

all parties—(1) that there can be only one Foreign Policy, one Army and one Navy, and that we cannot stand a separation in these matters any more than the North could stand the separation of the South in the United States; (2) that with this exception, Irishmen will be as free as the peoples of the great self-governing Dominions to settle for themselves how their country is to be governed; (3) that the British Government will continue to perform as best it can the function of government in Ireland for a period not to exceed two years, but that at the end of that period, or sooner, if Ireland is ready, it will withdraw, arranging, if need be, fair terms for the Constabulary and others who have served it, and after that the responsibility for Irish government will be on Irishmen themselves. The third of these limitations is in Lord Grey's view, vital, and nothing short of it will create the sense of responsibility which will enable Irishmen to solve their own problem.

We believe that Lord Grey is right, and that in the situation we have now reached no lesser measure will serve. If the present demoralisation continues, we may even reach a point when immediate evacuation of British forces comes to be demanded as the sole means of saving our country from an intolerable vendetta. No one who reads the official apology for present events which appears today in the Daily Chronicle can be in the least reassured. That reveals only too plainly the steps by which a disordered country may slip into an anarchic anarchy, the murder campaign of the extremists being answered by the indiscriminate violence of the Police, and the immunity of the one being pleaded as an excuse for not disciplining the other. The Sinn Féin murders are atrocious, but it is admitted that the guilty are comparatively few, and the wild justice of Black and Tan revenge falls indiscriminately on innocent and guilty. We cannot go further along this path without destroying our good name and earning the condemnation which we ourselves have passed upon those who practise terrorism, whether Russians or Bolsheviks. The Irish can do no worse disservice to the British than to drag them down to these levels.

Let us say again that the vast mass of Englishmen look with the deepest dismay at the whole course of events which is driving them in this direction. It is not in accordance with their character or history, and they have no mind to be pilloried before the world as successors to the Hapsburgs and the Romanoffs. They feel it a peculiar injustice that, after many attempts to solve the Irish question, they should be brought to this conclusion by what most of them feel to be an Irish failure to settle an Irish problem. But there is no escape for them, so long as their Governments attempt to impose British settlements, or British compacts with one or other of the Irish parties. So long as that method is pursued, the responsibility must remain British, and the consequences will fall on Great Britain. The alternative, and we believe now the only alternative, is, as Lord Grey proposes, to state our minimum necessary demands, to call upon Irishmen to settle their own problem, and to give notice that they must settle it within a certain period, after which we shall withdraw our machinery of government. —Westminster Gazette.

ANARCHISTS ALL

LLOYD GEORGE'S COLLEAGUES
PREPARED GROUND, SOWN
THE SEED AND NOW REAP
HARVEST OF ANARCHY

Mr. Lloyd George argues quite soundly in his letter to his candidate at Ilford that anarchism is the natural enemy of democracy. He could have said it not only truly but effectively at the time when the House of Lords tried to break the Constitution in order to deliver their class from its fair share of taxation under Mr. Lloyd George's Budget or when excited discussions were going on as to "direct action" in order to frustrate Mr. Lloyd George's law of health insurance for the housemaids. Unluckily, he has since spoiled the force of the words in his own mouth. The teachers of anarchy whose precepts are now most widely quoted and most highly valued by the parties of disorder everywhere in the Empire are either Mr. Lloyd George's Ministerial colleagues or warm supporters of his Coalition. His Lord Chancellor is known by everyone to have been a party to conspiracy to procure a violent rebellion if the conspirators could not get what they wanted from the King and his Government by intimidation alone. Mr. Lloyd George is kept in office by politicians who have avowed their hopes of seducing the army from its loyalty and boasted of their skill in importing German rifles to kill more loyal subjects. Mr. Smiley and some lesser Labour leaders have said some unwise things, but has any of them on his record such an admission as Sir Edward Carson's: "The Attorney General . . . says that my doctrines and the course I am taking lead to anarchy. Does he not think I know that?" or the same direct admission of a declaration that he intended, when he went over to Ulster, "to break every law that was possible?" And now Mr. Lloyd George is at the head of a Government whose own administration of the law in Ireland has sunk into a form of anarchy, with frequent

murder and arson as some of the activities of the disorderly instruments which it pays but cannot control.

