

formation," we are tempted to quote once more from Professor Stokes. In an impressive introduction to the 1899 edition of Maitland's "Dark Ages," he says: "Civilization has done much for the few, but it is questionable whether it has really benefited the many. Shelter, food and clothing are the three great bodily wants of men, and the poorer classes in olden times were at least as well supplied with these in the Dark Ages as they are now. They had no votes, nor third class carriages, nor cheap newspapers, but they lived for the most part in the open country, not penned together like swine in huge cities. They had at least fresh air, and pure water, and healthful environment, which is more than can be said of the bulk of our city populations nowadays. Nor was their ignorance so deep as is commonly supposed. In those days faith was a vivid reality, and the confessional and the services of the Church in themselves constituted an education in that which is the most important of all knowledge—the knowledge how to live;—and die." It may be added, neither was it the age of so-called "forward movements," hinging solely on the power of the dollar.

It is charged by one side in the discussion of the proposed removal of the American soldier dead to the United States that an "undertakers' lobby" is behind the agitation. It is insinuated on the other hand that France's desire to retain the bodies on the field of honor is backed by interests which hope to capitalize the travel of mourning relatives. It is unfortunate that considerations like these should protrude themselves into a matter sacred to so many thousands on both sides of the Atlantic. We need not be surprised, however, at any lengths to which the war profiteer may go. His calibre has already been pretty well revealed. It is to be hoped then that the declaration of the New York Evening Journal, that "there must be no scandal, public or private, about the return of the army of the American dead," or that of the Seattle Times: "No class of men should be permitted to capitalize the solemn reverence of America for its hero dead in France," represent a body of public sentiment sufficiently strong to make the thing hinted at impossible. The integrity of humanity demands that.

PASTEUR'S RELIGION

Much has been written of late in the Catholic press concerning the religion of the great French scientist, Pasteur. That he was a Catholic, in name at least, is admitted by all. But was he a Catholic who faithfully practised his religion, one who can be pointed to as a true light and glory of the Catholic Church? We reprint from the Pittsburgh Observer the latest contribution to this question. It appears in the shape of a letter from the Right Rev. Mgr. Joseph Guillot, of St. Paul, Minn., who says:

Some three years ago a letter was published from Detroit, and made the rounds of the press of the country, in which it was stated that Catholics had no claims on Pasteur, one of the greatest men of the last century, that his religion was mere Deism, and that he never was a practical member of Holy Church. At the time I sought authentic information in the matter. It is only of late, owing no doubt to the many cares of my correspondents, during the last dreadful few years, that I have received complete answers to my inquiries, and they may be summed up in these very striking facts written in a letter I have from the chancellor of the diocese of St. Cloud. The territory of that diocese comprises the department of Jura, in which is situated the pretty little city of Arbois, where Louis Pasteur was born and raised, and where his remains are buried between those of his good Catholic father and mother. The chancellor writes: (1) Pasteur was always known here as a good Catholic. (2) Even in his busiest days, he never failed to take at Paris a night train that would bring him to Arbois on the morning of Corpus Christi, so that he could join the procession of the Blessed Sacrament. And he came again every year at the end of September, to be present at what is called here the vintage feast, when the first ripe grapes gathered are brought by the most notable Catholics to the parish Church, where they are blessed by the pastor. (3) A few years before his death, presiding at the commencement exercises of the College of Dole, in the same department, he pronounced before his young audience these beautiful words, which were then quoted and commented upon by the papers: "When one has studied much he comes back to the faith of a Breton peasant: as to me, had I studied more, I would have the faith of a Breton peasant woman." (4) In April, 1895, the year in which he died, he insisted on going, with his worthy wife, to receive his Easter

Communion in the parish church. (5) On Friday, September 20, the day of his death, he very devoutly received the last Sacraments from Father Richard, one of the assistant priests, and was able afterwards to have a lengthy conversation with Father Boulanger, a Dominican, who was the great man's confessor. I believe this will satisfy anyone, as a proof that Pasteur was a faithful child of the Church, and his example is another confirmation of the words of Pascal that "a little knowledge estranges one from God, whilst great knowledge brings one nearer to God."

