

her into an empty house, and there ill-used her. What chivalry. What nice specimens of "Orange Christianity." In Wilton Street they trampled pictures of the Blessed Virgin under foot. What else could you expect from the seed of the old serpent. (Gen. 3:15, Rev. 12:17). Scapulars, crucifixes, and other sacred objects were flung into the flames by Carsons "Iconoclasts." If a Catholic flung a photo of Carson's lovely, cheerful countenance into the fire the illogical Orange fools would go wild with rage. But so long as it is an image of the "Man of Sorrows" (Isaiah, 53:8) it does not signify in the least. No wonder The Christian Advocate, the organ of the Methodist Church, declared last week in its leading article entitled "The Condition of the City," that "The majority of the Protestants of Belfast were no better than Pagans; that they never entered a church, and that they would have to be re-evangelized." Re-evangelized, that is—taught the Gospel over again. Why, they were never taught it at all, so the sooner the Orange parsons begin to teach them the very rudiments of Christianity (Matt. 5:7-16, John 4:20-21) the better it will be for turn-of-mind N. E. Ulster. As for carrying the Union Jack, that old "stunt" is about played out here. The soldiers are heartily sick of it. The Carsons cannot be so very loyal to the Union Jack when they were willing to replace it by the Imperial Ensign of Germany in 1913-14. Why, they are only disgracing the flag, when they make it the symbol of murder and rapine, cruelty, and oppression. "A BELFAST CATHOLIC" September 7th, 1920.

THE LOGIC OF THE HUNGER STRIKE

"THE SORT OF MARTYR WHO BURNS WITH A BRIGHT AND FIERCE FLAME"

By Bernard Shaw

Whenever an irresistible Government passes a sentence of punishment, however trivial, on an individual, it also passes a sentence of death on him in the event of his determining to die rather than submit to the punishment.

If this consideration did not exist, Governments could impose their will on their subjects by simple reckless persecution up to the point at which they would provoke a spontaneous general revolution of an overwhelming majority, of their subjects; and they could persecute a physically powerless minority without limit.

The Hunger Strike is the practical form of the determination to die rather than submit to a decreed punishment. A prudent Government will therefore be very careful how it decrees any punishment, because in the event of its victim hunger striking, it will be forced either to reduce itself and the law generally to absurdity by an unconditional surrender, or else go through with it and become responsible to the public conscience for the victim's death.

If the victim is a criminal who has incurred the punishment by some act which has excited general abhorrence or even strong reprobation, the Government may safely go through with it. But this case does not arise in practice. Scoundrels do not hunger strike, nor do ruffians, though the latter may in rare cases resist capture by violence to the death. When this happens the general verdict is "a good riddance," and this would also follow a hunger strike to the death by an ordinary criminal. Ordinary criminals know this very well, and therefore, having to choose between a period of imprisonment and certain and unpitied death, they accept the lesser of the two evils. That is why the repeated surrenders of Government to hunger strikers have conferred no impunity on ordinary crime, and why thieves, homicides, forgers, incendiaries, and even bigamists go on serving their sentences hopelessly when they have seen the prisoner in the next cell released at the cost of a fortnight's fast.

With the hunger striker, therefore, it is always a case of conscience. He (or she) is willing to die, for himself, but for a principle, or cause, or religion, which he identifies with the public good. He gives his life that these things may live, and dies *ad maiorem gloriam Dei*. It is a serious matter for a Government to kill such a man. Even when his conscience seems silly and selfish, his principles fallacious, his cause subversive, and his religion heretical, still the fact that he is one of the few men who can rise above himself to the pitch of dying for himself gives him a sanctity that makes it impossible for the public to contemplate his death without great uneasiness, or to feel satisfied with a Government that has provoked a fatal contest between the law and his conscience. This may be unreasonable; but it has to be faced by politicians, for Cabinets cannot escape from the facts under cover of syllogisms. *A fortiori*, if this principle is one of such wide acceptance that the Government itself has allowed it to be used as a pretext for a colossal war, and his cause widely popular, his death is very likely to prove the doom of the Government, and to be obeyed, but by no means understood, counted against them as an act of wilful murder in the form of morally compelled suicide.

This is clearly the case of the Lord Mayor of Cork. Whether he is alive

or dead I have no means of ascertaining as I write these lines: all I know is that the Government has already gone further than it should have gone if it is not prepared to go on to the end. It is, however, such an ignorant Government that it is unlikely that it knows clearly what it is doing; therefore the case may as well be stated clearly for it by some fairly intelligent person.

