

gating Committee, said: "Yes, I could have dispersed them without firing, but they would have come back again," and his action received the sanction of the British government in India. Talk about German atrocities! Nothing worse occurred in the late war than this deed of General Dyer, who actually shot to death, wounded and crippled five hundred men, women and children, and killed more than five hundred men."

ST. PATRICK'S COLLEGE, PEKING

GREAT AND FRUITFUL WORK OF THE IRISH CHINESE MISSION

Special to the CATHOLIC RECORD

The last mail from China, the letter is dated March 17, contains the interesting news that the Irish Vincentians have opened, in the Capital of China, a College dedicated to St. Patrick. Every reader of the Catholic press knows that the Maynooth Mission to China, sent St. Patrick's Day, 1920, from its college of St. Columba at Galway, sixteen priests to China. The careful manner in which the Maynooth Mission has been planned and prepared, the important vicariate in the heart of China which has been confided to its care, and its high limited missionary possibilities have deservedly focused the attention of English speaking Catholics throughout the world on this Irish National Mission to China. Meanwhile, in Peking another Irish missionary undertaking had been quietly begun. In the end of 1918 two Irish Vincentians took over from their French confrères St. Joseph's Church, Peking. The leader of these was Rev. Patrick O'Gorman, C. M., former professor at the College des Freres, Paris, and one of the most accomplished linguists among the Irish Vincentians. Father O'Gorman served as the Italian chaplain in France and on the Italian front in the recent war. Through his influence in Peking, he has already made an important foundation—St. Patrick's College, Peking. The following circular written three months ago, which was typed by one of his pupils, shows what this undertaking means. It is intended to develop this modest undertaking thus modestly described into an important College. A third priest, Father Feely, a Tyrore man, arrived in Peking in March and two more arrive from Ireland for September. Each of the venerable Vicar Apostolic of Peking, warmly approved by the Apostolic Visitor to China, Mgr. de Guébriant, sure of the support of generous Irish Catholics of both hemispheres, St. Patrick's College, Peking, can look forward, with God's help, to a useful future.

J. J. O'G.

The following is, in part, the above mentioned circular:

Two years ago when the end of the Great War seemed still far off, the Vicar Apostolic of Peking and North China asked Father Walsh, the Provincial of the Irish Vincentians, to send him priests to help to fill the vacant places in his Vicariate. Though hard pressed for subjects himself—he had sent sixteen priests to the Great War, one of whom was killed in action April 9th, 1918—Father Walsh felt he could not overlook this earnest and moving appeal, and so, having taken counsel with his advisers, it was decided to send two priests to China. The undersigned had the honor of being selected for this new venture.

We have now been at work in Peking for almost a year. We have taken over from our French confrères an extensive district containing one of the most Chinese portions of the Capital of China. We have a good working church dedicated to St. Joseph in the quarter known as Tung T'ang in the East City. We have already about 1,000 good Chinese Catholics and a firm hope of having many more, please God, in the coming years. Our Parochial Boys' School is taught by Chinese teachers. The Sisters of Charity, all Chinese except two, have charge of the Girls' School, and also the work of the Holy Childhood, including an Orphanage. They have also a Home for old men and old women (40 of each) and a modest but most useful Dispensary. In it from 400 to 500 of the poorest of the poor, mostly Pagans, are daily treated by these devoted Sisters for the usual accidents, aches and ailments to be met with in a large, unsanitary, heathen city like Peking. At the urgent request of Mgr. Jarlin, the Vicar Apostolic, we have opened a new school or college where Chinese boys can learn English and through it commercial and scientific subjects.

To understand the importance attached to such an undertaking by the Vicar Apostolic and others, a few facts about the Far East may here be usefully recalled. In the first place, as most people know, China is today in a state of rapid transition socially and politically. The Revolution, which culminated in the Republic in 1911, undoubtedly opened a new era, fraught with great possibilities for the future of this old Country and people. To a Catholic, it need hardly be said, the supreme need of China, as of the whole world today, is to become Christian and Catholic, and this is a cure alike for her temporal and her spiritual ills. To all who have lived in the East or who know it at first hand, it appears almost equally certain, that next to food for her teeming millions, in the temporal order, China's great need is educa-

