

over Home Rule, then the general body of them was stampeded into Unionism by the excitement of sectarian fears and animosities, and the present phase of Ulster politics was inaugurated.

## K. OF C. ACTIVITIES

### MARVELLOUS SUCCESS OF EDUCATIONAL WORK IN U. S.

EMPLOYMENT SYSTEM FOUND WORK FOR 150,000 RETURNED MEN  
The Literary Digest, Nov. 8

It was Browning who thought it was "hard enough to save one's soul," but Mr. John B. Kennedy, of the Knights of Columbus, thinks soul saving would be easy enough if we had only the soul to think about. But, entering into the problem are "bodies" requiring, according to the best American scientific diagnosis, three square meals a day to insure correct functioning. Uplift movements, he says, "overlook the law of gravity," but the Knights of Columbus, "in launching their nation-wide educational movement, have first paid expert and complete attention to 'the proximate object'—the bettering of the average man's livelihood." Mr. Kennedy, writing in The Outlook (New York) shows how the very beginning of this educational scheme of the Knights has manifested "striking results."

"They have demonstrated during the few months that they have been operating technical schools in the large camps that it is no extraordinary thing to triple a man's earning capacity within the short space of nine weeks. They have taken boys who were \$15 per-week shipping clerks before they enlisted in the army; they have enrolled those boys in an intensive camp school course, and after nine weeks graduated them as motor mechanics—actually obtaining and making good in jobs paying \$45 per week. Now they have twenty thousand others and men attending their camp schools, and they teach a surprisingly comprehensive curriculum. They give intensive courses in law (specializing in business law, international law, and a thorough study of the League of Nations); courses in commercial science, secretarialship, bookkeeping, stenography, or mechanics, sero-mechanics, welding, plumbing, toography, radiography, and what they happily term American English (known, rather unpopularity, as Americanization), and French, Spanish, Italian, and German. Two major-generals are students in K. of C. camp schools, and the proportion of officer-students is according to their general numerical relation to enlisted men.

"All the subjects taught by the Knights are practical, designed to increase the service man's economic value to himself and his country. Furthermore, the schooling is an immense asset of morale—so much so that one camp commander made it obligatory for the men of his command to attend the K. of C. school.

In the near future the work of the Knights will be done principally outside the camps, and they have in operation, so we are informed, "a most ambitious program, unquestionably the most striking educational endeavor to be undertaken by a private organization with its own funds."

"Through their eighteen hundred councils the Knights are instituting a nation-wide chain of what are called supplementary schools. These schools, co-operating with municipal and State educational bodies, from whom they derive their diploma prerogatives, teach the subjects above enumerated. They teach these subjects to men who desire to learn them. To others so situated that they do not need what is termed an 'evening' course, the Knights offer culture courses.

"With the advice of some of the Nation's most renowned educators to guide them, the Knights are able to offer instruction in the humanities, cultural education which the average man who has never had the advantage of college training would not otherwise receive save by undirected reading. Already the Knights have six hundred thousand potential students for these schools among their own membership, to which admission is not restricted, others not members of the organization nor of the Catholic communion being readily admitted. Indeed, it is proposed eventually to extend the advantages of these K. of C. supplementary schools to women. Many thousands of applications to enter these schools, which will be operated chiefly at night, are pouring into K. of C. councils from men not Knights or Catholics.

"In addition to these two large movements, military and civil, in education, both working in conjunction with the remarkably successful K. of C. employment system which has already found positions for over one hundred and fifty thousand men in the last six months, the Knights have achieved a substantial bit of reconnoissance by providing one hundred full scholarships, fifty in technical institutions and fifty in academic colleges, for qualifying service men. These, together with some three hundred scholarships maintained by the national body and State councils of the K. of C., constitute a permanent asset of good human timber for the nation reforming after the War.

"Just as the nation gave its full energies towards winning the War, no distinctions of creed availing—this pleasant and efficient fact being especially demonstrated in War

relief work—so the Knights of Columbus are throwing open all their educational advantages to Americans, regardless of creed. It is costing them all sorts of their own dollars, just as their War relief work did, but the results for the nation cannot be measured by the dollar sign. Even by the rigid test of economic gain, this K. of C. educational movement can show thousands of increasingly productive human units.

"The Knights believe they have found the real principle of exaggerated radicalism—known as Bolshevism. They know that religion well practiced is the surest bulwark against Bolshevism; but they also know that economic satisfaction derived from educational progress is an excellent and formidable ally for spiritual restraint. They are, to put the thing in a phrase, teaching Americans to take stock in their country instead of knocking their country; they are providing durable means of levitation and leaving it to the subject to uplift himself.

