

purpose, one of the chief means was the excitement of sectarian dissension.

The claim for legislative independence was made in the House of Commons, not by the Parliament, but by the Irish Volunteers at the Dungannon convention, on the 15th of February, 1872, and in these words: "Resolved, that a claim of any body of men other than the King, Lords, and Commons of Ireland, to make laws to bind this kingdom, is unconstitutional, illegal, and a grievance." But the same convention adopted another resolution which, like the first, was drawn up by Grattan: "Resolved, that we hold the right of private judgment in matters of religion to be equally sacred in others as well as in ourselves; that we rejoice in the relaxation of the Penal Laws against our Roman Catholic fellow subjects, and that we conceive the measure to be fraught with the happiest consequences to the union and prosperity of the inhabitants of Ireland." This union the Government was determined to prevent, and likewise to prevent any relaxation of the Parliamentary franchise that would place the strength of the nation behind the Parliament.

That political union between the Catholic majority and the Protestant minority in Ireland would be detrimental to the English interest, was a principle of government enunciated about half a century before this time by Archbishop Boulton, Protestant Primate of Ireland, himself an Englishman. In various ways, sometimes open, sometimes subtle and covert, the principle has never ceased to be acted on by English statesmen from 1782 until our own times.

INTERESTING ITEMS

AN IRISH CONSTITUENT ASSEMBLY?

IRISH GIRLS AND RUSSIAN ATROCITIES

Catholic News Service
London.—The possibilities of an Irish settlement are outlined by a prominent personage, who is known to be a personal friend of Lord Grey, in the following terms:

I have reason to believe, he says, that before Lord Grey left for America he was given to understand that an Irish settlement would be sought and it may be presumed arrived at before the end of the year. This is almost as much as to say that his mission is conditional on the conclusion of an Anglo-Irish peace. It is safe to add that in the absence of such an instrument of Amity with America, it is condemned to futility.

That a great change is coming every reader of the omens must agree. Lord Grey is openly in London; and Mr. Macpherson is also a political absentee. He is given out as a sick man; I suspect the origin of his complaint will be found in Ireland. A system which is always odious, has now attained to a really monstrous perversity. It is hard to reconcile it with even a relation of average courtesy with America, to say nothing of the intimacy which we desire, and she, with a settled Ireland, would not refuse. It condemns Lord Grey to complete failure and an early return to this country.

That the Government can improve a Treaty in the recess is unlikely. But there are some approaches and preparations that might be entertained. For example, there is the idea of enacting the Home Rule Bill, and using the resulting Parliament (the existing Irish representation) as a Constitutional Assembly, or a free Convention for the settlement of the Irish Constitution. I have often resorted to this plan, and if Sinn Féin inclined to it, and were it understood that the Convention was open to the most advanced sections, it might work. But the withdrawal of coercion would be indispensable. Ireland would never discuss her future in chains.

A POLISH DIOCESE RESTORED

Warsaw.—The Archbishop of Warsaw, Mgr. Kakowski, assisted by Bishop Przewdzicki, has consecrated Dr. Czeslaw Sokolowski as Bishop of Podlachia in the metropolitan cathedral of St. John.

For sixty years of the past century the Russian Government suppressed the diocese of Podlachia of the Latin Church, and the Catholics were obliged to exist as part of the diocese of Lublin. The Uniates of the Uniate diocese of Cholm (Culm) were also forced to join themselves with the Schismatics of the State Church. In 1905 these former Uniates were able to proclaim themselves openly as Roman Catholics.

Quite recently, the Polish Government, acting on an understanding with the Apostolic See, have restored and re-established the diocese of Podlachia.

IRISH GIRLS WITNESS BOLSHEVIST HORRORS

Kieff (Russia).—Two Irish Catholic ladies, the Misses Eva and Eileen Healy, daughters of Mr. Thomas Healy a former Member of Parliament and niece of Mr. Tim Healy, have been resident in Kieff during the last six months of Bolshevism. Their experiences were terrible, as they relate in a statement:

"Our first experience of Bolshevism liberty, these ladies say, was at Kieff in 1918, when over 3,000 officers were shot only for the crime of defending their country against the Germans. We saw long rows of corpses clad in under linen in the square before the Palace, inside of which drunken Jews were playing a cake-walk on the piano, and drunken 'comrades' were

dancing and capering about the place.

