

much to the cottager in Ireland and the Highlands of Scotland, should not flourish in the soil of Western Canada. A start has already been made, and this year some webs of Harris tweed made by the settlers have been sold to the Hudson's Bay Company. Mr. Berkeley Harvey, M. P. for Aberdeen, who has taken a deep interest in Father MacDonnell's work, and who has visited the settlers in their homes, expressed himself as much pleased with their progress and surprised at what had been accomplished in so short a time. He is making a special study of the whole question of emigration in relation to the prospects in Canada's great grain-growing Provinces.

GREEK - MELCHITE PATRIARCH DEAD

INTERESTING GLIMPSE OF CATHOLIC LIFE IN SYRIA

By Mgr. Enrico Pucci
(Rome Correspondent, N. C. W. C.)

The Greek-Melchite Patriarch of Antioch, Mgr. Demetrius Cadi, died recently at Damascus. He was Administrator of Alexandria and of Jerusalem and one of the most learned as well as one of the ablest of Oriental Catholic prelates. His death, which was unexpected, is believed to have been hastened by recent events in the city of Damascus, which obliged the French Government to recall its High Commissioner in Syria, General Sarraill.

Joseph Cadi, who took the name of Demetrius on being elected Bishop, was the son of a martyr; his father was killed in July, 1860, at Damascus by the Mohammedans during the "Massacres of Syria" in which the famous Emir, Abd-el-Kader, intervened to such good effect in favor of the Christians that Napoleon III. conferred on him—who had been in earlier days so fierce an enemy of France—the Grand Cross of the Legion of Honor. In consequence of these massacres the powers decreed and insisted on Turkey giving Lebanon complete independence.

STUDIED UNDER SULPICIAN

The future Patriarch was born at Damascus on January 18, 1861, and made his early studies with the Fathers of the Holy Land, the Basilians of St. Saviour and the missionaries of St. Vincent de Paul in his native city. The Patriarch Gregory Youssef, interested in forming a learned clergy, sent young Cadi to France, to the Little Community of Clerics of St. Sulpice who have a House at Issy-les-Moulineaux, at Paris. The young Syrian pursued his studies at the High school and Lyceum from 1878 to 1883, then, from 1883 to 1888 continued his courses of philosophy and theology in the seminaries of Issy and Paris directed by the Sulpicians.

He was ordained priest at Paris on April 18, 1888, by the Metropolitan of Tyre who was passing through the French capital. Father Cadi returned to the East and, for eight years, dedicated himself to teaching in the national colleges at Beyrouth and Damascus where he was successively professor, principal of studies and rector. In April, 1896, he was nominated Patriarchal Vicar at Jerusalem.

In the Holy City, the cradle of Christianity, the Rev. Father Cadi showed an indefatigable activity; he finished the building of the little Church of St. Veronica, on the Via Crucis, and had several small churches constructed in the environs of Jerusalem for the Melchite Catholics.

In July, 1899, he was sent to Paris as representative of his patriarch and the rector of the Church of St. Julius the Poor, which had been given to the Melchites by the French Government and by the Archbishop of Paris.

Leo XIII. having convoked a plenary Synod of all the Melchite metropolitans and bishops depending on the Patriarch of Antioch, Father Cadi was called to Rome to take part in the preparatory Commission. The scheme he drew up so clearly showed that he was endowed with the highest intelligence that he was promoted to Archbishop of the Metropolitan See of Aleppo, then vacant. He received his episcopal consecration on November 29, 1903, at Alexandria in Egypt.

At Aleppo, he gained the affection of his clergy and people by his thoughtfulness and kindness. He originated a whole series of necessary reforms, some of which were extended a little later to the whole of the diocese of the Patriarchate. The Council called by Leo XIII. could not meet until 1909; Mgr. Cadi took an active part in it and, during the following year he went to Rome to make his visit ad limina Apostolorum, when he presented to the Sacred Congregation of the Propaganda a report that was highly praised.

