

Catholic, but that is no reason why his elevating example should be lost to our rising generation. Let those disposed to regard self-exploitation and the faculty of "putting one over" a competitor (so rife nowadays) as elements essential to business success contemplate the career of Frank Montell as outlined in this tribute to a brother merchant:

"Frank M. Montell was quiet, reserved, retiring, doing good secretly, not letting his left hand know what his right hand did, but he helped many and gave generously out of the competence he had earned by the honest and useful service he had given to the world.

"He did not believe in getting rich quickly or in speculation. He scorned taking an advantage of others in business. His simple word was as good as the strictest bond. He was true and honorable and was an example of the type of New York merchant who could win success by ability, honesty and fair dealing—and who could not practice meaner methods. His home life was beautiful—his real self was there revealed."

That Italy is making every effort to overcome the set-back of war is evidenced by the Government decree sanctioning the constitution of a profit-sharing fund between capital and labor in those firms which have set aside a special reserve fund after paying the limited dividends now allowed. It is established that one-third of such reserve must be invested in State securities, while the rest may form a special joint capital and labor fund. The principle is also laid down that the relations between employers and employees should be regulated on the basis of a fair distribution of profits. Sanction of individual proposals along this line remains with the Government. The idea points in the right direction, care being taken to avoid the pitfalls of communism.

## FOREIGN MISSION DAY

The annual Vesper celebration of the feast of St. Francis Xavier under the auspices of the Society for the Propagation of the Faith was held at St. Patrick's Cathedral, New York, on Sunday, Dec. 8. The vast Cathedral was crowded with a congregation that numbered nearly 7,000 persons. The Very Rev. Monsignor John J. Dunn, diocesan director of the society, was the celebrant of the Vespers, while the preacher was the eloquent president of Fordham University, the Very Rev. Joseph A. Mulry, S. J. The deacon, sub-deacon and cantors were seminarians from Danvers.

Before presenting Father Mulry as the preacher of the occasion, Monsignor Dunn gave a survey of the society during the past year, and paid a beautiful tribute to the memory of Cardinal Farley who had been the inspiration and the guide of the society from the time he became Archbishop of New York until his death some a few months ago. "It is the first time that the Cardinal has not presided at our celebration," said the Monsignor, "but I cannot but feel that he is now bestowing his benediction from a higher throne."

Monsignor Dunn also paid a tribute to his late assistant, Father Boehler, who was recently called to his eternal reward.

Monsignor Dunn announced that the sum collected by the New York Diocesan Branch of the Society for the Propagation of the Faith would be \$248,000. He also stated that as a result of the interest developed in the missions in this diocese, the work had greatly progressed throughout the country.

Father Mulry's sermon was a learned and eloquent discourse on the sacrifice made by Christian missionaries suffering throughout the world during the past 1000 years and the motives and principles which actuated their missionary endeavors. He spoke as follows:

"The land that was desolate and impassable shall be glad and the wilderness shall rejoice and flourish like a lily; and a path and a way shall be there and it shall be called a holy way." (Isaiah 35)

It is with mingled feelings of joy and sadness that I rise to address this vast throng; of joy for the splendid record of achievement during the past year when almost two hundred and fifty thousand dollars were subscribed to aid on the great work of the Propagation of God's faith; of sadness because of the absence of one who, by his magnetic personality and fatherly encouragement and eloquent inspiration stirred us every year to renewed efforts for the increase of God's knowledge and God's truth. Today his chair is vacant within this hallowed sanctuary but his spirit hovers over us while we vividly recall to mind his stirring words from out this very pulpit when with a breadth of vision given to few men and a matchless love of our Master, he urged us year after year to spread the Kingdom of God in the hearts of men.

We are emerging from a war the most terrible in the long history of the world. We are weary of the blood shed and hatred and heartless slaughter and we eagerly look forward to the days of the lasting peace. Today I would talk to you of another war and reconstruction, with terms

and principles of peace that will be permanent, for they are founded on belief in God and love for men.

