

this war of the Franciscan spirit." The dedication probably expresses the holy wish that the beautiful spirit of St. Francis, which was the spirit of Jesus Christ, may reign in all hearts, rather than the chronicle of an actual victory over the powers of evil.

"The wall back of the shrine is embellished with the lilies of France in gold on an azure background, and the small statues on the front of the altar are the patron saints of France and Paris: St. Michael, St. Jeanne d'Arc, St. Denis and St. Genevieve. The altar is of oak and delicate gilt fret-work, picked out with scarlet and blue, and the statues are exquisitely colored in the ancient manner. The statue of St. Michael with his triple crest and armor carries out Ruskin's famous description of this battle saint."

Artistically, no doubt, this altar is beyond reproach, for "it is one of Mr. Ralph Adams Cram's most lovely productions." May the holy ones in whose honor it has been conceived, soon lead the donor and all who worship at this shrine, out of the darkness of error into the full light of the children of God.—America.

## ON THE BATTLE LINE

### THE IRISH AT JERUSALEM

London, Jan. 3.—W. T. Massey, who is the British correspondent with the British forces in Palestine, telegraphs under date of Monday:

"Those who have seen the terrain marvel at the achievements of the mounted Yeomanry and Irishmen. While the Irish and the Yeomen were advancing, the men in reserve were making roads for the guns, which had been hauled by hand, and when the Yeomen captured Beitania, they had a whole brigade of guns just behind the front line, though it was sometimes necessary for a whole company of infantry to haul the ropes attached to one gun, which at moments literally dangled in the air.

"Zeitung Ridge, taken by the Irish was a tremendous obstacle. To scale it was a great feat in itself, and to fight and defeat a stubborn foe on top was to achieve the seemingly impossible. The Irish captured seven machine guns on this ridge.

"The importance of the victory is the protection that Jerusalem has secured by a very strong line of positions gained. The British have also got unlimited water. The behavior of the troops has been beyond praise. The physical difficulties of the country and trails, of the rain and cold winds, have had no effect on their spirits. They all feel that they have the Turk beaten."—Globe, Jan. 4.

"Indications" describes most of the war news received last night. In other words, it indicates several points on the western front particularly where fighting is likely to take place soon on an extensive local scale, provided that the weather does not take a hand in the campaign and make infantry advances impossible. From Palestine, however, comes news that General Allenby's forces have made another advance of over a mile on the front north of Jerusalem. The wet weather there has not yet halted the determination of the British General to make Jerusalem as safe as human endeavor can make it from capture by the Turks and their German bosses.

The Territorial and Irish troops with the British forces in this area of the War are making proud records for themselves. They do not receive more than brief mention in the official bulletins. No doubt the extended official reports will do them full justice, but as many of these do not see the light of day for long periods after the events, and then seldom in the public press, the people are not likely to become familiar with them. It has remained for the press correspondent, Mr. W. T. Massey, whose splendid cable story appeared in The Globe of yesterday, to give a vivid word picture of the gallantry of the Territorials, and especially the London men, in repulsing the desperate Turkish attempt to recover Jerusalem, and the magnificent courage of the Irishmen at an earlier period in storming high positions which seemingly could not be taken so long as their defenders were willing to fight. The British will have need of the strong positions they are now taking, because there is no doubt, whatever the outcome of the Russian negotiations, that the Germans and Austrians must within a comparatively short time send assistance to the Turks if they want the latter to put up any kind of a defence in the Palestine and Mesopotamian fields. Mr. Massey stated in his cable that the Turkish division making the main attack was from the Caucasus. This may indicate, despite recent reports to the contrary, that the Russians in that area are not pressing their campaign with any vigor, and that they are inclined to obey the orders of the Bolsheviks. This view remains to be confirmed. It is a fair inference, however, that General Marshall, who succeeded General Maude, will be on the move in Mesopotamia if the Turks are being withdrawn from there and the Caucasus to go to Palestine.—Globe, Jan. 5.

### THE "MENACE" BARRED FROM ARMY CAMPS

John H. Reddin, Supreme Director of the Knights of Columbus of Denver, Colo., is in receipt of a letter, which quotes a communication written by John R. Mott, one of the leading officials of the Young Men's Christian Association, to whom a

protest had been sent because The Menace is to be found in most of the Y. M. C. A. recreation centers in Army cantonments. Mr. Mott declares that he is in accord with the desire that The Menace be eliminated from the Association reading rooms, and says he will appreciate it if he is notified concerning any center where it can be found hereafter.

