

Catholics than from converts, excepting only the Chapter affair. In these fourteen years I have been with all my strength put out, sometimes warding off blows, sometimes rowing at the oar."

#### SUPERB EXORDIUM

The exordium is superb. "Walking on the terrace and looking down upon London in this broad sunlight has been very moving to me. The Son of Man would have wept over it. What beautiful souls are in it, made in the likeness of God but outcast, disinherited, darkened, stained, poisoned, distorted, disfigured, twice dead! The sight of St. Paul's yesterday evening as the sun went down, the dome clear as a pencil would make it and the long nave over the tomb where St. Ercenwald once lay, St. Stephen's Chapel and Westminster where St. Edward still rests, all this seemed to cry to me Come over and help us!"

It is a curious fact that in the spring of 1905 two remarkable leaders in religion, Cardinal Manning and General Booth, began their very different missions to London, the General at the East end and the Archbishop at Westminster. They were the two greatest Londoners of their time, whose works and influence have gone out of the world. But the world which has lavished praise and benediction on Booth has decided that Manning was the villain of the Victorian piece. Booth has received popular canonization, but how few visit the lonely tomb of the Cardinal which is marked by the sheer tower of Westminster Cathedral like an arrow from the sky, the emblem of the stubborn heart of London. Out of that tomb a voice seems to sound in the publication of this strange and beautiful apology which may well be commended to the reading of all the Bishops of the Holy Church.

#### CARDINAL MERCIER

##### SENDS MESSAGE OF GRATITUDE TO AMERICAN PEOPLE

Frank W. Rostock, editor of Cincinnati Post, N. E. A., correspondent in Europe, writes from Malines, Belgium, as follows:

Since his return from the United States, Cardinal Mercier, Archbishop of Malines, has applied himself energetically to the task of industrial reconstruction as well as promoting the spiritual progress of Belgium. He passed long enough when I visited him to send the following message of gratitude to the American people for the enthusiastic reception he received during his tour of the States:

"You ask me whether, now that I am come home, I can give you any message for the American people, with regard to my journey through the States. "Let me take up my first words on landing: I then said, I have come to see the people, to bring them a message of admiration and gratitude. These messages I delivered wherever I went and to the best of my ability. And I think my first object has also been achieved: I have seen the people, and I use the word 'see' in the sense in which we use it spiritually, meaning to know and to love."

"I know the American people, and so their dominant characteristics, their open hearted frank spontaneity, has impressed me and gone to my heart. It is to this fact that I attribute the current of genuine sympathy which immediately flowed from them to me and back again."

I met the Cardinal in the room of the Archbishopdom where he received and answered the notes of General Von Bissing, when that iron-fisted Prussian invader was in command with his headquarters at Brussels. It was here that Cardinal Mercier penned the replies which will live in history.

But now Cardinal Mercier is busy with himself with thoughts of peace and progress. The end of the war brought to him many problems.

"I am always glad to meet an American," he said, as he welcomed me into his study. "I learned to love America and Americans during my tour of your wonderful country. I hope to be able to visit your country again."

The Cardinal was not the same tired-looking man so many Americans met at the close of his American tour. Then, his tall form was noticeably bent with fatigue. Today he stands erect. The lines which told of physical weariness have disappeared from his face.

"I have traveled much and in many lands," said Cardinal Mercier. "I have met many people and made many friends. But in all my travels I never felt more at home than I did in your country."

"I admire the bigness of America and its people. I do not mean the physical bigness of your country—its great cities, its great buildings, but the bigness of heart and the bigness of mind and purpose."

"There was a touch of sadness in the voice of the Cardinal as he discussed the future of the Belgian people. Belgium has made tremendous strides in the matter of industrial reconstruction, but some institutions have made little progress."

Many of the churches in the Archdiocese of Malines are in a state of bankruptcy. Technical schools in which boys are taught trades are in a sad state.

I visited one of these schools in Malines, where hundreds of boys are being taught carpentry, cabinet-making, wood-carving and metal trades. This school lacks tools, it lacks seasoned wood, and above all, properly lighted rooms.

Lack of coal and consequently lack of electric light was responsible

The Cardinal is planning money to build a newer and larger school in Malines and other Belgian cities.

