

was likewise true of the various nations of Europe. "In the ages that preceded that religious revolution, the so-called Reformation, the Popes of the Catholic Church considered that they kept no earthly kingdom in keeping with their sublime calling without fostering and protecting the universities. Eighty-one of these universities were established in Europe during these centuries which culminated in the thirteenth. These were centres of the highest form of knowledge, all bearing the papal charter and observing the constitutions and laws of the Church. Each had within its influence and under its direction schools, law, halls of medicine, art and science, and in these early schools, particularly in the glorious thirteenth century, we find declarations of Roman jurisprudence, discoveries of medicine, scientific development of mechanics, and the highest evidence of classical literature, all of which have come down to us, and to which so much of the modern mind is deliberately closed and still more deliberately refuses to give recognition."

In Italy there were many universities far famed before the conclusion of the thirteenth century, emphasized His Lordship. These included those at Naples and Rome, in addition to numerous others, such as Padua, Bologna, Reggio and Perugia. In France the universities of Orleans and Paris formed a glorious page in history and still occupied the highest educational position. "I do not suppose there ever was a university before or since with the record of that of Paris university," observed Bishop Fallon. In Spain, he continued, the universities were made doubly famous by the sacrifice of the early founders, many of whom gave their lives in martyrdom for the cause of the Catholic Church, and Education.

"There may be some cause for triumph in running ribbons of steel across a continent; to dig deep into the earth and extract therefrom the mineral wealth that God created and put there for the benefit of mankind. They all have some use in human affairs. Expansion of commerce, building huge leviathans of the sea, establishing big business in any and every direction—concerning these I shall not say one word nor think one thought hostile as long as these developments of human intelligence and ingenuity do not violate the law of God, but I do say to them 'get behind me while my eyes rest upon the architect's ural glories that followed in the Catholic civilization of the university days of Europe; as I look upon those wonderful structures of Gothic architecture which not only are we unable to equal but cannot imitate; as I gaze on the glorious sculpture work; on paintings and see the genius of man depicted on canvas; as I listen to the melodies in music from the brains of those masters of bygone days. As I survey all these I can only say, as one who though no scholar loves scholarship, as one who has no learning worships at the shrine of learning, yes, beg that God may send us back in these modern times so unreflex, so commercial, so depressing, the glories of the Catholic civilization and the Catholic university education of the days of the eighth and the tenth and the twelfth and the thirteenth and the fourteenth centuries."

"In the words I have spoken concerning the influence of university education in the centres I have named I must emphasize that I spoke too of the influence of the Catholic Church. In the nation that I am about to name, there Catholicism was laid deep and well, such as in no other country in the world; on, perhaps, I had better say, in no other country was the foundation of education laid deeper or better; certainly in no other country in the world did the Catholic Church watch with more maternal solicitude the development of university education and in no country in the world had she more reason to glory in the results of that education while under her control than the land called England. There are two names in the university life of England that cause every man who has any love of learning in him to thrill with joy and gratitude and these are, as you know, Oxford and Cambridge. Yet Oxford and Cambridge have their roots down deep in Catholic soil. The foundations were laid, yes, and well laid, by Catholic influence. The superstructure was raised indeed by Catholic hands. Let me mention, in passing, a detail or two in traditional history. Alfred the Great is supposed to have founded the university of Oxford, but that theory now is discredited by scholars. A little more impressive as having stood the test of criticism is the statement of claim that the University of Oxford was founded, at least in its original form, by St. Frigidus in 735. If there is the least doubt in this regard, there certainly is none at all about the greater Oxford having its beginning in the year 1220, at the hands of Robert Pullen, who instituted these Catholic theological lectures. In succeeding decades there came the various religious orders, the Dominicans, the Franciscans, the Carmelites, etc. In fact, all of the colleges at Oxford today, with the exception of four, are of Catholic origin, of Catholic days."