Centuries ago there was waged a long war in the battlefield of man's heart. It was not a conflict between forces of material government as today, but between matter and spirit, body and soul. Man had gone far down the dark ways of sin, his intellect so clouded that he failed to see the vision of God upon the earth.

Life was the survival of the fittest—the strong wielded the power and the weak ignominiously yielded to the principle that might makes right. Death was the great unanswered riddle of science and philosophy. The spiritual element in man was rejected or denied. The individual was submerged in the State and usefulness to the State was the criterion of good citizenship. The maimed and the blind and the dumb were a hindrance to the smooth running of the machinery of the State and were labeled, "curled of the gods." Torturing old age and helpless deformed infancy were thrown out upon the scrapheap of wrecked humanity. The whole industrial system was built on slavery while man's only shame and disgrace was poverty and servitude, and his highest dignity wealth and power. They refused to pierce the guile of man and see beneath his physical habiliments a dignity far beyond the things of time and matter. The powerful denied the right of their subjects to anything but the lash and the yoke. Pity and mercy were moral weaknesses. Asylums for the poor or hospitals for the afflicted were not within their economic scheme. It never dawned upon the mind of the men of wealth that their duties towards their poorer brethren. The slaves might rise to righteous wrath against their masters but in time the butcher soldiers would drive them to cover and the quiet of fear, but not of peace, would reign again. They had their temples and their gods, but their temples were eloquent, every stone of them, with tears and the blood of sun-tanned slaves who reared them while their masters sneered. Their gods were sudden pleasures dug from out their filthy hearts and flung about the altars to be adored in unholy, wanton worship.

In that hour of the triumph of evil, a Leader rose in all the might of His Divinity and waged the war against the world and sin that saw His victory in the triumph of the cross. On Calvary's bloodstained mount, He who proclaimed the sanctity of human life and into the heart of a startled world poured the message and the challenge of the life beyond. In times that thrill down the centuries, He declared that the dignity of man is greater than that of the citizen; that whether in lowly childhood or masterful manhood or withered old age, there wealth and power and honors are but accidents of time; that by God and through God, bleeding, sinful humanity may be lifted up and set upon a throne of divinity. He bade the slave hold up his head; he bade a soul as well as Caesar. He struck the fetters off the wrists of the shackled. He sanctified poverty and made suffering a thing divine. He warned the men that sat on thrones that they should have in the authority that comes from God and they had obligations of love and justice to their subjects. He threatened the men of wealth with dire punishment if they refused to acknowledge their gold and silver to be a trust to be distributed amongst their less fortunate brothers.

We talk today as if our principles of government were new, unheard of in the past, principles of liberty and equality but lately discovered. My friends, Jesus Christ was the first to enunciate these same principles that we have so gallantly stood for during these days of stress and battle. He it was who first challenged pagan autocracy with the eternal principles of democracy. He died that men might live. Today men die that things may live. From His throne upon the cross, He saw the burden of slavery lifted from off the backs of suffering humanity and He beamed the light of a new life break in upon their darkened days and hope sprang up where despair had trailed its slimy, gruesome way across the lives of men. From the thrones of today the rulers gaze with stricken hearts upon the grinning skulls of those who died that their greedy, selfish ambitions might be realized, men with noble ambitions, with kind and kin and home aught with lives who laid down their lives perforce to satisfy the brutal lust of power of those who ruled them.

But America stands for the principles of Jesus Christ and is destined to spread abroad the same ideals for which He died. Right hundred miles away on the broad stretches of the sea there rides a ship freighted with our love and our hope and our ambition. The stars send down their rays of light to the shores of the world, the light of the ship sails ever onward with a message from the new to the old world, a message of a personal God in human affairs, as well as of the spiritual in man and self-determination in government.