At Liege, the first Belgian city to be rocked by the thunder of the great siege guns of the Germans, older girls are being taught to do their share in the work of Belgian reconstruction.

It is in cities like Liege that technical schools, such as planned by the Cardinal, are most needed.—Catholic Transcript.

#### CONAN DOYLE'S LATEST DISCOVERY

Edward F. Murphy in America

Conan Doyle, the British novelist, depending to the level of one of our garish American magazines, very pretentiously to literary pyrotechnics, there directs himself of opinions on Christianity which Sts. Paul and John would doubtless find difficult to endorse. With the smoked spectacles of Spiritism set firmly on his nose, he naturally sees a Spiritistic hue even in the sacred story of Christ.

His article has a cheerfully brisk and business-like title: "Now That Religion is Dead." The suggestion is that Sir Arthur waxes impatient to have the obnoxious corpse removed to make more room for the message of Sir Oliver Lodge, Maeterlinck, and himself. But subconsciously impressed, perhaps, that Christianity, like Christ, has a certain power to rise from the dead anyhow, he has compromised with his wishes by permitting the venerable bones to remain on condition that they are clothed with the vivid offerings of the new dispensation. "It is still beyond all doubt," he sighs, "that Christianity has broken down, and that this break-down has been brought home to us by the terrible catastrophe which has befallen the world." We had thought that this "bromide" about Christianity was fairly well exhausted by now, because of its many servings. Besides, why is the Kaiser so strenuously condemned, if Christianity, and not he, is the culprit? Where has the famous scrap-of-paper theory blown? What of the economic Cape to Cairo and Berlin to Bagdad railroad elucidation of the unleashing of the forces of battle? Some have traced the source of our sorrows directly to Immanuel Kant; others, more far-sighted, have detected it in Martin Luther. Those whose minds are capable of sliding so far, might easily indulge them further, and finally arrive at Adam and Eve and the primal peccadillo in the shade of the old apple tree. Such a course would be just as judicious as Conan Doyle's measure of attributing to the failure of Christianity a situation which plainly was precipitated by a bullet which shot from an assassin's gun and pierced an Archduke's person.

But now that Christianity is dead, since Sir Arthur so alleges, let us call in Spiritism to reproduce for our edification the vision of Ezekiel. A Spiritistic interpretation of the New Testament is at least a novelty. And that is what the jaded soul of today requires. Behold then the first of the new revelation, presenting the last word in Spiritism: the leaders of the Faith gathered together "with one accord" in the upper chamber. This harmony of minds and hearts "expresses admirably the sympathetic conditions which have always been found in psychic circles."

Hence the second chapter of the Acts reveals a psychic grouping.

Such a nimble conclusion takes one's mental breath away. As well might a Sunday congregation, a family prayer, or even the Senate with regard to the League of Nations, be esteemed a séance.

But wait! There remains "a mighty rushing wind" to sweep away difficulty and the "tongues of fire" to burn up whatever remains. Sir Arthur reminds us that a great English scientist in 1873 experienced just such phenomena. He then proceeds to span the nineteen centuries which separate Christ and Crookes, and supposes a law linking these respective manifestations. Francis Bacon, great father of induction, must indeed be frowning mightily from his abode of shade at this colossal instance of the abuse of his art. Never in the history of science have two such isolated examples been tortured by any imagination into an indication of a law.

From a consideration of the first instance, Sir Arthur glides to a contemplation of Christ's works, which were unmistakably mediumistic. There was that miracle of raising the dead to life, which the Englishman, quite oblivious of the Saviour's own resurrection, declares to have been "far the most wonderful of all."

No medium is on record as thus potent; which could be significant either that Christ was a sign of mediumism or that He was no medium at all. But once more Sir Arthur ignores the alternative. Triumphantly he notes that on the occasion of the raising of Lazarus Christ "groaned." Now why did He groan if He were not a medium? That is exactly what a medium does before a great exhibition of power. But one might ask: in the pupil's teacher, beneath the teacher and pupil take off their coats before entering the classroom? Or, even more pertinently: is today's yesterday because it is snowed both days?

