

how little ones so young as seven or eight could have sufficient knowledge and discernment to approach the altar with reverence and love. But the Holy Father was right. He, whose ambition it was to restore all things in Christ, correctly read the mind of our divine Lord, whose delight it is to be with the children of men, and he put a bold interpretation upon the words, "Suffer little children to come to Me and forbid them not." The young Knights and Handmaids of the Blessed Sacrament are giving, by the fervor of their devotion, proof of the wisdom and foresight of the Pontiff, and their example is exercising a wonderful influence upon their elders, leading them to the Lord of Love. They are Crusaders, indeed, and in their own way they are helping to carry out the wishes of Pius that all things might be restored in Christ.

It was to be expected that this Crusade of the Blessed Sacrament would take root and spread rapidly in Ireland, that land which despite political unrest maintains its pristine faith and fortitude. That it should also have struck its roots deep into the soil of Presbyterian Scotland is especially noteworthy. Bishop Graham of Edinburgh speaks of it as the "greatest movement of our age," and the Bishop of Aberdeen has made it the subject of his latest pastoral. As better outlining the aim and scope of the K. B. S. than any mere words of ours, we transcribe the following from that weighty document:

"In view of this fact, it seems to me that much might be done by the establishment and encouragement among our people, and especially among the young, of a wonderful organization which recent years have witnessed, and which is known as the Crusade of the Knights and Handmaids of the Blessed Sacrament. This organization is not a Confraternity, Guild or Sodality, it is a movement carried on entirely by the laity, though of course approved and sanctioned by the Church, and having many priests among its members. By its Catholic men and women, young and old, pledge their 'Word of Honour' to become at least weekly communicants and to promote daily Communion. The promise, which is made by one Knight or Handmaid to another does not bind under any sin, but it reduces to definite practice the chivalrous aspiration of rendering personal service to our great King, and it affords a splendid opportunity of giving good example and assisting in the spread of this most salutary practice."

In an article on "President Wilson, His Treaty, and His Reward," in the March issue of "The World's Work," (an American periodical), Prof. William E. Dodd made use of this expression: "Like Jesuits who justified any means so the end was desirable." A letter of protest from the President of a Toronto Catholic association brought forth from the publisher this delectable effusion:

"The standard dictionaries and encyclopedias contain the information that the Jesuit Society taught that the end justified the means, and the word Jesuitical connoting all this appears in all standard dictionaries. I don't think that people generally look upon this as a statement concerning the Jesuit Society at present, but the words have come to be a part of the English language, and I doubt very much whether we can change it as long as most authorities in the English language still accept that version. Of course neither we nor Dr. Dodd had any intention of attacking the present Jesuit Society as you seem to have felt."

(Signed), A. W. PAGE.

HOW VERY considerate, even magnanimous, the concluding paragraph! It comes to this that in the judgment of a certain type of publicist, because a life is stale it is justifiable, and that because a devoted body of men whose sole reason for existence is the furtherance of God's honor, have in pursuit of that end made enemies in the past, they may be slandered with impunity and be the butt of any cheap scribe, be he university professor or not, in search of a reputation.

THE SLANDER in the present instance is unprovoked and gratuitous. That the Jesuits as a body or any individual member thereof ever taught the doctrine imputed to them is simply untrue. From time to time, where the allegation has emanated from one of name or position, the Society has challenged the production of any passage to the contrary from any Jesuit theologian and none has been forthcoming for the simple reason that none exists nor ever has existed. Only last year Maj. Gen. Sir Frederick Maurice, in a document dealing with military matters, repeated the allegation and when brought to book manfully acknowledged his error and apologized for it.

Evidently Professor Dodd and the editor of World's Work have not the same high sense of honor. In a pitiful begging of the question they prefer to take refuge behind an aggregation of lexicographers and encyclopedists, who in the density of their own ignorance or malice, or both, have stooped to perpetuate the vulgar slanders of the Society's seventeenth century detractors. We very much mistake the temper of American Catholics if they allow such action to pass unrebuked. The time has gone by when either Jesuits or Catholics in general can be made into pawns to hang racy tales upon, "standard dictionaries and encyclopedias" notwithstanding. A lie is a lie by whomsoever uttered and it is never too late to recall it.

