

they are known in America have registered such a profound impression.

The one tragedy in this association is that their visit is so limited. They are only permitted to leave their respective posts with the different basilica choirs for a stated period and it is absolutely necessary that the tour closes in time for the singers to take a ship early in December so that they will be back in Rome in time for the Christmas services in the Sistine, St. Peter's and St. John Lateran.

Such cities as have been visited are extremely appreciative of this rare opportunity and this satisfaction outweighs the regret that more places cannot be reached. No words can express the sense of loss felt when it is contemplated that this choir could never be assembled again for a similar tour. The expense has been so enormous that it is impossible to make the venture a paying one in so short a time. It is to the credit of the gentlemen who financed the tour that they were aware of these facts at all times and readily subordinated the commercial in the interest of the truly phenomenal artistic triumph that has been achieved. Music lovers are the richer and the great educational benefit is to the glory and credit of the Church which through all the centuries has kept alive the traditions of the old masters and fostered and developed sacred polyphony in all its sublime grandeur. It is also a matter of American pride that the visit is going to add to the benefit of the Pontifical High Institute of Sacred Music at Rome as well as the fame of that great school for sufficient benefit performances will be given here to meet this requirement.

CARDINAL LOGUE

URGES FORBEARANCE UNDER PRESENT MILITARY RULE IN IRELAND

DAWN OF BETTER THINGS TO HAND

Dublin, Oct. 4.—On the occasion of his visit to Queenstown, Ireland, in connection with the consecration of St. Colman's Cathedral, Cardinal Logue, was the recipient of an address from the city council. In reply His Eminence said that since he began to pay any attention to politics, he found that Ireland was governed in the interests of a small handful of people of the North-East of Ireland. He thought that was at the root of the troubles they had in Ireland.

If the Irish people had been treated honestly and openly, and got fair play, they would have none of the troubles in the country which they had at the present day. They spoke of military rule. They could not help it. It was one of those crosses that according to the will of Providence, they as Irish Catholics should bear with, and he hoped the people would bear with it quietly. He hoped they would not allow themselves to be provoked into doing anything to disgrace the country and violate the law of God. Anyone who committed crime showed himself to be a greater enemy of Ireland than even Lloyd George or Carson, or Bonar Law, or any of the rest of them. If they committed crime they gave strength to the enemy.

How long this military rule would go on he did not know, but he hoped it would not provoke the people to rash action, or to doing anything that would bring disgrace upon Catholic Ireland. They should bear with it; perhaps it was for their good. If they had everything pleasant and nothing to complain of they might not, perhaps, be as thankful to Almighty God as they ought to be. They should bear with this trouble. The time must come—if they had any confidence in the prophecy of his predecessor, St. Malachi—when Ireland, according to him, would bloom like the rose of Jericho, notwithstanding the efforts to keep the people down and in an inferior position, to destroy their commerce, to rob them by carrying off their taxes and shovelling out money without limit in England and not returning to Ireland scarcely a penny of the thirty millions a year which they now contributed in taxes. They should bear with that too, but they brought its changes and revenges.

The time would come when the statesmen of England would become sensible, and see that they never made a greater mistake in their lives than to turn the most conservative people on the face of the globe against them—a people not conservative through political theories but through religious instincts. They would then, perhaps, treat Ireland as it ought to be treated, and he hoped some statesman would arise who would have the sense to give the Irish people the just right by placing their destinies in their own hands, leaving them masters of their own finances and their own Government. If that were done he believed it would be a stronger bond for the whole vast Empire than Ireland now is.

As long as human nature was human nature, and as long as their rulers treated the Irish people badly they would resent it in Ireland; but their people, whose patience was nearly exhausted, would find that trust in Providence and trust in prayer, things would come right for them. They should pray for their country—they had need of all the spiritual assistance they could get. The psalmist said that some trusted in chariots and some in horses, but they would call upon Almighty God, and as long as Irishmen stuck to the Faith and avoided anything that would violate God's law, and endeavored to bear with patience the afflictions put upon them, Almighty

God would reward them in the long run.

THE STEEL WORKERS STRIKE

NOTED CATHOLIC ECONOMIST TAKES SIDE OF STEEL WORKERS

The Rev. John A. Ryan, D. D., the noted Catholic sociologist, severely criticized the attitude of Mr. Gary, of the United States Steel Corporation, for his refusal to deal with organized labor, in an address at the auditorium of the Blessed Sacrament parish in Brooklyn last week.

