

remark to come from a privy councillor of His Majesty. All thinking people will realize the complete absence of justification for this savage diatribe on the part of Sir Sam Hughes. Whether the provocation was personal spite, political intrigue, or religious fanaticism, it has been equally ungenerous, illiberal, and detrimental to the welfare of our Dominion.—Quebec Telegraph, April 15.

AFTERMATH OF THE CONTROVERSY

ROBERT E. SPEER SPEAKS FOR HIMSELF

Editor Free Press: Readers of The Free Press have seen my copies of letters which appeared in the Free Press of March 21 and April 1, 1919, in which a number of misstatements are made about myself. May I ask the privilege of correcting some of these explicitly, one by one?

1. Your correspondent says: "Speer's specialty was the vilification of the Catholics of the whole South American continent—no small undertaking; and, incidentally the collection of funds from the gullible victims of his falsehoods—an easier and more profitable operation." In some addresses and publications after returning from South America in 1909 I tried to state carefully and truthfully what I had learned. If any statement in these addresses or publications is incorrect I shall be glad to have the error pointed out and shall correct it. As to the collection of funds, I have never collected any funds from those who heard these addresses or read these publications or from any one else.

2. Your correspondent says: "Speer's specialty was the vilification of the Catholics of the whole South American continent—no small undertaking; and, incidentally the collection of funds from the gullible victims of his falsehoods—an easier and more profitable operation." In some addresses and publications after returning from South America in 1909 I tried to state carefully and truthfully what I had learned. If any statement in these addresses or publications is incorrect I shall be glad to have the error pointed out and shall correct it. As to the collection of funds, I have never collected any funds from those who heard these addresses or read these publications or from any one else.

3. In another place your correspondent says I quoted a pastoral of the Archbishop of Venezuela. I presume he means "the Archbishop of Caracas and Venezuela." A pastoral letter of this Archbishop, Juan Bautista Castro, I did quote on October 13, 1910, your correspondent says, "I was informed that the Archbishop of Venezuela had styled his alleged pastoral a wicked and vile calumny, a coarse fraud." I was never so informed. This pastoral was published in full in a leading newspaper of Caracas, El Constitucional, December 7, 1908. The letter was not disavowed at the time. I have never heard of its being disavowed since. I have inquired of residents of Caracas and find that they have never heard of its disavowal. When and where did the Archbishop disavow it and style it "a wicked and vile calumny, a coarse fraud?"

4. Your correspondent says: "On April 27, 1910, the Rev. Robert E. Speer delivered a lecture before a missionary convention in Cincinnati on 'Our Duty to our Enlightened Brethren of South America.' This lecture had been previously delivered in Rochester, N. Y. On both occasions the Rev. Mr. Speer repeated his slanders against Catholics of the South American continent, and quoted as his justification therefor a pastoral letter of the Archbishop of Venezuela and an Encyclical of Pope Leo XIII. to the clergy of Chile." I am not "the Rev. Mr. Speer." I am a layman. I never delivered an address on this subject. I did not quote from the all-god Encyclical of Pope Leo to the clergy of Chile in Cincinnati. I did quote from it in an address in Rochester, believing it to be authentic and having adequate grounds for this belief. These grounds were the uncontradicted appearance of the quotation from the encyclical in various books and magazines for 10 years, namely, Young's "From Cape Horn to Peking" (1900), Beach's "Geography and Atlas of Protestant Missions" (1901), "Protestant Missions in South America" (1900), Clarke's "A Continent of Opportunity" (1907), and Neely's "South America, Its Missionary Problems" (1909). The Independent referred to this correspondence between the Vatican and Chile editorially in its issue of March 17, 1898. Your correspondent says, "Meanwhile the vile calumny had been given wide publicity by Mr. Beach, a professor in Yale University, and by Dr. Ward, editor of the New York Independent." This is not true. Their references to the matter were made long before, and they knew of no contradiction of their representations.

