

to sit and listen to the everlasting chatter about organization and movement." If the "Bible Sunday" will help in any degree to get back to "genuine worship" Catholics will wish them Godspeed. But no more material edifice can be a real "trysting place with the Divine" lacking the Presence which sanctifies the humblest and least pretentious Catholic chapel equally with the most splendid cathedral in the world.

A TRUCE OF GOD

THE BISHOP OF CORK, LONDON
TIMES AND OTHERS POINT
THE WAY TO PEACE

The Universe, Nov. 19

A fortnight ago we were able to publish an important contribution to the cause of Irish Peace by the Archbishop of Tuam, and to base upon it four points on which we felt that the English Catholics might form a policy and might act. These were:

1. The murders of the servants of the Crown, and other similar outrages, are, as the Irish Hierarchy have so strongly emphasized, indefensible, and should be stopped.
2. The outrages upon Irish people, known as reprisals, are equally indefensible, and should be stopped.
3. Catholic workmen and their families are, as a matter of fact, deprived of their livelihood in Belfast by the action of a Protestant majority, owing to the absence of a freedom of political opinion conceded everywhere else, and their material needs are a legitimate claim on the charity of their fellow-Catholics.
4. A Truce of God, as proposed by the Archbishop of Tuam, is possible, and should be put into operation, and, taking advantage of this opportunity, a permanent settlement should be effected.

We had been in communication with members of the Hierarchy and with prominent laymen, and the result of our efforts was most encouraging. The secular press gave prominence and support to the Archbishop of Tuam's appeal, and the Times welcomed it in an important article. Last week we were able to publish important statements from His Eminence Cardinal Bourne, Archbishop McIntyre, and the Bishop of Northampton. This week we are able to record the adhesion to the Bishops of Clifton and Leeds, with documents whose weight we have no need to emphasize. The Bishop of Cork, too, has issued a weighty pronouncement, of which we give the substance.

With this, we feel that the matter is in the possession of our readers. Bound as it is to ramify into detailed politics if further pursued, it is best confined in this paper to the four points we have put forward, which can surely raise no party difference among Catholics. We beg our readers to use all their influence in support of this movement, so that, to use His Eminence Cardinal Bourne's words of last week, "a true and real understanding between the sister countries" may be attained.

THE "TIMES" AND THE "UNIVERSE"

On Friday, the Times devoted a leading article to the important document by H. E. Cardinal Bourne, which we printed last week, and to the Archbishop of Tuam's proposals, quoting also the views of Archbishop McIntyre and the Bishop of Northampton. Our contemporary says:

"The Archbishop of Tuam, no mean authority on Irish affairs, has expressed in the Universe his opinion that, if the Government should propose a truce and should introduce and pass a full measure of Home Rule, including complete fiscal control, serious strife would cease. With that opinion we have every reason to concur. Were an offer of this nature made, the Government would, at least, acquire a moral authority which they now lack. Did Ireland reject it, they would unquestionably be justified in regarding demands in excess of that offer as, in effect, demands for an Irish Republic, and in taking such measures as might then be necessary to preserve the integrity of the Empire. As it is, they are engaged in an effort to scourge Ireland into obedience, leaving, as the sole alternative to resistance, the acceptance of the present Bill, although such acceptance must involve the sacrifice by Irishmen of their true political ideal."

"Were the Government to adopt this course, they would secure wide support in this country. We print today a statement from Cardinal Bourne which reflects the views of a great number of Englishmen. Between the Archbishop of Westminster and the Archbishop of Tuam there is no irreconcilable difference. Both strongly condemn murder. Both are seeking an escape from the present chaos. Cardinal Bourne is in favour of the widest possible self-government for Ireland and sets only two restrictions upon it—one, the maintenance of the link of the Crown; and the other, the essential defence of the Empire. Neither of these restrictions conflicts with the suggestion of the Archbishop of Tuam. The Prime Minister considers it essential that negotiations should be conducted with somebody which has power to speak for Ireland. The Archbishop of

Tuam, whose opinion on Irish matters is, to our mind, more likely to be truly informed than that of any British Minister, plainly believes that the initiative rests with the Government, and that, if they will move, a settlement can be reached. Cannot there be an armistice for Ireland?"