Dr. Ryan said it is most discouraging to find men holding the ancient views of Mr. Gary, as manifested in his recent letter inviting the public to the Steel Corporation's side of the present strike. In his letter Mr. Gary maintained that to recognize the union would mean that labor leaders were apt to use coercion and to call a strike on the slightest pretext.

If Mr. Gary knew anything about the constitution of labor unions, Father Ryan said, "he would know that labor leaders have not the power to call a strike unless a majority of the members vote in favor of it." Labor unions are organized upon a most democratic principle, he said, and in many of the recent strikes the majority of the workers declared for a suspension of work against the wishes of their leaders. Father Ryan contended that the steel workers had the right to organize and, the corporation should deal with them as such.

INDUSTRIAL DEMOCRACY

In the course of his address Dr. Ryan declared that the defects of our present industrial system could only be abolished through industrial democracy. Complete democracy in industry, he said, "suppose one of three systems: Socialism, the National Guilds or co-operative ownership and management. The first is undesirable; the second is desirable in probably only a few industries; the third will ultimately, I hope, become the accepted system in the majority of industries. Either as co-operation or as co-partnership, this system, I hope, the one toward which we are tending."

Certain officials of the American Federation of Labor, Father Ryan continued, "think that collective bargaining constitutes all the democracy that is required. Their theory is that through collective bargaining the workers will be able to obtain satisfactory wages and other conditions of employment, and that is sufficient control of industry for them. This theory is wrong, for two reasons. First, because the masses of the workers ought not to be content to remain mere users of the tools of production, even though all working conditions were perfectly satisfactory. Adult human beings should strive to make progress continuously by increasing their knowledge and their control over the material things of the universe. For the sake of their own self-development and self-respect, the workers ought to strive for a greater voice in the ordering of their own industrial life. Neither for society nor for their own welfare is it desirable that the workers should permanently occupy a status of industrial dependency. And they ought, likewise, to strive for a greater measure of industrial responsibility. The theory that our industrial society should be divided into two classes, one of which should retain all the functions of direction and management, while the other should be merely well fed automatons of industry, is neither in accord with our democratic age, nor conducive to reasonable life. Therefore, the workers must obtain some share in the management of industry."

"The second reason why collective bargaining is not a sufficient degree of industrial democracy is one that is particularly pertinent to the present time. The supreme need of the world today, even in America, is greater production. But increased production can be obtained only when the workers become more interested in their tasks. So long as labor remains scarce, this interest can be secured only by giving the workers a greater share in the management of industry, and some share in its profits. From this the transition would be easy to labor ownership of some of the stock in the corporation."

"Through these two devices of labor sharing in management and in the surplus, labor and capital become united in a genuine partnership. They are steps toward industrial democracy because they are elements in the only industrial democracy that will be finally satisfactory, namely, ownership by the workers individually of a considerable part, if not the whole, of the instruments of production."

AGE OF AUTOCRACY IS PAST

"These steps are opposed by all persons who believe in industrial autocracy, that is, in an industrial system in which the functions of ownership and control are restricted to a small class of industrial supermen, while the masses are regarded as incompetent to do more than work under the direction of their alleged superiors. It is substantially the same theory upon which for centuries the upper classes denied to the masses any share in the functions of political government. While there are some differences between the two fields, they are not vital, and there is no reason in the nature of modern industry why the masses

should not some day become competent to own individually and to operate effectively the instruments of production. Of course the movement toward the goal will have to be very gradual."

Catholicism who denounce this program as Socialistic or Bolshevistic are not only wanting in logic, but ignorant of the social traditions and institutions of Catholicity. At the end of the fourteenth century, when the social teaching and influence of the Church were greater than they had ever been before or have been since, industry both in the cities and the country was mainly in the control, not of the superior classes, but of the masses of the workers. Had it not been for the Protestant Reformation and the subsequent social disturbances, this general condition might have continued, and the workers would have been in a position to own and operate the new instruments of production which came into existence through the great mechanical inventions in the latter half of the eighteenth century.—The Monitor.

