

known last week, and was the result of a conversation he had with one of her pupils, who was under instruction by Father Williams. Dr. Powell, it is said, was inclined to ridicule some of the instructions his pupil was receiving and finally he visited the priest to discuss the problems with him. This was about a year ago and the outcome of that conference was her final acceptance of the Catholic faith herself.

POPE BENEDICT AIDS LITHUANIA

CLAIM OF LITTLE COUNTRY TO INDEPENDENCE SUPPORTED BY HIS HOLINESS

Paris.—J. Staugaitis, vice president of the Lithuanian Taryba (congress) and head of the second Lithuanian mission to Pope Benedict, which has arrived in Paris from Rome, states that His Holiness received the commission with particular benevolence and expressed cordial sympathy with the aspirations of the Lithuanian people, that he detained the commission in conversation for double the time appointed for the audience, and that when they departed he bestowed his blessing on the whole nation. Mr. Staugaitis announces that henceforth Lithuania will maintain a permanent representative at the Vatican.

This is the second time that Pope Benedict has unqualifiedly endorsed the Lithuanians' claims for recognition as an independent nation. Following an audience granted Count Alfred Tyzkiewicz, envoy extraordinary from the Lithuanian government to the Vatican, and in reply to a letter setting forth the Lithuanian claims and their bases, the Holy Father sent the following reply through his secretary of state, Cardinal Gaspari:

"The sentiments of deference towards the supreme ecclesiastical authority expressed by Your Excellency in the name of the Lithuanian government have been particularly agreeable to the Holy Father, who knows well and appreciates greatly the noble qualities and virtues of the Lithuanian people exhibited not only through the political importance they had in the past, but again and above all through the firmness and constancy they displayed in defense of the Catholic faith in the face of the gravest difficulties. The Holy See does not doubt that a most brilliant future is reserved for Lithuania after the prompt annihilation of the terrible damage caused by the war. It expresses the wish that to Lithuania too may be granted the right of self-determination and that the generous Lithuanians must soon bring to the concert of nations precious contributions of new energy intensified by their faith and reinforced by the happy acquisition of their liberty. The Holy See will not fail to favor all that tends to the realization of the just and legitimate aspirations of Lithuanians and the safe guarding of their religious interests. It nourishes the firm hope that Lithuania, for its part, remembering always the prolific results produced even in civilian affairs by the happy understanding of two powers, will always preserve toward the Holy See its traditional sentiments of filial veneration. The Holy See accords with all its heart to you and to all its Catholic sons of Lithuania Apostolic Benediction."

(Signed) CARDINAL GASPARI.

PRIESTS' EUCHARISTIC LEAGUE CONVENTION

A great impulse towards Eucharistic devotion was given last week by the Priest Adorers assembled in convention at the University of Notre Dame in the State of Indiana. The venerable Father Eymard, Founder of the Congregation of the Blessed Sacrament, obtained from Pope Leo in 1887 canonical approbation for the Association known as the Priests' Eucharistic League. The movement spread rapidly from Rome throughout the Catholic world and found its way into Canada in the year 1891, with Montreal as a centre for the French clergy. In 1894, just two decades and a half ago the League was established in the University of Notre Dame for the Priests of the United States and English-speaking Canada. It was therefore most fitting that the Jubilee Congress should be held this August in the same seat of learning and sanctity. At the facilities of this famed University were placed at the disposal of the clerical delegates by the hospitable Fathers of the Holy Cross. An Archbishop, 8 Bishops, and more than 200 representative Priests conferred for three days on ways and means of Eucharistic propaganda. From every section of the United States and from points in Ontario rallied Diocesan Directors. Rev. Dr. O'Leary, representing Toronto. Pontifical Masses, masterly sermons, scholarly papers, solemn hours of adoration, and a great open-air procession featured the Congress program. Benedictiones, Franciscans, Paulists, and Holy Cross Fathers united with the secular clergy and the Fathers of the Blessed Sacrament in promoting devotion to Our Emmanuel. The titles and authors of the papers were as follows: "The Eucharist: the only Remedy for Social Evils," by Archbishop Messmer of Milwaukee; "Eucharistic Preaching," by Rev. Dr. McMahon of New York; "The Priest as Minister of Holy

