

still I hear the Master say: "and other sheep I have that are not of this fold; them also **I must bring** and they shall hear my voice and there shall be one fold and shepherd (Jo. x., 16). **We must bring** them back; they **shall hear our voice** . . . On the strength of that command and of that promise should our policy not be more saintly aggressive? What an immense field awaits the zeal of true apostles! Nowhere more than in the West has absolute disintegration set in among the different denominations. The universal desire for Church Union is, in our mind, the best proof of our statement. The most elementary principles of Christianity, of a supernatural religion have lost grasp on the mind of the average Protestant Westerner. Nominally, he belongs to a denomination, in reality he belongs to none. And what are we doing to give them the faith?

A uniform plan of action, once adopted, requires for execution, **an authoritative leadership**, if desired results are expected. In the Church of God the Bishops are our authoritative leaders—*Posuit Episcopos regere Ecclesiam Dei*. In the ordinary life of the Church this authority in matters spiritual is delegated to and operates through the parish priests. The parish is with the diocese, the established unit of religious organization. For the work in unorganized districts, which is here the special subject of our attention, could there not be in each Province or in each diocese, four or five "**Free Lances**." Let them be diocesan missionaries. They would be to the Church what the R.N.W. Mounted Police have been to the North West Territories, or what the "field secretaries" are to certain denominations in foreign settlements. Their mission would be to visit, preach, baptize, say Mass in the distant districts not visited by a parish priest. They would be the advance-guard of the Church throughout the land. During the winter months they could continue their work by attending to districts within reach of a railway.

The Church in the East, through the **Catholic Church Extension Society**, would gladly, if well informed on the matter, furnish the financial aid for the support of these "free lances"—and their apostolic activities. The Catholic Truth Society would gladly contribute all the literature needed to spread the truth and to keep the fires of faith burning on our prairies. Grouping forces, co-ordination of efforts, is what we need most in Canada. In the rank and file of the Catholic laity treasures of