

AMERICAN COMMISSION

ON CONDITIONS IN IRELAND

LAURENCE GIBNEY, M. P.:—A week before my time was up my health broke down most seriously, and I was released on that account. I went to the Isles of Aran to recover my health, and took to part with me in politics, being wholly unable to do so. In March, 1920, I returned to my house in Dublin, intending to stay there just a few days. One day I went to the National Library to get Zimmer's German book on "The Irish Element in European Culture," a harmless book, as anyone could imagine. That night at ten o'clock the house was surrounded by military, and after a thorough search lasting two hours I was taken away to prison. By this time the curfew law was put into force, and night raids were of quite common occurrence. With all divisions barred off the streets by the curfew, the military and the police carried on their work of terrorizing the people. When a house was raided, all the males in the house were swept off to prison, whether they were connected with the Republican movement or not; so that it was not safe for the sons of the family to sleep at home nights, or even to sleep in the same house two nights in succession. I was released, however, after a few days on account of my health, without prejudice to future commitment, as the prison governor was instructed to inform me.

Q. COMMISSIONER WALSH. Of what date are you speaking now? A. This year.

The streets were filled with fully armed soldiers marching about with fixed bayonets and bombs hanging at their belts. Often tanks, even in the daytime, rolled along. Airplanes hovered over the city of Dublin incessantly. There were soldiers at the railroad stations and at most of the bridges leading into the city. The people live in a state of military siege. All literary societies, Gaelic clubs, and *cumann na mBan* meetings were suppressed, but were being held in spite of the law, largely and mainly through the complete unanimity of the people. That is the foundation of the Republic of Ireland—the absolute unanimity of the people. A reward of £10,000 or about \$40,000, was offered by the English Government in every part of the city of Dublin, especially in the poor slums, for certain information and for certain men, dead or alive; and the reward was never claimed, although hundreds among them knew where the men named could be found. The expression that a man was to be found "dead or alive" meant that he might be shot at sight, and that the reward would be given to the person who shot him and produced the body. It was an incentive to murder. It was a license to kill.

As a result of the general parliamentary elections of December, 1918, the members elected met in Dublin instead of going to London, formed their own national assembly called Dail Eireann, repudiated England and all foreign rule, established themselves as the ruling power in Ireland, appointed ministers to take charge of the various departments of our country, and duly elected their President, Mr. De Valera, as duly elected a president of a republic as ever set in the White House at Washington. That is our position.

At the local Government elections in May, 1920, last May, the duties of the police were discharged by soldiers of the Irish Republic. In many places public houses were closed by order of these soldiers to avoid any danger of disturbances. In one case to my own knowledge schools both Protestant and Catholic were closed on the same day by order of these soldiers. The orders of these soldiers were cheerfully and implicitly obeyed by all classes in that local Government election. At this election to local councils, town councils and city corporations, we improved our position by having not merely 73% but 84% of the citizens of Ireland vote for candidates pledged to the support of the Republic. It may be interesting to the Commission to hear that we completely broke the alleged barrier between the northeast corner of Ulster and the rest of Ireland at that election. You are told in this country that the northeast corner of Ireland is Ulster, and that Ulster is a solid block against independence for Ireland. Against that let me give you the case of a friend of mine, Louis Walsh of the Ballycastle district in County Antrim, an Orange county, where a Catholic candidate would have had no chance at all of election if dependent on Catholic votes. His election was accomplished by the votes of Orangemen. He started out by declaring himself an Irish Republican without any qualifications. In all his speeches he so described himself. The election was held under a new system which England thought would be disastrous to the Republicans, the system of proportional representation. We were welcomed because our desire always is and has been to head the voice of all sections of the people. My friend Walsh of Ballycastle division of County Antrim became a candidate. All the people voted for five members. Ten candidates started. Walsh was one of them. He was the only Republican candidate. He was elected at the head of the poll. He got more votes than any other of the nine candidates in an Orange district. In his speech returning thanks to the electors for having elected him he returned special thanks to the

Orangemen. Without their votes he could not have been elected.

