

PREACHED RACE UNITY

"No one better than Laurier understood that there are hundreds of questions on which honest men have a right to differ, but at the same time have the duty to forgive; the political questions are so complicated, especially in a land like ours, their practical solution depends on so many and so varied circumstances, that it often happens that men animated with the same desire of serving their country may not agree as to the means of proceeding. Laurier, better than anyone else, understood that the various nationalities that dispute one another the influence and preponderance on this continent are not vowed to be adverse one to the other; for competition does not imply rivalry, much less antipathy, and equally, good accord does not imply fusion."

NATIONAL LIFE DEPENDS ON GOOD-WILL

"Why, then, not live in harmony, keeping in mind that most of the nations have been formed of heterogeneous elements, just as their flags are made of strips of silk or wool stitched together? Stone and brick are far from homogeneous. Still, the two go to build a strong wall. And what makes their common strength? Cement."

"The cement we need, in a country like ours, is the great principles of charity, fraternity, tolerance and justice that were brought to this world by the Man God and which generated humanity. They alone can produce harmony where reigns discord. And with these sentiments at heart we shall produce the most happy race in the world, for none has inherited a country so rich, so plentiful, so agreeable, so beautiful as our Canada, the land of promise to the race that will understand individual rights and respect them."

"And I say that those were the sentiments that guided him whose loss the country at large mourns this very day."

After reviewing the qualities of Sir Wilfrid Laurier as a statesman, as a speaker, as a citizen, Bishop Mathieu recalled that ever Laurier will be remembered as a great man, one of the grandest, if not the grandest, of all our contemporary Canada.

"As I speak, today, on Laurier's life," added Archbishop Mathieu, "I feel like a man who has but a few minutes to visit a beautiful and spacious garden. I have merely walked through the main avenue, viewing here and there only a few of the high esteem in which the entire Canada held Laurier, I want no further proof than the deep sorrow exhibited by all at the news of his demise."

REV. FATHER BURKE'S SERMON

LAURIER'S LIFE MESSAGE AND WORK

(Staff Correspondence of The Globe)

Ottawa, Feb. 23.—Rev. John E. Burke, O.S.P., of Toronto, who preached the funeral sermon in English at the Basilica, gave an eloquent and profoundly impressive address. He spoke in terms of high eulogy of the character and life of the deceased statesman—and spoke as one who knew and loved him. Father Burke selected as his text:

"Moreover, they bewailed him and all Israel made lamentations for him, and mourned many days, saying, 'How is the valiant man fallen that delivered Israel.'"—Mac. ix: 28, 21.

In the solemn silence he spoke as follows:

"The task which rests upon me this morning is, indeed, a mournful one. I am unable to give you a clearer idea of it than by repeating to you the expressive, picturesque terms used in Holy Writ to sound the virtues and deplore the death of him whose virtues were so outstanding that the very stones praised of them—the saintly and soldierly Judas Maccabees. This man whom Providence raised up to lead his chosen people; who defended the cities of Judea; who subdued the pride of the Children of Ammon and Esau; who so loved truth that he burned the gods of the pagans; upon their altars—this man whom his people thought well-nigh indispensable to their nation one day suddenly met death upon the field of battle. At the first report of this disaster the people were moved—floods of tears ran from their eyes. For a time they were dumb. Then, at length, breaking the long silence, they gave expression to their grief, crying in a loud voice, 'Why is this great man dead who saved the people of Israel?'"

MOURNING A GREAT LEADER

Christian men and women, whom the obsequies of this day assemble in this temple, behold yourselves in the affliction which befell the Israelites of old. They had lost their cherished leader, devoted to the highest ideals of the people. We, too, have lost ours. We have lost him whom we oft acclaimed our nation's best. We mourn one who came to us from

a period that is now passed. We lament the demise of him who was great in success, great in adversity, the foe of tyranny, the lover of democracy, devoted to the service of his King and country, and as we gaze now upon your casket that contains his mortal remains there come the pang of regret, the lump in the throat, tears to our eyes, and, like the people of ancient days in Old Jerusalem, we exclaim, "Why is that great man dead who saved the people of Israel?"