There will be problems without number to be discussed and solved at the Peace Table. If the nations forget the principles of Christ and seek only their own selfish aims, and greedily snatch at every advantage within their grasp, oblivious to their obligations to their fellow-creatures, then peace will be but a sham, and lasting only so long as it will take the strongest powers to build their ships and arm their men for another and more disastrous war. Pray that

our leaders and our people, inspired with the Christian principles of democracy may yield a paramount influence and by their God-sprung ideals may insure a permanent peace upon the world.

What are these principles of Jesus Christ which your society has been founded to propagate throughout the world? They are an all-absorbing belief in a personal God and an overmastering love for our fellow-men to be spread through sacrifice. You recall the day our Divine Lord gathered together His soldier Apostles and commanded them to "Go and teach all nations." That was the organization of the pioneer army of the Christian democracy, inspired by the burning words of their Leader they journeyed forth into every corner of the world, no mountain too deep to scale, no river too deep to ford or pass over, no desert too impassable to traverse. They had a world message and they bore it through the mystic despair of Asia, through the burning ignorance of Africa, through the icy bound traditions of the North and the hot sloth of the South. They stood undaunted before the intellect of Athens and challenged its dialectic skill commanding them to tear down the "Temple to the Unknown God," for they knew God and He lived. They bade the Caesar take down the eagle from the Capitol and place there the cross, the symbol of God's love and man's freedom. And they saw the day dawn when down from the pinnacle fell the eagle and the cross was set up in its place and on the throne of Caesar sat the Vicar of God.

But all this through sacrifice. The blood stained sands of the arena attest their loyalty. The whole world is graced with the crosses on which they gladly gave up their lives that God and Truth might live in the hearts of men. We have today representatives of the great Republic of China—martyred Catholic China in the days that followed Xavier, the patron of our great society. Today they number over two millions of devoted Catholics and more than eight hundred priests. Our own dear land is rich in golden memories of those who came and toiled and died that the light and the truth might be spread in the soul of America. Jogues and Brebeuf and Rene Goupil have seeded our land with their blood and made fertile the hearts of our nation to be a people destined to carry God's message of democracy to the world.

My friends, you and your society have accomplished magnificent results in the carrying of truth and love throughout God's earth. Today, more than ever, the Church needs you. The European nations are no longer able, as of old, to assist in this great work. Their seminaries are depopulated, their sources of revenue are drained, their priests dead upon the field of battle. Give to this great cause "what is yours." Souls will be purchased with your alms and through your charity they will stand forever in the bright sunshine of God's love. It is true, we have been giving of our poverty or our abundance to the cause of the nation. But how much higher and holier is this cause! You have made sacrifices without number for your country; make them now for your God and the souls of men. There are graves in Flanders, little yellow mounds of fresh earth beneath which lie, perhaps, all that we love—youth with its wondrous promise, hearts that throbbled as one with us. We shall never see them again, for their hopes are stifled and their young lives buried in a premature grave. We shall rear a monument for them, not of bronze or marble that will crumble with time, but of loving hearts to which they brought liberty and peace, a monument that shall endure until time shall be no more.

There are other graves, hallowed with the years, in every corner of God's earth, wherein lie those who died for God, unknown saints and missionaries. Sacrifices is written across their hearts and in their souls a love that burns as fiercely as in the far off days of the Master. We shall rear a shaft for them, not of bronze or marble, but of the souls of men to whom they carried the light of truth and love. You with your wealth can spread the gospel which they preached. Give, then, to the dead heroes and to the God of their hearts, give and give again.—N. Y. Catholic News.