I give that as an instance of the artificial barrier attempted to be put up by England between Ulster and the rest of Ireland. It is purely artificial and purely malicious. We want the Orangemen. We know that they will be one of the strongest elements in our new constitution. We hope for great things from that particular section of the country, on account of the advantages they have had in industry when we in the south have not been allowed to practice industry, as I have just informed the Commission. If English power were out of Ireland, the south and the west and the midlands would harmonize with the people of the north within twenty-four hours. There is no division between us but a factitious artificial division kept up as a pretext for current riots as occur occasionally in Derry City and in Belfast under English influence.

(TO BE CONTINUED)

PRESIDENT HARDING

AND TWO LITTLE IRISH MAIDS

Two little Irish maids, Patricia Paz MacManus and Mariguita Paz MacManus, aged seven and nine, daughters of Seamus MacManus, were signally honored by President Harding of the United States, when in Central Park, New York, after they had unveiled the statue of Belvoir, the South American Liberator.

The New York papers are full of interviews with the little maids and photographs of them in every conceivable pose and situation. The New York World tells how, when "Patie" had presented to the President a bracelet pin made from a button off Bolivar's uniform, and Mariguita had given to the Venezuelan Ambassador, Dr. Estaban Gill-Borgis, a pin made from a button "off General Jose Antonio Paz" (their great grandfather's) uniform, the President assured them, "and he evidently spoke in sincerity," says the World, "that there was no event of this great day he would longer recall than this one." Dr. Estaban said he would always proudly wear his beside his decoration of the order of Liberator.

The World says of them: "The two girls are the daughters of Seamus MacManus, the Irish author. They were chosen for the honor because they are also great-grandchildren of Gen. Jose Antonio Paz, Commander in Chief of the Venezuelan Armies during the revolution and first President of the Republic. They show an interesting mixture of Spanish and Irish in their appearance. 'Patie,' she of the Irish name, has the delicate Latin profile, but her hair is the red gold of a MacManus. Mariguita, of the Spanish name, has a piquant Irish prettiness of feature, but her eyes and hair are dark Spanish."

When the unveiling ceremonies and speeches had concluded, an announcement was made that no one was to sit till the President had entered his automobile and driven away. But as the people were watching the President enter his automobile Mariguita MacManus was observed to arise from her place on the front of the stand and strike a bee line for the great map. Soldiers, Police and Secret Service men, fell back before her, making a lane of honor through which she passed till she climbed on the running board of the Presidential car and took an affectionate farewell of the President. Harding took her in his arms and gave her a warm embrace as he and Mrs. Harding bade her good-bye. She then proceeded calmly and dignifiedly to her place again.

The New York Sun prints the following, one of the several interesting interviews had by press representatives with the little maids:

"This is to be a momentous day for the little Misses Mariguita Paz MacManus and Patricia Paz MacManus. Not only will they unveil the statue of Simon Bolivar in Central Park, while no less a personage than President Harding looks on, but the occasion will be marked by a number of other incidents, the prospect of which had so excited the young ladies that it was difficult to obtain a coherent anticipatory interview."

"The children chosen for the honor of unveiling the statue are great-grandchildren of Gen. Jose Antonio Paz, first President of the Venezuelan Republic, and the daughters of Seamus MacManus, the noted writer. Mariguita is nine years old and Patricia or 'Patie,' as she is called, is seven. Both are unusually bright for their ages and each is distinctly pretty."

"Summoned from up stairs in their home, at 264 West Ninety-fourth street, the little girls came romping down with all the naturalness of their years. Their dark eyes sparkled with excitement as they were tried to answer questions at the same time. And true femininity pervaded their answers, for it was quite plain that the great event of meeting President Harding was more or less eclipsed by such important details as brand new white dresses trimmed with Irish lace, pink and white socks with sashes and hair ribbons to match, and new, blue military caps lined in red. 'Patie' will be in white and I'll have pink socks and ribbons," volunteered Mariguita. "And these shoes, only they won't look like this—they'll be all shined up," she said, glancing at her kid slippers.

"And, oh, we're going to have lunch at the Waldorf!" broke in Patie. It was evident that this was the crowning glory of a perfect day. Asked what she was going to say to President Harding, this young miss demurely shook her long, red-brown curls and said, with charming smile: "I shall tell him my name." But beyond this she refused to commit herself. Mariguita was even less communicative, saying she didn't yet know herself what she would say.

"Then both scampered away for the gifts which they are to present to President Harding and to Dr. Estaban Gill-Borgis, Venezuelan Minister of Foreign Relations, as souvenirs of the event. A slipper, the head formed by a gold button, taken from the coat of Gen. Bolivar, will be presented to the President by Patie, and one fashioned from a button from Gen. Paz's uniform will be given Dr. Gill-Borgis by Mariguita."