I would to the living God this morning that His spirit might quicken my tongue that I might do justice to the virtues of this figure, who for so many years benignly and yet effectively graced the Government of this free country. I find comfort in the thought that none but God can justly judge any man. There is a danger, however, standing in the shadow of this national catastrophe one might run to hyperbole. Am I not right in attributing to Sir Wilfrid Laurier a description he once used of that lover of Canadian freedom, Louis Joseph Papineau? Did, he said, "any man ever live better fitted to be the idol of a nation? A man of commanding presence, of majestic countenance, of impassioned eloquence, of unblemished character, of pure, disinterested patriotism, for years he held over the hearts of his countrymen almost unbounded sway."

'VARSITY' NOTEWORTHY TRIBUTE

His commanding presence! Is it out of place, most reverend sir, in this temple dedicated to the Most High, that I should speak of one of God's outstanding gifts to this dead Knight? Is it puerile, my brethren? Did not Mark Antony speak of Caesar's very mantle? Yea, a man of commanding figure was the dead Chief! Who shall forget the noble brow, the chiselled mouth, the classic features, and the erect, kingly form? He was ever the embodiment of grace. To the downward gaze he added the polish of a Chesterfield. There was a verve about Sir Wilfrid that one would expect to accompany his physical comeliness. Truly he was a romantic figure! A representative of an age that is gone. Are not we who were vouchsafed the vision of the Chief in the flesh, are we not the poorer that we shall not look upon his face again?

His impassioned eloquence! When I speak of the eloquence of Laurier my mind instinctively goes back three years to a speech delivered on the platform of the Hudson Bay Company and the Northern Western Company, which culminated in a murder trial in the city of Toronto in the early part of the nineteenth century. Those who heard him that night, aged as he was with the frost of seventy winters upon his brow, may well recall the genius of Laurier as he made those vigorous old voyageurs of "the forest primeval" walk before us. He clothed them with flesh and blood. Under the spell of Laurier's magic they were not spectres from a dead past. No! They lived and moved and had their being before our very eyes. The Varsity, the students' organ of Toronto University, asked the next morning: "Why cannot our professors make history as interesting as Laurier?"

HE LIVED HIS FAITH

Or when I speak of eloquence, some of you recall that July night, more than thirty years ago, when he delivered what many consider the finest speech of his life, on the occasion of the Riel debate. Edward Blake declared it to be the crowning proof of French domination, and the finest speech delivered in Canada since Confederation. Sir Wilfrid's speech revealed the man. There is logic in the thought that the ideas, beauty and grace in the diction. The predominating thoughts seem to be individual liberty, equal opportunity for all, racial and religious harmony, a fervent and undying love for Canada, and a pride in its approach to nationhood. Upon all his phrases there plays like the sun upon autumn woods, beautifying and transforming them, a mysticism that is charming, and sadly wanting in this practical age.

And now I come, most reverend sir and brethren, to Sir Wilfrid's unblemished character and his pure, disinterested love of country. In this connection let me say a word of something which, in my mind, explains in a large measure his unstinted service to country, and also his unblemished character. I refer to Laurier's Catholicism. His religion was too sacred a thing to be dragged into the arena of political controversy. He did not spend his time writing tracts or delivering unctuous phrases. The fact is, his faith illuminated most of what he said or did. He, when he differed with some Church dignitaries, exclaimed: "No word of bitterness shall ever escape my lips against the Church. I respect it and I love it." Witness his influence in his devotion to his country. With Sir Wilfrid loyal service was something more than a sentiment. Loyalty to him was clothed with the hierarchal purple of Catholicism. Am I not right, Your Excellency, in stating that love of country is of solemn obligation in our holy religion? Am I not right when I say that that obligation has its sanction in the virtue of religion? Am I incorrect when I state that, as we owe to God adoration because He is the author of our being, and as we give obedience and reverence to our parents because they represent God and bestow upon us physical existence, so, too, Cath-

olicism commands me to give to the land of my birth, which confers upon me social existence, allegiance to the point of death itself.

