

LORD SHAUGHNESSY

GIVES SYMPATHETIC AND WISE
ADVICE ON THE MILITARY
SERVICE ACT

A statement counselling French Canadians to accept the military service act now that it is law, urging the extension of the measure, if necessary, to all branches of industry furnishing war material, and suggesting punishment for all frothy jingoism, whose only contribution to the war is their language, was issued today by Lord Shaughnessy, head of the Canadian Pacific Railway System, to the French press of this Province. His Lordship was urged to define his attitude on conscription by a number of French-Canadian gentlemen. He has frequently been referred to by a part of the French papers in Quebec as opposed to conscription. The statement follows:

AGAINST UNNECESSARY RESTRICTION

"There is a germ in my system that renders obnoxious every form of legislation calculated to invade the personal liberty of the subject, save such as may be necessary for the safety of the nation and for the peace, health and general welfare of the people.

"Enforced military service in time of peace, as it existed in some foreign countries, would come within my category of objectionable measures, because it has the effect of taking a man from his ordinary vocation, and for given periods making him subject to military regulations under the control of military officials, not because of any danger immediately impending, but because that within his lifetime something may occur to involve the nation in war, making trained military forces necessary. The encouragement of the military spirit in normal times is not best for the people, whose aim should be the promotion of a policy making for peace, prosperity and happiness.

THE ARGUMENT FOR MILITARISM

"But it may be said if one nation neglects its military establishment, its aggressive and covetous neighbor, with its trained army and ever-ready implements of war, will one day seek a cause of quarrel and overthrow it.

"The gravity of this contingency admitted, it becomes apparent that the effort of nations must be not only to create and maintain military forces sufficient for defence if there be attack, but strong enough to assume the offensive, if that appears to be the best strategy.

"Should it be conceded that the safety of the nation demands an unremittent condition of military preparedness, it may be properly asked where the limit is to be placed, because there must be a limit, or a military autocracy will ensue, such as that which the Allies are now determined to destroy in Germany at very serious cost.

THE ALTERNATIVE PREPAREDNESS

"If the people are to be free from this menace of militarism, there must be a pride of country and a national spirit of patriotism that will provide all the necessary men, money and material with the least possible delay, whenever they may be needed to defend the rights and liberties of the nation, all citizens bearing their respective shares of the burden, as nearly as possible in like proportion.

THE SITUATION WITH BRITISH EMPIRE

"At the outbreak of the present War Britain's navy was ready, and the splendid achievements of that arm of the service, saving as they did a situation fraught with most serious danger, will always be a source of gratification and pride, but the regular land forces consisted of a mere handful of men, barely sufficient for the maintenance of order at home, and it became a matter of momentous importance that a large army of citizen soldiers should be organized, equipped, trained and forwarded to the fighting front with the utmost promptness. This work was undertaken by the late Lord Kitchener, and immediately all of the overseas Dominions of the Empire expressed their willingness and indeed determination to supplement and assist the army of the King by sending troops and meeting other war requirements to the limit of their respective resources.

CANADA'S ATTITUDE

"Canada was among the first to declare that the War in which Britain and France were engaged for the defence of human liberty was Canada's war, too, a declaration that was sounded throughout the Dominion from coast to coast by an overwhelming majority of her people. Her men of Canada responded nobly to the call for volunteers, and the overseas army went to the firing line, where their prowess and bravery won for them universal admiration. Thousands of them made the supreme sacrifice, and are buried on the battlefields. Other thousands were wounded or taken prisoners, thus putting them out of service, and a great many others, after a long period in the trenches, require rest and recuperation.

"THEY CALL TO US"

"They call to us for a further supply of men to fill the gaps in their depleted ranks, and failure to respond to that call would not only be a lasting disgrace to Canada, but might be a matter of no small moment in determining the outcome of the struggle.

"Although we are remote from the scene of conflict, and therefore out

of direct touch with its horrors, it is absurd to assume that our interest in the outcome is different in any degree from that of any of the other people of the Entente allies. If by any chance the Central Powers succeeded in defeating Britain and her Allies, our freedom would be gone. We would be under the thumb of an arrogant and relentless foe, and we would be reduced to a species of vassalage. All our independence, all our hopes and aspirations, and those of our children for generations to come, are bound up indissolubly in the defeat of our enemies.