"But Presidents and generals, statues and pins were all forgotten in the final chorus of the two little girls: 'And we didn't have to go to school! which was more significant of the wonderful occasion.'"

FAMOUS CATHOLIC ARCHITECT

(By N. C. W. G. Cable Service)

Louvain, March 21.—By the death, March 3, of Dr. P. J. H. Cuypers, the world of Art lost one of its greatest modern exponents, Holland's foremost architect and its Catholic citizen, the last one of the noble trio of laymen who about the middle of the last century headed their country's Catholic emancipation movement. The other two were Joseph Alberding Thijm and Victor de Stuers. They led their co-religionists out of the barn and garret churches into temples worthy of their faith, and assisted them to the standing they now command and to which they are entitled by reason of the numbers and their activity.

What Farrey said of architecture in England when Wesley Pugin, prose, may with equal truth be said of the building art in Holland just before Dr. Cuypers' time.

"When he began his labors, there was not a single building of modern date, either public or private, which was not a reproach and a disgrace to the country. He had the Dutch become, that a State official rejected a plan for a Gothic church presented by Cuypers in 1855, 'because of the antiquated and dangerous rib vaulting.'"

The youth full vindicator of a lost style refused to be thwarted by the official incrimination; but when he set about to have his finished drawing executed in stone and mortar, the masons did not know how to go about it until he had taken the trouble and shown them.

A BATTLE FOR TRUTH

Like Pugin's in England and Viollet-le-Duc's in France Cuypers' life, from that early experience on was "a battle for truth and fitness in architecture," for a Christian and national as against a pagan and foreign style. His merit in the campaign was the greater, because at the Antwerp Academy—the Art School of his day—from which he was graduated with highest honors in 1850, Vitruvius' five orders of architecture had been held up to him as the sole expressions of beauty in building. Even when a student, sight of the Antwerp Cathedral and the Brussels City Hall, two dreams of medieval Gothic, caused his artistic instincts to protest against that dictum of his masters; nor did the flattering diploma they conferred upon him alter him. His first move upon leaving was to forget all they had taught him and to blast for himself a new road.

All the would-be artists of the time, movers-in-a-rut and sticklers for conventionalism shrugged their shoulders at his foolhardiness and passed on. But the "mad cap" was not of a frame to stand being ignored. He knew what he wanted and what he wanted he was going to secure.

Scarcely home from school and but twenty-three years of age, he drew a plan for the restoration of the antique Gothic Minister of Richmond, his native city, and focused the country's attention upon his personality by the storm of protests and execution of the plans raised. He gained his point, however, and from that day on, he had to be reckoned with. The entire Dutch Calvinistic world, long antagonized against him; but close to his side drew his Catholic fellow citizens, pouring orders upon him for the restoration of decaying monuments and the erection of new ones.

HELPED CATHOLIC REVIVAL

Possessed of an extraordinary capacity for work, and of an indomitable will, all at the service of a transcendent talent, may genius, he became the providence of Catholic revival in Holland, and of the Hierarchy, of which the year 1853 had seen the reestablishment.

His fame was not long in crossing the boundaries of his fatherland, obtaining from him in 1870 the important commission for the restoration of the Mainz Cathedral. After many, he could no more be repudiated in his own land by the powers that were. "The Government selected him for a place upon the Advisory Board of Historical and Artistic Monuments. The move let loose again, albeit with diminishing

effectiveness, the wrath and hatred of his enemies. The man had grown too much; by his side those who attacked him were but pigmies. Their venom and malice could not prevent his being chosen in 1876 for the elaboration of the plans of the Rijks museum at Amsterdam, his grandest achievement and Holland's nineteenth-century architectural pearl.

"He constructed it," a brother artist wrote, "like the Prophet Nehemiah the wall of Jerusalem, with the compasses in one hand and the sword in the other" and as with Nehemiah, his victory was complete—the victory of the compasses and of the sword.

