

know that no murderer hath eternal life abiding in himself" (1 John iii, 15).

Our Lord Jesus Christ, in teaching us how to pray to God, makes us say that we pray for pardon as we forgive others: "Forgive us our trespasses as we forgive them that trespass against us" (Matt. vi, 2). And if the observance of this law is sometimes hard and difficult, we have not only the timely assistance of the grace of Our Divine Redeemer, but also His example to help us to overcome the difficulty. For as He hung on the Cross He thus excused before His Father those who so unjustly and wickedly tortured Him: "Father, forgive them, for they know not what they do" (Luke xiii, 34). We then, who should be the first to imitate the pity and loving kindness of Jesus Christ, whose Vicar, without any merit of Our own, we are; with all Our heart, and following His example, we forgive all Our enemies who knowingly or unknowingly have sinned and are still heaping on Our person and Our work every sort of vituperation, and we embrace all in Our charity and benevolence and neglect no opportunity to do them all the good in Our power. That is indeed what Christians worthy of the name ought to do towards those who during the War have done them wrong.

#### THE DUTY OF CHARITY

Christian charity ought not to be content with not hating our enemies and loving them as brothers; it also demands that we treat them with kindness, following the rule of the Divine Master Who went about doing good and healing all that were oppressed by the devil" (Acts, viii, 10). His mortal life, the course of which was marked by good deeds, by shedding His blood for them. So said St. John: "In this we have known the charity of God, because He hath laid down His life for us and we ought to lay down our lives for the brethren. He that hath substance of this world and shall sell his brother in need and shall sell up his bowels from him: how doth the charity of God abide in him? My little children, let us love not in word nor in tongue, but in deed and in truth" (1 John iii, 16-18).

Never indeed was there a time when we should stretch the bounds of charity more than in these days of universal suffering and sorrow; never perhaps as today has humanity so needed that universal beneficence which springs from the love of others, and is full of sacrifice and zeal. For if we look around where the fury of the War has been let loose we see immense regions utterly desolate, uncultivated and abandoned; multitudes reduced to want of food, clothing and shelter; innumerable widows and orphans left of every thing, and an incredible number of enfeebled beings, particularly children and young people, who carry on their bodies the ravages of this atrocious War.

When one regards all these miseries by which the human race is stricken one inevitably thinks of the traveller in the Gospel (Luke x, 30 et seq.), who, going down from Jerusalem to Jericho, fell among thieves, who robbed him, and covered him with wounds and left him half dead. The two cases are very similar, and as to the traveller there came the good Samaritan full of compassion, who bound up his wounds, pouring in oil and wine, took him to an inn, and undertook all care for him, so too it is necessary that Jesus, of Whom the Samaritan was the figure, should lay His hands upon the wounds of society.

This work, this duty the Church claims as her own as heir and guardian of the spirit of Jesus Christ—the Church whose entire existence is a marvellously varied tissue of all kinds of good deeds, and who, as the real mother of Christians in the full sense of the word, who has such tenderness of love and charity for one's neighbors that she can offer the best remedies for the different evils which afflict souls on account of their sins. That is why she "treats and teaches children with tenderness, young people with firmness, old people with great calm, taking account not only of the age but also the condition of soul of each" (Augustine de moribus, Eccl. Cat. lib. i, c. 30). It would be difficult to exaggerate the effect of this many-sided Christian beneficence in softening the heart and thus facilitating the return of tranquility to the nations.

Therefore, Venerable Brethren, We pray you and exhort you in the mercy and charity of Jesus Christ, strive with all zeal and diligence not only to urge the faithful entrusted to your care to abandon hatred and to pardon offences; but, and what is more immediately practical, to promote all those works of Christian benevolence which bring aid to the needy, comfort to the afflicted and protection to the weak, and to give opportune and appropriate assistance of every kind to all who have suffered from the War. It is our especial wish that you should exhort your priests, as the ministers of peace, to be assiduous in urging this love of one's neighbor and even of enemies which is the essence of the Christian life, and by "being all things to all men" (1 Cor. ix, 22) and giving an example to others, wage war everywhere on enmity and hatred, thus doing a thing most agreeable to the loving Heart of Jesus and to him who, however unworthy, holds His place on earth. In this connection Catholic writers and journalists should be invited to

clothe themselves "as elect of God, holy and beloved with pity and kindness" (Col. iii, 12). Let them show this charity in their writings by abstaining not only from false and groundless accusations but also from all intemperance and bitterness of language, all of which is contrary to the law of love and does but reopen sores as yet unhealed, seeing that the slightest touch is a serious irritant to a heart whose wounds are recent.

