

were going to Flanders when they left British ports woke up next morning to learn that they were en route to the Dardanelles.

RUSSIANS INFLECT BIG LOSS

Somewhere in the triangle lying between Warsaw, Siedlec (an important railway junction 65 miles east of the Polish capital), and the point where the Warsaw-Petrograd railway crosses the Bug there must still be a considerable body of retreating Russian troops, which will hereafter literally take to the woods to evade the Germans.

In this Warsaw-Ostrow-Siedlec triangle is now being repeated on a small scale the attempt to envelop the retreating Russians which failed on a great scale more than a week ago. That it also will fail is entirely probable, for Siedlec would have been defended desperately had any large body of Russian troops been still open to attack west and north of the town. From the Galician border north through Brest-Litovsk to Bielskoto the Russians are retreating in good order, and in central Poland they have turned upon the army of Von Mackensen and inflicted very heavy losses on it. It is not going too far to say, therefore, that in the extremely difficult task of drawing off over a million men from the line of the Vistula to that of the Bug and Niemen the Grand Duke Nicholas has added greatly to his reputation as a soldier, and by preserving his armies intact has rendered an immense service not only to Russia but to the western Allies. Had the Russian field forces been caught and smashed in the German vise, as von Hindenburg planned, the Germans could have withdrawn the bulk of their troops from Poland for operations elsewhere. As matters stand a great army must be maintained in the east to make sure that the Bear does not come back.

SINK AUSTRIAN SUBMARINE

The Italian Ministry of Marine announces the sinking of an Austrian submarine on Thursday in the lower Adriatic. This is the second within a week. Austria-Hungary had only eleven submarines altogether, built or building, when war broke out, and quite a number of them have come to grief during the past two months. The U.S. was a small vessel of only 84 knots speed when submerged, and was built in Germany in 1908.

ITALIAN FLEET SUPERIOR

The Austrians have been bombarding Italian towns along the Adriatic. They dash out from Ragusa or Pola upon these nocturnal adventures, this being possible because the submarine danger prevents a too close blockade by the Italian fleet, which is greatly superior to the Austrian naval strength in the Adriatic. In one of these raids on Wednesday several factories and railway viaducts were damaged, and at Bari, a town well down toward the south of the Adriatic, the population is reported to have been panic-stricken, and the whole place covered with dust and smoke as the result of the bombardment. The Italians are having some experience of the ways of the baby-killers.

LOSS OF SHIPS IS SMALL

Engineering states that the British losses of merchant ships of over 300 ton burden between August 4, 1914, and July 21, 1915, totaled 179, of 593,428 tons. There were 56 sunk by enemy cruisers, 14 by mines, and 109 by submarines. In addition 177 fishing vessels, with a tonnage of 22,959 gross tons, were sunk by the enemy. As Britain and her colonies have over 11,300 ships, the 179 sunk during almost a year of war will not greatly cripple the Empire.—Toronto Globe, August 14.

THE CATHOLIC CHURCH WILL DRAW ALL U. S.

PROTESTANT WRITER SAYS IT IS THE ONLY CHURCH THAT CAN APPEAL TO COSMOPOLITAN NATION

H. D. Sedgewick (it is evident from the tone of his article that he is not a Catholic), in a recent issue of the *Atlantic Monthly*, gave reasons why the Catholic Church must be accepted as the Church of most Americans before many more years. He said:

"The great opposition to the Roman Church in the sixteenth century at the Reformation was the awakening of the Teutonic race to the differences that separated them from the Latin races: northern nations felt the swelling of national instincts, and the bonds of the universal Church were broken. From then until to day the sentiment of nationality has been predominant; that sentiment reached its zenith in the end of the century and is already beginning to wane. Cosmopolitanism is establishing; hereafter other bonds than those of common country will group men together.

