

greater German success than the previous reports had indicated. The disaster to the French was complete. According to the official statement, the north bank of the Aisne has been "definitely cleared" of French troops, upwards of 4,000 bodies of whose dead have been found upon the battlefield. The report says:

"In the three days fighting we have taken about 5,200 prisoners with 14 cannons, 6 machine guns and some revolver guns. The French suffered heavy losses, from 4,000 to 5,000 of French dead having been found upon the battlefield. The retreating enemy crossed the Aisne under fire from the German heavy batteries."

FRENCH ADVANTAGE

Paris, Jan. 15.—To-night's official bulletin merely says: "No important incident is reported."

The following official statement was issued this afternoon:

"From the sea to the Lys there were yesterday artillery engagements, some of them quite spirited. We made progress near Lombrizy and near Becelaere. To the north of Arras a brilliant attack by Zouaves resulted in the capture at the bayonet of the positions of the enemy near the road between Arras and Lille."

"In this same region, at Targette and at St. Laurent, as well as at a point to the north of Andechy, in the region of Roye, our artillery secured the advantage over that of the enemy. German batteries were reduced to silence, two places of artillery were demolished, a depot of ammunition was exploded, and field works in course of construction were destroyed."

BRITISH VICTORY

Paris, Jan. 15.—The Havas Agency has received a despatch from St. Omer, dated January 10, which relates a British victory and an advance near La Bassée of one mile. The message follows:

"The British, by an impetuous attack, stormed the strongly entrenched German position near La Bassée at 2 o'clock this afternoon, after a vigorous preliminary shelling. This is an important strategic position."

IN ASIA

TABRIZ GIVES TURKS AN IMPORTANT BASE
Canadian Press Despatch

London, Jan. 13.—The taking of Tabriz, mentioned in the Globe yesterday, which is confirmed by a Reuters despatch, means that the Turks, who undoubtedly had the backing of some of the wild Turkish tribesmen of this locality, have secured a more or less important base for the projected German-Turkish attack upon the Russian positions in the Province of Erivan, north of the Persian border and south of Tiflis.

Russia's most vulnerable point, at which the Turks are aiming, lies along the undefended Russo-Persian frontier to the north of Tabriz. There never has been any necessity for preparing this portion of the Russian boundary against possible Persian attack.

The Russians object to the sending abroad of reports that they are being forced to retire from northern Persia under pressure of the Turkish advance. The concentration of Russian forces in northern Persia, the General Staff in the Caucasus reports, was not under pressure, but in accordance with a specially devised plan. No important engagement has taken place in the region, the only action being one in which the Russian advance guard took part. It is quite apparent that Russia must have concentrated most of her forces in the eastern sphere on the frontier of Armenia, where decisive operations are in progress, leaving northern Persia open to the Turkish advance, which becomes more dangerous daily for the Turks.

It is interesting to note in connection with the Asian campaign that many territorial regiments, and not a few batteries of territorial artillery have been sent to India to release for service in Europe the hardened and highly trained regulars of the British army in India. The movement must have begun as early as October or the first week of November, for The Times of India, under date of December 5, reports the arrival of an additional body of 10,000 territorials, who are now in garrison at Mhow, Cawnpore, Lucknow, Calcutta and other important centres of British India. Among the territorials employed there are the Fourth and Fifth West Kents, the Fifth and Sixth East Surreys, the Ninth and Tenth Middlesexes, and a Border Regiment. A whole brigade of Sussex Artillery is now serving in India. Before the war the white troops in India numbered at least 75,000 men. It is probable that by the time the spring campaign comes practically all the men in garrison in India last August will have been transferred to Europe. They are, all in all, probably the most highly trained and well conditioned fighting men in any army.—Globe Summary, Jan. 15.

BOTHAS FORCES ADVANCE

London, Jan. 16.—The forces of the Union of South Africa have occupied Swakopmund, German Southwest Africa, according to the Pretoria correspondent of Reuters Telegram Company.

Swakopmund is a port of call at the mouth of the Swakop River. It

is a trading and mission station and is connected by rail with Windhoek.

"FOR CANADA AND OLD ENGLAND"

London, Jan. 16.—The Canadian regiment at the front has distinguished itself in a stirring bayonet charge at a place near Ypres, known as "Dead Man's Alley," according to The Daily Chronicle's correspondent in Northwest France.