All that we have said here to individuals about the duty of charity we wish to say also to the peoples who have been delivered from the burden of a long War, in order that, when every cause of disagreement has been, as far as possible, removed, and without prejudice to the rights of justice, they may resume friendly relations among themselves. The Gospel has not one law of charity for individuals and another for States and nations, which are indeed but collections of individuals. The War being now over, people seem called to a general reconciliation not only from motives of charity, but from necessity; the nations are naturally drawn together by the need they have of one another, and by the bond of mutual good will, bonds which are today strengthened by the development of civilization and the marvellous increase of communication.

Truly, as we have already said, this Apostolic See has never wearied of teaching during the War such pardon of offences and the fraternal reconciliation of the peoples, in conformity with the most holy law of Jesus Christ, and in agreement with the needs of civil life and human intercourse; nor did it allow that amid dissemination and hate these moral principles should be forgotten. With all the more reason then, now that the Treaties of Peace are signed, does it proclaim these principles as, for example, it did a short time ago in the Letter to the Bishops of Germany, (Litterae Apost. Diuturni, xv Jul. MCMXIX), and in that addressed to the Archbishop of Paris. (Epist. Amor Ille Singularis, vii Oct. MCMXIX).

#### A PAPAL CONCESSION

And this concord between civilized nations is maintained and fostered by the modern custom of visits and meetings at which the Heads of States and Princes are accustomed to treat of matters of special importance. So then, considering the changed circumstances of the times and the dangerous trend of events, and in order to encourage this concord, We would not be unwilling to relax in some measure the severity of the canons justly laid down by Our Predecessors, when the civil power of the Apostolic See was overthrown, against the official visits of the Heads of Catholic States to Rome. But at the same time We formally declare that this concession, which seems counselled or rather demanded by the grave circumstances in which today society is placed, must not be interpreted as a tacit renunciation of its sacrosanct rights by the Apostolic See, as if it acquiesced in the unlawful situation in which it is placed. Rather do we seize this opportunity to renew for the same reasons the protests which Our Predecessors have several times made, not in the least moved thereby by human interests, but in fulfilment of the sacred duty of their charge to defend the rights and dignity of this Apostolic See; once again demanding, and with even greater insistence now that peace is made among the nations that "for the Head of the Church, too, an end may be put to that abnormal condition which in so many ways does such serious harm to tranquility among the peoples" (Litt. Enc. Ad Beatissimi, 1 Nov. MCMXIX).

Things being thus restored, the order required by justice and charity re-established and the nations reconciled, it is much to be desired, Venerable Brethren, that all States, putting aside mutual suspicion, should unite in one league, or rather a sort of family of peoples, calculated both to maintain their own independence and safeguard the order of human society. What especially, amongst other reasons, calls for such an association of nations, is the need generally recognized of making every effort to abolish or reduce the enormous burden of the military expenditures which States can no longer bear, in order to prevent these disastrous wars or at least to remove the danger of them as far as possible. So would each nation be assured not only of its independence but also of the integrity of its territory within its just frontiers.

The Church will certainly not refuse her zealous aid to States united under the Christian law by justice and charity, inasmuch as she is herself the most perfect type of universal society. She possesses in her organization and institutions a wonderful instrument for bringing this brotherhood among men, not only for their eternal salvation but also for their material well-being in this world; she leads them through temporal well-being to the sure opinion of the Independent Liberals, as expressed today by the Westminster Gazette, when it says: "Objectors say the Sinn Féin is committed to a republic, will reject Dominion Home Rule and try a constituent assembly to see what the results will be. If the Sinn Féiners are expected to adjust their republican slogan as a condition of entering an assembly, undoubtedly they will refuse, but if Parliament, without asking any questions, proceeds

to a unity that favored its prosperity and glory. On this point St. Augustine well says: "This celestial city, in its life here on earth, calls to itself citizens of every nation, and forms out of all the peoples and various societies; it is not harassed by differences in customs, laws and institutions, which serve to the attainment or the maintenance of peace on earth; it neither rends nor destroys anything but rather guards all and adapts itself to all; however these things may vary among the nations, they are all directed to the same end of peace on earth as long as they do not hinder the exercise of religion, which teaches the worship of the true supreme God" (De Civitate Dei, lib. xix, cap. 17). And the same holy Doctor thus addresses the Church: "Citizens, peoples and all men, then, recalling their common origin, shall not only unite among themselves, but shall make them brothers" (De moribus Eccl. Cat. i, cap. 30).

