

THE CENTRE of interest for Canadian readers this morning is the region between the Seneca River and Cambral, where a British army, of which the Canadian Corps formed the left wing, won another notable victory yesterday. The chief difficulty in the way of further progress on this part of the front was an unfinished section of the Canal du Nord, the steep banks of which the enemy believed would prevent the use of tanks in an assault upon Cambral. The canal proved a "bogey." Pressing forward along a fourteen-mile front between the Seneca and Fleisquies the men of the First and Third Armies pushed across the canal, and in an amazingly short time the Canadian and British troops on the crucial part of the front were driving through the German defences north and south of Bourlon Hill and Wood. Sir Douglas Haig, referring to the work of the Canadians, says: "In the left centre the Canadian Corps, under General Currie, attacking with the 1st, 3rd, and 4th Divisions, forced a passage of the Canal du Nord and captured the villages of Sains-lez-Marguion and Bourlon with the wooded heights of Bourlon Hill." Between the wood and the Arras road they also made a splendid advance for the British from close to Hallencourt, the Canadian Corps, under General Currie, attacking with the 1st, 3rd, and 4th Divisions, forced a passage of the Canal du Nord and captured the villages of Sains-lez-Marguion and Bourlon with the wooded heights of Bourlon Hill. There was hard fighting south of Bourlon Wood, and for a time the British troops taking part in the advance were held up by the strong defences of Graincourt. These were turned from the north, while to the south Fleisquies and the spur of Baccus were carried. Several thousand prisoners were captured, Sir Douglas Haig says. The figures in unofficial despatches are 6,000.

IN MACEDONIA the diplomatic situation is of even greater interest than the military. The Allied troops, by their combined advance along a front of almost a hundred miles, appear to have reduced the Bulgarian defensive system to a condition of chaos. With the principal lines of retreat severed many thousands of Bulgars must be cut off in the Babuna Mountains by the French and Serbs, while to the east of the Vardar British troops have invaded Bulgaria and captured Strumitza, the forward enemy base, taking thirty guns and ammunition. The Greeks are also advancing into Bulgaria after storming the enemy positions on the mountain crests north of Lake Doiran. At Kochana, to which the Serbs pushed on after their occupation of Ishtip, they have covered more than half the distance from Saloniki to Sofia. The invasion of Bulgarian territory, the refusal of a request for reinforcements of German troops, and the tardy response of Austria to a similar request, have had the effect of destroying the Bulgar morale, and the Allied Powers have been approached in the hope that Bulgaria may be able to negotiate with them a separate peace. Meanwhile, General D'Esperey continues his operations for the destruction of the Bulgarian army as a fighting force. A revolution and the dethronement of Czar Ferdinand are probable.—Globe, Sept. 28.

TEN THOUSAND PAY SOLEMN TRIBUTE

PRINCES OF THE CHURCH AND HUGS CONGREGATION AT THE FINAL CEREMONIES

N. Y. Times, Sept. 25

Just as the sun faded from the tall stained windows and twilight dimmed St. Patrick's Cathedral, the great bronze coffin containing the body of John Cardinal Farley was lowered into the crypt beneath the high altar late yesterday afternoon; the stone facing was replaced and the funeral services for the great prelate which had lasted six days came to an end. Five days had the Cardinal's body lain in state while more than 500,000 persons had passed his bier, and then yesterday, the sixth day, civic officials and church dignitaries had rendered him for four hours the most impressive and solemn tribute ever accorded in this city. Requiem masses had been sung and the prayers for the dead had been told. Italian had been chanted, and chanted again, and then yesterday, when the church employed all its ceremony in final regard for its departed dignitary, 10,000 persons knelt in prayer while equal that number stood, many blocks from the church, patiently and silently following the service by the chiming and tolling of the bells that marked some especially solemn passage.

