

NOTES AND COMMENTS

WHILE CERTAIN advocates of Prohibition have been proclaiming that it would usher in a new age of spiritual progress, and, as one clerical exponent phrased it, would make "Christian civilization at length a fact," a committee of Toronto business men have issued a leaflet entitled "An Appeal from the Pews," calling a halt to the widespread abdication on the part of the (Protestant) pulpit of its functions as a teacher, not a mere social entertainer of men.

SAYS THIS interesting document: "I venture now to charge the great majority of those who take the position of teachers and preachers of the Gospel in these days with being more or less negligent in presenting some of the great foundation truths of Christianity: Firstly, that God is an absolutely holy and righteous Being who will not and cannot overlook sin of any kind or degree. Secondly, that He is a God of absolute justice who will 'by no means clear the guilty,' and as such must be a God of inexorable judgment. Thirdly, that His word must be preached in its entirety. Fourthly, that the Holy Spirit means what He says when He declares (Acts. 1, 11), that 'this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven.'"

"Is the charge true?" queries a clerical contributor to one of the daily papers. If it is, (and a close study of current Protestant religious literature would indicate that it is so indeed), how vain all prohibitionist prognostications as to the blessed future that is in store for the world. Whatever advantages may accrue to mankind from prohibitive enactments of this kind they can never make up for the widespread decay of faith; and dependence upon and accountability to an All-wise Judge. That, indeed, is the chiefest ill from which mankind suffers in these latter days. The whole trend of Protestant religious thought is towards making this world a brighter and happier one—an aim laudable enough in itself but entirely pernicious in so far as it divorces men's minds from the life to come.

THE ANNOUNCEMENT that in connection with the celebration of the fifteenth centenary of the death of St. Jerome, a Catholic Bible Congress is to be held at the University city of Cambridge, is interesting and important. Such a gathering will not only tend to deepen and strengthen individual Catholic devotion to God's Written Word, but will serve as a proclamation to the world at large that in the warfare of the "higher critics" against the integrity of the Scriptures the Catholic Church is a force to be reckoned with whom none may gain say.

WHILE THE Cambridge event is to be held in July, the main celebration throughout the Catholic world will be in the Fall, when the centenary actually occurs. Aside from the religious ceremonies the celebration in Italy will be chiefly characterized by several publications of a critical and scientific character. The first of these is an anthology of St. Jerome's works in two volumes for the use of students, clerical and lay. Another is a miscellany of the works of the great Doctor, in which such authorities as the Benedictine Fathers, Amel and Schuster, Fathers Fonk and Vaccari of the Biblical Institute, Mges, Dauchene and Battifol, and Father Lagrange, O.P., have cooperated. Art will have its place in the celebration, illustrating St. Jerome's work by the reproduction of pictures of Leonardo da Vinci and other great masters.

ANOTHER FEATURE of the celebration is a series of conferences which are being held during the present month and in which the Accademia della Religione Cattolica has the chief part. Cardinal Marini, a well-known patristic authority, pronounced the opening discourse. Another series of conferences to a more specialized public will be held in December concurrent with the greater religious celebration. The chief speakers at these conferences will be Cardinals Gasquet, Mercier and Mañi who will speak respectively in English, French and Italian. The religious functions will centre in St. Maria Maggiore, which by popular tradition is associated with St. Jerome.

It is fitting that these great celebrations should take place in

Rome, not only because of that city's preeminence as the seat of the Primacy and the centre of the Church's world-wide activities, but because it was the scene of St. Jerome's labors, whose preeminence in Scriptural exegesis is universally recognized. That, too, within the space of one year four such centenaries of world-wide interest as those of St. Jerome, Raphael, Dante, and Leonardo da Vinci should be held in Italy must recall to the world the important part that country has borne in the development alike of religion, of literature, of art and of all that goes to make up modern civilization.

AMERICAN COMMISSION

ON CONDITIONS IN IRELAND

LAWRENCE GINNELL, M. P.:—My own first imprisonment was on Christmas eve, 1907, for advocating what is known as cattle-driving. If you care to hear anything about cattle-driving later on, it will be more in place than it would be here. In 1916, while still a member of the British House of Commons, I was imprisoned in England for having succeeded by writing my name in Gaelic in gaining admission to Keshmull jail to visit some of the 400 Irishmen detained there without trial. An order had been sent to the prisons in which Irish prisoners were detained that I was not to be allowed to visit them, presumably because I was calling attention to their treatment in the House. And I was imprisoned because I was compelled by this order to sign my name in Gaelic, which the prison guard could not read, in order to gain admission to see these men.