5. Your correspondent says: "The point to be kept in mind is that Speer was found out, and that he did not announce the discovery himself. The whole correspondence was published by the Rev. Father Martin, of Cleveland, who after following Speer relentlessly for more than two years, finally forced him to admit that the documents in question were forgeries." These are all misstatements. The Archbishop of Venezuela's pastoral is still unretracted. The instant the alleged papal encyclical was called in question I withdrew all quotations from it. All references to it were out of published reports of the speech in Rochester. I myself began at once a search for the origin of the document. The first printed mention I could find was in Young's book. Through the publishers of that book I learned that the alleged encyclical had appeared in a Chilean news-

paper, La Lei, October 24, 1897. A friend in Santiago, Chile, followed up the matter there and at length discovered the author. I at once published all the facts. Father Martin's entirely courteous correspondence did not begin until after I had instituted the search for the facts in the case and it had nothing to do either with prompting that search or with publishing the results.

6. Your correspondent says: "With a delicate consideration for the forger Speer did not disclose his name." At his request I keep his name secret. He even went the length of intensifying his offense and further justifying himself, by offering the testimony of the undisclosed forger in a final effort to substantiate his calumnies: "The author of the letter (that is the forger)," claims that the statements are true, even today." It is impossible to fitfully qualify such conduct. What will your readers think when they know that not one word in the two quotations in this statement which are attributed to me is mine? In putting these words in my mouth your correspondent states what is absolutely untrue.

There are other misstatements in these letters, but it is not necessary now to deal further with them. Nor do I need to deal at all with the unworthy and untrue insinuations in the communications. It is enough to say that in your correspondent's letters not one sentence which refers to me is free from error or untruth. I do not think of your correspondent as an opponent but in making these corrections I have sought to follow the precept which he quotes from Dean Stanley: "Let us never impute to our opponents intentions which they themselves disclaim, nor fasten upon them opprobrious names, which they themselves repudiate." Has your correspondent in his letters followed this precept which he commends?

ROBERT E. SPEER, New York, April 10, 1919.

BISHOP FALLON REPLIES TO ROBERT E. SPEER

Editor of The Free Press: The letter of Mr. Robert E. Speer which you published this morning is an exquisite specimen of a neat rivulet of quibbling fact-meandering through a meadow of cunning equivocation. Mr. Speer is a self-confessed peddler of malicious forgeries against the Catholics of South America, and, as such, might easily be left to the luxury of his own reflections. But his authority was dragged into a local controversy, and he has not me to blame for the exposure of his shortcomings as a historian. I propose to show that Mr. Speer has not improved his position by his latest communication, and for that purpose I shall deal with it in paragraphs "explicitly, one by one."

1.—Mr. Speer says: "I am not the Rev. Mr. Speer. I am a layman." I accept the correction, and apologize to Mr. Speer for my error. I likewise apologize to the clergy for having included him in their number. As justification of my mistake, I might mention that in seven letters written to him by Rev. Father Martin between April, 1910, and May, 1912, he was addressed as "Rev. Robert E. Speer" and "Rev. Dear Sir." In none of his replies did he deny the soft impeachment.

2.—Mr. Speer says: "I have never collected any funds from those who heard these addresses or read these publications, or from anyone else." Mr. Speer is the secretary of the Board of Foreign Missions, with headquarters in New York. The whole purpose of Mr. Speer's trip to South America and of his subsequent false and calumnious books and lectures was to arouse Protestant enthusiasm for the evangelization of the benighted Catholics of South America and the securing of funds for that object. Mr. Speer would have been far more fittingly employed in protecting the fundamental doctrines of Christianity amongst his own associates than in slandering the Catholics of the South American continent, the laity of whose shores he is not worthy to loathe.

3.—It took Mr. Speer only a few months to discover the defects of the Catholicity of the whole continent of South America. He needed, however, more than two years prodding before publicly admitting that he was engaged in the industrious circulation of fraudulent documents. He had been notified on October 18, 1910, that Rome declared the reputed papal encyclical to be "a palpable fraud and forgery." The alleged reply to the Archbishop of Chile to the papal letter would necessarily likewise be a forgery and a fraud. And of this fact Mr. Speer was himself informed by his South American agent and friend, the Rev. Webster E. Browning, who wrote to him as follows: "I called at once on this gentleman (the forger)" and stated the case to him, and, without a word, he arose, went to his safe, unlocked it, and brought out a book of clippings of his articles contributed to the press since 1878. His at once turned to the two articles—the pseudo letter of the Pope and the reply of the Archbishop—and stated that he had written them both... and laughed at the whole matter as a huge joke." Mr. Speer cannot get away from the record now by mixing up archbishops in Caracas, Venezuela, Santiago, Chili and Honolulu.