IT MAY be useful to append General Maurice's letter above referred to. To the editor of the London Daily News he wrote: "In your issue of August 13th, (1919) you published a review of mine of Ludendorff's Reminiscences of the Great War, in which occurs the following passage: 'Long before the elder Moltke created the German General Staff, another great military leader had founded a great and powerful society. Loyola taught his followers that the end justified the means, and Ludendorff and his colleagues in other times and for other purposes adopted the principle of the Jesuits.' I wrote this passage with my mind upon Ludendorff rather than upon the Jesuits, and I did not verify my references as I should have done. I have now investigated to the best of my ability the long continued controversy which has raged between the Jesuits and their opponents on this question and I have been unable to find that there is any evidence that Loyola taught his followers that the end justifies the means. I therefore desire to withdraw that statement and to apologize for having made it."

SIR MALACHY DALY'S CAREER

The recent death, at the age of eighty-four, of the Hon. Sir Malachy Dalrymple, of Halifax, removed a public man who, by family connection and personal service, had been associated with the history of Canada from its very beginnings as a political autonomy. He was a son of Sir Dominick Daly, a native of Galway, Ireland, who as a young man had entered the service of the Colonial office and was sent to the Province of Lower Canada as a permanent official. At the time of Papineau's rebellion in 1837, Dominick Daly was resident in the city of Quebec, and when Lord Durham came to Canada to find a solution of our difficulties and found it necessary to remove from office the existing administrative council, Daly was one of the men he selected to carry on government in Lower Canada pending a change in the constitution. This appointment had been earned by his probity and efficiency in the public service.

After the Government of United Canada was formed on the lines laid down by Lord Durham, Dominick Daly continued in office as Secretary of the Administrative Council embracing both Ontario and Quebec as they are now known. During the deadlock between the British Government, Sir Charles Metcalfe, and the Baldwin-Lafontaine Government which followed shortly after the Union, Dominick Daly earned the name of the "Perpetual Secretary" by remaining in office after his colleagues had retired. For a full month in 1843 he was the sole administrative official of United Canada, and carried the routine of government on his shoulders. A decade later the Colonial office sent him to the little colony of Prince Edward Island as Governor, where he remained from 1854 to 1859. Politics were equally strenuous there, and Daly made a name for himself in the Maritime Provinces by his firmness and tact in a difficult position.

Sir Malachy Daly, who died the other day, was born at "Marchmont," Quebec City, in 1836 and was educated at St. Mary's College, Oseott, England. On completing his education, he became private secretary to his father, and later qualified for the law. He was called to the law of Nova Scotia in 1864, and also served as private secretary to the Lieutenant Governors of that province in the pre-Confederation days when the responsibilities of the office were imperial and by no means so limited as they are today. Among his distinguished chiefs in that office were Sir Francis Hastings Doyle, a man of high literary gifts, whose ballad, "The Private of the Buffs," is still familiar to all school boys. An even more famous man with whom Sir Malachy was associated sixty years ago was Sir W. F. Williams of Kars, Williams, the chief hero of the Crimean war, was a native of Annapolis Royal, who had entered the Imperial army, and for fourteen years prior to that conflict had been detailed as instructor to the Turkish army. During the war he was penned up in Kars on the Russian Turkish

frontier with a garrison greatly inferior in numbers to the Russian army of Mouraviev which invested the city. His heroic defence for sixty months is an immortal achievement of military prowess, and after peace was declared, Russia chivalrously asserted itself, and his late foes bestowed on him high honors. When he returned to England, he was accorded honors in all the leading cities of Great Britain, similar to those bestowed on victorious generals in the late War. On his expressing a desire to end his days in his native Nova Scotia, the British Government appointed him Lieutenant Governor of that colony, and during his term of service Sir Malachy Daly was his secretary.

After the retirement of Williams of Kars, Sir Malachy took up the practice of law in Halifax, where he had married, in 1859, the daughter of Sir E. Kenny, and later became a prominent figure in politics. He represented Halifax City in the House of Commons from 1878 to 1887 as a Conservative, and was Deputy Speaker from 1882 to 1886. In 1890 Sir John A. Macdonald appointed him Lieutenant Governor of Nova Scotia, and in 1895 he was reappointed. On his retirement in 1900, Sir Wilfrid Laurier recommended him for the honor of K. C. M. G., and the citizens of Halifax presented Lady Daly and himself with a splendid testimonial. During the past twenty years Sir Malachy's name has been connected with a great many important philanthropic and patriotic movements. In the benevolence of the Roman Catholic Church he was an active force, and during the late War he took an enthusiastic part in the work of the Canadian Patriotic League, and the British Navy League. At the time of the coronation of King Edward VII. he headed a protest against the offensive references to the Roman Catholic religion in the Coronation oath. When a young man he was a strong advocate of manly sports, and is honored in the annals of cricket as the first Canadian to make a "century." This was in 1858, when he was twenty-two years old.—Saturday Night.