In March, 1918, I was again arrested and sentenced to six months for trying to have the English law for compulsory tillage applied to all the large holdings as well as the small farms. This compulsory tillage Act was put in force by Orders in Council for the War. These Orders in Council when once put in force assume all the strength of an Act. The Order in Council issued in Ireland was in practice applied only to small farmers who had always been accustomed to till an adequate proportion of their lot. They were now compelled to till more, while large grazing tracts of land owned by men who did not reside on them at all, men who gave no employment, men who had only a herder and his dog for a tract perhaps of a thousand acres—these tracts were not touched by the order. I went over the country advocating in counties especially where such tracts existed that the young men in the neighborhood who lived on poor soil, bogs, and barren hills, should go to these owners and offer to take the lands over at their full value as found by an English Government land valuer, in accordance with the Land Purchase system then in operation. There was no objection in taking the land from a man who does not reside on it and in paying him the full value for it, in accordance with government inspection. I advised these young men to take this land, and the money would be provided by the Government, as per the existing Land Purchase law. And if the owners refused, or if anything arose to prevent these men from getting the land on these equitable terms, to go in on the land and plow it up and make it useless for pasture. That advice was acted upon in several instances. The owners gave way, came to terms, and were very glad to take the money. In other instances the owner, not residing in Ireland at all but in England, refused; and then there was trouble. But whether trouble or not for this offense I was sent to jail for six months.

Q. What were you charged with? A. I was charged with unlawful assembly, a very common charge in my case. On account of my age and my health, I was sent to the hospital part of the prison. But otherwise I was to be treated as a convict. That is, to get no visits, no books, no newspapers, or anything else from the outer world. And this was in direct violation from the agreement come to a few months before, after Tom Ashe's tragic death, an agreement between the Lord Mayor of Dublin, Laurence O'Neill, the Bishop of Belfast, and the English Chief Secretary for Ireland, Mr. Shortt. An agreement was come to by these three men that political prisoners should be allowed visits and allowed letters. An attempt was made to break that agreement in my case. I at once went on hunger strike, absolutely refusing to take food and drink from the prison authorities, in order to obtain the treatment that had been promised under the agreement. I was only over four days on hunger strike when through the influence of the prison doctors I was given political treatment. Then I came off my strike.

Having spent six months in Mountjoy prison on that occasion, my sentence expired at the end of August, 1918. The prison gate was opened only wide enough to allow my body to pass through. Immediately outside was the door end of a prison van, into which I was forced to walk. I could just see my wife and other friends, who had come to greet me, but I was not allowed near them. I was forced into the van and taken to Arbor Hill barracks till the evening, when I was taken to Reading jail in England without any charge or any reason being given me why I was being treated as a crim-

inal. This did not surprise me, because while I was undergoing my imprisonment in Mountjoy, many Irishmen had been arrested and deported; and some who like myself were serving sentences of imprisonment, were taken off to England immediately upon the conclusion of their sentences without any warrant or charge proffered against them. At that time the English authorities, Lord French and Ian MacPherson, were determined to crush the Irish people like "poisonous insects." In my opinion the real motive for these imprisonments was to deprive the Irish people of any leadership or advisers for the forthcoming parliamentary elections, which were held in December, 1918, in order that they, like sheep without a shepherd, might abandon the Republican cause. The result was different. Forty of those prisoners in England without trial were put up in Ireland as parliamentary candidates and all forty were returned with sweeping majorities. In a country of 101 parliamentary seats, we won seventy-three notwithstanding our imprisonment—a greater majority than this or any other country just emerging from bondage has ever had at the start.

