

were twenty-five years old at that time. It was not long before he found that his three-story chalet was too small for his growing family. So he set about putting on a fourth story. In addition to providing space for the numerous brood it also accommodates boarders for Gannax soon found that he must raise money for the upbringing of his big family.

Here are the names of the fifteen children of Gannax and his wife—together with their dates of birth:
Pierre Alexandre—March 5, 1899.
Clovis Alfred—June 9, 1900.
Alcide Leonard—Oct. 4, 1901.
Lucien Hubert—Nov. 1, 1902.
Fernand Auguste—Jan. 19, 1904.
Louis Zacharie—Feb. 12, 1905.
Lucie Caroline—June 8, 1906.
Léonie Olympe—June 28, 1907.
Marie Josephine—June 30, 1908.
Alice Dorothée—Aug. 6, 1909.
Francois Marcel—Nov. 3, 1910.
Marie Louise—Dec. 8, 1911.
Jean Xavier—Feb. 16, 1913.
Gabriel André—Nov. 5, 1914.
Jean Baptiste—Aug. 10, 1916.

Every one of them, M. Bordeaux learned, had been born healthy, and had continued to enjoy the enjoyment of good health. The parents are doing their best to keep the whole family together as long as possible. Gannax proudly informed M. Bordeaux that he provided all the children with a good home, despite the sacrifices which this made necessary.

None of them has to go wandering about away from home," he declared. In spite of the worries incident to raising such a sizable family on the meagre resources of a humble agriculturist Gannax is robust and happy, and never loses a wink of sleep. But his wife is not quite so philosophical about it.

"I sometimes wake up along about 2 o'clock in the morning," she confided to M. Bordeaux, "and I am so worried, I get thinking of the number of plates that are needed for the children at school, of the number of pairs of wooden shoes. And with the prices of everything going up, too! But I console myself by remembering that every one of the children is in good health."

Before M. Bordeaux left the Gannax household the father told him that the family had added to its evening prayer an extra paternoster—the Gannaxes are Catholics—for "Monsieur Lamy of Paris," donor of the prize, including the welcome sum of 10,000 francs, which went to Gannax.

BARBUSSE UNDER FIRE

THE FRENCH AUTHOR'S VIEW OF THE WAR IS REJECTED TO THE EDITOR OF THE NEW YORK TIMES:

The criticism in to-day's Times of Barbusse's "Le Feu" (Under Fire) seems to me to be very just. The book is a dangerous amalgam of literary power and insidious propaganda. I doubt if literature has yet produced a more vivid picture of the hellishness of modern warfare; the descriptions of the flooded battlefield after the shelling of the fatigue party of the charge across No Man's Land, of the field hospital, of the mud and filth and death in a thousand ghastly forms cause the reader to turn irresistibly to the descriptions of hell in Dante and Milton. It was the author's evident aim to strip of war's rappings and reveal the skull and bones beneath, and this he has done powerfully.

Nevertheless I cannot but believe that his effort is largely wasted. Does he think because a few wretches are turning blood into money and a few pinheaded society women refer to the awful charge over the top as beautiful that the world does not know that the war is worse than hell? How much of gold and glittering trappings still remain? How much do we see now even of the shining Ulaas who figured so prominently in Germany's first terrific rush across Belgium? Barbusse has not enlightened us as to the grimness of war; bleeding France and England know it, and the glory of American preparation is that, knowing it too, we still push on.

