

tion to the finest traditions of Mother Church. It is impossible to estimate the great good that has been accomplished by this visit of the representative singers of the Vatican environment but if a great artistic success and a reverential acceptance of this purest form of vocal art is a criterion then the cause of finer music will be enhanced to a larger extent than by any concert tour heretofore made in America.

The gentlemen of the St. Gregory Musical Society of New York who generously financed this tour are to be the one country in the world in sixteen centuries to enjoy such a treat outside of the Vatican basilica at Rome are to be congratulated upon their successful termination of the visit and also in the realization that it was not a money making venture and was intended for such as the sole financial beneficiary will be the great school in Rome where this art has been fostered under the different Popes for nearly sixteen hundred years.

ULSTER DIFFICULTY

THE CLASSES VERSUS THE MASSES

By PROFESSOR JOHN MACNEILL
National University of Ireland

VI.

In the meantime, a new factor had come into full play. In England, one of the results of the Home Rule proposal was a complete rearrangement of political parties. Until 1886, a large part of the wealthy industrial class, the capitalist class, and some of the landed gentry, had been traditionally attached to the Liberal Party. Ireland had supplied again and again the acid test of English political principles. Many of those capitalists in land and industry quickly discovered that their natural class affinity was with Tory Imperialism, and over they went. For a time they saved their faces by calling themselves Liberal Unionists, but these distinctions are now remembered with amusement. The true aspect of the event was this, that a democratic victory over the joint forces of Feudalism and Imperialism—Militarist government in Ireland had started a line of cleavage between democracy and the same joint forces in Great Britain—in Gladstone's compendious phrase between the Classes and the Masses. A prolonged effort of skillful management by "Liberal" statesmen has succeeded in staying the cleavage during the last thirty years, for in England the Classes have an unrivaled command of political skill and experience, and the Masses are well nigh devoid of political acumen. In Ireland, politics on all sides have a clearer vision, and here, especially in the North east, Feudalism and Capitalism were generations earlier in ranging themselves on the side of Imperialism against the national Democracy. In the industrial region of Belfast, Dissenters who became wealthy seldom fostered any sympathy about remaining "Liberal." Many of them transferred their religious allegiance to the Protestant Episcopal Church, and it was a common saying that a Presbyterian's carriage forgot the way to the meeting house. Another saying, often repeated, was "Sure, he's no gentleman; he's a Presbyterian." Dr. Killen, the historian of his Church, was well aware of this social phenomenon. "Presbyterians," he writes, "have never formed any considerable portion of the Irish aristocracy, and those among them who have attained high rank have generally evinced a disposition, sooner or later, to pass over into the Church as by law established." He wrote before the Disestablishment. It does not appear, he adds, "that this change has added either to the piety or the usefulness of the converts." Elsewhere he says: "It has often been said that Presbyterianism is not a religion for a gentleman." Nevertheless, a considerable number of the community rose to wealth in business and industry, and these naturally made common cause with the wealthy Episcopalians of the same class. Nowhere in the world do the wealthy watch and guard the interests of their wealth with greater astuteness or singleness of purpose than in eastern Ulster. It may well be imagined that the sectarian feuds which have long distinguished that region, and which have effectively prevented any approach to solidarity among the wage-earning multitude, have caused no grievous distress of mind to the captains of industry. Protestant Ulster has two chief organs in the daily press, the Belfast News-Letter and the Northern Whig. Outside of Belfast, there is no daily paper in the world that ministers so sedulously to sectarian bitterness as the News-Letter, the organ of the Orange party. In Belfast, however, the News-Letter has to yield the palm in this respect to the Presbyterian organ, controlled by wealthy capitalists, the Northern Whig. Before the Disestablishment, this paper showed a good deal of friendliness to Catholics, and on one occasion its editor incurred a heavy fine for censuring the action of a landlord magistrate in a case in which Catholics complained of a gross perversion of the law. With the advent of the Land War, however, the Whig shook off all unmanly weakness of this kind. In one of the most scandalous episodes of the scandalous history of Dublin Castle, the "Crossraglen Conspiracy" case of 1892-1893, the Northern Whig made itself the direct agent of Dublin Castle in a transaction of surpassing infamy.

