

him. When the firing ceased and the wounded were carried away, he calmly returned to his commanding officer, for he escaped without a scratch.—Buffalo Echo.

OUR TERMS TO TURKEY

ILLUMINATING ARTICLE FROM SCHOLARLY PEN OF REV. MAJOR O'GORMAN

Departing from our usual custom, we print this week for our leading article a communication sent us by the Rev. John J. O'Gorman, D. C. L., C. F., on a subject of vital present interest to all Catholics. We beg our readers to notice that the article deals throughout with the Turkish Empire, and not with Mohammedanism as a religion. The British Empire, being politically a great Mohammedan, as well as a great Catholic and a great Protestant Power, has no claims against Islam as such.—The Universe.

The deliverance of Samaria and Galilee and the surrender of Bulgaria will doubtless be followed by a proposal for peace terms from the Turkish Empire. The short-sighted, the war-weary, and the pacifist amongst us will combine with those politicians who would revert to the bad old pro-Turkey foreign policy, in suggesting a compromise peace with Turkey in order to shorten the War. Already there have been indications in the press that there are some who advocate this specious short cut to victory. Yet a peace which would leave the Turk lord or suzerain over any territory apart from the Turkish portions of Asia Minor would be a denial of the higher ideal of justice and liberty for which this War is fought, a treason to history and a crime against geography. For history and geography determine unequivocally the peace terms which we must and will offer to Turkey. It may be useful to summarize in bald outline what they teach.

While our war with Germany, Austria and Bulgaria is but of a few years' standing, the struggle of Christian civilization against the Turk began 870 years ago, when the Turk characteristically commenced by a slaughter of Armenians. A struggle of such secular duration is almost unparalleled in history. The reason why the two combatants could not come to terms was that the Christian civilization of Europe and Western Asia, and the barbarism of the Turk, are essentially incompatible. When we call the Turk a barbarian we use that word in its full and proper meaning, namely, an unprogressive nomad, incapable of any real advance in science, philosophy, art, or literature, whose military victories are invariably accompanied by the destruction of a civilization superior to his own. For over eight centuries and a half the Turk has written the definition in fire, blood, and rapine. These are not words of rhetoric or of jingoism. They are the mature and considered judgment of the wisest of the rulers and spiritual guides of Europe, since on that day in the eleventh century, when in 1095 in Clermont in France, Pope Urban II. called the Christian nations to arms against the Turk. From that day till the latter part of the eighteenth century—that is, as long as the Pope had any political influence—Pope after Pope, not one but fifty of them, in season and out of season, in victory and in defeat, called upon the Christian nations to defend their inheritance against the Turk.

When after the French Revolution the Popes could no longer harry armies at the Turk, they opposed him by inserting up to the twentieth century a prayer against him in the Roman liturgy. The present Pope has continued the tradition of centuries, as witness the general principles of his peace note, his advocacy of the freedom of Armenia, and his official thanksgivings for the deliverance of Jerusalem and Nazareth. For seven hundred years, from the Norman Conquest to the French Revolution, the Popes, the only statesmen of those days who saw the needs of the Christian Commonweal as a whole, and could unite in some measure the nations of Europe in a joint and unselfish adventure, urged without intermission war against the Turk. Whether victory crowned the Christian arms or pestilence or the sword destroyed them, whatever were the national jealousies which arose, or the perversities of arms and of aims which resulted, they continued the war. The Seljuk Turk, who in a few short years (1071-1094) overran Asia Minor, the only Christian State under Christian government left in the whole of Asia, was defeated and held at bay. During the remaining two hundred years of Seljuk power, Christian civilization maintained for the first century a kingdom in Palestine and for the whole time the kingdoms varying in size in Asia Minor. The struggle with the Seljuk Turk ended only when he disappeared as a political force from history (1800). It may be summed up as follows:—Christian civilization had lost for a practical purpose control of any of Asia except precious footholds along the coasts of Asia Minor, and its north-western corner from Smyrna to Sinope. It had, however, maintained intact its European inheritance, which was all that remained, for Africa had been overrun centuries before. The wars waged by the Armenians, the Greeks, and the Crusaders had saved Europe from invasion and Christian

civilization from destruction. Cour de Lion had not fought in vain.