"Signs appear that the breaking up of nationality will begin in the United States. There will be in that country three principal parties: those of English, German and Irish descent; there will be other stocks. The motto 'E pluribus unum' will be more true than ever. But the whole so formed will not have that unity of inheritance, of habits, of pleasures, of tradition, or organization which makes a nation. The United States will be the one great cosmopolitan country. In such a country with no purely national feeling to be stirred to opposition, a prosely-

ing Church, prudent and bold, will have great opportunities. Most of the German element will be Protestant, but it will hardly strengthen the Protestant cause, it will not unite with the English Protestant section. The Irish will be Catholic almost to a man; and they have an ardent loyalty of nature which will naturally turn them to the support of their Church. In the midst of cosmopolitan indifference and disapproval the Church of Rome will be then as she has always been, the one Church which draws to herself men of all European races. There is but one Church whose priests visit every people and hear confessions in every language. There is but one cosmopolitan Church. By the time the United States shall be acknowledged to be the richest and most powerful nation in the world, the attitude of the Papacy will already have been determined. The Church reads the signs of the times, and will have glided herself for the great task of controlling the religious life of the majority of the American people.

"In the past the Roman Church has achieved her greatest victories in the face of the greatest powers of the world. First she subdued the Roman Empire; after its fall she met the Teutonic emperors as a rival; and now after the Holy Roman Empire has passed away, she still treats with the Governments as an equal. She is the only organization which has succeeded in adapting herself to the varying needs of men for nineteen hundred years. Again and again she has fallen into servitude of German emperors, of Roman nobles, of the kings of France; again and again she has risen with undiminished vitality. It is not strange that many who think that some divine power stood behind the early Christian Church should believe that the same power guides and preserves the Church of Rome.

"There have been great crises in her history. She might have been destroyed when the barbarians overran Italy; she might have been wrecked by the Reformation of the sixteenth century; she might have been ruined in the nineteenth century if the Pope had been made the head of a confederated Italy; and she may be vanquished in the twentieth by the spirit of American democracy; but the genius and the passion of the Latin race will subside, and they are great powers on her side.

"The Roman Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Normandy to Sicily, from Quebec to Patagonia. Her missionaries have sacrificed their lives all over the world. Her strength has been that she is the Church universal. England recognizes the king as the head of the Anglican Church; Russia the czar as head of the Greek Church; but the Roman Church has never been bounded by national boundary lines; she alone has been able to put before the western world the ideal of a Church for humanity. This has been the source of her peculiar attraction; and in the next century with the national barriers broken down, her claims to universal acceptance and obedience will be stronger than ever. Americans cannot kneel to an English king nor prostrate themselves before a czar of Russia, but many will only claim to be considered the high priest of Christendom."—Denver Catholic Register.

SIDELIGHTS ON THE GREAT WAR

A CATHOLIC CHAPLAIN'S DEATH

The following account of the heroic death of Father W. Finn, of Middlebrough, an old Ushaw student, at the Dardanelles, is given by Reuters's special correspondent at Cairo:

Father Finn, the Catholic chaplain, who was so well liked in English circles here, was one of the first to give his life in the landing at Sedd el Bahr. When appealed to not to leave the ship, he replied, "A priest's place is beside the dying soldier." He stepped on to the gangway, and immediately received a bullet through the chest. Undeterred, he made his way across the lighters, even bearing another bullet in the thigh and still another in the leg. By the time he reached the beach he was riddled with bullets, but in spite of the great pain he must have been suffering he heroically went about his duties, giving consolation to the dying troops. It was while he was in the act of attending to the spiritual requirements of one of his men that the priest's head was shattered by shrapnel.

IN THE FIGHTING LINE AND AT HOME

The following moving extract is published by the *Times* from a letter lately received from an officer at the front:

"I tried one of my poor boys last week: there was no person handy, and as I lacked a prayer book I read the chapter in *Corinthians* (you know, 'For this corruptible' and so on). The doctor said a prayer. Then we lowered him just in his uniform and overcoat, with a waterproof sheet round him. R. I. P. He was only a little Bermondsey gutter-snipe, but he gave all he had, and God knows.

