

famous temple of Diana at Ephesus, the wonder of the world. Then they passed over to the opposite continent, sacked Athens, and spread dismay, confusion and conflagration through both upper Greece and the Peloponnese. As the result, "famine became so urgent that human flesh was eaten; pestilence so rampant that the wild beasts multiplied among the works of man. Passing on to Africa these detestable savages cut down the very fruit trees as they went, in the wantonness of their fury." Might not all this be supposed to refer to the work of the modern Huns in Belgium, in France and in Poland?

In reviewing Father Stilleman's collection of Cardinal Mercier's Pastoral letters last week, that great churchman and patriot was referred to as the one great outstanding figure of the War up to the present time. In this connection the following excerpt from an influential secular paper, the Philadelphia Bulletin, is as instructive as interesting: "Nowhere in the fields of war, of politics, or of statesmanship, has any man secured high position save to lose it, and even second rate ability is now at a premium. But in the field of morals there has been one great hero, and only one, and he is Cardinal Mercier. A majority of the people of this country are not of the religious faith of the Belgian prelate, but all are filled with admiration for this grand old man of moral courage who has stuck to his post and fought the good fight, and upon whom are now laid greater responsibilities than ever. Cardinal Mercier sits in his deserted palace alongside the ruins of the great tower of St. Rumbold, that glory of the middle ages which German guns destroyed, but no death-dealing missile can deter him from doing his duty as he sees it."

## ON THE BATTLE LINE

### GERMAN OFFENSIVE

Heavy attacks by the Germans on French positions in Alsace and Lorraine were beaten off after hard fighting. A brief report from Paris uses the words "powerful" and "serious" in regard to these attacks, which may be the preliminary to the predicted German offensive. The idea of the Germans in this area would be the turning of the French flank on the West and to drive a wedge between the forces in France and Italy. At one point, Altkirch, the attack was near the Swiss border.

### ITALIAN FRONT SERIOUS

Rome claims the complete repulse of many heavy attacks made by the Austro-Germans between the Brenta and Piave Rivers, the enemy suffering heavy losses during a day of particularly bitter fighting. French artillery, it is stated, did great execution against the massed foe attacking forces. Berlin reports that repeated Italian attacks against Monte Asolone and the adjoining positions were beaten back. It is admitted by the Italians that the capture of the Monte Asolone positions is a gain for the enemy of some importance. The height is some 4,000 feet, and between it and the plains the remaining high positions are all less than 3,000 feet. The aim of the Germans during the last several days of their attacks has been to make good their passage through the Valley of the Brenta, flowing out from the Alps at Bassano. In spite of the intervening hills the capture of Asolone gives the enemy artillery range against Bassano, but Rome says that there has been no bombardment of the town yet. The enemy line at Monte Asolone is now some distance south of the Italian positions on the Upper Piave, and there is danger of the wedge expanding enough to cause an Italian withdrawal from the Upper Piave and also farther west around the Asiago position. At the same time there is danger to the enemy of the Italians being able to definitely defeat one or the other of the Teutonic main attacks, and to crush the other between two wings of their defending forces. The Italians and their Allies must hang on for some days in their present positions before they can feel assured that the Austro-Germans have been foiled in their attempts to reach the plains and to take Venice and other great cities. It is stated that the main forces of the British and French are not on the extremities of the Italian lines, but are in readiness for anything that may develop there or at other points. The long delayed snowfall seems to have set in the mountains, with very cold winds, a combination that will be as useful to the Allies as another army.

### THE QUESTION OF PEACE

Lloyd George has made another of his fighting speeches. He has made it plain that the Allies are fighting for complete restoration of the territories taken by the enemy, together with compensation. In view of the report that Germany is soon to make another peace offer, the frank language of the British Premier is welcome. He did not gloss over the situation caused by the defection of Russia, but at the same time he declared that the Allied man-power

and reserves are more than double those which the Teutonic allies possess. He warned the people that the next few months would be trying ones, but was able to say that the losses in shipping had been 100,000 tons lighter than he had estimated in August, that more submarines were being sunk, and that the food situation had improved. —Globe, Dec. 21.

## SALVATION OUTSIDE THE CHURCH

No dogma of the Faith, perhaps, has been subjected to more caustic criticism by those not of the Fold than that which is enshrined in the classic saying: "Extra ecclesiam nulla salus." Outside the Church there is no salvation. To this doctrine, properly understood, the Church is irrevocably committed.

