

A CHAMPION OF DEMOCRACY

Harold Ball in America

The first public utterance of Archbishop Mannix when he replied to Australia's welcome is worth remembering: "From this day I claim to be, and as time goes on I hope to justify my claim to be considered a good Australian, jealous of the interests and of the good name of my adopted country." His claim has been made good. He stands out as few prelates stand out in any country, a man who represents the best in his adopted land. Less than ten years have passed since he was consecrated coadjutor Archbishop of Melbourne, and in that brief time the scholarly churchman from Maynooth, the home of scholars, has absorbed Australia's spirit. More than that he has assimilated it.

For Australia stands first and foremost as a democracy. Her traditions are democratic. She is proud of her power to lead her own life. A part of the British Empire she is as quite unlike the power that has fought for the freedom of small nations with intent to subjugate all nations as is the Republic of the West. There may be a politico-military caste, a nucleus of the Rhodes Kipling school of empire builders, singing their hymn of imperialism in the Anzac land, but it is a very small group. Australia is intensely Australian. Linked with British trade but not with British political ideals.

See how she acted in the World War. Convinced that the menace to democracy was the mailed fist that was smothering Belgium in 1914, she threw herself into the struggle when the tide was strongly setting against the Allies. On the western front and at the Dardanelles she paid the price for freedom, she registered her faith in democracy. "See how the colonies rally to the Empire," was the cry of the British politician. "See how Australia fights for her own ideals," was the Anzac battle cry. The Empire meant little to her. Australian democracy meant everything. And to convince the world that it was not British imperialism but real democracy that she cherished, while her forces were fighting in the field her home guard waged a noble fight when imperialism overreached itself and threatened her with the tyranny of conscription.

In the van stood Archbishop Mannix. It was in the days when feeling ran high. It was no easy struggle when the press of the world was under the thumb of the imperialist. It called for big men and big leaders. Archbishop Mannix was both a big man and a great leader. He was called disloyal by Premier Hughes because he exercised a free man's right to vote yes or no on an open question. But hostile and ungrateful criticism did not daunt him. He not only voted but he led. He was as much of a living force against British imperialism in Australia as Mercier was a force against Prussian imperialism in Belgium. The anti-conscriptionists rallied around him. And they won. "No power has the right to conscript our gold or our blood, unless that power is vested that right by ourselves." They conscript themselves free men. They conscript themselves free men. It was Canada's answer to the imperialist who was fighting for democracy in his peculiar sense of the term. It was South Africa's and it was Ireland's answer. It was but the echo of an older cry that issued in the birth of the American democracy long before democracy was popular. "These colonies cannot be coerced into paying taxes or paying blood." It was the clear writing into action of the magic word "self-determination." Australia proved what Wilson said: "Self-determination is no mere phrase. It is an imperative principle of action that statesmen henceforth will ignore at their peril." The leader of the army of Australian self-determination was Archbishop Mannix.

But not in war-time alone is self-determination the inalienable right of a free people. Its principle is the vital force of a democracy. It must enter into the lives of the people. It must safeguard minority interests no matter how strong or how clamorous the majority may be. It must safeguard the home, too, and that very important adjunct to the home, the school. It means anything, it means the right of the individual to lead his life to the full, without clashing with the rights of his fellows. It means the common sharing of a nation's burdens as well as a common enjoyment of national rights and privileges. Archbishop Mannix has sounded self-determination to its depths. He has taken it out of the dictionary and spelled it into the lives of his people whenever the occasion arose.

Witness his stand on the educational question. "From the Catholic standpoint," he declared in one of his first public utterances in Australia, "the unequal treatment meted to you in the schools is, as far as I can judge, the one great stain on the statute books of this free and progressive land. It is a source of genuine regret that the Catholic body should be forced to buy twice over with their hard-earned money and with the heroic and ill-requited labor of their teaching Sisterhoods and Brotherhoods, the right to educate their children according to the dictates of their conscience." Nor did he merely speak in one sentence the meaning of self-determination into educational rights. Without apology or "pussy-footing," fearless of criticism from sincere or bigoted Protestant, or insincere and weak-

kneed Catholic, he has gone into the battle for freedom of education as bravely as he went into the battle for freedom from conscription. He is a champion of democracy, an out-and-out self-determinist. Seeing and understanding the logic of his principles, he speaks out fearlessly on every occasion, and what is much more important, he acts consistently and ceaselessly.