Oh, I wish I could come back to England and tell the men who are doing nothing of the tragedy of this land; of the stolid endurance of the peasantry round here, the old men and women, the young wives and

little children, the ruined homes, the thousands of Englishmen of all ranks and sorts and ages who daily and nightly go up to the trenches not knowing if they will ever come down the road again. And then I should like to tell them of that little grave, marked by a wooden cross cut from a biscuit-box by a comrade (who badly wanted that bit of wood to make a fire to boil some water for his tea), bearing simply his name and number, regiment, and the letters R. I. P. in indelible pencil; and a tin wreath from the ruined churchyard a stone's throw away. In perhaps three weeks his name will appear in a list of casualties, which will not be read by the man in the street, and yet, although he may not have been a good man—he may rarely have spoken without an obscenity (meaning nothing to him) although he was perhaps a poor soldier, yet—there are hearts very sore for him in some tenement building in Tooley Street, in some slum off Tabard Street. That man was doing two men's work, his own and that of the man who stayed at home, the latter perhaps a model citizen in every other way, and yet, when those two men get up to the final adjustment of accounts, I could rather not be the man who stayed at home.

We are so sick here of our reading—the tramway strike, the cry for more money, the lack of ammunition, the short hours on army work—we who in our little way know that it is only more work, more men, millions of shells, the last ounce that the nation can give in every thing wanted, that is going to break through the defences of these hell-begotten Germans. I am writing this within a few yards of them, and you know that the bit of ground we are holding now has changed hands nine times since the beginning of the war. It is surprising how the men have changed towards the Germans. At first they spoke almost kindly of them, now they simply hate them with a terrific and devilish hatred.

A CHAPLAIN AND THE RETURN TO RELIGION

A military chaplain belonging to the diocese of Coutances, after telling of the anxiety shown by the soldiers to receive rosary beads, and of their practice of reciting the rosary in the trenches, says:

It would, of course, be an exaggeration to conclude or say that every thing is perfect among the troops from the point of view of religion. But the returns to religious practice are very numerous. Doubtless all will not persevere when peace comes, but there are others who are trying by frequent Communion to make up for their past neglect. I know many, too, who never fail to attend daily Mass whenever possible. Alongside of them there are those who continue in their indifference to religion.

A SOLDIER'S LAST WISHES

A French soldier, Pierre d'A., wrote as follows to the sister of a dead comrade:

Before leaving for an unknown destination I have a charge to fulfill to send you, at his earnest request, the last wishes of your half brother, my comrade in the war, Chasseur E. A. B., who has died at Abbeville. "I die happy, so happy that I beg and implore you not to wear mourning for me, for I depart converted . . . by the Sacred Heart of Our Lady of Lourdes, whose colors I would have you wear. I shall be saddened if people darken my happiness by wearing black. I ask you for many prayers, some Masses by the Abbé B., and I offer my life for France." Will you, Mademoiselle, be good enough to pray also for the friend who helped a little in the conversion of this heart of gold.

WHY THE CATHOLIC SCHOOLS OUGHT TO BE CHOSEN

OTHERWISE IRRELIGION MAY BE IMPLANTED BY DANGEROUS TEXT BOOKS

The main reason, says a writer in the *Denver Catholic Register*, why Catholics should send their children to Church academies and colleges when the youngsters have completed the parish school course is that modern text-books often contain things which are incompatible, not only with Catholic teaching, but with doctrines generally accepted by Christians, and in the public or secular schools these mistakes cannot or will not be corrected. Within the last week, I have examined an ancient history used by the Broadway Latin school (Public) in Denver. It has proved my contentions.

The work is by Philip Van Ness Myers. He is admitted to be one of the best historians of our times, but his work is extremely dangerous in the hands of a student who does not have a well informed teacher with the liberty to set things right in the mind of the child along religious lines.

On page 15 of the work, the first sentence is: "We assume the original unity of the human race." The way this is written, a student might naturally conclude that there is at least some doubt about the unity. The fact of the matter is, science is almost entirely agreed, reasoning absolutely independently of revealed religion, that the human race is sprung from one man and one woman. The proof lies in the fact that it is possible for a woman of any race to marry a man of any other race and propagate without difficulty.

On page 44, in paragraph 45, appears this: "As we should naturally suppose, it was in the sphere of religion that Egypt's bequest to us was largest. Thus, for instance, the doctrine of immortality, which entered the Western world with Christianity, stands in close relation to the Egyptian doctrine of a future life."