"The Germans," the correspondent says, "had moved a great mass of men against this spot on the British front. Mud helped the thin British line to hold, but the honors were barely won until the Canadian regiment hurried up from the rear."

"Suddenly there was heard a roar of voices, and a long line of slouch-hatted men with fixed bayonets rushed forward with the battle cry 'For Canada and Old England.'"

"The Germans broke before the charge, which carried everything before it. Trench after trench fell, and the Canadians did not cease until the Germans brought up their artillery. The ground gained extended over a mile in front."

"The Canadian regiment is the Princess Patricia's Light Infantry, led by Major Hamilton, Gault, of Montreal, from among the veterans of other wars residing in Canada."

PRAYERS FOR THE DEAD

ANGLICAN ARCHBISHOP'S SERMON

One result of the present war is likely to be a deeper appreciation on the part of Protestants of the truth that it is a wholesome and proper custom on the part of Christians to pray for the dead. That this is likely to be so amongst Anglicans is very clear from what was said in a recent sermon by the Anglican Archbishop of Canterbury, and the approving comments upon that sermon by Anglican weeklies which cannot be accused of "Catholic" tendencies. In the course of the sermon to which we refer, after alluding to the fear of death taken by the war, the Archbishop said: "Never were so many homes in mourning, and from them often went up a cry, spoken or unspoken. That cry does not, I think, mean unbelief. There is no lack of faith or of courage."

But we (his hearers and all Protestants) should be on our guard lest in one who reverently prayed and wondered we discovered the upraising of the devout soul in prayer for the loved one out of sight. In the first part of our quotation the Archbishop evidently alludes to the attitudes of those who in the presence of such dreadful carnage ask if there can be a God Who permits it; in the second part there is just such an allusion to prayers for the dead as we should expect to fall from the Archbishop's lips. For he goes on to say: "We (his hearers and all Protestants) are not unmindful of the abuses of later medieval times. We are aware that on account of them and to avoid the dangers of them no explicit prayers for the departed were admitted into the public offices of the (Anglican) Church. I have no censure to pass on the men who thus handled the difficulties that faced them in their time." Not in any spirit of factious criticism, but in the spirit of Christian charity, we are moved to ask if it is not possible that allegations of abuses so frequent in the writings of controversialists unfriendly to the Church in those days might not be just as likely to be exaggerations as are many of the allegations of abuses in the writings of similar controversialists in our own time. The abuse of anything is to be deplored, but when the allegation that an abuse exists proceeds from those whose self-interest it is to make it, surely we cannot accept it as necessarily true. True history is to day so fast and so largely disproving so much of what we have hitherto been taught to accept as history that we wonder how anyone in the Archbishop's position should accept as a fact what has been so largely disproved. Abuses there may have been in the medieval Church, for abuses there must and will be in all ages of the Church; but none know better than learned Anglicans that, all abuses or alleged abuses admitted, never were men so fervent in their religion and so punctilious in the performance of their religious duties as when those abuses or alleged abuses existed. Dr. Hermitage Day, an Anglican, in his pamphlet entitled "The Eve of the Reformation" (page 25) writes:

"Yet when all the ills of the time have been recounted, we can but admit that the religion of Englishmen in the 15th century was very real and deep-rooted. The energy and sacrifice of their devotion has left a mark on the land. . . . Whence came all this wealth of art? Not from the rich only, and still less, though many cherish the idea, from the monks, but from the people themselves. . . . For the corporate life was strong. Men loved their churches and gave generously to them. Scarcely the poorest would make a gift without recording a bequest to the Churchwardens of some small chattel or sum of money. . . . And in all the life of the fifteenth century the Church took a leading part. There was a vivid belief in the unseen, often expressed crudely and coarsely enough in ways which made for superstition, but still a belief which had the effect of making men think of death and judgment and the life beyond the grave, and of the bond between the living and the departed. . . . In the fifteenth century religion dominated human life. . . . We of a later age, in whose daily life religion exercises so limited a function, in a land where the outward expression of corporate religion is strongly discountenanced, cannot afford to condemn, or even to criticize too closely, those to whom religion was an air continually breathed, to whom God, worship, prayer, penitence, brotherhood, were terms that stood for realities."