Within recent years, this formerly "Liberal" organ has consistently preached the doctrine that the ordinary rights of democracy cannot be conceded to Catholics, its formula being that Irish Protestants will not submit under any circumstances to be governed by a Roman Catholic Parliament. The Northern Whig represents one element in the triple alliance of English Imperialism, Irish Feudalism, and East Ulster Capitalism, against the Irish National Democracy; and its principal rôle is to keep the Protestants of Ulster up to the Orange standard of sectarian bitterness against the Catholics of Ulster and of all Ireland.

ULSTER DIFFICULTY—MADE IN ENGLAND

The more recent militant phase of Ulster Unionist politics has been well advertised over the world in connexion with the name of Sir Edward Carson. Carson, however, has been no more than the well chosen and well supported instrument of English politicians. He has not originated the recent "Ulster" policy. We have seen its early beginnings in the pretended massacre of 1641. We have seen its principle reduced to a concise formula by the Englishman, Boulter, Protestant Archbishop of Armagh (1724-1788). Writing of the agitation raised by Dean Swift against "Wood's halfpence," Boulter said: "The worst of this is that it tends to unite Protestant with Papist and whenever that happens, goodbye to the English interest in Ireland for ever!" We have seen the formula applied with success by Pitt to bring about the Legislative Union, his chief agent, Castlereagh, "hallooing Protestant against Catholic and Catholic against Protestant." We have seen it applied in their own interests by the East Ulster landlords of the same period, with the countenance and direct assistance of the English Government. In the nineteenth century, there are many manifestations of the same policy, some crude and palpable, others subtle and stealthy, which a volume of history would be required to expose. The Home Rule crisis of 1886 caused the English statesman ship behind the scenes to step up to the footlights. It was then decided to excite the well-forever sectarian enmities of East Ulster to the point of menacing civil war, with the assurance of a powerful backing from the newly-braced-up combination of Feudalism and Capitalism in England; and Lord Randolph Churchill, with Sir Stafford Northcote, an ex-Minister of Cabinet rank, were sent over to Ulster for this purpose. Churchill had not long before been the intermediary between Lord Carnarvon, following up the Newport speech of Lord Salisbury and Mr. Parnell, to discuss a Treaty proposal of Home Rule. Gladstone saw what was coming and took the wind out of their sails. The Tories whereupon changed their course in the opposite direction. Gladstone's Irish administration, with the help of the Northern Whig, had done a great deal to organize the Protestants of Ulster. Now, Ulster Protestantism was to be made the instrument of English Toryism to defeat a policy that the Tories in England had been the first to adopt. Churchill gave the prepared watchword to his Ulster hearers: "Ulster will fight, and Ulster will be right." Gladstone's Home Rule Bill was the first instance in the history of the British Empire of a street rioting and the looting of Catholic houses in Belfast. Belfast had been the scene of many Orange riots, but the outbreak of 1886, if not worthy the name of civil war, was more violent and far more prolonged than any that had preceded it. Belfast was still in a state of wild disorder when the defection of the "Liberal Unionists" put Gladstone out and placed the Tories in office. Sir Michael Hicks Beach became Chief Secretary for Ireland. To show that "Ulster" was right he withdrew the entire apparatus of government from the disturbed quarter of Belfast, and left it under the rule of the Orange mob for weeks, until the performance became tiresome there and a scandal elsewhere. He justified his action as the only way of saving the country. He said by announcing that the Belfast Orangemen were "urged to riot," not by English political leaders, but "by loyalty and religion!" Some years later, Gladstone returned to power and once more brought forward a Home Rule Bill. Again the policy of "Ulster will fight" was revived, and, as before, not from Ulster. A Unionist Convention, mainly of landlords in close touch with the English Tories, was held in Dublin, and decided to promote the formation of "Unionist Clubs" throughout Ulster. These clubs were intended to form a basis for the organization of "Civil War." Again Gladstone was defeated, the Unionists returned to power in England, and the "Unionist Clubs" of Ulster disappeared from the scene. At last, in 1911, it appeared certain that the Liberals, under Asquith, would find themselves obliged to carry Home Rule unless they were provided with some satisfactory obstacle. Sir Edward Carson, though he was far from a statesman enough to say that Asquith's Home Rule policy was "a hypocritical sham," undertook to raise the desired obstacle with adequate assistance from England. The Ulster Volunteers were organized, drilled and armed. Sir Edward Carson is a master of dramatic effect, and the performance was carefully staged as to create at a distance the impression that this long-deferred fulfillment of the Churchillian prescription