"Their entire educational work is devoid of religious approach, although it is solidly established in religious tradition. They not only teach the Constitution (its explanation forms one of their courses), but they demonstrate the sweet reasonableness of practicing the pursuit of happiness.

## THE "ULSTER" MIND

ORANGE DELUSIONS DESCRIBED BY A NORTHERN WRITER

The Northern Echo, a great organ of public opinion in the North of England, has recently published the following article from the pen of Dr. Alexander Irvine. Dr. Irvine's autobiographical references are interesting; but he does not refer to the fact that he is himself a successful author. As for the justice of his analysis of the "Ulster" mind—not the Ulster mind, it is a question that must be left to the consciences of those whose youthful associations and ideas have been similar to those geographically pictured in the article.—Belfast Irish Weekly.

Dr. Irvine writes: Only an Ulsterman can describe the Ulster mind—and an Ulsterman is not always sure that he knows himself. In attempting to describe it I am only describing the mind that possessed me until I was about twenty-five years of age. I was born and brought up in hopeless poverty, but it never occurred to me that there might be even remotely any connection between poverty and politics. Wealth and poverty, to me, were the arrangements of God, and were never questioned.

I can think of no greater paradox in my rather paradoxical career than the fact that with scarcely enough clothing on me to dust a violin, I was shouting for Queen and Constitution. Living on the edge of pauperism all my youth, my supreme earthly concern was the Protestant succession on the throne of England, something apparently of no concern to the youth of England, but of first and primary importance to the youth of Ulster. Our religion, our politics, our social life, our very existence, all, everything, was used to express our hatred of Rome and our devotion to the English throne. I was a theologian before I could read my own name. Nothing that was Irish was of any moment—except as it glorified England. As the Church is the organized expression of religion, so the Orange institution was the organized expression of the Ulster mind.

Stupidly ignorant of history, I was acquainted with one date, one fact. The year 1690 was the most sacred of all dates, and 12th July the most holy of all holy days. On that date the world was saved from Popery. I was sure of that—I had the Ulster mind.

With the alacrity of a wild Indian I was given quivered with martial fervor every time I heard the beat of a drum or the sound of a fife.

When I could string a bass drum on my neck and thump it with a stick I had covered the foothills of my way to the mountain of life's success. When I could don an orange sash I was up the sides of the mountain. And a sash was of infinitely greater importance than a clean shirt or a pair of boots.

As a matter of fact I owned a sash before I had acquired a decent suit of clothes. To the Ulster mind there are but two musical instruments—the fife and drum. We did not know that our music was the music of savages! We pounded that drum until the blood oozed out of our nostrils; we whistled and blew that shrill piping fife until we were black in the face! The beggins are comprehensible. The fife and drum are utterly incomprehensible to all phases of civilised intelligence—save the mind of Ulster.

In common with my kind, I was possessed with an impenetrable hatred of the Roman Catholic religion. I feared as I feared nothing else its spread or progress. My dearest dream was a Catholic boy, but I could never fully trust him. He probably felt the same about me. Distrust between the sects was quite the normal thing.

We were neighbors and acquaintances, but always and forever stood that tall stone wall of distrust between us.

We hated the Catholic processions. They hated ours, and on St. Patrick's Day and on the 12th July we usually came to blows. We even scarified the flowers. The orange lily and the purple rocket were the Pro-

testant flowers, and we decorated our arches and houses with them. The shamrock, though not a flower at all, was a special emblem of Ireland, and we despised it. Most of my crowd had no gardens, and it was not considered a sin to steal them from any who had. The sin was in being caught.

Our devotion was intense. The Christian religion as such cut little figure. Our religion was political, militant, and anti-Catholic. We were devoted to England and English monarchs as long as they were Protestant.

Our devotion to the memory of William III., of "immortal and pious memory," exceeded the devotion of Catholics to St. Patrick. King William's portrait hung on the walls of all our homes, and decorated our plates and saucers. We placed him amongst the gods. Our songs were the vilest doggerel, but we sang them with more zest than we ever put into hymns. Here is a sample:

"Sleether, slaughter, holy wather,  
Sprinkle the Papishes every one,  
We'll cut them asunder,  
We'll make them lie under,  
The Protestant boys will carry the drum."

"No surrender" was woven into the fabric of our minds as firmly as hatred of the Pope was in our natures. To us an Irish Parliament meant the rape of Irish women and the wholesale slaughter of Protestant children. It was the end of liberty and the beginning of chaos!

