"Nyack girls and women in general who are bothered by male flirts have themselves to blame. So long as women continue to appear in

the Catholics of Great Britain, and already two of the Catholic Bishops of England have publicly protested against its action.

I shall presently tell something of what is being done by Catholics in England to protest against the official terrorism in Ireland. First let me note the progress of a movement in which men of many beliefs and many parties are uniting, and in which Catholics are doing their part. A few weeks ago, in an article on the London funeral of the late Lord Mayor of Cork, I said that steps were being taken to organize a "Peace with Ireland Council" in London as a rallying point for the protest against the Black and Tan campaign. The Council came into existence in the beginning of November. The prime mover in the work and the chairman of the new group is Lord Henry Bentinck, M.P. The Bentincks came to England with William of Orange in 1688. The founder of the English line was William Bentinck, King William's fellow countryman, right and left, both in war and diplomacy. The Dutch King of England made his Dutch friend Duke of Portland, and Lord Henry Bentinck is the brother of the Duke of today. With such an ancestry one would expect him to be a Tory champion of Orange Ulster. But although elected to the House of Commons as a Unionist he is a man of wide views, interested in social questions, anxious for a friendly settlement with Ireland and independent enough to break with mere party ties when he sees the party blundering. As a soldier, an ex-guardian, with war services to his record, he can speak with authority on the military methods of the Government, but he is no militarist. He has denounced the Government's policy in Ireland as "government by program," i.e. organized massacre.

With him in the new Council there are associated many representative men, who, much as they may differ on other matters, are agreed that a stop must be put to the militarist coercion of Ireland, and as a means to this end are engaged in enlightening English public opinion on the subject. Among these are two famous Generals, Sir Frederick Maurice, who was Director of Military Operations on the General Staff in the Great War, and Sir Hubert Gough, who was one of the army commanders at the Carragh in 1914, and took a leading part in the military protest against the Black and Tan. But since then he has left the Unionist ranks and become a vigorous supporter of self-government for Ireland. As he put it not long ago in a public utterance, he holds that practically all Irishmen have made up their minds that they must have self-government, and only differ as to the means of securing it, and he has gone so far to declare that under certain conditions there is no reason why Ireland should not be a republic. The legal profession is represented on the Council by an ex-Lord Chancellor of Great Britain, Lord Backmaster, Sir John Simon, a leader of the English bar, and Sir Frederick Pollock, the great authority on international law. Leading men of business are represented by Lord Leverhulme, George Cadbury and Seaborn Rowntree. The established Church of England has as representatives two bishops, a dean and a canon. Dr. Horton and Dr. Selbie represent the Nonconformist churches. Hilare Belloc and the Hon. Everard Fielding (a brother of the Earl of Denbigh) are among the Catholic members. Literature, journalism and public life are further represented by G. K. Chesterton; the war correspondent, H. W. Nevinson (who has been doing splendid work in Ireland) and Professor Gilbert Murray. Mr. Annan Bryce, a brother of Lord Bryce and himself a witness of coercion methods in Ireland, is one of the treasurers of the Council.

It has sent to Ireland with Irish opinion and report on the progress of events, a distinguished army officer, Lieutenant General Sir Henry Lawson, K. C. B. It inaugurated a series of public meetings to educate English opinion by a great gathering on December 4 at the Albert Hall, the largest hall in London. Its huge amphitheatre gives room for ten thousand people, and it was crowded from floor to roof by an enthusiastic audience. Mr. Asquith was one of the speakers, but the event of the meeting was the speech of Miss Margaret Bondfield, a member of the British Labor party. Speaking as an Englishwoman, she protested that the coercion campaign was a danger and disgrace, not to Ireland, but to England and the British Empire, and that if English people only realized all its crimes and horrors they would fall on their knees to ask for the mercy of God. The Labor Party has done solidly useful work by sending to Ireland a group of its leading men as a Commission of Enquiry. Their report will be issued before this article reaches America. It will be a scathing indictment of the Government's methods.