was a spontaneous uprising of Ulster, with all Ulster at the back of it. Carson's carnivals were brought off with élan, in the presence of London pressmen and press photographers, in places like Letterkenny, Omagh, Newry, where the programme would have made a very poor show in a counting of votes. On these occasions the present Lord High Chancellor of England took the field mounted on a fiery charger. An insurance fund of £5,000,000 was guaranteed, not subscribed, in England to indemnify "Ulster" against prospective losses in the coming Civil War. An English auxiliary expeditionary force was organized, at all events on paper, by Lord Willoughby de Broke and other young bloods of antique Feudalism. The growing event was the importation by sea of a considerable consignment of arms purchased with English money from the Hamburg dealers in discarded armament. The fact was announced in the press while the adventurous craft was as yet sailing the North Sea on its way around to Larne by the North of Scotland. Mr. Winston Churchill was then in charge of the British Navy, and with all filial regard for his father's great watchword, "Ulster will fight, and Ulster will be right," as well as for the difficulty of a "hypocritical sham," he could find no reason to dispute this running of guns. As with the original outbreak of Civil War in Belfast in 1886, so now in 1914 there was no interference on the part of the forces of the Crown with the landing of the arms at Larne and Bangor and their subsequent distribution by road and rail over the various parts of Ulster. The Prime Minister, however, from his place in Parliament, for Mr. Redmond's satisfaction, declared the whole performance to be "a grave and unprecedented outrage!" So much indeed was Mr. Asquith distressed that he made use of the outrage and all that had led up to it to force Mr. Redmond to resign in order to release him from his public undertaking to establish a parliament for the whole of Ireland. Everything seemed to be working out smoothly, until both contrivers and conspirators at length realized that the Ulster Civil War plot had succeeded in loosening one of the main rivets of English policy in Ireland. At the end of November, 1913, a few of the believers in the right of Ireland to independence commenced the organization of the Irish Volunteers, pledged, not to fight a Civil War in Ulster, but to secure and maintain the rights and liberties common to all the people of Ireland. Discountenanced by Mr. Asquith's government and by Mr. Redmond, within three months time the Irish Volunteer movement received the evident approval of the Nation, and Mr. Asquith, speaking the time less emphatically but not less sincerely, described this new development as "a serious complication." The same identical phrase expressed the view of the leader of the Unionists in the House of Lords, Lord Lansdowne. With this complication of their Irish policy, brought about by their own scrupulous use of Ulster Protestantism, the English Imperialists were anxiously preparing to enter upon the most momentous conflict in the secular history of mankind.

It is a necessary feature of that Irish policy, that the Protestants of Ulster should be persuaded that it is they who are able to make use of England, not England of them.

CHRISTIAN BROTHERS

A CALL TO BOYS AND YOUNG MEN

"The welfare of Church and State depends entirely on the good condition and discipline of the schools, and the Christians of the future will be those, and those only, whom you will have taught and trained."—Pope Benedict XV. to the American Bishops.

WHAT IS MY VOCATION?

It is a truth of faith that God gives to every man born into the world grace sufficient to save his soul; this is vocation or calling in the most general meaning of the word. There is a further call of all Catholics to be saved by means of the special channels indicated by Mother Church; this is the Christian vocation.