## THE POPE AND THE WAR

Some months ago anti-Catholic papers in Italy and abroad started a violent propaganda against the Holy Father, naming their charges on the falsehood that he had been the chief cause of the Caporetto defeat. Those people who knew the motive behind this campaign of calumny and the character of the man charged to wage the warfare here in the United States were prepared for any surprise, except the one which occurred, a short time since, in the Italian Chamber of Deputies. At one of the sittings Deputy Marquis Canturione was accused of spying on the Socialists. In reply he declared: "Yes, it is true I spied on the Socialists, being convinced that the responsibility for the Caporetto disaster rested upon them, and that they also incited the Turin riots. I then disguised myself as a workman in order to attend Socialist meetings. As the result of my work I can now state that the Socialists did prepare the Caporetto disaster. Consequently I formally charge with

treason ex-Premier Giolitti, Deputy Falcioni, Under-Secretary in the last Giolitti Cabinet; Socialist Deputies Sciorati, and Dogliovanni, Deputy Chiaravaglio [Giolitti's son in law], and Senator Panizzardi, Senator Coti, and Senator Frassati."

There was the usual uproar, and Giolitti demanded an investigation which Premier Orlando is willing to grant. Meantime the Pope is pursuing his wise policy of trying to impress upon the world the necessity of a just and durable peace. In his Christmas reply to the greetings of the Cardinals, His Holiness expressed a desire that the Peace Conference would reestablish order and give new birth "to human sentiments which will render communion with our brothers sweet and render all past sacrifices fruitful for harmony." The Pope declared he would do all in his power to facilitate acquiescence in the just decisions of the Conference, but made it clear that he felt the late war had left many rancors which might, if not promptly healed, lead to grave social disorders. He himself thought that his task was to cure the moral ills caused by the war, to repair material damages, and to soften the national hatreds consequent on four years and more of strife. His future work would be, he said, "a reflex of the decision of the Conference, mainly directed to the instruction and other care of children, the protection and direction of workers and the counsel of the rich and powerful in the use of wealth and authority.—America.

## CATHOLIC ARMY HUTS

### OVERSEAS WORK

Ottawa, Ont., Jan. 2, 1919.

During the recent campaign for funds, considerable publicity was given to the Overseas activities up to that date. It is remarkable how much was accomplished with limited capital, and the record is surely a tribute to the efficiency of management evidenced by the directorate over there.

Organization of the Chaplain service was completed in the Spring of 1917, money was not available until the Summer and Fall of that year, and the work was then started in earnest.

Summarized, up to the end of October, the latest report from London Office indicates that in France, we had in operation huts at No. 2 Canadian General Hospital and at St. Eustache; also huts at No. 6 and No. 8 Canadian General Hospital, besides twenty-five large marquees and recreational tents, with equipment, throughout the Canadian corps area.

In England, military huts, at south camp Seaford and north camp Seaford; also at Witley, at Kinwell Park, Sandling and at St. Martin's; an army club at Beckhill on Sea; an army hut at Cooden camp; a chapel hut and cinema tent at Bramshott; and finally the big hotel, a rented building under the name Catholic Army Club at 24 Grosvenor Place, London, S. W., and the K. of C. Army Club, also a rented building, at 30 Grosvenor Place, London.

Our Huts at East Sandling, West Sandling and St. Martin's Plains, are out of operation because the Canadians have left that area.

At the end of October there was under construction a hut at Buxton, Derby; a club at St. George's Hall, Warburton, and the completion of a library at Bramshott, together with three others, for which permits were being secured.

Permission was refused to erect a hut at the McGill hospital, and no provision had been received to date of report for erection of chapel-recreation hut at Ontario Military Hospital, Orpington, Kent.

Offers were made of a second hut to the 8th Canadian General Hospital, and one to the 1st Canadian General Hospital.

The books of the London Office have been audited up to 31st of Oct. 1918, and the accounts, and they certify that examinations have been made of all receipts and payments and that their requirements as auditors were satisfied.

The financial report shows that the total receipts (overseas, from all sources, up to the end of last Oct. including bank interest earned, amounted to \$2,918.88; while the total expenditures were covered by cost of huts, tents, and their equipment and maintenance, \$65,754.25; recreational and religious supplies \$15,705.48; cables and postage \$472.11; headquarters office expenses, salaries and transportation \$152.20; leaving a balance in bank overseas of \$834.64 at that date.