Such logic would be tragic only for the saving smile which it inspires. Has Sir Arthur neglected the very elemental distinction between essence and accident? As for the "groaning," perchance the Saviour indulged it for the simple reason

which animates most mourners, i. e. grief.

He is esteemed by the redoubtable Doyle to have selected His Apostles on the basis of their psychic endowments. They were attuned to their mediumistic master. If so, how mysteriously the contrary was manifested throughout the Divine public life in general and at Caesarea Philippi and on Calvary in particular!

Dr. Abraham Wallace is cited with approval as of the up-to-date opinion that the tabernacles which are mentioned in the Scriptural account of the Transfiguration should be understood "as three booths or cabinets, one for the medium and one for each materialized form." And Sir Arthur signals the doctor's idea as "a remarkable example of a modern brain with modern knowledge throwing a clear search light across all the centuries and illuminating an incident which has always been obscure."

Rather it seems to be an ordinary example of modern tameness with modern assurance smearing an obscurity over an incident which is quite clear in itself. It is not at all known that the Jews were acquainted with Spiritistic cabinets or booths, which seems a very poor warrant for changing the tabernacles into such and a very good reason for not doing so. Without a care, Wallace and Doyle unload the paraphernalia of the Spiritism of the twentieth century onto the shoulders of men living almost 2,000 years ago, in all reasonable assumption never dreamed of it. Such a method smacks of—shall we mildly say, madness?

The woman taken in sin is brought forth to furnish a frail link in Sir Arthur's tenuous chain of testimony. When questioned in her regard, Christ stooped and wrote on the sand. What and why? Sir Arthur hazards the opinion that He was exercising the power of automatic writing. Now why the Master should have to depend on spirits, over whom He had clearly shown His dominion, in such a simple matter as that of dealing with a sinner, is a question which Sir Arthur does not seem to ask.

What and why did the Saviour write on the ground? Still more perplexing is the answer which Sir Arthur prefers. The difficulty increases when one realizes what poor help the Light of the World would have received from the hinterland, at least if present-day "messages" are representative. In all probability a driving platitude or two would have been the reward of Christ's consultation. And certainly He who was love incarnate did not have to seek from spirits any advice in favor of "large-minded charity."

Several other Scriptural points are given a Spiritistic finish by this able novelist and would be religionist. But a few herein described are sufficient to suggest the flimsiness and offensiveness of his theory as applied to the sacred text. He ends with an impressive burst of "musts" for the Church, which can be compressed into one great "must": the ecclesiastical ear and heart have to turn to this new revelation of which Sir Arthur Conan Doyle is such an enthusiastic sponsor. To be deaf or indifferent is suicidal, though the nature of this illustrious gentleman's arguments would intimate that not to be so would be doubly so. For the new dispensation demolishes the consolation and beauty of the old, either by discrediting Christ or by making Him a medium and thus exposing Him to pathological suspicion.

If the grand old Christianity which has failed how can the new succeed, which is destructive of the merits of the superior old, metamorphosing the Saviour, substituting a hectic and morbid investigation of the other world for the sweet morality and sanity of this, homaging lunacy instead of love, offering men a future of bedlam in place of the orthodox haven of rest? Sir Arthur is optimistic; but understanding modern minds and men as well as he, he has a right to be. It is a fault as new as it is ancient, to barter the birthright for the mess of pottage. The thousands of hysterical females and males besieging mediums these days, granting themselves no rest in this world nor the dear departed any in the other, and all for the fatuous reward of learning something which the kindergarten could give them, give men like Sir Arthur and articles like "Now That Religion is Dead," a lease on public thought. Of all prayers which still drop from earnest Christian lips, one of the most important and appropriate today surely is the "Veni, Sancte Spiritus."

#### ANGELICISM INCONSISTENT

C. P. A. Service

London, January 8.—Anglicanism is reaching a crisis in this country. For one thing, it is becoming so tied up, that only those who have no sense of consistency, can remain in its fold. For instance, this Christmas several Anglican churches went further than usual, and actually had "midnight Mass," yet only a few days afterwards an Anglican ecclesiastical court decided that it would be illegal to erect a crucifix even outside the church, as a war memorial to the dead to say nothing of having one inside the church.