I may add, in order that my personal bias may be duly allowed for, that I am against all strikes that recoil on the striker instead of felling the adversary, and that I wish I could persuade the Lord Mayor of Cork to eat a hearty dinner and leave the silly Government to the anarchy from which his improvised Court, which is well spoken of and appealed to by the best people in Cork, rescued it. But if Mr. Lloyd George really means to make a martyr of the Lord Mayor, I would not be in Mr. Lloyd George's shoes for a good deal. The Lord Mayor is the sort of martyr who burns with a very bright and very fierce flame.—Manchester Guardian.

MIRACLES OF CHRIST MUST BE ACCEPTED

VIEWS OF FATHER HEREDIA, WHO EXPOSES PSYCHIC PHENOMENA

By N. C. W. C. News Service

Washington, Sept. 18.—Father C. M. de Heredia, S. J., of Mexico, who has been drawing large crowds in many cities of the United States by his lectures on Spiritism, was a visitor at Georgetown University this week.

In his lectures Father Heredia duplicates most of the stock tricks of the so-called materialization and levitation. Although able to expose most of the performances of mediums, Father Heredia does not discredit all psychic phenomena. On the contrary, he admits that some psychic phenomena cannot yet be explained by any knowledge now possessed by even the greatest scientists. But Father Heredia does assert that most of the performances of mediums which pass as psychic phenomena are merely impostures. As such, he contends, they should be exposed.

Father Heredia laughs at the suggestion that exposures of Spiritism of this kind may tend to raise a question in the minds of some as to the authenticity of real miracles. "This is just what Spiritists are trying to do through their imposture," Father de Heredia said.

It is preposterous for anyone of intelligence," said Father de Heredia, "to associate the miracles of Christ with the so-called spiritistic phenomena with which most mediums deceive a too credulous public. Such a comparison between the miracles of Christ and spiritistic phenomena is not only disrespectful—it is absurd."

"Christ never used a cabinet. He never worked in the dark in performing His miracles. He asked for no special conditions under which to work His wonders. Furthermore, He did not perform His miracles before people of a kind easily deceived. He performed them before people whom it would have been exceedingly difficult to deceive. That fact should always be kept in mind; it is a fact of deciding weight in considering the testimony in support of His miracles."

"For instance, there is the miracle of filling the nets of the fishermen. The fishermen knew their business. They had fished at night and they had not caught a single fish. When they were in despair of catching any, Christ told them: 'Let down your nets.' They did, in His name, and they caught so many that their nets were breaking. They knew perfectly well that there was only one explanation of this remarkable result, the supernatural power of Christ."

"Then take the miracle of feeding the multitude. Then any physicist, in an open field before a crowd of seven to eight thousand people, will feed the crowd abundantly with three loaves of bread and five fishes and have the crumbs left over fill many baskets—when a physicist performs a feat like that, then I will compare his miracles with the miracles of Christ. When these 7,000 people were fed, when their hunger was satisfied, they knew perfectly well there was no chance of hallucination, and they knew also that there was no way to get such an immense quantity of bread at such a short notice from all the neighboring towns together."

"Take the miracle of changing the wine into water at the marriage feast in Cana. Before whom was that miracle performed? Before a lot of prohibitionists, who might not be able to distinguish wine from water? No, before people who were grape growers, and whose business it was to make wine. They knew wine from water and they could not be deceived when water was changed into wine."

"Take the ascension of Christ into heaven. Did He go into a cabinet at night to ascend into the open country and in the sunlight, before hundreds of people, He ascended."

"When after His resurrection He returned to earth and appeared to His apostles and many others all question as to their being mistaken about His identity was removed by the testimony of Thomas and of the

witnesses of what Thomas did. Thomas would not be convinced unless he were allowed to see Christ's wounds and to put his hands on them. Let me touch a materialized spirit and you will see how the ectoplasm works."

"So you see, there is no possible relation between the miracles of Christ and any psychic phenomena. They are something entirely different. We have never had any psychic phenomena that could be compared with the miracles of Christ. His miracles are substantiated facts—substantiated by testimony which cannot be controverted and the authenticity of which no reasonable man should question."

JEWEL GIFTS TO SHRINE

COME FROM NEAR AND FAR AND HAVE A LARGE VALUE

Washington, Sept. 20.—So many devoted Catholics in this country and foreign lands have sent gifts and jewels as their offerings toward the shrine of the Immaculate Conception to be built in Washington, D. C., that a large safe deposit receptacle intended for their protection has become too small to accommodate them, and another and larger one is about to be rented.