Throughout the concluding services yesterday there ran a note of patriotism which recalled the strong American stand the Cardinal had taken with respect to the War and its problems. The black and purple of ecclesiastical mourning and the red-white-and-blue were the only colors in the church; the national colors were the only emblems in the procession; Bishop Hickey's eulogy had a patriotic ring; and there was one stirring moment when the three Cardinals stood under a huge American flag while a band played "The Star Spangled Banner." Dawn had scarcely come before the first thousands began to arrive at the Cathedral. Down and up Fifth Avenue and from the parallel streets they came, hurrying despite the earliness of the hour to be sure of getting inside the edifice. As the minutes passed the crowds increased and the steps of the Cathedral became black with impurators. Police

Inspector Frank Morris, who had arrived with four Captains, six Lieutenants, forty Sergeants, and four hundred policemen, realized that the crowd would exceed expectations, and sent in a call for eight hundred additional men. It was finally necessary to shut off all traffic on Fifth and Madison Avenues, from Fifty-second Street to Forty-eighth Street, and to hold those without cards of admittance back of lines at those points.

The doors of St. Patrick's Cathedral were opened at 8 o'clock, and the lines of ticket holders began to file in. The tickets had been distributed by sections, and holders were directed to the doors nearest their seats, the plan permitting the rapid filling of the church without confusion. Within half an hour the seats were practically all taken.

ORDER OF THE PROCESSION

To the long roll of the deadened drums the procession passed under a great American flag and down the aisle in the following order:

- Cross Bearer and Acolytes.
- Cathedral Committee.
- Catholic Club.
- Trustees of Catholic Orphan Asylum, Mission of the Immaculate Virgin, Protector of the Cathedral.
- Knights of Columbus.
- Mayor Hylan and City Officials.
- British Representatives, including Consul General Olive Bagley, Commanders Blackwood and Belt, Colonel Athill, Captain Durham, and Geoffrey Butler.
- French Representatives, including General Clarendon, Consul General Gaston Liebert, Stephen Lauzanne, and Marcel Knecht.
- Spanish and Italian Representatives.
- U. S. Army, Marine Corps, and Navy Representatives.
- Cross Bearer and Acolytes.
- Religious Orders in Full Habits.
- Visiting Clergy.
- Dioecesan Clergy.
- U. S. Army and Navy Chaplains, led by Dr. William T. Manning.
- Provincials of Religious Orders.
- Cross Bearer and Acolytes.
- The Very Reverend and Right Reverend Monsignori.
- The Most Reverend Archbishops.
- Cross Bearer and Acolytes.
- Cardinal Began of Quebec with Ministers.
- Cross Bearer.
- Cardinal O'Connell of Boston with Ministers.
- Knights of St. Gregory.
- Cross Bearer and Acolytes.
- Cardinal Gibbons of Baltimore with Ministers.
- Cross Bearer and Acolytes.

As the procession walked slowly down the aisles the congregation stood facing the moving line. At the altar, having passed the catafalque, all the Monsignori, the Archbishops, the Bishops, and the Cardinals turned to one side, later to be seated in chairs placed throughout the length of the centre aisle. Clad in full robes of office and with black plush clad boys holding their long, lace caught trains of scarlet silk, the Cardinals passed down the aisle, but halted when midway. Turning so that they faced the door they waited for a moment; outside the Marine Band took up "The Star Spangled Banner," and instantly every person in the church stood at attention. As the last bars of the anthem, softened by the distance, sounded, the organ began, almost unnoticed, Chopin's March F#m#re, and the dignitaries again faced the altar and proceeded.

Ascending the dais, with Cardinal Gibbons first by right of rank and age, the scarlet-capped prelates were enthroned on the Gospel side of the altar. When they were seated Archbishop Bonzano, Apostolic Delegate and celebrant of the Solemn High Pontifical Mass of Requiem, entered from the sacristy of the Holy Virgin and ascended a throne on the Epistle side of the altar. Accompanying Archbishop Bonzano was the Rev. John H. Farley, J. J., nephew of the dead Cardinal, who acted as Deacon, and the Rev. William J. Livingston, in Subdeacon. The deacons of honor for the Mass were the Right Rev. Mgrs. John-Edwards and Michael J. Lavelle.