4.—Mr. Speer avails himself of a similar unworthy subterfuge with regard to the concealment of the name of the forger. He is technically right, but he is shamefully

wrong. It is true that he is not originally responsible for the failure to reveal the name of the author of the rotten forgery which he circulated. He merely co-operated effectually in the concealment. The Rev. Webster E. Browning was the agent and friend with whom Mr. Speer communicated in South America, and Mr. Speer appropriated and published in his book these words of Mr. Browning: "At his request (the forger's) I kept his name secret, but you are authorized to use my letter and statements as you think best. The author of the letters claims that the statements are all true, even today." Mr. Speer is welcome to any comfort he may derive from the fact that these are not his own words. But in the minds of unprejudiced readers, he will scarcely escape his share in the guilt of his chosen attorney. The effect of the failure to disclose the name of the forger has been evident in the course of the local controversy, for one correspondent stated that the forger was "presumably a Roman Catholic," while another went the length of declaring that he was "a Roman Catholic priest." In view of the secrecy surrounding his identity, and scrupulous care taken by Rev. Mr. Browning and Mr. Speer not to give the public his name, I should be quite justified in assuming that the forger was really one of Mr. Speer's South American friends and confederates.

5.—The evidence of the forgery was given to the press not by Mr. Speer, but by the Rev. Father Martin, who for two years had been insisting that Mr. Speer should either justify or retract his references to this corrupt and fraudulent papal encyclical. On May 12, 1912, Father Martin wrote to Mr. Speer: "I am taking liberty of turning over our correspondence to the editor of The Catholic Universe."

6.—The view held of Mr. Speer in Chile is well illustrated by a letter under date of June 27, 1910, written by Mr. C. E. Spencer, of the firm of Spencer & Waters, Chilean importers. Mr. Spencer writes with regard to the calumny against the Catholic clergy of Chile: "The author, a Mr. Speer, whom I had occasion to know some years ago, is one of those persons who qualify all who do not follow his belief as a bad kind, as though his belief was the only correct one. I am a North American who has lived in Chile for 45 years, and though educated a Protestant, have always been taught to respect the beliefs of others." The Catholic clergy are a body of men to be highly respected, and it would be well if the author of the calumny would take lessons from them instead of defaming them. I would not desire to change places with Mr. Speer, who has made a futile attempt to calumniate a body of men who are so evidently his superiors."

7.—Mr. Speer reproaches me with a lack of courtesy and invokes the words of Dean Stanley: "Let us never impute to our opponents intentions which they themselves disclaim, nor fasten upon them opprobrious names which they themselves repudiate." This is the same Mr. Speer who in his book, "South American Problems," published years ago, wrote the following sentences: "The great mass of South American people have not been given Christianity. . . . The central place is Mary's. Mary is the central religious person. . . . Mary, not Christ. And Mariolatry is the religion of the land because the Church has taught it as true Christianity." In dealing with Mr. Speer and his imitators I throw courtesy to the winds. I ask no quarter and give none.

M. F. FALLON, Bishop of London. London, April 16, 1919.

THE CATECHISM AND THE HONEST INQUIRER

To the Editor of The Adventurer: With no desire to prolong or add to the recent controversy over the Catholic devotion to the Virgin Mary, but in a spirit of good-will toward the inquirer, I beg leave to submit these extracts from the Catholic Catechism which may be had for 5 cents, or from a Catholic friend by any non-Catholic desirous of definite and authoritative information on the subject. The language is plain, straightforward and untechnical, and Scriptural warrant is given for each answer. The writer studied this little book fifty years ago as a child, and got quite a definite and intelligent grasp of distinctions which seem to puzzle learned adults today.

Q. What is commanded by the First Commandment? A. To adore one God and to adore but Him alone. (Matthew iv, 10). Q. What is forbidden by the First Commandment? A. To give to any creature the honor due to God alone. (Deuteronomy xxviii, 14). Q. How do Catholics distinguish between the honor they give to God and the honor they give to the Saints, when they pray to God and to the Saints? A. Of God alone they beg grace and mercy, and of the Saints they only ask the assistance of their prayers. (Tobias (Tobit) xii, 12).