During that winter we all suffered severely from cold and bad food. Imprisonment in an English prison, or imprisonment in any prison ruled by England, is no joke. It is hard for people to realize it. In my first imprisonment, ten years earlier, which I have mentioned, although I was allowed food and all of the comforts from outside, and was supplied with them, all that did not prevent the depressing effect of the prison on my whole system. The monotony of the place; nothing but white walls to look at; nobody to speak to; nobody to visit you; always alone; all this thing has a terribly depressing effect. I should have mentioned that in that imprisonment of 1907 I was held for six months without a trial in the ordinary sense. It is the usual course, and that is why I thought it scarcely worth mentioning. I advocated at that time cattle-driving, which was mainly with reference to driving cattle off large unoccupied tracts of land so that they might be used. For the offense of cattle-driving there is a civil remedy. The owner of the land or cattle may sue for damages. No owner ever sued me for such a case, although I gave plenty of them occasion for doing so. One particular estate I had dealt with, without my knowing it, was under the jurisdiction of the Court of Chancery. The judge of that court, Judge Ross, still on the bench, did not summon me to a trial. I was never tried nor asked to attend for trial. He treated the matter as contempt of court, with which in Ireland a judge can deal at his discretion. His discretion was to sentence me to six months imprisonment in my absence and untired. My health broke down, and at the end of four months the prison doctors became alarmed that I was going to die. I was then released, and it took me six to eight months more to recover my normal health.

At the end of March, 1919, I and all the untired prisoners in England were released. On my release I went to a meeting of my constituents in Athlone to thank them for selecting me in my absence in prison. Without notice or warning of any kind, the hall in which the meeting was to be held was occupied by the military. Not being able to enter the hall, we attempted to hold the meeting on the public square in the town. The military promptly came along with rifles and bayonets and ordered the meeting, running over poor old women and children, who were unable to get out of their way with sufficient speed. For having attempted to address this meeting I was arrested at a railroad station in Dublin at the end of May, 1919. In the heat of the sun I was brought handcuffed from Dublin to Mullingar, fifty miles, in a military lorry, surrounded by soldiers with rifles, and followed and preceded by similar forces similarly armed. My face and hands were covered with dust, and I was exhausted with thirst. I was brought back to my own country, the people who had elected me, handcuffed as a criminal, for attempting to thank them for having elected me. I was sentenced by an English-paid magistrate to four months for unlawful assembly.

My health began to give way completely, although in comparison to what other political prisoners had suffered, I had nothing to complain of. The doctor had ordered me to have daily baths, and when I went into the bathroom one morning I found a low criminal who occupied the cell next to mine pouring the contents of his pot—the worst smelling thing I ever knew of—into my bath. I complained to the governor of the prison, but without any effect.

(TO BE CONTINUED)

OLD ESTATE HAD MEMORABLE CATHOLIC HISTORY IN ITS DAY

London, April 14.—The announcement that Syon House, Isleworth, the property of the Duke of Northumberland, is to be let, calls attention to an estate which has had a notable Catholic history in its day.

The original Syon House was a Bridgettine Monastery, founded by Henry of Agincourt. It accommodated a community of men and women whose adjacent houses shared a chapel, of which the nave used the gallery, or upper floor. The temporal

Superior of both men and women was the Lady Abbess.

The Bridgettines were strict contemplatives. Syon Abbey attracted many notable persons. Some came from the courts of kings who clustered around Blessed Thomas More, whose "cell" was in the Carthusian Monastery opposite. Syon Abbey shared the fate of the other monasteries at the time of the Dissolution. The community was reinstated in Mary's reign, after the despoiled house had witnessed the episode of the burning of the coffin of Henry VIII, whose body lay there with the fulfillment of a prophecy of the Franciscan martyr, Father Peter, and later the departure of the Queen-elect, Lady Jane Grey, to the Royal Tower, to reign for a tragic ten days. Elizabeth's rule saw the final expulsion of the Bridgettine community from Syon by the Thames.

For Catholics, the old Bridgettine days hold sacred memories. They recall with interest the days when the Thames flowed between the two sister houses of Isleworth and Sheen, and the name of the Angels bell was carried from the one to the other.

PROSELYTISM IN PHILIPPINES

CATHOLIC MISSIONARY POINTS OUT CONDITIONS WHICH LED BISHOPS TO TAKE ACTION

(By N. C. W. C. News Service)

Washington, D. C., April 16.—Steps taken by the Administrative Bishops of the National Catholic Welfare Council, at their meeting here last week, to protect Filipino students in American colleges and universities from the loss of their Catholic faith, were prompted by reports of inroads which Protestant proselytism is making among these young men.

The Administrative Committee has decided to establish, through the Welfare Council's Immigration Bureau, offices in Manila and in San Francisco and Seattle, to register and assist Filipino young men who come to this country to enter school. This contact, beginning at the time of their departure from their native islands, will be continued during their residence in this country, so that they will be constantly in a Catholic atmosphere.