In 1914, when Turkey entered the War on the side of the Central Empires, the Melchite Patriarch Cyril VIII., not thinking it opportune to obey the order of the Ottoman Government to leave Egypt—where he was at that time—and return to Syria, was condemned to death; but the sentence could not be carried out. After the death of the Patriarch on January 10, 1916, Mgr. Cadi was nominated by the

Holy See Patriarchal Apostolic Vicar and recognized by the Turkish Government as the civil head of his community. Meanwhile the Christian population of Lebanon, starved by the Turks, had been reduced to half by famine.

When the War was over and the exiled bishops returned, the electoral Synod, convoked by the order of the Sacred Congregation of the Oriental Church, in the second ballot elected Mgr. Demetrius as Patriarch on May 24, 1919.

The new Patriarch had to face a difficult and delicate situation; a new Government was about to rule in Syria and in Palestine; three Sees were vacant and four others were occupied by prelates worn out by age and the War. Mgr. Cadi had the good fortune to be friendly with the French Government to whom had been entrusted the mandate on Syria. The Patriarch, with his precise and energetic advice helped France to overcome many difficulties received as a reward the decoration of the Legion of Honor. He took special care in the choice of bishops, promoting to the Episcopate priests educated at the Seminary of St. Anna of Jerusalem or at the Pontifical Greek College at Rome; and in six years and a half he consecrated eight bishops.

In 1911 he was nominated Apostolic Visitor of the Basilians of the Congregation of Aleppo; in 1924, he extended his visits to another two Congregations, Salvatorians and Somatians, with satisfactory results.

To carry out the intentions of the Holy See in regard to the education of Oriental youths in their own rite, he supported the Sisters of Charity of Besancon, who are forming a branch of Oriental rite. The first house of these Sisters at Damascus was inaugurated on the 10th of October of this year.

The Patriarch came to Rome last July to gain the Jubilee. Nothing warned him that his end was so near. The revolt of the Druses with its sanguinary consequences moved him profoundly and undermined his health. On the eve of his feast-day he calmly expired in the arms of Mgr. Nicholas Cadi, Metropolitan of Beirout, his cousin.

Mgr. Demetrius Cadi was to have come to Rome to celebrate on the fifteenth of this month, in St. Peter's, the solemn Pontifical Mass in the Greek rite, in the presence of the Holy Father, for the sixteenth centenary of the Council of Nicea. His predecessor, Cyril VIII., had celebrated in September, 1907 in the hall of the Benedictines in the presence of Pius X. a similar liturgy for the sixteenth centenary of the death of St. John Chrysostom. Death has prevented the Melchite Patriarch from having the honor of testifying, before the Tomb of the Prince of the Apostles and at the throne of his successor, Pius XI, the vitality of Catholicism in the Christian East.

CHAPLAIN DUFFY

PRESIDENT COOLIDGE SENDS CONGRATULATIONS

New York, Nov. 27.—Twelve hundred persons representing the Church, the Government, the Army and Navy and the public paid tribute to the Rev. Francis Patrick Duffy, Chaplain of the Sixty-ninth Regiment, New York National Guard, formerly the 165th Infantry, at a reception held in his honor at the Hotel Plaza, Monday night, under the auspices of the Catholic Writers' Guild of America.

The celebration marked the tenth anniversary of Father Duffy's connection with the 69th Regiment as chaplain, and his twenty-fifth as an army chaplain associated with the United States forces.

PRESIDENT'S TRIBUTE

President Coolidge conveyed a tribute in the following letter, which was read at the reception:

White House, Washington, D. C., Nov. 12, 1925.

The President directs me to express through you to Father Duffy his good wishes and congratulations on the completion of twenty-five years service devoted not only to peaceful work but always to the help and comfort of those who fought in defense of their country.

(Signed) EVERETT SANDERS, Secretary to the President.

Cardinal Hayes was the principal speaker, his topic being "The Priest." The Cardinal declared that Father Duffy always had been the best of priests, since he had first met him years before in the early days of his priesthood. "The Church is proud of such a son," he said. "I am proud of my relation to Father Duffy. I could never have dreamt in the early days when I had this quiet, scholarly young priest beside me that he would have followed such a turbulent and stormy career as he has. Nor did I ever believe then that I would be made a Bishop, much less a Cardinal."