The restoration of lost respect for peace, law, and orderly government is the sorest need of this country as it is of others. But Mr. Lloyd George's Cabinet are not among the tried friends of that cause. A famous little book called "The Grammar of Anarchy" is now being used all over the world as a kind of Anarchist's Bible, and it is composed simply and solely of incitements to riot, rebellion, and lynching quoted word for word from public speeches made by colleagues or political supporters of Mr. Lloyd George. No well-known Labour orator has ever approached the contents of this manual of crime in directness of excitement or in contemptuous disregard of any obligation to use caution in investigating "direct action." We may yet come to a direct and definite trial of strength in this country between those who attach paramount importance to the civic duty of keeping the peace and obeying the law and those who, as often as they cannot carry a majority with them, want to break the whole machinery of national joint action in order that their particular minority may get its way. If we do so, the peace of order and law will have no place in it for anarchists, either Tory or Communist. The Carson and Birkenheads and the "class war" incendiaries are merely examples of the same temper applied to different sets of party aims. If Mr. Lloyd George were to try to get up a stage fight at a general election between the fanatical authors of "The Grammar of Anarchy" and the opposite set of fanatics who now circulate it, the huge majority of Englishmen who do valiantly value law and order, would simply turn disgusted away and feel that the return to honest representative government was put off once more. —The Manchester Guardian.

A GREAT SOLDIER ON IRELAND

BRITISH SOLDIERS ARE "PUPILS
IN A SCHOOL OF FREE AND
EASY MURDER, ARSON
AND ROBBERY"

In the course of a letter, which we print elsewhere, General Sir Hubert Gough draws attention to a side of the murderous police riots in Ireland which nobody in England can afford to forget. A large armed force without discipline is not a thing that you can use while it suits you and then drop in the hope that you will hear no more of it. In the medieval Europe the demobilized soldier was almost as great a terror to his own country as he had been to its enemies before. The more exact and drastic discipline of modern European armies, except in Turkey, has long lessened that public danger. To unobedient persons it may often have seemed a discipline too rigid and too temporary, but it is only by this exceptional strictness that you can train men to kill and destroy and at the same time maintain in them habits of inhibition which make them remain as little likely as their people to kill their unoffending neighbors or burn their fellow-countrymen's houses. There is sound psychology in a military code which makes it a crime for a soldier off duty to draw his bayonet, except to clean it or to retain an unused round of ammunition after being at the range. Sir Hubert Gough says truly that in France, where officers of all ranks were often sorely tempted to be easy-going with sorely tried men, regard was always had to this great antiseptic, without which any armed force must soon begin to rot. Whether there be any official complicity in the Irish police riots, or merely reckless sloth and incapacity, Ireland has now become a place where more and more men, highly paid out of the taxes, are learning to be unfaithful and dangerous citizens. Whether the uniformed rioters there be called soldiers, policemen or "Black and Tans"—they are certainly not soldierly—they are pupils in a school of free and easy murder, arson and robbery which is more easily opened than it can afterwards be closed. And most of the finished pupils from this school we have got, at some time or other, to have back in England, probably to add their new accomplishments to the present equipment of the sturdy beggar and the rascaceous rough. —Manchester Guardian Editorial.

Note.—THE CATHOLIC RECORD published General Gough's letter last week.—E. C. R.

THOUSANDS OFFER PRAYERS FOR LORD MAYOR OF CORK

Dublin, Oct. 8.—Day by day, Dublin has had the spectacle of the workers "downing tools" to attend Mass for the Lord Mayor of Cork and the other prisoners. To the number of 4,000 the employees of one of the largest concerns in the world, matched in military order to the parish church, upwards of a thousand of them, whom the church could not accommodate, knelt in the surrounding streets. Close on 6,000 tramway employees made similar intercession. For two hours the trams of the City stood still while the men made their appeal to God.

The hands in the business houses have done likewise. Idle counters testified that the country's spirit was in travail. Batches of men were to

be seen in the streets daily, marching to Mass.

The story cabled to the United States that the prisoners in Cork were being massaged with nutritious oils has been flatly contradicted by the doctors. Medical attention having ceased, one may say that something beyond human power has kept them alive. At the moment of writing, the boy prisoner, John Hennessy—he is still under twenty—has but short intervals of consciousness. Outside one small corner of Ireland, all classes, sections, and creeds unite in condemning the inhuman system that is causing this catastrophe.

Archbishop Spence of Adelaide has been profoundly affected by his visit to Cork Jail. He spoke of the men as heroes suffering and dying for the freedom of their native land. He blessed their relatives, saying—"My prayers will be offered for your comfort under the cross that God has placed on you."