He is not a politician but he is very much of a statesman. A politician is committed to the policies of a party. A statesman is above every party in a democracy, looking to carry out principles and practices and giving his allegiance to the best principles that are written down into action. The purpose of parties is to carry out principles, and if there is no divergence of principle to express the same principle by different methods of detail. So when the Catholic Federation of Australia, after repeated protests to the Liberal Party against educational discrimination, received no satisfaction, the Archbishop did not say, "It is too bad. We can do nothing." That would have been a statesman-like. It would have been a commitment to self-determination as a phrase, not as a fact to be acknowledged and a right to be secured. This is what the statesman did. This is how he acted. In a notable address on the Australian educational problem he declared: "We have asked for a redress or at least an inquiry by a royal commission. And the answer has come back from the Liberal Party that there is to be no redress and that there is nothing to inquire about. In these circumstances and with a view to bestowing support upon those who might best deserve it, I suggest that the Federation should in due time try to ascertain the views of the Labor Party."

That is a statesman's way. No compromise, no apology, no secret diplomacy, a clear statement of rights and the determination to secure those rights. No political party allegiance with favors to be begged or friends to be helped. For in the statesman's mind the party is the servant of the people. In the politician's mind it is the master of the people, thinking for the people—leading or driving them with the whip of fear or the bait of favor. And the result of the Archbishop's statesmanship has been that the Catholic candidates of the Labor Party have pledged themselves as favoring the educational claims, and while the party itself has not as yet come out for granting educational rights, the struggle is now more hopeful than ever.

The educational struggle is not new in Australia. Like the educational struggle in most countries its pivotal point is the right of the parent against the assumed right of the State. And while bigotry is not always apparent, in nearly every State where the stage has been set for a clash of educational ideals, bigotry stalks from behind the scenes. So it was in Australia when State aid was withdrawn from denominational schools in 1882. In Victoria the attorney general declared at the time that the law just passed was framed to "purge the colony of clericalism," and in New South Wales, Henry Parkes held up the bill on public instruction in his hands and stated, "I hold in my hand what will be death to the calling of the priesthood of the Church of Rome."

The result was passing strange. The Protestant primary schools in bulk closed. The Catholic schools began, and today care for 120,000 pupils. Australia today has 1,500 churches attended by more than 1,000 priests. There are 500 Christian Brothers and ten times that number of Sisters, the greater number engaged in teaching. There are more than 140 boarding schools for girls. Australia has about 800 Catholic primary schools, and 200 secondary schools. Her educational growth was marked a few years ago by the founding of Newman College by Archbishop Mannix. A very good record for the 1,218,673 Catholics who make up one-fifth of Australia's population.

America has welcomed to her shores many a visitor since the signing of the armistice. One and all they have spoken of democracy. They have told us that we are the crusaders of democracy. He who is with us now can well speak of democracy. He has fought for it and is still fighting for it. A scholar and a man of action, a churchman and a statesman he cares little for criticism and much for principle. He stands for the best in Australia. Australia is a democracy and he is its champion.