GREAT IRISH RALLY

SELF-DETERMINATION DEMAND AT BIG LONDON MEETING

A NATION CANNOT BE SUPPRESSED
Derry Journal, Feb. 13

Scenes of unbounded enthusiasm were associated with the demonstration addressed by Mr. Arthur Griffith and Professor John MacNeill in the Albert Hall, London, on Wednesday night, under the auspices of the Irish Self-Determination League of Great Britain, says the Freeman's Journal. For hours before the proceedings were announced to begin ticket-holders formed in queues outside the various entrances of the building which contains the largest hall in Great Britain, and is capable of accommodating over ten thousand persons. Had the accommodation been quadrupled every seat would have been occupied, as the applicants for tickets numbered over fifty thousand. The applications were not confined to the London area or to persons of Irish birth or descent. From the remotest parts of Great Britain persons applied for tickets, and while the audience was, of course, overwhelmingly Irish, Americans, Canadians, Australians, French, Norwegians, Swedes, Belgians, Egyptians, Indians, English, Scotch, Welsh, Portuguese, Spaniards, and other nationalities were represented. The international character of the gathering was also emphasized by the number of foreign journalists present, the Irish, British, American, Continental, and Australian Press being represented. Some military officers who were anxious to attend the meeting were prevented from doing so by military police as they were about to enter the hall.

Outside the building Sinn Fein flags were prominently displayed and some enterprising vendors did a brisk trade in the sale of photographs of the leaders of the 1916 insurrection. No attempt was made to interfere with them by the police. The hall was densely packed. The tri-color was generally worn. Republican flags waved on the platform and in the stalls, arena, and in the various balconies.

The Irish costumes worn by the girl collectors lent color to the historic scene. The expenses of the meeting amounted to over £400, but these were met by the collection among the audience. The gathering was a tribute to the patriotism of Irish exiles in Great Britain and of the world wide interest taken in Ireland's claim for freedom.

Mr. B. B. Barrett, gave a selection of Irish airs on the organ, and the Irish Pipers Band also added to the enthusiasm by their excellent rendering of "St. Patrick's Day," "Wrap the Green Flag Round Me," and "The White Cockade." Miss Isolda O'Farrell sang "The Soldier's Song," in the chorus of which the audience joined.

An overflow meeting was held outside the building, and was largely attended.

When Mr. Art. O'Brien, who presided at the indoor meeting, appeared on the platform in company with Mr. Griffith and Professor MacNeill, the cheering was renewed again and again.

THE UNITED IRISH FRONT

The Chairman having spoken in Irish said that their kindred in Australia under the leadership of Archbishop Mannix—(cheers)—and their kindred in the United States, under the guidance of Eamonn de Valera—(renewed cheers)—had ranged themselves definitely and clearly in support of Ireland's claim to return to her place amongst the free nations of the earth. It was the territory of that diocese comprises the department of Jura, in which is situated the pretty little city of Arbois, where Louis Pasteur was born and raised, and where his remains are buried between those of his good Catholic father and mother. The chancellor writes: (1) Pasteur was always known here as a good Catholic. (2) Even in his busiest days, he never failed to take at Paris a night train that would bring him to Arbois on the morning of Corpus Christi, so that he could join the procession of the Blessed Sacrament. And he came again every year at the end of September, to be present at what is called here the vintage feast, when the first ripe grapes gathered are brought by the most notable Catholics to the parish Church, where they are blessed by the pastor. (3) A few years before his death, presiding at the commencement exercises of the College of Dole, in the same department, he pronounced before his young audience these beautiful words, which were then quoted and commented upon by the papers: "When one has studied much he comes back to the faith of a Breton peasant: as to me, had I studied more, I would have the faith of a Breton peasant woman." (4) In April, 1895, the year in which he died, he insisted on going, with his worthy wife, to receive his Easter

A MESSAGE FROM SCOTLAND

The Chairman read a message from the Scottish National Committee, sending fraternal salutations to the Irish representatives, saying they were preparing with them "for the dawn of the not far distant day when English control of Ireland and Scotland will cease to be." The message was signed by Robert Smillie, President of the National Committee; R. Ereskine, of Marr, Convener.

The Chairman also read the following message to Mr. Griffith from

Dublin: "Ireland is too tough to carve after seven centuries of roasting." (Laughter and cheers.)

Mr. P. J. Kelly (President of the Irish Self-Determination League of Great Britain) moved resolutions demanding recognition of the Irish Republic, and demanding the release of the Irishmen who have been seized, deported, and imprisoned in recent weeks.