It is laid down in Holy Scripture, it runs like a refrain through the writings of the Fathers, it is an essential part of Catholic theology, it is realized and unhesitatingly believed by the laity, learned and ignorant, it has the official sanction of Councils and Popes. Pope Pius IX., for example, in his allocution of Dec. 9, 1854, says very clearly: "It must be held as a matter of Faith that no one can be saved outside the Apostolic Roman Church; this is the one ark of salvation, he who does not enter it, will perish in the flood." These words of the Holy Father, in their uncompromising honesty, are proof positive that the doctrine in question is an article of Faith, the denial of which is heresy.

The statement of the doctrine offers no difficulty. It is clear, positive, universal. A child may grasp it; and once it is grasped, it has a tremendous power for stimulating private and corporate effort. That Christ died for all men, that God wishes all men to be saved, and that no man can be saved outside the Church, is a trilogy of truths which has been the fountain-head of centuries of unflinching zeal, driving missionaries to every corner of the world with a restless, hungering desire to bring souls into the Church and furnishing overpowering motives for heroic sacrifices to preserve the priceless treasure of the Faith.

On its positive side the formula means that the Catholic Apostolic Church, by the institution of Christ, is the only true Church, into which—because by Divine ordinance it has supplanted all other forms of religion—all men are commanded to enter if they would have part with Christ in time and eternity; it means that in the Church, and in the Church alone, is to be found the ordinary way of salvation, that the Church is the custodian of Divine revelation, that she alone has a Divine commission to teach what Christ has taught and to apply to the fruits of redemption, and that through her flow, directly or indirectly, all the graces which, through the merits of Jesus Christ, are bestowed by God on the souls of men for their sanctification.

On its negative side the formula is in direct contradiction to the religious indifference which teaches that it makes no difference what one believes, provided he endeavors to lead a good life; it denies succinctly but emphatically the theory, so popular to-day, that creeds and dogmas are only symbols without significance or force except in so far as they prove helpful to individual souls; and it rejects as false and pernicious the doctrine that God looks with equal favor on all forms of worship and that He is ready to dispense His Divine blessings with equal bounty irrespective of religious affiliations.

The formula, though negative in form, is essentially constructive. The Church maintains and has always maintained that salvation comes to all who are saved through the Church and in the Church. It has never, however, restricted the hope of salvation to those who are visible members of her communion. She does indeed exclude from the hope of salvation those who knowingly and willingly, that is, with full knowledge of their obligation to become Catholics, remain outside her visible communion; but as for others who through no fault of their own are not, as far as outward appearances go, members of her communion, she freely admits that they may possess the theological virtues of faith, hope and charity, and be friends of God. Such souls she leaves to their Creator, knowing that His mercy is above all His works, and that, appearances notwithstanding, He may have united them, for all she knows, by invisible bonds to His mystical body, that is, to the Catholic Church.

No one is lost, of this we are certain, except through his own fault. If men are saved, it is certain that they have belonged to the Church; if they are excluded from the Kingdom of Heaven because they have not belonged to the Church, the responsibility for their not belonging to it, and consequently for their exclusion from Heaven, rests with themselves. In theory this principle is perfectly plain. Its application, also, is clear in the case of those who knowing the Church for the one ark of salvation, nevertheless wilfully and deliberately refuse to obey Christ's command to enter it; in the words of Pope Pius IX., they "will perish in the flood."

But the application of the doctrine to those who are ignorant of the fact that the Church is the one ark of salvation is not always easy; it depends on whether that ignorance is culpable or inculpable. That such ignorance may be blameless is obvi-

ous from the words of the Pope, who, after insisting on the necessity of belonging to the Church, goes on to say: "Nevertheless we must likewise hold it for certain that in the eyes of the Lord no blame for their ignorance attaches to those who do not know the true religion, provided their ignorance is invincible."

There is, then, an ignorance of the true religion which is invincible, that is, an ignorance which the person concerned has had no opportunity to overcome, or which persists after reasonable efforts have been made by him to overcome it. The Holy Father warns Catholics not to presume to set limits to this invincible ignorance, but rather to leave its determination to God, to the Divine mercy and justice, content in the meantime to await the fullness of knowledge that will come with the beatific vision for the understanding of how close and beautiful is the connection between the Divine mercy and justice. For Catholics, during the period of their mortal existence, it is sufficient, in the words of the Supreme Pontiff, to "hold firmly to the Catholic doctrine that there is one God, one Faith, one Baptism; to push our inquiries further were wrong."

