

Congregation of Extraordinary Ecclesiastical Affairs and Substitutes of the Secretariat of State, respectively are keenly interested in the conditions in Ireland, not only because they have always felt deep personal sympathy for the most intensely Catholic people of Europe, but also because they are quite aware that if a right solution of the Irish question is not readily found, terrible consequences will result, too fearful even to be thought of, and which perhaps will be more disastrous for England than for Ireland herself.

QUESTIONS OF REPRISALS

"What is said at the Vatican about the campaign of so-called reprisals so much spoken of at the present and about which there was recently a demonstration in the Italian Parliament in favor of Ireland?"

"This is a question of political character, and as I said before, I do not mean to enter or to be drawn into that terrain. Moreover, I think that on this subject the opinion of the Curia has been so clearly expressed in the contemporary evidence, some time ago in the *Osservatore Romano*, together with the text of the declaration of the Irish Episcopate, there can be nothing to add."

"You certainly have paid some visits to Cardinals and Prelates, friends of yours; how are they disposed toward Ireland?"

"Very well, indeed. I am glad to say that, without exception, all those whom I have approached have spoken to me of my country with the greatest sympathy and the most sincere affection."

GENERAL SYMPATHY FOR IRELAND

"Are there not, however, some persons who are more or less openly hostile to the Irish cause?"

"Probably there are some, but I have met none of these among the many personalities, ecclesiastical and lay, whom I have seen. On the other hand, you will concede that there is no cause, however good, that has not its adversaries, and it would be madness on our part to expect that ours was the only one to form an exception to this ancient and universal rule. But this should not discourage us, and if there really are in Rome some English or Anglophile Catholics who wish their vain talk to dim the Holy See's clear vision with regard to the Irish question, all I can say is that they are preparing for themselves the greatest of all misadventures, and are wasting time which they could more profitably employ to the advantage of themselves and the Church they profess to serve."

VATICAN'S VIEW OF IRISH HISTORY

"So you are quite satisfied with what you have seen and heard in Rome since you came here two weeks ago?"

"Slowly, slowly, please. That would be saying too much, and as an historian I wish to be precise even in the smallest particulars. In view of the fact that my short visit to the Eternal City is not, and was not intended to be more than a voyage of discovery, I did not go to the Vatican Library and Archives, where I have worked for so many years in order to make studies and researches on any kind, but only to pay my respects to Monsignor Merello and Ugolini, who, in those *Sacrae Sanctorum* of historical studies, keep alive the traditions of Cardinal Berti and Monsignor Wenzel, who presided there in my time. Now, on the shelves of the Consulting Library, where the literature of almost every European nation is worthily represented, I have observed a deplorable blank about what concerns Ireland, and for this blank we Irishmen are alone responsible. As soon as I go back to Dublin, I shall request my fellow countrymen to fill this blank as soon as possible for the honor of our national literature."

"All works, big and little, on history, archaeology and art, that have been published in Ireland especially in the course of the last two centuries, ought to be found in the Vatican Library, and at the disposal of the students who go there from all parts of the world to work. This is a form of propaganda in favor of civilization—of our Irish civilization—that I trust will be adopted at once and to which all Irishmen, without any distinction of religious or political opinions, will be happy to contribute. Perhaps the User of the Orange lodges will choose to keep aloof from this movement of a purely intellectual character, but even if that should happen the Vatican Library would not lose very much; Edward Carson, David McNeill and Company make history, they do not write it, thank God. That would be the limit!"

PASTORLESS CHURCHES

According to an estimate made for The Federal Council of Churches there are 40,000 Protestant churches without pastors, and the outlook is black, for very young men are studying for the ministry. The report declares:

"The Roman Catholics still have more priests than churches, but in the Protestant churches there are about 40% more parishes than there are ministers to serve them. In the South, for example, there are said to be 3,000 Baptist churches with no pastor. In the same section there are 1,800 Methodist churches with no preachers, and about 1,000 Episcopal and 1,000 Presbyterian churches in a like condition."