A message of greeting to the Irish prisoners in Wormwood Scrubs was also enthusiastically endorsed.

LOUIS FRENCH AND BRITISH POLICY OF EXPATRIATION

Mr. Griffith, on rising to speak, had a great ovation, the whole audience rising, cheering and waving hats, handkerchiefs, and Sinn Fein flags.

Ireland, he said, according to the principle of self-determination, had declared by a vote of five to one for an independent Irish Republic. (Cheers.) The English army of occupation is using every instrument of tyranny and sabotage against the declared will of the Irish people. The policy of the English Government in Ireland is the extermination of the Irish people. Lord French stated two weeks ago that the cause of the trouble was that from 100,000 to 200,000 young Irish people who normally would have been expatriated had remained at home.

That showed that the policy of the British Government in Ireland depended upon the extermination of the Irish people. To combat that had been the first duty of the elected representatives of the Irish people. In the last seventy years the population of Ireland has been reduced from 8½ millions to 4½ millions. Under the rule of Russia the population doubled in oppressed Poland. In Alsace and Lorraine under Germany the population had also doubled.

There were renewed cries of "Shame" as Mr. Griffith gave an instance from Dingle where three of the elected representatives of the Irish people met some fishermen to confer about development of the fisheries. These three men were carried off by the forces of the English Government, and were sentenced to three months imprisonment for illegal assembly.

A voice from the gallery cried: "We are going back to Ireland." Mr. Griffith said: "We are not only going back, but we are beating our way back." The Irish question is not only a question of four millions in Ireland; it is also a question of forty millions of Irish throughout the world.

The English people, he went on, seemed to fear "a hostile Ireland on the flank." But there was now and would be a hostile Ireland on their flank so long as they tried to rule Ireland by foreign force. If they wanted to get rid of the hostile Ireland on their flank let them recognize the Ireland that for which they claimed they fought for in the War on behalf of all small nations, the right to choose their own government. (Cheers.) If that were done there would be no necessity for Irish people to live on other than terms of amity with the English people.

Mr. Griffith next dealt with Mr. Lloyd George's speech on the opening day of Parliament.

Loud hissing came from the audience when the Prime Minister's name was mentioned.

Mr. Lloyd George had said that self-determination would mean an Irish Republic. What did Mr. Lloyd George mean, asked Mr. Griffith, when he said that little nations were as much entitled to their freedom as big ones, and when he accepted the points laid down by President Wilson?

Mr. Lloyd George had also something to say about murders. What about the murders of Irish civilians? Coroners' juries had returned verdicts of wilful murder, but no one had been put on trial or punished.

The proposer of the resolution, Mr. Kelly, had referred to Lord French, but the fact was, remarked Mr. Griffith, that Lord French and Mr. Macpherson were not the real governors of Ireland. There was a small camarilla in Dublin Castle. Many in the audience might remember the conspiracy some thirty years ago against Mr. Parnell. ("Cheers for Parnell.") The Times, under its then management, published letters attributed to Mr. Parnell, and they were proved to be forgeries. Pigott, their author, committed suicide. Housitor, who also helped the Times in the case against Mr. Parnell, disappeared. But there was one man whose name did not transpire at that time. Dublin Castle placed his services at the disposal of the Times.

"We have no fear for the future," said Mr. Griffith. "The will of the Irish people is stronger than any law that England can invent. As John Mitchell once said, the aspiration for Irish nationality will outlive the British empire. Many people who were indifferent in Ireland are now strong and fierce antagonists of English rule. If the English go on with the present system we are going on, and our determination will beat all their resources."

We must regard the people of England as our enemies so long as they deny our freedom, but if our rights as a nation are recognized we are willing to live in peace and friendship. Let England recognise our independence and I would say Ireland should no longer bear any hatred.

The Chairman stated that the following messages we being sent from the meeting:

"To Archbishop Mannix—Irish residents in England, ten thousand in Albert Hall, join in kindest American and Australian in demanding Irish independence." (Cheers.)

A similar message was sent to Mr. Eamonn de Valera, and also the following: "Ald. Tom Kelly, Lord Mayor of Dublin, Wormwood Scrubs Prison—Mass meeting of Irish residents in England assembled in Albert Hall, demanded release of you and your colleagues." (Cheers.)

