

of my countrymen as you did.

"I have lived all my life in Ireland holding a different faith from that held by the majority. I know Ireland as few Irishmen know it, country by country, for I have travelled all over Ireland for years, and Ulster man as I am, and proud of the Ulster people, I resent the crowning of Ulster with all the virtues, and the dismissal of other Irishmen as thieves and robbers. I resent the cruelty with which you, a stranger, speak of the lovable and kindly people I know.

"You are not even accurate in your history when you speak of Ulster traditions and the blood of our forefathers spilt. Over a century ago Ulster was the strong and fast place of rebellion, and it was in Ulster that the volunteer stood beside their cannon and wrung the gift of political freedom from the Irish parliament. You are blundering in your blazon. You speak of Irish greed in I know what connection, unless you speak of the War waged over the land; and yet you ought to know that both parties in England have by act after act confessed the absolute justice and rightness of that agitation, unionist no less than liberal, and both boast of their share in answering the Irish appeal. They are proud today of what they did. They made inquiry into wrong and redressed it. But you, it seems, can feel only sore and angry that intolerable conditions imposed by your laws were not borne in patience and silence. For what party do you speak? What political ideal inspires you? When an Irishman has a grievance you smite him. How differently would you have written of Runnymede and the valiant men who rebelled when oppressed. You would have made heroes out of them. Have you no soul left, after admiring the rebels in your own history, to sympathize with other rebels suffering deeper wrong? Can you not see deeper into the motives for rebellion than the hiring reporter who is sent to make up a case for the paper of a party? The best men in Ulster, the best unionists in Ireland, will not be grateful to you for libelling their countrymen in your verse. For, let the truth be known, the mass of Irish unionists are much more in love with Ireland than with England. . . . They think Ireland is the best country in the world to live in, and they hate to hear Irish people spoken of as murderers and bloody scoundrels. Murderers! Why, there is more murder done in any four English shires in a year than in the whole of the four provinces of Ireland! Greedy! The nation never accepted a bribe or took it as an equivalent of payment for an ideal, and what bribe would not have been offered to Ireland if it had been willing to forsake its tradition?

"I am a person whose whole being goes into a blaze at the thought of oppression of faith, and yet I think my Catholic countrymen more tolerant than those who hold the faith I was born in. I am a heretic, judged by their standards; a heretic who has written and made public his heresies and I have never suffered in friendship or found my heresies an obstacle in life. I set my knowledge, the knowledge of a lifetime, against your ignorance, and I say you have used your genius to do Ireland and its people a wrong. You have intervened in a quarrel of which you do not know the merits, like any bawling bully who passes and takes sides only to use his strength."—Catholic News.

POLAND VINDICATED

It is now several months since the press of this country was blazing with startling headlines the reported atrocities committed by the people of Poland on the unoffending Jews of that new republic. We had information enough at hand, at the time, to convince us that the stories were untrue. We gave editorial utterances to this conviction, and, soon after, published the account of an interview with Lieut.-Col. Fronczak, who had just returned from Poland and who had heard the reports of "pogroms" as fabrications of anti-Polish propaganda. In answer to the remark that America had been persistently informed that Bolshevism had raised its ugly head in Poland, he said:

"Yes, unfortunately, but they have not been Poles. They were Jews working hand in hand with Russian propagandists of that ilk born ilk and encouraged by Prussia who hoped to further its sinister aims. From Prussia has emanated that dastardly lie of pogrom hoping to make the world believe that Poland cannot govern itself, that Poland will act unjustly to Jewish citizens. Forced to disgorge the land she took by the power of the mailed fist and by which she ruled it, Prussia would now disrupt, as she once dismembered, that country."

But notwithstanding these denials on the part of those who understood the real state of political affairs in Poland, the anti-Polish agitation here became so obnoxious that our government decided to investigate the reports in order to determine some course of action. President Wilson appointed a commission for this purpose, composed wholly of men of Jewish blood, and named as its head the most prominent Jew in this country, Mr. Henry Morgenthau.