CONSCRIPTION TO PRESERVE LIBERTY

"To the accomplishment of this purpose let us continue to bend all our energies. Notwithstanding the apparent margin provided by the number of men sent overseas, our military authorities, having the most accurate information, declare that further reinforcements are essential, and that they cannot be secured by voluntary enlistment. In these circumstances, conscription, however pronounced may be our antipathy to legislation of that description, should be accepted, not as an invasion of the personal liberty of the subject, but as a measure designed to preserve it. We must continue to equip, arm and support our own troops, and to give such material assistance to the Allies as is possible by most strenuous effort. Indeed, if it be necessary, the scope of the conscription bill should be so enlarged as to compel service in all branches of industry furnishing war material and supplies.

SHOULD SUPPRESS FROTHY JINGOISM

"Frothy jingoism and incendiary speeches, emanating as a rule from those whose only contribution to the war is in the form of language, and which may tend to encourage domestic strife, should be suppressed, and every utterance that savors of disloyalty should bring prompt punishment to the offender.

SACRED DUTY OF EVERY GOOD
CITIZEN

"Conscription is now the law of the country, and no matter what his views about the policy of the Government or the motives and methods alleged to have attended our recruiting and other war activities during the first two years of the war, it is now the sacred duty of every good citizen of Canada loyally and willingly to assist the authorities in putting the selective conscription law into effect with smoothness and impartiality, reserving his criticism of policy and practice until the war is over.

HOW TO SPEAK OF OTHERS

"The man with a substantial income feels the effect of an income tax, while one with little or no income, having nothing to pay, can accept it with equanimity, and for somewhat similar reasons the man with one or more sons is apt to have a conception of conscription quite different from that of the man who has neither son or grandson to contribute. The latter class should be moderate and considerate in their public utterances on the subject. Those of us who, like myself, have seen all our relatives of military age go overseas, and who have experienced the sadness of loss and separation, cannot help feeling compassion for the parents whose affection for their sons makes them exaggerate the terrors of military service, but for the young men themselves there is no such feeling, because, if, being fit for service and having none of the recognized grounds on which to demand immunity, they are unwilling to take any post that may be assigned to them in this hour of danger, they are neglecting their duty as citizens and selfishly evading their share of the burden that the country has to bear."

CONFESSION'S SOCIAL
VALUE

If the whole world were suddenly to become Catholic and all men guilty of mortal sin were to go at once to confession, and continued thereafter to do so whenever they were unfortunate enough to offend God seriously, how widespread and permanent would be the moral regeneration of the human race. Evil inclinations would be weakened, bad habits would be broken, and good resolutions would be carried out with singular success. Strengthened in will by the worthy reception of the Sacrament of Penance, and guided by the confessor's prudent counsel, most penitents would shun, as a rule, the occasions of sin, and would walk the narrow way with joyful steadfastness. The advantages to the State of the general practice of confession would be quite incalculable. Drunkenness with its train of evils would all but disappear, political corruption and commercial dishonesty would no longer be the dreary commonplaces they are, continence would be the fragrant virtue of young and old, justice and equity would rule the relations of capital and labor, and wars would be of rare occurrence, and of short duration.

Those who doubt that such a wonderful moral revolution could take place simply through the universal use of Confession, need only be reminded that Our Divine Lord instituted the Sacrament of Penance on purpose to restore the fallen to His grace. It was the Risen Saviour's Paschal greeting to the world. For, as St. John the Evangelist tells us, when the four-stricken, wavering Apostles were gathered together the first

Easter night, the consoling Christ suddenly stood among them and said: "Peace be to you. As the Father hath sent Me, I also send you." Receive ye the Holy Ghost; whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain, they are retained." He thus instituted a Sacrament that was meant to be as a "second plank after shipwreck," one of the most civilizing, salutary and uplifting institutions the world contains.—America.

CARDINAL MERCIER
WELCOMES EXILES

The following translation of an address by Cardinal Mercier to Belgian and French refugees is so much the true expression of the devoted pastor's feeling for his flock as to be worth reprinting. The translation is from Die Stem vit Belgie:

My dearly beloved brethren, there lies on my tongue a word that I am afraid to utter. I am afraid you will take it as a joke. I would like to say to all of you: Welcome! However, where can the exile enjoy any rest? How could he bring to silence his lamentations over his fatherland or the country from which he has been banished?