And in all our boasted loyalty and bigoted devotion we never noticed that we were in rags and dirt and guant naked poverty! We were utterly oblivious of the fact that we were bereft of the slightest chance of an education. Our loyal demagogues were all of the landlord class, and we were their truculent slaves—browsers of wood and drawers of water, with less care—much less care—than the horses in their stables.

Amongst the educated and well-to-do there were variations in the Ulster mind. With us there were none. We were solid in the slums.

The bitter hatred had been so battered into our minds that they were as much a part of us as the blood in our veins!

I got out of Ulster. I became an intelligent human being. When I learned to read I read history and strangely enough I read the history of Ireland! With mental development came mental analysis. I had an Ulster mind. It was a closed mind—not absolutely incapable of change, but nearly so. It was not Celtic, not Saxon, and not English. It was static, not dynamic. It is unimaginative, stolid and inert. Its chief values are tenacity, thrift, and shrewdness. It is as devoid of sentiment as it is bereft of romance. It produces no art, no music, its contribution to literature and poetry is quite negligible.

When transplanted into more fertile soil the Ulster mind grows and expands. It is said that the frog got his bulging eyes in the following manner. One day a frog wandered away from his little puddle—grazed quite a distance for a frog. In his wanderings he discovered another puddle. He was so astounded that his eyes bulged out and from that day to this they never went back.

When the Ulster mind leaves Ulster something similar happens to it. In other mental climates it quickly adapts itself, and history records some remarkable transformations. Duellin and Belfast have some things in common. Both of them have a sunken substratum of life that seems less than human—but Dublin produces the creative mind.

Whatever of art, or poetry, or literature is produced in Ireland emanates from Dublin—Belfast produces business and business only. The Celtic Irish mind cannot live on spinlades. The Ulster mind apparently can.

The former lives on the past, the latter is eternally projecting itself into the future. One is a rebel mind, the other is the mind of a rebel. As an utterly disinterested spectator, I look upon the Irish question as a problem in psychology—a problem of the human mind. If Ulster was a political province in the ordinary sense of the word, the solution would be easy.

Ulster is a state of mind, and political action hardly touches the situation. The Democratic ideal over-spreading the world in the Twentieth Century is unknown—or nearly unknown—in Ulster; not until it reaches Belfast is there much hope for Ireland.

## A REMARKABLE ADMISSION

Catholic Press Association

London, Oct. 17.—The Anglican Church Congress, which is sitting at Leicester, has made a remarkable admission. The delegates have been discussing various subjects of the day, including the limitation of families, the tendency to minimize the importance and irreversibility of the marriage bond, and spiritism. It was this last which brought the admission from one of the Anglican dignitaries.

Dean Inge condemned spiritism root and branch, and pointed out that the spirits when summoned showed themselves not only to be evil and to retain their evil human desires, but apparently to wish to force the persons, with whom they come in contact, to involve themselves in vice.

Bishop Weldon, who followed, made the indictment against Protest-

antism. He said it was because the Church (his church) had failed to satisfy the craving of the human heart; because she could make no definite statement of the relations between the Church on earth and the Church behind the veil; because the communion service was cold and the burial service inadequate, that people had turned to spiritism. They should restore prayers for the dead to their proper place in the liturgy! In short, it is just because Protestantism is Protestantism that it has failed.

## SIR BERTRAM WINDLE

WORLD FAMOUS SCHOLAR WILL COME TO ST. MICHAEL'S, TORONTO

By A. E. S. S. in Toronto Sunday World

Sir Bertram Windle's decision to leave University College, Cork, and take up permanent residence in St. Michael's College, Toronto, as already announced, has excited a wide interest in academic and scientific circles. It is his intention to devote himself to literary work and the lecture duties he has assumed at St. Michael's. His course will be on science in relation to scholastic philosophy. He is expected in Toronto in December.

The Cork Examiner, which devoted over two columns of space on Oct. 4 to Sir Bertram's career, also devotes a column of editorial matter to the event. For a number of years he has filled the position of president "with credit to himself and marked advantage to the academic life of Munster." The Examiner states. The attendance of students has increased during his office to 629, and his departure is regarded as little less than a calamity. Sir Bertram's decision appears to be connected with the refusal of the government to grant the status of an independent university for Munster to the college. "This state of bondage in which it lies as a constituent college of the National University," is commented upon, the college being "tied hand and foot and the mercy of a permanent majority belonging to another college—a rival college—naturally enough not particularly interested in, when not actually hostile to our proposals."