Q. Is it proper to show any mark of respect to the crucifix and to the pictures of Christ and His Saints? A. Yes; because they relate to Christ and His Saints, being representations and memorials of them. (Acts xix, 12; 1 Par. Chronicles, xxviii, 18). Q. May we then pray to the

crucifix or to the images or relics of the Saints? A. By no means; for they have neither life, nor sense, nor power to hear or help us. (If Kings xviii, 4). Q. Is it lawful to venerate the Virgin Mary? A. Yes; whereas God Himself so much honored her and the Scripture says all nations shall call her blessed. (Luke i, 48). Q. What honor do we give our Blessed Lady? A. We honor her more than all the other Saints because she is the mother of God; but we never give her supreme or divine honor, which belongs to God alone. (Philippians ii, 9; Romans ii, 10).

Theology like every other science, has, necessarily, its technical terms, clearly and unmistakably defined. If one unskilled in chemistry, and regarding that science as a superficial development of Egyptian black art, were to attempt to teach chemists the meaning and menace of their own terms, he would—to use the "discourteous language" of Shakespeare, and exception being made for females of the species—write himself down as an ass. GOOD-WILL. London, April 8, 1919.

FROM A FORMER HIGH CHURCHMAN Toronto, April 11th, 1919. Editor CATHOLIC RECORD:

Dear Sir,—I have read with great interest the letter of "High Churchman" written from Woodstock to the Free Press, and incorporated with editorial remarks, in the current number of your excellent journal. I can corroborate all that he says of the practices and beliefs of High Churchmen, both in England and in America. Canon Tucker need go no further afield than the ground afforded him by the bounds of his own religious body, to find abundant scope for his warnings against what he conceives to be dangerous error. Let him then begin at home. But perhaps he is one of those who rejoice in the "glorious freedom" in the domains of belief and practice, which is accorded to her children by the Church of England.

More than half a century ago, being then resident in London, and in close touch with High Church workers and their activities, I was acquainted with the late Dr. Little-dale, and have been a guest in his house. I hold no brief for Dr. Little-dale, nor for the arguments of his book "Pious Reasons," so well as so ably refuted by Father Henry Ignatius Dudley Ryder, of the Oratory; but I can assure Canon Tucker that Dr. Little-dale, whatever anti-Catholic prejudices he may have had, and they were many, would have had no part nor lot with the school of Anglican theology yeeted "Evangelical" to which it may be ascribed. Canon Tucker belongs. Why Dr. Little-dale denounced the Reformers both English and continental as "utterly unredeemed villains"!! But I suppose that notwithstanding their glaring incongruities these men will go on singing

"We are not divided All one body, All one hope and doctrine One in Charity."

What—to go no further—about the *Real Presence*, *Baptismal Regeneration*, the use of the *Athanasian Creed* ("Quicumque Vult")—as to all of which a man may believe or disbelieve, practice or not practice, teach or not teach, at his own sweet will and be a member of the Church of England.

Let the Canon get these things set right before he attacks the faith of his neighbors and (does he ever think of it?) of his forefathers for multiplied generations.

One who was once A HIGH CHURCHMAN.

BISHOP INVESTS TWO LONDONERS

VICAR GENERAL O'CONNOR AND MR. POOCK HONORED

London Free Press, April 21 Following the celebration of Solemn Pontifical Mass at St. Peter's Cathedral yesterday morning, His Lordship Bishop Fallon conducted the formal investiture of Right Rev. D. O'Connor, Vicar-General of the Diocese of London and director of St. Peter's Seminary, and of Mr. Philip Poock, chairman of the London Public Utilities Commission, in the high honors recently conferred upon them by Pope Benedict XV. Father O'Connor has been made a domestic prelate to His Holiness, while upon Mr. Poock was conferred the dignity of Knight of St. Gregory the Great.

In commenting the investiture Bishop Fallon said: "It is our very great privilege today to give formal effect in this cathedral to the wishes of our Holy Father, Pope Benedict XV, with regard to one of our distinguished priests, Father O'Connor, vicar-general of his Diocese and director of St. Peter's Seminary, and likewise with regard to one of our devoted laymen, Mr. Philip Poock, who has been long and favorably known in this city for his Catholicity and for his fine public spirit."

Rev. Father Brennan read to the congregation, both in the Latin original and the English translation, the brief from His Holiness, formally conferring the honor of domestic prelate upon Vicar-General O'Connor and that creating Mr. Poock a Knight of St. Gregory.

