

used was 'cleaned up' or 'cleaned out.' The suggestion of Major Hirsch and the explicit statement of Captain Macaulay that both documents instructed a 'raid' are without foundation in fact."

The report continues:

#### A RECOGNIZED ORDER

"At the hearing before us, counsel for the Rev. Kennedy H. Palmer put forward a suggestion that the Jesuit order was an illegal order in the province of Ontario and that, therefore, although the order was incorporated in the province of Quebec, those who were admitted into the order in the province of Ontario could not by reason of this illegality become members of the order, and he invited us to express our opinion upon this point."

"We do not consider that under the terms of the commission we were authorized to enter into any such inquiry. At the same time we think it right to say that we entertain no doubt that the 'Society of Jesus,' called the 'Jesuits' is a recognized order of an exclusively religious character. There is no question that the order is one of an 'exclusively religious character,' the only question is whether it can be treated as a 'recognized order.' In our view, the Parliament of Canada must be taken to have intended that all the defects of members of any religious order incorporated by any one of the provinces should be included in the wide words of the exception granted."

#### ULSTER DIFFICULTY

##### THE PERENNIAL MASSACRE

By PROFESSOR ROBIN MACNEILL  
National University of Ireland

Among the various devices used for influencing the Protestant population against their Catholic fellow countrymen, one that has frequently served the purpose has been the pretence of a general Catholic combination to massacre or dispossess Protestants of the common order. Under the Cromwellian régime, in order to inflame English feeling against the Irish, in justification or support of the Cromwellian barbarities in Ireland, an account with ample details was published of an actual massacre of the Protestant settlers in Ulster, the number massacred being variously stated at 150,000 to 400,000. Even the smaller figure would have implied the practical extinction of the Ulster colony, but, smaller or larger, the fanciful story has long since been wholly discredited. (This has not prevented its reappearance in a book published in August, 1918, and written in French—"L'Irlande Éternelle," by M. L'Escaudaire, with the avowed object of prejudicing the case of Ireland at the Peace Conference.) In 1704 the celebrated English writer Defoe, author of "Robinson Crusoe," in an essay entitled "The Parallel," accuses the Catholics of Ireland, of being ready to cut the throats of the Protestants. In 1765, the device was finally adopted in its modern form. In that year, a report was circulated of a conspiracy, supported by French money and French officers, to raise a rebellion in Ireland, and on the strength of this report, the Government issued a proclamation against Father Nicholas Sheehy, parish priest of Clogheen in the Waterford diocese, as a person accused of high treason, and offered a reward of £300 for his capture. Father Sheehy surrendered voluntarily, was tried in Dublin for rebellion, and was acquitted; but soon afterwards, charged with a murder supposed to have taken place before this trial, he was again tried, condemned and executed. Soon afterwards several prominent Catholics of the same locality were tried and executed. The business is sufficiently explained in a written declaration made by them after sentence. They declared that "they had never heard an oath of allegiance to any foreign prince proposed or administered amongst them; they had never heard that any scheme of rebellion, high treason, or a massacre, was intended, offered, or even thought of, by any of them; that they never knew of any commissions, or French or Spanish officers, being sent or of any money being paid to these rioters"—referring to a number of wretches who had been executed four years previously, charged with having taken part in tumults against the exaction of tithes by the tithe-proctors of the Established Church. More than a century later, we find the same device in active operation, under governmental direction, in north-eastern Ireland. The government in 1892 pretended to have discovered a plot, with widespread ramifications, to murder landlords, blow up Dublin Castle, and overthrow Queen Victoria's rule in Ireland. Nine men of the small farmer class, one of them a school teacher, were tried before a packed jury in Belfast, convicted and sentenced to penal servitude. The total falsity of the charge was soon afterwards established, but it took years of petition, agitation and denunciation to force the British Cabinet to admit the Government's guilt and release the remaining prisoners young teacher having meanwhile died in prison as a result of long cruelties inflicted on him to force a false confession. The details of this case, known as the Crossmaglen Conspiracy, implicating Ministers of the Crown and many high officials, will appear almost incredible to foreigners who are asked to believe in the purity of English administration and in the English love of justice and truth.

