

possible for the possessor to control adequately either its acquisition or its outlay. He does not know, in many cases he simply cannot know, at what cost in human life and energy and happiness it is being obtained. The production of enormous personal fortunes is nowadays of so complex a character that all contact has been lost between the producer and the receiver. The great landowner, rich in the rents and products of his farms and meads, might indeed be hard and selfish and self-seeking, but he had the means of knowing and the opportunity of discovering, if he chose to do so, how his dependents lived, and the power to ensure them housing, comfort, and permanency of occupation. He could know their lives and enter into them. Men like the late Duke of Norfolk regarded their possessions as a sacred trust, to be preserved intact and handed on from generation to generation, but charged with many a duty of justice and charity and religion. So, too, are we told of the Duke of Northumberland, who passed away the other day, that he regarded his position as one fraught with vast responsibilities, imposing upon him a personal duty of which he must render an account to God. In the case of the industrial magnate, whether he be an individual in sole control, or one of a numerous corporation, the account of his stewardship, and the giving back of his five talents enhanced by yet another five, is a vastly more difficult business. What can he know, in many cases, of the conditions of life of those who are toiling with these talents. How can he answer for them to God?

If the acquisition of his wealth brings with it an enormous burden of responsibility, the disbursement of it is hardly less responsible. The use and enjoyment to be gained from wealth is after all of a limited nature. Even when the multi-millionaire has exhausted every satisfaction to be derived from a palatial town residence and a country property of many acres, from a steam yacht and a racing stable, from the entertainment of his friends and the distractions of foreign travel, there will still be a vast residue to be held and employed as a trust from God. If a rich man's salvation is essentially a difficult matter, what shall one say of those who are so overweighted by their wealth as to be unable to trace effectively either its origin or its destination, or to bear adequately the obligations attaching to it?

Clearly such conditions are unnatural and abnormal. The poor man is forced to struggle for his living wage, obtained too often after weary struggles and at the cost of strikes which disorganize and paralyze industry. The rich are led to think that the accumulation of wealth is the main object of life, and the strike is fought by the lock-out. In both cases the sanctification and the salvation of souls created for an eternal destiny are exposed to needless jeopardy. Meanwhile, there is wealth in plenty to satisfy both worker and capitalist, to give the toiler due comfort, security and rest, and to ensure to the employer every legitimate satisfaction that he may rightfully claim. The problem to be solved is to find a way of distributing the surplus wealth so that the poor man, manual laborer or inferior clerk, may have the additional remuneration that he so urgently needs; and the rich man no longer receive the heaped up increment which he in no sense requires and cannot efficiently control.

The war, which is gradually leading men to seek solutions of difficulties too little regarded in less strenuous times, has recently brought into existence in England a "National Alliance of Employers and Employed," which, after several conferences, has arrived at a mutually accepted concordat covering such points as the living wage, hours of labor, women's pay, workshop conditions, housing, knowledge and efficiency, joint committees, maximum output and wages, security of employment, organization and agreements, education and technical training. Such an effort is surely entitled to the warmest sympathy and support on the part of Catholics. While the true principles which must underlie co-operation of this kind, if it is to be effective, are furnished to us by the full revelation of the teaching of Jesus Christ enshrined in the Catholic Church, we cannot hope to make those principles an active force in our countries, where non-Catholics are so numerous, unless we bring them into operation among those who are willing to accept them, even though they are unwilling or unable to recognize the real source from which these principles spring. It is in this quiet persistent infiltration of Christian and Catholic teaching that the hope of the future is to be found. The old materialism is dead; the political economy of forty years ago has been declared bankrupt; men are looking forward to a new era of happier human relationships after the war. If Catholics are to be, as God most certainly means them to be, powerful instruments for the regeneration of mankind, they must not be satisfied with a knowledge of their religion which will suffice for their own personal piety and devotion; but they must see how modern problems are to be solved in the light of the teaching of the Catholic Church; how, in other words, the eternal unchanging truths of the Gospel answer the questionings of the restless modern world.

This is the new insistent mission of those who have received the inestimable gift of the Catholic Faith. Some, from their advantages of education, position, natural talent, can accomplish more than others. But all, from the humblest laborer to the most powerful captain of industry, have the duty of proclaiming the social value of the doctrine of Jesus Christ. In his own sphere and measure every Catholic may be, nowadays, more than ever, the light of the world, and the salt of the earth. In every land, under every flag, new opportunities are given to Catholics to carry out this mission which they alone can discharge. Nowhere will the opportunity be greater or more full of hope than in the two great peoples who use the English tongue, and who are now so closely and providentially united in a common seeking after justice under the Stars and Stripes and under the Union Jack.