We were, in the gloomy days of August, 1914, the witnesses of the flight of our terrorized population at the approach of the German intruders; dreadful scenes of confusion, heartrending and distressing. A military ordinance has subjected you now to the same sad lot. Coming from the northern districts of France or from the borders of our own Flanders, where you had been terrified by the continuous thundering of the cannon, now, children, girls, women and mothers, old men, you have been forced to flee, because your lives were in imminent danger. You have said good bye to your possessions, to your homes, to all that you hold in dearest memory; you have left them the prey of the flames; you will find them no more; you will never see them again!

Ah, how I feel your distress and how I take part in it! After you have, like so many others, offered a father, a husband, sons, brothers upon the altar of your country, you have been brought now to offer your homes, too, your villages and towns, all your belongings; and loaded with heavy burdens, poorly fed and having little or no rest, you take with great hardship the road to the unknown future. Please do not take it in bad part, my dearest refugees, that I thank Divine Providence that has so willed it that the place of refuge for you happens to be our diocese. And, in this way, you will not be offended. I hope, if I say to all of you: Welcome to our midst!

Our family circle has grown larger, our hearts have broadened; the homes of our diocese are wide open for you; the municipalities, the Sisters' institutions and the clergy have put themselves heartily at your disposal, and we ourselves, like all of them, we come to give you our episcopal blessing. It would be for us the sweetest consolation to pay you all a personal visit, to converse with you, to become acquainted with your wishes and receive here and there the expression of some hitherto repressed complaint. The pressing duties of the diocese will not allow us to enjoy that sweet satisfaction. But, my priests know it and it is my ardent wish that you should know it, too; we look upon all of you as our adopted children, and we beg of you to trust yourselves firmly to our fatherly care. If you should judge that we are able to offer you some service, ask it from us, or ask your priests, who are your most faithful guardians and your most devoted pastors, to obtain from us that favor in their name. We exhort our beloved dioceses to surround you with brotherly attentions and to edify you.

On your side I beg you to help in your conduct the good name of your country; you will, I beg, bear up patiently with the human frailties of those you will come in contact with, and the unavoidable privations which are attached to the sad conditions of your present lot. Would to God, dearly beloved refugees, that the solitary and quiet life and the hard trials that are yours now may be for all of you the means of getting nearer to our Lord and of increasing your love for Him!

Divine Providence has thought of everything and has foreseen everything. Divine Providence has foreseen this scattering of families all over Europe and the circumstances that led to it. Our Lord Jesus Christ called Himself "the way, the truth and the life," "the way" that leads to our destiny, "the truth" without shade, "the life" not of the body but of the soul; not this life of a few years that begins at the cradle and ends at the grave, but the "life" that once started, can end no more; that life which, beginning in tears and sacrifices, must ultimately culminate in joy and glory. There is not one among us to whom Our Lord does not show through His example as well as through His doctrine, the way he has to follow, the truth he has to believe, the life he has to embrace and to live. There is not a single station of life we may find ourselves in, in which, if we consider it well, God is not our light and an attractive power.

He was scarcely born before He was threatened with death, and thus became the Divine model of the refugee; persecuted by Herod, the Divine Infant, carried on His Mother's

arm and under the guardianship of St. Joseph, takes the road of the desert, towards an unknown country, Egypt. Think, my brethren, of the anxieties, the sufferings, the privations, the distress of Mary and Joseph during the long journey from Nazareth to the bank of the Nile River; think of their loneliness in this foreign pagan country, which had no connection, either civil or religious, with Judea or Galilee; think of the long duration of their exile, which, according to the most common tradition, lasted seven years. Think of the uncertainty of their voyage on their return to Palestine; and then, wonder at the serenity of their souls, at their quiet submission to the will of God, at the magnanimity in their sacrifice.

As for yourselves, my dear refugees, while you pray to God that you might be restored as soon as possible to the liberty of your homes and have your dwellings rebuilt under the sky of your country, ask Him also to give you the grace to carry the hardships of your exile with faith, patience and courage in union with the Holy Family, with Jesus, Mary, Joseph, and under their most powerful protection.—The Monitor.

THREE GREAT CANADIAN
ACHIEVEMENTS

It is not the fashion for the British to brag. They prefer to let their substantial accomplishments speak for themselves. But there are occasions when Canadians may frankly express a little justifiable pride in their peaceful triumphs as well as in their war record. Let us refer to three great achievements of recent date which appear to have received more attention and greater eulogy elsewhere than in Canada. These are:

(1) The great Canadian telescope of the Dominion Observatory at Victoria, B. C. A recent issue of The Scientific American contains an illustrated article in which it is stated that this new instrument is "larger than any telescope now in use, and will be for a time at least the largest in the world." The Scientific American adds that this 72 inch reflecting telescope "represents the very latest advances in astronomical and engineering science, and is not only the largest but the most complete and convenient in operation of any ever built."