tion, provided it be of the right kind. This is to some extent recognized by the Chinese themselves. It is no exaggeration to say that today there is a veritable craze amongst young Chinese to get educated, or at any rate, to assimilate those factors of progress whereby they consider, rightly or wrongly, the Western people of the Old and of the New World have gone forward. A Note to speak of the thousands, who after preliminary studies in China, are at present frequenting the Universities of Europe, and especially of America, a vast number of Chinese boys, urged on by their parents, passionately desire to learn English, and through it, commercial and scientific subjects. In most cases, owing to the large amount of British and American capital in China, a knowledge of English is the only door through which they can secure jobs in Banks and Railways, and Commercial Enterprises of all kinds, even in their own country. This is not a mere expression of opinion. It is a fact patent to all who know the East, and especially to those, who, like ourselves, have lived even one year in the capital of China.

British and especially American Protestant Missionaries are laboring feverishly to supply this demand for schools where young Chinese can learn English and through it, commercial and scientific subjects. And what of the Catholic Missionaries? It is the simple truth to say that in the work of evangelization proper, the Catholic Missionaries have no equals. They have the Truth and they preach it in season and out of season with a zeal and devotedness beyond all praise. This is the opinion of honest men of every creed who meet them at their self sacrificing work in all corners of China. On the other hand, owing to the fact that almost the entire body of Catholic Missionaries hitherto in China have been French, or German, Italian, Dutch or Belgian, Spanish or Portuguese, it is natural and yet regrettable, that in the subsidiary work of providing a certain type of Education in eager demand in China, the prestige of running such schools as we have mentioned is largely a monopoly of British and especially American Protestant Missionaries, lay and clerical. It is to remedy this state of things in a small way, as far as Peking is concerned, that we have opened a Catholic School, where English and French and commercial and scientific subjects are taught to Chinese boys and young men through the medium of their own language. As we have already said, this has been done at the urgent request of the Vicar Apostolic, Mgr. Jarlin, to whom the presence of Irish Vincentians in Peking is greatly and immediately due. Through opened only last summer, our new school is already too small for the numbers who desire to frequent it. We might easily have a hundred pupils and possibly many more, if only we had accommodation for them, and a larger staff to teach them. Our classes hitherto have been conducted in the rooms and out-houses and open verandah of our poor Chinese house.

Obviously this state of things cannot continue indefinitely. In China, more even than elsewhere, the quality of Education is apt to be judged from the dignity of the buildings in which it is imparted. We must, therefore, endeavor to have a school worthy of Peking, the Capital of China, and worthy of Saint Patrick, under whose patronage, with that of Our Lady and Saint Joseph and Saint Francis Xavier, we have placed our new venture.

Not unmindful of the numerous appeals to which the Faithful have generously responded in recent years, and well aware of the anxieties of the time in Ireland and elsewhere, still trusting in Divine Providence, we venture to address ourselves to the Catholics of Ireland, England, and Scotland, of America and Australia on behalf of Saint Patrick's College, Peking. We ask the children of the Irish race especially, the world over, to help us to make this outpost of our Faith in the great apostle, for the Glory of God and the honor of Ireland. We make this appeal all the more confidently because this new school or college has been undertaken at the earnest request of the Venerable Vicar Apostolic of Peking, and because it has already elicited the praise of several Vicars Apostolic of North China on a visit to Peking.

Amongst others, we have been honored by a visit from the Apostolic Visitor, Mgr. de Guébriant. Mgr. de Guébriant has kind enough to give a special blessing to our pupils and our work, to express his warm appreciation of our poor efforts, and to prophesy a bright future for Saint Patrick's College. It supplies as he said, a great need in Peking and in North China generally.

Contributions, therefore, for this good work, warmly commended by the representative of our Holy Father, the Pope, in China, will be thankfully received and duly acknowledged in the press. In return we promise that our benefactors will be remembered in our daily Masses and also in the prayers of our good Chinese people.

PATRICK O'GORMAN

JAMES MULLINS

Catholic Mission,
Tung T'ang, Peking.

To guard the mind against the temptation of thinking that there are no good people in the world, be such as you would like to see others and you will then find those who resemble you.—Bossuet.