Then came the Ottoman Turk. The Greek was no match for him, and he soon chased him out of Asia, conquered Adrianople (1359), and began the conquest of the Slav races of the Balkans. After enslaving the Balkans by the bloody battle of Kossova (1389) and after defeating at Nicopolis (1396) and Varna (1444) the great armies the Popes sent against him, he put an end to Greek and Christian culture in the East by the capture of Constantinople (1453) and Trebizond (1460), the last Christian kingdom on the continent of Asia. He then organized an attack on Hungary, and even Italy (1480). In spite of the great schism and the Protestant Revolution, the Popes, with a perseverance which has been continued to organize armies and exhort nations against the Turk. Sufficient unity, however, was never maintained, and the Ottoman Turk continued his triumphal march, blotting out Christian civilization as he went forward, turning churches into mosques, youths into Janissaries, and virgins into slaves. By 1517 the Turk ruled from Belgrade on the Danube to Basra on the Persian Gulf, and from Armenia to Algeria. His fleet dominated the Mediterranean. Rhodes, so heroically defended by the Knights of St. John, fell in 1522 and it was only with great difficulty that Vienna was defended seven years later. The Christian kingdom of Cyprus fell to the Turk in 1571. All the centres of antique culture except one—Jerusalem, Athens, Constantinople, Alexandria—were under his blighting rule, and that one exception was Rome. And Rome continued the fight. Pope St. Pius V. saw success crown the efforts of the Christian fleet at Lepanto (1571), and a new feast day—Rosary Day—was added to the Christian calendar in perpetual commemoration of the victory.

Yet the Turk, though balked, was not beaten. Holding the whole Balkan peninsula, he won his way to the Caspian, pressed on to the conquest of Hungary, took Azoff from the Cossacks, Crete from Venice, Padolia and the Ukraine from Poland, and, intoxicated with victory, aimed at a final blow in Europe by a second attack on Vienna (1683). Thanks largely to Poland, Vienna was again saved, Hungary was freed (1691), and a new feast day added to the Christian calendar. Europe, however, would not unite, and the Turk continued to hold his huge empire in slavery. Stopped in the west he turned east, conquered the Crimea, and captured Peter the Great and his whole Russian Army (1711). A few years later, however, the Austrians and Slavs gave him another decisive defeat near Belgrade (1716), and still another feast day was added by the Pope to the Catholic calendar. There are perhaps few who realize that as late as the beginning of the eighteenth century the Turk ruled part of Hungary, the Crimea, Rumania, Bulgaria, Serbia, Bosnia, part of Herzegovina, Greece, Macedonia, Constantinople and the Straits, Asia Minor, Armenia, Mesopotamia, Syria and Palestine, Arabia, Egypt, Tripoli and Cyrenaica, Tunis and Algeria, and that in the whole of that territory, ninety-five per cent. of which was non-Turkish in race, he ruled as a tyrannical barbarian.

However, the rising power of Russia, the struggles of the Greeks and Balkan peoples for liberty, only halfheartedly resisted though they were by the great Powers and the Naval power of France and England, eventually turned the scale. Turkish Asia was divided up to the benefit of civilization by France, Italy, and Great Britain. Turkish Europe, except the narrow foothold from Adrianople to Gallipoli, became the home of free Christian nations. Only in Asia did Turkish despotism and barbarism reign unabated. The whole-sale massacres of the Armenians in 1895-6, and their near annihilation during the present War, are proof that the Turk, despite a veneer of civilization, is as blood thirsty a barbarian to-day as he was a thousand years ago when he left the steppes of Turkestan. His tyrannous rule has made the Holy Land an unproductive desert, Asia Minor a cattle-ranch, and Mesopotamia a pestilential swamp. Yet these countries were for thousands of years the centres of the world's highest achievements in religion, philosophy, art and literature. It is our duty to liberate them now from the paralyzing tyranny of the Turkish barbarian, whose only claim is that "he has frustrated the munificence of nature and demolished the works of man."

Too long have selfish national jealousies prevented the accomplishment of this Christian programme. The Turkish Empire (there is no such nation as "Turkey") at the outbreak of the War extended over parts of three continents. In Europe the Turk held from Adrianople to the Straits; in Africa, he claimed a quasi-sovereignty over Egypt; in Asia, he ruled Asia Minor and Armenia, Syria and Palestine, Mesopotamia and Arabia. Of all this territory only parts of Asia Minor are really Turkish. Hence the Turk must get out unceremoniously of all the rest. We have already ended his shadows claim to Egypt, and thus deprived him for ever of a foothold in Africa. That he must get out of Europe, being alien to its civilization, is the settled policy of the Allies. Who shall get Constantinople is, however, as yet undecided. Certainly not Russia, to whom at one time in the War we were unfortunately ready to concede it, then unwisely reversing a policy followed by England for two hundred years. The only nation

which has any historic claim to Constantinople is Greece. It is the best that the city and the Straits (with their fortifications demolished) should be held under international control.