Tiny baby rings, a society woman's diamonds, a young man's cigarette case, a child's medal, an old man's gold-rimmed spectacles—all these, and hundreds of stranger and better gifts besides, are in the collection. No one can yet say what the worth in money of all these tokens of faith and favor may be, but it doubtless will be expressed later in terms of thousands of dollars.

CHALICES MADE FROM GIFTS

Already some of these offerings of gold and silver have been melted down and refashioned into chalices that will be among the sacred vessels of the Shrine. One of these chalices is gemmed with diamonds of the first water. Like the gold in the chalices upon which they scintillate, these diamonds came as gifts to the church.

It is a bewildering catalogue, this list of the things of gold and silver, and the precious stones. They come from men, women and children, from rich and from poor; from laymen and clergy. In the story of most of them there is a note of the most fascinating human interest—but these stories cannot be told. A solemn confidence is preserved between those who give and those who receive the offerings for this Shrine of the Mother of Jesus Christ.

Now it is need of the Blessed Virgin's assistance; again it is gratitude for help already bestowed; in another case it is to win a soul from the way of sin; in still another instance it is to befriend some loved one among the dead that prompts these gifts, but faith is back of all the motives. Many mothers whose sons lie where the fighting was in France; many sweethearts of those same fighters are among the donors of trinkets that will go to the adornment of the Shrine and remain memorials of those dead.

DONATIONS OF DIAMONDS

One of the most valuable of the offerings that have come thus far is a cluster of diamonds. They are gems of pure white and experts have put their worth at more than \$8,000. They were given by a Washington woman. A diamond pendant, valued at \$400, a lavaliere in which are set more than one hundred diamonds, large and small, and worth \$1,800, an engagement ring jeweled with diamonds and sapphires and of a value exceeding \$800, are among the richest of the gifts. Besides these, however, there are many rings and brooches and lockets upon which glister sapphires, rubies, emeralds, pearls, amethysts, rubies, turquoise or garnets, and sometimes two or more of these stones.

Three watches, several chains and two rings were given the other day by an old lady who came to Rev. Dr. Bernard A. McKenna's office from a distance to make the offering in person.

"The jewelry belonged to my sister, with the exception of two or three articles which are mine," she said. "My sister is dead, and she died she asked me to be before she gave her watch and chain and some other things to the Shrine. I have decided to add some of my own, and I am remembering the Shrine further in my will."

By chance two old men—each above eighty—were waiting to see Dr. McKenna last week. It happened that one, a man of considerable means, was on his way from Florida to New York, and had stopped in Washington for the day. He had been a donor to the shrine and wanted to make an additional gift. The other old man was an aged inmate of the Soldiers' Home, Washington. He had come up for more cards on which to keep the record of the subscriptions he had been gathering.

The old soldier announced that he had collected \$50 and was confining his work, hoping to gather several hundred dollars. The other caller left a \$50 Liberty bond.

"It's a beautiful work, and man of our age can do none better," said the Florida visitor to the old soldier as they bade each other good-by.

BROOKLYN WOMAN WILLS JEWELS

A young man from Brooklyn stepped into Dr. McKenna's office only a few days ago and deposited on

the latter's desk a little bundle tied in a white cloth. It contained all the jewels which the young man's mother possessed, and which she directed him, a short time before her death, to give to the Shrine.

In this collection were fourteen diamonds, a fine gold watch, several chains and lockets, and two rings. All together they made a valuable gift.

The young man explained that he had never before been in Washington and had made the trip to fulfill his mother's wishes. He had made his will, he said, and would follow his mother's example by bequeathing all he owned to the Shrine of the Blessed Virgin.

Nearly every day Dr. McKenna has from two to a dozen callers bearing gifts. Many of these come from distant parts of the United States and not a few from foreign countries.

One man gave a gold nugget—he lives in Colorado. An American soldier in Hawaii made an offering of his diamond ring. A veteran of the Civil War contributed a gold watch. Hundreds of gold and silver watches are in the safe deposit vault in which these tokens of Catholic devotion are stored. Many of these timepieces are richly wrought. Some were heirlooms in the families of the givers.

Catholics in other lands have heard of the intention to erect this great church to the honor of the Mother of Christ from voluntary offerings of the faithful, and are sending their gifts to the fund, which must grow to \$5,000,000 at least to insure completion of the shrine according to present plans.