In the light of the above conclusion arrived at by a living Anglican writer who has made a special study of the Medieval Church, and whose researches so candidly written have won for him the widest respect in the Anglican Communion, the Archbishop of Canterbury's allusion to abuses calls for no further comment. The Archbishop, however, proceeded: "Surely now there is a place for the recognition of the instinctive, natural, loyal craving of the bereaved, the reverent and trustful prayer of the wounded spirit who feels it natural and helpful to pray for those it will not see again on earth, but who in their Father's keeping still live, and, we might believe, go from strength to strength in true purity, in deepened reverence and love." Approval of the Archbishop's sermon has been expressed by practically every Anglican weekly of note. Such a vindication of this beautiful part of the Church's doctrine should afford to Catholics not only pleasure, but should move them to a deeper loyalty and devotion to the One, Holy, Catholic and Apostolic Church which has kept the Faith.—St. Paul Bulletin.

SIDELIGHTS ON THE GREAT WAR

LIKE CRUSHED ANIMALS
By Canadian Press

London, Jan. 12.—The Daily News Rotterdam correspondent telegraphs: "A moving picture of life in the town of St. Mihiel, which is still in the hands of the Germans, is contributed to the Neue Freie Presse, the description being all the more remarkable coming from the German side, and not from the pen of sympathetic Frenchmen." He was particularly struck by the number of aged men who had lost their senses as a result of their terrible experiences, while many young children have been rendered dumb.

"Men and women," he says, "no longer walk the streets as ordinary human beings, but creep stealthily along by the walls. If even a brick should fall they scuttle away like terrified animals into cellars, fearing that shells are about to burst. Their nerves are utterly destroyed."

"Food is very difficult to obtain, and a great many deaths have occurred owing to the terrible position in which the people have been placed. The whole population, it would seem from the correspondent's description, are now more or less like crushed animals."

IRISH GUARDS' GOOD EXAMPLE

Under date of December 4, in a private letter, Father John Gwynn, S. J., who is serving as chaplain with the Irish Guards at the front, writes describing an incident which will rejoice the heart of every friend of that regiment:

"We had a fine Benedictine yesterday in a little village church in the afternoon. There must have been seven hundred or more present. There was rosy first, and then I gave the men a short sermon, to which they all listened with an attention which helped me very much. After that they sang 'Hail, Glorious St. Patrick.' It seemed strange to hear the walls of this little village church resound to the rich, soft voices of Irish soldiers. The 'O Salutaris,' 'Tantum Ergo' and 'Adeamus' were all sung by the men, to the great amazement and edification of the villagers, who crowded the end of the church to witness the novel sight."

The curé of the village told me that his people were immensely edified by the conduct of 'les Irlandais' and that their presence for the few days was as good as a mission."

"NOBODY CARES FOR ME"

Preaching the other day in London, the Rev. Bernard Vaughan, S. J., related a touching incident of the war.

"I am told," he said, "of a young man in a farm house at the base in France dying of his wounds. Beside him was a friend, a 'great pal,' as he called him, wounded, too, but not mortally. The dying lad had lived a reckless life, careless and extravagant. He went to the front to find his life away. He was tired of it. Before passing away he softened and, turning to his friend, who held his hand, he whispered: 'When I die will you shed one tear for me? If you don't be one will. Nobody cares for me.' The young officer, a Catholic, drew from his vest a crucifix, and holding it before the eyes of his friend, he said: 'Do not say that; drop, here is One who not only shed one tear, but shed all His blood for you.' He looked up—that dying man—his eyes glazed in death, and he struggled to say: 'Let me kiss it.' He rose up and kissed it, and after doing so he gave a last look at his friend, and as he fell back on his pallet he gasped out the word 'Sweet,' and fell back dead. Call it prayer in tabloid form, or what you like—be sure before God it was his salvation."

"The last word of the poor soldier before he closed his eyes in death

was 'Sweet.' He meant 'Sweet Jesus, have pity on me.' With the Psalmist, I say to you, 'Taste in prayer, and see how the Lord is sweet—sweet as honey fresh from the honeycomb.' His mercy, too, is sweet, and may it be your joy and your comfort both in life and in death. When you gaze at any time, in any place, on the figure of the Crucified ejaculate with the devotion of the dying guardman, 'Sweet,' 'Sweet Jesus, pity me.'"