There remains Turkey's Asiatic Empire. This consists of five portions: Asia Minor, with Armenia to the east, Syria and Palestine to the south-west, Mesopotamia to the south-east, and Arabia between them and south of them. Arabia presents no difficulty. It is inhabited by Arabs, and should be ruled by Arabs, as in pre-Turkish days. Already we have an Arab King of Hejaz, who has rendered valuable services in the war of liberation. Mesopotamia, that great river plain which for four thousand years before Christ was a centre of Asiatic culture and power, must be once more restored to prosperity. As we have delivered it from the Turk, no one is better qualified than the British Empire to look after its future development. Palestine and Upper Syria are also like Arabia and Mesopotamia, entirely non-Turkish countries. That they will no longer be Turkish in rule is a *vin qui non* of peace. The exact manner of their government must be determined by the council of the Allies. Certainly complete religious and political liberty has dawned for ever for the sturdy Maronite Christians of the Lebanon. Indeed, religious liberty as practised in English-speaking countries, which grants the monk and the nun the same privileges of associating and teaching as the rationalist and agnostic enjoy, must be internationally guaranteed to all that now is Asiatic Turkey. Armenia should be constituted into an independent State. Between it and Mesopotamia are the Kurds, for whom a non-Turkish Government must be found.

There remains only Asia Minor, having as its western boundary roughly speaking a line running almost due north from the Bay of Alexandria to the Black Sea. The population of this country—Anatolia—is half Turkish. The islands along its western coast have been colonised by the Greeks for three thousand years, hence the Turks have no claim to these. Indeed, except Cyprus, which is ours, and Rhodes, which is Italy's, Greece has already practically taken to Ana-tolia alone can the Turk lay claim. To this western Asia Minor, whose population is half Turkish, his claim must be in a large measure conceded. Sad it is, however, that Asia Minor, one of nature's most favoured countries, a country which for a thousand years before Christ, under native princes, Persians, Greeks, and Romans was a centre of Greek culture, and for a thousand years after Christ a centre of Christian culture—this missionary land of St. Paul, St. Peter, and St. John, the home of St. Ignatius, St. Polycarp, St. Irenaeus, and of St. Basil and three St. Gregorys, the meeting place of three of the first four councils of the Church—it is said that this country, so enriched by nature, by culture and by Christianity, should in its entirety be left to the barbarian and half nomadic Turkish tribes. Opportunity must certainly be provided for colonists who will develop its resources. It will be the task of the peace conference to determine a solution which while confining Turkish power to Anatolia, will so regulate it there as not to interfere with the general interests of mankind. These are the terms that must be laid upon the Turk.

HYMN NUN WROTE

WILLIAM HUCKLE AT KINGSTON PENITENTIARY SAYS WROTE AND PRINTED "JUST FOR TODAY"

Editor CATHOLIC RECORD: The beautiful hymn, "Just For Today" appeared last week in the RECORD. It was the result of an accident to place it to the credit of Cardinal Newman. This charming little prayer was composed by an English nun, Sister M. Xavier, whose brother was Bernard Partridge of "Punch" fame.

Eight years ago I made a couple of clippings from the Toronto Globe regarding the authorship of those lines. I sent them to you. Their reproduction together with the poem would tend to bring "Just For Today" prominently before many a soul that would profit by it.

You will note, too, that the good Sister left her hymn somewhat longer by the words: "Teach me to live as Mary's child just for today." Perhaps some reader of the CATHOLIC RECORD will supply the couplet that should precede these last two lines. D. F. K.

Mt. Forest, Ont., Nov. 3rd, 1918.

The Globe Oct. 1910

William Huckle, now serving seven years at Kingston Penitentiary on the charge of attempting to escape, in the guise of a private detective to extort money from various people in return for silence regarding information in his possession has once more come into the limelight by claiming the authorship of hymn 676 in the Anglican Common Book of Praise, "Just For Today," a hymn that has become a great favorite with English-speaking people.