Because the whole North American Cardinalate, supplemented by seven Archbishops and fourteen Bishops, were ranged on both sides of the gold-ornamented altar, the ceremonies took on a particularly profound note of impressiveness. After the officiating prelates and clergymen had taken the places assigned to them, the 10,000 in the church arose and remained standing while Archbishop Bonzano changed the robes he had worn in the procession and donned those of a celebrant of a Mass. While the sacred vestments were being blessed and kissed prior to delivery to the Archbishop, the boy choir of 100 voices began the Kyrie, singing unaccompanied. Throughout the Mass the boyishly clear voices poured out the ancient Gregorian chants, unaltered by the organ. As the singing ended, the

Epistle was chanted by the Rev. William Livingston, and as he intoned the lines the three Cardinals left their thrones and knelt in prayer before the altar, returning to their places while the choir rendered the "Dies Irae" of "Day of Judgment."

Acting as Deacon of the Mass, the Rev. John Farley intoned the Gospel, the congregation and prelates standing throughout. Unusual ceremony marked the approach of Archbishop Bonzano to the altar, the celebrant being escorted by a retinue of the Monsignori who formed on either side as he knelt and pronounced the opening words of the ritual, "Et introlle ad altare Dei." At these words 10,000 heads as one were bowed on the pews, and aside from the droning intonation of the ritual, the vast church was empty of sound.

Significant as this silence was, it became more tense and the mourning note deepened as the altar gongs sent warning of the approaching consecration throughout the edifice. Once, twice, and then again the gong sounded, as, at the most sacred part of the Mass, the host was held up for adoration. Low and with tenderness the young voices from high in the back of the church brought the bowed heads up one by one as they began the "Agnus Dei," the sweet melody breaking the spell that seemed to grip the worshippers. A few final prayers for the repose of the departed prelate's soul, and then the Archbishop was escorted to his throne, the Cardinals replaced their berettes, and the congregation arose and were seated to hear the eulogy.

All through the services, starting at 9:45 o'clock and continuing until about 2 o'clock, most of those in the church remained standing, but there were no indications of restlessness to mar the solemnity of the ceremony.

ARCHBISHOP IRELAND DEAD IN ST. PAUL

NOTED PRELATE SUCCEUMBS AFTER LONG ILLNESS DUE TO STRAIN OF WAR ACTIVITIES

PUBLICIST AND REFORMER
New York Times, Sept. 26

St. Paul, Minn., Sept. 25.—Archbishop John Ireland, who died this morning, will be buried next Wednesday in Calvary Cemetery here in compliance with his wish. The Rev. Thomas Welsh, secretary to the Prelate, explained that the body would not be placed in the Cathedral crypt.

Cardinal Welsh said the dying Archbishop had said to him: "Let me lie out there with my people under the green sod of Calvary."

Complete arrangements for the funeral cannot be made until word is received from a number of the church dignitaries who are still in the East where they went to attend the funeral of Cardinal Farley.

Hundreds of telegrams and cable messages from many parts of the world paying honor to the memory and achievements of the Archbishop were received to day at his home.

It was decided this afternoon that the body will lie in state on Tuesday in the Cathedral—one of the most magnificent edifices in the United States. Solemn services will start at 10 a. m. Wednesday. They will be the same as those which marked the burial of Cardinal Farley. It is expected that most of the church dignitaries who attended the services in New York will attend the funeral of Archbishop Ireland.

Until his sickness Archbishop Ireland took a prominent part in patriotic activities, and his physicians at that time attributed his breakdown to overwork.

ARCHBISHOP IRELAND'S CAREER

Because of the keen and active interest he took in general affairs in the United States during the last fifty years, John Ireland, Archbishop of St. Paul, was noted as a publicist, as well as one of the most distinguished Catholic churchmen in America. His study in intellectual, political, and spiritual fields of endeavor was profound and he oftentimes found himself the centre of a controversy. His energy was so abundant and his zeal for work such that the term, "consecrated blizzard," as applied to him by one of his admirers, was accepted by many others as a peculiarly happy expression.

Archbishop Ireland was born at Burnchurch, County Kilkenny, Ireland, April 11, 1838, and came to this country with his parents in the tide of Irish immigration in 1849. After service at Burlington, Vt., and a jolting trip West on a prairie schooner were among his boyhood memories, bringing him finally to St. Paul, Minn., in 1862, when Indians in gay blankets stalked the streets of that frontier town. On the way to St. Paul his parents settled for a time in Chicago, where John Ireland attended the Schools of St. Mary's of the Lake.