In 1896, upon the adoption of "Home Rule" by Gladstone, the story of a new conspiracy was circulated

widely in Ulster, and, as the writer can personally testify, was accepted as true by many of the Protestants. The story was that Catholics were meeting in secret and drawing lots for the farms held by Protestants. On the establishment of Home Rule, the farms were to change owners accordingly. This story was again revived and circulated in 1912 when the Asquith Home Rule Bill was introduced.

#### MARSHALL FOCH VISITS LOURDES

Paris, Oct. 21.—Marshal Foch has been paying a visit to the country of his birth, the Landes. He was received at Tarbes by the Prefect, the Mayor and the Municipal Council. During his visit he is staying with his brother, who still lives in Tarbes. On Sunday the Marshal attended a solemn Mass of thanksgiving sung in the Cathedral by the Bishop of Tarbes, and afterwards dedicated a monument to the dead of the country, at which the widows and orphans were present. On the following day the great general paid a private visit to Lourdes. He remained long in the grotto wrapped in prayer at the Our Lady, and afterwards visited the Basilica and the Church of the Rosary. He also made the Stations of the Cross up the mountain with deep devotion.

#### HOW THE DRUG HABIT HAS GROWN

##### SOME BY PRODUCTS OF PROHIBITION

There have been some feeble attempts to dispute the fact that the drug evil is spreading over this country like a deadly blight. Under existing circumstances this attitude is extremely silly, for the evidence of it before one in all our large centres. Some figures that are both instructive and interesting have been compiled from our government "blue books" in respect to the astonishing growth in the importation of these deadly drugs within the past few years. We will take cocaine to begin with. It will be noted from the attached table that the import for consumption in Canada in 1915, the year before prohibition came into effect in all but one of our provinces, the amount was fifty ounces. The following year it was over five thousand ounces, while for the fiscal year 1919, ending 31st March last, it was over twelve thousand ounces. The traffic in morphine grew from two hundred and fifty nine ounces in 1915 to thirty thousand ounces in 1919. The amount of opium imported for consumption in Canada was a little over seven thousand pounds in 1915, whereas for the year ending March 31st last it was over thirty-four thousand pounds.

The data as compiled from official records is as follows, and speaks for itself:

Imports into Canada for consumption during the fiscal years 1915 to 1919, as shown by Government Blue Books, ending March 31st.

| Articles     | Years | Quantity | Value   |
|--------------|-------|----------|---------|
|              |       | Ozs.     | \$      |
| Cocaine      | 1915  | 50       | 144     |
|              | 1916  | 5,381    | 18,307  |
|              | 1917  | 7,051    | 29,129  |
|              | 1918  | 4,705    | 37,481  |
| Morphine     | 1915  | 12,393   | 142,122 |
|              | 1916  | 259      | 708     |
|              | 1917  | 15,495   | 72,199  |
|              | 1918  | 52,215   | 190,722 |
| Opium, crude | 1915  | 27,520   | 198,188 |
|              | 1916  | 30,087   | 179,195 |
|              | 1917  | 7,248    | 32,184  |
|              | 1918  | 1,741    | 11,800  |
| Lbs.         | 1915  | 15,428   | 128,811 |
|              | 1916  | 12,471   | 148,846 |
|              | 1917  | 34,263   | 534,555 |
|              | 1918  |          |         |