From the day of the inauguration of the Museum and of the Amsterdam Central station which followed, envy, religious hatred and malice laid down their weapons and in unison with his friends of the first hour, his quondam enemies hailed him as their country's most illustrious architect. He did not rest upon those laurels; but, after the glorious triumphs of the eighties, continued to dot his fatherland with monuments great and small, especially churches; and so endeared himself to his people, that they with one accord celebrated successively and with ever increasing bursts of enthusiasm, his seventieth birthday in 1897, his eightieth in 1907 and his ninetieth in 1917; for that wonderful man kept himself before the Nation's mind by ever new creations of his fertile brain and dextrous hands.

When upon his ninety-third anniversary a friend kindly suggested that the hero of the feast retire for a short rest, the genial old man's face clouded and then, his usually kindly smiling eyes flashed fire: "What! I rest! I who have never rested, who have ever asserted that I owe my long life to toil; that rest is, of all human ills, the most fatal one, and work the great panacea for all worries and troubles! I will not rest." He took no rest that birthday, nor any other day after either, until he entered upon rest eternal. Shortly before his agony he still despatched with a firm hand his own coffin.

A GREAT CHRISTIAN

Cuypers was a great artist and builder; he was also a great Christian. "He was a man," said one of his friends, "who saw his duty." Every morning his townspeople could witness him wind his steps to church for Mass and often again in the afternoon for evensong.

Upon his seventieth birthday, his farewell address to the pupils of the State Museum Schools, whose director he had been for years, was a paean of praise to God.

"Allow me, friends and pupils, one word of fatherly advice to you: I shall be the last as your teacher. Ever acknowledge that all art, all beauty, emanate from the Creator. That is the Truth, the only one in Art. It has ever been the plain and unadorned foundation of my teaching, because such is the characteristic of Truth. Remember that not all is matter nor of this world. Neither is Art matter, nor is there anything truly great, but what is from God and lasts forever."

These were the principles that guided him through life and enabled him to fight his battles, securely confident that if he fulfilled his duty to his Maker, he could well afford to ignore the adverse judgments of men. They after all, are ever changing. This was exemplified in his own life. For years his conception of art and himself, were violently opposed, and then, honors were showered upon him from all sides. There was no official recognition that his own foreign lands followed suit in the acknowledgment of his merits. He was Officer of the French Legion of Honor, associate member of the "Institut," member of the Institute of the American Architects, of the Institute of British Architects and of like bodies in Petrograd, Vienna, Stockholm, Madrid, etc. He presided at International Congresses of Architects in Brussels in 1897, in Paris in 1900, in Madrid in 1904, in Liège in 1905, in Vienna in 1908. Without seeking honors for themselves, he appreciated them for the sake of the principles that were his, for the sake of his fatherland, for the sake of his faith, which was dearer to him than everything, for which he ever stood up fearlessly and frankly from his earliest youth to the day of his death.

MR. DOOLEY ON THE OPEN SHOP

A new book, Social Reconstruction, MacMillan's publisher, by Rev. John A. Ryan, D. D., of the Catholic University is a thoughtful, scholarly review of a popular subject well worth reading.

The book has a refreshing lightness about it. In one portion Doctor Ryan quotes Mr. Dooley on the open shop as follows:

"What is all this talk that's in the papers about the open shop?" asked Mr. Hennessy.

"Why, don't you know?" said Mr. Dooley. "Really, I'm surprised at your ignorance, Hennessy. What's the open shop? Sure, 'tis a shop where they keep the door open 't accomodate the constant stream of min comin' in 't take the jobs chaper than 't min that has the jobs. 'Tis like this, Hennessy. Suppose one of these freeborn Amerycan citizens be wurkin in an open shop for the princely wages of was large iron dollar a day of sin hours. Along

comes another freeborn son o-a-gun, and he sez to 'is boss, 'I think I can handle 'is job for almighty cents.' Sure, sez the boss, an the dollar man gets the merry jinglin' on, and goes out into the cool world to exercise his inalienable rights of a freeborn Amerycan citizen 't scab on some other poor devil. An' so it goes on, Hennessy. An' who gets the benefit? Thru, it saves the boss money, but he don't care no more for money than he does for his right eye. It's all principle wid him. He hates to see 'is min rubbad of their independence. They must have their independence, regardless of anything else."

"But," said Hennessy, "these open shop min ye mincehun say they are for the unions if properly conducted."