IRELAND'S PRESENT REIGN OF TERROR

Washington.—A somber picture of Ireland's present reign of terror under martial rule is contained in an editorial indictment of Britain in the Irish Independent, just received here. The significance of the editorial lies in the fact that the Independent, which has the largest circulation of any Irish daily, is not a Sinn Féin newspaper. It substantiates the claim of Irish sympathizers in America that the brutal coercion by the British Government has alienated every shade of Irish independence, and has given tremendous impetus to the demand for recognition of the Republic. The editorial, in part, says:

"Lord Salisbury's panacea for Ireland was 'twenty years of resolute government' or coercion."

"By Tories and Liberals coercion was alternately tried in the last quarter of the nineteenth century, and each in turn found that the policy was a failure."

"Under the present Government there has been a reversion to that hateful system, but the methods employed on this occasion, for cruelty, repression, and vindictiveness, are worse than any punitive campaign adopted by the British or any other Government in modern times. Liberty in the personal, as well as in the political sense has vanished. The people dare not meet publicly to state the national grievances; they are forbidden even to inquire into the economic conditions of the country; raids, arrests, and deportations are the order of the day."

"In the month of January alone 1,957 arrests were made. Without trial or charge men and even boys, have been cast into prison. Lord French, Mr. Macpherson, and their abettors at the Castle, are, it is pretended, doing all this for the purpose of maintaining 'law and order.' Was there ever such a mockery?"

"Daily, the Government themselves are violating the fundamental principles of law and justice; they have abolished constitutional government in this country and enthroned in its place a form of repression and ruthless tyranny beside which the Persian is not a rule to be maintained; it is a cruel and merciless process to kill the spirit of the nation. Some what similar methods were tried by the pagans of old to kill Christianity itself."

"When Lord French and Mr. Shortt came here in 1918 the country was comparatively quiet and peaceful. Repression, first tried on a slightly modified scale, has been brought to a degree of perfection on a par with the penal laws denounced by Burke as the most cruel engine of oppression ever devised by a perverted ingenuity of man. What have these so-called rulers accomplished? Their way has reduced the country to a stage of destruction such as has not been witnessed within living memory. Anarchical tendencies may exist at the top as well as at the bottom, and arbitrary power carried to extremes is anarchical. The Lord Mayor of Cork was shot dead in his own home; a few hours earlier a policeman was killed in a public house in the city. We deplore these awful deeds by whomsoever committed. The cruel death of the Lord Mayor has shocked the country more than anything that has occurred for many a year. These and the many other tragic and deplorable incidents fresh in the public memory are the direct outcome of tyrannical misgovernment. We see here the results that have followed a like regime in other countries."

"Government by force is wholly wrong and indefensible. In all really civilized countries it is regarded as an obsolete expedient. 'What respect can there be for the Government by which persons have been brought before courts-martial for singing ballads three quarters of a century old, for carrying long staves, for having in their possession literature reciting the wrongs of their country or reproducing the treasonable utterances of Sir Edward Carson, and sentenced to unconscionable long terms of imprisonment? As we and others foretold when the regime of oppression was inaugurated, the result has been distraction and confusion. We hope that after the recent deplorable events worse is not in store for our unhappy people."

"When the Ministers committed to this policy of repression in Ireland speak of their sympathy with small nations, and support their right to self-determination, they convict themselves of hypocrisy. The only right they support in this country is the glaring wrong. While dragging the majority they support the ascendancy of a small minority and select General Hackett-Pain, the most prominent of the Carsonite revolutionaries, to take 'drastic measures' against the people of the South of Ireland. Then under a government not chosen by the people themselves and over which the people may not be satisfied with that form of government. Peace and order in Ireland under Lord French and Mr. Macpherson is impossible. So mischievous, so intolerable and so grossly repressive has their regime been that their resignations are a condition precedent to any improvement. The next step of a statesmanlike government should be to allow the people to choose their own form of government."

PROBLEM OF THE NEAR EAST

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

Washington, D. C., April 26.—Not the least intricate of the problems facing the interallied conference at San Remo, in connection with the Turkish settlement, is the protection of the religious institutions scattered throughout the Ottoman dominion.