LIFE-TIME OF PUBLIC SERVICE

Herein is the secret of Laurier's devotion. Who in recent years, if ever, in any country in the world, stood forth as a finer champion of the best in public service than he whom today this country mourns? Forty-eight years of unremitting toil! Forty-eight years of consecration! Here he has been the true Knight! To God, to King, to country he dedicated the play of his many talents, the sweep of his vision, the benefit of his initiative and good judgment. Under his sceptre the country prospered. He came to power when Canada was on the verge of dissolution. To many Confederation seemed a failure; the country was torn with racial and religious dissensions; Nova Scotia was disgraced; Manitoba discredited; Quebec was defiant. To the problems that confronted him Sir Wilfrid gave the impact of his genius. When this Knight lay down his shield the country was infinitely better off than when he took it up. Five millions of people had grown to eight; thousands of miles of new railroads were built; the wheat fields of the West blossomed, bringing wealth and contentment to many; great manufacturing plants were developed; foreign trade went forward by leaps and bounds. Provincial, religious and racial contentions became less acute; Provincial patriotism gave place to a broader patriotism. He found the country a colony, he left it a nation respected in the galaxy of Commonwealths that constitute the British Empire. And all these things the Chief did with hands unweary. His character remained unblemished.

A MEMORY THAT WILL NOT PERISH

His memory will not die; summer will give place to summer here in the Northland; the cold blasts of many winters will rise and subside; tide will give place to tide; but while men live and heroes are respected and mothers tell stories to their little ones, the memory of Sir Wilfrid Laurier shall not perish.

The time allotted to me is already spent; I must hurry; let me say one word more. Your Excellency, whose priestly virtues are so many, you have honored the occasion with your presence, may I, sir, ask you when you resume the holy sacrifice of the Mass, when you come to the commemoration of the living to remember her with whom this nation sympathizes, the faithful part of Sir Wilfrid's many years, she to whom he was devoted. Pray for her that God may sustain her with true Christian fortitude, and grant her that consolation that God alone can give.

Remember, too, Your Excellency, soul of the gentlemanly Laurier, Canadian Knight-errant of the twentieth century. Pray for him that God may vouchsafe him the joy of that region of "refreshment, light, and peace." Somehow I think God has sent fit to welcome Sir Wilfrid home. Barnes Jones, the painter, has depicted the figure of Christ on a wayside cross in France, stooping down to kiss the forehead of a Knight. The legend which the painting is based is that this Knight met on the way his worst enemy and forgave him. As the Knight knelt to pray at the crossroads Calvary, the figure of Christ suddenly became living, and for the Christian charity displayed by the Knight kissed him upon the forehead. I like to think that Sir Wilfrid's great virtues, great deeds for God and country, cried out trumpet-tongued for similar treatment to that which was meted out to the Knight of old. Let, however, our standard of sinlessness differ from that of God, pray that the Author of all, the God of the heavens may have mercy and grant pardon to him.

To you, distinguished sons of Canada, who have been honored by being chosen pall-bearers for Sir Wilfrid, may I address a word to you? Bear him away gently, oh so gently. He is loved one; the nation's beloved. When you have arrived at the grave lay him down tenderly, for the sod seldom covered a nobler heart than that of Wilfrid Laurier.

ON WOODEN CHAIR

SIR WILFRID WORSHIPPED FOR MONTHS IN A HUMBLE BASEMENT

(Staff Correspondence of The Globe)

Ottawa, Feb. 23.—Father Laflamme, the parish priest of the Church of the Sacred Heart, which Sir Wilfrid Laurier used to attend in Ottawa, paid a sterling tribute to the departed statesman in the course of the service this morning.

"He loved, as he used to say, the dear Church of the Sacred Heart," said Father Laflamme. "He loved it in the days of its prosperity as in the days of its adversity. Under all circumstances he lent the aid of his influence."

"After the fire in the old church the situation was particularly trying. The services had to be held in a humble basement. But Sir Wilfrid, then Prime Minister of the country, instead of seeking accommodation in some of the other churches, was content, like the others, to occupy a little wooden chair and a humble prie-dieu. Whoever the preacher, he listened always with the same attention to the exposition of the Word of God."