## CATHOLICISM AND DEMOCRACY

By Michael Williams

In a most interesting and eloquent letter, published recently in a New York newspaper, Max Weber, a Jew of Russian birth, a citizen of this country and a firm supporter of the war upon German autocracy and tyranny, writes as follows:

"I pray for greater justice, peace and happiness, for better understanding and harmony among classes, races and nations. And if it is Socialism that might bring this about, then let it be Socialism, and in the course of time Socialism may outlive itself for something still better. I hope for the realization of the nobler principles of life and for the deliverance of all nations from the war-ridden kaisers and kings, from the war-making and war profiting lords and politicians everywhere, all of whom, I believe, are possessed of subhuman souls, bombed hearts and gas-poisoned spirits of universal type.

"The world is undergoing to-day unforlorn changes, not alone political or social. There is unrest in every phase of human endeavor—in art, music, drama, science, philosophy, as well as sociology. The world is war-sick and socially shattered, and it is so because it is making progress. The world is struggling, yes, bleeding for a new spiritual equilibrium, that inherent forces, conditions, times and discoveries will give rise to or call forth to-morrow."

Most people who think even a day or two ahead of the immediate moments will agree with Mr. Weber that society is undergoing or is to undergo the most profound reconstruction, and will join him in his prayer that the reconstruction will be for good, however little they may agree with him in hoping that Socialism will be the instrument of progress.

Compared with the vast, world-wide, bewilderingly complicated psychic conflict—the intellectual, political, racial, artistic and religious struggles, the war of ideas, of contending streams and tendencies of thought, which gather force everywhere, and which will follow the close of the war with instant acceleration, even the war itself is a secondary phenomenon. Or, to be perhaps more exact, the war is the outward expression of the interior, intellectual, and spiritual struggle.

This really is only to state the obvious. What form the coming changes and re-arrangements of the social structure, and the modes of thought, will take, is a much more complicated matter. I neither know nor try to guess what, in particular, the changes will be. My object in this article is simply to supply some material which I think is ordinarily neglected by the greater portion of the press and the public when the subject of social reconstruction is considered.

The "intellectuals," especially the "radicals" among the intellectuals—the Socialists and others—who occupy the outposts and the advanced trenches in the great warfare of ideas, are especially ignorant of, or at any rate neglectful of, the material to which I have reference.

WHAT WE ARE FIGHTING FOR Our war—whether physical or psychic—today is for the triumph of democracy. To make the world safe for democracy; this is the motto given by the leader of our nation in hurling the forces of free America against Prussianism.

In conducting this struggle our State claims the support, the active, loyal, faithful support and service of each and every one of the hundred millions of its sons. And unquestionably this demand of the State is not only just, but will, in the main, be fully accorded.

From all sides arise the voices of orators, of writers, of thinkers (I classify thus because unfortunately many writers are far from being thinkers), who urge the claims of the state: preaching the willing subordination of the individual to the nation of which he is a part.

Except for a few queer people who here and there voice a belief and, I suppose, a hope, in the advent of a Caesar (I have heard several such expressions of late), everybody agrees that the coming reconstruction will carry the American people much nearer to democratic ideals.

Therefore, in order that the reconstruction shall move or less approximate to this or that school of thought, Socialists, Feminists, radicals of a score of types, the I. W. W. and the leaders of more conservative bodies, are all hard at work. All are presenting their ideas, their panaceas, their varying policies, hopes, dreams, ideals, to the public. And out of this alambic of multiform elements will eventually emerge the future State, the coming democracy.

So much for a brief statement of present conditions. It is now my intention to put forward some of the ideas of thinkers who express ideas derived from or directly founded upon the teachings of the Catholic Church, in the belief that these ideas will be found most useful—indeed, indispensably necessary—in the work of constructing human society in the direction of true democracy.

It ought not to be necessary to add—yet I must do so explicitly that of course I speak without authority, and have no shadow of claim or right to voice "official" Catholic views. I speak simply as one who for twenty years sought to take his part in the great, unending struggle for human happiness, human progress, as a "radical," of socialist affiliations and sympathies (which still largely remain intact), and who some years ago came to the conclusion that the Catholic Church taught the true doctrine of democracy.