In regard to candidates for the ministry these facts are submitted: "In 1916 the Protestant Episcopal Church in the United States had an enrollment of 692 'postulates'—young men who had signified their intention of entering the ministry of that church. Today the Episcopal postulates number 890. New ministers licensed by the Presbyterian Church in 1915 numbered 259; last year the number was only 169. Practically all of the seminaries show smaller entering classes than they had before the War, though in practically all of the academic colleges, universities and technical schools the entering classes are larger."

What is the matter? This is the question asked. To a Catholic the answer is clear. Protestantism is no longer a religion, but a nebulous form of sociology that shifts with the wind of popular opinion. But young Americans are not sufficiently interested in such a cult to give their lives for its preservation and advancement.—America.

THE TRENCH OF BAYONETS

PRIEST WAS COMMANDER OF FRENCH TROOPS BURIED ALIVE

(By N. C. W. C. News Service)

When Abbe Polmann stood beside President Millerand at the dedication a few days ago of the monument erected near Verdun to the heroes of the Dardennes war, on Whitsunday, 1916, were buried alive as they stood in their trench, their fixed bayonets protruding from the earth which covered them, it became generally known, for the first time, that a Catholic priest had been the leader of this heroic troop.

The Whitsunday calamity in 1916 was one of the most remarkable and shocking tragedies of the War. In the terrible fighting before Verdun in the spring of 1916, the 137th Regiment of Infantry was a unit of the French army, which for weeks battled the German hosts and saved the city from capture. The Third Company of this Regiment was commanded by Abbe Polmann.

TROOPS BURIED ALIVE

For two days before Whitsunday (June 12) the 137th Regiment stood on the firing line, without shelter from the heavy rain of projectiles. They made the fiercest defense against the enemy's many attacks, though they saw their battalions dwindling away. The order was to hold the ground at any cost. When no ammunition remained, Father Polmann commanded his men to defend themselves with their bayonets, and they waited for the next assault. A new volley of shells ploughed the ground and buried alive those who had escaped death from the explosion.

A few of these heroes (among them Father Polmann, who had been the soul of the defense) were only partly covered by the earth. When the enemy occupied this terrain which they had at last taken at such a heavy cost to themselves and the French, the survivors were drawn from the trench and made prisoners.

AMERICAN GAVE MONUMENT

A short time after the armistice an American—George F. Rand—visited the battlefields and happened to pass the very spot where this supernatural drama was enacted. He saw the bayonets and was struck with admiration when the story of the heroic death of these infantrymen was related to him. Out of a slight swelling of the ground, hardly noticeable, the points of the bayonets were to be seen in a row that marked the length of the trench.

When Mr. Rand returned to Paris he presented to the French Government 500,000 francs to be expended in the erection of a suitable monument which should protect the knoll under which the soldiers were buried and be a memorial to those heroic soldiers. The day after making this gift Mr. Rand was killed while flying by airplane from Paris to London.

The monument which marks the "Bayonet Trench" is of the Egyptian-Assyrian style, a sort of immense slab supported by columns. There is no ornamentation except a large cross, in relief, at the entrance to the trench.

WAR SERVICES OF PRIESTS

Father Polmann is one of the Catholic priests whose bravery and devotion helped to give France the victory. He was one of those young priests who reached the age of military service only after the Law of Separation was adopted in 1905. It was in the same year that there was passed another military bill—that withdrawing the exemption previously allowed to clergymen of the different denominations, who were required to perform only hospital duties. Once admitted to the new law, these young priests became liable of obedience and gallantry. There is often, during the War, they were so often lieutenants and captains, and even, at times, commanders of battalions. At least two were among the famous "aces" of the aviation corps. A great number have the right to wear decorations which testify to their heroism. Some 3,200 other priests and seminarians found graves on the battlefields.

Father Polmann, having defied his uncle after his courageous service, returned again to his vocation, and is now director of a modest parochial school at Bar-le-Duc.