ST. JEROME

POPE ISSUES AN ENCYCLICAL
COMMEMORATING 15TH
CENTENARY

Rome, Oct. 7.—On the occasion of the fifteenth centenary of the death of St. Jerome, His Holiness has issued an Encyclical Letter, on the great Doctor of the Church and his work. The title is *Spiritus Paracliticus*. The following summary appears in the *Observatore Romano*:

Among the saints who have adorned the Catholic Church not only with the holiness of doctrine, but also with the splendor of doctrine, St. Jerome must surely take a foremost place: Saint in many ways, ascetic, penitent, and Doctor raised by God to interpret the Sacred Scriptures. On the fifteenth centenary of his death the August Pontiff has drawn a picture of his merits in an Encyclical, with the particular object of teaching the great precepts regarding the study of Sacred Scriptures contained in the immortal Encyclical *Providentissimus Deus* of Leo XIII.

He treats first of all the life of the great Doctor, who was born at Stridon in Dalmatia, baptized in Rome, and consecrated the whole of his long life to the study and explanation of the Bible. While still young, having hardy learned Greek and Latin, he set himself to interpret the prophet Abdias, and so great was his enthusiasm in this first effort in exegesis that he determined to give up everything and go to the East to complete his biblical studies in the very place sanctified by the Divine Redeemer. There, while giving himself up at the same time to the strictest penitence and the closest study, he left nothing undone in his attempt at progress in sacred doctrine.

PUPIL OF APOLLINARIUS

He himself tells us that he was a pupil of Apollinarius of Laodicea of Antioch and that he learned Hebrew and Chaldee from a convert Jew in the desert of Syria. For three years he was at Constantinople at the School of St. Gregory Nazianzen; then he returned to Rome, where he was of great service to Pope Damasus in the affairs of the Church. But here too, in spite of the great work of his new office, he never gave up his chosen studies, and being charged by the Pontiff to correct the Latin version of the New Testament he carried out the work so well that it is the admiration of the learned even today. But he always looked towards the Holy Places, and as soon as Pope Damasus died he made his way to Bethlehem, and having built a refuge near the Sepulchrum of Christ, he gave himself up entirely to prayer and the Sacred Scriptures. Still he did not consider he was sufficiently prepared in the knowledge of Scripture, and he wandered through Palestine in search of masters and texts to consult. It was thus that, while enriching his mind with new knowledge, he could carry out that immense labor of scriptural exegesis and polemics which stamps him the Doctor of the Sacred Scriptures given by Providence.

TRUTH OF HOLY SCRIPTURE

Having thus summed up the life of St. Jerome, the Sovereign Pontiff goes on to consider his teaching on the Divine dignity and the absolute truthfulness of the Bible. He says that from all the writings of the Doctor it is clear that he held firmly with the Catholic Church that the Sacred Books, written under the inspiration of the Holy Spirit, have God for their Author, and as such have been given to the Church itself. The Holy Father confirms this with many instances taken from the numerous works of St. Jerome, particularly those against heretics. Together with this teaching of St. Jerome are illustrated the solemn declarations of Leo VIII. on the absolute immunity of the Sacred Scriptures from error. The Pope then goes on to lament the levity and the pride of those who openly repudiate the infallible magisterium of the Church on this point, or, underhand, combat it. (He approves indeed the zeal of those who give themselves to the study of texts and the varied researches in science and wise criticism in order to overcome difficulties but he deplores the conduct of such as fall from the right path through neglect of the teaching of Leo XII. and the Fathers. He calls special attention to the objections arising from the sciences, physical and historical, to conclude that the inspiration of Scripture cannot be limited to any particular part of it, nor can a double truth in it, absolute and rela-

tive, be admitted. Then he urges that in the seminaries and schools an exact conception is given of that inspiration as it has been handed down, not only by the Popes and Fathers, but by Christ Himself.

BIBLICAL STUDY

His Holiness enjoins on all, on the lines traced by St. Jerome, the reading and study of the Sacred Scripture, wherein is to be found the food for the spiritual life and the guide to the heights of Christian perfection. To such as devote themselves to explanation and teaching of the Bible he points out that the duty of all who thus commit is to put forth not their own opinion but that which was intended by the author; for it is a terrible danger if by false interpretation of the Gospel of Christ the gospel of a man should be propounded. Better than the flower of oratory is sound learning and the candor of truth.