Communion," by Monsignor Peterson of Boston; "The Holy Hour," by Rev. Dr. Kirin of Philadelphia; "The Confessional in its Relation to the Eucharist," by Rev. Barry O'Neill of Notre Dame; "The Priests' Eucharistic League," by Right Reverend Bishop Schrems of Toledo; "The Priest and his Personal Relations to the Eucharist," by Right Rev. Bishop Charrand of Indianapolis; "Eucharistic Societies for the Laity," by Rev. Dr. Selinger. The depth of thought displayed in these papers was a good indication of zealous Eucharistic propaganda. The keynote of the practical discussions that followed was to animate the clergy, and through them the laity, to know and love the Bread of Angels. Much was communicated as to the various methods employed by the American clergy in their laudable efforts to carry out the legislation of the late Pope of the Eucharist, Plan the Faith. The Congress was the largest and most stirring in the history of the League, and worthy of its Silver Jubilee Year.

THE LIMBURG QUESTION

FROM AN INTERNATIONAL AND STRATEGIC POINT OF VIEW

Apart from local and domestic considerations the matter of the Maestricht wedge furnishes a very serious problem in military strategy. From no matter what angle a solution is sought a danger exists from which some escape must be found. In 1889, Limburg, with this Maestricht salient wiping out the Belgian line of defense on the Meuse at this point, was given to Holland to (Prussian advantage). If, in August, 1914, Liège had held out two days longer the German army, instead of passing through Verviers, would have crossed Dutch Limburg; the Dutch troops had not been drawn but even if this had not been the case defense of the territory would have been impossible. In November, 1918, seventy thousand Germans whom we might have otherwise captured escaped through Limburg in the neighborhood of Susteren with great quantities of material and plunder stolen from the Belgians, under the complaisant eye of the Dutch authorities. These are undeniable material facts. Without a base for defensive operations, Belgium would remain perpetually at the mercy of the first invasion. What the future offers, we cannot quite foresee at present. Certainly the rights and the liberties of the Netherlands must be scrupulously respected, but we do not doubt that in Holland, where the élite are highly educated and where the masses have a profound feeling for freedom, the legitimacy of the Belgian claims will be thoroughly comprehended. But if some of the statesmen of Holland, forgetting that the blood spilled by the Allies in a combat with German imperialism has safe guarded the independence of their country, should wilfully turn from a question so essential to Belgium's future—would it not be well to remind them that the prediction of Joseph de Maistre "the nations will form themselves into a social state as individuals have done," is perhaps in these days not far from fulfillment.

In Dutch Limburg and particularly in the Maestricht district there still subsisted a quarter of a century ago a current of real animosity against Holland; this feeling of antagonism has disappeared in more recent years; the coal mines afford livelihood and contentment to the laboring classes, and the government is not neglected. Nevertheless the inhabitants are still far from unanimously satisfied with regard to possession by Holland or Belgium, in spite of the assertions of people from Amsterdam or Rotterdam or the Hague.

Most of the industrial leaders incline to the belief that they would have been better off economically and morally if Limburg and Maestricht particularly had formerly been given to Belgium—Maestricht is eight hours by railway from Amsterdam and only an hour and a half from Liège—moreover there are seventy railway lines running into Belgium, three to Germany and only one into Holland—already the largest industrial enterprises are run by Belgians or Belgians' capital. Most of the directors of the coal industries are Belgians—though a few are French.—Belgian Bulletin.