MR. MACNEILL AND THE MEANING OF SELF-DETERMINATION

Professor MacNeill, who was loudly cheered, briefly addressed the meeting in Irish. Speaking in English he said that whether the Labor Party or the Prime Minister knew the meaning of self-determination now, they knew it in 1918 when they were looking for Irish soldiers—(cheers)—and the meaning was that they would teach those English politicians again. (Renewed cheers.) The people of Ireland were not in the least intimidated by the military rule of the last few years, as was shown by the recent municipal elections all over Ireland. (Cheers.) They were told it was the duty of the British Government to maintain law and order in Ireland.

"There is only one way in which they can do that," the speaker declared. "The Irish people's determination is no law. It is only organized violence."

The English Government proposals were not intended to do Ireland any good, but to pull English politicians out of a difficulty. The last time he was in London was when he was in Pentonville Prison. (Cheers.) He left the prison, like all his colleagues, unrepentant. (Cheers.) Now the British Government had 65 men more in prison, and what did they expect? The Irish people's determination was fixed; they were not going back. (Cheers.) He did not think it was possible for the British Government to intimidate one per thousand of the men, women, and children of Ireland. (Cheers.) Young people were growing up free from the slavish notions of the past.

He came before them that night not only as an Irishman, but an Ulster man. (Cheers.) The game of the British Government in using Ulster as its instrument for its own purposes in Ireland was being found out, and what was known as "Carsonism" was becoming a very damp squib. (Cheers.)

"We are very little concerned," Prof. MacNeill continued, "whether Mr. Lloyd George—(groans)—thinks it worth his while to attempt to make out that the elected representatives of the Irish people are assassins. That does not concern us, but we have an answer to it. Some time ago when Mr. Lloyd George was in one of his visits to the English land—(laughter)—he was rather threatening language towards a section of the British public. He told them that their proposals were tantamount to making war on the community. Now that is exactly what Mr. Lloyd George is doing in Ireland. (Cheers.) At the present moment he and his Government are engaged in making war on the Irish community."

Mr. Cahal O'Shannon said they did not mean by self-determination "a generous measure of self-government. (Laughter and cheers.) As an Ulster man he claimed that the common people of Ulster were heart and soul with the common people of Ireland. (Cheers.) Let the workers of England understand, once and for all, that if the Labor Party came to power in England, with a subject Ireland at their doorsteps, they would have the same hostility as the Coalition Government had. (Cheers.)

Rev. James Campbell formally responded to the resolutions which were unanimously and enthusiastically adopted.

The proceedings closed with the singing of "The Soldier's Song," in the chorus of which the whole audience joined.

Some remarkable scenes were witnessed outside when the meeting had concluded. Contingents from the different districts formed up into processionary order, and, with Republican flags flying, marched, singing republican songs, to the various Tube stations, cheering for Mr. de Valera and crying "Up, the Rebel!" They attracted a great deal of attention from passers-by who were making their way home from the theatres, but no attempt was made to interfere with them.

NEWMAN CLUB

UNIVERSITY OF TORONTO

It has been a busy year at Newman Club. General interest has been taken in the various activities of the Club. At present the main topic is the coming elections. There is a keen rivalry on all sides. Next Sunday, March 7th, the elections of Officers will be held.

Among the activities are the inter-faculty debates, men's oratorical contest, and women's oratorical contest. On Friday, Feb. 27th, the Law Debating Team defeated Arts. Law was represented by Mr. John Grace and Mr. Wm. Unger, and Arts by Mr. W. Gendron and Mr. Arthur Kelly. The subject of debate was "Resolved that sympathetic strikes are justifiable." On March 19th, the Dentistry Debating Team, represented by Mr. Frank McKenna and Mr. J. A. Boyd, will oppose the Medical Debating Team represented by Mr. Wm. Balz and Mr. Wm. O'Hehir. The question of discussion is "Resolved

that men are not to work for profit." The affirmative will be upheld by Dentistry. The winners of these debates will appear in a final debate for which they will be awarded for first \$50 donated by Mrs. Sterndale Murphy in memory of her late husband, Major Sterndale Murphy, and for second \$25 donated by Mr. Hugh Humphrey of Hamilton.

On Tuesday, March 2nd, the first of a series of the men's oratorical contest will be held. In the final contest a gold medal awarded by Mr. Sullivan of Hamilton will be given to the best speaker, and a silver medal to the second best speaker.