THE BISHOPS OF CORK AND ROSS

In Monday's Times, the Most Rev. Dr. Cahan, Bishop of Cork, issued a statement on the Archbishop of Tuam's proposals of a very significant kind. Necessary as is the cessation of outrage on both sides, this, says his Lordship, is but a negative preliminary to constructive work. A "big, generous scheme of an Irish Republic," he thinks, might even yet come through the action of the Southern Irish Peers in the House of Lords debates on the Home Rule Bill. The Bishop then makes the two following points:

"Cardinal Bourne speaks of the existence of a secret oath-bound society in Ireland as a generally admitted fact. I venture to say that it is not a generally admitted fact. Many took the erroneous view that because the elected representatives declared a Republic, Ireland is a Republic. The transition to the claim to shoot members of the army of occupation was easy. Add to that from the beginning of the trouble reprisals on policemen who exceeded their duty, and you have an explanation of the murders, without supposing the existence of an oath-bound secret society."

"What is wanted is a cessation from crime on both sides, Government and Volunteers. (Does it not appear strange to ask Government to cease from crime?) To create and set up with all possible speed a Parliament formed on the lines indicated by Lord Midleton, and then to trust to the good sense and self-interest of Irishmen to make good use of their Parliament."

His Eminence Cardinal Bourne has since written to the Times: "I have read with great interest the very important statement of his Lordship the Bishop of Cork. It is possible that I may have spoken inaccurately of an 'oath-bound' society. If this be the case, it is not solely because the organizers of the association have deliberately refrained from the imposition of an oath in order to lead the innocent and unwary to believe that membership is compatible with obedience to the Catholic Church."

The Bishop of Ross, the Most Rev. Dr. Kelly, followed, in Wednesday's Times, with a strong endorsement of the Bishop of Cork's constructive proposals, and our contemporary, in a leading article entitled "Authenticative Voices," summed up the recent series of opinions of Catholic Prelates, which began with our publication of the Archbishop of Tuam's message. In the view of the Times, "while the Roman Catholic Hierarchy in Ireland do not dictate, either individually or collectively, political opinion among their fellow-countrymen they do represent and influence the views of a very large and essentially conservative body of Irishmen. . . . Irish as it would be to assume that the leading ecclesiastical in Ireland indicate a path of peace, an Irish settlement can forthwith be achieved, their statements assuredly reveal a tendency of Irish opinion, and are, consequently, of high worth."

THE BISHOP OF CLIFTON

The Archbishop of Tuam's call for a "Truce" will be welcomed by the Catholics of England, with the exception perhaps of that dwindling section of them who refuse to recognize that the root of the troubles in Ireland has long been, and still is, the determination of a Protestant minority, favoured by successive English Governments, to maintain their own ascendancy. That ascendancy was acquired by long and cruel persecution, and by a series of odious repressive and oppressive acts of which most Englishmen are now heavily ashamed. It is in existence there still, and though on the wane, until some few years ago, throughout the greater part of the island, owing to the relaxation of former oppressive conditions, it sits entrenched in the North-East, where, as all can see, it is backed by official England, and to that Protestant corner the happiness and prosperity of the rest of the country are at this moment being sacrificed.

If any one doubts that in her fidelity to the Catholic faith lies the root of Ireland's sorrows, he has but to glance at Wales and Scotland, where the hatred of their English invaders was once as fierce as ever it was in Ireland, but where the general acceptance of the Protestant Reformation gradually brought about, despite old racial animosities, an acquiescence in English rule. For no barrier, at least, in times when religion was still a reality, so separated peoples as the barrier of religion.

Official England has never forgotten how in the just fight for their religion the Catholics of Ireland were more than once aided by their Father, the Pope of Rome, and how the last King in whose defence their armies gathered in their native island was a Catholic Stuart. But neither can the Irish forget, though ready to forgive, as the Archbishop's message to the Universe shows; and if our rulers' backing of the Orange enclave continues, as evinced by their latest refusal of an inquiry into the latest results of their policy of "thorough," the Irish will be excused for not forgetting, whilst there are thousands

of Englishmen, Catholic or not, who are longing to oust the present Cabinet, if for no other else, for their obstinate misunderstanding of Ireland. For here we are dealing not with politics, but with what politics profess to be for us—justice, freedom, and contented living.