The Pope concludes that fifteen hundred years after his death, St. Jerome is more than ever living, that his voice resounds wonderfully from his works; he proclaims the importance, the integrity and the historical authority of the Scriptures; he speaks of the great benefits to be derived from careful reading of them, he exhorts return to the practice of the Christian life, and he repeats the warning that the See of Peter especially for the piety and love of the Italian in whose land it was divinely established, must be held in such honor, and must enjoy such liberty, as is absolutely required by the dignity and the very exercise of the Apostolic Office. He prays, too, that those Christian peoples who are unhappily separated from the Mother Church, specially the well-beloved Orientals, may return anew to her in whom alone is all hope of eternal salvation.

CORK

ITS LORD MAYOR TRUE TO
EARLY TRADITIONS

CITY FOUNDED BY ST. FINBAR, A
HERMIT
By N. C. W. G. News Service

Washington, D. C., Sept. 25.—The long fast of the Lord Mayor of Cork lends interest to the city over which he presided and the office which he held. These are treated briefly in a bulletin issued by the National Geographic Society.

"Cork, third city of Ireland," says the Bulletin, bears a very superficial resemblance to our own New York in that its nucleus is situated on an island enclosed by two arms of a river where its waters meet a bay. The comparison soon becomes a contrast, however, for Cork is a city of less than 80,000 souls, has few public buildings or thoroughfares of importance, and was built on a low, swampy site instead of on the rocky ribs of mother earth.

"The stream that enfolds Cork back to its source is the River Lee which rises in a little lake to the north. From a tiny island in the lake came the pious hermit, St. Finbar, who established a monastery on the island at the mouth of the river in the seventh century, and from this start the present city has grown. Both the Catholic and Protestant cathedrals of Cork are dedicated to this early Irish saint.

"At the head of one of the finest harbors in Ireland—a landlocked cove whose waters are as placid as those of a lake—Cork has been the seat since its establishment to attacks by sea marauders. Invading Danes burned the city in 821 and again in 1012, and after the second destruction founded on the site a Danish trading post. The Irish, again in control of the city, submitted to the English, in 1172, who for many years maintained a precarious foothold.

"The Irish eventually regained Cork not by force of arms but by infiltration, for before a great while the one-time English post was the most Irish city in Ireland its government entirely in the hands of the people of Erin.

LORD MAYOR REHEADED IN 1492

"A tragedy overtook Cork the year Columbus discovered America and was visited most heavily on Lord Mayor. During that year the city received and assisted Perkin Warbeck, pretender to the English throne. The Mayor lost his head and the city its charter.

"Cork's wonderful harbor has given it a maritime importance since early days. Recognition of this fact is seen in the title of Admiral of the Port bestowed on the Lord Mayor of Cork by Edward IV. and held by the Lord Mayor to the present day. In a triennial ceremony the Lords Mayor evidence their right to the title of Admiral by casting a dart out over the harbor.

"Queenstown, at the head of the outer harbor, and practically a part of Cork, is the port of call and departure for trans-Atlantic liners. This fact has made Cork a city of interest to many, for perhaps a million or more men and women, in largest part mere boys and girls forced by economic pressure to emigrate, have there bidden good-bye to the land they love so well.

HUNDREDS DIED FROM HUNGER

"When Ireland suffered what was perhaps the most pathetic of its tribulations, the famine of 1847, Cork became the center of its sorrows. Thousands of miserable, emaciated creatures made their way there from all over Ireland hoping to gain passage to America. Hundreds

died of hunger along the roads leading to the city and in its very streets.

"While there are practically no points of great interest in Cork, close by is one of the best known and most frequently visited spots in all Ireland. It is the ruined tower of Blarney Castle, stronghold of Cormac McCarthy, who legend has it, instructed by an old hag, he had rescued, to kiss one of the stones of the tower—the famous 'Blarney Stone'—became irresistibly eloquent.

"On the picturesque, wooded shores of the spacious and beautiful harbor of Cork are many pleasant resorts and fine country places. One of the latter, Tivoli, the home of Sir Walter Raleigh, is on the estate given by Queen Elizabeth. Edmund Spenser was the recipient of many acres at the same period. In Killycormac Castle, near Cork, he wrote 'The Faerie Queene.'