#### ROOM DAYS FOR THE ILLICIT STILL

At the request of Senator Wilson a statement was made to the Senate recently in respect to the number of illicit stills which had been discovered in operation in this country within the past few years. The figures are to say the least illuminating. They cover the years 1916-17 to date. In the former years thirteen stills were unearthed by the authorities, all in the Province of Quebec. In the following year, that is to say 1917-18, the number discovered by the authorities amounted to fourteen, thirteen in Quebec and one in Saskatchewan. About this time it is apparent that the boot-legal began to get busy, for the statistical table informs us that in 1918-19 no less than one hundred and ninety-one came to the notice of the authorities, and that for 1919, April first to date, the number was four hundred and twenty-four or a grand total of six hundred and forty-two, as compared with thirteen for the first year mentioned. By Provinces the illicit stills discovered in operation were as follows: Ontario 179, Quebec 86, New Brunswick 3, Nova Scotia 24, Prince Edward Island 2, Manitoba 78, Alberta 118, Saskatchewan 63, British Columbia 88. When it is considered that this huge number of illicit stills only include those that have come to the notice of the authorities, and that they were all operating when seized, and still further considering that only thirteen were known to have existed in 1916-17, and that at that date none were discovered in eight out of the nine Provinces, bootlegging appears now to be on a very prosperous basis. In this connection it is also interesting to note that police authorities are of the opinion that there are at least ten illicit stills for every one seized, and they are further of the opinion that the number is constantly growing in spite of their best endeavors.—Toronto Saturday Star.

#### THE IRISH PROBLEM

##### FROM VARIOUS VIEWPOINTS

All over the United States that class of individuals who have been humorously termed "Administration Patriots" have rallied with touching unanimity to the support of the administration program for a League of Nations. Carter Glass, Secretary of the Treasury, has naturally enough thrown his support in the "right" direction. Mr. Glass' two newspapers, The News and the Daily Advance, published in Lynchburg, Va., have done a noble work. But when the millions of Americans of Irish blood who are opposing unrestricted ratification of the League of Nations are called "Irish agitators" or "time-serving politicians," and when the Glass newspapers, in their love for England, inferentially regret that some United States Senators speak of the day of the Revolution and of our struggle for independence, and laud to the skies the British monarch, Earl Grey, it would seem that they go a step too far. The News paints a beautiful picture of how Ireland can have her case tried out at the bar of the League; and in the same breath announces: "We are not discussing the soundness of this view, but only pointing to its possibilities." It is, indeed, a program of "possibilities" that the advocates of the unrestricted League would throw as a sop to the friends of Ireland in America.

#### AN ULSTER ORANGEMAN AND THE "TWO NATIONS" BUNCOMBE

Thomas Sinclair, of Roselyn, Lisburn, a widely known Ulsterman, writing to the London Times, protests against the Carson policy, which he says, while unsettling everything in power in the long run to settle anything. There may be people who look forward cheerfully to the perpetration in Ireland of a system akin to that which prevails amongst the tribes of the Indian border. This is not a prospect, however, which appeals to the majority of Ulster business men. Their support was originally secured on the assurance that the struggle would be short, sharp and decisive; they are now in danger of finding themselves committed to a conflict which promises to drag on interminably, and in which they will have to fight single-handed against overwhelming odds. So far, party discipline has been strong enough to prevent upon open revolt, but ominous mutterings are already heard, and if Sir Edward Carson develops his policy along the lines he has indicated, these mutterings will grow louder and more insistent. Personally, I was a strong supporter of Sir Edward Carson until the War opened my eyes to the fact that the path along which he was marching led not to the Desolate Mountain, but to the Slough of Despond. I know the same conviction has been brought home to many men born and bred like myself in the strictest school of unionism and Orangism. The fatal flaw in Sir Edward Carson's position is that he assumes the law of force, abrogated elsewhere, will be maintained in Ireland for the benefit of himself and his followers, in defiance of the claims of the mass of the Irish people and of the acceptance by Great Britain of the constitution of the League of Nations. The politician who at such a crisis sets himself to revive race hatreds and inflame party passions may achieve his purpose, but he will live in history as an enemy not only of his own country, but of the new order in the world. In the long run Ulster must make terms with the rest of the nation. Ulster has never yet seriously endeavored to make a deal with her opponents. When Ulster is forced to realize that Irish self-government is an accomplished fact and that the only issue on which she has to pronounce an opinion is the relations between herself and the other provinces, negotiations will begin in earnest. I confess I shall be very much surprised if in such negotiations Ireland does not offer terms which will satisfy the overwhelming majority of Ulstermen who, be it remembered, are also Irishmen.