PEACE DAY IN ENGLAND

Catholic News Service

At Westminster Cathedral a solemn Mass of Requiem, for the repose of the souls of the French soldiers and sailors who have fallen in the War, was celebrated in the presence of the Cardinal Archbishop. The French Ambassador with his suite attended in state, and the Ambassadors of all the Allied Powers with their naval and military attaches and staffs were present, as well as the Lord Mayor and Sheriffs of London, who drove to the Cathedral in their state carriages with outriders. The King, the Prince of Wales, and Queen Alexandra were represented by high officials of their households, and many members of the Government were present in their official capacity.

The function was rendered with great solemnity. The band of the Grenadier Guards played selections of French music before the Mass, and at the conclusion, after the Cardinal had pronounced the

Absolutions at the catafalque, which was draped with the French flag and guarded by soldiers with fixed bayonets standing at attention, the buglers sounded the Last Post (Tape), which was followed by the French and British National Anthems.

The most striking feature of the whole ceremony was at the moment of Consecration when as the Sacred Host was elevated the silence was strangely and startlingly broken by a sudden fanfare of trumpets saluting this sacred action and the quick motion of the troops as, following the cry of the officer in command they presented arms.

AN OUTRAGE

Chicago News World, August 1

On last Monday morning the papers had a story of peculiar and poignant interest to a million Catholics of Chicago. In the lurid and brutal story of the murder of a little Catholic child it was made to appear that the perpetrator of the crime was a Catholic. He had been one, but had long since fallen away. He had married outside the Church, and to one not of his own faith. An enterprising detective thought of an expedient to wring from the criminal the truth of his crime. Aware of the sense of reverence and confidence towards the priest that remains even after all faith is abandoned, the detective disguised as a priest tried to secure a confession from the accused. This was not a wholly novel expedient. Some time ago a well-known detective had employed the same tactics. Without imputing any malign motives to the detective, he unconsciously tried to undermine one of the most sacred relations that exist on the earth. He endeavored to commercialize a sentiment that has never been broken in the twenty centuries of the Church's existence. He did not stop to think that what he was attempting to destroy was confidence in the Catholic priesthood, the sacredness of the confessional, and the one consolation that ought to remain even for the most depraved of creatures. He gave deep offense to the Catholic Church, its priests and its people, and his reparation ought to be as public as his crime. It ought to be made perfectly clear that traffic of this kind is little short of the very crime he was trying to unearth. For if the end justifies the means, all crime loses its significance. Above all, there should attach to such unholy methods an odium that should effectively stop a recurrence.

THE VATICAN CHOIR

Following the authentic announcement from Rome as cable to the Catholic Press Association under date of July 17th, the St. Gregory Musical Society of New York, under whose auspices the tour of these notable singers from the Roman Basilica in the United States and Canada is being arranged, announces that preliminary details for this momentous visit are assuming splendid shape.

Within five days after the first publication of the official announcement that Pope Benedict XV. had given his consent for the Vatican singers to visit this country the gentlemen having the tour in charge completed arrangements for 25 concerts or nearly half of the entire number of engagements that will be played in this country in as many cities. These arrangements are being so shaped that the choir may be heard in all the important centers of the country.

Mr. James Slewin, President of the St. Gregory Musical Society, having returned home next week and with him will come 72 members of the choir party from the Vatican, including Rt. Rev. Monsignor Maestro Casiniro Casiniri who will have personal charge of the concerts to be given on this tour.

Associated with Mr. Slewin in the direction of the American tour are Mr. H. B. Bizzillon, Mr. J. P. Muller, Mr. Carl Reed, Mr. C. William Jones, Mr. F. Howard Schnebe, Mr. M. H. Hanson, Mr. J. J. McCarthy and Mr. Theodore Mitchell.

Mr. Carl Reed, who recently returned from Rome where he was in consultation with dignitaries of the Vatican, will be in personal charge of the organization en tour. The purpose of the tour Mr. Reed explains is to inspire deeper interests in the art of polyphonic singing. For such inspiration one naturally turns to the seat of the greatest musical art centers where for centuries masters have striven with fervor and zeal to enrich the world with their finest achievements. These contributions piling up for centuries have established a library beyond compare and from this inexhaustible material will be selected the programs of the concerts which are to be given on the American tour.