"The Irish," once exclaimed that English patriot Samuel Johnson, "are in a most unnatural state; for we see there the minority prevailing over the majority. There is no instance, even in the ten persecutions, of such severity as that which the Protestants of Ireland have exercised against the Catholics. Did we tell them we have conquered them, it would be above board; to punish them by confiscation and other penalties, as rebels, was monstrous injustice. King William was not their lawful sovereign; he had not been acknowledged by the Parliament of Ireland, when they appeared in arms against him." Dutch William has long been dead, yet his colors fly gaily above the houses of the starving Catholics of Belfast. The policy of Lord John Russell, of Pitt, of Walpole, of the breakers, of the Treaty of Limerick, of Cromwell and Elizabeth is not yet dead. It lives, and is incarnated in Orangemen, that compound of hate and selfishness, which by its constitution is "essentially Protestant," and in its traditions and acts is essentially anti-Catholic; which rears at the head of the Catholic hierarchy of the land it would dominate;

which has more than once threatened the life of the good and learned Bishop, in whose diocese Belfast is situated, so that he has had to leave his house, because he had ample evidence that the threats were by no means idle.

"When they persecute you in one city, flee to another."

One would naturally expect to see the Catholics of England united by the closest bonds of brotherhood with their companions in the Faith across the water, for the Faith ignores all differences of race, and both alike in their time have been the victims of the same persecuting Governments. Such dislike or distrust as still exists in some English minds, to say nothing of the ignorance of a handful who deem it fashionable to be anti-Irish, is probably traceable to those days of a hundred years ago when the Catholics of both islands were working for their emancipation, though along different lines and by different methods. Thus it came about that when emancipation was finally won, not by us, but by our transmarine neighbors, there was some little unwillingness in our grandfathers to show gratitude to their liberators. This wrong-headed feeling still lingers in some, and however we may deplore it, still there it is.

But surely it is high time to abandon so puerile a prejudice, and to acknowledge the futility of our debt, and at a time like this, "when one member is suffering for the rest to suffer with it." Since the days of Emancipation the Catholics of Ireland have laid us under fresh and still greater obligations, which it is stupid and even wicked to disown. They are with us now in their thousands, and we live with them in harmony and peace, and are proud of the virtues and abilities of so many of them who work for us, and teach us, and rule us. And as their hearts bleed for those of their race who are grinding, groaning, weeping under what is beyond dispute a reign of military terrorism, surely it behooves us not to sit silent and with folded arms, but to speak out clear and loud, condemning, indeed, all perpetrators of outrage and crime, but demanding that all systematic incentives to crime be removed, and that malignant Orangemen be no longer officially protected.

When will England's politicians see that Ireland is the likelihood destined to prove the pivot upon which the very existence of the Empire may turn? A ruinous sore, that cannot be staunch, may well bring on the death of the body in the end. The race that, if contented, could be made a prosperous and loyal partner, a determined foe of communism and international fade, a fount of sanity, because it has, by a miracle, conserved the old Faith of Europe, may, if maltreated and half murdered, become a source of danger to the world. Bonds between England and her farthest dependencies, and isolate us in the midst of potential foes. Already America is angry with us, our Continental Allies enervate us for the ease with which we have discarded those ideals we lately paraded so pompously, while Germany chuckles to see that magnanimous Power which went to war over the right of small nations to self-determination, is now borrowing whole pages from Von Bismarck's Belgian Primer.

G. A. B., of Clifton.

THE BISHOP OF LEEDS

His Lordship the Bishop of Leeds writes to us as follows: "I have been deeply impressed by the stirring message sent through your paper to the Catholics in England by His Grace the Archbishop of Tuam. Coming, as it does, immediately after the solemn statement of the Cardinal Primate and the Archbishops and Bishops of Ireland, on the present condition of their country, the message cannot fail to have a great influence upon all right-thinking people. I welcome it, and sincerely hope that the result will be to establish the Truce of God, which will prepare the way to a lasting peace between England and

Ireland. The outrages that are being perpetrated in the Sister Isle fill with horror, I am sure, Catholics and non-Catholics alike, and it will be a happy day that sees the end of this appalling state of things. May that day be soon here.

"JOSEPH ROBERT, Bp. of Leeds."

