

arranged. Already more than \$7,000,000 has been expended upon work in Europe by the K. of C., and in American camps there are about 200 club-houses and buildings. Construction has been much expanded of late, and huts and barracks are now erected in parts of the American sector where our soldiers are posted. The password of the K. of C. in all its centres is, "Everybody welcome; everything free." Their buildings are open to American soldiers of all creeds and colors. It is significant of the great fusion of welfare workers now taking place that the Catholics, the Protestants and the Jews are working in full cooperation; their buildings and workers are often placed at each others' disposal when any special end is to be gained thereby, and Y. M. C. A., K. of C., and Y. M. H. A. seem to have struck hands. Here is another miracle wrought before our eyes, in this War.—N. Y. Evening Sun.

## IRELAND DOING HER FULL DUTY

NEARLY 60% OF HER MAN POWER VOLUNTEERED UP TO JANUARY

"If Ireland were pro-German do you suppose 58.1%—not 17 or 20% as I have seen in some papers here—of her man power would have volunteered up to last January?"

"If she were pro-German can you imagine 40,000 or 50,000 men enlisting since the uprising in Dublin?"

"If you knew what the men who have been through the battles believe—officers of all ranks in all armies—who know of forlorn hopes turning the tide to victory, of impregnable places captured, of divisions, yes whole armies being saved by Irish troops, you would have a ready answer to those who seem to think that we have done little, and are doing nothing now."

"We are doing our fighting in the present big push. We need no apologies, no defence. Our standards tell the story."

These were a few of the statements made to Mr. James F. Sullivan of the Boston Globe at the University Club by Capt. Thomas F. McMahon of the Irish Guards, a man who has been through the hell of warfare. He is an Oxford man, and went from Australia to enlist.

As a memento of one of the battles a piece of his skull was torn away. He is now on recruiting duty with the British mission here. He does not like to talk except to his close friends, but he has heard and read so much about the Irish that he cannot help expressing himself strongly at times. The interview covers three columns of the Globe of June 30.

"It's a pity some of our American newspaper men were not with the forces in the first couple of years of the War," he said. "I mean, close up where you could get the stories first hand, and not after they had filtered through. There would be something worth writing about."

"Now, mind you, I am not making comparisons, for all our troops fought with the greatest spirit—Scotch, English, Welsh, and Dominion forces. But somehow or other it seemed that little attention was paid to the Irish; and undoubtedly it is due to this fact, and to the ignorance of the whole Irish question by the papers here, supplemented by cables from across that are often based upon imaginings of the writers, that today our race is placed in a doubtful position."

"But what I am getting at is the parent feeling that because conscription was held up for Ireland so many people here seem to think we have done nothing. The issue has been clouded here. If you were to read the big papers at home you would see that there was a considerable antagonism against the plan among big men in England in the Commons and the Lords; that it was not Ireland alone that objected."—Boston Pilot.

## TURNING HOMEWARD

"The prejudice against prayers for the dead will vanish with the War," writes a department editor in The Living Church (Episcopalian). "A Churchwoman who had lately met a heavy loss said: 'I never quite approved of the idea of prayers for the dead; it seemed superstition; but, when I enter church, where I sat so long with my husband, my first prayer is for him. It could not be otherwise.'"

"And so it will be with thousands. We don't believe in prayers for the dead until it happens to be Our Dead—that makes the difference. God does not need these prayers—these holy dead do not need them. But our prayers, connecting all we love best with God are pleasing and acceptable to Him, and are a link between ourselves and Him, perhaps a more tender link. . . . How can we cease to pray for them?"

A Catholic cannot read these words without a feeling of thankfulness that those outside the fold are beginning to realize something of the sacred consolation of prayer for the dead, even though as yet their thoughts are so unsettled and so far from the Catholic understanding of the benefit of prayer for the dead. Evidently our Protestant friends find comfort for themselves in praying for their dead—which is certainly a great spiritual advance from the earlier impression that such prayers are but "a superstition."

But they have not yet fathomed the depths of consolation, nor real-

ize the highest value of praying for the dead. They pray because their lonely hearts yearn for communion with the loved ones gone from earth, but Catholics pray, first of all, for the eternal repose of the souls of the departed.