The personnel of the commission could create no suspicion that their report would be prejudiced in favor of Poland. The conclusions reached by this commission, after

due investigation, are embodied in the following cablegram sent here yesterday from Paris:

Paris, July 28.—Henry Morgenthau, former American ambassador to Turkey, appointed by President Wilson as head of the American commission to investigate reported pogroms in Poland, told newspaper men here today that the short visit which he had made to Poland had convinced him the reports were tremendously exaggerated.

Mr. Morgenthau added his view that the Polish Jews sometimes overlooked the fact that equal rights involved equal duties. If the Polish Jews wished sincerely to collaborate with the State, he declared, they must follow the example of their American co-religionists, who consider themselves above all things patriotic Americans.

Thus Poland, thus is the contention of the Polish people in this country completely vindicated.—Catholic Union and Times.

TRYING TO BUNCO PROTESTANTS

BRANN'S ICONOCLAST HAMMERS MENACE

As most of our readers know, Mr. Windle, the free lance editor of The Iconoclast, is not a Catholic. Although raised in the Presbyterian Church he rebelled intellectually against the narrow-gauge institutes of Calvin long ago, and joined the big majority of non-Catholic Americans who, while belonging to no Protestant denomination, despise scandal mongers and have no use for the Menace type of anti-Catholicism.—Editor The Antidote.

The Menace for the week ending June 7, was devoted to Protestantism.

Every page was crammed with prejudice. Its columns were filled to bursting with punk philosophy and hysterical appeals to Protestant ministers.

Each paragraph and line either contained a lie, or a half truth, a baseless charge or a vile insinuation. The sheet was absolutely putrid.

People who refuse to become anti-Catholics are classed with traitors. Protestants who refuse to share the prejudice and hatred of Menace editors and minions are branded as cowards, disloyal alike to God and country.

Every Protestant minister in the United States received a copy of this lying, slanderous sheet.

That our readers may better understand the designs, methods and madness of Menace editors I shall examine some of the absurdities found in this special issue.

The Menace: "Protestantism is the religious expression, as democracy is the political expression, of personal and social liberty."

Comment: Nobody but an ass would claim that Protestantism has a monopoly of personal and social liberty. Among Protestants allied with the Dry Federation of America personal liberty is as unpopular as Catholicity. To deny that social, political and personal liberty finds expression in the Catholic Church, or to assert that Catholicism is a better friend of Democracy than Catholicism, is to state a pernicious lie.

The Menace: "The real nature of the Papal System is a monster of such hideous men that to be hated needs only to be seen."

Comment: If this were true, all the best informed people in the world would be anti-Catholic. As a matter of fact, the less a man knows about Catholicity, the easier it is for the Menace to deceive him. Surely, Catholicity, especially the hierarchy, understand the real nature of the "Papal System." According to the Menace they ought to hate it. I venture the assertion that ignorance of Catholicity is at the bottom of the anti-Catholic crusade. Bigotry is a total stranger to Knowledge.

The Menace: "Those who are familiar with ecclesiastical history are well aware that Jesuitism has supplanted Christianity in the polity and teaching of the Roman Catholic organization. Jesuitism is the philosophy of monarchism; and the Jesuits were organized to use Rome as a means of saving monarchs from the rising tide of democracy."

Comment: Jesuitism grew out of the desire of its founder to imitate Jesus. In the opinion of Ignatius Loyola there was nothing else worthy while in this world. He gradually arrived at the conviction that to be useful its members must deal with human affairs and things material and in the course of time the Society of Jesus became a mighty power in the church and the world. Its missionaries and teachers went everywhere urging people to carry out the Christ ideal in their lives—doing always what Jesus would have done under identical circumstances. The chief business of a Jesuit is to make Jesuitism, not supplant, but conform to Christianity. Even the Encyclopedia Britannica, though unfriendly to the Jesuits, declares that for "three centuries the Jesuits were accounted the best schoolmasters in Europe," and says that when lax morals prevailed, as depicted by Erasmus, "the Jesuits won back respect for the clerical calling by their personal culture and the unimpeachable purity of their lives. These qualities they have all along carefully maintained, and probably no body of men in the world has been so free from reproach of discreditable members, or has kept up an equally high average level of intelligence

and conduct."—Encyc. Brit., Vol. xiii, page 649.