THE IRISH POSITION

AND AMERICAN MEDIATION

In a cable dispatch to the Brooklyn Eagle Carl W. Ackerman gives out an interview with Arthur Griffith, acting president of the Irish Republic. If America proposes mediation, Mr. Griffith is reported as declaring that it would be seriously considered. Any agreement reached between England and Ireland must be internationally recognized as the Irish people have too often been tricked by British politicians to believe in their promises. Mr. Griffith declared:

"England's objection to a republic is based upon fear of attack from Ireland, but if Ireland gains her independence there will be no reason for an attack on England. If the outstanding question of our freedom

is once determined the Irish people will have no cause for maintaining any other than friendly relations with Great Britain. Ireland would never be used as a base of attack on England and Ireland as an independent nation would be willing to give guarantees. If England's only fear of a republican Ireland is that this country may be used as a base of attack by England's enemies, it can be met in the treaty of peace. Ireland should be the Switzerland of the seas and an independent nation. Ireland will not be militaristic. It will take 100 years to develop this country economically and during this time there will be no inclination on the part of the people to fight Great Britain or any other nation. We want an army and navy, but no one in Ireland has sympathy for any plan for a large army or navy. "We will not discuss partition in any shape or form, because any partition worked out by British politicians is inconceivable. We are on the march. If we permit ourselves to accept what England says, we shall be subordinating ourselves to England. That Ireland will never do."

A JESUIT PEACEMAKER

As all the world knows, it has long been the custom on July 12, the anniversary of the Battle of the Boyne, for loyal Orangemen to express in diverse unequivocal ways the hatred and contempt they feel for "Papishers." This year the lamentable state of Ireland where eighty-six per cent. of the population are longing for the independence that the Protestants of Ulster, backed by a large British army of occupation, would deny them, has increased the bitterness of the old religious quarrel. Anything, therefore, that will help to a little to unite the Irish people of the North with those of the South, so that both can work harmoniously together in promoting the happiness and peace of Erin should be eagerly welcomed and promptly adopted. Certain passages in Professor Alfred O'Reilly's remarkable biography of Father William Doyle, S. J., killed at Ypres, August 16, 1917, while fearlessly discharging a chaplain's duty, if they are thoughtfully read both by the Protestant Unionists and the Catholic Nationalists of Ireland, will, perhaps, bring her day of freedom nearer.

Finding himself the only Catholic chaplain of the 48th Brigade's four battalions Father Doyle soon won the heart of all the officers and men. His attractive holiness and cheerful courage were irresistible. "His Christlike democracy," writes Professor O'Reilly, "was the secret of Father Doyle's popularity." He confessions:

"With him there was neither Jew nor Gentile, neither officer nor private; all were men, human beings, souls for whom Christ died. He would risk his life, if he had them, to bring help and comfort to a dying soldier, no matter who he was. Once he rushed up to a wounded Ulsterman and knelt beside him. 'Ah, Father,' said the man, 'I don't belong to your Church.' 'No,' replied Father Doyle, 'but you belong to my God.' To Father Doyle all were brethren to be ministered to."

And here is the tribute paid the devoted priest by a Belfast Orangeman:

"Father Doyle was a good deal among us. We couldn't possibly agree with his religious opinions, but we simply worshipped him for other things. He didn't know the meaning of fear, and he didn't know what bigotry was. His was a ready to risk his life to take a drop of water from a wounded Ulsterman as to assist men of his own faith and regiment. If he risked his life in looking after the Ulster Protestant soldiers once he did it a hundred times in the last few days. The Ulstermen felt his loss more keenly than anybody, and none were readier to show their marks of respect to the dead hero priest than were our Ulster Presbyterians. Father Doyle was a true Christian in every sense of the word, a credit to any religious faith. He was never tried to get things easy. He was always sharing the risks of the men, and had to be kept in restraint by the staff for his own protection."

"He did not know what fear was, and everybody in the battalion, Catholic and Protestant alike, idolized him [writes an officer of the Dublin Fusiliers]. . . . He loved the men and spent every hour of his time looking after them, and when we were having a fairly hot time in the trenches he would bring us up boxes of cigarettes and cheer us up. The men would do anything he asked them, and I am sure we will never get another padre like him. Everybody says that he has earned the V. C. many times over, and I can vouch for it myself from what I have seen him do many a time. He was asked not to go into action with the battalion, but he would not stop behind, and I am confident that no braver or holier man ever fell in battle than he."