The Catholic's part therefore is to abstain from passing judgment on any particular case. Yet he is often asked to give a reason for the faith that is in him and to explain the Church's attitude on this much misunderstood dogma. Undoubtedly many who do not enjoy visible communion with the Church are saved; in some way or other therefore these must belong to the Church. They must be in visible communion with it. And it is not only not blame-worthy but commendable for Catholics to endeavor to get clear notions as to how this invisible communion is possible and what is its nature. The opportunity to do so has again been put within their grasp by a recent translation of two very lucid explanations of the matter given by J. V. Bainvel, S. J., in his work "Hors de l'Eglise pas de Salut." The original was published in 1906, but it has only lately appeared in an English version by the Rev. J. L. Weidenhan, S. T. L., with the title, "Is There Salvation Outside the Catholic Church?" (Herder). The theological explanation dates back to the early days of the Church, and Father Bainvel in his little volume has carefully followed the beaten track.

There are two forms of union with the Church: one in act, and the other in desire. Of the former nothing need be said, for it is manifested by actual acceptance of the truths the Church teaches, actual reception of the Sacraments she administers, and actual submission to the authority she exercises, especially to that of the Pope, Christ's Vicar on earth.

That the Church has also recognized a union which consists of desire might be proved by many citations, but a classic passage from St. Ambrose will suffice. The great Doctor declares that no one is crowned with glory who is not initiated into the Church, but in the same place he states that Valentinian had been initiated into the Church, although he died before being actually baptized; and the reason he gives for his statement is that the Emperor had the wish and the will to be baptized. St. Ambrose assumes it as undoubted that both martyrs and catechumens, properly so-called, are crowned with glory, and from this he argues that both martyrdom and the proper desire for baptism effect a sort of union with the Church. The Church has always recognized that such a baptism of desire supplies for baptism with water. When this desire is explicit, there is no difficulty whatever, for catechumens have always been accepted members of the Church, though in a restricted and imperfect sense.

There is a difficulty, however, about the case of those who have at most an implicit desire to enter the Church. Such a desire may exist, paradoxical as at first sight may appear, in those who either have never heard of the Church, or if they are acquainted with the Church do not recognize her for what she really is, namely, the mystical body of Christ. Such persons, so far from explicitly desiring to enter the Church, may actually hold the Church in abomination; and yet, in spite of their abhorrence and because of their ignorance, they may entertain and often, more often perhaps than is commonly thought, actually do entertain an implicit desire to join the Church.

A soul that sincerely loves God with perfect love, unites its intelligence to the Divine intelligence, and its will to the Divine will; it accepts whatever of truth has been manifested to it; it wills whatever God wills, it desires to fulfill the Divine commands, its wish is to know the Divine pleasure and to live according to it; it excludes nothing, it is disposed to do everything that God would have it do. It may be ignorant of certain of the Divine truths and commands, but its habitual and prevailing attitude of soul is to accept whatever God has revealed and to do whatever He commands. In this general explicit desire there is contained an implicit desire to enter the Church, for entrance into the Church is one of the things Christ commands.

If the dominant wish of such persons were analyzed, it would be found that they have a resolute determination to serve God to the best of their knowledge and ability in the way he has prescribed. Were they asked if they were desirous of taking the step

necessary to secure that perfect service, undoubtedly they would answer in the affirmative. That step, in the concrete, is entrance into the Catholic Church. They desire, therefore, vaguely it is true but none the less really, to enter her communion. The blindness arising from prejudice and ignorance holds their eyes, so that, seeing, they do not see either the true character of the Church or the necessity of entering it; but the desire to become sheep in the true Fold is nevertheless latent in their souls, and would become explicit if the mists were cleared away from their darkened mental vision.

The Church can only judge by external manifestations, and as such persons are not bound to her by visible ties, she does not call them her members. But God searcheth the hearts of men. He knows how to discount human statements. He acts on the desire of the soul rather than on the words of the lips. Accepting the will for the deed, therefore, God counts them as invisible members of His Church. The meaning of the formula, therefore, "Outside the Church there is no salvation," is this: The ordinary way of salvation is to be found only in visible union with the Church; nevertheless Divine Providence has extraordinary means of providing salvation for sincere and upright souls that do what in them lies; such souls will be given grace by God to unite themselves invisibly to the Church, and to die in union with it. This grace, if accepted, gives them membership in the Communion of Saints, real though invisible membership in the Church Militant, and glorious, visible membership in the Church Triumphant. —J. Harding Fisher, S. J., in America.