"RIGHT OF SANCTUARY" TODAY

During the Middle Ages, as is well known, there existed in the countries of Europe numerous consecrated places which gave protection from violence and vengeance to all who fled to them for safety. This "right of sanctuary," as it was called, the Church used to grant offenders who feared unjust punishment at the hands of violent people. The churches of Bevesley and Hexham in England, for example, were renowned medieval sanctuaries. The distance of one mile, in every direction, from those shrines, was considered sacred territory. Besides the altar was a stone seat known as the *frith stool* (peace stool), on which the seeker of sanctuary used to sit, but he would not be allowed to enjoy the privilege of asylum until he had renounced his crime to one of the priests, surrendered his arms, and taken an oath to observe the rules of the sanctuary. Westminster Abbey was another famous place of refuge, the precincts of which "were a vast cave of Adullam for all the distressed and discomfited in the metropolis who desired, according to the phrase of the time, 'to take Westminster'."

Before the end of the eighteenth century the right of sanctuary ceased to be recognized anywhere in Europe. But it is worthy of note that the Catholic Church of today, though she no longer literally makes her shrines places of refuge for the distressed and erring, still offers sanctuary to the victims of license or fanaticism. For her deep knowledge of the human heart and her fearless championship of sound ethical principles make the Catholic Church a veritable place of sanctuary for those whose foolish legislation or pernicious customs are menacing with ruin. To the divorce evil, for instance, which is daily growing worse in this country, the Catholic Church opposes the only effective barrier by proclaiming to high and low, in solemn and out, that marriage is indissoluble; and to the propagators of new Malthusian abominations she preaches without compromise how intolerable the prime purpose of matrimony is. Even to non-Catholics who are shocked by the prevalent immorality in dress, manner and conversation, the Church offers sanctuary, so to speak, in holding up Our Lord's Mother as the model of purity. The Church also calls to the attention of those who behold with alarm the spread of irreligion in our land, the sacrifices Catholics cheerfully make to maintain our educational system. Finally, the Church of today offers sanctuary to the victims of financial law makers, who also to her own fellow-citizens of their personal liberties. For she teaches that the occasional abuse of a thing good in itself should not deprive men of its lawful use. She insists that the Sabbath be made for man, not man for the Sabbath; that legislation against the innocent recreations which men need will end in forming a race of lawless hypocrites. Signs are not wanting that the non-Catholic world is learning to value properly the "right of sanctuary" offered by the Church of today to the perplexed, the distressed and the discomfited. May this sense of appreciation constantly grow.—America.

OUR HIGHER DESTINY

During the Great War the professional preachers of cheerfulness kept the country in a perpetual state of optimism. They played their gladsome trade to relieve war's horrors, and to discount war's alarms. They have gone home, these wartime Pollyannas, and the people upon whom they preached remember the war smiles and the forced gaiety that Malville-like clanked sorrow dark and deep. Today when the horizon is many shades black, when portentous and menacing ill the air, the artificially stimulated optimism of the War has disappeared. In its place is another optimism, an optimism born of sterner stuff, fashioned out of the realization of trials endured and of sacrifices undergone and sustained by the confidence that the world tried in the face of War, is coming to recognize the worth of religious ideals.

In contrast to the former superficial optimism that had no roots and withered at the first blast of misfortune, is the true Christian optimism born of religion that is growing up today. The Joint Pastoral of the Bishops of the United States first struck this true note of optimism in this country. The concluding paragraphs of that memorable document deserve to be pondered today by those who feel inclined to indulge in pessimistic outbursts. The Bishops say:

"In the light of our higher destiny, we can judge and surely appraise the things which men desire, which they hate, or despise, or fear. We can see in their true perspective the manifold changes of the world, and in their right proportion its losses and gains, its achievements and failures. We can understand the confusion, the misery, and the dread of what may come, which have clouded the vision of many. For these are the final result of the vast experiment whereby the world would have proven its self-sufficiency. To those who imagine that humanity has outgrown the need of religion, that result is bewildering. To the Catholic mind it brings distress but not perplexity. It presents with an emphasis proportioned to the weight of the disaster, the lesson which history has written

again and again as the meaning of such upheavals."