The most dangerous of the lies concealed beneath Barbusse's wonderful descriptions is the insidious perpetuation of the false idea that in a democracy the army is but a mass of slaves dying horribly that the name of some nobleman may be greater or the coffers of some rich man fuller. His allusions to the misery of the common soldier suggest that the army of democracy is composed of the poor and downtrodden, the masses sacrificed to the money and fame lust of the classes, who, at most, only pretend to serve and sacrifice in the safety of some sinecure behind the lines. But in the army of democracy there is no such thing as the "common soldier." In the great War, as perhaps in no other, the "common soldier" has been conspicuously uncommon; it is only an autocracy that sends forth slaves to die for its ambitious schemes. Has there been no mourning in the houses of the rich and noble in England and France, and do service flags hang only in the windows of the poor in America? As applied to America—and Barbusse had written of all armies—his exploded proposition that the army is made up only of the poor, who are dying to enrich the rich, is false and insulting, for by the inevitable operation of the exemption clauses of the draft law, which will send to France those who leave no dependents and

who are not needed in war industries, it is probable that the percentage of the sons of the rich in our national army will be higher than that of the sons of the poor. And these rich men's sons will go over the top, often enough under the leadership of those whom they gave employment to in times of peace. Barbusse does not see, apparently, that the army is a great democratizer.

The distinction between a democracy fighting for equality and peace and an autocracy floating its wicked ambitions on a sea of innocent blood does not appear to M. Barbusse. It might, however, have been brought sharply to his attention had he attempted to publish "Le Feu" on the other side of the Rhine. He should reflect that the Government which permits the free enjoyment of big profits made in literary profiteering differs radically from one which would have unscrupulously suppressed his book and imprisoned its author, as it did, in fact, the author of a hypothetical description of the horrors of war, written in times of peace, ("Das Menschenschlachthaus.")

It is really unfortunate that M. Barbusse did not elect to employ his genuine literary power for art's sake and not as a disguise for a pacifism which, in the times of insurrection, is the heroic fighters against war and comforting to the skulking supporters of a false peace. Had he done so, his book would have been less of a goodly apple rotten at the core." H. A. WATT, New York University, Dec. 28, 1917.

THE MEDDLESOME UPLIFTER

From the fearful fuss the "uplifters" are making over the fact that England persists, in spite of their protests, in brewing and drinking beer, some people may be led to believe that a great proportion of our grain exports to the Mother Country were designed for the malsters and not the brewers. There is even an implied threat in some of the uplift journals that grain should be withheld from Britain until Lloyd George complies with their request and cuts off the manufacture of beer. Now beer, as it so happens, is not made from wheat, as might be gathered from the utterances of these editorial writers but from barley, which in this country is quite an immaterial product so far as export goes, as "blue book" statistics go to prove. The total export of barley from Canada for the year 1915 amounted to 5,500,000 bushels of a value of \$3,260,000, whereas the average for a five-year period was even less than that amount. As for the hops, the other chief ingredient of beer, we exported in 1915 just \$35,000 worth. Presuming that the entire export of Canadian barley and hops went to Britain, which is not by any means the case, its effect on Britain's beer supply would be negligible. It would seem to be a case of much cry but little wool, as the devil said when he sheared the hogs.

There is a meddlesome presumption in the attitude of these "uplifters" that is deeply resented by the average citizen. Who knows best how to run England's affairs, these "uplifters" or David Lloyd George? Do they imagine for a moment that the British Premier and his advisors have not deeply considered this beer question? Do they or Lloyd George know best how to get the most work out of the British laboring man? The British workman will not, in the first place, be led around by the nose by every crank with a fad, and, moreover, he considers beer as much a part of his meal as he does his bread and cheese, as have his fathers before him for hundreds of years. Do these people, who see red every time beer is mentioned, realize that the British workman has made it plainly evident on many occasions that interference with his national drink would merely precipitate a general strike, and thus tie up war industries to a point that might be fatal to the country and the cause.

Of course you deeply sympathize with those who would take from the shelves in the North Sea and the men in the front line trenches their rum rations and their cigarettes as well as the beer from the British workmen, but it would perhaps be just as well to keep on running the war from London in place of from some newspaper offices in Hamilton and Toronto.—Saturday Night.