During the fifteen years of his term of office the buildings of the Cork College have been about doubled and the students trebled and gifts of over \$500,000 were received. The Examiner pays tribute to Sir Bertram's "skill in affairs, his personal enthusiasm, his courtesy and his profound belief in the exalted nature of the educational task he was called upon to perform."

In his report for the season 1918-19 Sir Bertram refers to the roll of enlisted students of the college. The total number of men engaged was 354, of whom 64 were decorated and 29 fell in action.

## IN PRIME OF LIFE

The Examiner, in its article dealing with the retirement of Sir Bertram, says:

"The president is not in ill-health, nor is he old, nor are his intellectual faculties failing. He is in the prime of life, on the contrary, with twenty years of full activity before him in the natural order of probability: his great reputation as a scientist is growing every year; and every civilized country in the world; a great Canadian university has snapped him up already to teach a great subject on which, by consent of the learned, there is no greater authority living. His administrative ability is unimpaired, and anyone who wants to know its quality will compare the Queen's College calendars of 1914 and University College calendar for 1919, or the report just issued now. His readiness and capacity to help his graduates in careers in life have grown as the years went on, and the young men and women that he has placed by his good will and widespread influence in responsible quarters are to be found in nearly every walk of life at home and abroad well on the road to success. His patriotism is not in question either, nor could it be. In 1902, when Sir Bertram was a young light young in Birmingham, he declared himself an Irish Nationalist, he cut away half the ground from under his feet. In English eyes then it was equivalent to professing cattle-hogging and dynamite as legitimate political weapons.

It was before Sir Edward Carson made treason safe and fashionable. In the following year when he became a Catholic, leaving his most relations all in the established church, on the Episcopal bench, in the peerage, and high in the great public services, he cut away the rest of his ground, and left himself only his personal merits to support himself in his struggle for success. Handicapped with two unpopular and self-assumed badges, that struggle passed from triumph to triumph for over twenty years. In medicine, science, antiquities, archæology, history, apologetics, and other subjects. The name of Dr. Windle to any work was a guarantee of excellence and authority in constantly widening circles in Europe and America. When relations of religion and science came to be elucidated in many obscure matters, at the same of the Catholic professor in Birmingham indicated one spot where a bright light young in guidance could be found. A mere copy of the titles of Sir Bertram Windle's works in volumes and in learned and literary periodicals

would be much longer than this notice.

## HAPPY APPOINTMENT

"From the time of William K. Sullivan's failure in health and death, for a period of nearly twenty years it is a gentle thing to say that the appointments to the presidency of Queen's College were not the best that could have been made. The college had dropped back from a flourishing seat of learning to an adequate, but poorly equipped, seat of medicine, and nothing more. Its students fell away from 400 to 170. They are now 629. A vacancy occurred again in 1904. Mr. George Wyndham, the chief secretary, who had united ability, sympathy and sincerity as none ever did before or since, had the previous year passed an act of parliament to settle the age-long struggle of landlord and tenant in Ireland, which only the invincible stupidity, and folly of some landlords prevented from being a complete success. Uniting in his devotion to make Ireland happy, he had turned his attention to education, the next sorest and most serious trouble in Irish social life. The vacant presidency gave him a big chance. He looked around for a big man and a strong man to help him, and found him in the professor of anatomy at Birmingham University, still young, but of European reputation, eminent in his profession in England, having obtained the highest distinction of trust and honors in the bestowal of his colleagues, well-versed in the administrative work of a university, after an experience of the right hand man of Mr. Chamberlain in the establishment of the University of Birmingham. Dr. Windle had already refused the presidency of Cork, but could not refuse Mr. Wyndham's invitation. It is coupled as it was with the prospect of a wider settlement of the Irish education question. He took the appointment at a sacrifice of income. Much might have come, even outside of education, of the collaboration of two such men, but Mr. Wyndham's went down with the fall of his party within two years when the plans for a settlement were well advanced, and the work had to be begun again.

"It was with no intention of keeping to his study and enhancing an already great name, Dr. Windle came to Cork. Irish in blood and in upbringing, Irish prosperity and happiness was in every way his aim; in social questions and economic, as well as in educational, he claimed to take the share. Before he was a year in Cork there occurred to his mind (a mind so exclusively academic, some would have thought) the conception of an Irish National Trade Mark. No business man had thought of it; but curiously enough, it was at once vividly sprung at by a string of firms in Belfast, and has since passed into all our lives; has achieved a world celebrity and merited the battery of forgery followed by successful prosecution in both hemispheres. So practical a mind could not fail to value technical education, and Dr. Windle placed his services at the disposal of the Cork committee. His experience must have puzzled him exceedingly. The history of it is written in the news paper reports of the day, but is best forgotten by us all and, may we hope, forgiven by its victim.