DR. O'GORMAN'S PLEA FOR MORE STUDENTS

ASKS FOR INTEREST TOWARD ESTABLISHMENT OF ENGLISH CATHOLIC COLLEGE IN OTTAWA

"The small number of university students, male and female, in Blessed Sacrament parish," stated Rev. Dr. O'Gorman yesterday, "is an alarming symptom. Unless we Catholics have our due proportion of University and technically educated men and women, who have inherited the intellectual traditions of Catholicism, our influence in the community will be lessened. In the year 1914 there were 1,800 Catholics in this parish. During the past six years only 12 of these have gone to university; that is less than one per cent. At present the population of the parish is 1,225 and the university students number only nine boys and two girls, or only three-quarters of one per cent. of the parish. There is no longer a war to interfere with their studies. The number preparing for matriculation is likewise discouragingly small. Most of the boys, who are thus preparing for the university, are students of Ottawa Collegiate."

"Since the removal of the English priests from Ottawa University in 1915, the problem of providing for our boys, without undue expense, has become an efficient English Catholic secondary education has become difficult indeed. Perhaps some day it will be solved by the Benedictines or some other English religious order establishing an English Catholic College in Ottawa. There is nothing impossible in this."

"During the past decade, a French religious order established a flourishing French classical college within five miles of Ottawa. French religious orders are maintaining in Ottawa and environs no less than eight schools of philosophy or theology, six of them are within the present city limits. These are Ottawa University, Ottawa Grand Seminary, the Oblate Scholasticate, the House of Studies and Seraphic College of the Capuchin Fathers, the Dominican Scholasticate and the Redemptorist Philosophical and Theological Seminary, all of which are in Ottawa; the Marist Scholasticate, Eastview and St. Alexander's Apostolic College at Iroquois. The success of the French is worthy of admiration and emulation."

"If the English speaking Catholics of this diocese took the same interest in establishing one English college as the French do in maintaining all their colleges and higher institutions of learning, we would soon have one. Meanwhile, an effort must be made to send from this parish to our English Catholic colleges, such as St. Michael's at Toronto and St. Francis Xavier's at Antigonish, a large number of college and university students."

ROMWARD MOVEMENT IN GERMANY

It is an undeniable fact, says the Munich correspondent of the Osservatore Romano, that in Germany, since the War, there has been a marked movement on the part of Protestants towards Rome. Among the causes of the movement the following are given: As a consequence of the fall of the Emperor,

German Protestantism is apathetic. It no longer has any official head. Everywhere throughout the German States sincere Protestants grieve over the lack of any supreme and final authority. Secondly, the impartial conduct of the Supreme Pontiff has excited the profoundest sympathy in the German people. Basing themselves, not on the ground of politics or national interest, but solely on that of humanitarianism and charity, they do full justice to the generosity and the charity which dictated the noble policy of the Pope in his endeavor to secure peace, to alleviate the horrors of War, to help the wounded, to repatriate those no longer able to bear arms, to establish hospitals, to decrease in every possible way, the sufferings of both belligerents at the front and civilians away from the scenes of conflict. The respect which this Christian work of the Pontiff won for himself necessarily redounded to the glory of the Church of which he is the visible head. Thirdly, in Germany, as in every other country, the War brought the Catholic army chaplain into close contact with the Protestant minister working among the troops. Anti-Catholic prejudices, centuries old, were dispelled. The devotion of the priest in the field to the welfare of all, whether his own spiritual children or not, everywhere excited the greatest admiration. Conversions in number may not be immediately expected, but prejudice is breaking down.—America.

POPE BENEDICT URGES SOCIAL REFORM ON CATHOLIC LINES

IN MESSAGE TO CATHOLICS OF BERGAMO HOLY FATHER ISSUES A WARNING AGAINST RADICALISM

The Italian "Popolo Party"—the new political party which though standing for Catholic principles is unofficial as distinguished from the official Catholic Union—is having trouble with a small section of extremists headed by Signor Miglioli, a deputy who calls himself by the unauthorized name of "Christian Socialist." Under his leadership a program has been propounded in Bergamo and the surrounding districts of an extreme character in itself and of a revolutionary character in the methods it proposes. It has been at once disavowed by the leader of the Party, Signor Meda, and has furthermore been the occasion of the following epoch-making document which has been addressed by His Holiness the Pope to the Bishop of Bergamo, M. R. Marelli.