#### A FINAL EXHORTATION

To come back to what We said at the beginning, We turn affectionately to all Our children and conjure them in the name of Our Lord Jesus Christ to forget mutual differences and offences and draw together in the bonds of Christian charity, from which none are excluded and within which none are strangers. We fervently exhort all the nations, under the inspiration of Christian benevolence, to establish a true peace among themselves and join together in an alliance which shall be just and therefore lasting. And lastly, We appeal to all men and all peoples to join in mind and heart with the Catholic Church and through the Church with Christ the Redeemer of the human race, so that We may address to them in very truth the words of St. Paul to the Ephesians: "But now in Christ Jesus you who sometimes were afar off, are made nigh by the blood of Christ. For He is our peace, Who hath made both one, and breaking down the middle wall of partition . . . killing the enmities in himself. And coming he preached peace to you that were afar off and peace to them that were nigh. (Eph. ii, 13 et seq.).

Nor less appropriate are the words which the same Apostle addressed to the Colossians: "Lie not to one another; stripping yourselves of the old man with his deeds. And putting on the new, him who is renewed unto the knowledge according to the image of Him that created it. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free, But Christ is all and in all" (Col. iii, 9-11).

Meanwhile, trusting in the protection of Mary the Virgin Immaculate, who not long ago We directed should be universally invoked as "Queen of Peace," as also in the intercession of the three Blessed to whom we have decreed the honor of Saints, We humbly implore the Holy Ghost the Paraclete that He may "graciously grant to the Church the gifts of unity and peace" (Secretaria in Solemn. Corpus Christi) and may renew the face of the earth by a fresh outpouring of His charity for the salvation of all. As an earnest of these heavenly gifts and as a pledge of Our paternal benevolence, We impart with all Our heart to you, Venerable Brethren, to all your clergy and people, the Apostolic Benediction. Given at St. Peter's, Rome, on May 23, the Feast of Pentecost, 1920, and in the sixth year of Our Pontificate.

BENEDICT XV., POPE.

#### MONTEAGLE'S PLAN

CONSTITUENT ASSEMBLY FOR IRELAND PROPOSED

By Windermere

London, June 30.—The Irish problem now enters upon a new parliamentary phase. After heated debates the House of Commons has accepted by big majorities practically the whole of the Government's Home Rule Bill. The Nationalists have not appeared once during the discussion, and nobody, least of all the ministers, pretend that the Irish section wants the bill.

Now comes a pause. The House of Lords is not to be asked to consider the bill until the autumn session, and who knows, with Ireland in the present state, what the next months may bring forth? As matters now stand it looks as though at its best the bill would result in a Belfast Parliament for the north of Ireland, and nothing at all for the south and west, except a sort of Crown colony government and martial law.

#### NEW PROPOSAL

Lord Montague has come out with another bill which the House of Lords will begin to consider at once. It proposes to give to Ireland, with few exceptions, the constitution of a self-governing dominion and calls an Irish constituent assembly to frame the scheme. Ulster counties may vote themselves out and take a fresh vote every five years.

Many Englishmen are coming to the opinion of the Independent Liberals, as expressed today by the Westminster Gazette, when it says: "Objectors say the Sinn Féin is committed to a republic, will reject Dominion Home Rule and try a constituent assembly to see what the results will be. If the Sinn Féiners are expected to adjust their republican slogan as a condition of entering an assembly, undoubtedly they will refuse, but if Parliament, without asking any questions, proceeds

on Lord Montague's plan and just sets up a constituent assembly on the basis of Dominion Home Rule, we will be surprised if, after reflection, the greater number do not come in.

#### HOPELESSNESS

They see the hopelessness of interminable guerrilla warfare with the executive. Patriotic Irishmen have been driven to the Sinn Féin by the stress of events. Let these men have a fair chance. They will bring the same sort of intelligence and zeal to the framing of a constitution for Ireland as they are now devoting to irregular executive work which is taking the law out of the hands of the regular authorities and administering it with methodical assiduity.