A child, reading this, and not having the benefit of a teacher's explanation, would naturally jump at the conclusion that belief in immortality was a growth among men, and that the superstitious paganism of ancient Egypt gave the world its beautiful doctrine that the soul of man cannot perish. How absurd! What really happened with the Egyptians was the corruption of the ancient truths they had received from their ancestors, the first men. Man knew from the very beginning that he was immortal. Religion was a growth. He had it from the time he was created.

I do not believe that Mr. Myers, the writer of this history, is an unbeliever. He seems to hold high regard for Christianity. Possibly he does not mean things precisely as he says them in regard to the original unity of the race and the doctrine of immortality. But a child can take no other meaning out of them.

I know of at least one Catholic college where Mr. Myers' histories are used. In these places, when a statement like the two I have quoted occurs, the teacher, unfettered in speaking about religion, is able to give the true Catholic doctrine. I have known of some Catholic schools which have deliberately chosen one or two text books that mildly scoff at religion, in order to be able to answer such arguments effectively. Almost every boy and girl in the teens passes through a period of doctrinal doubt. Religious teachers, knowing this, often strive to bring this period on while the children are under their control, in order to be able to put the well-known unanswerable arguments of Catholicity against the arguments of the doubters.

A large part of the irreligion in the world, I am convinced, results from having children go under unimpaired or fettered teachers at this dangerous stage, and from meeting scoffing remarks in text books.

GERMAN WAR ETHICS

ARRANGED BY THE TABLET

The following remarkable analysis entitled "German War Ethics" appeared in a recent issue of the *London Tablet*, and purports to set forth their motives behind the present European situation. While it has been written from the side of the Allies and is a most severe arraignment of what is known as German "kultur," it contains criticisms of systems of materialistic philosophy, which are well justified in the light of the struggle now in progress for the supremacy in Europe. The article reads:

The clash of arms and the political and diplomatic considerations which for the greater part of the world are the dominant features of the present European situation tend to obscure the grave moral and spiritual issues of the great conflict that is in progress. Externally—for the moment anyhow—the great central empire appears to be the protagonists of order and authority and tradition; the allied nations the chief harbingers of forces revolutionary and subversive of the old conception of the world. But beneath the immediate surface are deeper realities which reverse the moral and spiritual significance of the two opposing groups and the potentialities that are fighting for the hegemony of the world.

A DESTRUCTIVE PHILOSOPHY

It is of the highest importance to realize in the foundations of the struggle the colossal fact that civilization itself and the progress which we have understood it for two thousand years, is at stake through the attempted propagation by force of a destructive philosophy that has been slowly evolving during a century and gradually corroding a whole people. The new spirit that is abroad in Europe is the product of an unbridled exaggeration of that philosophy, not necessarily always bad in all its aspects, but elaborated in the hands of its later apostles into a total negation of all the principles on which society is based. When put into practice as a line of conduct, and when that practice is ruthlessly forced on Europe—like the creed of Mohammed in earlier times—by highly organized armies of many millions of men, the whole fabric of European civilization becomes endangered, and the old institutions threaten to go down in the general debacle.

ORIGIN OF THIS PHILOSOPHY

This philosophy has its origin and development chiefly in Germany, and it is among the German people that this new spirit to which it has given rise finds its fullest expression. Germany has boasted—and boasted with reason—of its scientific methods and the material efficiency which has characterized the industrial and military organization of to day is due to these methods. But side by side with this development, German thought by a gradual process has come to attack and undermine the old traditional outlook, beliefs, and morality of Europe as not merely incompatible with that development, but positively detrimental to it. "It will be the duty of the future," writes Bernhardi, "to mitigate religious and political convictions and to combine the conflicting views into a harmonious and higher system."

For fifty years German, and particularly Prussian, professors, teachers and writers have jointly exercised a destructive influence on the old moral and mental life of nations, and have been known not merely as centres of liberal freethought, which in itself only affects the individual, but as intolerant propagators of a materialistic theory of life which is to be forced on the world at large.