They plead for God's mercy on their dead, asking that they may be loosed from their sins. They are rendering a service to their dead. Their Church urges them to be faithful in the performance of this last act of love, this aid to the soul. And therein is the solace of the benefit.

There is no greater comfort for the Catholic family circle broken by death than the practice of prayer for the soul of the member summoned from earth. We may speak lovingly of the goodness and holiness even of our friends who are gone from us, but we are faithless friends if we do not pray for them, asserting that they were too holy to need prayers.

God grant to our separated brethren the grace to return to the Mother Church who so yearns for those children lost to her through the apostasy of their forefathers. It is a hopeful sign that amid a world upheaval their thoughts are turning more and more to her teaching and practices, seeking for strength to bear affliction, for comfort in grief.

She who taught the consoling doctrine of prayer for the dead reaches out her arms in loving invitation to the living to return to her and be at peace. May they hear her voice, and hearing it, heed her words, which are the words of Christ Himself: "And other sheep there are that are not of this fold; then also I must bring and they shall hear My voice, and there shall be one fold and one shepherd."—Sacred Heart Review.

## ILLITERACY RAMPANT

The movement on foot to remove illiteracy in this country is in many ways commendable. At the same time, it shows that our secular institutions have not achieved the results that were claimed for them in the years past. There are many causes for the present deplorable larger number of illiterates in this country. It may safely be said that negligence has gained its toll. There has, too, been a spirit of commercialism that has pervaded the capitalist class. The one end for all was to make money. It was nothing to the employer how his employee was fed, housed or educated. The man race for money eclipsed all other considerations until the man-power and its earning power came to be recognized as efficient factors in the furthering and financing of this great world war.

The faddist, also, must answer for a goodly part of the disgust that has been felt in the attainment of an education. Every "so called" educator has had his fad. The children, instead of following sane and sound principles laid down by real scholars and sanctioned by the practise of generations, have been buffeted about as subjects for exploitation. In the meantime, the essentials have been overlooked and, in the end nothing worthy of mention was accomplished.

The letter sent by the Secretary of the Interior to the Senate and House Committee on Education shows that the fight against illiteracy in this country has been conducted along lines that have permitted millions upon millions of our people to remain in total ignorance of the English language. The letter in part says that "at the last census, there were in the United States over 5,500,000 persons above ten years of age who were unable to read or write in any language. Seven hundred thousand men of draft age can neither read nor write."

"If the average productive power of an illiterate is less by only 50 cents a day than that of a person able to read or write, the country loses over eight hundred million dollars a year through illiteracy."

Here, there is certainly matter for reflection. In days of peace, our shortcomings in education were offensive to the performance of great duties in times of war. Now when stress presses heavily on all sides, we are coming to realize our error, and are beginning to see that neglect is criminal, that education must not be sacrificed to greed, that faddists are a bone to the enlightenment of the children no less than to those of the working classes whom they have sought to exploit with their silly educational fads.

The Government, inspired by worthy motives and a sane view of the urgency of the present world crisis and the persistent call for men of mental as well as physical prowess can do much to relieve the condition of illiteracy that today obtains. In this it will have the ready cooperation of every good American. We are living in times when Democracy is the watchword of the hour. And surely we cannot fully appreciate the blessings of Democracy who refuses to forward in every way the movement to give to every man, woman and child a sound education.

The world needs an enlightened citizenry, imbued with true Christian principles; it needs men and women who will value at their true worth the opportunities and blessings of freedom, who will stand ever loyal to the ideals of God and country.

And it is precisely here that the Church becomes the right arm of education. She looks forward to the attainment of one end, to make men better mentally, physically and spiritually and send forth into the world citizens who will stand for

justice, right and liberty and rear upon the ruins of irreligion a true Christian Democracy.—Boston Pilot.

## A TOUCH OF PATHOS

There is a real pathos in a brief telegram stating that the shortage of food has compelled the monks of the famous Alpine Monastery to kill their St. Bernard dogs. This is not the first time that the Monastery kennels were threatened with extinction. An avalanche once swept away all but three of the dogs and at another time a plague caused the death of all but one. The pitiful sentence this time had to be pronounced by the monks themselves and probably they were the executioners. From time to time they hopefully postponed the evil day by dividing their own scanty food with the dogs. Now the inevitable is a kindness not only to the community's hungering proteges but to the dogs themselves, who have reached the verge of starvation. It must have been a touching scene, the farewell between the sorrowing monks and these noblest specimens of the dog family.