The women will hold their third oratorical contest on Friday, March 5th. A gold medal offered by Mr. Frank Hughes will be awarded to the best speaker in the final contest, and a silver medal to the second best.

The Newman Canadian Society has had its program in operation for some time. Already several prominent speakers have addressed the Club, such as J. O. O'Donoghue, Esq., Hon. Mr. Justice Latchford, and Gordon Waldron, Esq. Hon. Mr. Justice Kelly will address the Club on March 10th, and Hon. Manning Doherty on March 24th. The Society conducts on Wednesday evenings when there is no special lecture open discussions on current topics such as "Farmer Government," "The Tariff," "Capital and Labor," etc.

The Newman Medical and the Newman Dental Societies also hold a course of lectures and have had several prominent speakers. Sir Bertram Windle and Rev. Dean Harris will address the Club within the next few weeks. On Sundays after Mass a Catholic physician will give a talk to the Newman Medical Society. Col. Dr. McKean will address the members next Sunday. Very recently Col. McKean gave the Club a delightful talk on "University Reminiscences."

Beginning Wednesday, March 24th, the Rev. John M. Handy, C. S. P. of Chicago, will conduct the Annual Retreat at the Club. Father Handy is a well known missionary and is a convert to the Church.

IF EVERYBODY HELPED

Editor of the CATHOLIC RECORD:

Will you kindly allow me a small space in your valuable paper to express an opinion on your article in the issue of the CATHOLIC RECORD of the 8th January relative to Rev. E. J. Davine's suggestion in the Des. Number of the League of the Sacred Heart Magazine, for a League of the Sacred Heart Bursae, to be donated to Rev. Father Fraser's China Mission College at Almonte, Ont. Just stop for a moment and think, if the members of the Sacred Heart League—560,000 members in Canada and Newfoundland—would each contribute one cent a year it would found a Bursae whereby one priest for the Chinese Mission could be educated in perpetuity. Now when we see what sacrifices the other Church members in Canada will make to obtain their objective of \$11,000,000 to be raised in their forthcoming drive—the forward movement scheme—it should most assuredly make us Catholics ask ourselves "what are we going to do to raise funds for our Home and Foreign Missions," and again "what have we been doing in the past along these same lines," practically nothing compared with what our separated brethren have done and will do to assist in carrying on their religious propaganda at home and abroad.

Now as Rev. Father Davine said if each member of the Sacred Heart League would contribute one cent each a Bursae would be assured, and I wish to say that if each member would contribute the small sum of only 10 cents each for one year, we would have eleven Bursae established, this small sum would not hardship any member in the least, and just see what a glorious deed we would have done for the glory of God and our dear Sacred Heart.

I would be very pleased to have, through your columns, the opinion of some other members of the League of the Sacred Heart on the matter under discussion.

Thanking you for your valuable space, I am,
Member of League of Sacred Heart.
Summerside, P. E. I.

THE LATEST PROP OF ANGLICANISM

It must be a sad day for devout Anglicans in England when they behold Spiritism made a prop of the tottering and rapidly disintegrating structure of their Church. Speaking from his cathedra, Dr. Weildon, Dean of Durham, recently announced: "For the present it is enough to declare that Spiritism is the ally and not the enemy of Christianity."

Christians are naturally drawn towards Spiritism. Bishop Weildon, as the London United Press remarks, has of course no claim to speak for the 800,000,000 Catholic Christians:

"To the Catholic the truth about Spiritism, except as a study in natural science or human vagaries, possesses little interest. He needs no 'messages' to reinforce his belief in an after-life for the human soul. The so-called 'messages' obtained under stage management are so banal—fall so far below the clear and universal teaching of the Church guided by 'the spirit of truth,' that he can afford to give the go-by to all

this hotch-potch of fraud, morbid curiosity, and devilry."

Bishop Weildon's statement that Christians will be drawn to Spiritism by "their belief in the Resurrection of Christ," shows what a shrunken, faded, threadbare, washed-out Christianity remains to be worn for Sunday use in Durham. To quote again from the page of the Universe:

"There is no parallel at all between communication with the truly risen Humanity of Christ, living visibly on earth, and those dead people whose 'spiritualized' bodies are supposed to be interviewed by any Spiritist Paul Pry, but of whose real identity no proof whatever that would satisfy a doddering grandam, has ever been produced. The Dean had better seek for a prop to Anglicanism in some other quarter."