THE SERVICES IN THE BASILICA

PEROST'S REQUIEM MASS SANG BY MASSES CHOIRS

REVERENT THROUG SWAYED BY PROFOUND EMOTION

(Staff Correspondence of The Globe)

Ottawa, Feb. 23.—In the Basilica Saturday afternoon the greatest thing was neither the Mass nor the funeral service of the late Right Hon. Sir Wilfrid Laurier. It was not the rolling tones of the organ, the intonation of priests and prelates, the responsive singing of the large and splendid choir, nor the sincere, eloquent and well-deserved eulogies of Sir Wilfrid by Mr. Mathieu, Archbishop of Regina, and the Rev. Father John Burke, Parish Father, of Toronto. Neither was it the fact that the occasion had called together more distinguished men of action and thought and letters from all walks of life and all parts of Canada than any funeral had done since Canada became a nation. Nor was it the bronze casket, resting amid the cathedral-like beauty of the canopyed catafalque, surrounded above and below by pyramidal lights from one hundred and seventy candles from which faint, white wreaths of smoke sped constantly, slanting upward into invisibility, as though paving a spirit path for the soul into the beyond. Nor was it the silent galleries, packed with ladies and members of the press, nor the saddened hearts of sorrowing relatives and friends, where all felt themselves to be mourners and friends, nor the reverent air which clung more closely than a garment on the mien and manner of every person who entered the church. The greatest thing was not one of these, though drawing sustenance from each, and in its turn deepening the solemnity, beauty and impressiveness of the services, accentuating the solemnity and the solace of the music and making vivid and living the words of the speakers. The greatest thing, the real thing, was the memory of Sir Wilfrid himself.

MEMORIES OF THE MAN

There was scarcely one—if one—of that assemblage of more than 2,000 persons who had not cherished memories of Sir Wilfrid either in a private or public capacity. Not a single reference to the crowded incidents and accomplishments of Canada's great Premier from the time he was born at St. Lin, Quebec, on November 20, 1841, to the time of his death last Monday afternoon, was made that did not produce crowding reminiscences in the mind of each who listened. Just the word "St. Lin" would bring to the Mayor, Aldermen and others from Sir Wilfrid's birthplace recollections of their mothers' tales of "the little gentleman," as the women unanimously called him in his boyhood. So were there present people who knew him at Arthursville, hundreds who had worked with or fought against him in Ottawa, or throughout the Dominion of Canada, many of different parties who remembered with what a swelling of pride they had witnessed his triumphs in the old world, and the dignity and grace which shed honor on the title of "Premier of Canada." There were also those who had been heartened by him after what seemed disastrous defeat, and they recalled his words and the miraculous way he had of seeming to be as great in defeat as when in power.

THE FRIEND OF CHILDREN

There were moist-eyed women in the gallery who remembered how he had crouched and noticed children more than two thousand mental moving-picture galleries were in intense action throughout the service, and in each it was a living Sir Wilfrid who chatted, smiled, made speeches, remembered a man's name, smoothed out quarrels, worked for Canada, made personal friends of opponents and refused to lose his head over all the hero-worship of Liberals or be embittered by opponents. And yet—though Sir Wilfrid was never more alive in men's minds—yet, all the time the coffin lay in the catafalque, even the great golden crown hanging high above it from the lofty, sky-blue, star-bespangled ceiling of the nave could not prevent that coffin giving a leaden depression, a dull grief and a sense of utter loss to all these recollections. The black and gold draping of casket and galleries gave a touch of sombre sadness.

THE IMPRESSIVE SERVICE

After the mortal remains were received at the door of the Basilica by the Rev. Father Laflamme, parish priest of the Church of the Sacred Heart, which Sir Wilfrid had attended during life, the coffin was carried high on the shoulders of six Dominion policemen to the catafalque, where four young men stood on guard throughout the service. The Mass, evolved by the Catholic Church to its present solemnity and impressiveness through the experiences of nineteen centuries, lasted an hour and a half. There were passages of singular beauty to which even the numerous Protestants could give an assenting heart as they followed the English translation of the Latin words in the service.

IN THE SOLEMN PONTIFICAL MASS

The Apostolic Delegate to Canada, Mgr. Pietro di Maria, officiated, with Mgr. J. O. Routhier, Administrator of Ottawa Diocese while Archbishop Gauthier is in Baltimore, as priest assistant. Canon Campana acted as sub-deacon of honor, and Rev. Father F. Mayrand as deacon of office, with

a sub-deacon from l'Assomption College, Sir Wilfrid's alma mater. The master of ceremonies was the Rev. Father R. Martin of the Basilica. There was a massed choir of 75 voices made up from the other Catholic churches in Hull and Ottawa. The playing of the organ before the Mass after the body had been taken into the church lasted for 50 minutes before the last member of the procession had found his seat. Even then many with tickets of admittance found that there was not room for them, as it was an absolute impossibility to look after them all.