"There were more rows of corpses in the public gardens of all ages, from mere boys to old men of seventy. The last six months, when the majority of the members of the Kieff Chresvechayna were always under the influence of drink and drugs, transcended all conceivable awfulness. At every Chresvechayna were heaps of empty spirit and wine bottles and scores of morphine and cocaine bottles were found. The members sat before a cage with wooden bars reaching to the ceiling. The prisoners were marched through the cage to be reviled and sentenced to death. Afterwards they were stripped naked and carted off to the slaughterhouse.

"Among the exhumed bodies was that of a young woman with a child of two or three years old closely tied to her. Both had been shot through the head.

"The Sister of Mercy, Sister Martynova, who was accused of sheltering officers, was violated, and her breasts were cut off before she was killed. A lady of over sixty years of age was taken out on several successive nights and placed against a wall and shots were fired all round her head. This was done to extract information as to the whereabouts of an officer's son whom she did not know. She also was finally murdered.

"Other barbarities include the crucifixion of a priest. The Bolshevists explained that all such deeds were committed for strategic purposes. 'The chief guilt for Russia's bloody era falls on the trio Lenin, Trotsky, and Peters.'

FRENCH NOTES

Strasbourg.—Mgr. Ruch, the new Bishop of Strasbourg, made his solemn entry into the city last Monday. In the procession was M. Milleraud, French Commissioner for Alsace and Lorraine, and Mgr. Ruch was escorted by a squadron of the Spahis, who rode by his carriage.

At the entrance of the city the Bishop was saluted by a company of infantry, who presented arms as he passed. General Gouraud presented a welcome to the Bishop on behalf of the Army.

Paris.—The auxiliary, Mgr. Roland-Gosselin, presided at the annual celebration in the basilica of St. Denis. On the following day a solemn memorial service was held for the French and Allied soldiers who fell during the War. The ceremony was presided over by Mgr. Moirax, Maronite Archbishop of Beyrouth, who was delegated to act on behalf of Mgr. Hoyer, Patriarch of Lebanon.

Cardinal Bourne, Archbishop of Westminster, and Cardinal Bégin, Archbishop of Quebec, have already arrived in Paris to take part in the solemn consecration of the basilica of the Sacred Heart on Montmartre. Cardinal Vicaire, Papal Legate performs the ceremony of consecration.

Mgr. Gibier, Bishop of Versailles, presided at the benediction and inauguration of the Chapel of Val d'Or at St. Cloud, near Paris. The Chapel is placed under the protection of Notre Dame des Aïres, patroness of Aviators.

The building of the Chapel was interrupted by the War, but now it is completed it appears to be a work of art that is both original and modern, inspired by the traditions of religious architecture of the thirteenth century.

The statue of Our Lady of the Air measures some 3 meters from the base. It is placed above the campanile, where it could be seen by the many thousands of persons who attended the ceremony of benediction.

After the ceremony the celebrated aviator Brindejone des Moulins mounted in an aeroplane, and cast down quantities of flowers on the chapel and the statue.

The Bishop of Angers, Mgr. Rumeau, has followed the example of the Bishops of Amiens and Mons, in expressing to the Society of Catholic Postal Workers that he is in favor of an entire suspension of postal work on Sunday. There is a strong movement in force to secure what is known as the 'English week-end,' which simply means the cessation of Sunday labor by the postal, telegraph and telephone workers. The movement is supported by Cardinal Amette, who has publicly expressed his sympathy with the desire for abolishing Sunday labor.

FINLAND SENDS PRIEST AS ENVOY TO VATICAN

The Finnish Government has nominated Father Christerson, a Catholic priest, to be Finnish Ambassador to the Holy See.

Very shortly after Finland had declared its independence the new Government begged the Pope to open diplomatic relations, and to extend his recognition to the new Republic, which the Pope very willingly did. The result is that owing to this understanding between the Holy See and the Finnish Government Catholic interests in Finland are well protected. The number of Catholics in Finland is not very great. The center of Catholic activity is at Helsinki, where there is a very fine church.

The new Ambassador comes from the city of Helsinki. When the Bolshevist regime came into power it took over some of the functions of the Czaristic Ministry of Worship, and laid hands on some of the Catholic Church property in Finland, which it conveyed to Petrograd, where it still remains. The new Ambassa-

dor will exert himself to see that confiscated property is returned.