"The claim of the University for Cork did not originate with Dr. Windle, but was made his own, and secured his foremost ambition steadily for his whole fifteen years in Cork. He differed from the rest of us in this, that not alone did he desire a university, but he worked for it and earned it and deserved it. By his energy he succeeded in almost doubling the state grants to the college, and obtained over a hundred thousand pounds by private endowments for the building whereby he enlarged and improved its buildings, perfected its equipment, extended its range of instruction, doubled its teachers, more than doubled the students, trebled its grounds, established a hostel for students, and in its chapel graced Cork with a gem of architecture that in its priceless native art will be a memorial for all time to a generous donor and a great president.

## MUNSTER'S CLAIM FAILS

"In spite of such achievement the claim for a University of Munster has once again failed. The president's report makes it fairly evident that the failure is the cause of his retirement. But what was the cause of the failure? It was not for any personal ends Sir Bertram Windle worked so well and so hard for this project; it was for the good of Munster. People got what they deserve in measures and in men. And if, by chance, they have what they do not deserve or appreciate they lose it. It is true that plenty of cheap resolutions were passed in support of the university demand, but there has never been any real comprehension or deep earnestness in the public behind their champion, even in spheres where it might well have been expected. The project faded from inertia, all of it pitiful, part inexplicable, and the cost has to be paid now.

"These notes are no biography of the retiring president. The writer knows nothing of most of his life and work. No word has been said of his services on the Dublin Commission, for a long and arduous period; at the Irish Convention; the story of Birmingham indicated one spot where a bright light young in guidance could be found. A mere copy of the titles of Sir Bertram Windle's works in volumes and in learned and literary periodicals

be able to say that Canada is taking from Ireland, in the fulness of his power, a great, strong and devoted public servant—and that Ireland is listless while.

"Very long ago a good man left his home in Rome to work out his life in his own way in a foreign land. After many years he returned unrecognized to his own country and took service with his own people. He accepted the hard knocks of his position and did his day's work daily, but did it perfectly. As he died his identity and his goodness were recognized together. 'Ah!' said his own people, 'if we only had known who was our servant.' He was duly honored—afterwards."

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### THE OBEX

Why are so many Catholics—good Catholics—indifferent to the needs of the Church in the missionary parts of Canada? We are convinced that the great obstacle to the manifestation of good will and generous Catholic charity in favor of our Canadian missions is ignorance of the fact that we have missions and that these missions are in dire distress. In churches where the mass on sermon of instruction has been preached for the first time and the sad facts of the missions laid bare before the people we have found an immediate and hearty response given to the call for assistance. We never knew that such conditions prevailed in Canada? We are convinced that after the missionary condition of Canada has been pointed out, it is certainly a sad commentary on the efficiency of the chief executors of Christ's last will and testament. But that's another story!

The other day a good Catholic layman came to the Extension Society Offices to transact some business, in no way connected with missionary work, and in the course of our conversation he drifted on to the subject of missions. This good man associated the word "missions" with China, India and Africa. When we added "and the missions in Canada" he looked surprised and to our amazement we learned his knowledge of the Canadian Church and its needs was confined to the city of Toronto. In fact, he knew little even of Toronto outside of his own parish. Here was a good subject for missionary propaganda, a good Catholic ("good" accepted as ordinarily defined; he went to Mass and Communion regularly and paid his whack at Christmas and Easter,) and one capable of giving generous aid to the Catholic Church. Placing him before a map of Canada we pointed out the Canadian mission fields and gave some facts about Catholic population, number of priests, education, provincial conditions, etc., etc. The pupil was apt and proved his aptitude for Catholicity by handing over \$300 for the education of a seminarian for one year.

Yes, ignorance of our missions is hindering every day the salvation of souls and tying the hands of God's harvesters. Why for example should one priest be compelled for want of assistance to try to minister to 220 families scattered over an area of 200 square miles? This man of God traveling on an average of 400 miles each week in trains and often times tramping, with his knapsack on his back, over the western trails seeks the straying and wandering sheep of the Master. We have before us now his diary for the months of July and August—a document replete with apostolic labor and sacrifice. And yet he is only an honest type of hundreds of our Canadian missionaries.