The way in which furtive glances are thrown towards the Church is shown by the fact that there is to be a "Life and Liberty" Congress at Oxford, at which all the sects are to speak on "Is Christianity of Use in the Present Crisis of Human Affairs?"

and, if so, What Message Has It for Him who asks for Divine aid."

The Catholic Church also has been invited to give her views at this Congress; and it is probable that some of the Jesuits, who have done such fine work at Oxford of recent years and who are largely responsible for the success of the Catholic Social Guild, will present the Church's views to this important gathering of undergraduates.

#### A HOPEFUL SIGN

Religion is no longer confined to religious journals, but is openly discussed and advocated by papers which a few years ago would scarcely countenance its mention. Today one can hardly pick up a secular journal without coming somewhere upon mention of the need of religion to solve the problems of the day. For instance a Pittsburgh secular daily recently declared: "Human management of the affairs of the universe is failing. Without Divine intervention, the world and its people will plunge into chaos. There appears to be no man or men big enough to stem the tide of disaster. God alone can save. The people of America must go down on their knees and ask for Divine aid."

This is but typical of the change in public sentiment in the country. It is a fact of far reaching significance that the people of the country through their representatives have come to realize the supreme need of dependence upon Almighty God in this hour. It is a hopeful sign of the times.

It is always good to see the awakening of religion in souls that have been deaf to its promptings. Yet there is a danger that the idea of religion advocated in the daily press may instill in these souls a false notion of the real meaning of religion. Half truths are dangerous, and religious half-truths are most dangerous of all.

To say as one paper said that "in prayer alone exists hope" is to perpetuate the error of the old religion which placed the emphasis on man's duty to God in faith alone. Something besides prayer and faith is needed. Religion consists in a definite code of laws that must be observed and of dogmas that must be believed. Prayer is something, but the Ten Commandments, the Seven Sacraments, the Church and Divine Revelation are other things that must be considered if religion is to have any real efficacy in the solution of our problems.

God has given us a knowledge of the way in which He must be worshipped. He has founded a Church, which all must join. He has revealed a set of doctrines which must be believed, and enunciated His Holy laws which must be observed under pain of loss of Heaven.

Religion, therefore, will save the world, but not religion as man conceives it, but religion as God has revealed it. The beginning has been made in the arousing of the religious sense in those who have been steeped in materialism. Let us fervently hope that God may direct and guide these earnest souls to arrive at a speedy and certain knowledge of the true religion. This is the duty of Catholics at the present time, to not that their lives may be a shining example of the truth of the religion, and to pray that the religious awakening evidenced in so many quarters may be the dawn of new religious era to this and to the other nations of the earth.—The Pilot.

#### KEEPING THE LORD'S DAY

Cardinal Amette Archbishop of Paris, who recently has made forceful things to say about the indecencies of feminine attire, has issued another pastoral to his clergy and people which is being just as widely quoted this side of the Atlantic. This time the prelate's voice is raised against the fast growing neglect of Sunday observance, an abuse which he deems evil for any country. He weighs the excuses, both genuine and imaginary, which are adduced by those who seek to justify their turning of Sunday into a week-day. He urges all Catholics to unite in campaign against the abuse, not only by abstaining from servile work themselves, but also and chiefly by aiding others to do so. As a means to this end, he suggests that they forbear from using the mails, the telephone, the railroads, etc., except where absolutely necessary, in order that the employees may have their Sundays free. It is easy to picture the immense good, spiritual no less than physical, that would be consequent to a universal adoption of the Archbishop's suggestions. In one of her apparitions, if we remember correctly, Our Blessed Mother predicted the grave consequences that would befall France, if its people continued to profane and corrupt the day which her Divine Son had set apart as His own. His Eminence of Paris is doing a service to France in taking the stand he does. Here in our own land, the suggestions might be widely adopted. Catholics should be the first to encourage the sanctification of the Lord's day, both by their example and by their influence. Attendance at Mass is laudable and necessary, but it is not all-sufficient. Those who keep a portion of the Sunday holy should continue to sanctify the rest of the day. There is much servile work that could be made unnecessary, as well in this part of the world, as in Paris.—Catholic Transcript.

#### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR STORY RUNNETH THUS

The work of maintaining our missions is a most difficult task and one that often makes the heart sick and sore. The lack of financial resources is the main obstacle to the onward march of the Catholic Church Extension Society.