The necessary financial report, duly attested, has been completed and filed, in accordance with the War Charities' Act, covering operations overseas.

As further information comes to hand, same will be duly transmitted. Respectfully,

J. L. MURRAY,  
Canadian Secretary.

HOLY FATHER PLEDGES AID FOR LASTING PEACE

EXPRESSES HOPE THAT DISCORD AND HATRED WILL BE BANISHED FROM THE WORLD

which will render communion with our brothers and the sacrifices made for them sweet." The Pope declared that he would do all in his power to facilitate acquiescence in the decisions of the congress in order to insure a just and durable peace.

Pope Benedict expressed doubt whether the temper that had devastated the world had not left in the hearts of the men the deadly remains of ancient rancors, unwholesome germs of social discord, vengeance and reprisals. The very ardor of war and the passion for defense of country, the Holy Father added, were noble in their origin, although it was natural that in principle they could easily lead to excesses.

The Pope said he wondered if it were not the Holy Father's task to repair the moral ills of the war, no less than the material damages, and dissipate the dangers of fresh perturbations which might result from excessive national hatreds and passions. He said he hoped his work henceforth might be an echo of the decision of the peace conference and mainly directed to the care and instruction of his children, and the protection and direction of workers and the counseling of the wealthy classes for the good use of their wealth and authority.

The address was made in reply to the Cardinals who called upon the Holy Father to extend their Christmas wishes to him. Twenty-three Cardinals, many Bishops and Monsignori were present.—Buffalo Echo.

## GEORGIA BIGOTS LOSE ELECTION

### RECEIVE TRUE AMERICAN ANSWER

A great battle has been fought and won in Georgia.

The issue involved in recent popular elections for members of the School Board was "Should Catholic Women Be Allowed to Teach in the Public Schools?" Rev. John Ham, of the Baptist Tabernacle, led the fight against Catholics and before a great crowd that braved a rainstorm Sunday afternoon he spoke at the Baptist Tabernacle in Atlanta on the question of the political encroachments of Roman Catholicism upon our public schools. Amid intense enthusiasm, the speakers said, Mr. Ham declared he stood for the personal rights of every man to be a Catholic religiously, if he so desired, but he opposed the "political Catholicism" in the educational system. He declared he was opposed to men and women who are subjects of the autocratic Roman Catholic hierarchy being appointed or retained upon the public school faculty of the city.

The fight was a bitter one. The Catholic men and women, the latter under the able leadership of Mrs. O. M. Varley, wife of the manager of the Catholic Publishing Company, rallied to defeat the bill. Mrs. Varley was formerly Miss M. F. Dowling of New Orleans, and a sister of Rev. L. T. Dowling, the well known Jesuit. She was educated at the Rosary Convent in this city. To Mrs. Varley's side rallied also many earnest Protestant women determined to down the bigots who supported the movement.

The Atlanta Constitution, in a leading editorial the day preceding the election, under the caption, "The Issue," spoke bravely in defense of Catholics in the schools, the principals of the three leading schools being Catholics.

The following day when the bigots were defeated the Constitution came out with a magnificent leader. The people of Georgia, and of Atlanta in particular, are to be congratulated on the victory they have won.

Under the caption "Intolerance" The Constitution says: "Among the other achievements of the world war just brought to an end by the overwhelming defeat of Autocracy is the triumph of Tolerance."

"The Armenians have been rescued from the cruel and intolerant rule of the Turk, and the heel of oppression has been pulled from the Jew in more than one European country. We will all live, from this time on, in a more tolerant world than was ever known before."

"Now that the whole world has become more tolerant, let us hope that this country will not grow less so."