The other speakers recounted different phases of Father Duffy's career. Representative Ogden L. Mills paid tribute to Father Duffy as "The Citizen," Colonel William J. Donovan as "The Soldier," Otto H. Kahn as "The Art Lover," Peter J. Brady as "The Teller," and Melville E. Stone as "The Pauper."

GIVEN PURSE OF \$10,000

Mr. Stone declared he came to praise Father Duffy for a "failing" in his character, comparing him with St. Francis of Assisi in that respect. He said that the famous

chaplain was a "great spendthrift on the principle of self-denial for the benefit of others," and it was because of this that it was a great pleasure to hand him a purse of \$10,000 which was given by a company of his friends.

Representative Mills said that the outstanding distinction in the character of Father Duffy had been the quality of his service to his country in time of War, and the same quality of service to his country in time of peace. It is pleasant to testify, said the Congressman, that no one has rendered more splendid service to the veterans since the Armistice than Father Duffy.

Colonel Donovan, commander of the 65th Regiment in action during the Great War, told of Father Duffy's inspiration to the men when they were in the trenches. He called him "a fighting parson leader" and "a wild Irishman—and wilder than they." He praised the chaplain's courage in the face of danger at a time when he had no chance to strike back, and related many stories of their association while in the trenches.

GODLESS EDUCATION MAKES FOR CRIME

JUDGE McADOO DISCUSSES REASONS FOR CRIMINAL TENDENCIES OF YOUTH

The need for religious training for children was emphasized in addresses delivered by William McAdoo, Chief City Magistrate of New York, and Archbishop Curley, of Baltimore, at the annual dinner of the Catholic Charities of Washington.

Judge McAdoo, after discussing the causes of current criminality, the widespread use of the pistol and the youthfulness of present day criminals, took up the question of remedial measures.

"Now, we are confronted with the religious, moral and ethical question—what can we do? Well, in my opinion, we should have gotten hold of this young fellow in childhood, say between the ages of five and twelve, when his mind was receptive and his character was plastic, when impressions were lasting, when his environment could have been bettered, when his outlook on life could have been changed, and to do that we must get to the family and to the Church. Above all, his only hope is in the Church. I challenge all the agnostics who, feigning to know nothing, assume to know everything, and all the cynical egoists in America to show me any other agency that can reach this child except that of religion."

MUST EDUCATE HEART

"If we concentrate the education of the child solely as to the head, leaving out the heart, we cannot hope for any results in making him a good citizen. I have been told by some fathers that they attribute the fact that their children were successful and law-abiding to the extreme rigor with which they were brought up, in fear of their parents, and this induced by corporal punishment. It is quite possible you can take a child or a young boy, cultivate his head only, hold out the reward of economic success in money getting either in business or in a profession, narrow down his vision of life, make him a machine, press out of him his humanity, smother the soul, and produce some kind of a successful monetary automaton, but not a real human being with a big heart and a clean conscience and a sympathetic outlook on the brotherhood of man."

Chiding the specific benefits of religion which have come to his notice, Judge McAdoo said:

"Very frequently representative men and officials from London, Paris, Berlin, Tokio, Australia and other parts come to me and ask me how we have been able to keep the streets of New York so singularly free from the presence of the moral, spiritual and physical menace of the soliciting and walking prostitute, have entirely extirpated the disorderly house and have driven the strange woman from the tenement dwellings of the poor. I have no hesitation as a non-Catholic in saying, that I think it is largely due to the prevailing influence among the police and magistrates, of the traditional and inviolable defence of sexual purity by the Catholic Church in a city where that faith is so largely represented in the rank and file of the police officers."

Archbishop Curley, speaking immediately after Judge McAdoo's address said:

"As evidence of our belief in the need of a Christian education, let me recall that we have spent more than \$9,000,000 on education in the Archdiocese of Baltimore during the past three years."

K. OF C. SCHOLARSHIPS

(By N. C. W. C. News Service)

Washington, Dec. 5.—The competitive examination for the Knights of Columbus graduate scholarships at the Catholic University of America, will be held April 23, the Right Rev. Edward A. Pace, Director of Studies, announced at the University here this week. Applications to take the examination must be filed before March 10.