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE CHURCH AND HER
MISSIONARIES

"The Church is the 'Extension of the Incarnation,' which, considered in its redemptive aspect, necessarily brings with it the Church as an organ of the redemption wrought by Christ. The Church was instituted by Our Lord, that to the end of time He might continue the work which he began, that all men might learn the glad tidings of joy, and be made partakers of the salvation that flows from Calvary."

Thus does a contemporary writer speak of the Church continuing among men the work begun by Christ. Mohler in his famous and justly prized work, "Symbolism," says of her: "The Church, considered from one point of view, is the living figure of Christ manifesting Himself and working through all ages, whose atoning and redeeming acts, it, in consequence, eternally repeats and uninterruptedly continues. The Redeemer not merely lived eighteen hundred years ago, so that he has since disappeared, and we retain but an historical remembrance of Him as one deceased, but He is, on the contrary, eternally living in His Church; and in the Sacrament of the Altar He hath manifested this in a sensible manner to creatures endowed with sense. He is the announcement of His Word, the abiding teacher; in baptism He perpetually receives the children of men into His Communion; in the tribunal of penance, He pardons the contrite sinner; strengthens rising youth with the power of His Spirit in Confirmation; breathes into the bride groom and the bride a higher conception of nuptial relations; unites himself most intimately with all who sigh for eternal life, under the form of bread and wine, consoles the dying in extreme unction; and in holy orders institutes the organ whereby He worketh all this with never-tiring activity."

It would be difficult to make clearer the present relations of God with the individual soul. The great question of individual responsibility is here indirectly discussed and every perplexity vanishes when we realize that Christ the Son of God still speaks to us through His Church and directs us in our ordinary duties. It was this Christ meant when He said "Behold I am with you all days even to the consummation of the world." It is all important for the individual then that he have the Church to save him. In fact it is almost impossible for him to be saved without her ministry. It was this thought which so stirred the ancient zeal of St. Paul that he wrote to his Roman converts: "Brethren, the will of my heart, indeed, and my prayer to God, is for them unto salvation." Having shown Christ to be their one and only hope he, quoting the prophet Joel to emphasize that God would allow no prayer of good will to remain unheard, "for whosoever call upon the name of the Lord, shall be saved," proceeds and exclaims, "How then shall they call upon him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?"

The task of reaching souls either pagan or with faith so weakened that it is far from being that guiding force in their lives which it ought to be, has always been one filled with great trouble and anxiety for those who attempt it. In general, however, the policy of the missionaries has been to gain the good will of the senior members of the nation or family without hoping much from them by way of conversion. True, even among the older people God's grace is not sterile and we often have results most surprising, but the missionary places his chief hope in the young. They can be taught the necessity of practicing Christian virtue and can be successfully trained in its practices. Their habits are not yet formed and their lives have not yet become like old and deep-rooted weeds almost impossible to eradicate. And, if the parent, for one cause or another, entrusts his child to the care and authority of the missionary and gives him the sanction of parental authority at home great results can be achieved even under circumstances that at first sight are by no means encouraging.

On all sides we have heard of the difficulties of our Ruthenian problem. For our own part we have never tried in any way to deny how very serious they are. We recognize only too well that they are stern realities

but this has not in any way deterred us from facing them. There is one bright spot and that is the earnest wish on the part of these people to receive a sound education. They will be glad to know that in their midst are schools fully able to prepare them for Canadian life. Above all they want to learn English and be ready to carry on their business under such circumstances as are common to all. They wish to have the advantages that are necessary for their condition of life and are by no means hostile to Christian education. In fact by taking advantage of this very state of mind the sects gained their first hold among them. We can therefore reach the children and it is our duty to reach them and do all we can to save their Christian faith. Our first duty to these Catholic people is to show them that in their translation to a new country they must not lose that inheritance of Christian faith which, through the Providence of God, until now they were able to keep. Who does not know that the zealous priest can accomplish among such a population untold good and bring under our conditions of prosperity and peace that lively spirit of faith which is a certain result of the sacraments being well and constantly received. It was to give these people a well trained and zealous clergy that we have established our Ruthenian Catholic College, and it is surely not too much to hope that with the blessing of God much success will follow from its labours.

That this is fully understood by energetic Catholics we have positive proof. This morning's mail brought a cheque of \$500 to carry on our work and we are greatly encouraged believing that this good layman will have imitators. Give to our Ruthenian College all the assistance you can.