On Father Doyle's death he was recommended for the Victoria Cross by his commanding officer, his Brigadier, and by General Hickey, but, grateful England apparently found his "terrible disqualification of being an Irishman, a Catholic, and a Jesuit" quite insuperable. Father Doyle's fellow countrymen, however, both Catholic and Protestant, appreciated thoroughly his sterling virtues, and when his praises were being sung, they forgot their religious differences. Father Doyle's saintly life and heroic death have won for him, his friends believe, a priceless

heavenly guardian and they feel that he is still a zealous promoter of peace and reconciliation among all Irishmen and that he is now fervently praying for the restoration of freedom to his beloved country.—America

INDUSTRIAL STRIFE

The trend of modern industry is to widen the difference between those who pay and those who are paid. We have a plethora of what are called "efficiency experts," authorities on "scientific economy" and so on.

One fact that stands out prominently is that they know everything in their business except human nature. A man or a woman is not a machine but a human being. The secret of getting good results in anything is knowledge of human nature.

Years ago the workman knew his "boss" personally. There was a human interchange of ideas. Difficulties capable of disrupting an entire plant were smoothed out by the wise employer who knew his men. As industrial plants and stores have been merged into great corporations, little by little a middleman has intervened between the employers and the employed. The middleman sometimes knows both human nature and the situation and, moreover, often not. Generally speaking his function was to increase output and speed things up.

Working men and women feel that they are toiling not for a man of men, but for a thing whose hands are of steel and whose bowels are of lead. This fact alone is enough to account for the large percentage of our labor troubles. The human element has been killed or paralyzed.

The men who are a power in even a little to unite the Irish people of the North with those of the South, so that both can work harmoniously together in promoting the happiness and peace of Erin should be eagerly welcomed and promptly adopted. Certain passages in Professor Alfred O'Reilly's remarkable biography of Father William Doyle, S. J., killed at Ypres, August 16, 1917, while fearlessly discharging a chaplain's duty, if they are thoughtfully read both by the Protestant Unionists and the Catholic Nationalists of Ireland, will, perhaps, bring her day of freedom nearer.

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A NOBLE DREAM

The Interchurch World Movement was a noble dream which ought to have come true, is the opinion of the Dean of the Yale School of Religion. It certainly has fulfilled the end of a dream for it has vanished into unreality. As a movement it should have succeeded. For it had that which makes for motion and energy and vigor. Money. Its managers planned to spend \$1,000,000 especially on its pay roll. It had the power of doing good business heads and publicity men and the advertising space that only money can buy. In fact it had everything in the coin of time. And Dean Brown of Yale explains the failure of the movement by saying it "was due mainly to the lack of wise heads to accompany the warm hearts, to furnish more judicious plans and sounder financial methods."

This explanation is puzzling. If the movement had no financial backing, if there were no big business men who could be attracted by decent salaries, if there was no system and no organization, there would be room for "warm hearts." But the fact is there was system and organization and all the "wise heads" that money could buy. But it was a church movement without a church.

It was a drive for souls without a soul behind it. It was a heartless cry striving to reach human hearts behind only when science, their past test of all things undeniably proves the existence of supernatural causes. Lately the Catholic world has been thrilled by the remarkable cure at Saint Winifred's Well, Holywell, North Wales, of a man afflicted with an incurable disease which had baffled the skill of the most eminent surgeons. This is the third cure at this place in fifteen months.

The wisdom of God in choosing such widely separated places as the scenes of His miraculous interposition in the diseases of men serves a double purpose. It strengthens the faith of Catholics and it removes the deep seated prejudice of non-Catholics towards the truth of the miracle. Only the Church of God can show miracles, for a miracle is the signature of God.

To get away from the miasma of materialism to the pure air of God is a tonic that Catholic and non-Catholic in these days can ill afford to miss. A visit to the shrine of Saint Anne, or reflection upon the wonders there worked by God is to ascend the mountain of transfiguration and glimpse the vision celestial which

up to block its path and still it remains, giving that infallible evidence of life, movement. False friends betray its dearest interests at times. Weak friends hurt its message or belie its ideals in their lives. Still century after century bears testimony to its life, its vigor, its power, its soul. For it has a soul, it is living with the breath of God. He breathed upon it in the long ago. His spirit still breathes through its every fiber. It is human with all the pitiful weakness of humanity. It is Divine with all the glowing strength of Divinity, the great puzzling paradox to eyes that see not and to ears that will not hear. Not a union of churches but a united Church, defying the limitations of time and space, its hands on earth its head in heaven, it moves through time and holds eternally.—America.