What is now possible is that the Government may allow the Montague bill to be read a second time and refer it, with the Government bill, to a joint committee of both Houses so as to enable the whole question to be revived afresh and settled by an agreed bill at the autumn session in November. A constituent assembly may prove to be the ultimate solution of the folly and tragedy of the present feud.

"Let us shake hands," is Mr. Lloyd George's last message to Ireland.

#### POPE'S ADDRESS TO FRENCH PILGRIMS

DELIVERED ON OCCASION OF JOAN OF ARC CANONIZATION

By N. C. W. G. News Service

Rome, June 25.—The full text of the Pope's address to the French pilgrims in St. Peter's on the occasion of the canonization of St. Joan of Arc was as follows:

"How many memories yesterday recall, and how many today will recall for those who were present eleven years ago at the Beatification of Joan of Arc and have been happy witnesses also of her Canonization. But the thing is so natural that Our Venerable Brother, the Bishop of Orleans, began his address by recalling those happy memories. We ourselves cannot share them because we were not fortunate enough to be present at the Beatification of the Maid of Orleans. But it is easy to recall that ceremony in imagination and put it side by side with that of yesterday. There is one thing only that we regret, that it is ourselves not Pius X. present here today. Happy indeed we should have been to be present at the Canonization of Joan of Arc but how could we have preferred to be in just the violet of 1909 if the venerable Pontiff who conferred on us the fullness of the priesthood could have lived to sit today in the Chair of Peter. It is a happiness to us to recall the memory of that ceremony for surely it must move the hearts of all present here today. And it moves us the more in the certainty that we feel that Pius X. though taken from the sight of men, is present with us on this day, and surely he foresees when the first news was brought to him of the miracles wrought at the intercession of Joan of Arc already proclaimed Blessed.

#### GLORY OF THE SAINTS

"But after paying the tribute of recollection to our Predecessor we cannot but express the great joy we feel that it has been granted us to crown Joan of Arc with the glory of the Saints. In carrying out this high office we know that we have been privileged to do something which goes straight home to the hearts of our beloved children of France. For long centuries their devotion to Joan of Arc has been such that they have wished her name to be held in honor and loved among all the peoples. So grateful were they to her that they brought her country that they have made every child in every little village know her great story. How, then, could that story be better carried to the confines of the earth than by a Decree of Canonization? What more eloquent, more universal proclamation of her merits could there be than the Decree of Sanctification which no single corner of the earth can fail to bear?

From today on for children who from simple curiosity want to know some detail of the life of Joan, the answer of the French mother is ready in two words: "She is a Saint." Joan is a Saint; and we can now think of no failing in the Maid of Domremy, we think instead of every height and glory of virtue. That is the sublime eloquence of a Decree of Canonization which not only confirms the researches of historians but gives them greater light than could be brought by all the disquisitions of the learned, stamping them with that surety of truth and universality of doctrine which the most learned word and the closest study here on earth cannot claim. So it is no surprise to us that the Canonization of Joan of Arc has brought to Rome so great a number of pilgrims despite the length of the journey and the difficulties of the present times.

#### INTENTION OF THE CHURCH

"The Decree of Canonization of Joan of Arc is not the production of an academy of history or science; it must never be forgotten that it is the fruit of the magistrature of the Church. For that reason we are sure that the many pilgrims present in Rome on the memorable occasion will not only see in the Decree the honor paid to one of the greatest of their people but will think of the solemn lesson to be learned from it, which is in the intention of the

Church for the uplifting to moral perfection of her children. And if the French are the first to profit by it it will be for the happiness of all friends of France, for the figure of Joan of Arc is such that it cannot be understood without the light of the supernatural.

"Without this light there would be too much that is inexplicable in a girl who was faced with all the undertakings of War but was not hindered either by her youth or her girlhood. If, on the other hand, one remembers that Joan had no thought, and no word, did no act, from natural motive or caprice, but was moved to do all she did by the sense of the supernatural or, to use a better phrase, by the very voice of God, then one cannot but fall down in admiration of this young Virgin, chosen directly by God as His envoy and messenger. Not only that, but the admiration for Joan of Arc must go to the length of recognizing that she could not act otherwise than she did and that it was because she acted as she must that she has become a saint.