It is worthy of note that while Spiritism is bitterly attacking the Church, as its one great enemy, it gently caters to Protestantism, and often with signal success. Dr. Weildon presents no isolated instance.—America.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE STRANGERS

"Those foreigners are no good anyhow." "You can't do anything for them." These words are the form of absolutism used by some Catholics to silence the voice of conscience when it reminds them of their responsibilities in regard to the spiritual and temporal necessities of their foreign Catholic brethren.

The absolutism is invalid. The general, all-condemning statement is not true. A little thought will convince the least charitable among us of our duty as Catholics towards the strangers within our gates. After all, they are our brethren—Catholics as we are Catholics. They are worth while—worth the very blood of Jesus Christ.

Change certain conditions—it is within our power to do so—and the foreign Catholic becomes an ornament of the Catholic Church in this country. Education, religious instruction and social uplift will do much for even the most backward among them for their national characteristics are formed by Catholic principles.

We have, too, this argument to urge in their behalf. No matter how impossible we may think them, Protestants are eager to spend without stint time and money so long as they can separate the so-called new-Canadian from the detested Catholic Church. Can we permit it to be said that we were indifferent and unbecoming when robbers came and stole away from the fold the sheep marked with the sign of the Good Shepherd?

It is stated, sometimes with truth, that the foreign Catholics in our midst will not help themselves. Well, what of it? This only means that we must do all the more for them. Because the savage will do little for his salvation we send missionaries into foreign countries to preach God's word in poverty and suffering. Does not the Good Master tell us of the number we must "compel" to come in so that the Kingdom of heaven may be filled? The more helpless we find God's creatures the more need there is for the exercise of Christian Charity.

We hear, too, that the foreign Catholics have money for everything except for the support of religion. There is an element of truth in this statement but the statement is too general and as such, is not true. We must remember that our ways and means of doing things in this country are brand new to the foreign Catholic. Voluntary contribution is to him a queer method for the support of religion. He meets it for the first time and is confused. Give him time, let him learn; the process of education will be slow. Until such time as he will have learned it is less for us to take on ourselves some of the burden of support. Time will alter all this. The children of the new-comers educated in our schools will aid in bringing about a better understanding of our queer system of church support.

On the other hand, some newcomers, the Ruthenians for example, are very zealous Catholics and when organized into congregations are ever ready to make sacrifices for their faith. In Manitoba the Ruthenians have very poor land as a rule and little of the world's goods, yet the Redeemptorist Fathers in charge of the Ruthenian parishes assure us that these Catholic people support the Church willingly and generously according to their means. The fact, too, that they have so many churches and missions in the prairie provinces convinces us of their generous and religious spirit. Mostly all of their churches and missions have been built and paid for by themselves.

The Ruthenians have been in Canada not a quarter of a century and their achievements for religion in that short period are most praiseworthy for a disorganized people scattered over the Dominion of Canada. We doubt very much if our forebears—new-comers and foreigners, too—in their day were able to show so much in so short a period.

A practical charity now exercised in favor of our foreign brethren in Canada will surely bear splendid fruit in the years to come. Let us even suppose the worst, that no response will be forthcoming after all our sacrifices—that "those foreigners are no good"—anyhow we have the consolation that we have

acted as Catholics; we did the right thing, even if we did fail.

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:

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IGNORING LENT

Some Catholics ignore Lent entirely, and must necessarily suffer spiritually in return. Christ lived through a night of agony, the target for foul and blasphemous words and actions of the soldiers. He suffered for you; and now, during Lent, you'll sit through a silly movie or show, just like the soldiers of old, heedless of your God. You'll go to parties as though you had no regard for Christ, who was forsaken and alone in His sufferings and had no one to comfort Him. But what shall I do with myself during Lent?—the evenings are so long. Read or study religious books. Refresh your knowledge of your faith and the practices of the Church. The Lives of the Saints, the Story of Jesus' Sufferings, are good Lenten food. Work for charity, for the poor, for the poor missions, etc., and Lent will pass profitably. Say the Stations, the best Lenten devotional practice after Holy Mass.

All those home parties will be more agreeable after Lent. Just try it and see for yourself.—St. Anthony Messenger.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends—I came to Canada to seek vocations for the Chinese Mission which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding bursae for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursae. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

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

I propose the following bursae for subscription.

SACRED HEART BURSUE

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Thanksgiving, Preegan, Nfld. 1 00
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