ARRESTED AND EXILED

MEXICAN ARCHBISHOP HELD PRISONER UNTIL HE WAS DEPORTED TO U. S.

The arrest, imprisonment and subsequent deportation of the Most Rev. Francisco Orozco y Jimenez, Archbishop of Guadalajara, confirms the recent reports of the continued persecution of the Catholic Church in Mexico. The Archbishop was arrested in Lagos on July 25th and was held prisoner until last week, when he was deported to the United States. He arrived in Texas last Thursday. The Carranza Government accused Archbishop Orozco of sedition. It was contended that he sought to arouse the people to take up arms against the present Mexican regime. Authoritative reports from Mexico, however, say that the Archbishop merely issued a pastoral letter protesting against the continued persecution of the Catholic Church and the open violation of the rights of liberty and of conscience.

One of the exiled Bishops now sojourning in San Antonio made the following statement in regard to the accusation against Archbishop Orozco:

"I do not intend to deny that Archbishop Orozco has published some pastoral letters considered by the Carranzistas to be seditious. But I do deny that such documents are subversive of the public order. Archbishop Orozco confined himself to protesting, in a most dignified manner, against the repeated outrages committed by some in authority, in utter disregard of freedom of conscience and the inalienable rights of the Church. He merely repudiated the gross accusations brought against both the Church and himself. The famous and much abused pastoral is, after all, but a simple protest, like many others of the kind. For instance, we learn of the late protests of the oil interests in Mexico, the protests of the working class at Monterey, and others, and yet no one ever dreamed of apprehending the Protestants as seditious. Such protests merely express the indignation felt on account of some violation of social or individual rights; but by no means do they imply any seditious campaign against the constituted authority."

When the news of the arrest of Archbishop Orozco became known in Lagos and Guadalajara, prominent attorneys interceded for the prelate and urged the Mexican authorities to grant him the constitutional guarantees. Their efforts were without avail, however. At Lagos a vast crowd of men and women surrounded the jail and protested against the arrest of the Archbishop. They declared that if efforts were made to remove him to another city for trial they would accompany him so that he might be protected from ill-treatment on the part of his prosecutors. Within a few days, however, Archbishop Orozco was ordered deported. He was sent under heavy guard to the port of Manzanillo and put aboard the first outgoing vessel. Appeals to Carranza to annul the order of deportation remained unanswered. As soon as the account of the Archbishop's imprisonment reached the United States urgent telegrams were sent to Mr. Bonzano, the Apostolic Delegate at Washington, to the Rt. Rev. Francis C. Kelly, D. D., President of the Catholic Church Extension Society of the United States of America, and other prominent prelates of the country. It is stated that the American hierarchy promptly made representations to our Government for the immediate release of the Archbishop.—Buffalo Echo.

SISTERS OF CHARITY JOIN THE RED CROSS

Ten Sisters of Charity, the first American nuns to enlist as nurses since the War began, composing the Loyola unit, have arrived in New York from St. Vincent's Hospital, Birmingham, Ala., and are outfitted at the Bureau of Nurses' Equipment, 222 Fourth Avenue, preparatory to sailing for France.

Headed by Sister Chrysothem, the unit includes, besides the nuns, a dietitian, laboratory assistant, secretary and ninety Red Cross nurses. When they reached New York the question of outfitting the nuns came up for the first time in the history of the Red Cross. The Sisters affirmed, however, that they had enlisted with the understanding that they should retain their religious habit of dark blue, with large white crosses. In all other respects they will follow Red Cross rules.

Since the beginning of the War the mother house of this order in France has been doing field

work. It was decided by the headquarters in this country that the nuns should go across, now that so many American soldiers were fighting on the French front.—Buffalo Echo.

REFRESHING AND REASSURING

Somehow or another, condemnation of religious hatred, as it manifests itself against the Catholic Church and the Catholic citizen, doesn't seem to appeal to the editorial writers of our secular papers. They don't seem to see its viciousness nor to realize its dangers to democracy. At least, these are fair assumptions from their general and generous silence on the subject.