THE "SAVIOUR" OF THE ABBEY OF MONT CÉSAR

A Belgian Jesuit Father in a letter to his mother gives the following account of an incident at Louvain which is little known but is, he declares, authentic:

The German Commandant of Louvain, Manteufel (I think), has been decorated with the Iron Cross for having protected the Abbey of Mont César. But this is what really happened. During the general confusion the Commandant sent an officer with an order to visit Mont César to find arms there and burn it. The officer went all through the monastery, found nothing, and sent a report to his chief effect: "Whether there is anything or nothing burn the building. Again the officer refused, with the result that he was given a fresh order, which again he refused to carry out. Shortly afterwards the Emperor passed that way, and after making some inquiries, decorated the Commandant. The German officer has since been called to God, but before dying he sent in a complete report on the matter, with the request that it should be published in order to safeguard the honour of his children."

ENGLISH CHAPLAINS

An English Jesuit with the Field Ambulance of the 3rd Corps of the 4th Division writes to us as follows:

For the first three months of the war the supply of chaplains was inadequate. Now, thanks to the efforts of our Cardinal Archbishop, we are very well provided, at least in our division. Besides the senior chaplain, Father Forest, who worked himself to death with great zeal as long as he was alone, there are now two chaplains for the Irish regiments in our division, and myself. We are gradually overtaking arrears, but we have met regiments that had not seen an English speaking priest since the beginning of the war. In

A DYING SEMINARIST

The Abbé Bossus, a military chaplain with the 11th corps, 22nd division, writing to Mgr. Moiré of Sens, in October, describes the death of Sergeant Pierre Pinard of the 155th regiment, a sub-deacon, wounded in the stomach, thigh and head by a shell.

The few hours we passed together as I took him in a little cart to the rear, were full of emotion. I told him that he was dying. We talked of the future life, of France, and of his comrades. "Oh how I suffer," he said. "But it is well. It is for the love of the good God, for my comrades, all the others, and for France. Some wounded stretcher-bearers assured me that they had never been so much impressed as when in the courtyard of a farm, where they were waiting for us, I gave him a soldier's Extreme Unction."

IN THE TRENCHES

The following is from a letter by a soldier-priest with the French Army in Alsace:

I have a corporal who is a policeman and married. I have never seen a man pray like he did. When he got to know me he came and told me his story. "I never went to Mass, for fear of losing my place; but I have never forgotten that I was a Christian." Then he said to me in the trench: "Say me some prayers." He wrote them down and we prayed together. I have given him a medal of Our Lady.

THE YORKSHIRE COAST RAID AND GERMAN MILITARISM

Mr. T. F. O'Connor, M. P. speaking at Walthamstow, referred to the bombardment of the town on the Yorkshire coast. He said, as reported by the Freeman's Journal:

"Incidents of this kind were, perhaps, necessary to bring home to our minds what German militarism meant, what was the character of the deadly and cruel monster with which we were in conflict, and to steel our determination not to end this struggle whatever it might cost us in treasure and in our still more precious blood, until that monster was destroyed past all resurrection, and until we had freed not only this but every other country, not only our own generation but every succeeding generation and civilization throughout the world from barbarism; the cruel, the wholesale murder of which the monster was the embodiment. Could any speaker on the wrongs of Belgium have any better text than the text supplied by these attempts on our shores, and on our people and our homes. Multiply these deaths by the thousands, aggravate these crimes by the hundreds, and you will still have an under-estimate of all the grand total of crime enacted by the German militarists in Belgium."

CHURCH DESTRUCTION BY GERMANS

A Times correspondent in France in the issue of Dec. 19th writes as follows:

The wide ruin of war (in the Champagne district) is seen at its worst at Charleville, a town about ten miles south-west of Epervier.