A GIFT FROM MOLOKAI

The successor of Father Damien, saintly friend of the lepers among whom he lived and died, has contributed to the shrine. He is a priest in the island of Molokai—that colony of the most pathetic of all sufferers. There is credited a gift from Africa, one from Australia and many from Hawaii. A Catholic prelate in New Zealand has given money, a bishop of a Central American country which persecuted and imprisoned him has donated the chain of his pectoral cross. There are donors in Mexico and in nearly every country of South America, in Porto Rico and Alaska.

In all the more than 60,000 individuals are on the roster of contributors to the shrine. They are men and women of nearly all the different races and colors, and are all of the same faith. This offering of jewels and ornaments for the building of the shrine repeats the history of the Middle Ages. Many of the great medieval cathedrals had their cost contributed, in large part, in the same way. It was customary for the people to give brick and stone, and workmen gave their labor without pay. The knight brought his sword, with gold-encrusted hilt, or his brilliant helmet, or a device from his breastplate, and laid them, as it were, in advance at the altar of some Catholic pile yet to be reared. The lady gave her jewels of gold and silver to be melted or to be exchanged for money, or else proffered laces and silks and came with sheep and swine. Ten thousand queer and incongruous offerings were thus transmitted, so that the altar of the shrine and the mosaic and colorful cathedrals of those generations and their customs have left to their posterity.

SALVE REGINA SOCIETY

Bishop Shanahan intends to bring into a special league all the contributors to the fund. This will be known as the Salve Regina Society, and it is hoped that within a short time it will have millions of members. The donations of this large number, it is believed, will be enough to erect and adorn the shrine as the architects have designed it.

ANOTHER EPISCOPAL BISHOP CONVERT TO ROME

Dr. Frederick Kinsman's example of resigning his bishopric of the Protestant Episcopal society and humbly seeking admission into the Church, has its counterpart in the action of Bishop Halford, a suffragan of the Anglican Archbishop of Brisbane, Australia, who has resigned his post for the reasons presented in the following letter, which we quote from the Catholic of June 19:

"I am about to renounce all I possess, and live a life of poverty for Jesus' sake. This I conceive is a call from God, which I dare not disobey. I am constrained by the example of the Son of God, who, though He was rich, became poor; though He had all things, yet He gave Himself of all in the love and service of man. I confess I have been strongly moved in this direction in these last years by the willingness of our noblest boys for utter and unreserved sacrifice for the cause they believed to demand their all; and they gave themselves, holding nothing back. I love the Church of my baptism. But few things hurt more than that it is possible for persons today, as in Macaulay's time, to pour scorn upon it by contrast with acts of sacrifice; and I have to see, by comparison, that it does not seem to have the power to produce in any large measure the highest saints, or to move its sons and daughters to give up everything without reserve for the love of Jesus Christ."

Conversions from the ranks of the Episcopal, or Anglican, clergy are becoming so numerous that soon we shall be unable to chronicle anything less than the "submission" of a bishop. It is a blessed sign of the

workings of the Holy Spirit, mightily and sweetly directing those hearts that listen for his voice.—Ave Maria.

THE CHURCH AFTER THE WAR

The great shock that a visitor gets in Europe is that the moral tone of the people has decidedly deteriorated. Evidence of this are drunkenness on every side, Public vice flourishing and evidently with the sanction of authority. The larger cities give flagrant example of the lowering of standards of decency. We have no choice but to conclude that this is one of the inheritances of the War. In the occupied area of Germany sexual morality has never been so low. An explanation, if not an excuse, is found in the fact that the reduction of clothes, food, and luxuries is greater than the restraint of morality and decency. Bishops and priests are distraught at the sight of these conditions, but they must be silent in the face of it. It is far from uncommon to find that priests, who about the hardness to even caution about them, have been lodged in jail. In the near East of Europe, particularly among the newer nations, there is a resentment on the part of the rulers who have decided that even the silent challenge of the Church must be destroyed. Secretly and clandestinely various endeavors are being made to break down the authority of the Church, and if possible to destroy it. Nevertheless, even amidst such ruins the Church is the outstanding factor. Whether for political or other reasons, the rulers of the new States immediately asked that Apostolic Delegates be accredited to their Governments. Politicians who were determined to exclude the Pope from their deliberations were careful on second thought to secure his moral authority. The light having been during the war illustrated better than any argument that during the savage combatants as his own children, and out of the wreckage the indispensible fact also arises that even the endeavors of cynical politicians have not broken down his prestige, but have rather enhanced it. Writers are not wanting in all these countries who maintain that the one great institution that has not suffered eclipse is the Catholic Church. Day by day this is becoming clearer with growing conviction. The waning of the old anti-clerical spirit that formed such a part of political life in continental Europe has almost disappeared. In Italy for instance it would have been unthinkable six years ago to see over the semi-centenary of the taking of Rome by the forces of Garibaldi. An unconscious Protestant sect endeavored to commemorate the event. In all likelihood a few police dispersed them. Plans of men to exclude God from the reconstruction that must come have gone awry. This is one of the most hopeful things that one can lay hold of for a newer and better world.—New World.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