In the Near East, more than anywhere else in the world, politics and religion go hand in hand. Up to the outbreak of the Great War, the religious institutions, foreign missions and schools, often times were made the wedge for the opening of a political movement. The French first, in spite of the fact that they drove the Jesuits out of their own country, jealously guarded their interests in the Ottoman districts and for many years the French government regarded itself as the special protector of all foreign missionary establishments. Subsequently the Kaiser took a hand in this game and heralded himself as the special protector of Christian institutions established in the Ottoman realm.

Up to the outbreak of the War, for a period of approximately fifty years, the powers vied for the appointment of a Catholic Governor of Lebanon with their sanction and approval. The Turks disregarded this requirement the moment they linked their fortunes with the Central Empires.

The whole aspect of the religious situation has been changed by the War, but it remains as intricate as ever. Palestine and parts of Syria find themselves for the moment under British and French protection. The Greeks and Armenians are demanding a foothold on the eastern shores of the Mediterranean. Even the older peoples, the Jacobites, the Nestorians and the Chaldeans, in whom the nationalistic leaven is working, have to a certain extent buried their differences and are for the first time collectively demanding recognition as Assyrians.

The powers will undoubtedly find it necessary to make some provision for the religious institutions, a large proportion of which are Catholic. Under the old so-called capitulations the rights of these institutions were incorporated in Turkish law. The principle of extra-territoriality was applied in the Ottoman Empire and each country, as a rule, exercised direct control over the educational and missionary institutions, established by its nationals. Generally this situation will probably be continued, though complications may be introduced by the various proposed protectorates. If the British are to remain in control of Palestine, for example, some understanding may be required as to the privileges of the French and other religious orders which maintain institutions in the Holy Land.

It is through the religious aspect of the Near Eastern question that the religious and political problems so nearly merge that there is reported in semi-official despatches received in Washington a disposition to enlarge the direct jurisdiction of the Vatican over Catholic institutions. It is quite possible that to avoid nationalistic controversies the powers may tacitly approve a larger measure of administration by the Vatican.

DIVORCE

Who are chiefly responsible for the ruthless attacks on the sanctity and unity of marriage, attacks with which we have long been sadly familiar in this country and which have lately been made in England? The brilliant pen of Mr. Gilbert K. Chesterton maintains in his recent book, "The Superstition of Divorce," that the "masters of modern plutocracy" who are the bulwarks of the "Servile State," aim to make divorce easier in order to ruin the Christian family. With a true instinct "They single out the human household as the chief obstacle to their inhuman progress."

He continues: "To use a military metaphor, the family is the only formation in which the charge of the rich can be repulsed. It is the force that forms two as soldiers form fours; and in every peasant country, has stood in the square house or the square plot of land as infantry have stood in squares against cavalry. . . . But it is when it is most nearly ridden down by the horsemen of power and privilege, as in Poland or Ireland, when the battle grows more desperate and the hope of the weak and the poor begins to understand why that wild men in its beginning, and what would seem as passing as a vision is made permanent as a vow."

"If we may extend the doubtful metaphor of an army of industry to cover the yet weaker phrase about captains of industry, there is no doubt about what those captains at present command. They work for a centralized discipline in every department. They erect a vast apparatus of supervision and inspection; they support all the modern restrictions touching drink and hygiene. They may be called the friends of temperance as even of happiness; but even their friends would not call them the friends of freedom. There is only one form of freedom which they tolerate; and that is the sort of sexual freedom which is covered by the legal fiction of divorce. . . . They are trying to break the vow of the knight as they broke the vow of the monk. They recognize the vow as the vital antithesis to servile status; the vital native and therefore the antagonist marriage makes a small state within the State, which resists all such regimentation."

There is abundant food for thought in Mr. Chesterton's observations. For the father of modern capitalism in England was Henry VIII, the royal violator of his marriage vows, who suppressed and plundered the monasteries in order to enrich himself and his new nobility. Robbed of their homes and dispersed, the monks could no longer live the religious life nor minister to the needs of the poor whose unescapable indigence soon came to be considered a crime, and then there developed a "proletariat" dependent, body and soul, on the unlawful possessors of the monastic lands.