America and Canada are fortunate indeed to be granted the opportunity to hear this wonderful music sung by a choir composed of singers who have devoted their lives to the study of it and who have labored the best portion of their lives through painstaking rehearsals under the masters of the art in order to attain a superlative excellence which could not be possible under any other circumstances.

Rev. Monsignor Maestro Casiniro Casiniri, who has gathered this marvelous Pontifical choir is making this trip to see that every detail towards its success is given the required attention. He was able to make his selections from the most

notable singers of the Roman Basilica including men long associated with the choir of the Sistine Chapel, St. Peter's Basilica, St. John Lateran and the Schola Cantorum. In the 1600 years that sacred music has been developing under the guidance of the different Popes at Rome this is the first time in history that a Pontifical choir selected from such famous channels has ever been heard outside of the Vatican.

The great honor bestowed upon America and Canada by this arrangement cannot fail to arouse a deep sense of appreciation and gratitude in the hearts of all who shall enjoy the privilege of hearing one or more of the concert.

Maestro Casiniri is one of the youngest men associated with musical developments in the Vatican to obtain such honors as have been bestowed upon him. He is at present Canon of St. John Lateran; director of the Pontifical Lateran Chapel and Master of Composition under the esteemed Father da Santi of the great Schola Cantorum. The presence of Maestro Casiniri with the choir will lend additional inspiration to the concerts and assure their artistic success.

A private letter from one of the church dignitaries at Rome in mentioning the special concert given by Maestro Casiniri under Mr. Slewin's auspices in the auditorium of the School of Higher Sacred Music at the Vatican on July 10th before a distinguished gathering of prelates, eminent officials and private citizens and the diplomatic corps of the American Embassy is so enthusiastic in praise of the program arranged as an illustration of what the choir was to sing in America that one impatiently awaits the arrival of the singers in this country.

PROFITEERS AND THE PEOPLE

At last the scandalous process by which tradesmen are unable to charge exorbitant prices for necessities of life has been brought to the attention of the President. What he will do about this particular odious form of theft; indeed, what he can do to correct the evil is a subject of vague conjecture. Apparently the trusts which control the willing and unwilling tradesmen have come to stay. For years politicians and publicists, the law, the courts and, often, the pulpits were all in favor of the former kind of thievery. As a consequence, the devil that might have been strangled at its birth has become a devil strong enough to resist both State and national governments, and the poor are the victims.

An irritating feature of this present problem is that by the aid of a venal, subsidized press, the money-lords played diligently at suprapatriotism, and the blood of our soldiers returned to the Shylocks in good, ringing, gold pieces.

What can be done to remedy this evil? Dissolve the trusts? Impossible; they are greater than the country; and could, if they wished, plunge it into financial ruin. Not so many years since one financier was angered at a contemplated action of the national Government and got his revenge by causing a financial panic. If one man can work such havoc, what could not a combination of thirty unscrupulous, remorseless vampires do? The outlook is too black for contemplation.

What then shall be done with the trusts? Restrict them by law? For years they have made laws, unmade laws, broken laws, evaded laws, turned laws to their profit until at last they have become a law unto themselves. And there the case rests.

The trusts control the products of the country, the poor are scarcely able to live, and the President of the United States is considering what action should be taken. The outcome will be awaited with interest, but by the unsophisticated only. Everybody else knows now what the result will be.

But some day the unsophisticated will become wise; then a united and indignant people will solve the problem, for just there the solution lies.

The intelligent people who know their rights and will insist that verbiage give way to the action which they, the real rulers of the country, will dictate for their own benefit. And if this action is revolution, which may God avert, the responsibility will rest on the shoulders of a small group of short-sighted, selfish men who have turned their brothers into machines for the production of wealth and yet more wealth, to the benefit of the few and the detriment of the many.—America.