Instead of Jesuitism being "the philosophy of monarchism," all authority in the society rests on democratic principles. The General Congregation, which elects the General, may remove him for certain causes. He has no power to change the constitution of the order, but is invested with full administrative power and spiritual authority.

How much did Jesuits do to save the kings and monarchs of Germany, Austria, Greece and Bulgaria, during the great world war? The military records of France and other Allied countries contain the names of thousands of Jesuit priests who fought and shed their blood to help swell the "rising tide of democracy" that swept the Kaiser and his fellow monarchs from their thrones. If you want truth reverse the Menace. Reverse the truth and you get a Menace argument every time.

The Menace: "Jesuit diplomacy forced the recent War unintentionally by means of a concordat between the Papacy and Serbia. It is intentionally forcing another war between England and Ireland unless it can compel England to abandon its loyal British subjects in North Ireland to the papist Irish of South Ireland."

Comment: The concordat between the Pope and Serbia concerned ecclesiastical matters only, and had no more to do with causing the "recent War" than with the revolution of the earth around the sun. But even the Menace lacked the gull to charge the Jesuits with intentionally causing the War. They are to blame, but "unintentionally." Next we are told that "Jesuit diplomacy" is intentionally forcing another war between England and Ireland. It is safe to speculate concerning possible future wars. Where a thing is not susceptible of proof and demonstration the Menace editors have room for imagination and can assert their ignorance and mendacity with impunity. Not the Jesuits, but the Irish demand independence. Thousands of Protestants have joined with their Catholic neighbors to force issue on the broad principle of self-determination, a right so freely accorded to Poland and the Czech-Slovaks by England and her Allies.

There has never been a day in seven centuries when British government in Ireland had the consent of the Irish people. A state of war, secret or open, has prevailed from her first brutal invasion of the Emerald Isle until now. It would not be possible for the Jesuits to force another war "until the war of centuries ends." It will not end until Ireland is free, until her rights are recognized and she stands upright among the independent nations of the world. The Jesuits did not help start this fight, but if they help win the war for Irish freedom they will endear the Society of Jesus to every lover of liberty in the world.

The Menace: "Rome resents the overwhelming victory for society in this country. Cardinal Gibbons has launched out in a remarkable promulgation of the direst and most extreme anarchy. Rome's foundation doctrine is: 'To hell with law if it stands in the way of Rome.' It looks very much as if a few of these ecclesiastical gentlemen would have to go to jail and the chain gang in order to enforce prohibition in this country. But it will be enforced."

Comment: There has been a victory for prohibition, but prohibition is not temperance, much less sobriety.

A man that would charge Cardinal Gibbons with promulgating anarchy has no more conscience than a rattlesnake and less honor than a hyena. In the qualities that go to constitute true patriotism; in all these elements that made the man and Christian gentleman, Cardinal Gibbons stands first among the great and good men of his world.

There is no language that could fitly characterize the intellectual crook who asserts in public print that Catholicity stands for anarchy or that the cardinal doctrine of Rome is "to hell with law."

I have examined a few samples of what passes for truth among readers of the Menace. The fact that men pay for and devour literary garbage of this kind, is a more serious reflection upon our public school system than anything its critics have ever said.