PROBLEMS OF CHURCH UNITY

Very Reverend Canon Barry, the brilliant author, thus writes of doctrine and discipline in the Catholic Church:

There has been much talk lately of the "reunion of the Churches." This never was the language held by Catholics, who believe that the Church is and cannot fail to be, as Our Lord made it. Moreover, the Apostolic See of Rome is its unchangeable center. We do not look for a league or confederation of religious bodies, as it were by treaty. But our prayer goes up always that those who call themselves Christians, yet are separated from Rome, may return to the fold whence their ancestors wandered, bringing on the East slavery under Moslems, and on the West a horrible confusion of beliefs and no belief, until, as we know too sadly, "chaos has come again." The creed, we say, admits of explanations but not of any real change. The faith ought to be applied to life; it cannot be whittled down or added to by human ingenuity. The Papal prerogative, episcopal orders and sacerdotal powers of the priesthood, belong to the Church's Divine constitution; so they must remain. Rome never withdraws a dogma once defined; it cannot be done. But from the very fact that St. Peter's successor holds the power of the keys it lies within his jurisdiction to bind and loose whatever is not in this way reserved by the Church's Founder to Himself; and we call this department, in general terms, discipline. So far as any points are negotiable they involve some dogmatic truth or Divine ordinance; beyond these bounds human elements enter in, and the Church deals with them in her wisdom with consideration for the variety of ages, nations, degrees of civilization, and public or private good. To do so is Christian charity and common sense.

LATIN TRADITION—GREEK CUSTOM

For example, we distinguish between East and West, Latins and Greeks, Slavs and Armenians. In the West all that we understand by Christianity pure and undefiled came from Rome. Hence we are still not only Catholics but Latins; the Pope is our Patriarch; we use the Latin liturgy; and by a very ancient discipline our clergy in major orders are celibates. The use of Latin as a common tongue and bond of union carries with it untold advantages, far beyond any that modern language can claim. And historians recognize, as do philosophers, that the unmarried clergy of the West give to Roman discipline and Papal power a strength which, great as it was in the early and Middle Ages, will probably increase while the fatal decay dwindles. No thoughtful observer doubts that such separation from the world's cares and anxieties is the ideal form of the Catholic priesthood. On a subject of intense conviction to us, each and all, I need not linger. But neither the use of Latin as the language of ritual nor the celibacy of the clergy is a dogma. Both fall under the rule of discipline; they are not immutable Divine ordinances. The Pope could undoubtedly sanction English or a German liturgy. And by his absolute power he could abrogate the law of celibacy. That no pope will do so we may feel confident. It is quite another question whether, if the so-called Orthodox Easterns, numbering one hundred and forty millions were willing to recognize the Pope as to what we know him to be, he would interfere with such immemorial customs of theirs as the use of liturgies in various ancient tongues or the admission of married men to sacred orders. Judging by the history of earlier transactions, or of the United Churches, it is certain that he would not. The Holy Father is a statesman, well acquainted with what has been done in past ages, mindful of the deep-seated difference between nations, and of the force of custom. He leaves to Eastern Patriarchs their large jurisdiction, inferior only to his own. He governs by their means, and he respects the venerable antiquity of usages to which their people are passionately attached. The Greek priests who still read the new Testament in its original tongue, will never be asked to change it for Latin. And so long as the Greek secular clergy do not advance to that which is, in every way, the better rule of an unmarried priesthood, the Holy See will bear with a condition of things less desirable. Yet a change may be coming. It is as certain as any social fact will

be that the sad state of the clergy, as compared with the monastic orders, of Eastern Churches is due to the difference between them and our very point. When seminary training in those regions follows the type of ours, men will arise to demand that the Western rule be adopted. A happy day for all Christendom, when it comes to pass!

GOING ON TO PERFECTION

But the matter on which certain rumors have been floating about concerns neither the immemorial East nor the steadfastly Catholic West. It seems to be a revival, in some doubtful shape, of the old Hussite or Bohemian cry for a dispensation as regards celibacy in the new Czech-Slav republic. I should be sorry to think it had much volume in it. The time for dispensations of this kind, if ever there was one, is gone. Not by conforming to the world, but by rising above and beyond it, will the true Catholic priesthood win souls and enlarge the borders of the faith in this twentieth century. The Christian ideals are in danger. Luxury and avarice and self-indulgence have won millions to the last and worst of philosophies. "There is no law; do as you like." A clergy which does not practice self-sacrifice may give up preaching, and the celibacy of the Roman clergy is at once a recommendation of their office and a witness to St. Paul and the Gospel.—Catholic Bulletin.