Men students who have received the Bachelor's degree in Arts, Science or Letters and men students who are now in the Senior class in

college are eligible to take the examination. Married men, however, are not eligible. Students who desire to enter the Law School as K. of C. scholars must have received the Bachelor's degree in Arts, Science or Letters and the degree Bachelor of Laws.

Board, lodging and tuition are provided holders of the scholarships throughout the academic year. The scholarships are available for the minimum time required to obtain an advanced degree—one year for the Mastership in Arts, two years for the Mastership in Philosophy, and three years for the Doctorate in Philosophy.

All candidates will be required to take examinations in English, History and Mathematics, and each is further required to take examinations in Physics or Chemistry or Biology, and in Latin or Greek or one of the modern languages (French, German, Spanish), the candidate selecting the science and language he desires.

A circular of information giving details and specimen examination questions can be had by making application to the Director of Studies of the University.

FOREIGN MISSION NEWS LETTER

FAMINE IN CHINA

The horrors of famine-time still hold the Vicariate Apostolic of Kwei-chow, Central China, in a terrible grip. With a population of nine millions of people—10,000 of whom are Catholics—Bishop Seguin, P. F. M., and his devoted personnel are straining every nerve to succor the unfortunate. A cablegram announces that the death-rate is frightful.

IRISH NUNS IN CEYLON

The pioneer mission work of the Irish nuns of the Good Shepherd in Kandy, Ceylon, is to lay the foundation of the Faith by educating the Catholic girls of the country and converting others among the pupils. To this convent school, founded in 1888, no less than 3,001 children have been admitted, and of these a large percentage was received into the Fold of Christ during their school life.—The Good Work.

THE CANNIBALS OF NEW GUINEA

These people could not, at first, understand why the white man should come from afar to bring Christianity to them. When they found he had no coconuts, yams, taro or sago in his country and that he ate tinned meats, they could not but think the strangers also cooked human flesh and came to New Guinea to get victims.

New Guinea is the largest island in the world. It is larger than the British Isles put together. The customs of the different tribes vary much, those on the west of the island being the mildest and most savage. Their villages on the great Fly River are built some distance from the banks and are separated by much mud and swamp. The natives live in community houses, herded together, and sometimes the houses are seven hundred feet long. The centre of the house is a long passage in which jangling takes place, on each side of which are small openings used as sleeping quarters for entire families.

THE TERRIBLE DUBU

The centre of village life in New Guinea is the dubu, or men's club-house, the centre of all the club-house and ten feet high with a veranda, which is sacred to the men. When boys grow up, their heads are shaved and they are sent to the dubu to stay for several months.

After the murder of one missionary the Governor of British New Guinea visited the dubu where the tragedy happened. Before ordering its destruction he went through it and found quantities of bows and arrows, fantastically carved and hundreds of skulls around them. Some of the skulls were carved and painted. There were bamboo knives and daggers made of casowary bone, with which the natives murdered the victims and cut off their heads.

FIFTEEN HUNDRED CANNIBALS

In the village of Maipua, there are fifteen hundred inveterate cannibals, but not wholly uncivilized. To them the daintiest morsel is human flesh. In the dubu there are usually numerous skulls of men, women, children, crocodiles and wild boars, all of which are carved and many painted. The passages in one were glazed with the blood of the victims, and in the last apartment a number of bats were flying about. There were six curious looking figures made of cane, seven feet high, with enormous mouths, out of which the bats flew. The men present their human victims to the idols when they return from a successful hunt. Before the expeditions they appeal for success to these hideous images and remain in the dubu some days in seclusion before starting out.

A CHRISTIAN CONTRAST

A Catholic Church in the midst of this outlandish race makes a pleasant contrast from the dark side of their character. Men sit on one side of the church, women on the other, the children are nearest to the door. The men are never troubled with much clothing, but make up for that by much paint and decorations of beads and necklaces. The little naked children trot up the church aisle hand in hand, genuflect and dart to one side and squat on the floor. The priest preaches in the native language. Two Papuan boys serve as acolytes in red cassocks and white surplices. Their conduct, like that of the whole congregation, is reverent. Old customs die hard, and the missionary does not interfere with them unless they conflict with Christian teaching. So in matters of dress or ornament, the most barbaric savage can be the best Christian.—From Rev. W. B. Harmon in the Good Work.