We read a short time since an article in the Presbyterian and Westminster which we confess gave us some pleasure. But on a moment's thought we realized that with the change of a few circumstances we were reading the end story of many a small Catholic settlement in Canada.

The writer of the article in the Presbyterian publication, referred to above, recounts the decline and fall of Presbyterian congregations in the Province of Quebec. By way of illustration he tells of a once thriving Protestant congregation in that Province. There was a commodious church and a respectable appearing manse and a bustling congregation. Now all is changed. Sad days came. The intruding tide of French-Canadians swept everything before it, until nothing remained of the ancient prosperous Presbyterian congregation but the decaying church, the shuttered manse and "one solitary Presbyterian family."

Today the village is a French village and an imposing Catholic church dominates the countryside and the black-robed priest wanders about in power and influence where once the domineering supreme.

#### FACTS OF HISTORY

History teaches us that accidental Europe enjoyed an unparalleled measure of liberty, while in the East Roman Empire and later in Russia arbitrary absolutism reigned. The chief reason for this difference in development lies in the fact that the West had the Pope, and the East did not.

The Church has in the past, shown herself a strong and prudent mother of all the peoples who have shared in her maternal blessings; States and nations have been her children as well as individuals. And she would, if permitted, exercise the same wholesome influence again over the powerful ones of the earth in behalf of all the people.

#### THE VOICE OF ROME

The elder Archbishop Spalding once very properly reminded an opponent of the Papacy (Miscellanies, Vol. 1, p. 56): "He 'should have borne in mind that, but for the efforts of the Popes and for the power they acquired in temporal matters by the free consent of the European nations, Europe would be in all probability, never have risen from barbarism into the present state of civilization. That

power was almost always put in requisition to check tyranny and to succour the oppressed."

"The voice of Rome liberated the captive, struck off the chains of the seer, cheered the oppressed, and struck terror into the hearts of tyrants. Protestants have admitted all this."

Whatever international power, authority or tribunal may be established to protect the interests of all the peoples of the world, its functions would have to be the counterpart of those exercised by the Papa in the past. Will the new power be able to act as impartially, as wisely and as efficiently as Rome did?—C. B. of the C. V.

#### FRENCH MONKS

RETURN TO NATIVE LAND AFTER EXILE OF FIFTEEN YEARS

London, Feb. 7.—Dom Maurus Masse, who has been Prior of St. Mary Abbey, Buchast, for the past thirteen years, has returned to France to effect the return of the Benedictine Community of La Pierre-qui-Vire to their ancient abbey. This community has been in exile in Belgium for more than fifteen years. The departure of Prior Masse once more shows the romance of the Faith, for, in unpremeditated manner, he left Buchast for France on the very day on which, thirty seven years ago, the monks expelled from Pierre-qui-Vire arrived at Buchast after a momentary halt in Ireland. Then, it was the Prior of Pierre-qui-Vire who led the monks to Buchast in 1883. Now it is the Prior of Buchast leading the exiled monks in Belgium back to their old home at Pierre-qui-Vire.

#### KEEPING THE LORD'S DAY

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Another case; a congregation whose history does not go back so far but nevertheless a congregation of seeming stability, strength and respectability. Now it is a thing of the past and the few Protestants who yet remain know the inevitable and soon they, too, will be a memory in that neighborhood.

A similar narration of facts might be adduced from the history of Catholicism in rural Ontario. The influx of Protestants, the buying up of Catholic holdings, the lack of Catholic marriages have left commodious churches half empty. Once prosperous Catholic settlements are now missions attended at intervals from neighboring parishes. The presbytery is closed and a few "old-timers" and a few old bachelors and old maiders recall the glories of other days. This is sad enough. But when we look towards the great western prairies whither many of our people have gone in search of prosperity, the story assumes a tragic hue. When our farmers, young men and women, went to the cities, after all, they had still the advantages of our holy religion. But when they scattered over the "kingdoms of the West" they are bereft in many, many cases of the sustaining forces of religion and they and their children forget and know little about the faith of their fathers. The materialistic spirit of the West engulfs them and the Catholic Church ceases to be forever the guide of their lives.