ALLEGED REVOLT OF CLERGY

Some weeks ago the press carried a dispatch to the effect that a number of the Catholic Czech clergy were infected by the Socialist and revolutionary movement which is sweeping over Europe; the details of the report being that five hundred ecclesiastics had drawn up a set of resolutions signed by seven hundred and forty-four others, which set forth the demand that the Bishops should be elected by the Assembly of the clergy and the civil power; that Latin should be replaced in Church functions by Czech; and that celibacy should no longer be obligatory. This report was given wide currency, in spite of its evident falsity. It now turns out to have been mere propaganda, as was the case with the reports of the revolt of the clergy of Naples and the "strike" of the clergy of Loretto. The facts of the case are that four months ago some dozens of ecclesiastics, not all engaged in a pastoral work, held a meeting at Prague in which there was some discussion of various topics, among

which was the matter of celibacy. The proceedings of the meetings were incoherent and confused, and the only points on which agreement was reached were the national question and patriotism. On this slender foundation was built up the sensational and grossly inaccurate Havas dispatch. This information the Nouvelles Religieuses had at first hand.

Unimportant as the meeting was, the account of it given in Bohemian newspapers caused marked resentment in the country, especially in Bohemia and the province of Moravia and Slavonia. The clergy of Brdojovice drew up a protest against the action of the disaffected priests, "disavowing and deploring the aberrations of some, who forgetful of their character and their sacred obligations towards the Church have tried to make themselves sponsors for certain inadmissible reforms," and accompanied the protest with an avowal of loyalty which was signed by a majority of the clergy. The Holy Father, Pope Benedict XV, in his reply, which bears the date of June 1, 1919, makes only a passing reference to "the temerity of a small number" who had advocated innovations, and praises the Bohemian priests for their fidelity. The Havas dispatch was a gross exaggeration.—America.

THE PEACE—AND WAR

"Neither in the matter of the Adriatic nor in any other will the signed articles of the new treaties be the chief subject of the historian." His chief subject will be the development of Europe after the great War—the interlacing of the forces let loose by that crash in the old, unstable equilibrium of our civilization." So Mr. Bellows wrote last week about the Italian imbroglio, and his words supply the inevitable comment upon last Saturday's scene at Versailles. Yet public opinion, while fixing on some eminent and governing aspect of affairs, is always apt to forget the complexity of facts which modify that general view. Nothing can be plainer than that the treaty of Saturday is a very imperfect piece of work, that the world at its conclusion is very far from being at peace, and that the definite victory of the Allies has by no means assured of realization the high ideals for which they waged war.

All the same, it must be recognized by all who believe in the essential rightness of the Allied cause in the War that a definite step forward has been made and a proper occasion has arisen for the thanksgivings which were offered up in our churches on Sunday. It is no small thing, notwithstanding the "twenty-three wars" still going on, that the great War is ended; that the slaughter of our best, and the untold miseries that accompany it are over; that the chief example of materialist and immoral statescraft should have been definitely brought down into the dust after coming within an ace of dominating the world; that all the Powers should have been brought definitely face to face with problems which will compel them to define their own attitude towards their own declared principles; and that at least the scheme of a new and better ordering of the world's affairs has been brought into being. While there is as great need as ever for all who believe in God to persevere in prayer, there is signal occasion for thanksgiving; and not to realize that fact will be, to our minds, ill consistent with a sense of the great and undeserved mercies we as a nation and our Allies have received.

It is not for us to discuss the military, political, and economic terms upon which the War has been brought to conclusion. But the spirit in which these terms of the treaty are to be known as great and good, and as a basis for a new and better world, is the most important period of her career. We note it here because of the predominating characteristics of his mind which served to bring great success to the profession which he adopted and which serve as an excellent example for imitation in achieving success in any undertaking. As a young man he applied for a position as manager of a small bank and though penniless and in need of a situation, he prevailed. He stated to the directors of the institution that an accumulation of capital was necessary to make a success of the bank and this was to be achieved by purchasing other small institutions. The idea was adopted and the new manager was a great success. Just recently the question of amalgamating on the vast scale the capital and banking institutions of England came prominently before the Chamber of Commerce and Sir Edward Meade little sympathy from the audience was able to show how necessary was the scheme. Incidentally he made the remark that amalgamation alone would provide sufficient capital and that the whole policy of the world tended toward concentration of resources.