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A GIFT FOR THE INFANT JESUS

BY THE PRESIDENT

Christmas, the season of gladness and good cheer, approaches again and everyone prepares for its coming. It is a time when hearts seem so overflowing that the good will they contain manifests itself externally by expression of good wishes accompanied by gifts, which vary according to the condition of the donor, from most expensive presents down to things of little intrinsic value but prized for the richness of the sentiments they represent. Even those who ordinarily may suffer want have all their needs provided at Christmas. Hampers of good things to eat and parcels of warm clothing are sent to the poor and destitute who for that day at least are removed from all anxiety.

This is as it should be and a natural way of sharing with others the goodness and happiness and peace brought to earth by the Infant Saviour, which He continues to bestow upon men of good will.

With many people Christmas is a big public holiday on which families unite and absent ones return to celebrate the day in feasting and social enjoyment. But how different should be the attitude of Catholics to this great feast. It is a time of pleasure and rejoicing and home coming and feasting too, but the reason is, to celebrate the birthday of the God-man whose real presence is with us in the sacrament of His love.

If such be the case it should be our care to enter into the spirit of the Christ Child and show our appreciation of what He has accomplished for mankind. Before His coming heaven was closed, the offended justice of God was not appeased, man with all his proneness to evil had no Mass, and no sacraments by means of which to overcome temptation and sin. He came to do good to us. We please Him by doing good to others. As Him by doing good to others. As you would that men should do to you, do you also to them in like manner. The only Begotten of the Father went through all his painful experience on earth because of His immense love for souls for the purpose of saving all men who would ever be born into the world. The best possible way of showing Him gratitude is to provide for others, now without them, all the wonderful spiritual advantages and privileges we ourselves enjoy and help to save souls for whom He lived and died.

But how can we save souls? That is the business of the Church, her bishops and priests whom Christ established to continue His work. That is true, but they need help, financial assistance to reach people scattered and far away from church and priest.

Lately a missionary priest who tried to interest a man of considerable means, who thinks himself a fervent Catholic, in Western missions, got this for an answer: "Why do you worry about these people? God will not hold them responsible for missing Mass when there is no church or priest." What selfishness this is! The question is not the obligation of hearing Mass when it is impossible, but the obligation of those having it to their power to provide spiritual advantages for others deprived of them and neglecting this duty. In the account of the general judgment according to St. Matthew, chapter 24, Our Lord states that He will say to those on His left, "Depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, etc. . . . Then they also shall answer Him, saying: Lord, when did we see Thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then He shall answer them, saying: Amen I say to you, as long as you did it not to Me, these things I will do to you, do it unto Me. And these shall go into everlasting punishment; but the just into life everlasting."

As a means of providing Catholics with an opportunity to practice a charity really pleasing to the Babe of Bethlehem we are making an appeal for donations to the Infant Jesus Christmas Gift Fund for the Missions. We ask for \$5 as a proof of your love for Him. Many can send far more and those who may not be able to spare that much can collect it from friends.

In the course of a few days you will receive a letter from us. Please read it kindly and interest your friends also in its contents. We are begging for the Infant Jesus. Will you hearken to His needs? A special Mass will be celebrated on Christmas morning for

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SAVE Systematically and Invest SAFELY with our Special Savings Plan by which you can deposit for a term of one year or such longer period as desired any amount, small or large, at any time. Interest at 5% is added every six months. This account not being subject to withdrawal by cheque you can create a permanent and graded **LIVING TRUST FUND** to provide for the future education of a child, or to start a child in business, or to assist that institution you desire to help, and for many other purposes.

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WEEKLY CALENDAR

Sunday, Dec. 27.—St. John, Evangelist, was the youngest of those chosen by the Saviour as His Apostles. John was called to follow Christ on the banks of the Jordan during the first days of His ministry. John was one of the privileged few present at the Transfiguration and the Agony in the garden. At the Last Supper, his head rested on the bosom of Christ and in the hours of the Passion when others fled or denied the Master, John kept his place by the side of Jesus. At the last he stood by the Cross with Mary. St. John died in Ephesus in the year 100.