Ecclesiastically Finland comes under the jurisdiction of the Apostolic Vicariate of Sweden. Mgr. Ratti, the Nuncio in Warsaw, has received a mission to visit all the Catholic parishes in Finland.

THE ENGLISH IN IRELAND

THEIR WORK TODAY

Events move apace in Ireland. It will be noted that as a result of all the raids and searches, and police and military activities, hardly a single case is reported of arms being found, or any papers or documents of a character justifying even the detention of any person!

This proves the utterly wanton character of the raids and of the infamous policy behind them. It is a sheer provocation, wanton outrage, intended to pave the way for yet worse deeds.

The murder of the nation is in contemplation. We particularly direct attention to the sinister nature of the telegrams from Hun Press correspondents in Ireland.

A correspondent says that he has been frequently challenged by certain Catholics as to the whole attitude of the Irish people towards England, as being in "opposition to the authority which God has placed over them," and who wholly iniquitous and immoral, quite un-Catholic.

He even refers to these people as quoting the Scriptures and the opinions of Catholic theologians on the matter.

He recalls the fact that a Catholic peer, who boasted his Hun and Hapsburg descent, till it became unpopular to do so, "was almost ashamed to call himself a Catholic" because of the "disloyalty" of the Irish bishops to England, in opposing conscription.

That was Lord Denbigh. In the course of this article, I shall go into this matter in such a way as will, I hope, put all honest enquirers at their ease.

If anyone wants to understand the depth and virulence of the English infamies in Ireland today, let him read the story of the looting of Fermoy by the English troops there.

In every feature it speaks of an army of occupation, of Hun insolence and brutality, of the undoubted encouragement by their leaders of what was called "an outbreak of the troops," "provoked" by the verdict of a jury which stated its belief "that the raid for arms in which a soldier was shot was not intended to encompass loss of life."

And now as to the raid for arms. I have but one thing to say. If there are men in Ireland who are willing to risk their lives and fortunes in making war upon the English army of occupation, and upon the English invaders of Ireland, that is their affair, and I am not out to condemn them.

They hold that Ireland is justified in every effort she can make to drive the invader out. I agree.

They hold that England has no moral or legal claim to be in Ireland at all. I agree.

If they hold that she is murderer, invader, plunderer, and calumniator all in one, I have said so. It is so.

CARDINAL MERCIER

But I subscribe to the doctrine laid down by the great Belgian, Cardinal Mercier, as to the rights and obligations of a people who find themselves invaded and held in subjection by a foe of superior strength and resources, as the Belgians were by the other Huns who invaded and held their land, as the English Huns have invaded and holds Ireland.

The invader is entitled to no "loyalty," no "obedience," no "respect," no "submission," except what prudence suggests as being a lesser evil than the evils that would arise from sporadic, personal, or organised resistance to overwhelming odds.

As to the moral aspect of individual resistance, or attack, I cannot judge for others, whose consciences may acquit or justify them. But plainly, it is not the proper function of one man here or a dozen men there, to levy war—as it is being done in Ireland today—as a military witness at the Fermoy inquiry declared "we are in a state bordering on war"—without reference to the views, the advice or the orders of the organized Government representing Ireland, the only Government in Ireland in possession of any moral authority as representing the Irish people, I mean the Dail Eireann.

This authority does not advise, does not today encourage or order attacks upon or forcible resistance to the invader.

EASTER 1916

In Easter Week, 1916, it was different. Then there was an organized movement, hopeless, if you like, but perhaps justified in the eyes of those who made it, if not in those of others, which gave the "rising" some of the conditions of "justification."

I do not mean that there was lacking any justification which the presence of the invader, his brutalities and infamies could supply.

But I mean that "justification" for attack and resistance which sufferers of wrong must possess, who put it to the touch and risk everything, "to win or lose it all."

Here the wise words of Cardinal Mercier embody both the dictates of reason and also Catholic morality and Catholic doctrines.

And these doctrines and this morality are Eternal Truths.

Again there may be those who see and feel that protest and resistance even to the spilling of blood and the loss of their own lives are needed, indeed vital, to the cause of their country.

They may properly, and no doubt do, argue, while admitting those principles and truths, that all depends on their application to a particular case.