The Catholic body held an important representative meeting at Caxton Hall, Westminster, on December 18. It was convened by the Catholic Women's Suffrage Society, and fourteen other Catholic organizations were represented on its platform. It was not a mere gathering of Irish sympathizers with Ireland. English Catholics formed a large element in the meeting, and all the speakers except Joseph Davlin, M.P., were English. There were letters of adhesion from leading

men, clerics and laymen all over the country. Cardinal Logue sent a message of encouragement. Amongst the letters of Englishmen the most notable were those of the Bishop of Portsmouth, who wrote that if the Empire could be saved only by the methods employed in Ireland, it were better that it should perish; and the brief letter of Hilare Belloc to the effect that Ireland does not want a truce, but wants the withdrawal of the "hired ruffians" who were committing murder and arson.

The chief event of the meeting was a lecture by Mrs. Crawford, Catholic member of the London County Council and a well known social worker, who told her own experiences of the methods of these hired ruffians as she witnessed them during a recent tour in Ireland. She described the nightly raids of the Black and Tans, their lawless terrorism, the looting, insults, foul language and cruelty which they practised in the houses of the raiders. She told how she felt a special delight in smashing pictures and objects of piety, crucifixes and holy images. She told the audience they might judge how these poor homes were treated by an instance of the reckless destruction carried out in better class homes. She had visited the house of a country gentleman near Tuam after a raid. The owner told her of a long and a wonderful collection of old "Waterford glass," which was kept in two large cabinets and was worth thousands of pounds. The Black and Tans took the glass out into the open air and smashed it to fragments. Mrs. Crawford saw the ground heaped and littered with broken glass. She described to the Bishop of Galway how she told it to her the murder of Father Griffin, a message calling him to help a sick man. She told how, though the people around Tuam had injured no man, their town was sacked and there was a campaign of murder, arson, assaults and floggings throughout the district. She ended thus:

"My visit to Ireland has opened my eyes to what England is really up against. It is the faith and the idea of a whole people. All that is based on spiritual in the people is the Sinn Féin movement. We English think of the Irish as a vague unpractical nation. In reality the Irishman is singularly clear-minded and logical, very like the French in intellect. All through the War we have shouted from the house tops the rights of small nations. Fourteen points have been proclaimed. Ireland holds us to our bonds. She is determined that what is true for Belgium, for Armenia, for the Balkan States, shall also be true for her and she is revealing our hypocrisy to the world. England is in the position of a temperate orator who is found to be going to bed drunk every night. A man may be a temperate orator, or he may be a drunkard, but he cannot be both and ask for the esteem of a single honorable man."

Another English speaker, Mr. Grey, rising in the body of the hall, said that after residing for some months in Clare and seeing the horrors of the Black and Tan campaign he felt so strongly that he had come to England to try to convince the people to a protest. Another speaker read a letter from a well-known English author, a non-Catholic, now in Ireland, who wrote that he was astonished at the patient endurance of the Irish people, who he attributed to their strong religious faith and like Mr. Crawford he added that all that was best, purest and bravest in Ireland was on the side of the national movement. Joseph Davlin, M.P., rose in response to a call for a speech, and told of the outrages on the Catholic workers of Belfast, and the burning of the convalescent home for Catholic girls workers at Bangor, County Down, erected at the cost of £40,000, collected by himself and his friends. "The police looked on," he said, "and made no attempt to stop the outrages publicly committed of it and remained unopposed." He told the audience that the newspapers only recorded a part of the horrors inflicted on the people. Each week brought him fifty or sixty letters telling of these horrors and usually ending with a request that the writer's name should not be mentioned, as if it were published his life would not be safe.

We may take it, therefore, that last English opinion is being educated and aroused on the Irish policy of the Government. The fact is that for a long time large numbers of people in England were incredulous about these horrors. Official denial gained credit because Englishmen found it hard to believe that policemen should behave like bandits, and British officers and soldiers could be guilty of the outrages laid to their charge. And the official propaganda representing the Irish movement as the work of a murder gang found ready belief among people who knew nothing of Ireland. Now at last the truth is prevailing.