Had we the means at our disposal we could in a short time change this state of affairs. The instruction of our people along the lines of Catholic action will soon dispel the ignorance now so prevalent about our missions. When this day fully dawns there will be an opening of heart and purse and the terms of the Will of Christ—"Go forth"—will be better understood and administered than at present.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 87 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS: Previously acknowledged \$2,332 08  
Subscriber, Riga, Sask..... 5 00  
MASS INTENTIONS: A Reader, Ottawa..... 8 00  
In our issue of November 15, J. D. G., Antigonish, N. S., who sent \$20.00 was acknowledged in error under Donations instead of under Mass Intentions.

## LATIN AMERICANS AT NOTRE DAME

Latin-American students at Notre Dame are co-operating with the University Chamber of Commerce in the study of closer trade and business relations between Central and South American countries and the United States. The Latin-American enrollment here is undoubtedly greater than at any other College or university in the United States. Argentina, Brazil, Chile, Colombia, Cuba, Santo Domingo, Salvador, the Philippines,

Honduras and Mexico all have large representations at the university and all are members of the Notre Dame Latin-American Club, several of the most prominent families in Central and South American politics are represented. Enrique Rosales, nephew of the radical president of Chilean senate is a senior in one of the colleges, and Gustavo Madero, nephew of the ex president of Mexico, Fernando Roman, son of the ex president of Peru, and Jose Mariategui, nephew of the president of Peru are all at Notre Dame. They are all studying and planning to establish closer trade, social and commercial relations with the United States. Rev. John P. O'Hara who spent several years of study in South America is directing the club's activities. He is director of all four sections of the Notre Dame chamber of commerce and head of the commerce department at the university.

## FRENCH NATION PRAYS AT GRAVES OF HER HEROIC DEAD

Paris, Sunday, Nov. 2. (By Associated Press).—France, which yesterday paid homage to its War dead at the graveside, met today in religious or memorial assemblies in honor of the dead. A Requiem Mass was celebrated in all the Catholic churches by special authorization of the Pope and many civil assemblies were held in memory of fallen combatants.

Yesterday evening and all through the night mourners were praying in the churches. Thousands of candles were placed by relatives of the dead, gathered amid elaborate funeral trappings of the chapele.

The two days' services for the dead were attended by the great bulk of the nation, virtually every public man participating in some ceremony.

By actual count the pilgrims to the Paris cemeteries numbered 361,140. Nevertheless the police records showed that there were 45,000 less in the cemeteries than last year, when victory had not been attained. Admonitions to the living to do their patriotic duty in the elections, as the fallen soldiers had done theirs in the field, marked many sermons and editorials. Cardinal Amette, who officiated at the Cathedral of Notre Dame, published a letter urging Frenchmen to consider only the welfare of their country and cautioning to vote against imperfect candidates.

On the battle fronts yesterday great crowds moved out before dawn toward the spot where their loved ones had fallen and knelt to pray in the biting cold wind and falling snow. At Verdun in particular, thousands climbed to the fortress-crowned heights and crowded the battlefields around the city.

President Poincaré, along with Marshals Foch and Joffre, diplomats and officials, attended today the principal official ceremony at the Pantheon, the entrance of which was lined with crepe and hung with flags.

## FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Mission 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 BURSAR: Previously acknowledged..... \$585 04  
A Friend, Barnaby River..... 5 00  
Francis Lin g'ar, St. John's 1 00  
M. G. B., Toronto..... 5 00

QUEEN OF APOSTLES BURSAR: Previously acknowledged..... \$1 507 28

ST. ANTHONY'S BURSAR: Previously acknowledged..... 677 46  
A Friend, Mount Forest..... 50 00

IMMACULATE CONCEPTION BURSAR: Previously acknowledged..... \$1 807 00

COMPARTNER OF THE AFFLICTED BURSAR: Previously acknowledged..... \$255 70

ST. JOSEPH, PATRON OF CHINA BURSAR: Previously acknowledged..... \$1 063 97

BLESSED SACRAMENT BURSAR: Previously acknowledged..... \$105 50

ST. FRANCIS XAVIER BURSAR: Previously acknowledged..... \$231 80

HOLY NAME OF JESUS BURSAR: Previously acknowledged..... 187 00

HOLY SOULS BURSAR: Previously acknowledged..... \$331 00

A Friend, California..... 5 00  
Mrs. E. D., St. Columban..... 1 00  
Promoter, St. Columban..... 1 00

LITTLE FLOWER BURSAR: Previously acknowledged..... \$285 90