Before the funeral service following the Mass, Mr. J. B. Saucier, who had sung at the last public address made by Sir Wilfrid in Montreal, sang "Les Adieux" of Schubert. At length the service ended in Latin with the words: "Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen. May his soul and the souls of all the faithful departed through the mercy of God, rest in peace. Amen." Then followed the eloquent tributes of Mgr. Mathieu and Rev. Father Burke.

Then, again, to the strains of organ music, the remains of Sir Wilfrid moved out of the church to the hearse, and the long procession reformed on the road to the cemetery.

WILL FRENCH MINISTER RETURN TO THE VATICAN

(C. P. A. Service)

Paris, Feb. 20.—A pronouncement, important to the Catholic world, was made recently in the French Chamber by M. Jonch. In replying to several suggestions from deputies regarding the question of the Alsace Lorraine frontiers, the minister paid a high tribute to the patriotism of the Catholic clergy of these provinces. Then, in the further course of his speech, he made the announcement that there was no question of an official resumption of relations between the French Government and the Vatican.

The announcement came somewhat startling. During the months of the summer of 1918 the question of the resumption of diplomatic relations with the Vatican was raised in the most unexpected quarters, and one non-Catholic publicist in particular brought forward cogent reasons why France should once more be represented by its minister to the Holy See.

It may be, though it cannot be stated with any degree of certainty, that the restoration of Alsace Lorraine to France will have a deciding effect on this policy of the government. It appears certain, however, that Alsace will make it necessary for the French Government to reconsider its present policy towards the Catholic Church.

A VALUABLE LESSON

Our friend, J. Godfrey Raupert, never writes more interestingly than when he indulges in reminiscence concerning his life in the Anglican Church. During a period of about ten years he was a zealous and honored clergyman of that communion; and when he left it for the Catholic Church, he had to suffer the trying loss of his closest friends and of his only source of income. The tremendous sacrifice which his conversion entailed has been recompensed in manifold ways by the good God whose inspirations he so faithfully followed. His mother-in-law, the wife of Major Gardiner of the English army, soon followed him into the Church and her conversion was followed, in the course of time, by that of his wife and daughter. His son was ordained a Dominican priest about four years since.

Deprived of his living by his change of faith, Mr. Raupert has been obliged since then, to maintain himself by writing. His first book, "Roads to Rome," brought him into prominence, and his reputation as a writer was enhanced by his work entitled "Ten Years in Anglican Orders." His is unquestionably the highest authority in the world on the subject of Spiritism, and his writings and lectures on psychic matters have served immeasurably to spread the truth of that insidious cult.

In the latest number of the *Ave Maria* Mr. Raupert testifies to the utter inadequacy of the Protestant system to provide the requisite spiritual aid and comfort to the souls of men. His article is entitled "Great and Valuable Lesson Taught," and in explaining this lesson he writes from ample experience. Speaking of his clerical ministrations in the Anglican church, he says:

"I well remember how frequently and strikingly this defect came home to me in the course of my life and ministrations as an Anglican clergyman. My first appointment upon my ordination was to a large busy parish in an eastern suburb of London, where I had opportunities of studying the practical working of the Protestant system of thought under what I still regard as exceptionally favorable conditions. Our staff consisted of the rector and three curates; and I think I may say that we were all men of sincere faith and desperately in earnest—ready, night and day, to minister to our people, and to bring them all that the Gospel of Jesus Christ, as we understood it, has to offer to shipwrecked humanity."

"I had a large and thickly populated district assigned to me, and I did all I could to aid, to the best of my ability, those who desired my aid. I relieved their material and temporal needs according to the means at my disposal, and I endeavored to assist them in the time of sickness and of death. It was at such times, however, when they were smitten by disease and nearing death, that I most frequently became conscious of my utter helplessness and of the inadequacy of the means of spiritual aid provided by the Protestant system. Again and again did I stand by the bed of the sick and dying, or come away from a death bed, with a painful sense of complete and utter failure,—with a consciousness that something was radically wrong somewhere, if I could not lay my hands upon it and call it by its proper name. I never failed to realize that the soul to which I strove so earnestly to minister was really a sealed book to me; and that I could never, under any circumstances, be sure whether I had, in my ministrations, said and done the right thing."