THE JUGO SLAVS

MENTALITY PRAISED ABOVE
THAT OF SERBS BY WRITER
IN LONDON PAPER

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

London, Nov. 11.—A striking tribute to the superior mentality of a Catholic people over that of a non-Catholic people, is given by a non-Catholic writer in one of the London dailies who is visiting Jugo Slavia.

The writer compares the Serbs with the Southern Slavs, to the evident advantage of the latter. Referring to Slovenia and Croatia, which form two of the most important sections of Jugo-Slavia, the writer finds that the people, though Slavs, are in many ways different to the Serbs. The Slovenes and Croats use the Latin characters in writing, whereas the Serbs use the Russian character. And while the greater part of the Serbs are members of the Orthodox Church, the Slovenes and Croats are almost entirely Roman Catholics, and among their peasant religion has a much greater significance than it has among the Orthodox Serbs. The writer goes on to say:

SERBS TWO HUNDRED YEARS BEHIND

"One cannot possibly travel and mix with the people as I have done without being struck by the fact that the civilization and culture of the Slovenes and Croats, particularly of the former, is vastly greater than that possessed by the Serbs."

While the Serbs, especially the country people, possess courage and many other excellent qualities, one must admit that in almost every way, except in the direction of things military, they are at least two hundred years behind the Croats and Slovenes who have now been freed from the domination of Austria-Hungary.

"The people know full well that their standards of life and of culture are higher than those of Old Serbia, and they make no secret of the fact that they desire, expect and may insist upon measures of autonomy which will give them a comparatively free hand, at least in local affairs."

The most prominent patriot among the Southern Slavs is the Bishop of Laibach or Ljubljana, Monsignor Anton Bonaventura Jeglic, who led his people in their struggle for the recognition of their national rights. A powerful opposition, under Austrian auspices, was put up to supplant the Bishop in his leadership of the Catholic nationalists, which reached its climax when a certain Dr. Shusterich was put forward as a rival leader to the Bishop. As events showed, the rival candidate was swept aside, and Bishop Jeglic assumed the leadership anew with an enormously increased following.

ANGLICAN DISUNION

THE VICAR OF TAUNTON TO BE
RECEIVED INTO CATHOLIC
CHURCH

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

London, Nov. 11.—The fifty-fifth annual congress of the Church of England, commonly known as the Church Congress, has just concluded its sessions. During the War its sessions were suspended, and the congress which has just taken place is the first held since the outbreak of the War. In many respects the Church Congress is not only highly interesting, but also highly diverting, since it acts as a safety valve for the Anglicans, and enables them to give voice to the heresies and errors that have been brewing in the quiet country parsonages and the solemn cloisters of the universities during the year. When the annual letting off of the theological steam has taken place, the parsons return to their homes, and the Established Church has peace for another year.

It is usual for the venue of the Church Congress to be changed from year to year and this year's meeting was held at Southend, a Cockney seaside resort at the mouth of the Thames, some forty miles from London.

THE ORIGIN OF MAN

Perhaps the most enterprising thing about the whole Congress, apart from the well arranged exhibition of church monuments, was the up-to-date theological speculation of Canon Barnes, who made himself notorious recently by proclaiming that the doctrine of the Fall of Man is disproved by the findings of modern science. As a theological innovator Canon Barnes is up to the minute, and his utterances are interesting—to those who are not bound to confide the keeping of their souls and consciences to the Church of which he is a member. According to the Canon "systematic observation has made it practically certain that man was not specially created by God, as until two generations ago all Christians believed on the authority of primitive Jewish speculation."

The whole of the Canon's argument is too lengthy to set out here, and besides, your correspondent in common with many thousands who must have read the Canon's address,

has not the least idea what he was talking about, since he expressed himself in the unintelligible jargon beloved by pedants. But apparently Canon Barnes is trying to convince the average baptized Christian that he "is cousin to the ape," and most suspiciously related to the amphibians and the fishes, which was evidently a piece of local color, intended to please the fisher population of Southend.

"We hold the full content of the Apostle Paul's richest thought," the Canon said "when we affirm that God did not at some moment in the past make man innocent in an earthly paradise." Which is obviously a very modern reading of Sacred Scripture.

An Anglican parson complained that "if you deny the Divinity of Christ you will in all probability be made a Bishop some day; but if you so much as light a single candle in honor of the Virginity of the Mother of God, the chances are that you will be had up before the Privy Council."