And I do not mean to obtrude any further, in this article, my individual opinions. I simply desire to present a brief yet valuable little anthology of Catholic ideas on democracy, which will be suggestive of that vast storehouse of dynamic, workable social doctrine which lies open to all who will avail themselves of it. (I wish also to state that I am indebted to Father Noll's Sunday Visitor for many of my quotations.)

### BASIS OF SOCIAL STRUCTURE

Fundamentally, then, the Catholic sociologist would ask the builders and the guides and guardians of the State to remember that the State itself is not and cannot be the final authority; for that final authority, the source of law, order, justice, happiness, peace and love, is God.

With that fact acknowledged and logically acted upon the State may, and indeed would, proceed to become absolutely and finally democratic; it could, and indeed would, be an organized method of securing the liberties and fullest possible measure of human happiness for all sorts and conditions of mankind.

The Jesuit theologian Suarez put the matter thus: "The supreme civil authority considered in itself is given immediately by God to men when they are gathered into a state or perfect political community." "This authority is not in one person, nor in any special assembly of many persons, but is in the whole perfect people or body of the commonwealth." (Quoted by Father Rickaby, S. J., "Political and Moral Essays.")

Therefore, according to Suarez, civil authority derives from God, the Creator and Sustainer, to the people, and the people delegate it to their king or their chosen rulers.

Says Orestes A. Brownson—a sturdy and typical American surely—"St. Augustine, St. Gregory the Great, St. Thomas Aquinas, Bellarmine, Suarez and the theologians generally hold that princes derive their power from God through the people, or that the people though not the source, are the medium of all political authority, and therefore rulers are accountable for the use they make of their power to both God and the people." (Brownson's Works, Vol. 18, pages 61, 62.)

In the same volume, Brownson writes (page 68): "Man serves God in serving the State as directly as in serving the Church. He who dies fighting for his country ranks with him who dies at the stake for his faith."

Pope Leo XIII. taught as follows: "There is but one Creator and one human race, and God creates all men equal. There is no essential difference between any two human beings. All men are born with the same end; all come into life with the same law of justice over them; all die a common death, and all are equally accountable to the Divine Justice for their acts in this life. Men are born with physical differences; but these differences do not destroy the natural law of equality."

### VIEW OF GREGORY THE GREAT

Centuries before Leo XIII., thus expressed the immortal, palmary plank of our Declaration of Independence Gregory the Great thus spoke: "The obedience of the people is due to the State only when its laws are just. Tyrannous enactments have no right to be promulgated, no right to be enforced. The use of war is to defend the right, and the highest human right is that of all the community. The State is not for one but for many, and is many in justice, equity, peace and happiness."

And long before Gregory spoke St. Jerome wrote: "Why have rulers supreme power? Have they it for their own personal glory? Have they it for the advantages of their families and friends? They have it only for one end, which is the public good. When they forget this truth they forget the foundation of their authority; when they ignore it they open the way of their own removal; when they continually violate it in excess the whole past, according to which they have their authority, ceases to be sacred in the public estimate. The public good can never be put out of sight."

Which views the great voice of St. Thomas Aquinas supports: "Government becomes more unjust in proportion as, despising the common good of the people, it looks to the private advantage of the ruler. The farther, therefore, it recedes from the common good the more unjust a government is." And in another place he says: "If the people have a right to provide themselves with a king this king, after his appointment, may be lawfully deposed by the same people, or his power may be restricted if he abuses it."

While St. Liguori, writing about the nature and obligation of law, declares: "It is certain that the power of making laws is given to men, but this power of nature belongs to no one except to the community, and it is transferred by the community to one or several rulers

by whom it may be governed."

Bellarmino: "In an earthly kingdom all are created equal, and, as a consequence, the political power resides immediately in the people until they transfer it to some ruler."

Suarez: "The civil power, whenever it is found in one man or a prince has emanated according to usual and legitimate law from the people and the community either directly or indirectly."

Marians: "As it was by the people's consent that the first kings in every country were placed at the head of affairs, all legitimate power of the king is derived from the people. I would, therefore, advise the people to limit this power by laws and ordinances, lest, becoming too great and growing too strong, to the injury of the people, it should degenerate into tyranny."

### WHEN PRINCES BECOME TYRANTS

Moreover, Marians, with inexorable logic, declares further: "If the prince becomes a tyrant, and if there is left no hope of his reforming, the State can in the first place deprive him of his power, and since war will necessarily follow, it can devise means of defending itself, and if it can in no other way defend itself it can by the same law of self-defense put the prince to death as an avowed enemy of the State."