But there is still another meaning of the word vocation. God calls some of us to serve Him specially in the priesthood or in the religious life. This call—whatever specific form it may take—is a great honor, a very special grace; it brings with it, moreover, certain advantages and certain obligations. Every young man should, by means of prayer, reflection, self-examination and the advice of his confessor, endeavor to discover if he has received a special vocation, and if so, whether it is to serve God as a priest or as a religious, and in what special community.

St. Alphonsus says: "Vocation is the main cog-wheel of life. As in a clock, when the main cog-wheel goes wrong, the whole machinery is out of order, so, when vocation is missed, the rest of life is a ruin."

THE CHRISTIAN TEACHER

The office of the Catholic Church is essentially a teaching office; the Pope is the first teacher of all the faithful and the Bishops, the successors of the apostles, are also teachers in the Church. Together they constitute the Church Teaching.

In a more contracted meaning of the word, teaching is an important

part of the priest's duty; and it is the essential work of those who, in the various religious orders of men and of women, devote themselves exclusively to Christian education.

Holy Scripture promises special glory to those who do and teach, and assures us that those who instruct others unto justice shall shine as stars for all eternity. And when we look into modern conditions we are struck with the importance and the exalted position of the function of the Christian teacher.

The great battle-ground of Christianity in the modern world is the field of education. All parties are struggling for the possession of the child and, through it, of the future generation. "Everyone's cry," said Ferrer, "is for and by the school." There is no truer wisdom and no higher patriotism than that which devotes itself to the Christian education of the youth of our land. Bishop Byrne of Nashville says: "There is at this hour no work as important as that of Christian education. It means the saving of man, the saving of Christian civilization, and the saving of the Church."

THE CHRISTIAN BROTHERS

The Brothers of the Christian Schools, commonly known as the Christian Brothers, were founded in France in the seventeenth century, by St. John Baptist De La Salle. He was a man of God and an educational genius who made numerous contributions to the science of teaching and who wrought nobly in the interests of religion and culture. At the time of his canonization, May 24th, 1900, the glorious titles of Model of Christian Schools, Patron of Christian Schools, and Patron of Youth, were conferred upon him by the late venerated Pontiff, Leo XIII.

[The Society received official confirmation from Pope Benedict XIII., six years after the death of the holy Founder, which occurred in 1719. Since that time the Order has spread rapidly until today we find institutions conducted by the Brothers in all parts of the world. These establishments include parochial schools, high schools, academies, orphanages, industrial schools, technical schools, normal institutes, and colleges. According to the latest statistics there are nearly 20,000 Brothers in over 1,000 institutions situated in almost every country of the globe.]

THE LOCAL FIELD

Up to 1914, the Christian Brothers in Canada were formed into one province of the Order, known as the Canadian Province, with Mother House and Training College at Montreal. On July 2nd, 1914, the "Upper General" canonically established a new Province known as the Toronto Province, to look after the educational interests of Ontario and Western Canada. The Mother House and Training College is the De La Salle College, Aurora, Ontario.

To meet the pressing needs of Ontario and the great Canadian West and to respond to the calls on every side for the establishment of schools, the Christian Brothers of Ontario are making every effort to recruit worthy subjects. Here, then, is a vast field of usefulness open to earnest, loving, and generous hearts who are willing to devote themselves to the Christ-like work of saving souls by Catholic education. Cardinal Gibbons says: "I do not know any office or work in which any man can be engaged so worthy of a man as the office of teaching the young. I think it is the most sublime and important Christian occupation in which any man can be engaged."

At the present time the Brothers are conducting in Toronto the De La Salle Collegiate, St. John's Industrial School, and the senior boys' classes in St. Paul's, St. Mary's, St. Francis', St. Patrick's and St. Helen's Schools. In answer to an urgent appeal from the Church Extension Society and the Bishops of the West, the Brothers are opening their first school there at Yorkton, Sask., in an effort to bring the blessings of Catholic education to the Ruthenian settlers. The need of religious teachers for the West is extreme and the laborers are so few that our religious Orders can hardly begin to meet it. "What," says the Very Rev. President of Extension, "is the remedy for the leakage in Western Canada? Only one cure—Catholic schools and Catholic teachers! Christian Brothers and Sisters have it in their power, if they take up the work to save thousands of souls."