His Lordship mentioned the prominent colleges at Oxford today. "University College was founded about 1249 by Archbishop William of Durham, a Catholic priest. Queen's was founded in 1340 by Robert de Eglesfield, a Catholic chaplain. All Souls' was founded in 1437 by Archbishop Chichele. "Any of you who have had the privilege of visiting All Souls' know that over the gateway of the

college there is the delineation of the Catholic doctrine of purgatory, showing the souls coming up from the purifying flames and ascending into heaven. So every scholar who has gone through the gateway of All Souls' college at Oxford has, willingly or unwillingly, wittingly or unwittingly, done homage to that great doctrine of prayer for departed souls, for All Souls' college was founded in memory of the souls of those who died in the French wars," added His Lordship. "Corpus Christi was founded in 1516 by Richard Foxe, Bishop of Winchester, and those of you who have visited Oxford will remember that there, over the great gateway, is an oriel window in which there is depicted angels bearing the Sacred Host, and every student who has gone through the gate of Corpus Christi College at Oxford has bowed his head, knowingly or unknowingly, willingly or unwillingly, to the fundamental doctrine of the Catholic Church there symbolized."

Continuing Bishop Fallon mentioned Christ Church College at Oxford, founded by Cardinal Wolsey in 1515 and first called Cardinal College. "Yes," he declared, "of the twenty-two colleges all but four were founded in the ages of Catholic faith in England under Catholic auspices, with Catholic endowments and taught under Catholic faith. And what is true of Oxford is also true of Cambridge," added His Lordship, quoting from the Encyclopedia Britannica, a work, he observed, not likely to be any too complimentary to any Catholic cause but in this case bearing testimony to Catholic facts. "To Cambridge, in the thirteenth century, came the Franciscans, the Dominicans, the Cistercians and the Benedictines. Peter House was founded in the thirteenth century in honor of St. Peter by the Benedictines. Clare College was founded early in the fourteenth century; Pembroke in 1347; Trinity 1350; and between then and the fifteenth century were established Corpus Christi, King's, St. Catharine's and Jesus college, and here the curious may read of the dedication to the Blessed Virgin Mary. Christ College and St. John's came early in the sixteenth century; in fact, of the seventeen colleges of Cambridge, thirteen were founded under distinctly Catholic auspices and like their fellow colleges in Oxford they drew their support from Catholic endowment, they taught Catholic doctrine, they were tutored along Catholic principles and their glory is Catholic glory."

His Lordship here stopped to emphasize the enthusiasm of the educators of those Catholic days in England. "Would to God that the government of Ontario showed the same zeal and brought forth similar results," he declared. "Between the years 1825 and 1852, less than thirty years, there were five of these colleges established in the university of Cambridge, and between 1441 and 1496 there were four others established, or there were nine of these glorious institutions of learning within Cambridge during this short period."

From Europe, the right reverend speaker turned to the American continent. "You know, living in the northern part of it," he observed, "we are apt to forget that there is a distinct geographical unit for the most part south of the equator. No true scholar has anything but the utmost admiration for the history of South America. Of course, it does not please those who regret that its history is Catholic, but I cannot help that. I cannot change the history of South America. This continent was discovered, or at least it was when I went to school, in the year 1492. I have not heard of any substantial change yet. It was discovered by a Catholic navigator, and a saint, Christopher Columbus. This continent should be called Columbia, not America. The title is stolen from the man who won the honor. As all historians tell us, Columbus set out on that fateful journey across uncharted seas in boats that men nowadays would scarcely face the storms of Toronto bay in. In ships so tender that they scarcely would stand one of the storms of our inland lakes, Christopher Columbus set out to bring divine salvation to the aboriginal Indian on the American continent, and it was indeed a perilous voyage. Well, within seventy years of the discovery of America by Columbus, the Catholic Church, which not only followed in his wake but came with him, planted the cross where he first set his foot, offered up the holy Sacrifice of the Mass and took this continent into its possession in the name of Christ."

Many years before the glory of the American Republic in a certain educational sense had risen, Bishop Fallon said, the Catholic Church had established no less than nine universities in South America, all of these before the foundation of Harvard in 1636. St. Mark's of Lima was the oldest university in America. It was founded in the middle of the sixteenth century and was followed quickly by others, such as Santo Domingo, Cuzco, Guamanga, San Felipe, St. Gregory the Great at Quito and Santo Tomas at Santa Fe de Bogota.