(2) The new Quebec bridge, with its two railway tracks and two passenger roads, and its vast single span of 1,800 feet, the Forth bridge coming next with a span of 1,710 feet.

(3) The new Government railway terminal docks at Halifax, N. S., which The Scientific American declares are the greatest in the world and capable of accommodating the largest of the modern sea leviathans. When the War is over the value of these docks will be more apparent.

HEROIC PRIESTS OF
FRANCE

MSGR. BAUDRILLART'S VIEW

Paris, Oct. 1.—Monsieur Alfred Baudrillard, orator and author, Vicar-General of Paris, honorary canon of Notre Dame, rector of the Catholic Institute and second highest dignity of the Catholic Church in the French capital, received me to day in his study in the ancient building of the Rue Vaugirard, which for upward of one hundred and fifty years has been a Catholic institution of learning, writes the celebrated French novelist, Henri Bazin, for the Evening Ledger of Philadelphia.

"I am very proud," he said, "of the part played by the Roman Catholic clergy of France in this terrible War. Nearly 25,000 priests have been mobilized since the early August days of 1914. More than 18,000 are now serving the country and the army in one of three capacities, and about 7,000 have given their lives for France."

FRANCE A CATHOLIC NATION

"In all, our clergy have been cited in more than 7,000 orders of the day, and many have received the Croix de Guerre, the military medal, and the Legion of Honor, with more than 900 receiving the entire three. I have a fund of personal records, each a story in itself, that, when time permits, shall be combined into a book showing the heroic, the simple, the beautiful, the Christian deeds of these ordained men; either under fire or in circumstances of exceptional character."

"Educated for the practice of a pacific profession, many very humble and unknown save to their bishops and in their own communities they have each and all risen to a height of sublimity and Christian heroism: risen in countless ways during the last two and a half years. These servants of Christ and servants, too, of France, are divided into three mobilized classes—chaplains attached to battalions and regiments, priests serving as noncombatants in hospitals or some essential administrative capacity, yet under military jurisdiction, and the fighting priests in uniform. They are of all ages, from twenty-one to sixty-five."

"The chaplains, or aumoniers have been constantly under fire, aiding in bringing in wounded men from a field of blood to a poste de secours, consoling morally, materially and spiritually the soldiers of France, and performing their religious duties under circumstances without precedent, in many cases celebrating

Mass in the open or underground. Their influence upon the men about them has been high and ennobling from every point of view. The fighting priest is in the ranks, a simple poilu, a non-commissioned officer or graded soldier, some exercise a genuine moral influence also, and as soldiers are the equal of any in other walks of life."

"France has always been a Christian and a Catholic nation. I make this statement flat, and since it would involve too much detail of statistics to demonstrate it, to show conclusively that during the twelve years preceding 1914, despite the separation of 1905, she remained so, I ask you to permit me to lay statistics aside and let the evidence rest purely upon the events of the last thirty-six months. They have witnessed thousands of priests serving in the army and their countless deeds of sacrifice, Catholic devotion and heroism. They have witnessed the attitude of hundreds of thousands of French soldiers attending Christian services, serving at the Mass in the open. They have witnessed the true Catholic devotion of the very great majority of the inhabitants of France."

"And then, look without rancor, without passion, without any: see the sacrifice of which she has been guilty; the conduct of her armies in desecrating the houses of God."

"Both these things are sufficient. They prove which nation is Christian, which has come to its heart the greater glory of God. Ad perpetuam rei memoriam."

"The classic doctrine of the Church is based upon, in its application to just war, four ideas that combine all theology—justice, right, pity and charity. The first is the deep essential that a war should be just in its motive and consequently always a war of defence at the beginning as one would defend his hearthstone from the thief that comes in the night and after a struggle, overpowers him. Such war is waging, such our priests are helping to wage, and for such more than 7,000 among the alumni and student body of this institute are offering their lives. And all these men of whom I speak are Catholic Christians, as are hundreds and hundreds of thousands of others wearing the uniform of France. Truly, then, France is a Christian country, and in the great majority of its population a Catholic Christian country as of old, 'the eldest daughter of the Church.'"