A St. Bernard Monastery without its dogs will present a picture with something lacking. When better times come no doubt there are many owners of these splendid animals who will deem it a privilege to send some back to the original home of this celebrated animal.—Providence Visitor.

## "PRAISE THE LORD! PRAISE THE LORD"

BEAUTIFUL CUSTOM OF THE ALPINE SHEPHERDS

In certain parts of the Alps, where the people live scattered about as shepherds, there prevails a beautiful and touching custom which softens somewhat the dreary loneliness of their solitary life.

Just as the sun leaves the valleys, and his last rays faintly gild the snow capped summits of the mountains, the shepherd whose hut is situated on the highest peak takes his horn, and with trumpet voice cries: "Praise the Lord!"

Instantly all the other shepherds, standing at the thresholds of their cabins, repeat one after the other, the same appeal, until the echo resounds far and wide, from rock to rock and deep to deep. "Praise the Lord!"

A solemn silence succeeds the last notes as they die away, and each shepherd kneels, bareheaded, in deepest reverence and prayer. Later on, when the mantle of night completely envelops the mountains, once more the horn is heard to resound with the words "Goodnight!" and the shepherds peacefully retire to their solitary abodes to rest from the labors of the day.—The Pilot.

## THE PHILOSOPHY OF THE CATECHISM

By Rev. H. C. Hengell

In his book "Orthodoxy," Gilbert K. Chesterton, the brilliant London essayist, says he learned his catechism when a small boy, that he forgot it later and studied the various philosophies of modern times, that he finally constructed a philosophy of his own out of their mutual contradictions, but that he found, with a great mutual shock, that this system of philosophy was not his own after all. It was the Christian system of philosophy, and he might have spared himself a lot of laborious study by sticking to his catechism in the first place.

Unfortunately there are not many men so brilliant and so unprejudiced in the pursuit of truth as Chesterton. Not many have both the ability and the courage to penetrate through the mists of error and the fogs of sophistry of a Kant, Hegel, Spencer, Haeckel, and other so called philosophers. Even Catholics sometimes get lost in these mists and fogs, because they ignore or neglect the deeper meaning of the catechism which contains a philosophy of life that is old and yet always new. Catholic philosophy satisfies common sense. It is the applied philosophy of the average man in the street.

For example, a man asks himself about his own sin, about his relation to others and to the universe and about his destiny or his end and purpose in life. To find the answer he may study the works of all the philosophers until his brain wears out, but nowhere will he find an answer more definite, more positive, and more satisfying to common sense than the answer which he reads in the catechism: "God made me to know Him, to love Him, to serve Him in this life and to be happy with Him forever in the life to come." In other words, "From God, to God, and for God," is the only reasonable answer to the riddle of existence. Tell me not the answer is based upon faith only. It is also based upon the right use of reason. For that matter all answers which essentially differ from this one are also based upon faith not in God, but in fallible human philosophers.

Agnostics dogmatically insist that we can know nothing about our origin and destiny, but must depend upon faith; that is to say, upon the authority of others. Even if this unfounded assertion were true, wouldn't you rather take a chance of being right with the Church than wrong with your mere individual views? If the enquiry as to your origin and destiny must simmer itself

down to a question of authority, wouldn't you rather believe the Church than yourself or the mutually self-contradicting modern philosophers? If the question regarding man's destiny is merely a matter of authority, the Church, with her wonderful democracy of faith embracing over two hundred and fifty millions of people and covering centuries of experience, surely wins by miles and miles.

But reason is also on the side of the Church. Her explanation as to man's origin and destiny really explains. If she is dogmatic, she is dogmatic and right, and the others are dogmatic and wrong.

Her catechism tells us that this world is a place of trial, of probation for a short time, but that we are to pass on to an eternal life of happiness with God and in God. God alone can satisfy our craving for lasting perfect happiness, because He alone is lasting and perfect. God, however, does not exist for us but we exist for God.

His infinite goodness is expressed or manifested in us. If we seek to be with God in eternity, we are not at all selfish for we are cooperating in the highest and most perfect realization of His good will towards us.—Catholic Opinion.