FRANCE HONORS CARDINAL MERCIER

The Institut de France has awarded Cardinal Mercier its most coveted recompense, the prize founded by M. Audiffred for devotion to one's fellow-creatures. In announcing it at the public sitting of the Academy of Moral and Political Science, M. Felix Rocquain declared: "We honor one of the most admirable characters our time has produced. We also pay homage in his person to a nation that suffered much, and is continuing to suffer." And the President of the Academy, in his speech, said, among other things, alluding to the Primate of Belgium: "Amongst the heroes not fighting with arms in their hands, the first who commands our respect is Cardinal Mercier. That prelate, who had already in his ecclesiastical career given proof of signal independence and courage, and had won the name of 'Great Abbe' before being the 'Great Bishop,' has been the courage-

ous voice and solemn protestation of martyred Belgium against insulting barbarism."

BEAUTIFUL PADUA CHURCH IS DAMAGED BY AIRPLANE BOMB

Padua, Italy, Dec. 30.—The ancient monumental Carmine Church of Padua, containing frescoes by Titian and Campagnola, was the center of a vast conflagration last night which lighted up the skies for miles around. The fire started from incendiary bombs dropped by enemy airplanes in another raid which scattered widespread destruction and death.

The dome of the massive church burned throughout the night making a majestic spectacle, but the solidity of the ancient walls, dating from 1250 and the copper roof saved the main structure and paintings from destruction. The bomb hit the outer edge of the dome, which was soon a fiery furnace rising 160 feet in the center of the city.

One building was pierced from top to bottom and torn in pieces by a bomb which buried four persons, three of whom were children. The Church of San Valentino and the ancient palace were hit and partly wrecked. Other buildings also were struck.

While destruction of property was great, reports indicate the loss of life was not as severe as on Friday night.

The correspondent to-day visited the Carmine church, where Mass was proceeding in the baptistry. The famous frescoes were intact. The altar was covered with wreckage, but the walls and roof had not been damaged greatly. A number of hangings and tapestries were burned by red hot metal from the roof. The tall campanile was saved and the bells were ringing to-day. A monument to Petrarch in an adjoining square was scorched and surrounded by debris from collapsed houses.

The frescoes saved were the meeting of Joachim and Anna by Titian, and the Birth of Christ and the Adoration of the Magi by Campagnola. The Carmine church was erected to commemorate the end of the brutal tyranny of one of the Hohenstaufen chiefs who raided northern Italy 700 years ago.

THEY OBEY GOD'S LAW REV. ROBT. KEGAN SAYS SCALE OF HAPPINESS RUNS TOWARD END WHICH BOASTS LARGER SUPPER TABLE

The following article from a New York paper illustrates a perennial truth:

From a part of the city which stands least in need of Col. Roosevelt's admonitions against the dangers of race suicide comes to-day competent testimony that the large family brings happiness in direct proportion to the number of its component parts.

Rev. Robert F. Keegan, who for years has been attached to St. Stephen's parish, which includes a teeming section of the east side, is the witness.

"I find," said Father Keegan to-day, "that the more there are the happier they are." REGISTERS 1,068 CHILDREN He was speaking of children, of course. That he spoke with the voice of authority might be known by a glance outdoors at that moment as the children from St. Stephen's Parish school poured through the streets on their way to school. Tuesday's registration fixed the number at 1,068.

For of such is St. Stephen's made. This is the home parish of Bishop Patrick J. Hayes. Its venerable church—there are few as beautiful in America—stands just off Third avenue with entrances at both Twenty-eighth and Twenty-ninth streets. On the fringe of the east side, therefore.

Toward the East river come the blocks where the sinister missioner of birth control and such like fallacies would pause baffled and dismayed. The very children on the street—for Stuyvesant Park, nearby, cannot hold them all—would balk the progress of such as this. Away with him (or her) and their new-fangled notions! This is St. Stephen's, stranger, where they believe in babies.

CARING FOR THEIR WANTS

"We have over 7,000 communicants in the parish," says Father Keegan proudly. "Most of the families are large and many are poor in the world's goods. On our west side, of course, it is not so crowded, but I have observed that if you were to strike a sliding scale of happiness it would run toward that end which boasts the larger supper table."