\$50,000 NEEDED

OUR APPEAL FOR THE CHRISTIAN BROTHERS' SCHOOL AT YORKTON

Our appeal for the Christian Brothers' School at Yorkton has been read from coast to coast and has brought from subscribers to our Catholic papers and their editors such sympathetic notice, we are encouraged to think that the need of the institution is being engaged in establishing is perfectly understood. There can be no doubt whatever about the many difficulties to be overcome before a priesthood that will be able to supply the needs of the Ruthenian Catholics of Canada can be provided. We all know how many sacrifices have been made by the rest of the Catholics of Canada, although they were much advanced, although they were much present churchmen, before their present churchmen were named. It has taken years of work and constant care to succeed. What then must be the future of the Ruthenian Catholics who have to establish seminaries, colleges and schools in a country where they are in more or less scattered groups, where they have a new language to acquire and where they are isolated from the rest of the Catholics by reason of custom, tradition and above all by rite!

For the benefit of those who read the excellent editorial in the CATHOLIC RECORD of recent date we are going to quote from the Methodist organ of Canada, The Christian Guardian. It says: "A few days ago the Ottawa Citizen referred to the recent announcement of the combination of the Canadian and the Ruthenian, and the publication of the combined paper in Winnipeg, the object being, of course, to assist in Canadianizing the Ukrainian (Ruthenian) population of our Western Provinces. The Citizen declares that American investigation has revealed the fact that foreigners such as Poles, Jews, and other nationalities, of the first generation, were not influenced by propaganda for their Americanization, but that their children were—and for the worse. They are taught to throw off their home restraints and customs, under which their parents have brought them up, and the result, morally, has been disastrous. The Citizen says that the number of criminals of foreign parentage

in New York bears out the contention that, without moral moorings, the second generation of foreigners lapses into bad citizenship in an appalling number of cases, and the Citizen advises us to go slow in an attempt at 'Canadianizing' foreigners. Surely the Citizen has not looked into this matter carefully! The cases to which it refers are evidently those who have had no other Americanizing agency but the Public School." The Guardian goes on to point out that the work of the Methodists and Presbyterians among these people was to supply the "moral moorings." And then adds "but the objection of the Citizen is suspiciously like that of our Roman Catholic friends in their opposition to missions amongst nominal Roman Catholics."

Criticism then follows of the Citizen's strictures for the efforts of the Canadianizing and moral forces, with the following hint injected "In other sections of Ontario we believe in the 'Canadianizing' influence of our schools." If our readers were to substitute the word "Protestantizing" for the term "Canadianizing" they would have the Western position among the Ruthenian population exactly as it is. With the prestige assured in the country for the sects to sequester their program in the Public School system we can readily understand what will be the result in very few years among these hitherto Catholic people. Teachers are today being sent into these so-called Public (neutral) schools imbued with a total disregard for the Catholic faith of the people and where it is at all possible the proselytizer comes in the fair form of the ordinary government teacher. No chance is lost to kill the faith, which, with a suzer, is called by the Guardian "Nominal."

We do not exaggerate the conditions that prevail when we point out that they are as harmful as they could be for a growing and changing population. More than this the Ruthenian Catholics are not accustomed to the Protestant sects and their wiles. They know schism however and the sects are not slow to make good use of that fact. Every disruptive influence that could be offered is being offered with a deliberate attempt to destroy their Catholic faith. These sects can see what all who know the Ruthenians readily admit that in a very short time their influence in the West will be very great. They are already 200,000 and we must reflect that they are far better situated than the French Canadian in the early days of Canada and more numerous. Where are the French Canadians in the life of the country today? In the general unrest they are the most stable population in the Dominion and the largest Catholic influence. Their faith and their patriarchal ways have saved and spread these people until they are a great power. Even such a journal as the Mail and Empire must pause to give them complimentary editorial notice.