Monday, Dec. 28.—The Holy Innocents. When Herod found that the three Wise Men did not return with word of the Saviour whom they had gone to seek, he was angry and in the hope of insuring the death of the new born King, he decreed the murder of every male child in Bethlehem and vicinity under the age of two years. These martyrs were the flowers and first fruits of Christianity and triumphed over the world without having even known it or experienced its dangers.

Tuesday, Dec. 29.—St. Thomas of Canterbury, the son of Gilbert Becket, was Lord High Chancellor of England when Archbishop Theobald died in 1160. The King wished Thomas to be consecrated as Archbishop of Canterbury but the latter demurred and warned the King that such an event would break their friendship. The King insisted, however, and Thomas was consecrated. In preserving the rights of the Church against the encroachments of the Crown he soon quarrelled with the King and finally, in December, 1170, four of the King's retainers attacked the Archbishop in his Cathedral and murdered him. This outrage excited such a reaction that four months later the King submitted to be publicly scourged at the Saint's shrine and restored full rights to the Church.

Wednesday, Dec. 30.—St. Sabinus, Bishop, and his companion martyr, Sabinus was Bishop of Asia Minor during the time of the persecutions under Diocletian and Maximian. The Bishop and several of his clergy were apprehended and the Bishop's hands were cut off while his two deacons were tortured until they died. The Governor, Venustianus, who had ordered this torture, was cured of an affliction of the eyes and thereupon was converted. He was later beheaded, and the succeeding Governor ordered St. Sabinus beaten to death with clubs.

Thursday, Dec. 31.—St. Sylvester, Pope, was born toward the close of the third century in Rome. When the persecution of Diocletian broke out, he was a young priest. After the triumph of Constantine, Sylvester was elected Pope and thus became the first Pontiff to rule the Church in security and peace. He strenuously fought the Arian heresy.

Friday, Jan. 1.—The Circumcision of Our Lord, or New Year's Day. The law of Moses continued in effect until the death of Christ and the Saviour was circumcised in order that he might redeem those who were subject to that law.

Saturday, Jan. 2.—St. Fulgentius, Bishop, after holding office as the procurator of Carthage was inspired to enter the religious life by reading St. Austin's treatise on the episcopate in 508. His writings, some of which are still extant, were so learned that they confounded the Pelagian and Arian heresies. Because of his opposition to heresy

he was cruelly scourged by the Numidians. Finally he retired to an island monastery where he died in 533.

CHINA MISSION LETTER



"ARE YOU THERE, LORD?"

This is the question which the child in the legend asked, as he tapped lightly on the door of our Eucharistic Lord's abode; and this too is the question which often comes to our lips as we bring our troubles to place before His Throne. How seldom do we leave His Presence without being refreshed in spirit, for His Promise, "Knock and it shall be opened unto you," still holds good.

But, if we hearkened to other sounds than those of our own selfish pleading, we might hear in the stillness an answer to our query, "Are You There, Lord?" such as this:

"No,—I am not there! I am here, ready to receive your homage, but look you to the East,—I am not there, among the pagan hordes whom I love with an undying Love. They cry out in a wilderness of darkness for a sanctuary in which they may take refuge, but only priests can erect the tabernacles wherein I abide. Who will help to send these laborers into My Vineyard?"

The Blessed Sacrament Burse presents a beautiful opportunity for our answer to this; \$5,000 completes it, and then, each year the interest will educate a young man for the missions. Will you help to send these laborers into the Vineyard?

Address contributions and make cheques, money orders, postal notes or express orders payable to: Father Fraser's China Mission Fund, CATHOLIC RECORD, London, Ont.

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Comforter of the Afflicted	509 00
St. Francis Xavier.....	428 80

In danger do not let yourself get excited, and in critical emergencies do not let worry enter. Worry and excitement are enemies of clear thinking, and if you do not think clearly your machine will in time be ditched.

Education is a divine work. The education of man will always be the grandest of works, a providential and sacred labor, a task entirely divine—a priesthood. Intellectual, moral, and religious education is the highest human work that can be performed.—Bishop Dupanloup.