RELIGION OF THE SUPERMAN

Whatever German "kultur" may have meant in the past, it undoubtedly signifies to-day a view of life professedly superior to that which is the legacy of undivided Christendom to disunited Europe. It covers the whole range of ethics and morality, as well as science and art. It looks forward to the substitution of the old creeds of the supernatural by the new religion of the superman. It appears in its most extreme form in the gospel of Nietzsche, which replaces the Gospel of Christ, for the morality of Nietzsche is the direct negation of the Sermon on the Mount. "Blessed are the strong and mighty; they shall possess the earth by force," teaches this new morality. "Useless are the weak and meek; they shall no longer encumber the earth." But Nietzsche, it may be urged, must be discredited, despite the great influence he has exercised on contemporary German thought, because he was mad. None the less, have yet questioned the sanity of Treitschke, perhaps the greatest apostle of modern Germany. This is what he wrote some years ago: "The curve which, during the last century and a half, Germany has traced in religion and metaphysical thought from Kant and Hegel to Schopenhauer, Strauss and Nietzsche, has not less visibly been a movement towards a newer world-religion, a newer world-faith. It is reserved for us to resume in thought that creative role in religion which the whole Teutonic race abandoned fourteen centuries ago. Judea and Galilee cast their dreary spell over Greece and Rome, and the creative power in them was exhausted. But Judea struck Germany in the splendor and heroism of her prime. Germany and the whole Teutonic people in the fifth century made a great error. They conquered Rome, but dazzled by Rome's authority, they adopted the religion and the culture of the vanquished. The seventeenth century flung off Rome; the eighteenth undermined Galilee itself; Strauss completed the task that Eichhorn began; and with the twentieth century Germany, her long travail past, is re-uniting to her pristine genius her creative power in religion and in thought. Thus while preparing to found a world-wide empire, Germany is also preparing to create a world-wide religion."

LETTER FROM FATHER FRASER

Taichowfu, China, July 8, 1915.

To the Editor CATHOLIC RECORD:

Dear Mr. Editor,—I have just sent my annual report to the Bishop. I find that during the past twelve months I have baptized 180 adult converts so that now I have over a thousand Christians to minister to; 745 others are preparing for baptism. I have now ten schools in which 508 children are receiving religious instruction. My baptisms and catechists, besides propagating the Faith, have baptized 470 pagan infants at the point of death. Over 4,000 confessions were heard and 10,000 Communion received, and all this in a district which a few years ago was almost entirely pagan. I feel that my dear benefactors of the CATHOLIC RECORD should know these figures in order to realize what a vast and fruitful field lies before the mission in China provided he is backed up financially from abroad. It will be satisfactory for them to know that the aims so generously sent to my address were not spent in vain. I must, however, add that only a small proportion of my thousand towns and villages have as yet been evangelized and that the work can be increased indefinitely provided funds are forthcoming to hire more helpers and open more chapels and schools.

Let me once more thank my benefactors from my heart in the name of all those whom I have regenerated in the waters of baptism, of the hundreds of children being instructed in the doctrine of our Holy Faith and the hundreds of infants, who, baptized at the point of death, are now enjoying the eternal bliss of heaven.

Yours gratefully in the Sacred Hearts of Jesus and Mary,

J. M. FRASER.

QUEER ANTI CATHOLIC FREAK

The anti Catholicism of the Mayor of the City of Oakland, Cal., expresses itself in a curious way. According to his official exchanges, this official has announced his intention to remove from the wall of the Mayor's office in the City Hall in Oakland a mural painting by Frank Van Sloun, part of a lunette which decorates that room, and which has for its subject matter aspects of early California history. The picture in question portrays the Indian and Mission period. In it Frank Van Sloun introduces the figure of a Francis can Friar. He could no more help doing this than a painter portraying the history of Massachusetts could avoid introducing a Pilgrim Father. But it appears that the Mayor of Oakland, formerly a leader in the A.

P. A. movement, objects to this picture and proposes to substitute for it a copy of "Washington Crossing the Delaware"—no doubt a worthy and historical painting in its own place, as Michael Williams, author and art critic remarks, but having little relation with the particular chapter of American history which the Friars wrote in blood and spirit in early California.—Sacred Heart Review.

A NOTABLE INCIDENT IN BUFFALO, N. Y.