And just as a man may feel so strongly and deeply and conscientiously on some particular matter, that, although a convinced Catholic, he is prepared to undergo excommunication rather than forgo his conviction, so they are prepared to lay down their lives for the views they hold.

One may disagree with the view and with the enforcement of it, but "greater love than this no man hath, that he is prepared to lay down his life" for his country and his home, for their defence and their liberty.

A TEST

Test by this standard the Irishman or Irishmen fighting for Ireland, resisting oppression, and the invader and his Government, fighting to conquer, to possess, to exploit, to dominate Ireland for the welfare and in the interests of England.

Who shall venture to ascribe moral guilt to any man or men, who, greatly daring, are prepared to die, if need be, for the cause of their country, and who on all occasions are prepared to take the consequences of "the state of war" on which, as the English officer declared, affairs in Ireland now border?

Whoever else may be ready to do so, I am not. It is a matter of prudence, of what is possible, or what may come from the resistance, and of the man who dares and dares again the judges—for themselves.

Let us suppose a case of two men, one out to rob and plunder and enslave, and the other defending his hearth and home and freedom.

How far is the assailed party justified in resisting, in attacking, in defeating, or attempting to defeat his assailant?

Clearly it is for him to judge and for no other.

Friends may advise him and moralists affirm that "he ought to give in."

But if he says: "No; I prefer death to slavery and subjection," who shall criticise him?

Who shall say when resistance to wrong and tyranny is no longer justifiable and becomes immoral?

Who shall presume to tell me with authority that will bind me, morally, at just what point my resistance, my defence, or my attack is so hopeless as to be a moral turpitude?

THE END AND THE MEANS

Of course, we are not to forget that "the end," however good it may be, does not justify evil means. In holding to that view, we are on safe and solid ground.

Also, it is because the assailants of Ireland hold and believe that "the end does justify the means," that they are prepared by any means whatever to hold Ireland in their grasp.

England's welfare, England's interests, England's convenience, are said by the foes of Ireland to justify all that England has done, is doing, or may do in Ireland.

That is the end. We see the means used.

We have seen no progress, no sense of justice, nor of right, nor of liberty developed among the exponents of English opinion on this matter.

A VIEW

Writing recently in the Daily News, Mr. Masterman, who is by way of posing as an advanced Radical, gets as far as this. He declares England's present rule not merely her past, mind you, but what she is doing here and now, to be a "gigantic outrage."

And why does he say this outrage is to cease?

Not because it is an outrage, not because it is an infamous attack on liberty, on law, on order, on justice, on honesty.

Not at all. It is to cease "because our treatment of Ireland is deciding opinion on the acceptance or non-acceptance of the Peace Treaty by America."

It is to be settled because it is for England's benefit and advantage that the wrong shall be ended!

And how far is it to cease? Here again the English Pharisees and tyrant speaks.

It is only to cease in so far as Ireland is to be given—to be given, mind you, by England—"such self-government and national recognition" "as is compatible with the safety and the welfare of the British Empire."

Not Ireland's welfare is to decide what she is to have, but England's! There is the Irish case in a nutshell.

Not Ireland, but England, is the judge of what is good for Ireland, and that is called Liberty for that country!

And this pronouncement is not made by a typical Hun of the Bonar Law type, but by an advanced Liberal! bless the mark.

"We unto that nation in whose judgment seats strangers sit," says the Scripture, and "We unto that nation whose books strangers keep," said John Mitchell.—G. D. in Edinburgh Catholic Herald.

Jesus Christ did not blush to die for you, and yet you blush to live for Him.

METHODIST RESULTS

AND CATHOLIC PROSPECTS IN FOREIGN MISSION WORK

Missions, home and foreign, loomed large, it is said, at the recent Hierarchy Conference in Washington.

Evidently, the Catholics of America have awakened, and it reports be true of the splendid spirit that characterized the deliberations of these mission leaders in council, we are at the beginning of a great mission movement.

The Providence Visitor, writing editorially on the future outlook of American Catholic missions, quotes as follows from The Missionary Herald, a Protestant religious paper:

"The Methodists have got what they want after. It is announced that they have secured their Centenary Fund for Foreign Missions, whose goal was originally \$80,000,000 but has advanced gradually until now it stands at the staggering sum of \$110,000,000. Congratulations and rejoicings!"