## PRAYERS FOR THE DEAD

### OFFERED BY THE EARLIEST CHRISTIANS

The heavy toll of life taken by the War has caused many a mourner outside the Fold to seek relief and comfort in prayer for the beloved dead; in other words, it is Catholic doctrine and practice that pour balm of healing into stricken hearts and sorrowing souls; Catholic doctrine—rejected by "reformers" when they were making religions, denounced by their descendants in many a mood and tense, branded as a money-making invention of the priesthood—satisfies and supports where the Protestant negotiation fails. Truth is mighty and will prevail, and the truth of Catholic teaching is prevailing over centuries of misrepresentation, over instilled and inherited prejudice; over our own carelessness and bad example, from which "separated brethren" draw arguments against the Faith. That passage in Holy Writ where it is recorded that, after a great battle, the Jewish leader, Judas Maccabees, sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, "thinking well and religiously concerning the Resurrection." It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sins" (2 Mach. xii. 45, 46) is not accepted by non-Catholics, that is to say, the entire book which contains it has, along with others, been excluded from the Protestant Bible, the whole Bible being too much for the Protestant case. But in the New Testament there are passages which express the Catholic doctrine, and they have not yet been excluded from the "reformers' and the High Church have sanctified of Scripture. For example, St. Paul's First Epistle to the Corinthians (iii. 13, 15) contains a passage which clearly asserts the doctrine of a purifying or purgatorial state in the next world. The Apostle, there treating of the judgment to be passed upon our works, likens them to gold, silver, and precious stones, if good and meritorious in God's sight, and to wood, hay, and stubble, if worthless and unacceptable. "Every man's work shall be manifest," he continues, "for the day of the Lord shall declare it, because it shall be revealed in fire, and the fire shall try every man's work, of what sort it is. If any man's work abide . . . he shall receive a reward. If any man's work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire." What is the meaning of a man being saved, yet so as by fire to which he will be subjected after the judgment upon his works, if it be not a purifying and purifying process to be undergone in the next world? The Fathers of the Church have declared that this is the meaning of the passage quoted. For example, St. Augustine writes that if we build up gold, silver, and precious stones (good works), we would be secure from both fires, not only from the eternal fire which is to torment the wicked, but from the fire which is to purge those who are to be saved by fire; and he prays that God will cleanse him in this life, and make him such that there may be no need for the purifying fire in the next world. (St. Aug. in Ps. xxxvii.) And St. Ambrose writes that the Apostle shows that a man shall be saved indeed, but that he "shall undergo the pain of fire, and be thus purified, not like the unbelieving and wicked man, who shall be punished in everlasting fire." (Comment in Ep. ad Cor.) That mercy may be supplicated in behalf of the dead follows from the words of Our Lord that certain sins shall be forgiven, but that sins against the Holy Ghost shall not be forgiven, "neither in this world nor in the world to come." However these words may be misin-

terpreted or explained away by non-Catholics, they were perfectly clear and decisive to St. Augustine, who maintained that they would have no meaning unless some sins were forgiven in the next world. If so, where? Not in Heaven, where nothing defiled can enter; nor in hell, where there is no redemption; therefore there is another state in the next world, and that is what we call Purgatory. The first Christians prayed for their dead, as is attested by the Christian writers of the early ages, and by the inscriptions in the Catacombs. St. Chrysostom writes: "Not without reason was it ordained by the Apostles that in celebrating the Sacred Mysteries the dead should be remembered: for they well knew what advantage would thence be derived to them." (Homil. 3: Epis. ad Philip.) And St. Ephrem of Edessa: "It also the words of Matthew (alluding to the passage quoted from II. Machab.), who celebrated their feasts in figure only, could cleanse from guilt by their offerings those who fell in battle, how much more shall the priests of Christ aid the dead by their oblations and prayer?" (Testament, T. ii.) In the Catacomb of Donsitilla (third century) is an inscription with the words: "May thy spirit be in refreshment." The ancient prayer in the Canon of the Mass entreats for the faithful departed: "a place of refreshment, light, and peace." In the Catacomb of Commodilla, A. D. 294, is an inscription with the words: "May the well deserving rest in peace." "May they rest in peace," are words the Catholic child learns to lip at his mother's knee to this hour. The bond of love, which, as the communion of saints implies, connects us so sacredly with those who have departed, has never been broken asunder by Catholics. We join hands across the centuries with the first disciples; the words which the Christians in the Catacombs inscribed and uttered are still used by us to-day; and we believe, as St. Augustine believed, "that the dead are helped by the prayers of Holy Church and the sacrifices of salvation, and by alms, that God may deal more mercifully with them than their sins have deserved. For the universal Church carries on the tradition which has been handed down by our fathers, that of praying for those who have departed in the communion of the Body and Blood of Christ, by commemorating them at a particular place in the Sacrifice itself, and by remembering to offer it for them." So wrote the great Bishop of Hippo in the fifth century; so believes every Catholic in the twentieth.—M. C. L., in Edinburgh Herald.