In a letter to the Archbishop of Ottawa, written by permission of the Warden, Huckle said:

WHY HE WROTE IT In July, 1848 I was addressing an open air meeting in Hyde Park, England, my subject being "Infidelity

Versus Christianity." During my remarks I referred to the love of God as exemplified in the provision He had made for man's sustenance. An infidel in the audience interrupted me, asking why we prayed to God for "daily bread; why not ask for a year's supply?" In reply I told a story of a little girl, who upon being asked the same question replied: "Because we do not want stale bread; we want fresh bread each day." Upon reaching my home and thinking about the incident I composed a leaflet entitled "Just For Today," which I recited the following Sunday at an open-air meeting in Hyde Park. A gentleman named Counsel, an Australian, who was present, asked me after the meeting if I would have the verses printed offering to have 20,000 printed if I would agree for him to do so. A printer named Frederick Crawley printed them, and my name was attached. Another 20,000 were printed in 1883, 10,000 in 1887, and in 1898 10,000 were printed in Toronto. Each time my name was attached.

SOME VERSES ALTERED It has also been published in several religious papers, I understand. The hymn 676 in "The Book of Common Prayer" is my leaflet, "Just For Today." The last two verses have been altered. In the original they were rendered as follows:

"Cleanse and receive my parting soul,
Be Thou my stay,
Bid me, if today I die,
Go home today."
"So for tomorrow and its needs
I do not pray—
But keep me, guide me; hold me,
Lord,
Just for today."

My wife has copies of the original, also of others which I have composed—which you may obtain from her, her address being 1290 Goodman street north, Rochester, U. S. A.

HAS ORIGINAL COPIES I would esteem it a favor if you will inquire into the facts as given above, and communicate with me as to the result. My object in writing to you is that credit may be given where it is due, and I am confident you will feel that if my verses are considered worthy of a place in the "Book of Common Prayer," the authorship should at least be acknowledged. Mr. Dawson, the Inspector, has seen one of the original copies of "Just For Today," published in 1878 with my name attached.

AUTHORSHIP ASCRIBED TO NUN Mr. J. Edmund Jones of Toronto, who acted as Secretary of the Commission Committee has received Huckle's letter from the Archbishop of Ottawa, and will institute a thorough search into the claim made.

To a Globe reporter last night Mr. Jones said: "I met the nun in England to whom these verses are ascribed in Julian's Dictionary, and have seen her volume of verses containing this hymn. The verses were written in 1880 by her, and as a nun is always anonymous, and would not want her name associated with a Protestant hymn, the hymn appears in the new Hymnal, 'Anon, 1880.' The present claimant gives a date two years earlier, and if he can establish it of course he will get the credit. It is more likely that this lady, who is a sister of Notre Dame, and comes of a very prominent family in England, is the author, as I do not think her capable of stealing it."

OTHER CLAIMS MADE "Other claims have been made to this hymn. She told me that her mother had once received a copy of the verses copied out in manuscript from a friend, who claimed that her daughter had written them. I have sent her a copy of this letter making claim to the authorship, as she will no doubt be interested to know it."

Apparently Huckle had not read the note made by Mr. Jones in the annotated edition of the new Hymnal or he would have dealt with the claim. The note reads: "In the Messenger of the Sacred Heart, 1880, full form in Hymns et canticis; (verses sacred and profane by Sister of Notre Dame, S. M. X.), 1908, Hymn has been frequently and erroneously attributed to Bishop Samuel Wilberforce."

THREE MORE VERSES The note further states that the writer had told the compiler of the notes (Mr. Jones) that she preferred to remain anonymous, and cites three verses which were in the original which are not in the Hymnal. They are as follows:

"Let me in purgatorial fires
Brief space delay,
O, let me if today I die,
Go home today."

"And if today my tide of life
Shall ebb away,
Let me thy sacraments receive,
Sweet Lord, today."

"Let me with Thee, my own true life,
In spirit stay;
Stay Thou with me, my only strength,
Just for today."

DISMISSES CONVICT'S CLAIM The Globe, Nov. 18, 1910

Mr. J. Edward Jones, Chairman of the Hymnal Committee of the Anglican Church, has dismissed the claim of W. G. Huckle, the convict, to authorship of the hymn "Just for Today."

orship of the hymn "Just for Today."

The Ven. Archdeacon Wilberforce of Westminster Abbey writes to Mr. Jones: "The hymn 'Just for Today' is from an ancient Roman Catholic source. One of the verses omitted began, or ended:

"Teach me to live as Mary's child
Just for today."

The hymn, Archdeacon Wilberforce states, was given to him in the year 1873, and he printed it on the back of his pledge cards. He said: "When I was holding a series of total abstinence meetings in Canada in the year 1877, some thousands of these cards were circulated. Mr. Howland was Mayor of Toronto at that time, and presided at several of my meetings. Perhaps our contact brother was one of those who signed the pledge with me, and so became possessed of the hymn."