By the same token, of course, the priest went on, "the larger supper table in many cases has the least on it. But what matters that? They live and are happy. They thrive, too. Nobody starves in St. Stephen's. We all get along."

"Why," he said, smiling, "we can't begin to even half supply the demand made upon us for graduates from our parish school. There's more jobs than boys and girls, plentiful as they are. Most of them, anyway, don't want jobs when they get their diploma here. They want more education. They want to go still higher. That is the way of the poor, God bless them. They yearn to get some place up there. Climbing, climbing, climbing. Ever upward and on."

"And it is the very climbing of it, the struggle, which makes them worth while and capable when they get there. If we make their hearts and their souls as fit as their bodies and their minds our duty is well done. There will then be no race suicide for our lads and lassies when they reach the higher levels."

FOLLOW T. E.'S ADVICE

"That is the hope and purpose of the Church. We baptize the little ones, we teach them in school, we marry them, and when they die we sing the last requiem for their souls. If they heed the Church all will be well. There will be no danger that Col. Roosevelt's fear of a decadent America will be realized. 'Go forth and multiply the earth.' That is a foundation stone of the faith. Here at St. Stephen's we try to keep that foundation firm and secure. We obey."

Father Keegan outlined the various agencies of the parish which care for the interest of the people outside of the strictly spiritual services of the Church.

There are two settlement houses, with two visitors at each. St. Stephen's Athletic Club, the Boys' Club, two troops of Boy Scouts, the life and drum corps, the dramatic club, the Day Nurse with a daily population of 125, St. Stephen's Inn for working girls, where board and room costs only \$3, are among other of the instrumentalities created by the Church to protect and aid its own.

MUST NOT COMPROMISE

"As the Church believes in children," said Father Keegan, "so also she believes in caring for them when they do come. They are not born to neglect so far as the Church is concerned. Her wing encompasses and shields them all through life, from the cradle to the grave."

Father Keegan has little patience with the pernicious doctrine that the size of the family should be regulated by the earning power of the heads of it.

"Any compromise with the laws of God is a sin," he said. "It is the business and duty of parents to take what God gives to them and to trust Him for the rest. The Church is God's agency to see that all will be well."

The St. Vincent de Paul's Society of the parish last year expended \$5,100 in caring for the needy of the parish.

"Let them come," said Father Keegan, the light of faith shining in his eyes. "God will take care of them. You can say," he added, "that St. Stephen's is the happy family, composed of hundreds of smaller happy families, and the more we have in all the families and in the big church family the happier we all are, from Bishop Hayes down to the tiniest tot that is just toddling out into the world."

"Col. Roosevelt is doing a great work. It is a work that the Church is always doing. More power to him."

THE JESUITS

The Rev. Eugene Rodman Shippen, pastor of the First Unitarian Church, Detroit, Mich., recently said:

"The common attitude of Protestants towards Jesuits is scandalous. It represents bitterness, bigotry and ignorance. Professor Rockwell, of Union Theological Seminary, admits that no really good history of the Society of Jesus has been written by an English speaking Protestant, the controversial spirit triumphing over the judicial or scholarly temper."

"It is not true that Jesuits teach that the end justifies the means. It is not true that the Society is a vast political machine. Jesuitism represents simply the conservative missionary propaganda, the ruling principle of which is the faith delivered to the fathers and carried on by devotees trained in obedience to the authority of superiors."

OUR NEW ARMY AND BELGIUM

The young Canadians now being drafted into the Canadian army are apparently entering upon the new career in high spirits. They will be further heartened for their new work if they consider the great cause for which they are to fight. Let them remember that they are going out in defence of democracy and civilization. They are going to fight for the oppressed men, women and children of Belgium, Northern France, Serbia, Rumania and Poland. They are going out to free the world from militarism in order that it may be safe for women and children—a place in which all peoples may dwell together in unity.