"If, however," observed His Lordship, "the glory of the Catholic higher education are things of which we can well be proud in the history of America, so are those educational activities which are going on from day to day before our very eyes. There is no story, I believe, of Catholic educational progress that is more apt to take hold of one who is interested or enthusiastic than what has been done and is

being done by the Catholics of the United States for the sake of conscience and in order to protect the religious and literary education of their children. They bear the burden of the Public School tax, and in this they are more patriotic in their enthusiasm than you have to be in Ontario. They have lived there and if you will pardon me for turning my mind back in reminiscence, I will say that I cannot speak too highly of their labors and the results of their labor of the Catholic people of the United States in the cause of education. For after they have paid their due proportion of the Public School tax, they put their hands into their pockets and with the money therefrom they produce a system of parochial educational institutions that is not surpassed in the history of the world in that respect. In 1917—the latest statistics I could obtain—there were one hundred and six seminaries, two hundred and seven colleges and universities, six hundred and seventy seven academies for girls, five thousand seven hundred and forty-eight parochial schools, over one million six hundred thousand children to receive Catholic education within their doors. The annual expenditure of the Catholics of the United States over and above what they were obliged to pay as supporters of Public School education was \$35,000,000, and their invested capital in schools and colleges and seminaries was more than \$150,000,000.

In addition, they have established a Catholic university in Washington which I say without any fear of truthful contradiction, is the finest evidence of the germ of education in the history of the Catholic Church, and I propose to tell you why. For the first time in the history of the Church all the elements that go to make up her beautiful body are found there united. You have the secular college and you have the lay; you have the religious orders of men. These elements you might easily find together elsewhere, but you have in Washington another element which makes the combination such as has never been seen before, I believe, in the history of Catholic education. For there is so you have the wonderful institution called the Sisters' College, or better named, perhaps, by His Holiness Pope Pius X., when he saw the copy of the plans, when he exclaimed: "Oh, this is the Sisters' City." Those of you who have visited the university will recall that there in the centre are the buildings of Theology and Medicine and Law and Arts and Science and Engineering and around these institutions of the centre you have sentinels, as it were,—for the religious orders are, after all, the sentinels of the Church—the various religious orders, the Dominicans, the Franciscans and others, and back of these, in their preparation for the great work of Catholic education throughout the length and breadth of the American Republic, you have the various teaching communities of women. There you have, indeed, the Sisters' City. I offer these remarks in praise and testimony of what I saw, and, as I have already said, I know of nothing in the history of the Catholic Church where there is joined together in such close bonds of education all the elements that go to make up the great Catholic body."

"I wish to say some few words about the Catholic Church in education in this Dominion of Canada. When the project of Confederation was mooted and when, after lengthy conferences and thorough discussion that project was put into legislative completion, there was one great educational provision accepted on both sides which made a constitutional guarantee of minorities' rights in Canada, and, mark you, the standard was not the Roman Catholic but the Protestant minority of Lower Canada. It is not what we got in Upper Canada, or what we have, but it is what was demanded and was given, and rightly demanded and rightly given, for the protection of the Queen's dissentious minority—the Protestant minority—in the Province of Quebec. Therefore, in any consideration of the educational position of the Catholics of Ontario those who have considered it and follow their duty must start out with that first principle. They must see what the Protestant minority was given and still possesses in the Province of Quebec, and make that the rule and the standard for the interpretation of the school laws of the province of Ontario and of the constitutional provision of the British North America Act with regard to educational rights of the Catholic minority in this province."

"Now there was, of course, a vicious struggle at the time of Confederation. There were a great many people in the province of Ontario who did not want to give to the Roman Catholics of Upper Canada the right and the privilege in education which were willingly conceded to the Protestant minority of Lower Canada. There was a great battle, and in this connection there is one incident which comes to mind which I propose to make public. The struggle against Catholic educational rights in Ontario was led by Honorable George Brown and the newspaper which he established in Toronto and which, to the best of my knowledge and belief, still operates. Now hereby hangs the incident and it is connected likewise with the university of Oxford. When I was at Oxford last summer the parish priest—mind you, there is one at Oxford—asked a few of his people to come and see this Canadian curiosity and amongst those who faced the menace was a lady who, when having a