In handing to the former the authority and symbol of his new distinction, Bishop Fallon spoke in glowing terms of Father O'Connor's services in this diocese.

"In handing you these official tokens," he said, "I wish to say to you that our Holy Father has permitted me to say to you in his presence that as vicar-general of this diocese and as director of the diocesan seminary you are most diligent in the exercise of your duties. I have never appealed to you, as I often have to do, without receiving a generous response."

Similar sincere praise was given by His Lordship in officially conferring upon Mr. Poock knighthood in the Order of St. Gregory the Great.

"Mr. Poock knew absolutely nothing until four or five weeks ago of the papal recognition that had already come to him," the Bishop told the congregation.

"I would be frank enough to say that knowing him as I know him I did not dare to speak to him of my intention to ask the Holy Father when I visited Rome last August to confer this honor upon him. I knew how much he shrank from public notice and from the advertising of his acts of charity and of his acts of devotion to the Catholic Church."

But there comes a time when these acts in the glory of God should be known. So it was that in audience last August with Pope Benedict I asked him to create Mr. Poock a Knight of the Order of St. Gregory.

Bishop Fallon added to the expressions of appreciation of Mr. Poock's services in connection with the Diocese of London contained in Pope Benedict's official letter, his personal gratitude. "There has been nothing I have had to do," he declared, "that I could not find in you ready sympathy and assistance. Therefore it is a great joy to me that upon you this honor, which comes from the highest power on earth."

A GENEROUS CATHOLIC BROAD-MINDED PROVISION FOR HOSPITAL

Leaving an estate of about \$6,000,000, Thomas O'Neil, the well known merchant and real estate developer, after provisions for his widow, has planned in his will for the establishment of one of the most unique hospitals ever founded in this country, a new Loyola College and a new Cathedral. The will was offered for probate in the Orphans' Court today and the sum of \$2,000,000 was given through the Fidelity Trust Company.

LOYOLA'S GREAT GIFT All the bequests made by Mr. O'Neil show an unusual interest in seeing that his fortune after his death shall go for the real comfort and betterment of his fellow-man. In addition to the \$2,000,000 which he had given in his life to the Associated Professors of Loyola College, he now, by his will, gives \$800,000 more to be used for erecting a church.

His earnest desire is expressed to have his great retail store turned into a corporation, in which his employees will become stockholders, and carry on the business which he built up in his lifetime. The hospital is to be founded after the death of the testator's wife. He gives to her by the will an annuity of \$25,000 and gives her the right to dispose of \$250,000 of his estate. He directs the trustees during the life of Mrs. O'Neil to accumulate the surplus income.

HOSPITAL WITHOUT HIS NAME At Mrs. O'Neil's death he gives to his executors one-third of the residue of his estate to enable them to form a corporation to which are to be invited the following: The then Archbishop of Baltimore, the then pastor of St. Paul's Episcopal Church of Baltimore, the then pastor of the First Methodist Episcopal Church of Baltimore, the then pastor of the First Presbyterian Church of Baltimore, and Michael Jenkins, Charles Joseph Bonaparte, John J. Nelligan, Bishop John E. Gunn, of Natchez, Miss.; Judge N. Charles Barke, Dr. J. Albert Chastard, Hammond J. Dugan and Ferdinand C. Dugar, the purpose being to erect and maintain a hospital in Baltimore city or Baltimore county, but he enjoins upon them that the same is not to bear his name. He provides that not more than 40 per cent. be used or expended in the hospital buildings, and that out of the yearly income some portion of it should be laid aside for the erection of other hospital buildings.

PRIVATE FREE ROOMS Mr. O'Neil requests that the hospital should be under the management of the Sisters of the Bon Secour or the Sisters of Charity, and that at least 20 private rooms shall be set aside and be for the free use of persons in moderate circumstances, and enjoin upon the board of trustees that such free rooms shall be carefully guarded as a secret matter and that the persons occupying these rooms shall be treated and generally regarded in the same manner as if they were paid patients, and the fact that they are free patients is not to be divulged. He recommends to the trustees of the hospital that they should never borrow money by mortgage upon the hospital or securities or other property owned by it, as he believes that the income will be sufficient for the ordinary running and maintenance of the same.—Baltimore Star, April 11.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HOME PRODUCTS

One, among many of the important duties of a bishop is to provide for a zealous and efficient body of priests for his diocese. As chief pastor of a section of the vineyard of the Lord one of his most pressing responsibilities is to supply the means by which the souls committed to his apostolic care may be refreshed with the living waters and fed with the bread of life. To undertake this task and to perform it alone is an utter impossibility. Priests, his representatives before the people, are called to the work of assisting in the planting and gathering of the spiritual harvest.