"They shall perish, but thou shalt continue; and they shall grow old as a garment. And as a vesture shall be changed; but thou shalt not fail. What is declared in those words as regards the heavens and the earth, is like wise true of our human affairs. And the more fully we realize that change in the law of our existence, the more readily should we turn our thought, with humble confidence, toward our Creator and His eternal law."

"As we look upon the record which the past unfolds, we cannot but note that it is filled with the struggles of mankind with their building up and tearing down, with searchings for truth which often end in illusion, with sicknesses after good which lead to disappointment. The very monuments which were reared to celebrate human triumph, remain simply to tell of subsequent downfall. Not rarely the greatest of human achievement is learned from the extent of its ruins."

But above it all, standing out clearly through the mists of error, the greater darkness of evil, is One, in radiant white and lightning. Who has solved the problem of life, has given to sorrow and pain a new meaning, and by dying has overcome death: 'Jesus Christ yesterday, and today; and the same forever.' There are numberless paths, but the Way is one. There are many degrees of knowledge, but only one Truth. There are plans and ideas of living, but in real fulfillment there is only one life. For none other could say 'I am the way and the truth, and the life.'"

Here is optimism based not on the shifting sand of sentimentality, but on the rock bottom of eternal truth, it is a message delivered not merely to the Catholics but to all the people of the United States. We pass it on to those for whom it was intended; that it may inspire hope, restore waning confidence, dissipate pessimism, and make for that true Christian optimism that our higher destiny implies.—The Pilot.

THE INDUSTRIAL OUTLOOK

It is always well to face facts and to look straight at them, even if they are not so bright to our jaded eyes. That is a sound dictate for the citizen, for the blinking at difficulties generally results in disaster. But to see properly, it is not enough to notice the discouraging features of a situation; we must also try to discover the elements of promise that it presents. Pessimism neglects the latter and is blind to the rifts in the cloud. It weighs on the mind and saps the energy of a man. It makes things worse and balks the efforts that would remove the causes of evil. We will try to remember that when we sum up the industrial situation of the present and the outlook for the coming year.

A slight cloud may be seen on the horizon of the new year. It appears that we are entering on a period of business depression the possible dimensions of which cannot be foreseen at the present moment. Unemployment, that dreaded spectre of the wage-earner, is with us, and we do not know to what extent it may increase. But much of that can be relieved by our charitable organizations, which for the last years have enjoyed comparative leisure and have had splendid opportunities to fill the treasuries for just such an emergency as now is imminent. Things in this country happen with startling swiftness, and so the depression has come on the heels of an unexampled period of prosperity. That also has an advantage, for it is likely that during the last years men have laid out the lean days, if they are not too long and not too many.

That is the dark side of the picture. But happily it is not the only side. In fact, the outlook presents many hopeful elements. To all appearances, the depression will not be of long duration. The recovery is likely to be very speedy. The present depression and the consequent unemployment are not of the ordinary variety and are not a very temporary nature, being due to certain inevitable readjustments that must be made before industry can return to normal conditions. To get rid of the intolerable inflation of money values, from which we are suffering, is a rather violent process. It resembles some of the operation of blood-letting. But it is the harbinger of returning health. An inflated currency is a snare and a delusion. It also has a highly demoralizing effect, as it makes for extravagance and waste.

The reduction of wages when accompanied by a simultaneous fall of the prices of all commodities works no particular hardship to any one. In many cases we have instances of amiable readjustments downward of wages which were advanced to keep pace with the rising cost of living, and which are coming down somewhat with falling prices. If business is to be rescued on the scale that the best interests of all require. All concerned are endeavoring most strenuously to keep the wheels of industry going and to prevent complete stagnation. No one is willing to precipitate the country into a condition of business panic, because all are afraid of the possible consequences that might arise out of such a situation. Anything which would further increase the already existing discontent might endanger the whole structure of our economic order. Prudent self-interest has made the leaders of industry somewhat cautious and will prevent them from having recourse to reactionary measures. The only jarring note comes from the steel and allied industries. But we may hope that in those backward quarters the gravity of the situation will be recognized and that they will refrain from pushing their reactionary scheme.