Here the Generalissimo uttered the "Thus far and no farther," which turned retreat into offensive tactics. The village church is utterly destroyed. The bells lie in a molten mass amongst the ruins. The Virgin with the Child stands in one corner of the wreck, "miraculously saved," said a good Catholic, and in the niche in the western wall is a small figure of Jehovah raising his hands as if in protest at such sacrilege. The church at Neuveville, a neighboring parish, is partially destroyed. An educated hand has written in chalk upon the walls, "Cursed be the Prussian Barbarians!" At Neuveville, near by, the church has again attracted the fury of the invaders. By an odd irony, the most fragile furniture, a chandelier, shimmers above the debris of roof and fittings. The Stations of the Cross, painted by devout and well intentioned hands, still hang a little pathetically above the waste. This village, like others which have suffered, is putting forth fresh signs of life among the dead wood, for every house which is still whole is occupied, and even ruined buildings have some corner of them inhabited. Here and there patched walls and some scaffolding betoken a determined effort to root out the past.

THE CATHOLIC CHURCH
GREATNESS THRUST UPON HER BY WHOM?

In an article published by The Living Church (Episcopalian) reviewing a recent issue from the press, "Romanism in the Light of History," we find the following:

"No great historian of to day questions the truth and death of St. Peter in Rome; none ascribes the development of the papacy merely to schemes of ambitious popes. The judgments of historical criticism are broad and kindly judgments, never identical with partisan verdicts, always showing that discrimination and sympathy are interchangeable terms. In dealing with Roman Catholicism, history shows that the Roman Church was born great, its apostolic heritage and imperial opportunities being in the early days well used; that she achieved greatness, sometimes by unscrupulous, more often by justifiable methods; that she had greatness thrust upon her by the complex needs of Western States and Churches. In spite of blots and blemishes, more obvious than in any other Church in Christendom, she used her inherited and acquired power for the furtherance of the general good of the Church quite as often as for mere self-aggrandizement. The critic, trained under the mellowing influences of thorough historical study, will never fail to give ungrudging recognition to all the greatness and goodness, past and present, in the Churches of the Roman obedience."

It sounds well to Catholic ears to hear Shakespeare's dictum quoted in favor of the Church to the effect that she "was born great, achieved greatness, and had greatness thrust upon her," but we are not quite sure that the third asseveration would be taken in the sense intended. However, it occurs to us to ask, "By whom was greatness thrust upon the Catholic Church?" The non-Catholic position is, as we understand it, that the Church of Rome is a sort of human invention or device, very different from the organization established upon earth by our Blessed Lord, and subversive of almost every doctrine taught in the Bible, "the religion of Protestants."

Protestantism as we have it to day, so it is claimed by its votaries, was the system set up by our Lord, and the dogmas, decrees, sacraments, priesthood, etc., of the Catholic Church were unknown in the first three centuries of the Christian era. If this be so, it becomes us to inquire: "What became of the Protestantism of the Apostolic era?" "When did it die, and where?" Jesus Christ had promised to His disciples that the Gates of Hell should not prevail against His Church. If they did prevail against it, He proved false to His word; if they did not prevail against it, Protestantism, if it had been founded by Christ, would have remained an organized and living force down through the ages, and the Catholic Church would never have been heard of. How will our separated brethren extricate themselves from this dilemma?

But God was true to His word: The Church that was born great because God was its Author, achieved greatness because the Lord was true to His promises to give her the ends of the earth for inheritance; and He thrust greatness upon her when He made her His handmaid in the task of saving the human race from the curse of sin. He thrust greatness upon her when He thrust her into the fires of persecution and martyrdom; when he thrust her mission-aries among the savage hordes of Goths, Vandals, and Huns; when he sent His messengers with the flaming torch of the Gospel into India, Japan and China. If these saints men and women bore a false message—a message that would corrupt and destroy the people to whom it was sent—then God Almighty inspired an unholy crusade, and pronounced a benediction upon mockery and inquiry. We cannot believe it. The Church grew and extended her borders; "she builded her tents and stretched the cords thereof" because the Christ who had said that the Gates of Hell should not prevail against her was faithful to His word. If Protestantism were a divinely constituted system it would be a unit.

It would have something besides a Bible torn to shreds to which it could appeal. Our Lord knew that unity is essential, and He established a central and infallible authority for the guidance of Christians—one which He promised the Apostles should never fail, never err, never be destroyed: "Thou art Peter, and upon this Rock I will build My Church."