Says Tapparelli: "The principles of natural right cannot be erased from the human heart, they remain forever. The supreme power should never, in any whim, for an ambition, offend them. Acting against those principles is acting in the interest of wrong. The circumstances of government often seem to demand much license, but the principles of natural right are things of eternal sacredness. The history of tyranny is nothing but a history of outrage in these principles, and the history of happy states is nothing but a history of their observance. The whole use of government is the public good, and no other."

These extracts might be vastly increased; for they are typical of a compact, logical body of social doctrine based upon Christian law, but these few, haphazard gleanings may suffice, I hope, to indicate the wealth of positive doctrine to be found in the writings of that Church which is to-day a living, vigorous exemplar of democracy—a vast body of men and women ruled by laws derived from unchanging law; ruled in the interests of the greatest good of all; ruled by men drawn from all classes and not one class, or a few classes, and changing its exterior system in accommodation to the needs, but not the mere whims of the times as they, too, change and develop.

I have not touched upon the great body of work done by contemporary Catholic authorities in social philosophy and practical sociology—the work of such men as Rev. Joseph Husleir, Rev. Dr. John Augustine Ryan, Rev. Paul A. Blakely, Rev. Richard H. Tierney, Dr. James A. Walsh and many others in the United States, and of a host of writers in other countries—for space is lacking; but I may say, without fear of the public, especially, I believe in the United States, should take a wider and deeper interest in the teachings of Catholic sociology, because it consistently sets forth a solid, firm yet flexible body of doctrine of the first importance to all those who would promote the true interests of democracy. Mr. Max Weber, and all those who like him, pray and work for, 'greater justice, peace and happiness for better understanding among classes, races and nations,' are earnestly recommended to study this doctrine; the outgrowth of twenty centuries of practical social service work, based upon laws claiming the express sanction, nay, their very creation, by the ultimate Power in the universe, Almighty God.—N. Y. Mail.

### THE NEW YEAR

As the old lies dying, bathed in blood, and the new trembles anxiously to its birth amid wars and rumors of wars, the familiar greeting of a Happy New Year comes haltingly to the lips. Grim forebodings of untold sufferings, privations of every kind, torture of body and agony of soul, seem all too likely to be our portion during the next twelve months. The joyous care-free existence, which thanks to the most democratic of governments, has been our portion for so many decades, has departed from our land, and our beloved country, drawn unwilling and in spite of unquestioned long suffering forbearance, into the maelstrom of war, now stands on the brink of heavy sacrifices.

It is a time for service, not happiness. There can be no joy or contentment during the next twelve months except in the realization of duty fully and nobly done. Only little souls can be satisfied to seek their accustomed pleasures and their life of ease when the whole world is in the throes of bitter pain. All cannot go to the front in defense of our liberties, but all without exception have their places to take in the march towards victory. All must share in the common duty, in sincere devotion, in the sense of responsibility, in obedience to lawful authority, in sadness, anxiety and hope. In thought and act we must spend ourselves for our native land, giving generously and deliberately, continuously of our time, our convenience, our goods and should the need be made, of our lives, our own and those

dear to us. The flag is calling to each one of us to rise to the heights of heroism and self-oblation. The year that is now beginning, is rich in opportunity to make our lives sublime; it will be heavy with lifelong shame and regret, if, at its close, it has brought us mere selfish indulgence, little or no privation, only a black record of barren emotional aspiration. We must set our faces sternly, this year, not towards the pleasant places of joy, but towards the grim altar of sacrifice.—America.

## PREACHING

It has already been frequently asserted that the kind of religion men now seek has little in common with that type of spirituality which, for want of a better word, we may call the exclusively intellectual brand. Lessons in higher criticism are sadly wasted upon the fighters in the trenches. The Church which has nothing to offer but a sermon-appeal finds the soldiers strangely unresponsive. That is one reason why the sectarian associations which provide material comforts report an influence which the churches to which they nominally belong fail to exert. Men are naturally inclined to be sympathetic to religious attraction. The soul craves for some palpable evidence that heavenly force is actually helpful. Not having the visible proof, or what one might term, the sacramental evidence, in the circles where only the spoken word constitutes the burden of what is offered, they turn instinctively to the religious hunger that haunts them to organizations that combine some little spiritual provender with a large share of purely human solace.