A notable exception is The Oil World, published at Pittsburgh, Pa., and devoted exclusively to the petroleum industry. In a recent issue, under the caption "Catholics of Both Sexes Respond to Call," it has this to say:

"Whether the need is for fighting men or for the trained nurse, an examination of the records show that both in times of peace and times of war the Catholics of the United States have ever been found in the vanguard. No pen can do justice to the sacrifices of blood and treasure made by these devoted citizens when their country called. Not less noteworthy is the high standard of efficiency maintained by the Catholic Nursing Sisterhoods. Where efficient training may mean the saving of many lives under their care, this is of utmost importance. Efficiency comes to its full flower of perfection among the Sisterhood trained to the minutest detail, the bare ugly detail of what is required of those who care for the sick, wounded and helpless. The light touch that soothes, the unflinching will, the nerves of iron, the wrist of steel, the gentleness, the compassion, and the calm, alert directing, these essentials you will find in every Catholic Sisterhood in the United States. So far from regarding the Catholic brethren as a menace to the well-being of this country, we point to their Order particularly as showing the way to all the rest of us, whatever our religious beliefs and opinions may be, in maintaining a high standard of education and efficiency. A Catholic priest is first of all a man of education or he cannot occupy his position as priest. His training is rigorous. He is a scholar."

"We shall not at this time, when the city of New York is harboring a noted evangelist with a sound perception of the money value of his services, draw any comparisons, odious or otherwise. Controversy, especially religious controversy, is out of place here, and does no good anywhere."

"It concerns us only to state that we shall not permit in silence any aspersions upon the honor of that great body of our public, the Catholics of America. In our view, the benign influence of that powerful organization, the Catholic Church, holding as most sacred its beliefs, yet never exercising constraint to undermine the freedom of its followers, is a wonder, a marvel, and an inspiration to all of us, whether we do or do not share those beliefs."

How refreshing and reassuring is such secular press expression in these days of anti-Catholic attack. The Oil World, a rather new acquisition to Pennsylvania journalism, is quite evidently not going to be a party to the conspiracy of silence.—Church Progress.

POPE HELPS NEEDY

BENEDICT XV. AND THE WAR PRISONERS

From the account which is given in the Osservatore Romano of the condition of Italian prisoners who have been sent by the Germans to work on railroads in the east, it is evident that there is need for the efforts of the committee which was formed the other day in London to collect information regarding the condition of prisoners in Turkey.

The five hundred prisoners whom Mr. Dolci, the Papal Delegate, saw at the Malatepe camp were at the end of their strength through want of food. Many of them had not even shirts and those that had, had not changed them for several months. The men had found it necessary to sell their clothes to buy bread. To their material privations was added moral suffering, for they were without friends or sympathy and uncertain of their fate. In the name of the Holy Father, Mr. Dolci generously came to their relief. He provided for them new clothes, soap, cigarettes and other comforts, as well as a good meal, heard their confessions, said Mass for them and gave them Holy Communion. The kindness of the Holy Father's representative has been greatly appreciated, but his resources are, it is needless to say, limited.—St. Paul Bulletin.

ARMY STATISTICS

Some time ago, when, on the authority of the Secretary of War, it was declared that Catholic soldiers made up about 35 per cent. of our great army, a few editors of non-Catholic religious publications violently disputed the statement and quoted canny statistics that showed Catholics to be in a considerably smaller proportion than 35 per cent. But these editors failed to admit that in the sections of the country they had picked out Catholics were

largely in the minority. A correspondent of America, writing from Kansas, gives a fair view of such statistics when he says: "Concerning the percentage of Catholics in the army, statistics from Camp Funston, as shown by the religious census taken there early in the year, may be interesting. Catholics comprised 17.4 per cent. of the men, while the Catholic population of the ground of seven States from which they were drawn is only 13.03 per cent. This shows a surplus percentage of 4.37, an excess of about one fourth as compared with the Catholic percentage of population. In the 833rd Infantry, the Hundred and Fifty-third Infantry, the all-Kansas regiment, Catholics numbered 13.7 per cent., according to the statistics given out, whereas the Catholic population of Kansas is only 7.1 per cent. of the total population of the State. This shows an excess of 6.6 per cent. How account for this excess percentage both from the group of States and from Kansas? Does it not indicate that the estimate of the War Department is fairly accurate, especially when we take into consideration the very large percentage of Catholics in the volunteer branches of the army?"—N. Y. Catholic News.