Christian marriage, however, in spite of the royal Bluebeard's evil example, continued up to our day to be honored in England. But Parliament was recently discussing an "easy divorce" bill which seemed designed to make successive polygamy quite as practical for the humblest Briton as it is today for the much-married Americans. That the movement for free divorce is being promoted by English capitalism with the deliberate object, as Mr. Chesterton maintains, of destroying society's fundamental institution, the family, so that the Servile State will be better able to control and supervise from birth till death the life of every individual in the United Kingdom, most of our readers, probably, will be loath to believe. But that every divorce granted by the State deals a blow at the heart of every Christian civilization, no Catholic can doubt.—America.

WORLD WIDE CATHOLIC PRESS DAY

Dr. Ildefonso Montero Diaz, of the Pontifical Seminary of Seville, Spain, and director of the Institute Ora et Labora, whose purpose is to spread, develop and improve the work of the Catholic press, has just sent out an appeal in eight different languages to the Faithful of every diocese in the world. He urges them to unite for the future on June 29, Feast of St. Peter and Paul, in a common endeavor to advance the interests of the great work. He asks that on the date mentioned, the Faithful throughout the world should henceforth celebrate Catholic Press Day. Dr. Montero Diaz informs us that already in Spain, Catholic Press Day is celebrated with the approval of the entire Episcopate of the Peninsula and the generous support of more than 500 Catholic newspapers, reviews and publications. On that day solemn prayers are offered up for the cause, there are special Masses at which many receive Holy Communion, lectures and conferences are given and a collection is held. Ten per cent of the collected funds is given as a contribution to Peter's Pence, ten per cent is reserved to defray the expenses of Press Day of the following year, the remainder is distributed among the Catholic newspapers and publications of the country. In an Apostolic Brief of April 26, 1918, and effective for ten years, Benedict XV, has solemnly approved the work, and granted a plenary indulgence to all the Faithful in Spain, who with prayer and alms, celebrate Catholic Press Day on June 29, Feast of St. Peter and Paul. Dr. Montero Diaz now wishes to see the celebration become world-wide. For that purpose, he asks that from now on and beginning with the present year, Catholics, with the guidance and approval of the Holy Father, should solemnly unite on that day for the celebration of Catholic Press Day.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WHAT WE DO FOR YOU

"What we do for you" just means, "what we do with the money you entrust to our care during the year." The Catholic Church Extension Society is your agent, the dispenser of your Charity. As a rule Catholics only require to have a good work pointed out to them, in order that their sympathy be enlisted. Week after week it has been a real pleasure to indicate some work of Catholic benefit to you for we knew that immediately you would give a hearty response. From experience we have learned that in thus inciting you to Catholic action we were in no wise doing something detrimental to your best interests or to the interests of your parish churches.

Now during the past year you gave \$135,000.00 to the missionary parts of Canada. This amount was given with a generous Catholic spirit to aid priests and people of whom you have little knowledge except that they are members of the Communion of Saints and in need and that Catholic Charity commanded you to succor them in their distresses.

Some dioceses of the West and North want priests. The request of the Bishops of these poorly manned dioceses we gave some thousands of your dollars for the education of priests. You understand that you have a share, and a very large share, in all the good works these future priests shall do for the honor and glory of God.

A number of chapels were erected here and there in the prairie provinces for the benefit of scattered congregations of a dozen or so families. For these little lonely houses of God, here again you aided and did much to make bearable the laborious life of the missionary priests.

Through your kindness in transmitting to Extension an abundance of Mass stipends we were enabled to pass them on to the priests of the Great West. In this way you gave support to about 800 priests. During the year the missionary priests received from us about \$60,000.00 for "Intentions."

The Ruthenian Bishop, Monsignor Budka, is enraptured when he speaks of Extension. Really it is of your charity and moral support he speaks in such glowing terms. Were it not for you, this holy and untiring Bishop would have had to give up. His paper would have been seized and put out of business had not Extension come in answer to his urgent calls for assistance. In giving him support for his various undertakings you kept alive the Catholic faith in thousands of his people and defended others from the notorious and malicious attacks made upon them.

We put before you these truths so that you may know how glorious has been your work for Christ and the Church during the year, and, too, so that you may continue with even greater zeal, if that were possible, to aid the Extension Society during this year.

Keep up the good work then, in God's name, and do your utmost to bring others to your point of view. To this end, we recommend that you make known by word and deed the practical Catholicity of the Extension Society.

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:

EXTENSION,
CATHOLIC RECORD OFFICE,
London, Ont.