#### AN AMERICAN PRIEST'S EXPERIENCE

"I have just returned from Ireland, the land where, in the eyes of the English Government, it is treason to ask for freedom, it is sedition to demand justice and where it is a crime to be a patriot." These are the opening words of a message in the Western Catholic brought to America by the Rev. David Scully, Father Scully travelled all through Ireland, and to see his own words, everywhere he went he saw the bygone instead of justice, the ideal instead of freedom and force instead of liberty. We are asked to believe a great deal about the wonderful prosperity of Ireland; but common sense will tell us that there can be but phantom prosperity in a country where the jail is the principal institution doing a flourishing business. The record of prosperity must be written in the hearts of a people, not in the meaningless numerals of an inflated currency.

#### AN AMERICAN PRESS VIEW

The St. Louis Republic, one of the influential papers of the United States, prints the following: "Blundering England—blundering particularly as far as Ireland is concerned—apparently has started on another of its futile campaigns to subjugate the island. Raids, wholesale arrests, machine guns and brutality are again the order of the day. There is only one way that England can placate Ireland and still maintain

control, and that is by killing and imprisoning about 75% of the whole population. Is she prepared to do away with a couple of million people whose only crime is a desire for independence? The British inability to see a joke is proverbial; their inability to see a serious fact is also likely to become generally accepted. Ireland does not want to be ruled by England. She has been showing it in no uncertain way for centuries. For hundreds of years her cry for independence has been ringing through the British Isles. Bullets, jails, gallows, racks and wheels have failed to stave the cry. It has grown in volume decade by decade until England cannot stop it, and she ought to know by this time that she cannot stop it except by giving Ireland what she craves for and what she has a right to have under the doctrine of self-determination accepted by England at Versailles—her freedom."

#### BELIEF OF A SENATOR OF NORWEGIAN DESCENT

Senator Asle J. Gronna of North Dakota, a staunch American of Norwegian blood, in an address on the League of Nations delivered before the Senate on October 24, powerfully supported the cause of Ireland by reciting the history of Norway, Sweden and Denmark, and the establishment in 1905 of the independence of Norway. From 1807 until 1905 Norway had been a subject nation, and when, in 1905, it declared its independence from Sweden, and became a separate kingdom, freedom was obtained without shedding a single drop of blood. The address of Senator Gronna should be read by both friends and enemies of Ireland. Space forbids quotation of the many noteworthy thoughts so forcibly expressed by the North Dakota Senator. The Irish National Bureau feels, however, that it should quote a few sentences from a letter received from Senator Gronna. He wrote:

"I note with a great deal of interest what you say relative to the people of Ireland, and can assure you that as one member of the Senate I have the people of that splendid race, as well as others, who have suffered oppression, in mind. I am of the opinion that this question will never be settled until Ireland is permitted to establish her own government. I also believe that it would be much better for England to permit Ireland to do so. I might call your attention to the fact that the three Scandinavian countries were at war with each other for four hundred years, and were never friendly until each nationality had established its own form of government. Today, Norway, Sweden and Denmark are three separate kingdoms, and there is a cordial friendship between the three. They are living in amity and peace. I believe that the same would apply to England and Ireland."

#### AN HONEST BRITISH M. P.

Lieut. Comdr. Hon. J. M. Kenworthy, R. N., M. P., writing in the English Review, says: "The policy of governing by mind force continues in Ireland and Egypt. With our failures in Ireland and Egypt writ large for all the world to read . . . what case have we to put to Italy in resistance to her mad demands for the part of Fiume?"