THE LIFE OF THE BROTHERS

The Brothers are not priests or aspirants to the priesthood, so that work of education may receive their entire attention. Their end as a religious Congregation is twofold: the personal sanctification of the members and the education of youth. Their day's work is made up of prayer and other religious exercises on the one hand, and on the other, of study and teaching. Besides two vows peculiar to their Society, the Brothers make the customary religious vows of poverty, chastity, and obedience.

For a man possessed of the necessary aptitude and qualifications, the life of a Christian Brother is a singularly happy one. Leading the community life, he is freed from financial worry and social unrest; dwelling in an atmosphere of prayer and culture, he is able to bend all his efforts to the pursuit of piety and scholarship. "A nobler and more meritorious work there cannot be," says Bishop Grace, "than to leave all things to follow Christ. In this path walk the Brothers of the Christian Schools, to gather in souls and lead them to their true destiny."

THE BROTHERS' TRAINING COLLEGE

The De La Salle College, Aurora, Ontario, is the Training College and Novitiate of the Christian Brothers of Ontario, and here boys and young men are trained to become qualified teachers and worthy members of the Institute of St. De La Salle. The College comprises three departments: The Juniorate, the Novitiate, the Scholasticate.

The Juniorate is for boys from thirteen to sixteen years of age. The course of studies is that of the High Schools of Ontario and the students are prepared for the academic examinations required of teachers by the Ontario Department of Education. In addition to this, they are given a thorough course of religious instruction and are taught vocal and instrumental music and elocution. Meanwhile, the matter of their vocation is examined into, their natural dispositions and talents studied, and their character developed and formed. If they are deemed good subjects and if they persevere in their intention of joining the Order, they are later admitted into the Novitiate.

The Novitiate is for those who have completed their Juniorate and for young men who enter from the age of sixteen to twenty-five years. In this department the candidates, after a suitable probation, receive the religious habit and spend an entire year in learning the nature and duties of the religious life. The Christian Brother is a soldier of Christ, destined to engage in the warfare against ignorance and sin, under the banner of Holy Mother Church. The Novitiate is his Training Camp; there he learns the science of spiritual warfare.

The Scholasticate is for those who have completed their year of Novitiate. Here the young Brothers continue their academic training, and, having passed the examinations required by the Education Department, follow the course of professional training at the Provincial Normal School or the Faculty of Education. They then enter upon their mission as religious teachers.

QUALIFICATIONS

The Christian Brothers are essentially educators. Hence an indispensable qualification in prospective members is an interest in education and those qualities of mind and heart which may form the foundation for a life of teaching and study. It is not essential that the candidate be a learned man; but it is essential that he possess sufficient talent to make the required studies to become learned. It is not essential that the candidate be a capable teacher; but it is essential that he possess sufficient power of adaptation to learn how to teach. Also, since good health is an important asset in the teacher, the candidate must be free from chronic diseases, and from notable bodily defects.

The Christian Brothers are essentially religious. From this fact it follows that the candidate must be of good moral character and must have sufficient power of will and generosity of heart to learn aright the practices of religious virtues and the changes of the community life.

Our schools throughout the country contain many an earnest, loving, and generous soul, who is both willing and anxious to consecrate his life to God, but is waiting for the encouraging word of parent, priest, or teacher. To such noble-hearted youth is extended an invitation to enroll themselves under the glorious banner of the religious educator by joining the ranks of the Christian Brothers.

His Grace Archbishop McNeill of Toronto says: "The great work which the Brothers are capable of doing in our Catholic schools, if they secure the requisite number of vocations, leads me to hope that priests everywhere will co-operate in the encouragement of promising boys and young men who may aspire to the religious life in a teaching Order."