## "THE LIVING PRESENT"

This present hour, says Cardinal Manning, is all we have. Tomorrow must be today before we can use it; and day after day we squander it in the hope of a tomorrow; but tomorrow shall be stolen away, too, as to-day and yesterday. It is now we must be patient, now we must be holy. This hour has its duty which cannot be done the next. Tomorrow may bring its opportunities, but will not restore today's. The convictions of this hour, if unheeded, will never come back. God may send others, but these will be gone forever. The very strength and life of all self-discipline is order, certainty and decision. Our true safeguard against temptation is to be the same at all times, in all companies in all places; not to vary and adapt ourselves to the humor of others, thereby adopting their temptations with their habits, but to be always and everywhere ourselves, and to oppose to the temptations of the world the consistency of a matured and practised habit of self-control.—Catholic News.

## CATHOLIC ACTIVITIES

IN OUR TWO GREAT WARS

Thomas F. McMahon in Catholic World.

Few in this electric era can form any comprehensive idea of conditions, social, religious and political, at the dawn of the sixties. It is difficult also to make absolutely conclusive statements of the details of Catholic activities then because of the dearth of statistics and the documentary evidence now considered so essential for a thoroughly satisfactory and authoritative historical review. Thanks to modern methods, the historian of the future will know all about the splendid help the present Catholic body is giving in its collective and individual capacity, to make Democracy safe in all the world. The simple folk of the sixties, however, had not even a mole's-eye view of the omnipotence of the Card Index or omniscience of the Efficiency Engineer. Hence we are often at a loss how to fill the gaps in the records of the stirring times that stretch from April, 1861, to the fall of the curtain on the great war-tragedy at Appomattox on April 9, 1865, when we wish to show by actual statistics what help our Catholic brethren gave to save the Union.

There were in the United States in 1860 about 4,500,000 Catholics out of a total population of 31,500,000. Most of the English speaking Catholics were of Irish birth or blood, for from 1841 to 1861, the official statistics state that 2,449,087 immigrants left Ireland, and nearly all for the United States.

There was no national and scarcely any local organization in the United States of these four and half millions of Catholics such as we have at present. No Catholic society existed that had an influence beyond parochial limits. A convention, State or National, of Catholic laymen for any purpose, had never been dreamed of, much less convoked, if we except the purely purely social gatherings that Bishop England called together during his episcopate in Georgia and the Carolinas.

Such was the general Catholic situation when the face of the country was suddenly transformed by the attack on Fort Sumter in April, 1861. Party lines were at once obliterated, divisions healed, the pleadings of the disloyal would-be leaders in the press were ignored or more sincere than the Catholic in swelling the grand chorus that proclaimed: "The Union it must and shall be preserved." The national flag was displayed from the churches, prelates and priests exhorted their people to rally to the support of the Government. Archbishop Hughes was recognized as the exponent of Catholic loyalty and it is curious and interesting to find him then advocating projects and programmes that are now being advanced as most efficient and up-to-date. He believed in conscription as the fairest method of filling the ranks of the army. In a sermon at St. Patrick's Cathedral he urged the people to try and finish the war by one great effort.

With the priest chaplains went the Catholic Sisters as nurses. They were the only trained, organized and disciplined body of women in the country ready then to meet the grave emergency that the clash of arms precipitated on the nation.

It is far too soon even to attempt an adequate review of the Catholic record in this present War for Liberty. Speaking officially for the nineteen millions committed to their spiritual care, the Archbishops of the United States at their annual meeting immediately after our entry into the War, in April, 1917, sent a strong patriotic resolution to the Chief Executive of the nation.

In the army and navy, the Catholic representation in the highest commands keeps well in proportion with the splendid percentage among the fighters in the ranks. The same gratifying story is shown in the roster of the chief executives and the workers for the equally important civilian activities.

## THE LAY APOSTOLATE

While the world is passing through this gigantic strife, there is an insistent call for men whose lives and actions will act as a leaven upon their fellow citizens and give strength and courage to those whose ideals have fallen far short of what Christian civilization demands. There is urgent need of men who will place the standards of right and justice above worldly gain and ambition. Their compelling force will lift the world from the sordid and enoble it with high purposes. We may with confidence look forth to a world imbued with lofty ideals and striving for that perfection that is the divine command only if the laity show a high example of Catholic and Christian endeavor. Thus the responsibility we have to individual perfection is the responsibility to our age and country.