The Echo of Buffalo, N. Y., brings to our notice an incident in that city which deserves the utmost publicity. Recently a public statement was issued signed by prominent Protestant ministers as well as by Catholic priests, and by an imposing number of laymen, both Protestant and Catholic, deploring and condemning religious intolerance, misrepresentation and vilification of another's religion and the application of any religious test to any candidate for public office. The statement which is addressed to "the people of Buffalo, irrespective of race and creed," is as follows:

We, the undersigned citizens of Buffalo, desiring to remove all religious intolerance from our city, believe the task of overcoming such spirit can be undertaken only "with malice toward none and with charity for all."

We must constantly keep in mind that our national constitution provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and that "Congress shall make no law respecting an establishment of religion or prohibition of the free exercise thereof." And again we should remember that our State constitution insures that "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind."

Moreover, our people of various religious beliefs wish to live together as friends and neighbors, to the end that in business, civic and social life we may associate in peace and harmony, and banish from our midst the un-American spirit of intolerance.

We appeal, therefore, to our fellow citizens, irrespective of creed.

First: To deplore and to discourage the printing, circulating and reading of all publications containing any misrepresentation and vilifications of another's religion.

Second: To deplore all secret and public meetings or utterances, the primary purpose of which is to foment religious antagonism.

Third: To condemn as un-American and unjust the application of any religious test to a candidate for public office, and any business or social boycott on account of religious belief.

Fourth: To urge upon all ministers and priests the importance of giving public and emphatic utterance to the need of religious tolerance and the cultivation of good-will among our people.

We, the Roman Catholic signers of this appeal, affirm that there is no organization within the Catholic Church, engaged in promoting the political interests of the said Church or any of its members, and that the authorities of the said Church do not attempt to influence or direct the political actions of its adherents, and we respectfully invite the fullest and freest investigation of the truth of this statement of fact by any person or organization.

We, the Protestant signers of this appeal, hereby urge that all organizations requiring a religious test for public office or for any employment, be dissolved at once, and we pledge ourselves to use our best endeavors to accomplish this object.

In presenting this appeal to the public, we regret any and all causes that have led up to the present condition, and we express the hope that out of the experience of the past, we may learn wisdom for the future. We urge our fellow citizens in carrying out this appeal, to exert every

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energy in fostering among us a spirit of true loyalty and devotion to our city's welfare.

The signatures of more than one hundred prominent Catholic and Protestant clergymen and laymen are appended to this appeal. Twelve Protestant ministers, representing the Presbyterian, Unitarian, Baptist, Episcopal and Congregational churches, are among the signers, and an equal number of Catholic priests, including the Right Rev. Monsignor Nelson H. Baker, administrator of the diocese. The remaining names on the list are those of prominent Catholic and Protestant laymen.

The credit of having inspired this movement belongs to a Protestant minister, the Rev. Mr. L. O. Williams of the Church of the Messiah. Some time ago he preached a sermon deprecating religious bigotry, which was so much in evidence at the present day.

A meeting of prominent Protestants and Catholics in one of the assembly rooms of his church was subsequently held. The Rev. Mr. Williams was elected chairman. At a second meeting, at the Hotel Statler, on Tuesday, July 6, it was determined to direct an appeal to the public on the matter of religious intolerance, said statement to be signed by representatives and Catholics.

At a meeting on Thursday evening, July 8, likewise at the Statler Hotel, a committee submitted a draft of the proposed statement. It was unanimously accepted, and those present immediately attached their signature.

"The document published by this body will, no doubt, make a profound impression on the public of Buffalo," says the Echo, "and stamp out bigotry in a community where this un-American spirit has developed more force than in any other city in the country." It is safe to say that it will establish a precedent for other cities, and that it marks the beginning of a nation-wide movement in which Protestants and Catholics will unite their efforts toward putting an end to this un-American and un-Christian campaign of bigotry.—Sacred Heart Review.

FATHER FRASER'S CHINESE MISSION

Taichowfu, March 23, 1915.

Dear Readers of CATHOLIC RECORD:

Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feast of Pentecost. May God be praised who designs to open months to His praises in the Far East to replace those stifled in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

Yours gratefully in Jesus and Mary,

J. M. FRASER.

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A worthy and devout Communion increases our treasure of sanctifying grace.—Father Russell, S. J.

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