THE EDUCATIONAL CONVENTION

San Francisco Monitor, July 27

The Fifteenth Annual Convention of the National Catholic Educational Association has finished its sessions. During the past week the most noted Catholic educators of the great Republic have gathered here in this charming and romantic city of St. Francis from the most distant points of this vast nation, and in the most critical epoch of America's national life and history, to ponder on and to discuss the vital and all important question of Catholic education, its present status, its future outlook, its relation to the spirit and needs of America's citizenship and America's life, and its capacity and equipment for meeting and answering the greater questions and the more pressing problems that the coming years of the newly created and unknown future are destined to usher in upon us.

The very keynote of this Catholic convention, the spirit and the temper that vivified and permeated its deliberations, its sessions, its deliberations and its public utterances was the spirit of consecrated loyalty to this country, its flag and to the sacred and heavenly cause to which, as in a former day, she has again dedicated the lives, the fortunes and the sacred honor of her children and her citizens.

"The Catholic Educational Association stands squarely behind President Wilson for the prosecution to a triumphant issue of this War into which we were forced against our will and determination."

These, the opening words of the President of the convention, proclaimed to the great citizenship body of America that the select leaders and representatives of American Catholicism in the ranks of learning, scholarship and culture—those in whose hands are entrusted the training and the formation of the Catholic youth of this land were consecrated and pledged to guide and form that youth by the highest ideals and into the noblest types of true and loyal American citizenship, and is an absolute evidence that they would be true to that faith and trust in the future as they have been in the past, they could point to the glorious and undisputed record of America's Catholic colleges, showing more than fifty per cent. of their graduates serving beneath her flag.

Well did the speaker at the public gathering on Thursday night strike the dominant note and challenge of the hour when he stated that the single particular in which the American people cared to consider any man or any institution of learning in this fateful moment was in the matter of loyalty and service. This is the one and only supreme question of the hour confronting every man and every institution today throughout the length and breadth of this land and to this question every man and every institution must answer to the American people.

It is because these representatives who had gathered here in the name and cause of Catholic education knew that the educational system of which they were the sponsors and the spokesmen believed and taught and stood for the religious principles and the moral values which in the life of the child and the young man make for the love of God and the love of country, it is because they know these principles instill into the youth and sanction by the highest religious motives obedience to and respect and reverence for law and order and authority; formed in the youth of the land, mental and moral habits of sacrifice, self-restraint and discipline; it is because they know and believe all these things and know that the only lasting and permanent security for a nation and a system of government which ultimately rests upon the will of the people lies in a sound and healthy public conscience dominated by the truths and laws of the religion of Jesus Christ—that they could answer to the challenge of the hour for loyalty and service in the statement, that they and the great Catholic Church and her nation wide educational system stand for the highest ideals of American citizenship and for all those things which make the heart of every true American

Catholic beat with love and devotion for the flag and the Great Republic that it symbolizes.

Today in this trying and testing time of America's national life there rises before our vision the figure of the immortal Washington, who carved out this temple of liberty and this shrine of Democracy in the Western Hemisphere and we listen with sacred reverence to his words of warning and his counsels of wise statesmanship:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The more politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?"

To these words of the great Washington that religion and morality are inseparable and indispensable to the security and stability of free government, we may add the dictum that religion is life—it consists not only in the acceptance of a body of revealed truths, but essentially in the application of these truths to personal conduct and daily life. If this be true and if as Spencer says, The great purpose and function of education is to teach men how to live, verily the Catholic Church has grasped the only true and sound philosophy of education and she is doing a mighty work for the future of the American Republic.

With these words we say Adios to our distinguished guests. We were honored by their presence. Their knowledge and their experience has been of great benefit to us and to our Catholic teachers in particular, their zeal and their devotion to the cause of Catholic education has stimulated and inspired us to renewed efforts for the glorious spread and success of that work which is the most sacred and most vital task of the Catholic Church in America.

THE FAITH OF TO-MORROW

CATHOLIC OR PAGAN

By Mr. Leo Ward

The modern world has received so violent a blow that it will probably be very long before it can recover its mental balance sufficiently to understand the cause and meaning of the blow. Its fall significance is beyond us. But we can, and we must, bow our minds to God's mind, and seek to look at life with His eyes from His point of view.