"It fairly takes the breath away to think what will be possible to our enterprising and adventurous Methodist brethren in the way of support and expansion in their already huge undertakings on their foreign fields. It looked like a pipe dream when it was proposed, this campaign to raise unlimited millions in the midst of war times for missionary work around the world; it seemed to smack of the publicity agent and the promoter. But it has been accomplished—and more; and nobody is hurt and everybody is happy."

These figures need not frighten American Catholics. We don't need to reach them. With the faithful properly informed, we can get all that is really necessary for mission work. The day is at hand when we must prove this to Our Holy Father, the Shepherd of Christendom, and to ourselves.

HOME PRIESTS HELP FOREIGN MISSIONS

At its recent annual meeting, the Alumni of St. Joseph's Seminary, Dunwoodie (the Diocesan Seminary for New York) voted to assist the Dunwoodie students in raising the Dunwoodie Bursar for the American Foreign Mission Seminary, at Maryknoll (Ossining, N. Y.) Dunwoodie is not many miles away from Maryknoll and there is a strong affection between the two seminaries.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CANADA'S MISSIONARIES

Father Fraser has succeeded in consolidating and perpetuating his missionary efforts. In this line of work he is the pioneer among English speaking Catholics. The Catholic Church Extension is delighted to see the whole-hearted acceptance which this zealous minister of the Gospel has received and rejoices that success is evident from the beginning. Canadian Catholics have problems without number but in God's own time they will solve them and solve them with credit to themselves. We at least do not doubt the issue but of one thing we must from the beginning be persuaded. There must be whole-hearted and universal co-operation. Our pastors have spoken. The Holy Father leads the way, the Apostolic Delegate encourages, the Cardinal Archbishop of Quebec and with him the zealous Archbishops and Bishops are uniting to carry the Gospel beyond our own country. It is surely a great task, but God's bounty is infinite and who will dare intimate that He is less generous than ourselves. May His blessing be poured upon the salvation of souls and the glory of His Holy Name!

But the Catholic Church Extension refers to the matter as every reader will expect only to draw attention to its own work and needs. However, the work gives evidence of what we have long maintained that God wishes His Church wherever organized to give evidence of all the divine virtues and degrees of them—not excepting the heroic. A few years ago in Canada no one spoke or thought of missionaries. There were no home mission establishments and certainly no enthusiasm. The mission work was left to missionary orders. It was not realized then that the Church in all her life was a missionary organization. No, that was the work for Orders founded by particular men for that particular need. Now we all understand the difference. When Christ gave His Divine command to the Apostles to be missionaries to every creature He spoke through them to the whole Church both pastors and people.

We are well aware of the various movements among the members of the Church to offset by every legitimate means a situation and a propaganda inimical to their faith. Such attempts on their part are an inevitable result of the conditions under which Catholics have to live. As a result many—and the idea is by no means confined to the laity—think that freedom will come through natural and political means. We certainly do not wish to discourage any of those who, desiring to purge the laws of persecution and give them a Christian spirit, are carrying on their program. But we are surely mistaken if we believe that the work of the salvation of souls can thus be carried on. True favorable conditions will help but that is the best for which we can hope. There are no new ways of

eradicating sin. We must employ the means which Christ has left us, prayer, sacraments, the Holy Sacrifice of the Mass, penance and good works. For the Church to succeed these means must be constantly employed and employed with a fervor of faith which makes them of the greatest importance in the every day needs of life.

We were much impressed to find this same thought giving the famous Montalembert a theme for his volumes "The Monks of the West." He says—referring to the freedom of the Church granted by Constantine—

"However great a margin we may leave for exaggeration in these unanimous complaints, they prove not less certainly that the political victory of Christianity, far from having assured the definite triumph of Christian principles in the world, had provoked a revival of all the vices which Christian faith ought to have annihilated."

The ordinary pastor in order to succeed then is thrown upon the work of the Church in all its entirety. Hence he cannot neglect the missionary endeavours in his midst. The missionary work forms a part and a necessary part of his parish work.

We ask therefore the co-operation of all in all in the important works of Catholic Church Extension.

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 to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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HIS HOLINESS CONDEMNNS MODERN FEMININE DRESS

In answering an address presented to him by a union of Catholic women at the Vatican last Wednesday, our Holy Father uttered a stinging rebuke against the tendency to indecency in women's dress.