#### MAN OF THE WORLD AND MAN OF GOD

##### WHAT GAVE CARDINAL MERCIER HIS POWER—EARTHLY WISDOM OR FAITH AND LOVE?

For two days Chicago had an opportunity for a close-up study of one of the world's great men—Cardinal Mercier.

During the fifty hours of his stay, this churchman of nearly three score and ten, this student and thinker, made suddenly into a warrior by peril to his people, moved about the city, showing many faces of a many-sided nature.

Before the crowd that gathered at the station to meet him he appeared the eager, interested, questioning observer. Before a congregation of his own church he was the spiritual director, exhorting them to a belief in the efficiency of supernatural assistance. Before one of the most distinguished audiences ever assembled here he was the statesman, extolling America's great work in the War and analyzing the power of individual responsibility that made America's hand so powerful and sure.

On the campus of a great Jesuit university, and in the halls of a great secular university, he was the educator, the professor of philosophy, the teacher of youth in the essence of true education, the intellectual peer of all, but among the children of St. Mary's orphanage he was as the kindly father of the fatherless, patting their heads and cheeks and drawing them to him trusting, unafraid, understanding, loving.

He dined with the captains and financiers of industry, commercial and financial life as a leader of men and director of great affairs and he mingled with his own people, the Belgians of the city, as a neighbor and confidant, telling them of their old home and learning from them of their new.

In the same breath he paid a tribute to his host, the archbishop, and inquired for the motorcycle policeman whom he had seen injured. He bade formal farewell to the city's distinguished, and leaned over the car rail to shake the toil-worn hand of an old woman.

With the dignity and authority of

a prince of the church he raised his hand in benediction over the crowd bidding him farewell, and in another instant was smiling the kindly smile of an old man and waving a handkerchief in an abandon of happiness. Somewhere in the composite makeup of this man is the element which empowered him to raise that old hand against the invading German, that gave to that old voice the force to declare: "Belgium shall not bow her neck to the conqueror," that put in those eyes, faded by years of study, the fire that made the hands of the military power quail.

Was it his great intellect and store of learning? Was it his ability as a leader and director of great affairs? Was it his statesman's grasp of world problems? Was it the master mind? Or was it the simple faith in God and love for his people, his children, and duty to his fellow man? Perhaps the answer lies in the cardinal's own words spoken at the Auditorium meeting:

"We were obliged in justice to protect ourselves. We had given our allies our word, and had we not paid to the Germans 'We shall not pass through our soil we would have been guilty of violating our word.'—Chicago Evening American, October 25th.

#### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

##### PRIESTS WANTED

"Canada needs priests." "Western Canada is spiritually starving because of the dearth of priests." We have sounded the alarm, as above, many times until the repetition has become common place and even trite.

The response to the call has not been encouraging however. The response would be greater were Catholics—those particularly having the care of our youth—properly informed and in a position to realize what the lack of priests means to countless souls, and to our country at large.

A pamphlet well worth while is entitled "Shall I be a Priest?" Were it placed in the hands of our young priests in fact in the hands of all Catholic parents and teachers a great deal of clear instruction on the subject of the holy priesthood would be obtained. There are chapters on the power and dignity of the priest; on the work of the priest, and also the traps of the wicked one are exposed, whereby he strive by might and main to choke the seeds of a vocation and stifle holy aspirations in the hearts of those who hope to stand one day at the altar of God.

Many, as we know, through ignorance of the teaching of the Church keep away from the frequent reception of the Blessed Eucharist. Unconsciously they are heretical in their thoughts and in their practice of the essentials of Religion. Many too are ignorant of the true conditions required in the candidates for Holy Orders. This ignorance hinders them from advancing to the goal of their ambition and causes others to check the young man who has the holy ambition to be a priest.

Pope Pius X. authoritatively settled the conditions for the priesthood as well as the conditions requisite for the worthy reception of Holy Communion.