Address De La Salle College, Aurora, Ont.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CATHOLICITY IN ACTION

We received recently a copy of a circular issued by the Archbishop of Winnipeg to his people before leaving for Rome. We quote it in part as it presents very clearly the needs of Western Canada and is, at the same time, a concrete example of the new spirit that is circulating through the Catholic body in Canada and giving strength to the Church and hope to the Canadian Catholic missions:

"The Archdiocese of Winnipeg has, since its establishment, received not a little help from 'The Catholic Church Extension Society of Canada,' and it has long been in my mind, that we should not only show our appreciation, but co-operate in the good work, by doing something to help it along. The Society has the approbation of Our Holy Father the Pope, as well as the hearty endorsement of all the Bishops who have had any relations with it. Under wise and prudent management, its appeal is ever widening and growing more effective, and at no distant date every Catholic in Canada will be a helper and contributor if the present organization country-wide can only be carried into effect.

"The need of some such organization is manifest to anyone at all

acquainted with religious conditions in Western Canada. Thanks be to God, and all credit to the foresight and sacrifice of the men which made it possible, we have some excellent centres of Catholic life, where the faith of our people is safeguarded by Catholic environment and the effective ministrations of the Word. But there are scattered here and there over a territory vast enough to be an Empire, numerous small groups of Catholics, not to speak of individual Catholic families, who are terribly exposed from their mere positions of isolation, as well as from the fact that, by reason of distance, shortage of priests, or difficulties of new beginnings, we cannot give them the spiritual care of which they stand so much in need. Unless these groups are consolidated and strengthened, and given regularly the services of religion, we are bound to lose, either in lapses from the faith or in a weakening of Catholic vitality. Whether you consider it in its corporate capacity or as it affects the individual, Catholicism is something positive, it is a living organism, it is not a mere negation or a dead protest; to continue in life, and much more to grow and develop, it must receive, through the divinely appointed channels, its proper nourishment, which is the grace of God, and it must manifest itself in actions and good works. A mere ceasing to be something else does not make a man a Catholic.

"There are many places in this Archdiocese in a state of spiritual abandonment, where timely help would mean the salvation of many, and in the near future, the effective strengthening of the forces of Catholicity. The erection of a little chapel, the providing of the requisite furnishings, as well as the means which would assure the constant supervision and the regular visits of a priest, that is the timely help which I have in mind. We are still a missionary diocese, and our means are not sufficient unto our needs.

"I cannot give you offhand a complete list of benefactions which we have received from The Catholic Church Extension Society, but the list is not a short one. Apart from Mass Intentions, sent in such abundance that no priest should be without this material assistance, help has been given us for the education of young men for the priesthood and various localities have been enabled to build or enlarge chapels for the carrying on of Divine Worship.

"Now, I purpose that we ourselves should take a part in this work, from our poverty and not from our abundance, and more perhaps as an earnest of our good will and as an example to others, than for any great substantial assistance we may be able to render.

"We would do wrong, however, were we to make the meagreness of our resources an excuse for doing nothing. It is not the amount of the gift which draws down God's blessing, but the intention and spirit of self-sacrifice on the part of the giver.

"I ordain, therefore, that each year, on the first Sunday of November, a collection shall be taken up in all the parishes and missions of the Archdiocese for the benefit of the missionary work carried on by the Catholic Church Extension Society. I ask the clergy to announce it in advance to their people and support it with words of encouragement."

Winnipeg is a missionary diocese. Nevertheless the Spirit of sacrifice which always characterizes Catholicity in action is evident in the Archbishop's document above quoted, and more evident still in the collection given by a poor diocese to those poorer in the household of the Faith.

Vancouver, an archdiocese with many financial burdens and made up of poor parishes and poor priests, collected for the Catholic Church Extension Society \$1,940.

In like manner the heavily-burdened diocese of Sault Ste. Marie sent nearly \$1,500 to aid Christ's laborers in their harvest fields. Edmonton and Calgary, dioceses in the very heart of missionary Canada, sent their donations to the Extension as tokens of good will and appreciation.