CARDINAL GIBBONS URGES THE VETERANS NOT TO FORFEIT INSURANCE

C. P. A. Service

Washington, D. C., Aug. 7.—His Eminence, Cardinal Gibbons, has added the weight of his influence to the appeal of other distinguished Americans urging soldiers, sailors and marines not to forfeit the insurance the Government inaugurated for their benefit. In a message to the Bureau of War Risk Insurance he says:

"I am of the opinion that our soldiers, sailors and marines would make a great mistake, if, through any fault of their own, they should forfeit the insurance, which our Government inaugurated as a war measure. The provisions made for their benefit; the very low rate, at which it is offered; and the very

liberal concessions to change into such permanent forms as they may desire, urge me to continue this form of Government protection.

"I trust that our soldiers, sailors and marines, having in mind their own needs and the needs of their dependents, will keep their War Risk Insurance, or, if they have allowed it to lapse, will hasten to reinstate it."

"THE CATHOLIC HUT"

AT HOME AND ABROAD

Witley Camp, July, 13, 1919
Why is it that the "Troops" speak so highly of the food, attendance, and comfort of the "Catholic Hut" both in England and Behind the Lines? Why do they yet call to mind, one with another, the good "feeds" and cleanly comfort of these Huts? Even as I write (waiting, as a mere private, for my return to Canada) the boys in my sleeping hut are praising the tasty "snacks" which they were able to buy for reasonable rates at the "Catholic Hut" here in Witley Camp, England. Why? I wonder. Surely it cannot be that these people have larger funds than the Y. M. C. A. and similar institutions? We know the Y. M. C. A. provides really good "shows" etc., but I am speaking only of the food question. One can live without these amusements but not without nourishing food. We all know it always has been well nigh impossible to exist on army food alone. Why else these huge crowds that hung around the different "dry" canteens?

No, I feel sure it is not funds that gave us all this good tasty food and kindly attendance, because the greater bulk of the Catholic body are poor. Some very poor. And yet the funds are forthcoming, blessed with a thousand silent prayers! Yes, and more so, dear friends, the funds are used in the spirit of real charity, it seems to me, or else how can this high standard of efficiency have been maintained all these years?

Yes, dear friends, here I think we have the secret of all this clean, tasty, yet cheap food which the war-torn soldier sought with almost crying eagerness. God bless you all, dear Catholic workers, for this work of mercy so well fulfilled!

Jaw and Gentle, Protestant and Catholic, we all remember, with grateful pleasure, happy hours spent within your "well run" Hut!

G. V. MAGRANE, M.M.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A WESTERN LETTER

The Christian Brothers of Aurora, Ontario, every man's son of them Canadian, have taken possession of their new foundation "Out West" and are actively engaged in the erection of their Boarding College for Ruthenian boys. Rt. Rev. Nicetas Budka, the Ruthenian Bishop, will solemnly bless and lay the corner stone of this new Institute under his spiritual direction, early in the month of September.

It must be, to say the least, very confusing for the anti-Catholic forces in Canada to see this Catholic force so eager to "Canadianize" his people—a man who has been publicly portrayed as prancing through the country warning his subjects against learning English. This alien Bishop and dangerous European propagandist has to our knowledge made every effort to bring to his good people in a strange land a proper realization of the benefits they enjoy in this Canada of ours. The necessity of applying themselves to the study of the new conditions under which they must live has been for His Lordship, in season and out of season, a most imperative duty, and well has he succeeded although harassed and hindered on every side by irreligious men and proselytizing societies.

The building of a first class College for the Ruthenian boys of Yorkton District has been for a long time the object of Bishop Budka's desires. The hope is now about to be realized. The Christian Brothers with all the requirements demanded by the Ontario System of Education are on the ground and delighted with their new charge. The following letter to the Extension Society from the superior at Yorkton, Brother Ansbart, is worth reading:—

St. Joseph's College, Yorkton, Sask., Aug. 5, 1919.

Rev. Thos. O'Donnell, President, Register Extension, Toronto, Ontario.