The Catholic Church, divinely adapted to the universal needs of mankind, is always at home wherever the sons of Adam are gathered. Having the eternal welfare of immortal souls before her eyes she ever equipped to convey the appeal which wins these souls to God. For passing needs she employs at times instruments that may be accidental aids to grace. She establishes societies, she favors innocent amusements to offset harmful lures and she may follow the armies to the trenches with secondary helps in order, that tugging at the cords of human affection, these children may be bound inseparably to their mother. But she never loses sight of the fact that such indirect methods of influence are not the substance of the call. They are the staff to support the limping spirit perhaps but the healing balm is the divine energy placed under her custodianship by the Master. Not the spoken word alone, but the sacramental aids which the Lord adapted to every condition and need of humanity reveal the secret power exerted by this heavenly foundation over the hearts of men. So she is not obliged to deal extensively in modification and adjustment. She may conform in irrelevant things to the requirements of an age. But the strange and miraculous control she wields without the adoption of what others believe to be essential means of training and holding subjects is only another testimony to the divinity of her character.

All of which has been suggested by the complaints read recently, lodged by official secretaries at the front, against the blundering chaplains which the other churches have sent out to administer to the spiritual needs of the army and navy. The structures, be it noted, were not the wild imaginings of any hostile brain; they were spoken in the house of a friend. They bear very weightily on the unpreparedness and unsuitability for the work on the part of the preachers whose activity, from a religious angle, are confined to the talk given at times of religious assembly. Divines who know nothing of arms talk ignorantly of military accoutrements. They conduct revivals, which after the Mexican experience, are not very dearly loved by officers or men. Sometimes they speak as if the boys had all been bred in the slums. On the question of morality, paradoxical as it may read, these critical secretaries would not have the clerical trainers touch at all. That matter, they insist, should be left to physicians and experts, among whom, no doubt, would be included the secretary of the navy who has spoken right out in school and disagrees so far with the critics as to advise clergymen as well as doctors to be keenly alert to stamp out temptation. What is permitted to the preacher after all these eliminations it would be difficult to determine. Possibly the chaplains might have a word to say in turn on the need of reformation in some of the methods of approach used by the scolding secretaries. But our point is that usurping the duties of ordained ministers the religious organizations have left so little a field to clerical cultivation that the destitute men of God must be very hard pushed to kill the weary hours. Some measure of sympathy should be charitably conceded to earnest workers who are doing the best they can with tools never intended by God to mould spiritually, at least in fullest development, the immortal souls of men. By way of antithesis we Catholics have renewed proof of the debt we owe to Almighty God when even war's terrors find the Church and her priests ready to meet and, mitigate, when they cannot be entirely escaped, the awful tortures of this hour of carnage.—The Guardian.

## RUSSIANS TURNING TO ROME

An interesting item is given in Annals of the Propagation of the Faith, for December. It is to the effect that Russia, hitherto the land of persecution, at whose doors the Catholic missionary knocked in vain, is turning towards the Church:

"The Church is about to reap another rich harvest of souls, this time in Russia, hitherto closed to the Catholic apostle. "Rev. George Calavassy, who has been sent to the United States by the Propaganda to further the cause of the Greek schismatics, is authority for the statement that three large districts in Russia, comprising about 10,000,000 souls have acknowledged the supremacy of the Pope. The Most Rev. Count Szeptycki, Archbishop of Lemberg, Galicia, now in the full enjoyment of his liberty, has lost no time in exercising it for the benefit of the Church. Having recovered from his severe illness, caused by his imprisonment by the Russians, he has consecrated Agr. Theodoroff as Bishop of the Catholic Ukraine. If the new Government endures, the next few years may see remarkable happenings in Russia."

Father Calavassy is a man of wide and reliable information on the status of the Greek Church. Having worked for years in the Balkans he has had ample opportunity to learn conditions and tendencies, and he would not lightly commit himself to so cheering a prediction, if he had not good grounds for his opinion.—America.

## THE POETS' NEW YEAR WISHES

Sacred Heart Review

They are worth remembering, not only for their rhyme, but for the sentiments they convey: kindly, reverent, hopeful. It must be a recompense to poets that they can say so well the things we who are not poets feel so much, but express so blunderingly. An anonymous Wish for Your New Year leaves but one regret—that it is anonymous. So reverent and generous well-wishes should be remembered by name. Here is his wish:

May its light  
Be the sunlight of God's love;  
Its night,  
His sheltering wings above;  
Its storms  
Reveal the wonders of His grace;  
Its calms  
Reflect the beauty of His face;  
Its winds  
Breathe whispers of His care;  
Its showers  
Bring blessings rich and rare;  
May its cares  
Bind closer to His heart;  
Its joys  
Be of heavenly joys a part!