Spiritual writers had been accustomed to insist on the necessity of strong interior attraction for the strong interior attraction for the priestly state. Among other signs of the divine call, great stress used to be laid by them on the fact that such a vocation must be made known interiorly to the soul so favoured and that without such a manifestation of God's will it would be presumption and folly to aspire to the dignity of the priesthood. Many a lad full of good dispositions must have been told that he had no vocation in fact and have drawn back in fear and dread of its obligations.

It was about ten years ago only that a French Professor of Theology, Canon Labitton, drew attention to the traditional teaching of the Church in the matter of vocations and the three conditions laid down by St. Thomas and St. Alphonsus: "probitas vitae, scientia competens et recta intentio." In other words, that there was no need to seek boys with vocation, but rather candidates for vocation, those who by their piety and general fitness gave promise of being worthy of the great gift of vocation bestowed on them at ordination by the Bishop.

A special Commission of Cardinals, appointed by Pope Pius X. having examined the question, approved fully of the teaching of Canon Labitton on sacerdotal vocations and their judgment was formally sanctioned by the decree of 2nd July, 1912.

From this decree of the Holy See it is now certain:

(a) That vocation to the priesthood does not necessarily include any interior inclination of the person or prompting of the Holy Spirit.

(b) That all that is required from aspirants to ordination is "a right intention and such fitness of nature and grace as evidenced in integrity of life and sufficiency of learning, as will give a well founded hope of his rightly discharging the obligations of the priesthood."

(c) That, given these conditions, a true vocation is unquestionably conferred by the Bishop at the moment of ordination.

Two signs of a vocation to the priesthood are laid down by Father Vannest of Louvain in his "De Religiosis Institutis et Personis." One negative, the absence of any impediment (physical deformity, in-

sanity, etc.); other positive, a firm resolution with the help of God to serve Him in the ecclesiastical state. "Is your intention honest and your strength and ability sufficient?" he asks; do you wish to be a priest not to have an easy comfortable life or for the honour and esteem it will bring you, but to do your part in the building up of Christ's Kingdom on earth. "If so, you may go up to the altar without fear, happy that the Lord has turned his eyes upon you." The Catholic Church Extension Society has at the present time a number of young men in preparation for the holy priesthood and dedicated to the Western Canadian Missions.

A liberal donation to this Society from Catholics throughout Canada will enable us to meet the expenses of this phase of our work and permit us to enlarge it. We want priests! And then, more priests! and more priests! Help us!

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.

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Previously acknowledged \$2,263 08

J. D. G., Antigonish, 20 00

#### MASS INTENTIONS

D. J. MacDonnell, Christ-  
mas Island, N. S., 6 00

Mrs. Ellen McPhee,  
Stavely, 2 00

Rev. R. McNeil, George-  
ville, 30 00

#### CARDINAL BESTOWS PARTING BLESSING

##### SENDS MESSAGE OF GRATITUDE TO AMERICA

In a message to the American people, which Cardinal Mercier sent Mr. George Gillespie, of New York, Chairman of the Mercier Reception Committee, before he departed from Quebec for Antwerp, the distinguished prelate expressed his gratitude for the reception accorded him in this country. Cardinal Mercier said:

"It is difficult for me to give adequate expression to my feelings at this moment when I am about to leave your wonderful and hospitable land. The sympathy and love with which I have been received everywhere, both in large cities and the lesser ones, and even at small stations by the way, have gone to my heart. I can say with full truth that the moral comfort which you have brought to my soul has indeed repaid me and given me new strength and vigor with which to face whatever duties the Divine Providence may call upon me to accomplish in my dear Belgium.

"I have learned to admire the American people. I have learned to love them. I feel a strong assurance that a lasting tie of mutual sympathy and confidence has been established between your country and mine, and that it will endure for generations to come. The calamities of this great War and the bitter sufferings which it entailed for our people have brought one bright thought—the bond of union between us.