"We had a touch of intolerance in Atlanta the other day, evident in the election of a School Board, the cry being raised in an Atlanta pulpit that no Catholic should be permitted to teach in the Atlanta public schools."

"Not one of the candidates elected yielded to the pressure to force an affirmative expression on such an intolerable policy. The issue projected at this peculiar time could have been for no other purpose than to affect the result of this election."

"The people gave their answer in no uncertain measure. 'Now, above all other times in history, this would be the most inappropriate time to raise an issue of this kind.'"

"No person should be elected to teach in the public schools because she or he is a Catholic, but it is an American, unjust, un-American and wholly wrong to say that because a person is a Catholic he or she shall be denied the right of public service. 'When two million American boys went to France in defense of us as noble a cause as ever called mankind to war, the ardor of not one of them was dampened in following the lead of a great general who was chosen not because he was a Catholic, but because he was the Man for the Place.'"

"The fact that Foch was a Catholic did not deter the two great Protestant countries of the world from accepting him as the leader of their phalanxes; and Jew and Gentile followed with the chivalry of the crusaders the indomitable spirit of the great Captain that led them to the world's most notable triumph of Right over Wrong."

Foch asked no question as to the creed of the millions fighting under him. He did his duty alike by all, and all in turn did their duty by him.

"We imagine it would be a difficult proposition to induce an American mother who had given her son to Foch to make sacrifice of his life, if necessary, for the common cause of Freedom, to acquiesce in the intolerant position that no Catholic citizen or taxpayer should have the right to teach in the public schools."

"Atlanta is a long way from committing itself to such a doctrine."—The Guardian.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### "THE CALL OF THE CATHOLIC CHURCH IN THE WEST"

The call of the Church in the West is a cry for help. Great indeed are the pressing needs of the Western Church, for numerous and various are the obstacles with which Catholics have to contend with on the prairie and in the small towns.

The first barrier to surmount is distance. The very outlay of the country is to a great extent against the efficient working of a parish. The survey of the land has been made from a strictly economical point of view. Large farms, vast wheat fields is what the survey has as final object. The social, educational and religious elements of life are in the background. This renders church and school problems particularly difficult to solve as was intimated in Dr. Foght's report of the educational survey in the Province of Saskatchewan (1918). This obstacle—let us not forget—will persist for years to come in Western Canada. According to competent authorities wheat growing, being essentially a large unit undertaking, demands extensive farming. This statement is very important for its consequences in Church organization are far reaching.

The indiscriminate settling of the Catholic homesteaders here and there on the prairie has also created difficulties. Living often 30, 40 and 50 miles from a Catholic chapel, these settlers drift away from the authority, teaching and sacraments of the Church. To form self-supporting parishes in the sparsely settled districts is often an impossibility.

To this barrier of immense distances are added, for long months, most unfavorable climatic conditions. The very severe cold, the high winds which have such a sweep on the boundless prairie, the terrible blizzards of the long winter months will always remain a great obstacle to an intense Catholic life in rural parishes. Many Sundays, from December to March, it is a real impossibility to go to Church for those who live at any distance.

And who are those who have settled on our Western plains? This is not the place to discuss the immigration policies of the past. We are dealing here with facts. We have the most cosmopolitan population one could imagine. The most diverse plant factors go to make up the racial composition of our western population. We know of a city parish that counted 16 different nationalities within its boundaries. During the first and second generation, during what we would call the period of Canadianization of these various national elements, the Church has to face a most difficult and complex situation.

Diversity of nations means variety of ideals, differences of customs and traditions. The disassociation from former relations and the sudden transfer to new conditions of life have proved to be such a shock to many settlers that they fail to readjust their lives to the arising needs. How many foreigners have been lost to the Church because the teachings of their Faith were no longer handed down to them wrapped up in human elements as they are in the folds of their national customs and celebrations! The oriental and southern mind is more particularly susceptible to be influenced by this national tint with which religion itself comes to them.