Monsieur Baudrillard is a prolific and able writer. His books number more than 200 upon many subjects, among which moral philosophy, moral science, the Church and the history of the Bourbons from many perspectives predominate. His literary work has been thrice laureled by the Academie Francaise, and he has been honored by the Kings of Italy and Spain for literary merit.

TWO "CREDOS"

A writer in one of our popular magazines, assuming for the moment, the character and tone of a lay preacher, formulates a religious creed and advises American fathers to teach it to their children. It is as follows:

"I believe in work and the joy of work. I believe in the service and the joy of service. I believe in the care of the body, abstinence, exercise, for without health I can do nothing. I believe in the power of the will and its growth by training, in the power of self control and its growth by training; not love for personal salvation, but love for humanity that must abolish poverty and war. I believe in universal education and equal opportunity for men and women alike. I believe in the Christ spirit, I bow before the Supreme Creator and draw comfort and strength from the ocean of soul force that surrounds us."

It cannot be said that this new creed imposes any very heavy dogmatic or moral burdens upon its adherents. Commonplace in its principles and indefinite in expression, it has the power neither to satisfy the mind nor control the heart. It is of the earth, earthly, it explains nothing. It leads nowhere. Materialistic views of life tinge its articles. Earthly horizons bound and narrow its outlook. It satisfies none of the deeper and nobler yearnings and wants of our nature. Natural activities, humanitarian concepts of life are the highest levels to which it ascends. The true concept of God, of immortality, of personal responsibility and of sanction for the deeds done in the flesh is ignored.

Relief in the "Christ spirit" has a pietistic ring that may deceive some, but it is vague, meaningless. It might be the creed of a Unitarian or a Buddhist. If the adherent of this new creed bows before the Supreme Creator, he seems to turn to other sources for comfort and strength and expects "the ocean of soul force" around us to do that which the Creator alone is able to perform. It is the creed of the natural man, without stable foundation, without horizon, without a look to those higher regions and those nobler realms for which man was created. It is an unphilosophical creed, setting love of humanity above the love of personal salvation. It is an unwise and imprudent one, for it neglects the noblest ends and the highest responsibilities.

How different it is from the "Credo" which for so many centuries has been repeated on the lips of

believers and acted in their lives. How inferior the commonplaces, the naturalistic dogmas of this modern "Credo," to the solemn, yet simple and illuminating words of the Catholic "Credo." I believe in God, the Father Almighty, Creator of Heaven and Earth. How superior the profession of Faith of the Catholic father teaching his child the story of the life, the death, the resurrection, and the dogma of the Divinity, of Christ, to that rapid profession of the modern father in "the Christ spirit" he would try to inculcate upon his child. Belief in self-control, in the growth of the will is far easier than belief in the mysteries of the resurrection of the dead, the forgiveness of sins. But it cannot do what belief in these solemn dogmas can accomplish for the soul—its lawless passions and desires, and lift the eyes of the child beyond the dark and gloomy horizons to which the modern "Credo" would limit him. This modern "Credo" does not satisfy. It looks down. There is no buoyancy in it. It is dull, flat and unprofitable. It shifts the center of gravity of human life. According to this modern "Credo," man and man's faculties and man's activities are for man himself personally or for men in the aggregate. The old "Credo," which the modern substitute and counterfeit would oust from the heart of the father and the child alike, teaches with Divine authority that man and his faculties and his activities are for God. That creed is the only one worthy of man and humanity, the only one which can make the individual and the race truly great and happy.—America.

THE CATHOLIC CHURCH
EXTENSION SOCIETY
OF CANADA

THE RUTHENIANS

The Catholic Directory for 1917 says that the number of Catholics in the Ruthenian diocese of Canada is about 250,000, while the number of priests is given as 29. At present the number of priests is 26, and one of them is engaged in the necessary work of editing a Catholic weekly paper in the Ruthenian language. In other words there is ONE priest for every TEN THOUSAND SOULS.

Unless conditions are improved it is not possible to save those people from loss of Faith. One priest for every thousand souls is the normal condition of safety.

A century ago the French Canadians were about the same number as the Ruthenians are now in Canada. A century hence the descendants of the latter will be numbered by millions in Canada. WILL THEY BE CATHOLICS?

The two cases are not at all parallel. The French were grouped in one Province. The Ruthenians are scattered over the Dominion. The French had been in the country over a century and a half in close connection with the Church in France, and had developed educational and charitable institutions. A Catholic College was founded in Quebec in 1635. The Ruthenians came to Canada in recent years, poor and unorganized, and their Catholic institutions, as given in the Directory, consist of FOUR ELEMENTARY SCHOOLS and ONE ORPHANAGE.