MARTYRDOM IN THE CHURCH

Martyrdom had no fear in it for the early Christians. Some sought it as a second baptism. From the beginning it was evident that blood would be freely shed. It may have shocked the little handful in Jerusalem to see the beautiful young deacon, Stephen, led out to be stoned. The conventional remembrance of the words of their Master that His followers would be put to death, and their executioners would think they had done a service to God. For three hundred years after, the number of Christians who suffered for Christ's sake is beyond counting. The martyrology is satisfied to conclude each day's narration. "And in other places many other martyrs." This chain of martyrdom has never been broken. Each generation has shed its blood, as the seed of Christianity. Only thirty-four years ago, twenty-two negroes were put to death in Uganda for their faith. This is practically in our own day. Having back to the earliest martyrs, they were not even baptized. They were catechumens of the White Fathers. In May, 1886, thirty converts were burned to death. Shortly after this, seventy more suffered death for the Cross. The passing of Uganda from Arab control stopped the persecutions. To an American it seems incredible that anyone should be put to death because of religious belief. Still, in our own country, in its early history, the religious passions were so inflamed so that death alone could satisfy. To say that the advance of civilization will make martyrdom impossible is wholly gratuitous. There have been martyrs during the last ten years below our own borders in Mexico. This may be conveniently forgotten. But the Church has a long memory. Besides she is quite content that whilst martyrdom is not a necessary sign of the true Church, nevertheless, it will ever be a persistent one.—New World.

TESTIMONIES TO OUR FAITH

The feast of Saint Anne on July 26th is always of special interest to the Catholics of New England, if not to the whole country, on account of the famous shrine in her honor nestled at the foot of the Laurentian mountains across the border in Quebec. Saint Anne de Beaupre, the national shrine of Canada, has become in past years the Lourdes of America. Year after year especially on the feast of Saint Anne thousands of pilgrims journey thither full of faith in the power of the good Saint Anne. And every year sees many cures at this famous meeting place of the supernatural and the natural. The blind, the lame and the many afflicted with divers diseases, have left behind the testimonials of their cures in the shape of crutches and braces with which the interior of the church is lined.

We hear only of the most conspicuous of the cures. We seldom hear of the many who have received assistance which the world would hesitate to pronounce miraculous. It is only when some desperate case that physicians have given up is cured beyond peradventure of a doubt that the world is startled out of its attitude of scepticism to regard the truth that the age of miracles is not past.

The world has paid a grudging admission to the truth of the presence of the miraculous at Lourdes, and then only when science, their past test of all things undeniably proves the existence of supernatural causes. Lately the Catholic world has been thrilled by the remarkable cure at Saint Winifred's Well, Holywell, North Wales, of a man afflicted with an incurable disease which had baffled the skill of the most eminent surgeons. This is the third cure at this place in fifteen months.

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stunned the apostles. The feast of Saint Anne, mother of the Blessed Virgin, Patron Saint of Catholic Quebec, occasions reflections that the pious Catholics will find rich in inspiration and edification.—The Pilot.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

BECOME AN ACTIVE MEMBER

Since the name of Christ is the only name under heaven whereby men may expect salvation the importance of faith in that name and a true knowledge of its power cannot be overestimated. Catholics who in baptism become heirs to that great heritage often do not practically realize the value of what God in His Providence has bestowed. Reflection often corrects however that state of mind. To lead us to a true appreciation of the benefits received by the gift of faith is the object of many a zealous pastoral instruction.