Mr. W. H. Howland was Mayor in 1887, and Mr. Jones thinks the Archdeacon is mistaken as to his dates, and that it was in 1888 and not 1873 he received the copy of the verses.

The nun who wrote the hymn was a highly gifted English woman and sister of the famous "Punch" artist, Mr. Bernard Partridge. Her father was the late Professor Richard Partridge, F.R.S., President of College of Surgeons, professor of anatomy to Royal Academy.

THE PRESENT STATE OF CHINA

WAR CURTAILED NUMBER OF MISSIONARIES AND CUT OFF SUPPLIES

The War has both curtailed the number of the missionaries and cut off the supplies of those who are left. Nearly all the missionaries at work in China when the War broke out belonged to one or other of the belligerent nations. A few Spanish priests were the only exceptions. So many French priests were according to the laws of Republican France, liable to be called up either to join colonial troops, or to return to their own units in Europe, so that the numerous and flourishing vicariates in which the Foreign Missions Society of Paris have done such magnificent work, and in which they have reaped so magnificent a harvest of martyrs have suffered most heavily, for their priests are so young when they go to China that a great number of them are liable to be called upon for military service. More than a third of their number have thus been recalled. Those who have been left at their posts have their time and energies more than occupied in ministering to the greatly augmented numbers of native Christians, left without a pastor, and they cannot possibly seek for and give the patient instructions needed to the crowds of catechumens waiting to be received into the Church. A great falling off in the numbers of both Catholics and of catechumens, was only to be expected. In addition, the loss of supplies, from the countries at war, threatened existing missions with extermination, for the increased generosity of the United States could not make up in any considerable way for the losses from other countries. Orphanages, schools, and staffs of native catechists all worked without which the propaganda of Christianity is impossible, suffered intensely from this cutting off of their chief sources of existence, and then the number of converts usually made by their means cannot but suffer accordingly.

The latest returns available show there were in 1916 75,497 baptisms, against 135,568 in the previous year, but if the present state of things continues how are even those 75,000 new members of the Church to be instructed and encouraged to persevere? Other figures are given showing the increase in the number of Catholics in China during the last few years. In 1915 it was 1,750,635, and in 1916 1,827,152. During the ten years the annual increase has been from 50,000 to 80,000. The figures might have easily have passed the 100,000 if the missionaries, preferring quality to quantity, did not insist on a sound course of instruction and a long period of probation before receiving their adult converts. Naturally the number of converts in the different vicariates varies considerably; some parts of China seem to be more visibly blessed by God than others, whilst there are vast districts that missionary effort has not yet reached, and others in which missions have flourished for a time and then dwindled almost to disappearing point.

In recent years Italian and Spanish Jesuits have taken up work in Kiang Nan, where 141 priests laboured amongst fifty million pagans, to minister to some 234,700 Christians and a large number of catechumens. Then, as we all know, the Irish Mission to China is being formed, and towards it many hopeful eyes are turned, both from China itself and from those countries which were formerly able to do so much for Christianity there. The vicariates also have seminaries for native students to the priesthood.

But these native seminaries one thing is sad, and that is imperative, and that is prayer, all the world over, for the perseverance and sanctification of their students, and for this the prayers, not only of the "Apostleship," but of all readers, are implored. A long book-shelf could scarcely hold an account of all that

is being done in China for the love of God, and a second would be needed to tell us what remains to be done.

"If only I were the President," said a well-known man of learning in China, "I would ask the Pope to send us, without delay, two thousand missionaries and as many nuns and brothers, so that schools of every kind, up to universities, might spring up in every part of our country." Protestantism, which has worked with zeal and patience for many years, has seen its opportunity, and is offering to hearken China the civilization it is struggling for. But for all its good intentions it is not guided by the light of the Holy Spirit which Our Lord promised to the Catholic Church. All the adjuncts of their missions, schools, hospitals, institutions, leave nothing to be desired so far as material management goes, but spiritually they fail to be centres of Christianity. In the hands of the worthy men who with their wives and families direct these schools and hospitals, openly proclaim themselves actuated by pure philanthropic motives, without trying to inculcate any particular religious views. If one asks what views of Christianity are set before the pupils of these schools the answers are varied and sometimes vague. Some are frankly propagandist for what ever branch of Protestantism or Presbyterianism the speaker professes. Many declare themselves neutral, which, unfortunately, all too often means rationalistic. And these, with growing rationalism of Japan so close at hand, are the most dangerous of all.