Before the War there was an arrangement by which a steady, though insufficient, supply of priests was assured for the Ruthenians in Canada. The Seminary in Lemberg, the capital of Galicia, received young men of that nation who aspired to the priesthood and were willing to come to Canada. There they prepared to begin Theology. Then they came to this country and completed their course in a Canadian Seminary. The War put an end to this arrangement, AND THERE IS NO HOPE OF ITS RENEWAL IN TIME TO SAVE THE FAITH OF THE RUTHENIANS. Galicia has been devastated by the War. Contending armies surged back and forth over that country. First it was in possession of the Austrians, then of the Russians, and then again of the Germans and Austrians. Its young men have been killed or scattered or deprived of the means of education. THERE IS NO HOPE FROM THAT QUARTER FOR MANY YEARS, even after peace is declared.

Must the Catholic faith of so many people in Canada wither and die before our eyes? We know how isolated groups of Irish and Scotch Catholics fared here and there in Canada. When there were no priests to attend to their spiritual needs the second and third generation lost the faith. Is this to be the fate of the Ruthenians?

The problem is this: how can we supply more Ruthenian priests? They must be Ruthenians, not only on account of the language, but also because their priests say Mass in the Greek Ruthenian Rite.

There is only one way. We must enable Bishop Budkato select Ruthenian boys and educate them. He must have a college adapted to his needs. The Ruthenian people would themselves willingly finance an institution of this kind if they could be reached. They will help as far as they can be reached, but a Diocese with only 26 priests cannot undertake a new college. We must help them, as the Society for the Propagation of the Faith helped us when we were also in need.

The Catholic Church Extension Society of Canada expects to be the medium through which this sorely needed work may be done. OUR HEAD OFFICE is at 67 BOND ST., TORONTO.

T. O'DONNELL, P. P.
PRESIDENT.

THREE CONVERTS CELEBRATE
HIGH MASS

Brooklyn, N. Y., Sept. 27.—A decidedly unusual feature at Mass on Sunday, in the Church of St. Paul, this city, was the sight of three priests at the altar, who were converts to the Faith. The celebrant of the Mass was Rev. William Atwater, who was ordained to the priesthood recently by Cardinal Farley. Father Atwater, who began, six years ago, to study for the Episcopal ministry, became a convert to the Catholic faith about a year later. Rev. William Jurney, deacon of the Mass, was, before he became a Catholic, for some time a curate at the P. E. Church of St. Paul, Brooklyn. He was ordained about a year ago in Rome. The sub-deacon was Rev. Charles Danforth, who also studied for the Episcopal ministry, and later became a Catholic.

ORIGIN OF THE ROSARY

As it was through Mary that God gave us His adorable Son, so it was through her that He gave the world the prayer so especially pleasing to God and His Virgin Mother. The saint whom she selected for its introduction and propagation was the heroic Dominic Guzman. For seven weary years he had prayed and labored for the conversion of the Albigenses, a powerful and irreligious sect that had spread desolation over a large portion of southern France; whose paths had been marked with rapine and blood, ruined provinces and burned churches, and who were possessed with a satanic hatred of Jesus in the Blessed Sacrament, and of His Immaculate Mother. Seeing his efforts bearing so little fruit, the saint appealed to the Mother of God to aid him in the conversion of that obdurate people. It was then that Mary appeared to him. Addressing her devout servant, she said: "I, of good heart, Dominic; you know it was at the price of the blood of God's only begotten Son that the souls of men were ransomed; nor is it His will that these whom He redeemed should never perish. There shall be a remedy for these many evils. Make known to the people, then, the form of prayer I am about to give you; teach them that it is most agreeable to my Son and to me. It shall be a great means for the overcoming of heresy, for exterminating vice and encouraging virtue, for imploring the mercy of God. I shall be ever ready to succor those who invoke my aid through this form of prayer, which I leave to you and your Order as a lasting inheritance." Shethen made known to him the nature and form of the Rosary, and added: "The earth will remain barren until watered by this heavenly dew."—The Guardian.

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

Previously acknowledged, \$11,796 45
J. M. Scott, High River, 10 00
Thanksgiving, Paris, 2 00
Mrs. Ed. Kavanagh, Campbell's Bay, 1 25
Mrs. D. J. Canso, 1 10
L. F. Strome, 5 00

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