To many in the East this may seem an exaggerated view but the testimony of Western Bishops and priests only too well confirms the truth of the statement. The Extension Society is doing what it can with limited means at its disposal to stay the ruin. Priests are educated and sent to the West to seek out the wandering sheep, to build folds and to safeguard the faith of souls worth the Blood of Christ. Schools are built for Catholic education and little chapels are erected here and there to be the nuclei of future Catholic parishes; \$5,000 will educate a priest in perpetuity for the Western missions; \$250 will cover for one year the educational expenses of a young man in course of preparation for the missions; \$500 will form a chapel fund and so on. We have various funds and no amount is too large or too small for us to handle. Think of the \$11,000,000 of the Protestant Churches and do something worth while today for the honor of the Church and the Glory of God.

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

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PLAIN CHRISTIANITY AND BOLSHEVISM

Writing of the recent strike in Pennsylvania, Mr. William Hard makes a few observations about one portion of the striking miners that deserve to be noticed. He went to the scene of the labour trouble, prepared to meet a group of "ignorant foreigners" tagged with the label of the Bolshevik. Yet what did he find?

He found to his surprise that these men whom the world was content to regard as "ignorant foreigners" were really men of faith and prayer. He followed crowds of them one day and they led him to a Catholic Church. Instead of listening to the denunciation of some Socialist agitator he found himself hearing a sermon from a Catholic priest.

Instead of watching a group of bewiskered Bolsheviks conspiring against the Government, and proclaiming the doctrines of Sovietism, he found himself watching in awe surprise these "ignorant foreigners" following devoutly the Holy Sacrifice of the Mass, in their prayer books, and with bowed heads, and on bended knees, asking the blessing and assistance of Christ in the Blessed Sacrament of the Altar upon their struggles and trials.

Many of these men could not speak English enough to pass the simplest "Americanization" test. Yet they were wise with the wisdom of children. They knew at least if they knew nothing of the requirements of "Americanization" boards, that there was one unfailing refuge in trouble and that was in religion. They knew that a correct solution of their difficulties could not be found except in the moral principles of Christ and His Church. In this they gave an unconscious rebuke to the captains of industry who, secure in their own might, thought to foist upon them their own ideas of justice and right.

Calling men Bolsheviks, like waving the flag can be overdone. It has been overdone in the past by the "patriotic profiteer." The trail of the serpent is faintly discernible in many present-day manifestations. Principles and moral standards count more in the making of a citizen than language or previous nationality. Men who worship in the Catholic Church will never become Bolsheviks, because Catholicity and real Bolshevism are absolutely incompatible. They may be called "ignorant foreigners" but if such men are willing to go down on their knees and ask Almighty God to assist them in their struggles, then the more such men we have in the country the better for the country. For these men have discovered in their "ignorance" what "educated" captains of industry with all their advantages have not been able to discover, that the secret of social industrial problems is not "Americanization" but plain Christianity.—The Pilot.

PLEASE GOD RATHER THAN MAN

In one of his "Parochial and Plain Sermons" Cardinal Newman wrote of the worthlessness of contemporary praise and blame: "Recollect you can not please all parties: you must disagree with some or other; you have only to choose (if you are determined to look to man) with which you will disagree. And, further, you may be sure that those who attempt to please all parties, please fewest; and that the best way to gain the world's good opinion (even if you were set up on this, which you must not be) is to show that you prefer the praise of God. Make up your mind to be occasionally misunderstood and undeservedly condemned. You must, in the Apostle's words, go through evil report and good report, whether on a contracted or a wider field of action. And you must not be anxious even for the praise of good men. To have the approbation of those whose hearts are guided by God's Holy Spirit is indeed much to be coveted. Still this is a world of discipline, not of enjoyment; and just as we are sometimes bound in duty to abstain from indulgence of sense in themselves innocent, so are we sometimes bound to deny ourselves the satisfaction derived from the praise even of the religious and conscientious. Only let us beware in all this lest we act from pride and self conceit."

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario. Dear Friends,—I came to Canada to seek vocations for the Chinese Missions 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 burses for the education of these youths who desire to become missionaries in China. Five thousand dollars will found a bursar. 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 burses for subscription.

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