"S. M. S." in The Catholic World, voices doubts and questionings that come with each new year:

Some years lie rose-crowned in their joy;  
Some rare-entwined with shame;  
Some cypress-bound in sadness,  
Some laurel-wreathed with fame.

How shall it stand, loved Saviour,  
The year begun today?  
Shall blooms of trust or thorns of doubt,  
Strew the untrodden way?  
What will it matter, Father,  
Throughout the eternity,  
If happiness or sadness  
But draw our hearts to Thee!

In similar strain yet another poet reviews the past and looks forward to the future:

With feet the threshold of the New Year pressing,  
I turn to look upon the path o'er-trod.  
So filled with sadness, sweetness, fear and blessing;  
I joy to trace in all the hand of God.  
His hand I see in friendships' precious keeping,  
In trials braved, in tearful eyes made bright,  
In life prolonged, in smiles of heaven greeting,  
In sin outlived, in conquests thro' His might.

What shall this year, before mine eyes now holden,  
Bring unto me as swift its moments fly?  
What shall I bear from all its treasures golden  
Unto that life unseen beyond the sky?

This little wish from The Ave Maria says in four lines all that lips and heart can say in prayer for the welfare of another:

The bells ring out the passing year,  
The bells ring in the new;  
My wish is what it ever is—  
God's blessings be on you!

## PATIENT ENDURANCE

All of us who walk before God in persevering faith and trustfulness, and patient endurance are certain to win out in the long run, as surely as the dawn follows night, for the promises of God fail not. The victory may not be immediately apparent, but it will be none the less real when it comes, the very thing that seems to make for our defeat is in reality our best means of success. The moment of seeming defeat may be really the moment of victory.—Rev. J. E. Graham.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### GIVING

A look at the map of the Dominion of Canada will convince you of the necessity of being interested in our Home Missions. Catholic Missions are to be found throughout the West and Northwest for the benefit of settlers from the old provinces and for the spiritual welfare of newcomers to the country. The missions without exception, are poor and depend upon the charity of the Catholic people in well organized dioceses in the settled sections of Canada.

In former years, before the War, supplies in money and goods came from mission societies in France and Belgium. The Propagation of the Faith in Lyons and Paris and the Society of the Holy Infancy were interested to a great degree in our Northern Missions. Now, all is changed. Supplies have been entirely cut off and to us with eager eyes and outstretched hands the missionaries call for aid in their hard task of propagating the Faith and saving the sheep from the ravening wolves of heresy.

The world says, "Money Talks." When a man backs his word with his money we believe him. When a man endorses his profession of religion with his charitable donations in favour of the propagation of that religion, we know he is sincere.

We, who hold that we love our religion and all it means to us, must understand that if we love rightly, self-denial and sacrifice must walk hand in hand with our love. "God so loved the world that HE GAVE His Only Begotten Son." We too must give.

HOW SHALL WE GIVE? "Freely ye have received, freely give." Freely in this case means, "without looking for any return."

HOW SHALL WE GIVE? "Every man according as he purposeth in his heart, so let him give not grudgingly, not of necessity; for the Lord loveth a cheerful giver." Greek scholars tell us that the word "cheerful" should be translated "hilarious" and should read "the Lord loveth an hilarious giver."

HOW MUCH SHALL I GIVE? Give adequately, in proportion to the need. "Let your gift be according to your prosperity, lest the Lord be displeased and make our prosperity according to our gifts."

Our greatest charity in the West to-day is the Ruthenian Church. The Bishop wants priests, churches, teachers, schools, and a strong, virile Catholic press. There are 250,000 Ruthenians scattered over Canada and for their religious direction there are only twenty-six priests.

Here is a Charity that appeals to us. If we really love we will deny ourselves and sacrifice a little of our goods for God's sake, and for our needy brethren in Christ Jesus.

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. 26, 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. Perogrina 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 very gratifying and shows the deep interest which our Catholic people take in the work of the missionaries in foreign lands. I bless you most cordially and all your labors, as a 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

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Let us abandon everything with entire confidence to the merciful Providence of God.—B. Albert the Great.