#### THE SANCTITY OF JOAN

"Thus we have shown naturally—almost involuntarily, one might say—the secret of the Sanctity of Joan. We are not sorry to have done so for it brings us back to what we said before, that the Decree of Canonization of the Maid of Orleans contains a lesson that the Church has to teach all its children for their spiritual progress. How often, beloved children, have you heard it said that the Christian must follow the voice of God. That is to say that he must follow and practice the precepts which the Lord lays down for him either directly or through those who represent his authority, for the Commandments of God and the Church are so many voices of the Lord. But inasmuch as teaching by example is always the most eloquent, very often God raises privileged souls in whom the observance of the Divine precepts is more continuous and constant, more generous and universal. Among these souls appears today radiant the figure of Joan of Arc who allowed the voice of God to lead her in every thing and every place.

No need to say more to point out the lesson in the moral order that the Church has just given with the Decree of Canonization of Joan of Arc. But we must express the hope that all to whom it has been brought will profit by it for the sanctification of their souls. This hope we express in special manner for our beloved children of France, for unless they observe this lesson they can never attain that happiness which we ardently desire for them, and because we believe that Saint Joan of Arc herself in Heaven desires above all things that her example may draw her people to good.

#### APOSTOLIC BENEDICTION

"How often on the lips of the French people who have come to us these days have been the hope and prayer that the celebration of the canonization of Joan of Arc may help to increase the glory and the happiness of France. This hope and prayer we make ours too, both for the French nation and every single French person. But, in order that this common desire may be attained, we add to it the Apostolic Benediction which shall be at the same time witness of Our benevolence and pledge of Divine favors.

"O Lord Almighty who to save France spoke one day to Joan and with Your very voice showed her the way to follow to put an end to the troubles with which her country was afflicted, speak again today not only to the French people present here but also to those who are only here in spirit and better still, to all who have at heart the good of France. Speak, Lord, and may Your word be the blessing to uphold the Bishops and may it facilitate for the authorities, whose worthy representatives we greet here today, the charge of ensuring the true greatness of the country; may it bring home to all the French people the need of following the voice of God that it may be given to all, after having followed the example of Joan of Arc down here to share one day in the glory of the heroine before whom we have the joy of kneeling saying: Saint Joan of Arc pray for us, Saint Joan of Arc pray for your country."

#### DISTANT RELATIVE OF GEN. WASHINGTON BECOMES PRIEST

Among the young men ordained to the priesthood at Mt. St. Mary's College, Emmitsburg, Md., on Sunday, June 13th, was the Rev. Richard B. Washington, a great-grand nephew of Gen. George Washington. Father Washington is the great grandson of John Augustine Washington, who was a full brother of the first President of the republic. This young priest's grandfather, Col. John Augustine Washington, was the last of the family to hold possession of Mt. Vernon; and his father, Hon. George Washington, was born there.

Father Washington was born at Charlottesville. He attended the public schools at that place and the Episcopal high school at Alexandria, Va., and studied for a while at Charlottesville Academy. Later he went to Richmond and from there to Athens, Ga., where he made the acquaintance of the Marxist Fathers, including Rev. Francis Gunn, present Bishop of Natchez, who instructed him in the teachings of the Catholic faith. He was received into the

Church by Father Dahols, S. M., in February, 1912. Returning to Richmond, he came under the notice of Bishop O'Connell of that city who sent him to the American College in Rome. After a year he returned to the States and entered Mt. St. Mary's College, where he made studies in philosophy and theology.

Father Washington is a nephew of Rev. Beverley Tucker of Virginia and a first cousin of Rev. Arthur Lloyd of South America and of Rev. H. St. George Tucker of Japan, all bishops of the Episcopal Church. He is also a nephew of Lawrence Washington, late librarian of the reading room of the house of representatives. The newly-ordained priest is the second of the Washington family to attend Mt. St. Mary's, a nephew of the general, George W. Washington, having been registered there as a student between the years 1828 and 1836.—Catholic Union and Times.

#### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

##### MISSION SUNDAY

To preach the Gospel is a ministry dear to the heart of every true pastor. "The spirit of the Lord is upon me, because the Lord hath anointed me; He hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captive, and deliverance to them that are shut up." Our Divine Saviour appropriated these words to Himself to Whom the Prophet evidently referred. The mission of Christ included the preaching of the message which God the Father gave Him and evidently occupied a place of the greatest importance. The Apostles in choosing the deacons to minister to the material wants of the growing congregations gave their appreciation of what importance they placed on the "ministry of the word." "We too," says St. Paul, "if I preach not the Gospel," and again "for Christ sent me not to baptize, but to preach the Gospel." To preach the Gospel is to exercise a ministry which Christ made particularly His Own.