The point that we insist upon is, that God sanctions the preaching, the labors, the practices, the sacraments of the Catholic Church, as her marvelous expansion and success in the world testify. Christ did not promise that men would never rebel against His Church; He foresaw that men would rebel: He promised that the Apostles that His Church would never fail. Protestantism has failed—it failed long since, though but four centuries have elapsed since it was born. How has it failed? Because of its lack of unity and lack of divine authority. Protestants themselves deplore the lack of unity; as for authority, they care little for it. Every man is an authority for himself. In Protestantism the word "heretic" is almost unknown; why should it be known when the religion of Brother A., the Methodist, is as orthodox as that of Brother B., the Mormon, or that of Brother C., the Unitarian? When every man has the right to interpret the Scriptures for himself, of course there can be no heresy.

In the true Church of Christ there are no factions, no disunion; there is solid unity under one head, the successor of St. Peter, who was put in his place by Jesus Christ Himself, an historical fact that nobody denies. Kingdoms, empires, republics rise and fall, but the Church that has the successor of Peter for its head, having had real "greatness" thrust upon it, never fails. It is here to stay until the "consummation of the world."

THE MISSIONARY.

HYMN BEFORE ACTION

The earth is full of anger,
The seas are dark with wrath.
The nations in their harness
Go up against our path;
Ere yet we loose the legions—
Ere we draw the blade,
Jehovah of the Thunders,
Lord God of Battle, aid!

High lust and froward bearing,
Proud heart, rebellious brow,
Deaf ear and soul uncaring,
We ask Thy mercy now!
The sinner that forsores Thee,
The fool that passed Thee by,
Our times are known before Thee—
Lord grant us strength to die!

For those who kneel beside us
At altars not Thine own,
Who lack the light that guide us,
Lord, let their faith alone,
If wrong we did to call them,
By honor bound they came;
Let not Thy wrath befall them,
But deal to us the blame.

From panic, pride and terror
Revenge that knows no rein,
Lighthearted and lawless error,
Protect us yet again,
Cloak Thou our undeserving,
Make firm our shuddering breath,
In silence and unwavering
To taste Thy lesser death!

Ab, Mary pierced with sorrow,
Remember, reach and save
The soul that comes to morrow
Before the God that gave!
Since each was born of Woman,
For each at utter need—
True comrade and true foe—
Madonna, intercede!

E'en now we face the fray—
As Thou didst help our fathers,
Help Thine are hord to day!
Fulfilled of signs and wonders,
In life, in death made clear—
Jehovah of the Thunders,
Lord God of Battle, hear!

—RUDYARD KIPPLING

The only way to regenerate the world is to do the duty which lies nearest to us, and not to hunt after grand, far-fetched ones for ourselves.

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I PRAY FOR YOU

I pray for you, not as the Pharisee Who all the publican's misdeeds confessed.

Nor yet like him who wildly beat his breast And cursed himself, in bitter agony.

Nor as the devotee who prays by hour, And wearies heaven with repeated phrases.

Half hoping by his zeal to change the ways Of some relentless and far-hidden Power.

I pray for you, as one might lay his head Upon a stronger breast, and whisper low Of one beyond his aid, though loving so.

And by his very tears be comforted. I pray for you, that when my strength is spent, God's own my human love may supplement.

—MABEL BOURQUIN, Fostoria, Ohio.

Responsibility walks hand in hand with capacity and power.—J. G. Holland.

Do you belong to the A. O. G.—Ancient Order of Grumblers? In every parish there are members of this order, and it is an excellent organization not to belong to. A disposition to find fault with the clergy make you a member. Eligible also are the people who allow the rest of the congregation to bear the financial burden of the church for them. The official badge of the order is the common red cent of commerce.

FATHER FRASER'S CHINESE MISSION

Taichowtu, China, June 7, 1914.

Dear Mr. Coffey,—When I came here two years ago I only had five catechists, now I have twenty-one. I owe this rapid progress principally to my dear friends of the CATHOLIC RECORD. God bless them and your worthy paper!

It takes about \$50 a year to support a catechist and for every such sum I receive I place a man in a new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are very pious and eager for baptism. You will appreciate the value of my catechists when I tell that I baptized eighty-five adults since the beginning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up financially. J. M. FRASER.

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