Rev. and Dear Father, I received your message of recent date forwarding the two thousand for payment on school-site and made immediate arrangements through "Moppe, Smith & O'Regan" with the Royal Bank re the disposal thereof. Accept my sincere thanks for your favor and for the promptness with which it was delivered.

I am very favorably impressed with Yorkton and the West generally. The Yorkton district is very Ontario-like both in topography and climatic conditions. The people, in general, are very agreeable and sociable, and just about what one might expect from Westerners. There are, however, everywhere to be found, the agents of the bigoted warring sects, who are never lacking in gall, effrontery and financial support in

their nefarious work. It is pitiful to see how lamblike many of the poor foreigners fall victims to these ravening wolves, and still more pitiful to contemplate the cruel manner in which these are handicapped who are laboring to retain these poor people in the faith of their fathers.

If some of our wealthy Catholics could tour this country and see for themselves conditions as they exist, here, they would be lacking in faith and heartless indeed if they did not feel impelled to do what they could to help us in our struggle. If we are not obliged to cease operations for lack of finances, we expect to have our college ready for opening by the beginning of 1920. Requests are coming in from all quarters for the establishment of similar institutions, to help to save our future generations from the influences of the so-called "Canadianizing" propaganda; and the question continually being asked is: "How long will we have to wait?" The answer lies with the Catholics of the East, and unless they soon come to a realization of their responsibility in this matter, there will be only a remnant to save.

Thanking you once more for your many favors of the past.

I am yours sincerely,
BROTHER N. ANSBART.

We feel sure that our readers understand the need of giving us substantial help for this new institution. It is a most necessary work and the real commencement of a movement to save the Ruthenians in Canada and keep them Catholic.

Donations may be addressed to:
Rev. T. O'DONNELL, President,
Catholic Church Extension Society,
47 Bond St., Toronto.

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

PREVIOUSLY ACKNOWLEDGED \$2,064 00
Miss E. F. Montreal..... 1 00

MASS INTENTIONS

E. G. P. Ottawa..... 3 00
John Sullivan, Hagersburg..... 2 00
Etta Pender, Ottawa..... 2 00

IN PRESENCE OF DEATH

THE HELPLESSNESS OF NON-CATHOLIC MINISTERS AT THE BEDSIDE OF THE DYING

J. Godfrey Ranpert, K. S. G., who prior to his conversion, was an Anglican clergyman in one of the largest districts of London, writes of the utter helplessness he felt, when called upon to minister to the spiritual needs of his dying parishioners.

"Wall I remember," he writes, "how frequently and strikingly this defect came home to me in the course of my life and ministrations as an Anglican clergyman. My first appointment upon my ordination was a large and busy parish in an Eastern suburb of London, where I had opportunities of studying the practical working of the Protestant system of thought under what I still regard as exceptionally favorable conditions. Our staff consisted of the rector and three curates; I think I may say that we were all men of sincere faith and desperately in earnest—ready, night and day to minister to our people, and to bring them all that the Gospel of Jesus Christ, as we understand it, has to offer to shipwrecked humanity.

"I had a large and thickly populated district assigned to me, and I did all I could to aid, to the best of my ability, those who desired my aid. I relieved their material and temporal needs according to the means at my disposal, and I endeavored to assist them in the time of sickness and of death. It was at such times, however, when they were smitten by disease and nearing death, that I most frequently became conscious of my utter helplessness and of the inadequacy of the means of spiritual aid provided by the Protestant system.

"Again and again did I stand by the bed of the sick and dying or come away from a deathbed with a painful sense of complete and utter failure—with a consciousness that something was radically wrong somewhere, if I could but lay my hands upon it and call it by its proper name. I never failed to realize that the soul to which I strove so earnestly to minister really lay a sealed book to me; and that I could never under any circumstances be sure whether I had, in my ministrations, said and done the right thing.