That point of view is reflected, daily indeed but infallibly, in the "mind of the Church," which is always defying the mind of the world. The Church is the "mystical Body" of Christ. As St. Paul says: "We have the mind of Christ," and all the elaborate definitions of the Faith which the Church has proclaimed are bulwarks which keep out false interpretations of that Mind, so that the children of the Church may preserve the pure tradition of Faith which the Holy Ghost inspired in the minds of the Apostles. And just as that faith enabled them to understand, to some extent, the meaning of our Lord's life, His triumphant victory over nature (natural morality, natural philosophy, and the lifeless mechanism of natural law), culminating in His death and resurrection, so the living Faith of the Church to-day enables us to understand and perfectly indeed, but really the spiritual meaning of the life of man in relation to the life of Christ.

Christ is the divine "summing up" of spiritual wisdom. He is the Word of God—the Divine Wisdom in which the discordances of human wisdom find their reconciliation. We cannot explain His life intellectually, but we can apply it as the solution of our lives. The saint learns to abandon their own wills for His, so that a complete saint may be described as one whose whole joy and obstinacy, and consistency and vitality, arise simply from the fact that it is not he who lives, but Christ living in him. The Greeks sought the development of life, because it was good; the Buddhists, the extinction of life because it was bad; but Christ sought the at-one-ment of life with its Author, God. He showed us at once the greatness of free will, the corruption wrought by sin and the dignity of life when it was bowed to God's will, when it has accepted the Cross, and risen in triumph. That is the Christian ideal of life. It is hard indeed to put into words: "the coming of the Kingdom," the victory

of the Supernatural, the triumph of Grace. But call it what you will, that is Christianity, Catholicism.

About the thirteenth century it really looked as though Europe might become the exponent of such Catholicism. I do not mean that there was not much sin. For if Christ comes into a man's life he must accept Him or reject Him, and cannot compromise and postpone the issue till the hour of death. And very often he rejects Him, at least for a time. But intellectually, at least, it really seemed as though, Christian principles might triumph. Saints abounded: cathedrals sprang up for the glory of God; labour was consecrated by the Church Guilds, learning by the religious Orders. Yet the "Middle Ages" failed. Men whose souls had been set upon eternity, and whose minds had raised up a civilisation which reflected the beauty of the world became satisfied. They began to admire the civilisation they had built up. They began to admire themselves.

And so came the Renaissance, or re-birth of Paganism, with its worship of the "thing for itself" in art and ethics, of private competition in industry, of the "Great State" in place of the old Christendom. The supernatural was no longer the supreme reality. And so broken was the old Catholic spirit that, when the religious revival did come, many turned against the Church and sought a religion of private sentiment based on Luther's new conception of "faith"—a religion which acknowledged revelation in theory, but in practice was subjective, and which bowed to no actual authority, even in religion, except the secular power.

From that day the triumph of the supernatural seemed unlikely so far as Society was concerned. The subjective religion of Protestantism gave help to many bewildered souls, but it has not been the dominating spirit of the modern world. It opened the gates to social individualism and political State domination. And though the Church has often seemed to triumph over the Church in Southern Europe, it is doubtful whether it has achieved worse ravages than has the pagan Christianity of Prussia.

Paganism and the Catholic Church are the two living forces of the modern world, in deadly conflict. Which will win? At first sight everything would seem to point to the triumph of pagan individualism and intellectual materialism or pantheism. Yet even now the Church has her opportunity. After all, this war is the failure not so much of the Church as of the world. It is the Modern World that has failed. A firm faith in this world and in "progress" is not found sufficient for these times. The world must look elsewhere.—The Universe.

CARDINAL GIBBONS TALKS OF THE WAR

Baltimore, Md. July 23.—Cardinal Gibbons to-day celebrated his eighty-fourth birthday anniversary Mass in the private chapel in the home of the family of the late Gen. T. Herbert Shriver, at Union Mills, Carroll County. For many years the Cardinal has always spent the anniversary with the Shriver family. He is now the oldest ranking member of the College of Cardinals.

To a friend the Cardinal talked of the War, praised the patriotism and loyalty of the American people, and said:

"There are two leading figures who at this moment are commanding the united attention of the whole nation. The first is our great Commander-in-Chief at the White House, who through his removal from the scenes of actual conflict, is bearing nevertheless the brunt of the battles, whose eagle eye is surveying the whole expanse from Siberia to Tokio, and from Tokio to Soissons."