Mr. Raupert found in the Catholic Church the adequate spiritual help which was wanting in the church of his early allegiance. Like Newman, whose writings largely contributed to his conversion, he has employed his time and his talents, since his conversion, in trying to bring others to a realization of these helps.—Catholic Union and Times.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

UNITY OF SPIRIT

The death of Sir Wilfrid Laurier has brought forth a volume of praise that can easily be understood by those who knew the goodness and greatness of his character and the high ideals of statesmanship which governed his political life. The press is pointing out to us the many maxims which he followed in governing the country and the worthy manner in which he always interpreted the Constitution. Above all is pointed out to us how much he endeavored to inculcate in public life the necessity of harmony and unity. We frankly confess that without this spirit Confederation will be an impossibility.

We notice it in this column for the purpose of recalling another subject just as important, the necessity of unity among Catholics. To mention this important matter no doubt to be suspected of referring necessarily to political union. We wish to say immediately that we are not concerned with politics. We are speaking of unity among Catholics in matters of Catholic endeavor, matters that concern our faith and its practices.

It is not very necessary to recall here how much Our Divine Lord insisted upon unity of faith. He spoke about it, prayed that His Apostles might have it ever as He and God the Father and showed His heroic solicitude even for the lost sheep of the fold. In practice we have unity of belief, unity of Catholic truth, but do we so often realize that among us there might be greater unity of endeavor?

The Church constituted by Christ, with a supreme Pontiff has in her very organization a ready means to make our efforts practically united because through our union with Him we have an ever present source of authority and instruction. Our first duty therefore will very evidently be to heed the voice of our supreme Pontiff when speaking on matters that concern the daily practices of faith. The guidance which he gives is received by our pastors, both bishops and priests and is handed down to us by them and applied according to our immediate necessities.

This intimate union which brings into our daily lives the direction of the Vicar of Christ becomes effective only when there is on the part of the members of the Church a constant defence towards their pastors and a recognition of their authority in matters concerning our spiritual welfare. Happy is the lot of both pastors and people when this condition of unity of spirit prevails. We exhort our readers to ever remember that when that spirit is gone only confusion and loss of souls can be the result. The ordinary members of the church should therefore remember that the greatest spiritual calamity which can befall them is the loss of this unity.

When we glance, on the other hand, at the beautiful effects of constant cooperation between pastors and people in the work of the church we cannot but realize how great are its benefits. In the parish where priest and people work harmoniously the greatest good is sure to come, piety flourishes, family life is purified, schools are erected and maintained and even the purposes of higher education are not neglected. Everyone shares in these great benefits. The whole community is strengthened in the graces of God who blesses as He said those who would first seek the Kingdom of God and His justice.

For Catholic people their first duty then is to cooperate with the work of their pastors. We recall it here simply to show that we never have forgotten that a work such as we carry on in Catholic Church Extension comes afterwards. We do not fear, however, to be forgotten. The parishes doing most at home and working in constant cooperation with their zealous pastors are the first to recognize our claims of charity. We

plead for aid to those not so happily situated as they themselves and our reports show clearly that the appeal is not in vain. Nor can it be otherwise. When our Holy Father, the Pope, at the request of the bishops established this bond of charity between the different parts of the Church in Canada, he was thinking first of the necessity of priests for our great and growing provinces of the West. The parishes with zealous pastors are therefore sympathetic with all appeals to provide the labourers for the Vineyard of Christ. They think of those without church or sacrament, they think of their lack of schools, they think of the dangers of their pioneer life and so provide as far as their means allow the necessary aid and encouragement. Since our work is in Canada they feel too that it will be an assistance to their own children. The day will be for them when their sons and daughters having begun life in this new country and under new conditions will find a golden and spiritual link with home. What can you do to help educate a priest for the West? What can you do to help the Catholic Church Extension?

DONATIONS MAY BE ADDRESSED TO:

Rev. T. O'Donnell, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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

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