In this manner is the work of the pastor who preaches, always understood. Nor is there lack of evidence that the pastors of souls perform that sacred office with both zeal and efficiency. There is not the slightest shadow of doubt about the work they do. "Preach the word, be instant in season, out of season—be thou vigilant—do the work of an evangelist," this injunction of St. Paul, the faithful Timothy, is obeyed, and what is still better, there is plenty of evidence that it is obeyed out of love for the Gospel itself.

It is the evidence of this spirit which leads us to suggest that where possible at all the pastors add to this list of instructions one of the missionary spirit. In many dioceses we have at present an annual collection for the Catholic Church Extension Society. The bishops uniting their voice with that of the Holy Father endeavor to extend the boundaries of the Church. They are thinking of the straying sheep and the others without the fold. Practically all of them have urged the pastors to give special attention to this great work. We suggest that when the date for announcing the collection comes that a missionary sermon be the sermon of the day. The prophet uttered against himself these very words: "Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips; and I have seen with my eyes the King, the Lord of hosts." Doubtless the difficult task affrighted the man of God who later paid with his life, for fidelity to God's commands. Yet such was his appreciation of the task of spreading the Word of God.

The Bishop of Calgary in writing to Extension, after an expression of gratitude for the aid received, says: "Among those deserving of special mention in this collection, I may here recall the coming to Calgary last autumn of a select band of the Sisters of St. Joseph, an acquisition of incalculable value to the diocese, due to the apostolic generosity of our good brother of Peterborough. These Sisters, along with the pioneer community here, the Faithful Companions of Jesus, with whom they labor in bonds of heartiest co-operation and warmest sisterly affection, constitute in large measure our educational hope for the future. For many reasons, and this without a thought of disparagement towards our good lay teachers, we must look to the teaching Religions for the maintenance of our Catholic schools. Might I suggest to you that, following close—oh, so close—upon the importance of your work for the recruiting of the clergy, should come the work of aiding in the recruiting of Religious, especially as teachers. I think that, side by side with your column soliciting funds for the education of priests, you should have lists of offerings towards the support of novitiates; yes, and weekly appeals in your missionary recommendations for the fostering of religious vocations in our Catholic homes."

In quoting this long extract from Bishop McNally's letter we can realize what would be one of the first fruits of a missionary spirit in our parishes. The living Gospel must spread and it will be carried by those who having its principles firmly rooted in their hearts sacrifice all, that the work of God may be accomplished.

It is unfortunate that circumstances do not permit that aid be given to parishes asking our co-operation with their missionary work. The Extension office has no one at present to respond to such very legitimate calls. But we feel that it will not in any way curb the zealous efforts of those who under often difficult and trying circumstances aid in this great and holy work. To the Mission Sunday we look for results that will in time be very great. Protestant bodies with well organized committees find this means one of the most potent for missionary work. What would not be the results for the Kingdom of God if the faithful and zealous pastor would add his efforts to ours who for the means to carry on this work depend upon the good will of the various congregations and the grace of God, who desires above all things that His Gospel may be given every soul.

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:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

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MASS INTENTIONS

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THE POPE'S PRAYER

Rome, June 1.—The allocution delivered at the canonization of Joan of Arc was concluded with the following impressive words:

"O Lord Almighty, who to save France spoke one day to Joan, and with Your very voice showed her the way to follow to put an end to the troubles with which her country was afflicted, speak again today not only to the French people present here, but also to those who can only be here in spirit—and better still—to all who have at heart the good of France. Speak, Lord, and may Your word be the blessing to uphold the bishops and may it facilitate for the authorities, whose worthy representatives we greet here today, the charge of ensuring the true greatness of the country; may it bring home to all the French people the need of following the voice of God that it may be given to all, after having followed the example of Joan of Arc down here, to share one day in the glory of the heroine before whom we have the joy of kneeling saying: 'St. Joan of Arc pray for us; St. Joan of Arc pray for your country.'"

#### FATHER FRASER'S CHINA MISSION FUND

##### APPEAL FOR FUNDS

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by: thirty-three thousand of them die daily unchristened! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already fourteen students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses. Gratefully yours in Jesus and Mary J. M. FRASER.

#### SACRED HEART BURSAR

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