"Shure," said Mr. Dooley, "if properly conducted. An' there we are. An' how would they have them conducted? No strikes, no rules, no contracts, no scales, hardly any wages and few members."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MASS FOR EVERY CATHOLIC

To help provide for every Catholic in the missionary districts of Canada the facilities for assisting at the Holy Sacrifice of the Mass on Sundays and Holy Days throughout the year is the program of the Catholic Church Extension Society. Many of our best supporters will tell us that the program, if carried out, would be little less than revolutionary and are no doubt sceptical about the prudence of even announcing such a plan, but we are strongly of the opinion that there can be no great success in anything without a good program definitely announced and maintained. So our motto will be "Mass for every Catholic." That we shall have praise from every pastor for attempting such an ideal we do not for a moment doubt. It is the Mass that matters. Prominent religious teachers who are outside the fold of Christ but who have made a special study of the great differences between Catholics and those who are not do not hesitate to point to that one great act of Catholic worship and devotion as the centre of the profound distinction between the two parties. They constantly surmised that even in the centres of population where the enemies of Christian faith are never idle, where every force which the spirit of the world can muster is constantly being used to corrupt that faith and its teachings to see our large churches growing all too small and the Sunday Masses attended by devout and numerous congregations. Where is the great mystery of it all. They cry superstition, money, ignorance, the need of some sort of outward religion and the racial differences which actuate so many to continue all these practices. But more thoughtful men are admitting that these alone, whatever may be their influence are not enough to account for the great phenomenon. It is the Mass that differs have many of these men said. They alone seem to have grasped the idea that through the proper celebration of that Holy Mystery the worthy participation in it and the constant assistance at that great act of Christian worship flow the Grace of God which keep alive in the souls of men a faith in Christ. It will not do to argue that it is mere formality. There is abundant evidence that it is an act which constantly influences the lives of the Catholic people. Nor is there any substitute. Men who have abandoned all faith in the living presence of Christ in the Holy Eucharist have exhausted all other known means and they admit on all sides that they have failed. Money has not influenced men to follow them, neither have social advantages, nor good preaching, nor even popular instruction on lively topics, nor entertainments of various kinds. All these have had but passing success in keeping the churches open and the crowds attending. They are therefore confounded to see the Catholic priest offer with worldly advantages against the success of his ministry go where they have gone and gather around his altar the indifferent, the unheeding, the frivolous, the poor, the learned, the men of affairs, all classes; he is able to influence them all profoundly in religious matters when seemingly no one else can. The cause of this it is easy to give to Catholics who know by experience. It is the Mass that matters. That grace in the true reason of the profound influence. Around that centre the soul in sin finds its true home when it longs to lay down the burden.

But without the missionary efforts of the Church there would be no facilities for hearing Mass. We must support our Missions or for many there will be no Mass. And let us reflect that God intended that sacred sacrifice of His love for every creature. Where the Gospel was preached, there too Mass was offered. Now was it ever said to vain, when that Holy Oblation is made we must remember that God has in mind particularly the needs of the locality in which it is offered. Christ is localized in the Blessed Eucharist in order that definite places may be reached. Christ is offered in the Holy Sacrifice in particular places that particular benefits may be bestowed there and God's special graces for the people of that place poured forth.

Let us join in our efforts and promote the welfare of the missionary districts by supplying the Bishops with what they call upon us to give. We can all do something if we only put our minds to the task. By furthering such a work as this we shall obtain the blessing of peace for those of good will. How about a donation for Extension work?

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS Previously acknowledged \$4,586 00 A Friend, Quebec..... 15 00

THE CO-OPERATIVE SOCIETIES

Editor CATHOLIC RECORD:

I have read with much interest and satisfaction the article by "The Observer" appearing in your issue of the 16th inst. It is obvious that your contributor is well informed on the subject. He gives a lucid and dispassionate statement of the advantages of co-operative retail distribution. I would, however, be glad of the opportunity of supplementing his excellent contribution.

The Stratford Society, the subject of the discussion, happened to start business when prices were at their highest point. The directors selected as manager a man who had for a number of years acted, and was at the time employed, in a similar capacity for what is reputed to be the largest grocery firm in the city. These "non-business people," therefore, exercised a reasonable choice; one which "business people" would have made under similar circumstances. Neither business people nor non-business people are infallible. Experience eventually caused the directors to feel they had made an unfortunate selection. They complained the manager over-bought at an extraordinary extent, and alleged, in the report referred to by the "Canadian Grocer," that on dispensing with his services they had to cancel orders to the aggregate value of \$5,438.65. The Financial Statement, duly audited, published with the report, indicated the substantial sum of \$3,885.82 still in the business in share capital, after writing merchandise down to current market values. Reasonable loyalty for one year on the part of the members would easily restore the lost capital. As it was, there remained in the business more unimpaired capital than is owned by the average grocer doing a similar turnover.