What the faith has done for them it can do, in a measure at least, for all and we must do our share to save it. Let our Catholic societies who have intimate knowledge of the conditions that prevail consider what they ought to do to assure our case of a favorable hearing. We ask them frankly to take up this appeal for the Yorkton, Sask. College and make it as far as possible their own. They can do much to aid our plan and help establish our first mission, a Ruthenian College knowing that from its doors will go priests and teachers that will save the faith of this Catholic population.

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 \$8,751 08

Mrs. L. N. Tanney, Iroquois 5 00

MASS INTENTIONS

A Reader, Grainfield, N. B. 3 00

MARNE ANNIVERSARY

Catholic News Service

Meaux, France, Sept. 24.—The sixth anniversary of the battle of the Marne was observed in the city of Meaux by a combined civic and religious celebration. The city was decorated with flowers and both on the streets and on the facade of the Cathedral the flags of France and of the Allies were flown.

The chief event of the day was the solemn Mass, celebrated in the Cathedral by the Cardinal Archbishop of Rheims, who had come on direct from the funeral of Cardinal Amette in Paris. Cardinal Amette was to have presided at the religious ceremony, and out of respect for his memory it was decided that his place would not be filled. The throne that should have been occupied by the Cardinal Archbishop of Paris was left vacant, draped with violet velvet.

The premier, M. Millerand, with the minister of war, M. Lefevre, and Marshal Foch, Joffre and Petain attended the ceremony in the Cathedral, and as the premier and the marshals entered the building the bugles sounded "Aux Champs" and the banners of the patriotic societies were carried in and placed in the choir.

Two official banquets had been arranged, one by the municipality and one by the ecclesiastical authorities; but, at the request of M. Millerand, the two banquets were

merged in one—a continued pledge of the good resolutions that exist between the Church in France and the State.

At the conclusion of the banquet there was a procession to various notable parts of the battlefield, when patriotic addresses were delivered over the burial places of the French soldiers who laid down their lives for their country, and also of the allied troops who fell fighting by the side of the soldiers of France.

THE GODLESS SYSTEM OF EDUCATION DENOUNCED

BY JUDGE

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

New York, Sept. 24.—A stern indictment of the Godless system of education of American Public Schools has been voiced by Judge Thomas C. C. Crain, New York jurist, who declares that "educators of all shades of religious belief lament the hampering restrictions which permit the child to be taught geography, but not about the God who made the earth; botany, but not about the God who clothed the flower; physiology, but not about the God who built the man; astronomy, but not about the God who guides the stars; history, but not about the Divine Providence in human affairs; human laws, but not the Divine commands for human conduct."

"This does not mean that they do not obtain incidentally some knowledge about God, but that the basic propositions respecting His existence, His creation of the universe, His power, His justice, His love, His mercy, His commandment, the immortality of the human soul—the future state and the relation which conduct the faith bear to it—the obligation to pray and the efficacy of prayer and the sources of spiritual enlightenment are not definitely and dogmatically taught in the various degrees of simplicity or profundity as required by the age and mental development of pupils."

"A right conception of human life," continues Judge Crain, "must be possessed in order to know what must be the purpose of education. It is the dictate of reason—it is the pronouncement of the heart—it is the voice not only of man but of God which certifies that the span between the cradle and the grave is but a minute segment of the arch of the soul's existence. It is no more casuistry that tells a mortal that whatever may be the cause of the failure to fulfill the purpose of his creation, he was made to glorify his Maker."

Judge Crain's words are a powerful argument for the parochial schools as maintained by the Catholic church where hundreds of thousands of children are educated to love and fear God.

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 unt baptized! 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 fourteen 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 answer to 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 perpetuity. Help to complete the Burses.

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

SACRED HEART BURSAR

Previously acknowledged... \$4,893 00

In honor of Sacred Heart of Jesus, Cobourg..... 25 00

K. M. P..... 10 00

Mrs. M. J. Quinn, Sulphide 5 00

Quinn Children, Sulphide... 1 00

Mrs. F. J. Melanson, West Bathurst..... 5 00

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COMPANIONS OF THE AFFLICTED BURSAR

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BLESSED SACRAMENT BURSAR

Previously acknowledged... \$251 25

ST. FRANCIS XAVIER BURSAR

Previously acknowledged... \$248 80

HOLY NAME OF JESUS BURSAR

Previously acknowledged... \$217 00

HOLY SOUL BURSAR

Previously acknowledged... \$659 25

LITTLE FLOWER BURSAR