Does the possession of this great gift inspire you with the desire to have others share it? If it does not, can you really say that you appreciate, at its true value this wonderful gift of God? Doubtless there are many excuses advanced. People will not heed the Gospel, there is little disposition to take the eternal truths as a guide of life, each man goes his own way and does not desire to be disturbed; the whole tone of the community in which I live is against any such propaganda, it would do more harm than good. St. Paul gives us a true picture of the spirit of the day in which he moved when he said, "for both the Jews require signs, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Gentiles foolishness," and as a comment on the hopelessness of the outlook tells nevertheless why the Apostles went on as they did "for seeing that in the wisdom of God the world, by wisdom knew not God, it pleased God, by the foolishness of our preaching, to save them that believe. . . . the foolish things of the world hath God chosen, that he might confound the wise; and the weak things of the world hath God chosen, that he might confound the strong. And the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to naught things that are: that no flesh should glory in his sight." The holy apostle would give us courage to do something. It is so easy to offer excuses for our sloth in the affairs of God. Have we not often been witness to the effect of good example, a timely word, a proper instruction given in the distress of another in the moment of need, in the day of tribulation to which no man on earth is a stranger? Do we ever reflect that there is such a thing as carelessness and indifference? To some a little exhortation brings immense benefit. We say we cannot give it ourselves and perhaps it is true, but do we take an interest in and help those who can or who at least make an attempt.

This position, the lot of every Catholic, draw the Holy Father be found missionary societies in the Church. The possibility and the great probability of having with him the active co-operation of the hierarchy, the ordinary clergy and the faithful laity led Pius X. to found the Catholic Church Extension Society of Canada. Are you an active member of that society to build up and protect the faith in Canada? With such great fields demanding our cultivation, with the needs of a church to be planted under pioneer and none too inviting conditions, what are you doing to contribute your share? How am I to co-operate you ask? You may: Donate \$250 to pay for one year in the Seminary for the education of a Missionary Priest. Donate \$500 for a chapel in a neglected portion of Canada. Donate \$5,000 and become a Life Member of the Society and allow the interest on your donation to educate a priest every three years, forever, for the missions of Canada. Donate \$1,000 and become a Life Member of the Society. Give \$100 each year for ten years. Remember the Extension in your will. Cardinal Manning says that "the will that forgets the Church is not a Catholic will." You can only take your good deeds with you to the Judgment Seat of God. Invest your money in God's securities now and draw dividends for all Eternity. Send your Mass Intentions to the Catholic Church Extension so that your poor priests in the far West may be aided. Send \$1.00 to the Church Extension. It will keep a priest on the Missions for one day. Three hundred and sixty-five one-dollar bills will keep an active priest on the Missions for one year. Send vestments, etc. Talk "Extension" and if you don't know anything about it, write and ask us. Pray for Catholic Extension. Say this Prayer every day for the Society: "St. Philip, our Holy Patron, who was so careful for the souls of thy brethren when on earth, grant through thy powerful intercession, that we may care for the souls of our brethren, and ask God to bless the Church Extension Society, through

which our desires may be realized, through Christ our Lord. Amen."

A plenary indulgence, to each member on the day of admission, on the Feast of St. Philip Neri, the Patron of the Society, the Immaculate Conception, St. Ann, St. Francis de Sales, St. Rose of Lima, the Holy Apostles, and at the hour of death. To every member of the Society an indulgence of seven years and seven times forty days for every good work done in the interests of the Extension Society. An indulgence of three hundred days as often as they devoutly recite the formula "St. Philip, pray for us." The above indulgences, plenary and partial, may be applied to the Souls in Purgatory.

Priests who are moderators or directors of the Society may enjoy a privileged altar three times a week. Founders and Life Members, six times a week. (Brief of Pius X.) Moreover, all contributors share in the countless Masses and prayers offered up by the priests and people aided by the Society.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 87 Bond St., Toronto. Contributions through this office should be addressed:

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

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To sympathize is simply this, to feel with those that suffer. It is the instinct of a kindly heart. It is the duty which bids us "rejoice with them that do rejoice, and weep with them that weep."