Amid the turmoil of war we seek the lasting foundation of peace and happiness. We seek the true basis for international harmony and look forward to the day when class will not clash with mass, and fraternal love and charity will forever put to an end the frenzied ambition for personal and national aggrandizement that has brought about this historic upheaval. While the roar of cannon distracts the world, those agencies that appeal to the peaceful instincts of men are at the bar of public opinion. They must stand or fall according as they show themselves true to the standards of justice or false to the ideals of Christian people.

And so today the Church, like other institutions, is being put to the test. Enemies are battering against her and demanding the acid test of truth and right. It, therefore, is a time when the laity must by their action bring into play all that their holy religion has taught. They must by their lives prove the nobility of their religion and its surpassing excellence over the teachings of any and all other beliefs. To allow negligence, religious indifference or moral decay to hold sway at any time is criminal. Now, however, when the world staggers beneath its awful burden, to permit religious apathy is positively destructive of all that the Church is and stands for, and will poison and vitiate the atmosphere and cast distrust and suspicion upon the one institution that has from the beginning fought for the emancipation of humanity from serfdom, and placed within the grasp of man those liberties for which the world now battles.

The Catholic laity should awaken to its great duty and responsibility. Their lives should reflect the standards for which their faith stands. Their actions should proclaim them champions of all that free peoples desire. Only when Catholics are true to their religion, faithful to the Commandments of God loyal to the traditions of their faith will they be able to convince a distracted world that it has ever present the means of crushing tyranny, untoward ambition and oppression, and enthroning a just and enduring peace among the nations of the earth.—The Pilot.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WHAT WE DO

Many times the question has been asked "Does the Extension Society do much for the Missions?" We have tried in various ways to answer this question. Our object being, not so much to draw words of praise or commendation for the Extension but rather to draw on the financial resources of the questioners. We speak of what we witnessed with our own eyes; we tell and publish the words of thanks from the missionary Bishops of the West and the North; we distribute annual reports showing in detail the amounts received and where and how expended.

Our answer to the question "Does the Extension do much for the Missions?" has been always well received. We find nevertheless that the statements of missionary Bishops and priests are more cogent proofs of the work of the Extension than the reports of an officer of the Society.

We are glad to have in our possession and at the disposal of our readers for perusal, letters of weight, filled with convincing facts, showing how much the Extension Society is doing for the propagation of the Faith in Canada.

To mention only the letters received from the missionary Bishops: we have their letters to support us in this statement that the Extension Society is the only Society in Canada giving them substantial aid in the organization of their vast and sparsely settled dioceses.

Before the War some aid came from the Propagation of the Faith, France. As we know, this aid has been entirely stopped, so that the Extension Society of Canada is the only Society or organization, national or diocesan, to which the missionary dioceses have recourse in their difficulties.

We have done all we can under present circumstances. Our desire to give more and adequate support has not been and is not realized for lack of funds.

Without the generous and continuous aid of the Catholics in the well-settled and organized dioceses of Canada the Catholics of the West and North shall suffer spiritually now, and more so, in the future.

The following kind letter from the Diocese of Victoria will show, among other things, a high appreciation of the Extension Society:

To the Rev. Thos. O'Donnell, President Catholic Church Extension, Toronto, Ontario:

The Bishops and Priests of the Diocese of Victoria, B. C., assembled for their annual retreat, wish to put on record an expression of gratitude to the Catholic Church Extension Society for the generous way it has helped this distant corner of the Lord's Vineyard.

The territory is large and the Catholics widely scattered. Many are in danger of becoming indifferent to the duties of their Faith. The priests are few and poor. The position would be untenable these times without the help afforded by your Society. This help is not alone the money distributed. A Diocese as well as an Army needs what the military call morale, and the knowledge that men in the East are planning and striving to help sustain our efforts heartens us in the work.

We therefore cordially thank your Society and all contributors thereto for extending to us "the right hand of fellowship" in our hour of need.

By enabling the Extension Society to aid the Church in the West, contributors are also helping to bring the benefits of religion to their own relatives and friends scattered far and wide over this vast country. A large majority of the Catholics in the West are from the Provinces east of Manitoba. Scattered as they are, unaided in many cases by family ties, or by Catholic schools, the danger of becoming careless in the practice of religion is real and to us only too evident.