"The other is our former President whose youngest son has already sacrificed his life in his country's cause and the other three are covered with honorable wounds."

"Two more majestic figures it would be hard to contemplate at the present moment."

The venerable prelate, continuing, said the united prayers of a united people should daily be lifted up that President Wilson might continue under the Divine guidance, that wisdom from above may be given him, and that he may be preserved in vigor of body and of mind for the full accomplishment of the great work that has been impressed upon him, and that so Colonel Roosevelt should not only go forth the sympathy but for him should ascend the prayers of all the people that in his sorrow he may have the Divine comfort.—N. Y. Catholic News.

CRUCIFIX IS UNTOUCHED

A REMARKABLE OCCURRENCE ON THE BATTLE FRONT

The Washington Post has printed a cable message from George R. Brown, its special correspondent with the American army in France, which makes this remarkable statement:

"On the broad highway that leads straight into the German lines at Montdidier is a famous and beautiful shrine. On the lofty crucifix the white figure of the Saviour is almost life size. It stands at a crossroad, and the French signboard on a post at the turn of the road informs the passerby that Montdidier is distant ten kilometers. That road has been shell-swept for weeks, for over it troops and munition trains and sup-

plies for the men directly at the front are taken every day. The crucifix has been under shell fire here since the offensive began on May 4, but although bombs and shrapnel have fallen all around that serene figure, it has not been touched."

"OVER THE TOP"

The results of the Entrance Examination this year furnish a practical proof of the efficiency of the parish schools. Fifty boys tried the examination and forty-eight were successful. The two scholarships awarded to the boys passing the highest from the Separate Schools were won by John Cosgrove and Joseph Burns of St. Patrick's School.

In the Girls' School thirty-eight pupils tried the examination and thirty-four passed. The first Harmon Scholarship was won by Lillian Teaffe and the fourth by Marion Nolan. The Harmon Scholarships, four in number, are competed for by the girls of both Public and Separate schools and are awarded to the four girls passing the highest. The success attained by both boys and girls must be a source of pride and satisfaction to teachers, pupils and parents.—The Calendar, St. Patrick's Church, Ottawa.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

IN THE NEW PLACES

The churches and parishes in the West and North aided by the Extension Society during the year are new foundations. Everything has to be supplied. With additions to our donation of \$500 a poor little chapel is built and long before the last board is placed the funds at the disposal of the missionary are exhausted.

The Extension Society aids not only in the construction of the nucleus of a parish but tries also to give a decent supply of vestments and altar linen. Very often through the generosity of our contributors we are in a position to donate Chalices, Ciboria, etc. Let us say now that undoubtedly many parishes in the East have Chalices and Ciboria and Monstrances not now used, because they are old or tarnished. Their old vessels would be of great help to a poor parish at the outset. We ask you to take a look at your sacristy treasures, with the hope that you may find something really useful for Extension.

The priest in the West and North is engaged in pioneer work. Last week a priest visited Extension and told us that he attended seven churches and fourteen missions. How many sets of vestments would be needed you may imagine! He generally takes his altar-pack from mission to mission. We could procure for such a priest, a very compact case, containing everything necessary for the Holy Sacrifice and administration of the Sacraments, for the sum of \$100.

The people for whom we are providing chapels, vestments, etc., have come from Ontario, Quebec, the Maritime Provinces, etc. They have some claim at least to the helpful interest of the parishes from which they came. Our forebears, Scotch, Irish and French received aid from the home-lands when they crossed the seas. Why should we be indifferent to the call now, when it comes to us so persistently and driven by such distress?

We seek illumination is coming, slowly but surely. The fog of indifference and selfishness is dispersing. Catholics are thinking that Charity, not in word only, but in deed and in truth, has something to do with them and their relations to fellowmen. Catholic missionary literature is pressing home, more and more, every day, that it is a Christian duty to give thought, prayer and financial aid to the missionaries in the uncultivated parts of God's harvest field.

Let literature do its part! But Catholic men and women, Catholic congregations and schools must aid and add more and more before the heaven of Charity will permeate the whole mass.

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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Honor makes men to be respectful to everybody, but especially to those below them in station or education, or social advantages.—Cardinal Manning.