In using the example of the great banker we cannot help realizing how the fact which he points out as being adopted in commercial matters is of equal importance in the vastly more serious matter of saving souls. There must be concentration of resources and efforts if the work be done. In parish work, the great work which overshadows all others in the work of the church is conducted exactly on that principle. Success is obtained only when all factors, having been taken into consideration, every resource and every effort available is applied by the pastor to obtain the results at which he aims.

In each Christian community there is present a latent power for missionary endeavor. God Himself placed it there when through the mouth of His Only Begotten Son He gave us the Holy Gospel and ordered it to be spread. God Himself animates it by the living and ever abiding presence of the Holy Ghost; God Himself directs it and for one

tain, nor in Jerusalem, but in spirit and in truth," as the Great Master said, must the foundations of the new order be laid. A new heart must be given, not only to our enemies, but also to us; a contrite spirit for the woes which have overwhelmed the world; a spirit of pity, mercy, and forgiveness for the sins and wrongs which we have suffered. A new spirit of generosity and humanity, born in the hearts of the people in this great hour of common suffering and sorrow, can alone heal the wounds which have been inflicted on the body of Christendom. And this new spirit among the peoples will be the solvent for the problems which the statesmen have found too hard at the Conference."

Describing in the Chronicle the demonstrations in London last Saturday evening, Mr. Philip Gibbs depicts vividly a typical scene when the message came, "Peace signed official." "Well, thank God for that," said a man at my side. "Let's hope it will last," said a woman. "My boy would have liked to read those words," said an old fellow, brushing some cobwebs from his eyes." After all, that is the thought that remains foremost in one's mind, pressing as are the problems of territorial and other resettlement. Shall this Peace treaty, as mooted in practice during the next few years, save the world from becoming again the shambles it has been during recent years? To ask that it shall prove a Peace that shall end war is surely to put anticipation too high, and thereby only to antagonize 'realists' against peace-making efforts, and discourage well-wishers who are already pessimistic about success. It will be no small thing if henceforth we can, in Pope Leo's words, "make less frequent and less sanguinary the terrible trial of war." If by forestalling disputes, localizing warfare as it arises, and gradually raising public opinion on the whole subject, we can limit warfare during the next thirty years, the chances of averting another and a worse Armageddon at the end of that time are indefinitely enhanced.

The Bishop of Arras has a notable article in the current Correspondence of the Catholic League of the Society of Nations, from which we take this striking thought. "If institutions are begotten of brotherhood, they will create brotherhood." As his Lordship eloquently shows neither pusillanimity nor aloofness in the face of acknowledged difficulties before the attainments of ideals. Rather should we grasp at every movement towards higher things, support it to the utmost, and guide it towards things higher still. So Peace will beget peace and brotherhood, brotherhood, with whatever temporary setbacks. The movement is 'essentially religious, essentially Christian,' though many who are in it are ignorant of that fact. For us who do know hope should surely be more, and not less high, and endeavor more, and not less strenuous.—The Universe.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

The death of Sir Edward Holden has brought to the notice of every one of the foremost bankers of the day. He was well and favorably known on two continents and served England at the most critical period of her career. We note it here because of the predominating characteristics of his mind which served to bring great success to the profession which he adopted and which serve as an excellent example for imitation in achieving success in any undertaking. As a young man he applied for a position as manager of a small bank and though penniless and in need of a situation, he prevailed. He stated to the directors of the institution that an accumulation of capital was necessary to make a success of the bank and this was to be achieved by purchasing other small institutions. The idea was adopted and the new manager was a great success. Just recently the question of amalgamating on the vast scale the capital and banking institutions of England came prominently before the Chamber of Commerce and Sir Edward Meade little sympathy from the audience was able to show how necessary was the scheme. Incidentally he made the remark that amalgamation alone would provide sufficient capital and that the whole policy of the world tended toward concentration of resources.