Y. M. C. A.'S PROSELYTING OF FILIPINOS

There are at present about three thousand young Filipinos in the various educational institutions of the United States. Practically all of these are Catholics, but many of them have come under Protestant influences. The Y. M. C. A. has been notably active in offering them assistance which has proselytism as its ulterior motive. The Y. M. C. A. is at work in Manila and has representatives who supply the Filipino students with letters to its secretaries and agents in this country, where, on their arrival, they are received and coddled by that and other sectarian organizations.

Rev. Father T. A. Murphy, C. S. S. R., of Orono, Cebu, Philippines, has given to the N. C. W. C. News Service an account of the extent and seal of the Protestant propaganda in the islands, and of the menace which it represents not only to the Catholic faith, but even to the Christian beliefs of the native populations. The Y. M. C. A.'s campaign is only a part of the campaign which Protestantism is waging against the Catholic faith of the Philippines. The Presbyterians, with vast resources and a large number of agents at their disposal, are making a vigorous and not unsuccessful attempt to estrange the Filipinos from the Catholic Church. Silliman Institute, which the Presbyterians founded twenty years ago, is the center of their propaganda. Most of the young men and young women in this institution are baptized Catholics who are attracted to it by the material advantages which it offers at little cost.

PROSELYTING NO LONGER MASKED

At first Silliman Institute masked its purpose under the pretence of philanthropy and education, but now, Father Murphy says, the disguise is no longer worn, and there is a frank admission that the object is to Protestantize the Filipinos who trust themselves to its tutelage.

"Every boy and every girl attending the college is compelled to sacrifice Catholic principles and to participate in an alien worship," Father Murphy writes. "Even students fresh from their Catholic homes have to sit and listen to whatever brand of Protestantism the professors or itinerant lecturers are pleased to propound. As this institute is supported by American dollars one is compelled to ask: Do those who subscribe realize to what objects their money is applied?"

Not only do the authorities of this Presbyterian institution now admit their purpose of proselytism, but they announce the number of children whom they have turned from the Catholic faith. Father Murphy continues:

"The official organ of the Silliman board of trustees contained this statement: 'The first celebration

of the Lord's Supper took place on the morning of July 11, 1920. It was a very happy occasion and the fact that fourteen young men and women professed their faith in Christ and began their lives anew increased the deep significance of the event.' In a previous report it was announced that 'one hundred and twenty-six students definitely gave their lives to Christ.'"

The authorities of Silliman Institute prohibit students from leaving the premises on Sundays and holy days lest they should attend Mass, Father Murphy says.

PROTESTANT WORKS AMONG STUDENTS

The Y. M. C. A. is busy especially among the students whom the Government sends to study in the universities of the United States. Within a few months ago, the liner Empress of India sailed from Manila to San Francisco with forty-eight Filipino students, each of them carried a letter of introduction and recommendation to some branch of the Y. M. C. A. in this country. Nearly all the students who leave the Philippines depart and travel under the guidance of the Y. M. C. A., Father Murphy says.

"Be it remembered that the young emigrants are mostly Catholics; yet American Catholics seem to do little for them," Father Murphy writes. "It should give food for thought to American Catholics if they only would realize that the young men of today will be the legislators, the orators, the writers, the molders of public opinion in the Philippines of tomorrow."

Not content with depriving the Filipinos of their faith, these agents and agencies of proselytism would smother every Catholic sentiment and destroy every Catholic tradition among people who were Christians before Protestantism emerged from the brain of its inventors.

The proselyter seeks almost invariably to root out of the hearts of his 'converts' the love of Our Blessed Lady," Father Murphy continues. "When you enter a house in the Philippines you can very often tell if the proselytizer has been at work by a mere glance at the walls. In Catholic homes the pictures of the saints and especially that of the Queen of Saints, get an honored place. * * * But when the Protestant proselytizer goes to work, one of his first cares is to have the picture of God's Mother destroyed."

FAITH IS DESTROYED

Father Murphy quotes the report of the Taft Commission, Duns C. Worcester, Fred W. Atkinson, Miss Mary H. Fee, and Bishop Brent, of the Episcopal Church, as recognizing that Protestant propaganda in the Philippines is hopeless if its purpose is to induce the people to exchange their Catholicism for Protestantism. All these are Protestants.