my ring, which was an act of Catholic respect, said 'I'm from Canada.' 'Oh,' I said, 'Are you? What part of Canada?' 'Toronto.' Well now when you are thirty-five hundred miles away from home, even a Toronto of smiled and looked pleased, as indeed I was, and said, 'Have you been there recently?' And she said, 'Not in twenty years.' Then she added 'Perhaps you might remember my father.' 'Who was he?' I said. 'The Hon. Geo. Brown,' I faintly away. I had to have a drink of water. I looked at her and said: 'Will you pardon me, but do you mean to tell me you are a daughter of the Hon. Geo. Brown?' 'Yes,' she said, 'I am.' 'And are you a Catholic?' 'I am.' 'What, George Brown has a Catholic daughter?' 'Yes,' she said, 'and furthermore, George Brown has six Catholic grandchildren.' And she told me a further fact which makes me hope and trust that the dark Ontario days are gone forever; she said, 'that my father's newspaper would not publish a paragraph announcing my conversion to the Catholic faith?' Well, I do know now, and if her father's newspaper says a word about me after this it will be simply because I have let that cat out of the bag. 'But,' I said to this lady, 'do you object if I should mention these facts?' 'Why not at all,' she said, 'but there is one thing you must not say.' And what is that? That is what the Father, meaning the pastor, said when he introduced me. And what did Father say? He said she was the best worker in the Catholic parish of Oxford."

"Well, the struggle for educational rights before and at the time of Confederation ended in the Constitution of Canada. If there had been any question at all about the guarantee of those rights to Catholics there would have been no Confederation. You may be perfectly sure of that. The determination of the Catholic people at that time to have their educational rights secured was of such a character that Confederation could not have been carried against their wishes, whether in Upper Canada or in Lower Canada, and the architects of Confederation knew that fact quite well. How has it been worked out? Well you know there is antipathy to the Catholic schools—the Separate schools. I do not know exactly whether you are here in Toronto or not, but I have it in Western Ontario. Now this is one of the most unintelligible features of our public life of which I have any knowledge. For the Separate schools are a portion of the public education system of the province. What benefits them benefits public education. What injures them injures public education. Those of you who are Catholics and have children do not lose your rights just because you happen to be Catholics. Your children certainly can lay claim to all the rights and privileges enjoyed by others. And there is very great room for improvement in the interpretation of the educational clause of the British North America Act as it finds itself upon the legislation of the Province of Ontario. Before Confederation, at the time of Confederation and after Confederation the Catholics of this province had the right and exercised it to take care of the education of their children from their fifth to their twenty-first year. The course covered the primary work and brought these children, if the parents wished it, up to and into the matriculation and into the University. That education in the Catholic schools prepared Catholic boys and girls for teachers' certificates. There is not any doubt at all in the matter. It still exists in the constitution as guarantee to the Roman Catholic minority in the province of Ontario, and, why more particularly in the days in which we are now living, there should be antipathy to Catholic schools I am utterly at loss to understand. For if there is one thing which society is suffering from now it is surely unrest. It is social disturbance. It is things that fall from false systems of education. We have just emerged from the most colossal struggle in the history of the world. The issues of the struggle we are not going to discuss. Its causes will be variously offered from various points of view, but one or two things no man with his eyes open can deny in connection with the world war. I am not one of those who believe, and I know there are many, many competent judges who hold with me, that the victory came to the stronger. I am one of those who believe that the enemy lost because the enemy was wrong, religiously and socially wrong, and wrong as a consequence chiefly of two principles that had grown up in modern life."

"The first of these was the sufficiency of this life. You know that is one of the principles of our modern day. You know that all through the world for almost a hundred years back men have been claiming that this life sufficed. There was no hell and there was no heaven and man's existence was borned by his grave. Behind the grave there was nothing. In this life, there was sufficient. Then the war came and the cheapest thing in God's world was human life. The cheapest thing was human life. It was taken in daylight, in the darkness of the night. It was taken in the sky and on the land, on the sea and under the waters. It was taken of man and of woman and of helpless child. It was taken in open warfare. It was taken in secret treason. It was taken with all fiendish delight in frightfulness. Yes, nothing under

God's sky in the past five years has been cheaper than human life. And men have come back to see that there must be something over and above and beyond human life. That this life is not the be-all and end-all of human existence."

"And the other foolish principle that drove the world mad was the supremacy of man. Man likewise sufficed unto himself. He knew no God, no leader in authority. His own judgment was sufficient for him. He knew that if he got a chance to develop himself all would be well. He said to God Almighty 'I do not need you. I can do without you.' Now you know, Christian men and women here, that I am stating but plain simple facts. Man said to his Maker 'I can do without you,' and God said 'Then do without me.' And for a while man went on as though he could do without Him. And then the turn came and that awful rush came down in the first battle of the Marne, when the hordes broke through by means of their frightful poison gas in the second battle of Ypres, and the whole fifth British army was crumpled up, smashed, annihilated, and more than sixty miles of a rent made in the front that defended justice and civilization, until last May and last June and last July men who knew were wondering when the dark days would find even a twinkle of light."