We can claim that the sacrifice is not one-sided. We left our native Dioceses to do missionary work in the far West. Rarely do we meet relatives or life-long friends. The work is arduous, the need of economy always pressing, and the prospect of providing for old age very small. We congratulate you on the encouraging progress made of late by the Catholic Church Extension Society of Canada.

A. McDonald, Bishop of Victoria. Joseph Letorne, Vicar General. D. A. McDonald, Chancellor. J. F. Silver, P.P. Esquimalt. Ronald Beaton, P.P. Comox. D. A. McLean, P.P. Ladysmith.

This is a letter worth while. We have letters in terms just as strong from every Archbishop, Bishop and Vicar-Apostolic in the West and North.

We call on you therefore with confidence to aid us in the work we are doing for our poorer brethren of the household of the Faith.

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

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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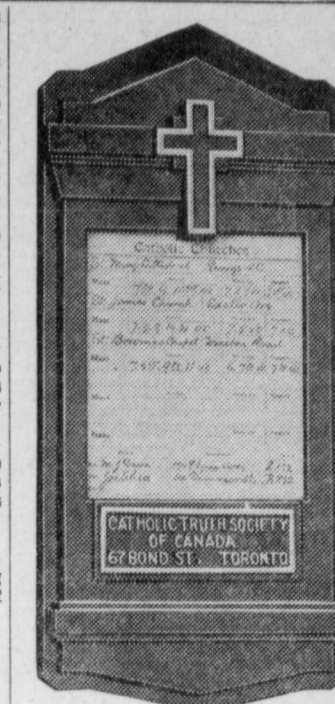
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THE ROSARY

Who can call the rosary mechanical? No one who says it often and knows its ever-new beauty, and the strength and consolation to be found in its mysteries. Certainly no one who could have heard those hushed voices saluting over and over again in rhythmic chant, the Mother of Christ, their Mother, repeating, with filial reverence and love, the prayer to their Father in heaven, taught by Christ Himself to His followers; and the hymn of praise to the Trinity. Does it not please the loving child to say, over and over again, the most beautiful word his tongue can speak? Held in his mother's arms, folded close to her sympathetic heart, safe and happy in her love, fears and griefs forgotten, does he not say over and over again "Mother, my Mother, my Mother?" So do they—so do we.—Virginia B. Wallis.
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CATHOLIC TRUTH SOCIETY HOTEL CHURCH REGISTER

## THE SOLDIER PRIEST'S MESSAGE OF HOPE

In the land of endless vision And the home of angels' song The friends of God will ever With the blessed move along; Have hope to meet your dear ones In the light of endless day. Where the loving Heart of Jesus Takes all grief and tears away.

Whilst the parting bloom of summer Fades from off the verdant lawn, On the hillside some are resting Till the Resurrection dawn With the Cross, Redemption's Symbol,

Raised above their honored grave, To tell you that the Saviour died Through love, their souls to save.

For none has shown greater love To a brother, a friend, or a wife When, to protect his loved ones He lays down his own dear life. Now, Christian hope it tells you That the dear ones from us flown We shall meet in the hereafter, And in Heaven know our own.

—F. W. GALLAGHER

## A GOOD CONSCIENCE

It is quite true that the presence of a strong yet delicate conscience that loves God and the right, that hates sin and the wrong, that seeks the higher and better paths of Christian virtue for righteousness sake—it is quite true that such a conscience is found in Christian hearts throughout the various denominations. Herein lies a great, strong and all-pervading bond of sympathy. The Decalogue is the same for me as for you. I worship in spirit and truth the same Lord that you do. The road to heaven for me is obedience to my Christian conscience just as it is for you, and when we reach that much desired end through fidelity to our consciences, in the land of many mansions there will be no distinctions of rank or race.—Rev. A. P. Doyle, C. S. P.

## 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. 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 very 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 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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Some are scandalized at the mixture of good and evil in the Church, not knowing the Scriptures, not believing the word of God. The mixture of good and evil is permitted in the turbulent sea of this world, but they shall be separated on the Eternal shore. And yet, though there be an evil mixture in the visible Church of Christ—bad Christians and Catholics, men whose lives are a scandal and a shame—the sanctity of the Church is never tainted. It depends on men.—Cardinal Manning.

Every man is a volume, if you know how to read him.—Channing.