There is still much mystery about the true negotiations in the Diet of the County Council, of which the Government made dexterous use in order to represent the Irish as on the verge of surrender, appears to have been of less importance than was represented at the time. Of the thirty-two members of the County Council, only six were present at the meeting, and eight would have been required to constitute a quorum for Council meeting, so the resolution was at best an expression of opinion

by six individuals, who could not pledge the Council officially. There were several negotiators at work without any close connection between their efforts. They included the London correspondent of a Chicago paper; George Russell, of the Irish industrial group; Mr. Henderson, M.P., the Labor leader; and Archbishop Clune, of Perth, Western Australia, an Irishman from Bishop Fogarty's see of Killarney. Archbishop Clune was introduced to Mr. Lloyd George by the Agent General of Western Australia and told the Premier how strongly men in the Australian Commonwealth felt on the question of Ireland. He urged the necessity of a negotiation between the Irish leaders and the British Government, but I gather that his proposals never took the form of suggesting a surrender of Irish claims. Mr. Lloyd George seems to have been impressed by the interview and the Archbishop was allowed to go to Ireland and consult Arthur Griffith in prison. There was a second interview in London, at which Mr. Bonar Law and Mr. Lloyd George were present. The Premier seems to have been inclined to conciliate but was overruled by the militant group in and outside the Cabinet. Popular report counts in this group Carson, Churchill and Sir Henry Wilson, now Chief of the Staff and virtual head of the army, and formerly a promoter of Carson's Volunteers.

Mr. Lloyd George's offer to negotiate with the Irish leaders and to arrange a meeting of both Eirann for this purpose was vitiated by being linked with the proclamation of martial law in Munster. A clever Australian caricaturist now working on the London press—Mr. Low of the Star—put the matter truly by giving us a picture of the Premier sending the dove of peace to Ireland carrying, not an olive branch, but a French flag. The authorities in Ireland had just published one of the most pitifully feeble orders ever issued to any military force. It was addressed to the new R. I. C., the Black and Tans, and begged them "not to embarrass the government" by further burnings. It was an admission of what the Government had so far denied, and a plea for moderation instead of a stern order of a civilized army force. It looks as if the Government cannot control its own agents.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE CHURCH MILITANT

"There is nothing more absurd than to regard the fate of the Church as being in the hands of those who, as many do in Spain—only desire to leave it undisturbed, and are indifferent to its vitality; or of those who, as some do in parts of the German Empire and in Holland—are content to accept a position of inferiority and tutelage. The future of the Church lies with those countries where Catholics maintain the fight, attack their enemies, and increase their strength upon the mind of society as a whole. The focus of that struggle is upon French soil, and if France had been defeated it would have been a mortal wound to that out of which civilization grows, which is the Catholic Church."—Hilare Belloc.

The noted writer whose recent book "Europe and the Faith" has attracted such widespread attention contemplated in a recent interview the Church's life and the influences at work within and without her fold to render nugatory or greatly weaken her divine mission among men.

The one great object Our Divine Saviour had in coming on earth was the salvation of souls. To this all important work all else was subservient. The powers of the world with worldly projects, plans and outlook only, firmly entrenched in commercial and political life strive constantly to make their own final destiny the last word in the life and guidance of mankind. And these powers the enemy of man's salvation can use with terrible effect when the weakness of our spiritual life is known. Add to this our covetousness stimulated with immediate satisfaction from worldly sources and it is not at all surprising that we are only too prone to give way to the hard demands for the attainment of eternal life. It is far more easy to find refuge in the text which appears to teach us that we should make friends of the mammon of iniquity under all conditions—than on the one which proclaims that we cannot serve God and Mammon.

This combination of circumstances make it certain that Christian life necessarily becomes militant. The struggle against principalities and powers, against the rulers of the spirit of wickedness in high places, and the spirit of Christ is very real. Nor is it by indifference or sloth that the work of Christ and His Church can be carried on. "The future of the Church lies with those countries where Catholics maintain the fight, attack their enemies, and increase their strength upon the mind of society as a whole." This without doubt is the modern translation of Christ's command "preach the Gospel to every creature." Our arms are not those of a military organization which by force would attempt to prevail over all others. Our arms are spiritual and divine. By knowledge and grace they would penetrate the mind, cure it of its narrow outlook, dominate and guide its future courses.

It is apparent that the missionary activities of the Church have therefore an importance that for a moment cannot be denied. If the Church is a living organism it will spread its life. The live tree produces fruit in abundance and multiplies itself by the vigour of its life. The Church must preach the Gospel and spread it at home and abroad or die. It is this fact which urges us to have the missionary life of the Church penetrating and influencing every member so that God's word and grace may be carried abroad for the healing and salvation of souls. Let our missionary efforts through Extension be practical, every Catholic in the country will be a beneficiary.

Donations may be addressed to: Rev. P. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

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

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AN INFERNAL LIE

From Brann's Iconoclast.