The Rev. Reginald Wynter, the Vicar of Taunton, who was cited in the ecclesiastical courts for holding the services of Benediction, and deprived of his benefice in contempt, by the Bishop of Bath and Wells for continuing to hold that service, has turned his back on the city of confusion and the simian, amphibian and fishy ancestors Canon Barnes is trying to fasten on him, and has made arrangements to be received into the Catholic Church.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

KNIGHTS OF COLUMBUS HOLD
LUNCHEON GATHERING

The Knights of Columbus of Toronto have established the practice of holding luncheon gatherings for their members. They have a two-fold object. The officers wish to have their members better acquainted and hear some speaker address the gathering on a topic of lively interest. The luncheons are usually popular. Last evening an address given by Brother Petley drew to the midday gathering a very large audience.

The speaker was not a noted lecturer but he was to talk on a subject about which he could tell anecdotes and give descriptions gleaned from personal experiences. Having been with a survey party to the North West through the McKenzie District he gave a graphic and entertaining description of that little known region, lately receiving more than ordinary attention through oil discoveries. The address was greatly enjoyed. Writing of the event the editor of The Bulletin, the paper devoted to the interests of the local Council, gave the impressions of those who heard the speaker and records the praise very generally bestowed. Perhaps we should not have noted the event in my special way did not the editor make the following comment: "There is not, of course, space in The Bulletin to give any extended report, but there is one point that ought to be recorded—that one can't go far enough away to be ahead of the Church's missionary outposts. The speaker's references to the missions of the Oblate Fathers across Great Slave Lake, and the schools conducted by Sisters in the very wilds of the North was news—good news—and showed how little many of us know about the sacrifices of these 'Pioneers of the Cross.'"

We were not a little surprised at the editor's announcement that the above mentioned work for the salvation of souls in Canada could be news to any Catholic who reads. Yet we do not wish to dispute the editor nor criticise in particular the Knights. They have simply passed over what should be very entertaining and instructive reading. Unfortunately too many are absorbed in business and political news that such items as concern missionary work scarce get a notice. Yet the Catholic press of Ontario has published broadcast what these men heard at an ordinary lecture. It is only a week or two since the interesting account of Bishop Grouard's pastoral visit was given to all our readers. Father Louis O. M. I., an old missionary friend entertained us with the details of his missions west of Edmonton and a year ago Bishop Crimont, S. J. of Alaska who is working in the Far North gave us an account of their experiences during the influenza epidemic. In 1911 the very ground over which the lecturer travelled was described as well as the work being accomplished by the missionaries. Father Lafabre was paying a visit to Toronto to procure materials to launch on Great Slave Lake and McKenzie River two little steamers that would aid the missionaries in procuring supplies for their orphans. These steamers were to be used especially in procuring and transporting fish the staple food of the people. The Fathers have even succeeded at the expense of much care and labor in growing potatoes under what apparently were almost impossible conditions. They were supplying two schools for Indians and travelling to missions over a distance of almost two thousand miles. From Athabaska River to Smith Landing, the first mission was eight hundred miles and from there to the Arctic Red River twelve hundred. The latest mission established was up near Coronation Gulf, at the outlet of the Coppermine River which is up in the Arctic Seas. This was for the Esquimaux whom the Fathers hoped to convert! In the McKenzie there are eighteen

priests with a Catholic population of over five thousand. The immense distances to be covered, the hardships to be endured and the exposure to longer have not affrighted these valiant men of God.

Books of Missionary work in Canada are by no means few in number, nor are they without historical ethnological and geographical interest. We believe in fact that the news of oil fields in the North can be traced to some of the missionaries who carried out details and samples. But too often these valuable works are cast aside by Catholic readers for the shallow stories which seem from the prose and teach us neither piety nor devotion. Evidently a few good missionary addresses would do much to stir up interest in what will be a noted district of the Western territories.

But if many Catholics have been indifferent or careless, Catholic Church Extension has not. The cause of the missionary is even in our pages, we have pleaded his case and will continue to plead it in every favorable opportunity. To the devoted men of the Western and Northern missions we have given every assistance within our power. We shall continue this policy always. The word of God must reach every creature that God's Will may be known to him and that God's law may be before him. The Holy Sacrifice of the Mass, baptism, confession and Communion are for all God's children. We aid those who everywhere seek men of good will. This program should inspire a true devotion to missionary work and a great interest in missionary fields. Give every assistance to Catholic Church Extension.