Inspiration is to be got from reading two letters written for The London Times by an escaped Belgium civilian. According to this witness, three years of moral and physical torture have brought a whole people to a condition of mind in which they hate and loathe the enemy. The brutal foe is no respecter of persons. Patriots are shot every day as a result of work done by the Kaiser's spies. Men, women and children are constantly being put to death. The number of sentences inflicted in a single year has mounted to 100,000. The victims belong to all classes, from senators and burgomasters downwards. In spite of the brutal oppressor, thousands of Belgian men and a great number of Belgian women are always engaged in secret efforts on behalf of the Allied cause. For every man or woman who is

arrested or shot two take his or her place. The Belgians have lost nothing of their splendid confidence in ultimate victory. The final triumph of the Allies is not even questioned. On this point The Times' correspondent says:

"It seems at first incredible that the morale should be more satisfactory among oppressed people who have everything to gain by submitting themselves to their masters than among free people who have everything to lose by directly or indirectly encouraging the common enemy. It took me some time to understand that the proximity of the oppressor and the danger of thwarting his efforts, instead of fostering doubts and provoking disloyalty, were the best cure for war-weariness. It may seem paradoxical, but human nature is never so strong as when one would expect it to collapse under the strain."

The Belgians resent the exploitation of their troubles as an argument for an early and premature peace. Owing partly to the sinking of relief ships by enemy submarines, they suffer greatly from hunger. They endure terrible hardships because of the cold, coal costing \$50 a ton, boots \$20 and \$30 a pair, and clothing accordingly. They are losing weight at a fearful rate. Their mortality has trebled during the past twelve months. It looks as if a whole race was rapidly perishing before one's eyes. These people are building on the hope "that the Allies will come in time." They do not give up. They do not counsel surrender. They resent all suggestions of submission to their German masters. The heroism of this little country is superb. It should prove a powerful tonic to the young Canadians now putting on their uniforms for overseas service.—The Toronto Daily News, Jan. 7.

THE BRITISH IN JERUSALEM

The taking of Jerusalem by the British marks a new epoch in the history of the holiest shrine of two great religions. It is also a dramatic illustration of the continuity of history. The task that baffled Richard Coeur de Lion in the twelfth century has been accomplished by Gen. Allenby in the twentieth.

The march of the British regiments in the streets of Jerusalem awakens echoes of more than a score of other armies that have fought, bled, conquered or been defeated and have vanished in the shadows of centuries long past. Here the host of Israel, under the poet-king, David, fought the Jebusites for possession of the city. Here Solomon gave expression and permanency to a great religious philosophy by building a splendid temple to the worship of Jahweh, the One God. That was night upon a thousand years before the Christian era.

Here Nabuchadnezzar wielded dominion over Israel for a space by the power of sword and scourge. Here Persian, Greek and Syrian in succession held sway over Zion. Here was enacted, more than a century and a half before the great fact of Bethlehem, the epic of the Jewish race, when Judas Maccabeus brought an end to the Abolitionist's abomination of desolation, and restored the worship of the One God.

Here, at last, when the dominating event of our civilization was on the eve of its fulfillment, the tramp of Roman legions brought peace—a Roman peace, based upon Roman laws and Roman traditions. Here, after the Roman State had crumbled and the Persian Khosru had had his brief day, a new religion ousted both the Christian and the Jewish and established its own holy place in the mosque of Omar.

The Mohammedan tenure plunged the world into the feverish turmoil of the Crusades. Here Godfrey de Bouillon, with an army from France, fought and conquered. The cross rose over the Seljuk crescent on the dom of Omar. Constantine's Church of the Holy Sepulchre became the heart and the passion of Christendom—and the Jews suffered bitterly under the Christian scourge, as they had suffered under the scourge of the Seljuk Turks.

Here, after varying fortunes in the struggle between the cross and the crescent, after the Baudouins of France and de Lusignan and Saladin, and the Emperor Frederick II, came the long night of Turkish rule, which has been dispelled by the fires of British guns.