The Apostolic Bishops of the above-mentioned poor dioceses recognize the need of cultivating in the hearts of their flocks the spirit of Catholic charity and of impressing upon them the imperativeness of Catholic unity and Catholicity in action. To do this they suffer and they sacrifice something they cannot easily afford, for they realize that the results are well worth the price.

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 \$2,340 08

E. Tufty, Cobden..... 5 00

A Friend, Halifax..... 2 00

MASS INTENTIONS

Friend, Halifax..... 5 00

My McIntosh, Parkhill..... 3 00

A Friend, Osgoode..... 2 00

John A. McCarville, Kinross..... 2 00

It is to be a martyr, to suffer patiently, and with gratitude, the ill inseparable from our human existence, and which are common both to the just and to the sinner; and we are not deprived of the glory which is attached to this title, because we have not shed our blood in honor of Jesus Christ.—St. Cyprian.

Rosaries

At the present moment we have an exceptionally beautiful assortment of Rosaries—a most appropriate Christmas Gift.

Some of these have Amethyst beads, others have Topaz beads, Garnet beads, Crystal beads, Green stone beads, Etc., Etc.

In some the mountings are of the best gold-filled, others are of sterling Silver. They range in price from \$3.75 to \$10.00.

We have others again enclosed in suitable little sterling Silver boxes which cost complete, \$9.50, \$11.00 and \$12.00.

Ryrie Bros. Limited

134-138 Yonge Street
Toronto, Ontario

"THE PRIEST"

Honor the Priest. Who received your soul as it entered on its spiritual life by Baptism? The Priest. Who nourished it and gave it strength on its pilgrimage? The Priest, always the Priest. Who will prepare it to go before God? The Priest. And if the soul should die by sin who will call it back to life and give it rest and peace? Again the Priest. Can you remember a single gift from God without seeing by its side a Priest? Of what use would be a house of gold if you had no one to open the door for you? The Priest has the key of the treasures of Heaven. He opens the door, he distributes the gifts of God. If you want to confession to the Blessed Virgin or to an angel could they absolve you? No. Could they give you the Body and the Blood of Jesus? No. The Blessed Virgin could not call her Divine Son down into the Host, and were a thousand angels to exert their power they could not absolve you from one venial sin. But a Priest, no matter how humble he be, can do these. He can say to you, "Go your sins are forgiven you." Therefore honor the Priest. Pray for the Priest.—Cure d'Ars.

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 burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. 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 labour with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

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

I propose the following burses for subscription.

SACRED HEART BURSE

Previously acknowledged... \$8,596 54

Angus Shannahan, Victoria Mines..... 10 00

Mary Shannahan, Victoria Mines..... 10 00

St. John Baptist Mission, Carleton Place..... 20 00

Mrs. Hugh Holland, Douglastown..... 1 00

Memory Parry Howard..... 1 00

Patrick Lynch, Andover..... 2 00

QUEEN OF APOSTLES BURSE

Previously acknowledged... \$1,607 28

ST. ANTHONY'S BURSE

Previously acknowledged... \$727 45

Mrs. L. N. Tanney, Iroquois... 5 00

A Friend, Allumette Island... 60

Deseronto..... 4 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged... \$1,807 00

COMPORTEUR OF THE AFFLICTED BURSE

Previously acknowledged... \$255 70

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged... \$1,063 97

BLESSED SACRAMENT BURSE

Previously acknowledged... \$165 50

I. C. S. Sarnia..... 1 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged... \$281 80

HOLY NAME OF JESUS BURSE

Previously acknowledged... \$187 00

HOLY SOULS BURSE

Previously acknowledged... \$338 00

Friend, Calabogie..... 5 00

A Friend, St. John's..... 10 00

Miss Irene Evey, Quebec..... 2 00

Mrs. John Murphy, Melrose..... 3 00

LITTLE FLOWER BURSE

Previously acknowledged... \$235 90

Mrs. Ig. G. Schmidt, Humboldt..... 1 00