"I realize and firmly believe Americans also realize that it has been a privilege for our generation to go through the crucible of this gigantic struggle. For those who would be exalted spiritually and morally by its lessons it is an opportunity such as has never been given at any other time of the world's existence. By these lessons which can be sought, and I may say which stand out in bold letters on every page of the annals of the War—I mean the magnificent instances of individual and national self-sacrifice and self-denial, object lessons of the highest moral order—each one of us may make his rule of life in the future.

"Once more, my dear American friends, let me express to you my heartfelt thanks for your wonderful aid during the War. Let me again thank you for the generous way in which you have responded again to my appeal to help me once more in the heavy tasks of social and moral reconstruction. In combating the devastating effects of radical Socialism and Bolshevism and in aiding me to establish trade and technical schools. These are among the tasks which await me at home, tasks which are related closely not only to the welfare, but the very existence of my people, even though they themselves in this period of unrest and resentment may not fully realize it.

"The world, I know, seems to have these difficult and unsettling problems before it everywhere. And yet I have the profound conviction that just as right prevailed in this awful conflict just ended, so justice and right will, when given their hearing, solve these problems of unrest and measurably reconcile the differences of men. It is my duty, I know, to work to this end. I pray you, my dear friends, to do likewise.

"I had hoped before leaving to be received by your President, Mr. Woodrow Wilson. To my keen regret this has been impossible owing to the present state of his health. I express my sincere wishes and prayers for his prompt and complete recovery. "Let me in conclusion, my dear people, assure you that you will ever be present in my memory and in my prayers, and give me the privilege of bestowing my blessing on you with all my heart.

"D. T. CARDINAL MERCIER,  
"Archbishop of Malines."

#### CARDINAL GIUSTINI'S ENTRY INTO JERUSALEM

##### C. P. A. Service

London, October 2.—Cardinal Giustini has made his triumphal entry into Jerusalem. It is the first time that a Cardinal has come representing the Pope and brought by an Italian man of war. The Cardinal was accorded royal honors; the national flag was flown from the Franciscan's house, where he put up, and he was greeted with the strain of the "Marta Reale."

All the Allied authorities were present to receive him, and he was accompanied to his residence by the custodian of holy places and the Italian Consul. The local authorities of the city and every religion represented within its walls were also amongst those who received His Eminence. Italian soldiers formed his guard of honor.

#### AGED WOMAN RECEIVES THE CARDINAL'S BLESSING

##### WAITED ON HER KNEES FOR SEVERAL HOURS TO OBTAIN VIEW OF CARDINAL MERCIER

After Cardinal Mercier and Archbishop Moeller entered the episcopal residence in Cincinnati on Sunday evening, Police Inspector Dennis Ryan saw a woman crouching in the dark behind a pillar at the front entrance. His first impression was that it was a man in disguise who sought to injure the noted prelate. He ascertained, however, that she was an aged woman who had been kneeling there since 8 o'clock that evening hoping to obtain a view of the Cardinal.

Inspector Ryan informed the prelate of the fact. Cardinal Mercier immediately left the room and returned to the front entrance where he blessed the aged woman and then assisted her to rise. He also requested one of the party attending him, to see her home safely in an automobile, which was done.—The Echo.

#### FATHER FRASER'S CHINA MISSION FUND

##### Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursary. 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 BURSSE

Previously acknowledged, \$8,456 54

Mrs. P. B. Wyman, 1 00

A Client of the Sacred Heart, 10 00

St. Mary's Sunday School, 13 00

In memory of late Thos. P. Sullivan, St. Leonard's, 2 00

T. O'Neill, Badger, Wis., 1 00

J. P. Gillis, Sydney Mines, 1 00

A Friend, Ashton, Ont., 5 00

#### QUEEN OF APOSTLES BURSSE

Previously acknowledged, \$1,502 28

A Friend, Ashton, Ont., 5 00

#### ST. ANTHONY'S BURSSE

Previously acknowledged, \$669 45

J. Edwin Murphy, Melrose N. B., 1 00

J. P. Gillis, Sydney Mines, 1 00