"I am quite sure that the Catholic clergy are certain that Protestantism holds no threats for the Church in the Philippines other than that it may be the opening wedge in a schism which will send the Filipino not only out of the Church, but to a rationalism of the most Voltairean hue," wrote Miss Phoe in her book, "A Woman's Impressions of the Philippines."

Miss Phoe was employed for several years in the Bureau of Education and lived in the islands for a considerable period.

NEWS FROM FRANCE

CARDINAL BANS Y. M. C. A. IN BORDEAUX

(By N. C. W. C. Special Cable)

Paris, April 6.—Cardinal Andrieu, Archbishop of Bordeaux, has published the following note in the bulletin of the archdiocese:

"We urgently beseech the priests of Bordeaux and the whole diocese to remind their parishioners from the pulpit that the Y. M. C. A. has recently been denounced by the Sovereign Pontiff, Pope Benedict XV., as being engaged in proselytism of the most dangerous kind, since, under pretext of 'purifying' the faith of young men, it weakens their faith by placing itself 'above all churches and outside of any religious confession.'"

"This association, although calling itself Christian, is the worst sort of a school of religious indifference. It has just opened a centre in Bordeaux to which it is endeavoring to attract young people. We declare that Catholics of all ages, but more especially the young, should refrain from entering it, for their faith would be menaced, and it is never permissible to expose one's self either through reading or through one's acquaintances to lose the faith without which, says Saint Paul, 'it is impossible to please God,' and, consequently, to gain salvation."

SOLDIER-BISHOP PLANS MIDNIGHT PILGRIMAGE

Paris, April 6.—A picturesque and touching pilgrimage of ex-soldiers will be made on the Monday after the Pentecost to the ancient sanctuary of Notre Dame de Liesse, in the devastated regions to the north of Leam.

Mgr. Binet, Bishop of Soissons, invites all the soldiers of that district who safely returned from the War, to assemble at the bishop's residence at eight o'clock on the evening of the Pentecost. "There," he says, "I will take my place at the head of the column. We shall then proceed by a night march to Notre Dame de Liesse, talking and praying the way, and will reach our destination toward eight o'clock in the morning. If we are tired, our

atigue will merely increase the merit of our pilgrimage of thanksgiving."

From Soissons to Notre Dame de Liesse the distance is about 40 kilometers. The road passes by the Moulin de Laffaux and crosses the Chemin des Dames, where, for many months, some of the most desperate fighting took place.

Mgr. Binet is himself an ex-soldier. He served as a stretcher-bearer for a long time before becoming an army chaplain.

CHAMBER OF DEPUTIES AND CHURCH SCHOOLS

Paris, April 6.—The Chamber of Deputies has just passed a law establishing compulsory physical education for all children. The State will assume responsibility for all expenditures entailed by the acquisition and maintenance of certain places of land and buildings to be used for this purpose.

By virtue of the principle that the State is only to support its own Public schools, the radical deputies demanded that the land acquired by the Government should be reserved for the pupils of the Public schools. "Otherwise," they said, "we shall be encouraging indirectly private education, the rival of the Public schools."

Their move was defeated, and the Chamber decided that pupils of Parochial schools and the gymnasts of the Catholic societies should have the same rights as the pupils of Public schools on the public playgrounds.

The question of competition between Public and confessional schools was again brought up in connection with the education of the orphans under the jurisdiction of the "Assistance Publique," a State institution. The orphans are generally boarded out in the homes of farmers, who receive a small amount each month from the Government.

A Catholic deputy asked whether these orphans could be sent to the Parochial schools, or whether they were forced to attend Public schools.

The minister decided that they could be sent to the Parochial schools provided the children of the family in which they were living attended the Parochial schools.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE OUTLOOK

For many of our people no doubt the year that is just opening in a business way will have such an uncertainty about it that they will be inclined to exercise more than ordinary caution. This is what we must expect. The world is not yet at peace, and with the practical downfall of the League of Nations programme, the international situation is yet a very complex problem. True, the general policy of the Allies towards Germany seems to be definite and fixed and based upon the attitude assumed at the Treaty of Versailles, but it is only too evident that the Allies are by no means settled in their policies towards one another.