In using the example of the great banker we cannot help realizing how the fact which he points out as being adopted in commercial matters is of equal importance in the vastly more serious matter of saving souls. There must be concentration of resources and efforts if the work be done. In parish work, the great work which overshadows all others in the work of the church is conducted exactly on that principle. Success is obtained only when all factors, having been taken into consideration, every resource and every effort available is applied by the pastor to obtain the results at which he aims.

In each Christian community there is present a latent power for missionary endeavor. God Himself placed it there when through the mouth of His Only Begotten Son He gave us the Holy Gospel and ordered it to be spread. God Himself animates it by the living and ever abiding presence of the Holy Ghost; God Himself directs it and for one

and only—the salvation of souls. Every parish therefore has within it the duty and power to do missionary work. Some parishes spend all their efforts on needs proper to their own circumstances. In many, many cases due to a variety of causes, this is all that can be done, but by no means is it true of the old and well-established centres of Christian life that this is all that can be done. Everyone has a missionary duty to perform, it may not be great, but it is actual and as all know it is the concentration of united effort that counts. Let each one reflect then on what is to be done and what he can do to aid the work of God among souls. The Church keeps her life by the united efforts of well established parishes and dioceses. This work is the one great work to which the Catholic Church Extension Society lends all its aid. We educate the missionary pastor, we provide him with a chapel, we aid in equipping it, it is the beginning of a flourishing mission and perhaps a parish. The Church is established and through the Holy Sacrifice of the Mass offered up, the graces which it brings on that community, the reception of the sacraments so necessary and beneficial for souls, all about that little centre of Christian faith spreads the sweet odor of Christ. Can any work in the Church beyond the needs of your parish be more evidently beneficial? We doubt it in the whole list of works inspired by Christian piety is any other more worthy of your assistance. What are you doing? Do you put aside a small item of help for Extension in Canada? Do you aid your missionary efforts at home? If not, why not? Ask the question and answer it. Remember the advice of the Holy Apostle St. Paul to Timothy his disciple of pre-dilection "I admonish thee, that thou stir up the grace of God which is in thee."

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	\$2,044 25
"For help"	2 10
St. John's, N.B.	2 00
M. J. Farrell, Woodstock	5 00
Joe. Winkler, South Porcupine	1 75
MASS INTENTIONS	
Mrs. Wm. H. Henneberry, Devil's Island	2 00
M. E. C. Galt	3 00
Mrs. J. O. B.	3 00
A Friend, Paris	2 00

BUYING SOULS IN FRANCE

CHAPLAIN DUFFY SCORES AMERICAN PROTESTANT PROSELYTIZERS

At a mass meeting, recently held in New York, the Rev. Francis Duffy delivered an able address on the needs of the French priests and the dangers to the Faith of the people in the methods put in use by American Protestants who wish to evangelize them by the power of money. He dwelt at length on the unity of purpose animating the chaplains of all religions. He said in part:

Now that the War is over, a new spirit seems to be introduced into the game by certain classes of people and certain types of religion that did not distinguish themselves particularly during the War. And so far as I can see, the religion that they were unable to force upon the American Protestant soldier, they are now going to try to shove down the throats of Catholic France. It is a special type of religion. It may be asked, "What are you people objecting to about an evangelizing movement or a church-building movement?"

About church-building movement we have no objection. Let them go to it; let them rebuild their churches that have been destroyed in Belgium, if there are any. I believe that all the people in Belgium that ever set foot in a Protestant church could be brought out here on one troopship and be accommodated in this hall at one meeting. Let them rebuild the churches; let them pay the pastor; let them do anything in the whole wide world to help their Protestant friends over there, and we will say that we are glad of it. It is a fine thing to do, and the Jews will do the same; they will do it, and they won't interfere with other people either.