WHAT THE NEW PAGANISM MEANS TODAY

"This, however, is by no means the worst systems of the new paganism. There are not wanting indications of something far more terrible still. Education, for example, is provided by the State free, gratis and for nothing, to anyone who does not care to be taught anything definite about Almighty God; whereas positive religious teaching has to be purchased at an exorbitant price by those who want it. Marriage, too, has come to be regarded as nothing more than a mere civil contract, revocable almost at will. Meanwhile, Courts of law are lamenting the great increase of perjury on the part of witnesses giving evidence before them. But, as some one has most aptly observed, there can be small room for wonder that the

sanctity of the oath should be no longer regarded by people legally permitted to repudiate their marriage vows."

The patriotic Bishop of Nottingham, in the above extract from an advent pastoral, thus touches on the life in which we live and of how far removed it is from supplying the actual needs of our day. Society is attempting to rebuild, having been sadly shaken by the frightful classes of a world at war. In the terror of those days men asked what it all meant. A brilliant writer comes forward with an explanation "Now It Can Be Told" to be dubbed by some as a crude sentimentalism, by others derided with the statement "war is a business." One and only one speaks clearly above the uncertainty and confusion of days that are called the days of peace. That voice has no mark of hesitation and more clearly than ever shows us the only foundation on which society can be built. "This is the stone which was rejected by you, the builders, which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." That voice proclaims to a world that would ignore Him, Christ, the Saviour, the Son of the Living God.

It is this very condition of the world and its absolute needs which urge us on to prayer and more zeal on our efforts. The year that is opening is bringing a more cheerful outlook than we expected from the months of financial disturbances which marked the closing of 1920 yet we must not be deceived with any false impressions. The world that continually ignores God and its duties to Him would try to tell us that "life is a game," that the events of the daily routine are regulated by business ethics alone, that the survival of the fittest is at least the practical philosophy of life and the sure guide for all time. Against this cruel and selfish spirit of worldly philosophy the Church must advance and continually proclaim man's eternal destiny; and his obligations of a created being. God placed each one of us in the world and gave us a divine command to fulfill. We must know our duty of fulfilling it and we must receive the divine help which God left with the ministers of His Church for our benefit.

DISTRESS IN ERIN

(By N. C. W. C. News Service)

Help is needed in Ireland as it was in Belgium, declares a cablegram from Archbishop Harry of Cashel received by Cardinal Gibbons in response to an inquiry as to what extent destitution and want prevail in that country.

The reply of the Archbishop of Cashel is one of four received by His Eminence from distinguished Irish prelates, including Cardinal Logue, Archbishop Gilman of Tuam and Archbishop Walsh of Dublin, whom he consulted by cable as to how grave the distress is in their country and how American citizens may best aid the sufferers.

The reply of Archbishop Walsh not only painted a vivid picture of the distress caused by destruction and unemployment, but placed the responsibility for the outrages squarely on the British Government.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE CORNER-STONE

"Never within the memory of living men has the horizon been so dark as it is today. Never have the prospects for the future been so gloomy or the portents so menacing and ominous. If we would seek a parallel to the present crisis in the history of Christendom we must needs travel back over more than thirteen centuries to discover it."

A WORLD THAT WANTS NOT GOD

"Today the world does not want either God or His Blessed Mother. War was made without God and peace is being attempted apart from Him. What our lately vanquished enemy may be doing to commemorate those who fell in the War we know not, but in the heart of the British Empire our own fellow-subjects who were its victims are honored by the erection of a monument which, however artistically majestic in design, is utterly meaningless, empty from the Christian point of view."