### A MIRACULOUS ESCAPE

The terrible disaster at Halifax in Nova Scotia on Thursday, Dec. 6th, when a ship loaded with munitions exploded in the harbor, killed about 1,300 persons and destroyed \$25,000,000 worth of property, grows in magnitude and in horror as the details are reported. Some wonderful escapes are announced. One account says:

"When the explosion came, little Lola Burns, the eight-year old daughter of John Burns of Granville street, was on her knees by her cot, saying her morning prayers. The house collapsed. Hours later Lola was found in the midst of the wreckage hemmed in by fallen timbers and surrounded by broken glass, but quite unharmed, still on her knees and praying fervently."

Providence must have some great good work for Lola Burns to do.—Catholic Columbian.

### HELL A JOKE

"The fear of the Lord is the beginning of wisdom," says the Psalmist. But, ask the modern religionists, what do palmists know about discoveries in faith. It was all right to talk about such foolish things as fear in the days of ignorance when men had not begun to use their powers of reasoning. Now we have transcended all that.

Nowadays men do not believe in fearing God. Why should they fear Him. One only fears things that can work harm. And as men have decided that there is no hell, why talk about sin? It will all be the same in the end, and no matter what we do, there is no fear of punishment to cause us sleepless nights.

So goes the argument to-day. Hell is regarded as a joke. Satan is a myth. We are blandly informed—it is hardly complimentary—that we are our own devil.

A short time ago the Universalists held their General Convention. Writing in reference to this to one of the Boston dailies a correspondent bemoaned the holding of the convention. He could see no reason why there should be any longer a distinctive and separate Universalist organization, since to maintain one meant a waste of money and energy in overlapping activities and "in keeping up a lot of useless machinery."

He argued that since most Protestants reject the doctrine of hell, and are therefore universalists at heart, there is no sense in one particular sect qualifying itself by a belief common to them all. "It seems very evident," he says, "that a number of Universalist ministers do not take the mission of the Universalist Church very seriously. On the other hand, we find ministers by the score in the evangelical churches who have refused to be either coaxed or threatened into any word of indorsement of the revival of the religion of hell."

fire." And so he dismisses the whole matter as one of "dead-and-down issues."

It is not pleasant reading. One feels, however, that many men practically are better than their beliefs. We trust they are. We should hate to trust our property to the man that feels he can do anything he wishes and have no fear of God. There are many who will declaim against increasing dishonesty, increasing immorality, the brutality of certain nations, the menace to the world from anarchy, yet in the next breath they will sneer at eternal punishment, which is the corrective of sin.

What a world it would be, what moral chaos if all men lived according to the principles enunciated by these religionists! What a world if all men really took hell as a big joke and were convinced that in the end it made no difference what crimes a man committed! Yet that is the very thing which the Bible societies are proclaiming; that is the new interpretation of a doctrine writ plainly through all the Scriptures.

And to-day we are hearing all about what civilization owes the Reformation—the dawn of religious liberty. This is the sample of liberty, freedom, to believe anything, to do anything, confident that God has made laws which He is powerless to enforce. Making a joke of hell is the same as making a joke of the Ten Commandments.—Boston Pilot.

### IS MORAL BASIS OF LIFE

Character is the moral basis of life, says Canon Sheehan. It is the foundation on which the lower habitation of our moral destiny and the higher superstructure of our eternal fate are built, for war and destruction or for permanence and weal. For this life of ours is, like the Bridge of Sighe, "a palace and a prison on each hand"; with this difference: that it is no longer a Council of Three, masked and veiled in impenetrable disguises, but our own selves, who, with perfect freedom, construct these elements that lead to happiness or misery by guiding the conduct of our lives.