At present out of nine-called Universities founded in China by the nationalities, one alone the "Aurora" of Shanghai organized by the Jesuits in 1903 is Catholic. Yet, there are two million Catholics and only 400,000 Protestants in China. Figures for the last five years show a steady increase of Protestant schools and incontrovertible authorities declare that those who hold the schools can impose their own religious views upon the youth of a country.

Monsieur Tieski, formerly Apostolic Delegate in the East, says: "A nation possessing the ancient civilization of China cannot be converted all at once without a miracle. Conversion of such a race can, humanly speaking, only come as the result of hard and long continued labor, and in this labor schools play a most important part."

The Pope, giving the conversion of China, as the general intention of the Apostleship of Prayer for November, implores us to pray for this gigantic mission field so full of promise, and yet so threatened with danger on every side. He bids us implore the compassionate Heart of Jesus, which ached over the sheep that was lost, over the crowd threatened with starvation in the desert, to have pity on the lost sheep of China, on the crowd threatened with spiritual starvation in that vast empire.

"O Lord, has there ever before been such a vast crowd in such danger and such misery? We implore Thee to bestow upon them mercies greater than all Thy other mercies. Amen."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ST. ANTHONY'S FUND

We began some time ago a Fund for the education of missionary priests and dedicated it to St. Anthony. It is already well begun. We have received so far \$422.75. The objective is \$5,000. We state this amount because we hope to make these bourses a fund of perpetual missionary work. The Bishops of the West need priests, they cannot afford to educate them, we undertake the task of helping them and we already have some bourses established. The interest on the money invested does the work. Such is our method. What could be better? Today you are buying Victory Bonds; they pay you know 5 1/2%, well, we invested in these bonds feeling that we could help in every way and the missions get the benefit. Nor do we forget either our friends in heaven. We mean of course the Saints, "may my lot be ever with the Saints" exclaimed the great convert, Cardinal Newman, when having examined the thoughts of religious men and religious teachers he turned to them as our heavenly guides and God's ever reliable earthly teachers. So we appeal to St. Anthony to help us in this splendid work. Why St. Anthony? First of all, St. Anthony was a great Saint, his life, his work, his wonders wrought, even the very legends that surround his name prove it, then he was a great priest; true his gifts were not discovered immediately, but they were discovered and in God's own time. You all remember the occasion; St. Anthony then an unknown Franciscan monk who had been appointed to a quiet work at Montepaolo saying Mass for the lay brothers of his community. An ordination was to take place at Forli, both Dominican and Franciscan monks were to be ordained, no preacher had been named, one was wanted. The Dominicans, the Preachers of the Church were asked, none of their number would consent, no one was ready, the Franciscans were asked, the lot fell on Anthony his superior bidding him to preach. He began at first with hesitation, timidly, but soon the spirit of his fervor

spoke, and all were astonished at the eloquence and learning of the young priest. The sermon was most edifying. Henceforth he was a marked man, God evidently had shed upon the soul of that priest lights all His own. St. Francis hearing of his learning appointed him a teacher—provided it did not interfere with devotion. God's work through Anthony had begun. The life of the lowly monk was soon a public one and he became in turn, teacher, preacher and ruler of his community. God worked wonders through his hands. His life was the life of a saint, never did that gifted priest forget the spirit of devotion, it guided all his actions, ruled all he did. Marvelous as the stories are concerning the saint we do not know all the good that came through his ministry. Working among the students of Padua that humble monk reformed a generation. Lastly St. Anthony was a wonder-worker. The Gospel tells us that God wrought by the hands of Paul uncommon miracles, in order to convert the pagans so God worked by the hands of Anthony did most uncommon works that his generation might learn that He was among them and might know too the great sanctity of this holy man.

We made St. Anthony the patron of our fund. He will help it and will send in time the means to have a preacher of the Gospel in some lone corner of the far West where souls are waiting for him.

You will note we always choose patrons too with which you are all familiar. You easily guess the reason. It is because you are accustomed to know these sources of God's grace for you, you realize, the benefits acquired for yourself, well, what could be more natural than that we ourselves should have hope through these means. Do you realize too that many, many souls have not your chances? They have no priests or only few and these have to work under great difficulties, so we appeal to St. Anthony to send us help and we appeal to you in his name knowing that the greatest saint will be pleased that your intention is directed to this splendid work of the Church.

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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FATHER FRASER'S CHINA MISSION FUND

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 bourses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bourse. 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 bourses for subscription:

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