CHAPLAIN IN UNION ARMY

One enveloping the missionary Orestes, first Bishop of St. Paul, while watching from his window some boys playing in his parish at play, called to John Ireland and Thomas O'Gorman—who later became Bishop of Sioux Falls—to come into the church. Both John and his playmate admitted that the priesthood was their ambition, and Bishop Orestes sent them in charge of a guardian to France, where they were educated by the Marist Fathers. When he learned of the outbreak of the civil war, however, John Ireland came home, fired as much with patriotism as with religion. After being ordained in

St. Paul he eagerly accepted an appointment as chaplain of the Fifth Regiment of Minnesota Volunteers.

He was ardent in the Union cause and shared every hardship of the soldiers' life in their terrible Winter raids. It is related that at a critical point in a battle the Fifth Minnesota was called upon to fill a gap through which the enemy had pressed, capturing one of the Union batteries as they surged through the line. It was not long before the cry went down the line that the men had no more ammunition.

"Here's cartridges for you, boys," shouted a smooth-faced young man as he passed quickly down the line emptying cartridges into the soldiers' haversacks, more convenient receptacles than the old cartridge boxes with their separate compartments. When the fragments of the regiment had been gathered together that night Captain Ireland was missing, and it was not until after a long and anxious search that he was found on the very front in an improvised hospital close to the enemy's pickets.

Archbishop Ireland kept up his acquaintance with his old army comrades through the soldiers' State reunions, which he regularly attended. In 1876 he was named for the See of Nebraska, but at the earnest suggestion of Bishop Thomas L. Grace supported by a personal visit to Rome, the Holy Father revoked the brief and conferred upon him instead the Coadjutor Bishopric of St. Paul.

HIS WORK FOR TEMPERANCE

He soon attracted national attention through his work for temperance. The story is told of how on one January night in 1869 three drunkards staggered into his door and handed him a rumpled sheet of paper on which was written: "For God's sake, organize a temperance society." The paper was signed by seven men, including a saloon keeper. That happened on the day when St. Paul was filled with border turbulence and the riot of drink. The next Sunday Father Ireland began his campaign by organizing a temperance society of eighty members. He made but to-but visits to St. Paul's shantytown, throwing bottles out of squalid doorways.

The work he thus began, he extended throughout the Northwest, and travelled the whole country preaching temperance. He even carried the battle back to Ireland and Great Britain. He at one time conceived the idea of consolidating the Catholic parochial schools and the public schools, and the plan was tried at Fairbault and Stillwater, Minn., but notion which the Archbishop could not relieve arose and the scheme was dropped. He was the founder of the Hill Seminary, on the Minnesota side of the Mississippi River, to which he gave his highly prized private library, one of the most comprehensive in the Northwest.

FOUND COLONY OF FARMERS

One of his early works was the founding of a colony of nine hundred Catholic farmers in Western Minnesota in 1876. Seeing that centralization was desirable, he entered into negotiations with the St. Paul & Pacific Railroad, (later the St. Paul, Minneapolis & Northern Railroad), the St. Paul & Sioux City Railroad, and the Northwestern Railroad for certain land along their lines. The contract was that he should control these lands for three years at prices ranging from \$3 to \$7 per acre. During these years he controlled more land than any one land agent in America, having at one time at his disposal considerable more than 500,000 acres.

The business affairs of the colonies he organized were conducted on the strictest business principles. The Bishop gave his energy, time, and influence to this endeavor, but every settler was required to stand squarely on his own feet as to finances. No money was given or advanced except where they were fully secured. The National Colonization Society was formed in 1878 by Bishop Ireland, Bishop Spalding of Peoria, Ill., and William J. Onahan of Chicago, with a capital stock of \$100,000, which was purchased by wealthy persons interested in the cause. A dividend of 6 per cent. was paid each year after the incorporation of this society.