"I am accustomed to look with particular pleasure on our beloved children of Bergamo on account of their exemplary Christian life, we have lately heard with real displeasure certain rumors of popular movements which are said to have taken place among them. 'It is not to be wondered at that the enemy, having envied for a long time the fertility of this field of the Lord, and having greedily sought the opportune moment to ravage it, should have precipitated by the crisis these miserable times to sow his cockle in so fruitful a soil. But because the had seed, once it has taken root, may in time suffocate the good grain, we consider it our most strict duty—the care of the whole mystical field having been given into our charge—to exert ourselves with all our might to prevent the spread of the bad seed."

"To you therefore, venerable brother, we address ourselves in this letter, not because we doubt your pastoral zeal, but because we judge it convenient to exhort our dear children through you to remain faithful to their duty; and we feel certain that they will do so with even greater promise when they see that your authority has behind it the full support of ours."

"And before everything we desire that all should know that we fully approve the work you have done. When, at the termination of the War, all were returning to their usual habits, you, venerable brother, in order to provide for the new and urgent needs of the more indigent founded, in the work of the Diocesan Council (Giunta Diocesana), an appropriate Labor Bureau, with the purpose of forwarding the interests of the different classes of workmen. Truly a most excellent and useful institution when its activities are regulated according to the dictates of religion; when otherwise, it is known too well by experience what and how great disorders such an institution may cause to society. It is necessary therefore that the directors of such a Bureau, which has such close affinity with the common weal, should have continually before their eyes and should scrupulously observe the principles of social science inculcated by the Holy See in the memorable encyclical *Rerum Novarum* and in other documents."

"Let them especially remember these fundamental points: 'To no man is it given to be truly happy in this brief mortal life, subjected to every kind of misery, since true and perfect felicity awaits us in Heaven alone, as an eternal reward for those who have lived well. All our efforts, therefore, having to be directed above. Rather than show jealousy of our rights, we should be careful to fulfill our duties.'"

"On the other hand we are certainly allowed to improve our condition in this life and to seek greater prosperity, but nothing is more profitable to the common good than harmony and concord between all social

classes. Christian charity being the greatest incentive to this."

"Let them consider therefore how badly the interests of the workman would be looked after by such as, having as their object the improvement of his conditions, should give themselves solely to helping him to acquire empty temporal goods, and should not attempt to temper his aspirations by the call of Christian duties, but should goad him on all the more against the rich, with that bitterness of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the language common to Socialists. Without this they may certainly do great harm, and surely no good. We are supported, however, by the trust that all will be willing to be respectful to you; should any refuse to obey, he shall be removed henceforth from his position."

GREATER POWER—GREATER RESPONSIBILITY

"Moreover, it is natural that in this Christian uplifting of the humble he who has been endowed by Providence with greater means should partake to a greater extent. Those, therefore, who are more highly placed, whether by social position or by education, let them not refuse to help the workman with their advice, and by word and authority, promoting more especially those works which have been prudently instituted for his advantage."

We should wish, therefore, that such as are favored with the benefits of fortune should regulate their own interests with the proletariat rather according to equity than according to strict reasons."

"Indeed we warmly exhort them to use even greater indulgence in these matters, making the widest and most liberal concessions they are able to make. In this respect the words of the Apostle to Timothy are most apposite: 'Charge the rich of this world to give easily and to communicate to others.' In such manner they may gain the hearts of the poor who had become alienated from them, looking on them as too much attached to their wealth."

"However, let those of lesser means and such as occupy an inferior position be well imbued with the truth that the distinction of social classes comes from Nature, and therefore from the will of God, because: (Wisdom c. 6, v. 8) 'He made the little and the great; and let them realize that this distinction wonderfully benefits the good of individuals and of society. Let them be persuaded that no matter how much they may improve their condition by their own activities and with the assistance of good men, they will still have no small amount to suffer. On this account, if they wish to act as wise men, they will not strive to follow unattainable Utopias, but will support in peace and with fortitude the inevitable evils of this life, in the hope of eternal reward."

WEAPONS THAT INJURE THOSE WHO USE THEM

"Therefore we pray and conjure the inhabitants of Bergamo, by their singular piety and devotion to the Apostolic See, not to let themselves be deceived by the flattery of those who with wonderful promises strive to wrench from their hearts the faith of their forefathers, to goad them on to brutal violence and social upheaval."