The true co-operative society in cases of misfortune is, in one respect, at a great disadvantage compared with the private trader. It must periodically report the result of its trading operations to its members. The detailed information supplied to the shareholders, proprietors or becomes public property. There are many hundreds of retail merchants in Canada today who have been badly hit on a deflated market, but they do not publish financial statements. While their capital has been seriously depreciated they are being "nursed" by manufacturers and wholesalers in the expectation that their former financial status will be restored by profits made in the future. My complaint is that in such a case, even if it had access to financial statements, the "Canadian Grocer" would not increase the difficulties of the private trader in rehabilitating himself by giving conspicuous publicity thereto, and by making an unfavorable criticism thereof for the information and guidance of his trade creditors who subscribe to it as the recognized trade organ. Why did the "Grocer" discriminate in this respect against a co-operative grocery? Was it fair? Is it unreasonable to infer that its policy is to arrest the growth of the co-operative movement in Canada by seeking to destroy its trade credit? If it is sincere in its suggestion that the movement is without practical value, why does it not give co-operators a "square deal," and urge the private traders to meet them in honest, fearless and efficient competition?

Your contributor is right in his contention that the occasional failure of a co-operative business is no argument against the practice of co-operation for private business ventures fail every day." The "Canadian Grocer" carries a full page advertisement in which the enquiry is made "Why are seven of every ten retailers insolvent without knowing it?" an advertisement, by the way, inserted by a co-operative society claiming to be "A co-operative non-profit organization of 10,500 growers," and which essays to teach these "business people" how to run their retail undertakings. If it is justifiable for growers by co-operative effort to effect economies in the marketing of their produce, why should not the "Canadian Grocer" regard with equal toleration co-operative consumers seeking a similar result in the purchase of the necessities of life?

Co-operative distribution in Canada is in its infancy, but that it can be as successfully practiced in this country as elsewhere has been demonstrated. In July last this Union published the statistics for 1919 of its affiliated societies showing aggregate sales for the year of \$2,182,725.71. On a share capital

investment of \$212,059.65 it showed aggregate net profits of \$156,870.41, or at the rate of 73.9%. Of that amount, however, \$188,215.70 was returned to the consumers in proportion to purchases, reducing the cost of living to that extent, the comparatively small difference being applied to interest on capital, reserve and education funds, etc.

The Catholic War Council in the United States, in its reconstruction programme, wisely urges the establishment of co-operative stores. The people who gain most from the successful practice of co-operative distribution are those with the largest families. The more they have to spend their incomes in the necessities of life the greater are the savings which are effected. For obvious reasons, any movement which will assist the Catholic working man to raise a large family with less financial anxiety and in greater comfort should appeal strongly to the Catholic clergy.

Yours faithfully, GEORGE KEEN, Gen. Secretary, The Co-operative Union of Canada, 215 Nelson Street, Brantford, Ont., April 21, 1921.

A MAY CAROL

Sweet May, 'tis through thy tender golden light
That falls from azure skies (half veiled in mist),
On fresh, young daisy buds, on lilies white,
'Tis through thy shining portal that we pass
From Spring's aurora into Summer's noon,
And glide across thy crisp and dewy grave
Into the rose-fields of the fervid June.
Ah, even so, sweet Mary, Queen of May,
Nursed in the soft light of thy sunny smile,
Humility's fair blossoms deck our way
And flowers of Purity our paths beguile;
Swift thro' the portals of the stainless breast,
Thy children into God's great summer dawn
Forth to the daisied meadows, Mother, lead,
We reach the rose-bells of Christ's Sacred Heart.

—ELEANOR C. DONNELLY

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them are daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them the salvation of millions of souls depends on your answer to this appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

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

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The secret of success in life is for a man to be ready for his opportunity when it comes.—Disraeli.

Nothing draws down upon us the wrath and curse of God so much as the malicious pleasure with which we magnify the faults of our brethren.—Massillon.