FOR TO CAHENSLEYISM

Archbishop Ireland had long been one of the foremost men of the country, looked up to on all occasions as the spokesman of the Catholic Church; but the event which brought him most prominently before the American people as the representative of the American hierarchy was the vigorous opposition which he steadfastly exhibited to the scheme which aimed at dividing the Catholic Church of this country into factions by the appointment of "national" bishops. Not only had Archbishop Ireland antagonized that movement, which was known as Cahensleyism, by speaking in emphatic condemnation of it, but he went to Rome at the desire of his colleagues to acquaint the Holy Father with their views on the subject, and to point out to him the inevitable dangers which would follow the adoption of such a proposal.

As a speaker Archbishop Ireland was direct and magnetic, with a keen sense of humor.

HIS SERVICES IN THE WAR

Archbishop Ireland's strong Americanism, first put to the test when the civil war began, was manifested afresh when the United States entered the world conflict. As soon as Congress declared war on Germany the Archbishop called upon the people of his faith to remember that they were Americans above all other ties, and declared that it was their duty to help in every way. Later he advocated purchases of Liberty bonds and contributions to the Red Cross and to various relief funds. In this course he followed consistently a part he took in a famous controversy which antedated his "Parliament plan." It resulted from the United States German parishes with parochial schools, with orders that the German language be taught in these institutions. Its sponsors sought to conceal the purpose of the plan by proposing that it be followed by other nationalities, but the Archbishop saw the fallacy of the idea and hastened to Rome where he successfully combated it.

"The mass of our Catholics are Americans," he argued. "They resent any attempt to make them Irishmen or Germans, or any other kind of foreigners. The bishops of America are fully able to ward off any foreign invasion in the Church and to maintain it on thoroughly American lines."

Speaking on the same proposal later, he said:

"Our country is not a Poland to be partitioned at the good pleasure of foreigners. We have under Peter's successors, our autonomy, and for the sake of the American Church and the American Republic, we will retain autonomy."

What was characterized as the greatest patriotic speech of his long career was delivered in Rice Park in St. Paul on the night of May 12, 1917, when he called the West to arms in an address that was heard by 50,000 persons. The occasion was a mass meeting to bid farewell to 300 recruits for the Navy and the Marine to start for the Mare Island training station.

ROOSEVELT PAYS TRIBUTE

After receipt of the news of Archbishop Ireland's death, Colonel Roosevelt, who had been a close friend to the dead prelate, yesterday sent the following telegram to St. Paul:

"I mourn the death of Archbishop Ireland. He was a great patriot as well as a great churchman. Personally he was an old and valued friend, and moreover, when with him I felt as if I was in the company of a great ecclesiastical statesman of the old type of modern American thought. His death is a great loss, and, coming right on the death of the other great churchman and patriot, Cardinal Farley, it leaves a very real blank in American life."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

COURAGEOUS BISHOP CHARLES BOIS VISITS HIS INDIANS

We believe that our many readers of this column will be delighted to get the following letter recently sent us by the good missionary bishop whom we constantly help. We feel sure that the knowledge of what is done through their generosity cannot but be very gratifying to the many friends of Extension. We hope that it will encourage them to greater efforts.

Le Pas, Man., 15th Sept., 1918.
Rev. T. O'Donnell, President,
Catholic Church Extension Society,
Toronto:

Rev. and Dear Father,—I am very pleased to acknowledge the receipt of your letter of the fifth inst. as well as the two hundred intentions which is contained. They have all been received with pleasure and gratitude. My missionaries appreciate them no less than myself. Our gratitude towards those who have made these offerings is very great.

I arrived recently from pastoral visits to my Indian missions. The journey was of at least eight hundred miles. The first part of it I made in a box car on the railway running to Hudson Bay, the rest, a voyage of more than six hundred miles, was made in canoe manned by two Indians. The portages were numerous, long and very bad. The rains were both frequent and heavy. By day the sun scorched us and by night the frosts penetrated our little tent. On the 19th of July in the morning the water was coated with ice and the ground fairly hard from the frost. Thousands of mosquitoes ceased not to martyr us, and to their stings were added the bites of the famous Indian vermin which, in spite of all our efforts, covered us. In falling out of my canoe I took an involuntary bath in one of the lakes. My two good Indians were able to pull me out and save my life. I was almost gone with fear.