DONATIONS

Previously acknowledged \$3,469 58
Thos. Connolly, Cedarville 1 00

MASS INTENTIONS

A Reader, Ottawa..... 2 00

THE MAID OF ORLEANS

IN POETRY

Tennyson in his Dream of Fair Women speaks of her as:

"Joan of Arc
A light of ancient France."

Shakespeare in King Henry VI, wrote a wonderful prophecy of her fame:

"No longer in Saint Denis will we cry
But Joan la Pucelle shall be France's Saint."

When all the world thought her bad, he said in the same play:

"No; misconceived Joan of Arc hath been
A Virgin from her tender infancy,
Chaste and immaculate in every thought;
Whose maiden blood, thus vigorously effused
Will cry for vengeance at the gates of heaven."

Byron uses her heroic figure for one of his striking contrasts in "English Bards and Scotch Reviewers," saying:

"First in the ranks, see Joan of Arc advance,
The scourge of England and the boast of France."

Joan Miller, in his beautiful tribute to womanhood, said not more for all than for her:

"O spotless woman in a world of shame,
With splendid and silent scorn,
Go back to God as white as you came
The kindest warrior born!"

Benjamin de Casseres wrote a poem of which the following was the refrain:

"Sister on earth to the Man of Tears,
Madonna of France who knew no fears,
Arise with thy warriors out of the years—
We summon thee back to France!"

To this summons our Catholic poet, Conde E. Fallon, replied:

"The soul of France has awakened
And Joan leads the way;
The soul of France is marching in
honor's white array.
The soul of France is voicing all the
glories of her past.
The soul of France is chanting to the
music of the blast,
The soul of France is singing to the
thunder of the gale,
And Joan lead her legions in the
lightnings of her mail."

Frederick Welty, writing of her Beautification, has this verse:

"Domremy! Oh Domremy! how the
haunted woodland sighs,
For the falling of her footsteps, for
the laughing of her eyes.
Domremy! Oh Domremy! across
the meadow dews,
She is coming, she is coming, by the
turning of the Mews.
They've crowned her at the Vatican,
and named her Queen of France,
And bade her rule from Vosges and
recall each errant lance,
She is coming, she is coming, in the
rising of the sun,
To rule, to rule in Vosges 'til the
years of God are run."

PAGAN ETHICS UPHOLD BY ENGLISH CHANCELLOR

The second reading of the Matrimonial Causes bill was recently passed by the English peers, though defeated in the House of Commons. Its purpose was to facilitate divorce and to extend divorce courts throughout the entire country. Strong opposition to the bill in the name of the Divine Founder of Christianity, was made by the Catholic leader, Lord Braye, who referred to the beginnings of divorce in England as pitifully expressed in the words of the poet Gray: "And Gospel light first dawned from Boleyn's eye." It is a melancholy fact, remarks the London Tablet, that only eleven Catholic peers were in their place to vote against the bill, although Lord Braye sent out an earnest appeal to them for support. A moderate opposition was led by the Primate, the Archbishop of Canterbury, but rendered nugatory by his concession that marriage can be dissolved. The Lord Chancellor himself did whatever lay in his power to heap ridicule upon the doctrine of Christ. The Tablet thus reports him:

"The principle that marriage was indissoluble disappeared by almost universal admission from our institutions 350 years ago. We, therefore, today approach the question on the basis that marriage was not, and is not to be treated as indissoluble. Those who took the other view did not live in this world, and their arguments were the whisperings of the abandoned superstitions of the Middle Ages."

England, unfortunately, is but following in the ways of America. "Stockyard ethics," as Father Vaughan pointed out, are part of the new culture that is to replace Christianity. Its hideous consequences, should this continue, will soon be apparent. To the women of both countries the rejected Christ may well exclaim: "Weep for yourselves and your children."—America.

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.

FATHER FRASER'S CHINA MISSION FUND

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A Friend, Cochrane..... 1 00
A Friend, Long Point..... 1 00
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Miss M. A. O'Connell, Warkworth, Ont..... 2 00

SACRED HEART LEAGUE BURSAR

Previously acknowledged \$451 00

The upright life by faith; now, faith hopes, and enjoys not in this world; all is yet to come from Christians; their country, their riches, their pleasures, their inheritance, their kingdom; the present is not for them.—Massillon.