"The cause of truth and justice is not defended with violence and disorder; for these are weapons which injure chiefly the persons who use them."

"It is therefore the duty of the priests, and especially of the parish priests, to oppose manfully such declared enemies of faith and society, fighting them under your guidance, venerable Brother, as a united and solid body. Let no man believe that this is foreign to the sacred ministry, as being purely an economical question when on this very question the eternal salvation of souls is threatened."

"Let them consider it to be one of their duties to give themselves up as much as they are able by study and hard work to questions of social science and action, and to help by all their means those who work worthily in our organizations. At the same time let them endeavor to teach their flocks zealously the rules of Christian life and put them on their guard against the wiles of the Socialists, also assisting their economic improvement, and not forgetting to remind them of that which the Church prays: that we may so pass through temporal fortune as not to lose eternal fortune."—The Tablet.

CATHOLICS PROTEST AGAINST THE NEW DIVORCE LAWS

The Catholic Federation of England and Wales has taken a decided stand against new divorce laws at present under consideration by the British parliament. The Catholic Universe speaks of the proposed legislation as a distinct menace. Catholic members of the House of Lords have voiced their protest and the general secretary of the Catholic Federation, Mr. W. F. Mars, says some things which should be of distinct interest to American Catholics in event of pending marriage and divorce legislation:

"It is sometimes said that Catholics are not interested in this question, as they do not recognize divorce. May I submit that this is a very fortunate attitude? Divorce and subsequent marriage are a fatal hindrance to conversion. That alone should make Catholics take a keen interest in preventing its spread. Further, our separated brethren are still to a large extent our fellow-Christians, and belong to the soul of the Church, and in that regard we have a duty toward them. In any case, they are our fellow-citizens, and it is our duty to save the country from the slough of impurity and the wreck of the family and the injury to the nation which would follow the abolition of the sacredness of marriage."

"And, lastly, our own people cannot be entirely unaffected. They will not be able to breathe the evil atmosphere of divorce without marriage will introduce without being to some extent infected by it."

"Now is the moment to strike against this evil thing. Good was done at the last General Election by Catholics who questioned candidates; more good can be done to-day by constituents writing to their members, and particularly if those members are in the Government. My Confederation would also urge upon rectors and others in charge of Catholic societies the desirability of passing strong resolutions of protest and forwarding them to their members of Parliament and to the Government. And this work should not be delayed."—New World.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ANNUAL MEETING

The Annual Meeting of the Governors of the Extension Society was held in Toronto, Wednesday, April 14th.

The Report of the President and the Chartered Accountants' certified audit of the books of the Society showed the Extension to be in a very healthy condition at present and attending strictly to its own necessary and holy business.

The assets of the Catholic Extension Society as at 28th Feb., 1920, are \$92,786.09; the liabilities are \$18,239.00, made up of accounts payable \$1,358.22, subscriptions to the Register paid in advance \$5,417.99, and \$11,462.80 mortgage obligation with accrued interest on real estate valued at \$30,000.

Our income depends on the charity and good-will of the clergy and laity of Canada. If we are to draw a conclusion from our increased revenue this year it must be that the Extension Society has in a very great measure the good will and confidence of the Catholics of Canada and that their Charity is abounding more and more to the greater glory of God.

The following items are of interest:

Contributions.....	\$48,366.39
Chapels and altars.....	13,060.63
Church Goods.....	10,214.00
Mass Intentions.....	59,958.50
Membership Fees.....	110.00
Interest on Loans.....	292.22

\$132,001.74

During the past year some Canadian dioceses as such came to the assistance of the Extension Society in a very substantial and practical manner as the following list shows:

Toronto.....	\$10,026.90
Alexandria.....	2,504.05
Antigonish.....	4,502.64
Calgary.....	500.00
Charlottetown, P. E. I.....	2,726.55
Edmonton.....	85.61
Halifax.....	433.12
Hamilton.....	3,208.04
Kingston.....	2,843.50
Peterborough.....	2,198.20
Sault Ste. Marie.....	1,539.96
Sault Ste. Marie.....	860.59
Winnipeg.....	1,940.00
Vancouver.....	\$38,355.16

The demands made upon the Society were more numerous and pressing than during previous years. We see on every side throughout Canada conditions which demand attention and problems calling for solution. Had we ten times the amount received this year every cent could be used to advantage. Nevertheless even in our straitened circumstances we were able to send the following amounts to the missionary dioceses throughout Canada:

Edmonton, Alta.....	\$14,421.00
Vancouver, B. C.....	19,719.25
Regina, Sask.....	9,848.00
Winnipeg, Man.....	10,116.88
St. Boniface, Man.....	2,115.60
Calgary, Alta.....	6,508.00
Sault Ste. Marie, Ont.....	2,438.00
Victoria, B. C.....	3,339.19
St. George's, Nfld.....	1,190.00
Halifax, N.S.....	2,870.00
Ruthenburg, Ont.....	12,798.73
Keewatin.....	3,516.00
Seven Islands, P. Q.....	1,434.60
Athabasca.....	1,061.00
Mackenzie.....	3,000.00
Yukon.....	2,256.00
Mont Laurier, P. Q.....	900.00
Hearst, Ont.....	2,175.00
Prince Albert, Sask.....	5,255.50
Vestments and Linens.....	10,314.00
Designated Gifts.....	466.50
Women's Auxiliary.....	964.42
20% for poor parishes to dioceses contributing..	1,977.18
	\$124,618.65

The President of the Extension Society received what was to him a very agreeable command from the

Board of Governors, viz., to convey to the CATHOLIC RECORD, of London, the Canadian Freeman, of Kingston, and other Catholic publications the thanks of the Society for the real assistance given by them during the year. These Catholic journals of wide circulation and far reaching influence give each week valuable space for the diffusion of the Extension idea. We owe them, and in no small measure, credit for the success that has crowned the efforts of the Extension Society. May this kindly spirit of Catholic co-operation long abide in our midst.

The Women's Auxiliary, dedicated to the work best suited to pious and valiant women, did noble work for Christ and the Church during the year. In every poor mission in Canada the name of the Women's Auxiliary is a benediction. The supplying of vestments, and linens to poor missions is no small task. Yet, we are glad to say that no request has been refused by the Ordinary of the Diocese and within the scope of the Auxiliary is refused. No wonder then the thanks of the Society was extended to the President, Miss Hoskin, and her able body of unselfish workers. May they grow and multiply and may their reward be great even in this life!

It would be in order for well organized parishes to take up the work of the Auxiliary and participate in the good work, and in the meantime, too, that accompany it. A letter to the Extension office from persons approved of by the parish priests will bring full information.

Dear readers and friends, we feel it is not too much to ask you to continue willing and cheerful friends of Extension, and to give regularly according to your means to this holy work of propagation. Bear in mind your dollars are well invested and are certain to bring in dividends for all Eternity for God is the Director of the Society to which you belong.

N. B. The statement of finances above given is from the report of Fred Page Higgins, Chartered Accountant, Toronto, Canada.

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.
Previously acknowledged \$3,407 58

MASS INTENTIONS
Rev. M. L. O'Connell, Whitney Pier..... 50 00
A Friend, Bathurst, N. B..... 10 00
Friend, Halifax..... 2 00

FATHER FRASER'S CHINA MISSION FUND

APPEAL FOR FUNDS

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by! Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already fourteen students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

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

Previously acknowledged... \$4,599 75
Wilfrid Reame, Hamilton 1 00
Friend, Halifax..... 1 00

QUEEN OF APOSTLES BURSAR

Previously acknowledged \$1,601 72

ST. ANTHONY'S BURSAR

Previously acknowledged... \$899 70

IMMACULATE CONCEPTION BURSAR

Previously acknowledged... \$1,868 70

Wm. Whelan, M. D.,
Sarnston..... 5 00

COMFORTER OF THE AFFLICTED BURSAR

Previously acknowledged... \$300 00

ST. JOSEPH, PATRON OF CHINA, BURSAR

Previously acknowledged... \$1,430 87

Rev. A. Macpherson, Broad
Cove Chapel..... 10 00

BLESSED SACRAMENT BURSAR

Previously acknowledged... \$234 25

ST. FRANCIS XAVIER BURSAR

Previously acknowledged... \$242 60

HOLY NAME OF JESUS BURSAR

Previously acknowledged... \$203 00

HOLY SOULS BURSAR

Previously acknowledged... \$576 75

LITTLE FLOWER BURSAR

Previously acknowledged... \$355 55

SACRED HEART LEAGUE BURSAR

Previously acknowledged... \$451 00

Let us bring back again the old-fashioned respect for the very Name of God; for He has specially legislated for it in His commandments. Let us cultivate in ourselves a clear-sighted fear of His awful judgments.

—Father Faber.