The fusion of so many ethnical groups and their adaptation to new surroundings are the result of a very delicate and slow process, especially in rural communities. "You cannot play with human elements any more than with real ones. You have to know something of chemistry" (W. Churchill). Thousands of foreigners have been lost to the faith because many of our own clergy and laity, did not know the first elements of "human chemistry." The great leakage for the Church in the West is among Catholic immigrants. Unscrupulous proselytizers under the specious plea of "Canadianization" have weaned them from the faith of their fathers. This nefarious process is still at work, especially in the Ruthenian settlements.

The number of languages complicates still more this ethnical problem. Not hearing the Catholic doctrine in his own language and crippled by that instinctive shyness

and extreme reserve which seem to grasp him as he steps on our shores, the foreigner often loses contact with the Church. Like a transplanted shrub in an uncongenial soil he lingers for years in his faith and its practices.

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.....	\$1,086 25
Mrs. E. F. Montreal.....	1 00
E. J. Hastings, Soc. Ont.....	1 06
W. S. H., Antigonish.....	5 00
MASS INTENTIONS	
Friend of Holy Souls.....	6 00
A Friend.....	20 00

## MOST POPULAR SONG OF THE CATHOLIC MEN

### "THE ROSARY" SUNG IN CAMP AND ON FIRING LINES

In a recent interview, Madam Schumann-Heink said: "You wonder, perhaps, what is the song that the boys like best. It is one that critics are apt to speak lightly of—but I love it and so evidently do the boys, for there is never a concert that I am not asked to sing it. It is Nevin's 'Rosary.'"

"The silence is tense when I sing that song. Just let me repeat the words to you and realize what must be a soldier's heart as he hears them:

"The hours I spent with thee, dear heart,  
Are as a string of pearls to me.  
I count them over, every one apart,  
My rosary, my rosary.  
Each hour a pearl, each pearl a prayer

To still a heart in absence wrung.  
I tell each bead until the end—  
And there a cross is hung.  
O memories that bless and burn,  
O barren gain and bitter loss,  
I kiss each bead and strive at last to learn  
To kiss the cross, sweetheart,  
To kiss the cross."

## FATHER FRASER'S CHINA MISSION FUND

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 and others 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, I am sure, contribute generously to this fund.

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

I propose the following burses for subscription:

SACRED HEART BURSE	
Previously acknowledged.....	\$776 42
A Well-Wisher.....	1 50
Mrs. A. R. Harkness, Timmins	2 50
Mrs. J. R. Sheridan, Margaret	
Man.....	5 00
Mrs. S. Ryan, Killarney.....	1 00
A Friend, St. Raphael's.....	2 00
Mrs. K. F. Tanney, Inglewood.....	5 00
Friend, Hamilton.....	2 00
Thanksgiving, Guelph.....	50

QUEEN OF APOSTLES BURSE

Previously acknowledged.....\$1,172 50

ST. ANTHONY'S BURSE

Previously acknowledged.....\$89 10

A Friend, St. Raphael's.....2 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged.....\$134 00

Hugh A. MacPherson,

Mahon, N. S.....5 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged.....\$49 00

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged.....\$194 50

In thanksgiving, St. Andrews, Ont.....5 00

BLESSED SACRAMENT BURSE

Previously acknowledged.....\$56 50

ST. FRANCIS XAVIER BURSE

Previously acknowledged.....\$49 50

S. F. M., Halifax.....1 00

HOLY NAME OF JESUS BURSE

Previously acknowledged.....\$67 00

HOLY SOULS BURSE

Previously acknowledged.....\$85 00

Friend of Fr. Fraser, Mahon, N. S.....1 00

Mrs. L. MacGillis, Alexandria

Thanksgiving, Sydney Mines

Mrs. R. C. Debel.....2 00

Mrs. J. C. Walsh Rockland.....1 00

Jos. Connolly, Kirkwood.....2 00

LITTLE