To make up for these slight (?) (petite) misfortunes I had the happiness to see my dear Indians and to do good among them. For their part, their joy was unbounded at meeting the Great Chief of Prayer: "Kithiyamihewikmaw" that is, the Bishop. To have this happiness several among them, with their wives and children, travelled more than seven days in canoes.

The first mission visited was that of St. Patrick's at Nelson House. I found there a very pretty chapel, newly built. It was not entirely finished. It is 55 feet long by 80 wide. The walls are made from the trunks of trees placed log house style, the joints being filled with moss in place of mortar. This is the only

method of construction possible in these far off regions, where it is practically impossible to obtain lumber.

I am very happy to mention that this chapel which the Indians describe as "Mistahi mumsin"—very beautiful—is the work of the devoted Society, "The Women's Auxiliary" which procured for us \$500.00 to aid in the expense of building it. How great is the charity of these good ladies and their generous benefactors! How happy are our Indians to have at last a real house of prayer,—"ayamihewa ekamik" (a church) in which they can meet and pray to the Holy Spirit so dear to them! I did not forget to ask them to pray for their benefactors.

They appeared to be very much impressed to see the white people were thinking such precious assistance. "Tapwa Kiseawatsiwok" said they, meaning they are very charitable.

Since then I have heard that the same society, "The Women's Auxiliary" acting along with "The Council of St. Patrick of Montreal" has sent all the furniture, vestments, linens, altar, altar vessels, etc., for this chapel. This is truly magnificent. I am very much touched by such splendid zeal. Nor do I know very well how to express my gratitude. I can only repeat with my Indians, "Tapwa Kiseawatsiwok" "really they are very charitable."

The next mission visited was that of the Sacred Heart at Pakitawagan, on the Churchill River. I found there a large settlement, numbering about 500 Indians, all Catholic. How I rejoiced in their midst! Such faith! Such simple and childlike piety among these poor inhabitants of the wood! We can say very truly that they are poor in the goods of this world but rich in the gifts of God.

Their chapel is large and very handsome. Like that of St. Patrick's it was a gift of charity. It was a benefactress who through the "Catholic Church Extension Society" furnished most of the money required for its construction.

Here again let me express my most heartfelt thanks to this generous benefactress and towards your society. I remained more than two weeks among the good Indians. Twice daily they filled the church to hear the word of God, to sing His praises and address to Him their prayers. They presented an edifying and touching spectacle. Each morning, all approached the Holy Table, to receive Him Who, according to them "makes the heart grow strong."

At my leaving, men, women and children congregated on the shore to kiss my ring and receive a last blessing. They expressed their adieu by numberless shots from their guns, which the echoes of the forest repeated.

I am home again, contented and happy, and cannot help thinking "Oh, if our benefactors could see our Indians they would be proud and happy to have contributed by their alms to their evangelization."

Believe me, Dear Rev. Father, Yours sincerely in Christ, OVIDE

Vic. Apostolic of Keewatin.
Donations may be addressed to:
Rev. T. O'DONNELL, President,
Catholic Church Extension Society,
67 Bond St., Toronto.

Contributions through this office should be addressed to:
EXTENSION,
CATHOLIC RECORD OFFICE,
London, Ont.

DONATIONS	
Previously acknowledged.....	\$831 00
John L. McAleer, Charlotte town.....	2 00
Mrs. D. Harbio, Hawkesbury.....	1 00
D. J. O'Sullivan, Raynald.....	1 00
Mrs. J. P. Swift, Moncton.....	2 00
MASS INTENTIONS	
Reader of CATHOLIC RECORD Blackville.....	2 00
On behalf of deceased relatives.....	1 00

THE POPE AND THE HIERARCHY

From America

For some time past potent and untrustworthy propagandists have been spreading the reports that the Pope was preparing a letter condemnatory of the Irish hierarchy. This pernicious rumor has finally been set at rest by the following splendid letter which was recently sent to Ireland by the Holy Father.

To Michael Cardinal Logue, Archbishop of Armagh, and the other Archbishops and Bishops of Ireland: To our dear Son and to our venerable Brothers health and Apostolic benediction. It is with much satisfaction that we have learned through the letter which you collectively addressed to us on the twentieth of last June, that the devoted proclaiming the truth of the martyrdom of the Venerable Oliver Plunket has been received with profound joy by the entire Irish people.