England now holds the holy place of three religions—for the Mohammedans still regard Jerusalem, the City of Solomon (Solomon) and of Issa ben Monna (Jesus, son of Moses) as one of the great shrines of their faith.

By the taking of Jerusalem the British make powerful appeal to the believers of the three great religions of the world. They make appeal to more than 200,000,000 of Mohammedans under British sway. They raise the hopes of the entire Jewish race, small in numbers but mighty in power. And they kindle the imagination of the Christian world—Roman Catholics and Protestants, eastern Orthodox and Gregorians, Unitarians and Anglicans, alike.

For Jerusalem is the holy city of the civilized world, and the march of British regiments in its storied streets resounds around the world.—N. Y. Evening Mail.

The truest honor is the manly confession of wrong; the best courage is to avoid temptation.

PAPAL NUNCIO VISITS PRISONERS OF WAR

BRINGS EVERY SOLDIER A PRESENT FROM HOLY FATHER WITH HIS BLESSING (C. P. A. Service)

London, December 13.—The Papal Nuncio at Munich, Monsignor Pacelli, has just paid a most interesting and welcome visit to the camps of the prisoners of war at Puchheim and Ingolstadt. The former camp contains nearly six hundred French prisoners and a thousand Russians, all privates or non-commissioned officers.

Monsignor Pacelli brought every prisoner a parcel sent by the Pope, with his blessing. These parcels, which were wrapped in papers bearing the Papal arms, and were presented to each man by the Nuncio in person, contained chocolate, biscuits, cigarettes, soap, tea and sugar, and each one had an inscription: "The Holy Father offers you this blessing."

The Nuncio, who is an excellent linguist, addressed the prisoners collectively, first, in their own language, telling them how glad he was to be amongst them and to assure them of the affectionate solicitude and sympathy of the Holy Father in all their trials. He then conversed with the men individually, and received many touching messages from the French prisoners for the Holy Father. The camp of Ingolstadt, which was visited a few days afterwards, is the largest camp for officers in Germany, and amongst its inmates are nearly a thousand Russian and French officers, to say nothing of English, Belgian and Rumanian, while an annex contains 1,500 privates drawn from all the Allies.

The visit took two whole days. Beginning with the camp of the privates, the Nuncio also visited the hospital, the fortress and every other part of the camp. He was able to address the English, French and Italian in their own language, but he had to have recourse to an interpreter for the Russians, many of the officers, however, understanding French. The distribution of parcels was repeated with a very slight variation as regards contents, coffee being substituted for tea.

The Holy Father had also sent a large number of medals, which the Nuncio gave into the hands of the Catholic chaplains to be given to the officers who desired one, as he did not wish to force any religious emblem upon non-Catholics. On his visit to the chapel in the prison fortress he was greeted by a fine choir of soldier priests, and before he left he held a special reception for the priest soldiers and chaplains. Many of the wounded were so touched by the gift of Benedict XV. that they kissed the Nuncio's hand with effusion.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE RUTHENIAN CONFLICT ANOTHER PHASE

In his Memorandum to the Bishops of Canada, Archbishop Szeptycky says:

"It is one of the successes of the Protestants, the most painful for our cause, that they have managed to characterize as enemies of the Ruthenian nation the chief representatives of Catholicism and the Catholic Hierarchy (in Canada). It is painful to have to admit it, but the fact is there. Founded on the old prejudice of these people against the clergy and the episcopate of a rite which is not theirs, and of a nation which seemed hostile to them (and often was so), the Protestants have managed to make this idea one of the principal points of Ruthenian public opinion and patriotism in Canada. And it has become almost a mentality—a fixed idea, one might say."