Donations may be addressed to:
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THE TIDE IN EUROPE HAS TURNED

By Hilaire Belloc

The most important element in the settlement of Europe following upon the great War has been left out of most of our discussions. But it will appear very vividly and inevitably in the near future because it is vital and permanent. It is the element of religious division. Modern patriotism is a very great force, but it is a force less permanent—more fluctuating than the force of religious division, and it is also a force more variable in its definition. The force of religious division is very slow-changing, all-pervading, subtle and yet determined in its effects, and it has been left out.

THE FORCE OF RELIGIOUS CULTURE

Men have been quick to recognize—if not in the settlement at least in the discussion of it—other forces than that of modern patriotism. Thus they recognize and try to deal with the opposing categories of possessors and dispossessed, or as they call it, "Capital and Labor." They recognize the opposition of races not exactly co-terminous with the opposition of patriotism. They recognize the cross category of language. But they shirk the underlying distinction, the fundamental cause of contrast and division in Europe, which is the division of religion.

The religion of a population, when it has moulded all their past for centuries and has sunk into their bones, is the main cause of all they think and do. It creates a particular type of culture far more than does race; infinitely more than does the mechanical link of a common language. A passing or even serious indifference to ritual and practice does not greatly affect this truth. Differences between nations, or rather, cultures; contrasts in ways of thought, on ways of thinking, all habits, and hence all major contrasts and all the strongest motives for conflict, are the product of differences in religion more than of any other social cause, for this cause is the most profound and the most lasting.

Now the Europe of the nineteenth century, the modern Europe which we all knew and reckoned upon as a permanent thing in the world, was divided into three great religious sections. Ireland, with the most of the west and the south, had retained the roots of our old European culture and had preserved the tradition by which Europe lives—which is that of the Catholic Church. France, Belgium, the valleys of the Rhine and Danube, Italy, the Iberian Peninsula—all this formed the Catholic and traditional mass of Europe. The change (though serious) political quarrels which put power often into anti-Catholic hands did not affect very deeply the structure of society. All that traditional backbone of European culture was in touch with

its past. To the north lay populations which had broken off in the storm of the Reformation. These had a Protestant culture. Although the various Protestant doctrines were decayed and they were for the most part grown indifferent to them, yet the effects of the Protestant spirit in their way of governing themselves and others was most marked. This region included Great Britain, Holland, the Scandinavians of all kinds (with Finland) and the northern Germans. Its two pillars were England and Prussia. To the east lay a mass of orthodox or Greek culture wholly dominated by Tsarist Russia and bitterly opposed to the Catholic Church.

MAJOR RESULTS OF THE WAR

Now the War has done this: (1) It has defeated Prussia and established a cleavage which is destined to grow between the already distinct divisions of Protestant Europe. It has weakened by defeating Russia, and that tradition on the continent, and weakened it for good. The weakness will increase. (2) It has developed Orthodox Tsarism in Russia, united the Catholic Croats and Slovenes with the Serbs and in general immensely weakened the old orthodox bloc; one might almost say destroyed it. (3) It has left all Catholic Europe intact, with the Rhine Valley largely dominated from the east, with a stronger Italy and in the long run a stronger France, a far richer Spain, and Ireland already nearly free, and a resurrected Poland—the last, the symbol of the whole. Consider the effect of so vast a change and ask yourself if it does not warrant the statement that "The Tide Has Turned"—after three hundred years.

FATHER FRASER'S CHINA

MISSION FUND

APPEAL FOR FUNDS

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 die daily unhelped! Missionaries are urgently needed to go to that rescue. China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already fourteen students, and many more are applying for admission. 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 urgent appeal. His goodness, 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 Bursar.
Gratefully yours in Jesus and Mary
J. M. FRASER.

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Beyond and above the highest moral and intellectual virtues, the soul needs the religious life—born of communion with Heaven and fed by holy influences from above. It alone is able to deliver men from their bondage and their burdens. Life's work will be done cheerfully when we feel with every fibre of our being that God assigns the task. Life's burden will be borne patiently when we reflect that God has placed it upon our shoulders. Furthermore, the religious life spells growth. He who yearns for a growing life must have some star to steer by while sailing the countless sea of Life. The star is man's ideal. It regulates his life, fashions his character, influences his will. It is the ideal that beckons man to the uplands of the spirit, to the life of holiness.—Rabbi Adolph Guttmacher, Ph. D.