Illustrative of the false and malicious character of the Catholic literature, there is a circular letter, a circular entitled "Rome in the Government."

It is called "Tract No. 7" and while no publisher's name appears on it, we happen to know that it is gotten out by the Converted Catholic Publishing Co., which has its habitat in Toledo, Ohio.

Millions of copies of this circular have been distributed by a number of different bigoted publishers.

We reprint its verbatim here as it is a splendid example of the methods employed by these bigots to prejudice fair-minded non-Catholics against Catholics:

ROME IN THE GOVERNMENT

TRACT NO. 7

(The following editorial appeared in the National Catholic Register. It was reproduced in the Western Recorder (Baptist), Louisville, Ky., dated Jan. 9, 1919, and follows:)

"It is God's plan that the Holy Father of Rome should be the temporal and spiritual head of His Kingdom on earth. It is the same today as in the time of the first pope. The best way to accomplish this through political power, through religious education and service, God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knight of Columbus fourth degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given unto his hands for the glory of the holy church. Through his fact and his zeal he has created a warm friendship between the Catholic Church and President Wilson, together with the Democratic party. Other Presidents have feared the power of the holy church and have courted its support, politically, by granting it childish favors, which degraded its history of the country when the President and a great political party have openly sought an equal and honest alliance, the President and his party have shown their good faith by works. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines (?) shall be under the control of the Catholic Church and that religious activity in the great army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million young men, or at least their strong preference and sympathy for the Catholic Church. We must make the most of this opportunity. President Wilson has also shown every encouragement and sympathy with the program of the church in bringing the War-orphaned children of Belgium and France to this country. These children are solidly Catholic and will be reared and educated in the faith.

"All these things and more, show that President Wilson and the Democratic party are sincere in their friendship for the Catholic Church. This is only as it should be, because the Democratic party is the one in which is found almost 90% of the Catholics. By an alliance between the Catholic Church and the Democratic party, the ideals of both will be made secure by creating a dominant political organization. This may be proved by actual figures. This country is normally Republican by about three million voters. There is not much doubt that the Catholic Church can give to the Democratic party two million more votes, especially with women suffrage, because in their noble devotion to the cause, in their noble devotion to the Church, the women of the Catholic Church will vote for its interest.

"The Catholics will soon have an opportunity to prove their appreciation of President Wilson's friendship, and at the same time increase their political prestige and strength. The Republicans are making desperate effort to wrest control of Congress from the Democratic party, and in this way discredit the President. Their party machinery is quiet but deadly. In elections that have already been held, they have made decided gains, partly through the indifference of the Democratic voters. Every Catholic must awake to his duty and stand by his Church and President Wilson. Your duty is plain. The Republican party is the recognized and open enemy of the Catholic Church. Every recognized leader in its organization, from the lowest to the highest, is a member of the secret and pagan order of Masonry, the ancient and most dangerous enemy of the Holy Catholic Church and the true faith."—National Catholic Register.

This is an insidious document, carefully prepared by unscrupulous agitators in their campaign of hatred against Catholicity.

It is apparently a frank quotation from a Catholic paper stating the Catholic attitude on various subjects pertaining to papal domination of the American Government.

The average person reading it will accept it at face value. Fair-minded non-Catholics will be prejudiced in spite of themselves. A Catholic, a recent convert to the Church, amazed at the quotation from a Catholic editor, sends in a copy and asks if this expresses the real Catholic attitude.

A lie, like a counterfeit coin, will be accepted as valid by the average person, unless it is challenged. This circular is a counterfeit of truth.

It is an infernal lie. The Joker is in the name of the Catholic paper in which it is supposed to have been an editorial.

There is no paper named The National Catholic Register.

Not one person in a thousand who has read this lying document knew that it was a quotation from a paper that has no existence except in the mind of the bigot who fabricated it.

Catholics often express wonder as to why so many people of other denominations should be prejudiced against them and view them with suspicion.

When it is realized that millions of people have read this brazen fraud of a circular and many others similar in character, and only a relative few have seen it exposed, Catholics can plainly see where the trouble lies.

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 unbaptized! Missionaries are urgently needed to go to this rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It already has twenty-two students, and many more are applying for admittance. 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 \$5000. will support a student in perpetuity. Help to accomplish the Bursar.

Gratefully yours in Jesus and Mary

J. M. FRASER.

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