RELIGION THE ONLY SOLUTION

In his immortal Encyclical "Sapientie Christianae" the illustrious Pontiff, Leo XIII., has these prophetic words: "It behooves us to warn, instruct and exhort each of the faithful with an earnestness befitting the occasion; that none may abandon the way of truth." Today the social fabric is being torn by momentous issues. There is grave danger lest mankind be misled, lest the common good be forgotten and lest the state which rightly claims to be the guardian of the law, law, devotion and defence of her institutions be imperilled.

This love proceeds from a principle that is at once universal and eternal. It postulates reverence for and obedience to authority. To deny these would be to pervert the right order of things and obstruct and impede the common good which is the fundamental reason for the existence of human society.

Law by its very nature is a mandate of right reason, proceeding from legitimately constituted authority. This authority is from God, though it is exercised through the instrumentality of man. Order demands that there be those in authority and those who obey.

Christians above all others are expected to reverence law and strengthen the arm of authority through a consciousness of duty. For in public authority they recognize, as it were, a likeness of the divine Majesty itself. It follows, then, that the Christian must always be found on the side of justice and against injustice, on the side of order and against disorder. The Church has unceasingly taught from the dawn of Christianity that we must "give to Caesar the things that are Caesar's and to God the things that are God's." Due reverence for the Church and obedience to her laws are incumbent on every Christian. On the other hand, legitimately constituted civil authority has a right to expect from all aid, support and encouragement in carrying out its just decrees.

Through the ages the Church has been the great bulwark of just government. To her more than to any other agency is due the permanency of law, the order and the safeguarding of national traditions and ideals. To her is due the preservation of liberty. Today we are facing conditions that try men's souls.

The Church, infallible guide of mankind, comes to the rescue. She teaches us to face the issues honestly, recognizing our moral responsibility and the exacting duties of good citizenship.

Religion today sounds a note of unceasing warning. Our troubled conditions call for coolness and sane action. Our minds need the sobering influence of religion. Faith in God alone will guide us through this troubled time to a better and happier era. For the betterment of conditions all good citizens must stand on the side of the Church, study and follow her principles.

All acts of lawlessness, all deeds of violence, all threats of destroying the structure of civilization are unworthy of those who have been blessed with the signal opportunities of this country and safeguarded from the desolation that might easily have ensued had God's mercy for us been less abundant and the benign rule of this great nation not been vouchsafed to us.

Let prudent foresight and deliberation mark our course. Let us ponder the consequences of upsetting just government and ask ourselves whether any country through history has presented greater opportunities for the individual and the State than this beloved land of ours "conceived in liberty and dedicated to the proposition that all men are created free and equal."

We are living in an age when trouble is rife; when the world is in its labors; when a single untoward act may enkindle the flame that will deprive us of all that we were guaranteed by the Constitution of the United States, of all that our fathers won through years of warfare and hard-

ship, of all that makes life worth the living, liberty, freedom, independence. Our hope is in the permanency of this Government and rests with us. We must strengthen it, encourage it, defend it with all our might. Our citizenship must be sterling, our allegiance intrepid, our devotion constant. Under the aegis of sanctity and liberty we will emerge from our present trials to better and fairer days.—The Pilot.

THE CHURCH SLACKER

In a brightly written pamphlet called "Church Finance" recently published by Our Sunday Visitor there are a dozen pages of pungent home truths that the average Catholic parishioner should find very profitable reading. After calling attention to the very reasonable terms at which we secure both the whole-hearted services of well-trained priests and the becoming maintenance of Divine worship the anonymous author very wisely remarks:

During the War we learned to know who a "slacker" is; the name was applied to one who, though not convicted of downright dishonesty or treason, found fault with the Government, picked flaws in the Administration, censured the President and withheld his services or closed his purse to the nation in time of peril.

Now you can readily suspect who the church "slacker" is. He is one who wants to be a Catholic, enjoys the blessings of the Mass and of the Sacraments, who hopes the priest will visit him during rain or blizzard to prepare his soul for eternity, but who thinks nothing of criticizing the Church or her clergy, is unwilling to render any service to religion, and refuses to part with a few dollars annually for the things needed to maintain church and school, locally, and to propagate the Faith universally.