At present all eyes are on America and Russia, and it is not possible to definitely say what the future holds in store for us. Nor is there peace, or likely to be peace for some time, under the British flag. All this affects business and of course will have a very direct influence on our missionary possibilities. We believe that, generally speaking, it should be recognized by all that the foundations for good business are solid and that time only is required to bring back very general prosperity. In the meantime the good work begun should be continued. In Extension work we hope to meet our further obligations by acquiring new and valuable friends. How necessary this will be for us to be able to carry on our work will readily be appreciated when we reflect that the bishops and priests whom we assist are those who are much worse off than ourselves who whatever be our difficulties have many well established organizations to supply our needs. It is not too good what must be the lot of the pioneers many of whom are war victims and in need of everything. They cannot with their limited resources supply the crying needs of religion.

To emphasize the appreciation which our work receives we give to our readers the following letters gleaned from the hundreds which the mail brings us.

St. Ann's Convent, Calgary, Alta., April 2, 1921.

Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father:

We wish to extend our very sincere gratitude to the thoughtful and generous benefactor who so kindly sent us a cheque last month through the Catholic Extension. May God reward the donor an hundred-fold.

We also wish to thank you, Reverend Father, for your kindness in forwarding the amount to us.

With best wishes for every success in your good work, we remain, very gratefully yours,

SISTERS OF ST. JOSEPH.

Prince Albert, April 6, 1921.

Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father:

This is the acknowledgment of receipt of your favor dated March 28th, containing 300 Intentions and a \$300 cheque as stipend. I am enclosing herewith some cards of Mass Intentions acquired lately.

Kindly accept our best thanks for such a good service to our clergy, appreciating well this useful help. I remain, Very Rev. and Dear Father, great fully yours in Christ,
V. GABILLON, O. M. I.,
Chancellor.

The last letter shows how one good pastor gives the Extension work a regular place in the parish activities without in any sense interfering with the regular work of the parish.
Frederickton, N. B., April 5, 1921.
Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father:

Enclosed please find my check for the sum of \$55.68, made up as follows: Contributions of the children of St. Dunstan's parish, taken at the services on Good Friday, \$20.48; my own membership for 1921, \$10.00; subscription for Register Extension to March, 1922, \$2.00; stipends for Masses, to be offered according to the intentions specified in the enclosed slip, \$23.00.

It affords me very much pleasure to be of some little assistance to you in the work that is being carried on so successfully by the Church Extension Society. I desire to congratulate you very sincerely on the manner in which you, as President, are performing your duties, you seem to have the situation very well in hand and I hope your spirit will be imbued by the priests of the whole country. The people will follow the lead of their pastors. Wishing you continued success, I am, Rev. Dear Father, yours most sincerely,
F. L. CARNEY, V. F.

We feel that the future of this great work is assured. It can not be denied that the need of its active assistance is fully appreciated throughout the country and that our good friends will carry on the task allotted to us with renewed courage. Begin the new financial year for us with a gift to the 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 \$4,592 90

MASS INTENTIONS
E. G. P., Ottawa, 4 00

THE CARES OF LIFE

We all receive heartaches once in a while. Everyone does. If it is not one kind of sorrow, it is another. We should not be here if our lives were to run along without a ripple. Because we have met with disappointments or sorrow, we must not let ourselves become embittered. Rather, we must forget the wrongs, do the best we can, and face the future with courage.

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 urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

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

Gratefully yours in Jesus and Mary
J. M. FRASER

QUEEN OF APOTHEOSIS BURNES

Previously acknowledged \$2,007 80

ST. ANTHONY'S BURNES

Previously acknowledged \$1,161 70

IMMACULATE CONCEPTION BURNES

Previously acknowledged \$2,866 28

COMPOTER OF THE AFFLICTED BURNES

Previously acknowledged \$865 60

ST. JOSEPH, PATRON OF CHINA, BURNES

Previously acknowledged \$1,937 44

Menotes McCallum, Ottawa

Previously acknowledged \$1 00

BLESSED SACRAMENT BURNES

Previously acknowledged \$807 05

ST. FRANCIS XAVIER BURNES

Previously acknowledged \$279 80

HOLY NAME OF JESUS BURNES

Previously acknowledged \$236 00

HOLY SOULS BURNES

Previously acknowledged \$694 75

Mary Cairns, Vernon River

P. E. I., 2 00

N. D., Quebec, 1 00

LITTLE FLOWER BURNES

Previously acknowledged \$545 84

In Thanksgiving, 5 00

SACRED HEART LEAGUE BURNES

Previously acknowledged \$1,448 17

A Friend, Maryland, Que 5 00

The religion of the older race of Ireland has been written imperishably on the national heart.—S. Hubert Burke.