What then do we object to? What we object to is the power of money, the vast sums of money that are being collected, and for what? We Americans know enough to suspect the power of money in political life. I said to a man before I sailed for Europe, talking about a coming election, "You can't beat those people; they have too much money."

"Money," he said, "the first million will do them good, but the second million will stink." That is precisely the answer here; it is the surplus millions that are stinking. Let them if they wish propagate their religion. Every idea is a proselytizing idea; an idea that is not a proselytizing idea is either a mathematical idea or it is a defunct idea.

CORRUPT USE OF MONEY

Churches have to proselytize to propagate their religion. We can't

find any fault with it if they want to go to it and try to make Protestants out of the French; let them go about it in a normal way. Let them preach their gospel. Let them circulate their Bibles and their prayer books and other literature that is not mendacious or calumnious. Let them send their missionaries out to preach upon the corners; let them prove from the lives of their emissaries over here and their converts over there that their religion is better and stronger than ours, that it preaches better types of religion than the French Nuns, mothers of soldiers. But let them not try to use the power of money with any sort of camouflage to buy souls. Money in politics means corruption; money used directly for religious propaganda means the violent form of corruption; it means hypocrisy.

Are people here aware of the fact that the whole body of French priesthood fought in this War? That only the old men and the sick men were left to tend to the needs of the Church, and that thousands and thousands of priests and of seminarians who will be priests within a year or two went out either with arms actually in their hands or performing one of the hardest and most dangerous tasks of War, that of litter bearer on the front, for four years of War.

And now they come back from the years of War broken and spent with their labors, many of them wounded and maimed beyond repair by the injuries they have received. They come to places where there is no roof over their heads and no church in which to say Mass, in which they have nothing, and their people have nothing to support them. And over against the bare field or the ruins of the churches is put up we shall suppose some welfare hut, some building with a library and gymnasium and comfort, in order to steal from that hero priest the congregation that have been left to him by the ruins of War.—The Monitor.

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 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 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.

SACRED HEART BURSE	
Previously acknowledged	\$3,176 74
Northern Bay, N.B.	1 00
E. Gorman, in memory of a friend	5 00
A friend of the Sacred Heart, Montreal	5 00
Mrs. Dan. J. Rankin	5 00
M. A. T. P. E. I.	2 00
A. Friend, Alexandria	2 00
Mrs. T. B. Montreal	2 00
Mrs. M. R. MacDonald	1 00
Northfield Stn.	1 00
Joe. Winkler, South Porcupine	1 75
Repose of Father's Soul, Portugal Cove	50
A Friend, Glace Bay	1 00

QUEEN OF APOSTLES BURSE

Previously acknowledged	\$1,501 28
ST. ANTHONY'S BURSE	
Previously acknowledged	\$526 95
S. M. A., Port Arthur	3 00
F. W., as a thanks offering	5 00
Alex. Joseph McKenzie	4 00
IMMACULATE CONCEPTION BURSE	
Previously acknowledged	\$280 00
COMFORTER OF THE AFFLICTED BURSE	
Previously acknowledged	\$89 20
A Friend	2 00

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged	\$903 82
In honor of St. Joseph	7 00
Mary M. Hayes, Seattle	1 00
BLESSED SACRAMENT BURSE	
Previously acknowledged	\$113 50
ST. FRANCIS XAVIER BURSE	
Previously acknowledged	\$231 80
HOLY NAME OF JESUS BURSE	
Previously acknowledged	\$160 00
HOLY SOULS BURSE	
Previously acknowledged	\$278 00
Memory of Jas. Howard	1 00
Mrs. C. Jordan, Ont.	1 00
A Friend, Lansdale, Ont.	5 00

LITTLE FLOWER BURSE

Previously acknowledged	\$198 40
Helen M. Meenan, for favor received	5 00
Mary M. Hayes, Seattle	1 00

There is satisfaction in the thought of having done what we know to be right.