"It is hardly necessary to consider seriously the claim made by some High Church clergymen that they are now reverting to Catholic practices, and that they are thus supplying the needs of sin-burdened souls. No accurately informed mind, acquainted with the origin and history of Protestantism, will be tempted to recognize the validity of the claim and apply for relief to a clergyman who is masquerading as a Catholic priest, but who is nevertheless a Protestant minister.

"By this very circumstance he has neither valid orders nor lawful authority to administer the Catholic Sacrament of Penance; nor has he the knowledge requisite for so delicate and complex a work. He is in the position of an amateur practitioner who has no qualification, and who is neither capable of rightly diagnosing the weakness of his patient nor authorized to prescribe the remedy."—Catholic Bulletin.

FOR PERVERSION OF SOUTH AMERICA

C. P. A. Service

London, July 31.—A striking advertisement appeared in our leading newspapers: "The League of Nations, to be successful, must include all, so must the kingdom of God—even South America. Send funds for the Protestant Mission to South America!" South America, taken as a whole, is one of the most Catholic portions of the globe, yet these propagandists treat a highly civilized community of Christians as though it were composed of savages waiting on their bounty to become useful members of society. Already Protestant proselytizing efforts in France, Belgium and Italy, undertaken under cover of War activities, have led to many unpleasant incidents, and have done much to sow dislike and distrust among peoples who should be our friends.

1919 PONTIFICAL MEDAL

(Catholic Press Association)

Rome, July 18.—The Pontifical Medal for 1919, presented to the Holy Father on Wednesday last by the Cardinal Secretary of State and Comm. Serafini and Romagnoli, representing the technical department, bears as usual, on the one side, a representation of His Holiness with the inscription *Benedictus XV., Pont. Max. Anno V.* On the other side is represented symbolically the charitable work of His Holiness during the War now happily ended. Above is the figure of Our Lord; below are represented a soldier returned to his wife and family, a woman praying; another reading a letter from the front; an old man praying; a wounded soldier with nursing Sister; a widow with orphan child; a disabled soldier. The inscription is *Miserere, Super Turbam, Sedis, Apostolicæ.*

THE FRENCH CLERGY IN THE WAR

Recent figures given by La Croix place the number of French ecclesiastics killed during the War at 3,276. Nearly 1,000 received the decoration of the Legion of Honor, 888 received the Military Medal and 7,848 the Croix de Guerre. The Jesuits who were exiled by the French Republic in the name of liberty returned to France from all over the world. It is estimated that 900 were serving with the colors. The decoration of the Legion of Honor was bestowed on 62 Jesuits, 39 received the Military Medal, 310 the Croix de Guerre. Moreover, there were 595 who received citations in the Orders of the Day. There has been no indication that France is going to restore to the positions of citizens those of her children who cheerfully came back from the lands where they were exiled to fight for her.—America.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

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

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

I propose the following burses for subscription.

SACRED HEART BURSE

Previously acknowledged..... \$3,202 99

Newfoundlander..... 10 00

Misses O'Connor, Clinton..... 1 00

In memory of Mrs. Murchison..... 10 00

W. J. Curran, Dartmouth..... 1 50

QUEEN OF APOSTLES BURSE

Previously acknowledged..... \$1,501 28

ST. ANTHONY'S BURSE

Previously acknowledged..... \$538 95

A Reader, Langan..... 1 00

M. & J..... 5 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged..... \$280 00

Newfoundlander..... 5 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged..... \$91 20

Hun..... 50 00

S. H. St. Francis Parish, Toronto..... 1 00

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged..... \$1,001 32

BLESSED SACRAMENT BURSE

Previously acknowledged..... \$113 50

ST. FRANCIS XAVIER BURSE

Previously acknowledged..... \$231 80

HOLY NAME OF JESUS BURSE

Previously acknowledged..... \$160 00

Holy Name Society, Reserve Mines..... 25 00

HOLY SOULS BURSE

Previously acknowledged..... \$285 00

Mrs. J. V. Walsh, Rockland..... 1 00

LITTLE FLOWER BURSE

Previously acknowledged..... \$204 40

Newfoundlander..... 5 00