"In one sense the burial of the mortal remains of an unknown soldier in Westminster Abbey is fitting enough, because the chief value of the Abbey at the present time is that it serves as a national museum for men and things that are past and gone. Once it was a living temple, a holy place wherein God's living glory dwelt in the adorable sacrament of His Love. Now it is a gloomy vault wherein the bodies of great men are buried, and a curiosity-devised worship is performed in honor of an almost unknown God. The atmosphere of religious vagueness which actually pervades the Abbey is the chief thing that renders it appropriate as the last resting place of an unknown warrior. But, oh! the sadness of the religious indifference which has made popular with the nation such a manifestation of agnosticism."

IRISH CHURCH ATTENDANCE IS FRAUGHT WITH DANGER

(By N. C. W. C. News Service)

Dublin, December 21.—The incident that occurred on the occasion of the annual tricentennial of the Cork Young Men's Society was typical of the growing difficulty that threatens religious worship in some parts of Ireland. The ceremony was to take place at the Church of St. Peter and Paul. But when the roary was recited it was deemed advisable, owing to the disturbed state of the city, to defer the triduum. As the people were leaving the church the Crown forces opened fire in the neighborhood. One man who was fatally wounded, received amputation on the church steps. Hundreds sought shelter in the sacred edifice and in the presbytery. During the night they were removed to their homes in military lorries.

One of the gravest anxieties in Ireland is the fear lest the rage for incendiarism should spread to churches and church property. It would mean the destruction of some of the most beautiful architecture in the world during the last three-quarters of a century. A curious instance of the manner in which inflamed prejudices may conspire to cast a considerable time ago by a British law officer. He went back to an historical incident—the

burning of Cashel Cathedral. The offender was caught and put on trial. His defence was that he burned the Cathedral "because the Archbishop was inside." And accordingly he was acquitted. A Catholic Archbishop in Ireland at that time was a fugitive for whose head a reward was payable. British justice decided that the end justified the means. That kind of history ought not to repeat itself.

Cardinal Gasparri, Cardinal Secretary of State at the Vatican, has cabled the New York World a message in which he declares that the Holy See would deal with joy the realization of world disarmament.

Cardinal Gasparri's message is as follows: "Your telegram containing the appeal for mutual international disarmament, which the New York World is addressing to the statesmen of the world, has been received. In reply I must remind you that the first proposal of this nature, the Pontifical appeal sent on August 16, 1917, to the heads of the belligerent nations, looked to simultaneous diminution of armament and the substitution therefore of the principle of arbitration. The Holy See was also especially urgent toward England and Germany, invoking an agreement between all civilized nations for the suppression of obligatory military service and the institution of an international Tribunal of Arbitration, with the sanction of isolation and boycotting. In view of the fact that the Holy See first set forth such a proposal and officially urged it, you can imagine with what joy it would hail the realization."

"P. CARDINAL GASPARRI."

The receipt of the message of Cardinal Gasparri is regarded by the World as a powerful support in its campaign for disarmament.

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 pass by. Three thousand of them, it is daily estimated, are missionaries who 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 twenty-two 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.

QUEEN OF APOSTLES BURSAR

Previously acknowledged \$1,859 47
In thanksgiving..... 1 00
E. Scully, Montreal..... 1 00
I. H. M., Quebec..... 1 00
Mrs. D. Bowman, Colgate
Isabella McMahon, Milford..... 2 50
Rev. J. F. Noll, Huntingdon..... 50 00
Mrs. M. Wade, Avondale..... 1 00
Mrs. A. B. Power, Placerville..... 1 00
Mrs. Siteman, Placerville
John O'Donnell, St. John's..... 25

ST. ANTHONY'S BURSAR

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Vincent Kealey, Ottawa..... 6 00
Paul Kealey, Ottawa..... 2 00
M. B..... 2 50

IMMACULATE CONCEPTION BURSAR

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COMMITTEE OF THE AFFLICTED BURSAR
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CARDINAL GASPARRI URGES DISARMAMENT

Views of the Holy See set forth in response to appeal of New York World

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