Without question the foregoing passage accurately describes a familiar figure in all our parishes. He is a man, as a rule, who is willing to pay generously and promptly for nearly everything except the upkeep of his church and the support of his pastor. He has dimes for the movies but only pennies for the poor-box. He is ready to meet in his own home the advanced cost of food, fuel, clothing and labor but gives neither the priests nor the Sisters much practical help in solving the same problems in their houses. He insists upon having a beautiful church to worship in, but does little to help pay for it. He gives his family physician generous fees for professional services but he is quite content to let his pastor work purely for the love of souls. He pays without grumbling the tax on his theater seat, but complains bitterly of his pew-rent; though that is probably one of the few expenses that the War has left untouched. He insists that the clergy should be patterns of refinement, learning and holiness, but will give nothing to maintain the seminaries where young men are trained to be the priests he desires. He protests that he realizes the importance of Catholic education, but all appeals for the parish school fund leave him quite cold. Finally though our Catholic slacker hears with wonder that during the past year the Methodists raised by drives \$126,000,000, the Presbyterians \$70,000,000, the Baptists \$175,000,000 and the Episcopalians \$200,000,000, and though he is credibly informed that the greater part of that vast sum will probably be used for proselyting purposes, long Catholics, nevertheless he leaves with indifference that the Church's Society for the Propagation of the Faith, only with great difficulty, collected last year from the 19,000,000 Catholics in this country the comparatively meager sum of \$1,500,000. The return of peace has done away with the War slacker; how shall we rid ourselves now of the church slacker?

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WHAT OTHERS ARE DOING

It is not often that we go to sources other than Catholic sources for inspiration to urge our readers to greater missionary efforts. The appeals which can be based upon the exhortations of Our Divine Saviour, the benefits promised to those who share in the work of saving souls, the examples of the Apostles and Saints of the Church are incentives so strong that when presented to Catholics little more need be added.

However it is very well at times to see what others are doing. Recently there took place in the City of Toronto a meeting of the Women's Methodist Missionary Society in the Metropolitan Church. This organization is really an auxiliary of the Missionary Society established by the Methodists and is similar to the auxiliary of the Catholic Church Extension Society. The membership is over ninety one thousand and its branches are in every province in the Dominion. The report of last year showed receipts to the amount of \$319,770.00 from all sources and was an increase over the previous year of almost \$65,000.00. We need only quote these figures to our readers to show that enthusiasm reigns and give them a sign of the progress being made. Evidently these good women realize that a Church to exist as Christ founded it had a missionary

work as a part of its very life that could not be neglected.

With all due respect to the motives of those who organized this great effort for the spread of Methodism the following extract from "The Annual Report of the Missionary Society of the Methodist Church" p. xii. will give all Catholics food for thought. Speaking of the Ruthenians of Canada they say: "Many of these people are ignorant and degraded and under the sinister leadership of their priests are resolved to resist all Canadianizing influences." This statement is absolutely contrary to the spoken words of Bishop Budka the Ruthenian Bishop who has strenuously fought all proselytizing influences among his people and who recently stated at the laying of the cornerstone of the Christian Brothers' English speaking school at Yorkton that this very institution gave positive proof of the fairness of such statements. But the good women are not deterred so their report in turn states:

"For the Christian Church to act at once is the need of the present hour if the foreign peoples are to be made Christian citizens of the great West. In Saskatchewan and Manitoba alone there are 125,000 Ruthenians. To reach them is an immense undertaking. They have brought their own religion with them, relic of the Middle Ages, which is fast losing its hold on the people. They have no respect for their own priests. 'Only money, priests after; holy pictures their gods, no religion, no God' children will argue, and quote from 'Paine's Age of Reason.' But there are some encouragements also. Little Mike, not noticeable while in the school for being particularly bright or interested, brought some thirteen boys, who had walked seven miles, to our missions, saying 'These boys want Bibles.'"

An appeal was made to the meeting for unity of purpose, unity of prayer and unity of action. All three were promised.

In relating these facts to our Catholic people both lay and clerical we ask them simply to think what they themselves ought to do under the circumstances. Our Divine Lord in His Church has given us every means. We have One Lord, one faith, one baptism, we have a unity of organization that is of divine origin and daily nurtured by the Graces of God the Holy Ghost. Having supplied all that Our Lord asks simply for labourers, where are we to get them? In Canada we have twelve Archbishops, thirty-five Bishops, about five thousand priests and some three thousand parish and mission churches. Now let us simply consider what that body has accomplished and that too with serious and prolonged opposition. We believe here that were that body as thoroughly alive to their missionary duty as they are to their immediate needs that in a very short time the whole atmosphere of the country would be changed. Can we not get to work therefore and accomplish this purpose. If you are not already in touch with the work of the Catholic Extension get in touch with it and find out where you can help.