Donations may be addressed to:
Rev. T. O'DONNELL, President,
Catholic Church Extension Society,
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DIVORCE FIGHT IN AUSTRIA

UPHOLDING INDISSOLUBILITY
OF MARRIAGE

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

Reports sent to American newspapers from Berlin, announcing that "bigamy has been legalized by the Austrian Government," were in part correct, but not in the sense in which the dispatches intimated.

In Austria the civil law regulating matrimony rests upon the canon law of the Catholic Church, and recognizes and enforces the indissolubility of marriages between Catholics, writes Dr. Frederick Funder. For years the Socialists and "Liberals" have sought to abolish this law, but their attempts have failed hitherto, since each time there was such a storm of opposition from the Catholics that neither parliament nor the Government dared persist.

SOCIALIST SUBTERFUGE

Even the revolution of November, 1918, was unable to alter the firm view of Austrian Catholics. Accordingly, the Socialists have resorted to the expedient of allowing, occasionally, a second marriage and the dissolution of the first. This has been done by order of certain administrative bodies in which the Socialists have control.

As a cloak for their real designs these Socialist administrators take as their pretended authority Section 83 of the Civil Code, which permits "for important reasons," petitioning the provincial governments for relief in respect to lawful marriage impediments. The sense and character of the Code prove that this permissive authority governs only in the case of relative lawful impediments and that an existing Catholic marriage is held by the law an absolute hindrance to remarriage.

If, for example, the law determines that a convicted criminal is not allowed to marry during the period of his punishment, he may be dispensed by the Government from this relative statutory hindrance.

Without, however, respecting this sense of the law, the Government of Lower Austria—as yet the only one of the seven provincial administrations of Austria to take that action—has initiated the practice of granting dispensations from marriage hindrances, the existing Catholic marriage included. The Socialist Minister of the Interior, Dr. Ellenbogen, has concurred in his partner's practices.

"SEVER" MARRIAGES" DECLARED INVALID

These newly legalized bigamies are called in Austria "Sever-Ehen," that is, "Sever-marriages," after the Socialist president of the Lower Austrian provincial administration. Austrian jurists are at one in holding that these "Sever-marriages" are invalid under the present law, and that their authorization and toleration can only be regarded as a revolutionary proceeding. The Sa-

preme Court at Vienna, conformably to this conception of the law, has pronounced several adverse judgments. The juridical faculty of the University of Vienna also has decided against the validity of the "Sever-marriages" and declared that according to the Austrian Code, there can never be any dispensation from the lawful hindrance credited by an existing Catholic marriage.

EDITOR GIVES VIEWS ON CONDITIONS RAMPANT IN ERIN

Francis Hackett, after a recent visit to his sorely tried native land, writes as follows to The New Republic:

"The British Government starts out by letting hunger-stricken Irish. This is their policy not only for men arrested on grave suspicion, but for untried men presumably innocent, and for men arrested on trivial suspicion. The Government hopes by this species of 'justice' to take the last weapon of protest away from Sinn Fein, and then to brutalize Sinn Fein into submission."

"By 'brutalized' I mean use force in a non-legal and brutal manner. It is brutal to persecute men who merely believe in self-determination; brutal to arrest without warrant or democratic process of law; brutal to invade and ransack homes late at night at the caprice of mere suspicion; brutal to try political opponents by secret military court-martial."

"It is brutal to sentence one set of Irishmen to long terms of imprisonment for having weapons no more deadly than pamphlets, while allowing another set of Irishmen to keep munitions of war in their homes."

"It is brutal to subject the civil population to military surveillance, search, and curfew, to pursue them with intimidation and insult. Yet these are only the commonest forms of brutalization under the new coercion Bill."

"Worse is the wholesale clearance of political leaders now projected, and then the gassing of subordinates into rash insurrection. Such must be the effect, if not the considered purpose, of Lloyd George's program carried out by certain obedient officials and certain Ulster Bigotes who are on top in Dublin Castle. Rebellion is the goal of this policy of coercion."

FATHER FRASER'S CHINA MISSION FUND

APPEAL FOR FUNDS

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

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

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

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

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