We, situated in well organized dioceses, know of the many and various activities occupying the spiritual rulers of a diocese and the enormous amount of labor thereby entailed. Our institutions for the various religious works are so necessary that we cannot think of our dioceses without them. We look upon them as religious essentials. Yet, it would be impossible to maintain these fruitful sources of religious life unless we had a sufficient body of priests and religious helpers at hand. We know the need of priests but it is because we do not think enough and thank God enough that we do not realize to ourselves, the blessings we have and the deficiencies necessarily experienced by other Catholics in less favored sections of our country?

In the years before us we are sure to witness the influx of population to the Great West. Many new settlers will come from the United States, many will go West from the Eastern part of Canada, as in former years, and no doubt the European immigration in time, will set in again towards the vast plains of our Western Provinces. When this happens, how will we supply the spiritual needs of the people? We are unable to cope now with the requirements of the West. What then will the supreme pastors of the Western dioceses do in the future? The problem must be solved now; priests must be prepared for the work and such a supply as to adequately meet the demand.

We can no longer look to Europe for assistance. This is evident. The Church in Europe will have enough to do at home. Why can't we get our entire supply of priests and religious helpers here in Canada? Wouldn't it be better and more in accord with the spirit of the Church to have our own Canadian priests, men racy of the soil, to look after the new comers to our Dominion? We are all agreed on this. It rests then with our Canadian Catholics not to be too jealous of their offspring. Let them encourage them and offer them willingly to the Canadian Church. In the past Catholics have willingly given their children to well organized dioceses but the Church had to look to other shores for young men and women to sacrifice themselves in the desolate parts of Canada. Such a condition must not endure. The Catholic laity of the East, encouraged and aided by their pastors, must take a more Catholic outlook and view their responsibilities from a different angle than that confined by the provincial or parochial boundaries. Then, and not till then, are we sure that the Catholic problems of the future are certain of solution.

Thanks to God, our Eastern Seminaries today are preparing for the priesthood a goodly number of young men for the West. This is a beginning and it is to be hoped that the number will increase as time goes on.

The Extension Society is willing to educate for the Western dioceses any young men unable to finance their own theological course. One condition only is placed, viz., that they be well recommended by the proper ecclesiastical authorities, and that they accept adoption to the Western dioceses requiring their services.

To aid the education of such young men, our readers are requested to contribute generously to the Catholic Church Extension Society of Canada. 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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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FORMER SENATOR BAILEY ON IRISH FREEDOM

Washington, D. C., March 27.—Former Senator Joseph W. Bailey, of Texas, at the mass meeting of 10,000 Friends of Irish freedom, held last week, at Liberty Hut in Washington, said: "No league of nations, that exalts the freedom of Poland above the independence of Ireland, will ever have the approval of the American people. You may search all history—back—back—to the twilight of myth

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and fable, and you will find no people who have been more steadfast in their loyalty to the cause of freedom of nations," continued Mr. Bailey. "My answer to the oft heard fallacy that the Irish people are incapable of self government is that they have shown themselves capable of governing other countries—why not their own?" He enlivened the Irish patriots, who, generation after generation, have striven and suffered for liberty. He predicted that Ireland would yet take her place among the nations of the earth, and that Emmet's epitaph would at last be written.

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 imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund. Gratefully yours in Jesus and Mary J. M. FRASER.

I propose the following burses for subscription. SACRED HEART BURSE Previously acknowledged... \$2,576 68 Port Hope Sunday School... 4 00 Peter Canning, Presque... 2 00 Friend Per Canadian Freemason... 4 00 Friend of the Sacred Heart, Chatham, N. B... 1 00 C. M. Dalhousie, N. B... 3 00 Friend, North Sydney, C. B. 10 00 T. J. St. George, Grand Bank... 2 05 A Friend, Tilting, Nfld... 1 50 A Windsor Family... 5 00

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Man wants but little here below—but he wants it quick. Lots of men do a thing twice in order to get it done once.