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.

DONATIONS

Previously acknowledged \$2,255 68
MASS INTENTIONS
Mrs. J. Dower, Verdun..... 2 50
Thanksgiving, Paris..... 2 00

THE NATURAL AND THE SUPERNATURAL

Not a few persons sometimes imagine that they are wanting in the right spirit because they are not always animated by religious fervor and because supernatural considerations are not ever-present motives. Those who allow this feeling to gain the upper hand are apt to gradually lose courage and to yield to religious indifference.

Now this is a very wrong disposition of mind. Man is not a seraphic being, but a creature of flesh and blood. Some persons have to encounter the rudeness of nature, while others are placed in adverse and complicated environments. These have a hard road to travel, but it lies within their power to reach a higher degree of self-development than those who lead a sheltered existence and do nothing very wrong either because they have not enough spirit or feel no inclination that way. In the lives of many the supernatural may be at times obscured. As Father Hull puts it:

"For although religious motives are the highest and noblest, and supernaturally religious motives the highest of all, it is still a fact that they often possess a much weaker hold on us than natural motives—even though these, excellent in themselves, are so much lower than the others. . . . For instance, a man will gladly bear sufferings and hardships for £100, which he could never be got to tolerate for the love of God. The reason is a simple one. Naturally motives are efficacious just because they are rooted in our own nature; while supernatural motives are inefficacious just because they are so remote from our nature, so far above it—being as they are invisible and intangible, dimly grasped and that only by faith."

The fact that though we have some appreciation of this supernatural motive yet find it far from effectual in altogether influencing our lives, should not be a source of discouragement. Natural motives should be used as a means of rising to a higher life. The work of self-development is an arduous task and in striving for the supernatural the natural means should not be spurned.—Buffalo Echo.

THE NEW CODE

IMPRESSIVE PAINTING TO PERPETUATE MEMORY OF MAKERS

By order of the Pope a large painting has been made and placed in the Vatican to commemorate the publication of the New Code of Canon Law.

The painting is surrounded by a rich frame—the work of Simon—on which portraits of the Popes who took an important part in the making of Canon Law are placed. This is impressive. It brings the mind back to centuries.

To the portrait of Pope Pius X. who commenced some fifteen years ago the present Code of Canon Law, the place of honor is rightly given. It occupies the central place on the top of the frame. In the centre of the lower part of the frame is the portrait of Boniface VIII., the great Boniface who opposed Philip le Bel, King of France, when he dared to attempt to enslave the Church. The four corners are decorated with portraits of Innocent III., Gregory IX., Alexander III., and Benedict XIV. The coat-of-arms of Benedict XV. and of Pius X. ornament the frame. The artists represent three pictures of Raphael, i. e., The Ascension, Christ-mas, and the supper of the Disciples at Emmaus. The canvas measures 18 feet in length by 12 feet in height. Over fifty persons, who worked on this Code, are depicted. The figures are all perfect in likeness.

An allegory is represented in the upper part of the picture, i. e., two angels, one of them holding a copy of the Code of Canon Law, the other having the trumpet of fame. From the dove on high, emblem of the Holy Ghost, comes a ray of light which beats on the Code in the angel's hands and lights up the figure of Cardinal Gasparri before the Papal throne in the act of handing to Benedict XV. a copy of the new Code.

Everything connected with the Code is represented as natural as possible and the whole conveys a most pleasing effect. In the meantime the Vatican School of Tapestry (which the reigning Pontiff resuscitated) is doing the preliminary part of the work connected with the tapestry which Pope Benedict intends for the Consistorial Hall.—The Bulletin.

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 in all, with the Catholic spirit of propagating the Faith to the ends of the earth, I am sure, contribute generously to this fund.

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

I propose the following burses for subscription.

SACRED HEART BURSE

Previously acknowledged... \$3,431 24
A Friend, Judique, C. B..... 1 00
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Previously acknowledged... \$231 80

HOLY NAME OF JESUS BURSE

Previously acknowledged... \$185 00
J. J. Schumacher, Walker-ton..... 2 00

HOLY SOULS BURSE

Previously acknowledged... \$314 50
Mrs. J. Dower, Verdun..... 3 00

LITTLE FLOWER BURSE

Previously acknowledged... \$213 40
V. K., for favors received... 1 00
In memory of Pte. Albert S. O'Driscoll, Tors Cve..... 3 00

For favor received, Toronto. 6 50