We go back to the etymology of words to get at their real meaning, and we find that the word "character" means an engraving, the something that is cut and grained and chiselled on the individual soul. The equivalent Greek word has that meaning, and it is a significant one. Character is that which individualises us, which separates the Me from the Thee. It is the distinctive feature of every soul, the sum of excellence or defects which make us what we are.—Sacred Heart Review.

### VAGARIES OF MODERN SCIENCE

J. Godfrey Rausper, K.S.G., in Catholic World

We must sound a solemn warning against that class of scientific men who, in their craving for demonstrative evidence of the survival of the soul after death, have lost the power of forming a right judgment, and whose "spirits of the air" are making effective channels for the propagation of anti-Christian and soul-destroying errors. In this connection one might fitly quote the weighty words of the late Professor Dwight of Harvard: "It would really seem as if there were an occult power at work to support those whose influence is against God, religion and decency by the diffusion of sham science. It is preached so persistently and ubiquitously that even such as I forget to use its full name, and dropping the 'sham,' find ourselves giving the title of 'science' to what we despise. The work of sham science in first deceiving and then demoralizing the population has been well done."

But evidence is increasingly coming to hand from which it is clear that, even in the distinctly scientific sphere, a reaction of thought is not very far off. There are some scientific researchers who manifestly have the courage of their opinions, and who have no hesitation in stating that the conclusions, so universally and increasingly accepted, are not really as sound and as tenable as they would seem to be at first sight. And among this class of experimenters are men who are intimately acquainted with the subject, and who have been connected with the investigation of the phenomena in question for a number of years. Some of them, indeed, make statements which although clothed in scientific and unCatholic language, nevertheless express what Catholic theologians have steadily maintained and what has been the unvarying teaching of the Church throughout the ages.

### FATHER MATHEW'S TEMPERANCE

Father Mathew, whose memory has been honored recently in special celebrations all over the world, was temperate in more ways than one. He was temperate in speech, and kindly; he was careful to avoid giving offense, and avowed that he did not wish to advance the interests of any particular party, only to work for the good of all. Thus he won golden opinions from those who came in contact with him, and won, too, their ready co-operation in his plans. Protestants as well as Catholics greeted him with "God bless you, Father Mathew!"

Carlyle, on one occasion, witnessed the giving of the pledge by Father Mathew to a group of unfortunates in Liverpool.

"I almost cried to listen to him," he said, "and could not but lift my broad-brim at the end when he called 'for God's blessing on the vow these poor wretches had taken. I have seen nothing so religious since I set out on my travels.'"—The Monitor.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### HELP TO THE NEEDY

During the past two weeks our very souls have been moved by the harrowing details of the Halifax disaster. To our credit, we were not satisfied with mere words of commiseration. Throughout the world men opened not only their sympathetic hearts, but their purses too responded, to alleviate the misery brought upon the afflicted city. This is as it ought to be.

The Catholic Church Extension Society of Canada, brings before you every week the distress and difficulties under which that section of the Kingdom of Christ in the West is staggering. You are told of the scarcity of priests and churches and religious schools. The work of the proselytizer is exposed to you and the number of Christ's sheep, lost and strayed, is recounted. The needs of 250,000 Ruthenians in our Dominion are told you almost in the exact words of their Bishop, the Rt. Rev. Nictas Budka.

You hear, warm with the Charity of Christ, have responded to the cry of distress and you have given generously of your means to our Society.

As a result of this Catholic Charity we have been able to give very substantial aid to the missions in our country. This aid—your dollars—become, by the grace of God an instrument for the salvation of souls.

For example: you help to educate a priest for the missions. What does this mean to you? It means that every Confession, every Communion brought about by the activity of that Priest has something in it which belongs to you. Every time the chalice is lifted in the consecrated hands of your Priest, it means, you are lifting it up to the Eternal God with him. Every time the Word of God is spoken and souls enlightened, moved and comforted, you are a sharer in the priestly work. It means more than this. It means that all these good works will go on forever. Parents will pass on to their children and by the children to their children these spiritual gifts—faith and the hope of salvation. And you, because you did a Christian act—an act of charity—will reap an eternal reward.

Think it over, good friends; it is worth while. We need your help today more than ever, not because we are weaker, for we are stronger day after day as we go on, but because we know of the larger needs and see that we are only cultivating a little spot here and there in a vast field which might be made to produce a wealth worthy of the Kingdom if we had more assistance—more laborers in the field.

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. Desgranges 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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