"Speaking of my own personal conviction it was not force that triumphed but it was the hand of God, and, mind you, men have come to see that truth and have come to see it more and more as the days go on. Well these two false and foolish principles of the sufficiency of this life and of the supremacy of man are the very antithesis of the teaching of the Catholic system of education. For the Catholic system of education is based upon the principle that there is a life beyond the grave, a much greater life, and upon the principle likewise that man is not supreme but that he has a Supreme Ruler, God himself. Do not think that I am getting away from the topic. I am trying to point out that in our own province those who are lacking in sympathy with or antagonistic to Separate schools, Catholic schools, those who would like to strangle them, deprive them of any portion of their just taxes of Catholics or any proportional rate of the public grant for education are, while they may not know it, in fact standing up the principles of the sufficiency of this life and for the principle of the supremacy of man, the two principles that brought on the awful conflagration that burst upon the world through the false educational ideals, through the unsupported philosophy, through the defiance of Christian principles, through the desertion of Christian doctrines on the part of the great Germanic Empire."

In the conclusion of his address, Bishop Fallon paid a deep personal tribute to the Christian Brothers, under whom he had studied as a lad, and to their world wide labors. "Down through the decades of their history, in every land, both within the conventions of Christianity and beyond the pale of civilization in far away paganism, they have borne and borne gloriously the standards of Christian Catholic education. They are a lesson to the world. We hear a great deal about Socialism. Well, the Christian Brothers are the Socialists. They hide their names in religion. All that the family name holds dear they give up, all hope of fortune, fame or family. They have an eight hour day, but it is eight hours in the morning and eight in the afternoon."

And, in parting, His Lordship added: "There is a word that is constantly used in the public press and from the public platform more than it was ever used before. It is a word that is being overworked. It is the word 'Reconstruction.' Well, reconstruction for the Catholic Church and reconstruction for her educational auxiliaries in this instance does not mean primarily the taking up of land, or the housing problem, or the extension of the franchise, or the further encroachment on personal liberty. Reconstruction in Catholic education is the education of the heart, it is the strengthening of the will, the enlightening of the conscience, the illuminating of the intellect. Reconstruction for the Catholic Church deals not with masses but with units, not with society as a whole but with the individual as a single creature of God. Society is a chain. The individuals are links and in the reconstruction of the Catholic Church there is no chain stronger than its weakest link. The Catholic Church is asked as to reconstruction, and I speak as I do because of its change through out through the press and platform as to the attitude of the Church in these days. The Catholic Church is interested in one system of reconstruction and that is the system that will act upon the individual, that will change him, that will make him big-hearted, clear-headed, strong-minded, courageous, self-sacrificing, ready to give more than to take, and charity and love by the sweet bonds of faith. The Catholic Church and the Catholic Church alone presents the opportunity to society that needs reconstruction, she alone can give the true principles upon which it may reconstruct, and those principles are that every child of God shall be educated so that he shall not live with an enfeebled body or a darkened mind or a callous heart or a perverted conscience but shall walk in the light and the glory and the truth of God which makes him free."

THE ALLIED VICTORY AND THE CATHOLIC CHURCH

The fact that the Allies have won the war will be of untold advantage to the Catholic Church. This statement is not merely the expression of patriotic pride but a deduction from a complete examination of the facts. The progress of the Catholic Church in any country in any time is in a large measure conditioned by the amount of liberty she enjoys. The one gift the Catholic Church asks from the world is freedom of action—a free opportunity to bring her divine doctrine and her divine means of sanctification to men of good will. Because the allied victory will increase this freedom of action, by removing many obstacles, national, political and moral, it will favor the progress of the Church. Now the gains of the Catholic Church may be summarized under ten headings:

Gain No. 1. The establishment of at least a fair measure of international justice, with reduction of armaments and destruction of militarism, satisfies all the essential aims of the papal peace note of 1917 and removes many obstacles which have impeded the progress of the one international religion—the Catholic Church.

Gain No. 2. One of the most far reaching consequences of our victory is that the freedom, integrity and prosperity of the British Empire and of the United States of America are secured for the rest of the twentieth century. This is of incalculable benefit to the Church, for, during the last epoch of the world's history (that is, since 1870), in no portion of the world has the Catholic Church enjoyed such liberty and made such progress, as in the British Empire and the American Republic.