We know well that this would be the case, venerable Brothers, for we were aware of the veneration in which you hold this inviolable champion of the Church, who jealously guarded, at the price of his own blood, the sacred patrimony of the Faith, the glorious heritage you have received from St. Patrick. The true representative, in that, of the generous Irish people, who have always been the energetic defenders of the

Faith on their native soil and its distinguished propagators in the most distant lands.

Of your faith and of your attachment to the Seat of Truth, we have found proof, venerable Brothers, in the expressions you make use of in the rest of your letter, receiving with gratitude the new code of canon law, and protesting against the invidious campaign of calumny and hatred to which our Person and our action are at present subjected.

Of your own accord, venerable Brothers, you recall, in this connection, the efforts we have made from the very beginning of our pontificate to assuage the consequences of the terrible conflict, and to hasten the end of the horrible butchery.

The unjust campaign, of which we are now the object, shall not diminish our ardent wish and our unflagging efforts in behalf of humanity as a whole, for we are certain that once these stormy times have been terminated and men's minds have recovered their calm judgment, the nobility and impartiality of our charitable action will be everywhere recognized.

In the meantime, it is your duty, venerable Brothers, as it is the duty of the other Bishops, and of each and every one of the clergy, to see to it that, amidst these multiplied attacks, the Faith be preserved untainted in the heart of the Christian people, and that all remain closely united to Holy Mother Church and to her supreme Pastor. We realize how numerous and serious are the difficulties, with which at the present moment the episcopate and the clergy of the entire world have to cope; but we are confident that they will imitate the Christian force of which the Venerable Plunket gave such admirable example, that they will unite to the wise prudence and the moderation which the Apostolic ministry of its very nature demands, especially in situations of a very grave and delicate character; thus they will be able to fulfill the mission and to pave the way for better times for the Church of God.

As an earnest of the Divine assistance which, with this object in view, we invoke from heaven, and in testimony of our very special goodwill, we grant, out of the affection of our Heart, to you and to all the Faithful, the apostolic benediction. Given at Rome at St. Peter's, in the Vatican, July 31, 1918, the fourth year of Our pontificate.

POPE BENEDICT XV.

BRAVE NUN IMPRISONED

The Belgian newspaper, La Metrople, publishes a report that Mme. Helene de Burlet, Superior General of the Nuns of the Sacred Heart, of Berchem, at Antwerp has been sentenced to two and a half years of penal servitude, after already having spent eight months in prison at Antwerp.

Mme. de Burlet's crime consists of having shown great energy and courage, and she appears to have incurred the ill-will of her judges by the fine spirit and ardent patriotism she displayed. She was condemned to immediate deportation, and it is absolutely unknown to which prison in Germany this valiant nun has been sent for the crime of being true to her king and country. She has three brothers who are fighting in the armies of the Allies.—The Tablet.

FATHER FRASER'S CHINA MISSION FUND

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth, I am sure, contribute generously to this fund.

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

I propose the following burses for subscription:

1. Sacred Heart Bursar.
2. Blessed Sacrament Bursar.
3. Holy Name of Jesus Bursar.
4. Queen of Apostles Bursar.
5. Immaculate Conception Bursar.
6. Comforter of the Afflicted Bursar.
7. St. Francis Xavier Bursar.
8. St. Anthony Bursar.
9. Holy Souls Bursar.
10. Little Flower Bursar.

QUEEN OF APOSTLES BURSE

Previously acknowledged..... \$1,000 00

SACRED HEART BURSE

Previously acknowledged..... \$76 00

John L. McAleer, Charlotte town.....	2 00
Mrs. D. Harbio, Hawkesbury.....	1 00
John Dougan, Peakes Str.....	5 00
J. Nevin, Thorold.....	5 00
D. J. O'Sullivan, Raynald.....	1 00
Estate of the late Margaret Ryan, Fredericton, N. B.....	50 00
Thanksgiving, Halifax.....	1 00
Thanksgiving, Halifax.....	1 00
A Friend, St. John's.....	2 00
Wm. Shannon, Wapoose.....	1 00