"On the domestic hearth woman is queen," he said, and added that changed times had given woman functions and rights she did not possess in former ages and enlarged the field of her activities, but that no alteration in man's opinion, or no novelty of things or of events could separate woman, conscious of her high mission, from the family, which is her natural centre.

Pope Benedict praised the growing determination of the Catholic woman to dedicate herself to the education of youth and the betterment of the family schools.

"The Catholic woman," said His Holiness, "besides feeling it her duty to be virtuous, must feel it her duty to appear such in the fashion of her clothes, repudiating those exaggerations of fashion which appear to show the corruption of those who designed them, and bringing an evil contribution to the general corruption of manners—fashions contrary to that modesty which should be the fairest ornament of the Christian woman."

The Holy Father strongly urged the formation of a league of Catholic women to fight what he termed the indecency of fashion, not only in their own clothing, but also of that of persons in families who approach them.

THE CATHOLIC FAITH IN FRANCE

The French Catholics have awakened to the campaign of religious propaganda which has been launched in their midst by the Protestants of the United States. Articles are appearing in the French press, giving details of the organization, programs and resources of the various parts of this ambitious scheme, and no attempt is made to minimize the extent of the peril. La Croix, for instance, begins a series of articles on the subject with this frank avowal:

A grave danger menaces the Catholic Faith in France, and it is high time to take counsel as to the means of meeting it. The first of these means is to expose the plot which is being hatched. A number of American sects are working at present, under cover of charity, to plant Protestantism in our devastated regions and to rob the little ones of France of their Baptismal Faith.

The purpose of the campaign is to be effected to a large extent by money. The sum of \$300,000 has already been consecrated to the printing and free distribution of tracts and brochures in French, which are destined to spread the Protestant virus among the poorer classes." The Federal Council of Churches in 1918 published 3,441,276 pieces of literature, and during the same period spent \$143,000 for Protestant works in France and Belgium; in the course of the current year it is proposed to devote \$300,000 to the same purpose. The Methodists intend to use \$2,500,000 for the evangelization of Europe, and they have undertaken to reconstruct twenty villages in the vicinity of Chateau-Thierry. The Episcopalians are planning to use a large portion of the \$20,000,000 recently collected for religious propaganda in France and the Presbyterians will expend \$500,000 for the spread of Protestant ideas.

in the devastated regions. The Protestant Foreign Missions Societies are raising \$10,000,000 a portion of which is to go to the same end. The Baptists are soliciting \$100,000,000, part of which is to be employed in evangelizing France.

The writer in La Croix, after stating these figures, the menace of which he is far from minimizing, draws the following conclusions:

"Let the Catholics of France accept these figures as facts, and prepare to defend their positions foot by foot." He very wisely refrains from heroics about the impregnable strength of French Catholicism, and although he derives some consolation from the fact that American Catholics are collecting money to offset the Protestant effort, he points out very clearly that the flood of American gold which is about to inundate France is a tremendous force which will have to be reckoned with and defeated, if the eldest daughter of the Church is to be saved from selling herself. It will not be enough for American Catholics to blush for the infamous barter threatened by our fellow-citizens. We must be practical and fight gold with gold—America.

THE CHURCH SETS THE EXAMPLE

A notable fall in the birth rate and an unusual infant mortality have engaged the attention of the authorities in England. A committee of experts that has been investigating certain phases of morality is convinced that only religion, and that a religion of power, can maintain the high moral standard of life and the continuity which seem to have been wanting. In the Socialist organ, the Daily Herald, a doctor pays tribute to the Church, saying that it is a fact that, where the Madonna is particularly honored, infant mortality is much lower than in Protestant countries, and that the poor Irish and the poor Italians in the slums of Liverpool and London, despite their unhealthy surroundings, preserve their children's lives to a far greater extent than do their Protestant neighbors. The doctor concludes that, unless Catholics are imitated in their reverence for the Mother and Child, hygiene will not go very far towards preserving infant life. Not long ago, an American authority of note, Dr. Harvey W. Wiley, of pure-food fame, had something to say along similar lines to a group whom he was addressing in Washington. "There is but one arbiter on the question of birth-control," emphasized Dr. Wiley, "and that is nature. The trouble is that many people want all of the pleasures of life without assuming any of the responsibilities."—Catholic Transcript.

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.

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