To understand this paragraph we have to dip into history. Before Poland was divided, the Ruthenians of Galicia were subject to the Polish Kingdom. Like so many other powers in similar conditions, the Polish Government thought very much more about assimilating the Ruthenians as citizens than about caring for them as Catholics. To make them Poles was the objective aimed at, and one means adopted was to bring pressure to bear upon the Ruthenians to induce them to change their rite from Greek to Latin. In that part of the world a "Roman Catholic" means a Catholic of the Latin rite, and a "Greek Catholic" means a Catholic of the Greek rite. In the October number of the Dublin Review (1917) the Rev. A. Fortescue has an article on this subject, in which he says:

"They never allowed to the Ruthenian Bishops that place in the Senate which had been promised:

they still treated the Ruthenians as an inferior race; they persuaded a great many Ruthenians to turn Latin, and so Polish. The Uniate Church came to be looked upon as a religion for peasants. The Polish Jesuits tried to make the Ruthenian boys in their schools become Latins, for which they incurred sharp reproaches from the Holy See."

There was, and there still is, race antagonism between the Poles and Ruthenians. Hence, when the latter came to Canada, they were disposed to listen to the Protestant suggestion that in this country the French Canadians should be suspected as well as the Poles in Galicia. The French, they were told, have the same Latin rite as the Poles; and the same desire to turn them into Latins. Once this false suggestion took root, the more the French Missionaries did for the Ruthenians the more they were suspected of ulterior designs. Such is the power of habit. The Ruthenians had the habit of reacting against another race of the Latin rite, and that habit made them victims of the Protestant suggestion in Canada.

The French made great efforts to solve the Ruthenian problem in Canada. In 1898 Bishop Pascal and Father Lelouches went to Galicia to get priests. Soon afterwards the aged Father Lacombe also went to Europe in the religious interest of the Ruthenians. In 1902 Bishop Legal sent an Oblate Father to Galicia to conduct Ruthenian Priests and Sisters to Canada. Some of the French priests learned the Ruthenian language and adopted the Ruthenian rite for the same purpose. These and other measures of the French clergy would have succeeded if the old race antagonism had not been turned against them. This was one of the reasons advanced by Archbishop Szeptycky to prove the need of appointing a Ruthenian Bishop, and a sufficiently obvious reason why the enemies of the Faith try to make Bishop Budka's life intolerable.

Let us rally round His Lordship in this fight for souls. He needs the prayers of all, and he needs the generous charity of the faithful.

REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to:

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FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 28, 1916.

Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been truly gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . . I bless you most cordially and all your labors, as I pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses. Yours faithfully in Jesus and Mary J. M. FRASER

Previously acknowledged... \$12,241 66 E. McL... 1 00 James Robert Hurdman's Bridge..... 50 Mrs. A. F. Melenius, Grants Pass..... 1 00 M. J. O'Neil, Bay de Verde Edw. Moore, Bay de Verde Thos. Moore, Bay de Verde Mrs. Wm. Kelly, Burrists Rapids..... 2 00 Mrs. J. H. Herd, Glen Sandfield..... 2 00 James Blute, Nanawee..... 2 00 J. A. O'Halloran, Bloomfield Stn..... 2 00 John Murphy, Melrose..... 3 00 For the Souls in Purgatory..... 5 00 F. B. MacDonald, Powassan (per J. S. Sec'y, D. A.) Mrs. W. H. Doran, Mercer Mrs. W. F. O'Boyle, Ottawa 5 00

The campaigning for 10,000 new members in the Red Cross Society in the United States has been an overwhelming success. Late returns give the number who are expected to have joined as more than 18,000,000. In addition nearly all the 5,000,000 old members will, it is expected, renew their annual subscription.

Merchants Bank of Canada ESTABLISHED 1864 Paid Up Capital, \$7,000,000 Reserve Funds, 7,421,292 Total Deposits, \$ 92,102,072 Total Assets, 121,130,558 GENERAL BANKING BUSINESS 236 Branches and Agencies in Canada Savings Department at All Branches Deposits Received and Interest Allowed at Best Current Rates Bankers to the Grey Nuns, Montreal; St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.