Gain No. 3. Prussian culture is defeated in the field and discredited in the schools. A victorious Prussia would, as after the Franco-Prussian war, inevitably have waged a new Kulturkampf against the only power in the world capable of withstanding her—the Catholic Church. The defeat of Prussia has saved the Catholics of Germany from an almost inevitable persecution and has weakened beyond measure the strong anti-Catholic neo-pagan German Kultur party.

Gain No. 4. The greatest change on the map of Europe will be the independent Polish State with access to the sea. This will mean the reappearance of a Catholic European power of at least twenty million Catholics.

Gain No. 5. Instead of Czaristic Russia, the chief and most violent enemy of the Church in the nineteenth century, there will exist a democratic Russia guaranteeing freedom of religion. Hence the Catholic Church of the Ukraine will once more be allowed to live, and the Lithuanians and Letts, whether independent or merely autonomous, will enjoy religious liberty.

Gain No. 6. Belgium, a Catholic nation with a Catholic government, instead of becoming a vassal of Prussia, will have its freedom restored and secured. The University of Louvain, the leading Catholic University in the world, will, in a free Belgium, be able to resume its intellectual leadership.

Gain No. 7. The Slavs of the Austrian Empire, who are in majority Catholic, will enjoy national liberty which will afford greater opportunity for religious activity. It is a common error, not shared by the Vatican nor by their own bishops, to suppose that Catholic interests in the Slavs are better served by their remaining under the rule of the Hapsburgs. It can never be the interest of the Church that any race should lack liberty.

Gain No. 8. The Catholic Maronite Syrians of the Lebanon, at present decimated by an artificial famine, will be free for ever from the blighting tyranny of the Turk. Referring to the liberation of the Holy Places by British troops, the Cardinal Secretary of State, the Pope's official mouthpiece in diplomatic matters, has written:

"On several occasions, I have stated that England, preferably to any other Power, would inspire absolute confidence, by her perfect impartiality, her entire respect for vested rights, and her zeal for progress in the Holy Places."

Gain No. 9. Latin Jacobinism, so prevalent before the war, will be seriously undermined at least, by the unselfish and heroic patriotism of the priests and of the practical Catholics of France, Italy and Portugal, which has contributed essentially to victory. The greater France, and the greater Italy, there is every reason to believe, will return to more friendly relations to the great society, which was the chief factor in their progress and the chief glory in their history, the Catholic Church.

Gain No. 10. English speaking Protestants of Great Britain and America, having allied themselves, not with the Protestant nations of Europe, not one of which was on their side, but with France, Italy, Belgium and Portugal, the peoples, if not all the governments of which, are 95% Catholic, having fought for liberty in Catholic lands from Ostend to Venice, will, in a much greater measure than in the past, from a truer idea of the world position and world mission of the Catholic Church.

On the other side of the balance against these ten certain gains are only two dangers. The first danger is that, the Catholics of Alsace-Lorraine, will have their churches,

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seminaries and monasteries seized and their monks and nuns exiled by being incorporated in France. Even if this great injustice were to occur, the net gain to the Catholic Church from the allied victory would still be enormous. It is for the French Republic, however, to guarantee that this persecution will not happen, and a declaration to that effect is in order. Sensible Frenchmen have long ago conceded this point, and the inhabitants of Alsace Lorraine will doubtless prevent such an injustice if it be threatened.

The second and only other danger is that since the Holy See, owing to Italy's fear of an international consideration of the Roman Question, will not be represented at the Peace Congress, adequate international safeguards may not be given to secure complete religious liberty in all countries. To overcome this disadvantage, it is the duty of the Catholic public, from now till the peace treaty is signed, to agitate for an international guarantee of religious liberty to all races and to all creeds. Let us not be guilty of that pusillanimous form of patriotism, which would not strive for the greatest of all liberty—religious liberty—for fear of inconvincing some British or allied statesman. It will be our fault, if we Catholics, who have contributed the majority of the soldiers of the allied armies, do not enjoy a proportionate influence at the Peace Congress. While it is idle to imagine that we can inaugurate the millennium, we are much to blame if we do not close the era of religious persecution.

JOHN J. O'GORMAN.

Go to God as children go to their parents full of reverence yet confident withal. Go to Him as a dutiful child would; tell Him your joys and sorrows, your temptations, your struggles and your shortcomings. Go, acknowledging the coldness of your heart in His Holy Presence. He is a fire of love while your heart is cold.

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