

## SIDELIGHTS ON THE GREAT WAR

## "LUCK TO THE MUNDERS"

Enthusiastic reference is made (says the Freeman's Journal) in a letter signed by five Limerick men of the Royal Munster Fusiliers to the heroism displayed by Father Gleeson, the gallant Tipperary chaplain, during a terrible bombardment by the Germans on Sunday, May 9. The writer is Private Danaher, and the other signatories are Privates Squires, Bowman, Lynch and Whelan.

It was terrible—houses, chapels, trees and bodies flying in the air. Still Father Gleeson stuck to his post attending to the wounded and the dying Munders, and shells dropping all around him. Indeed, if anyone has earned the V.C., Father Gleeson has. He is a credit to the country he hails from, and has brought luck to the Munders since he joined them.

## HIS LAST KISS FOR THE FLAG

A letter in the Echo de Paris: "The real spirit that is France, a faith of purpose, a divine belief in duty, and a wonderful resignation when that duty is done, a death amid the glory for which the soldier has fought"—taken from an article in T. P.'s Journal of Great Deeds in the War:

A young French soldier, named Courbel, was dying in the hospital at Fleury-Meudon from wounds received in battle. His father and a male nurse were bending over him to catch his last words. "Brother," said the dying man to the nurse, "I know that I have but a few moments to live; but before I die I would like to kiss the flag." The flag was brought to the young soldier clutched it, pressed his lips to it, and died.

## A WOMAN'S SACRIFICE

And the following incident, from the same source, goes to show that the men in the fighting line are supported by a similar spirit in the women who have left behind. It is a pathetic story of courageous self-sacrifice:

In a little Northern town in France, through which troops are passing just at present, a woman in deep mourning called on the Mayor. "Why have no soldiers been billeted on me?" she asked. The Mayor rubbed his nose and blew it hard. He knew her son had been shot a few days before, but couldn't find the voice to tell her. "I thought that in your sorrow—they would remind you," he said at length. "They would console me," she said. When a young and very dirty sergeant got to the house he found it lighted as though a festival were on. In his room were cut flowers. There was champagne at dinner. The mother, in a pretty spring dress, waved good-bye from the doorway next day. "No," she said to the Mayor; "I didn't tell him about my son. It would have been a mistake to talk about my loss to a soldier on his way to fight." And she went quietly indoors and put on her black mourning clothes again," concludes the narrator. In her soul the joy of sacrifice; in her life a sorrow that shall remain till the day breaks and the shadows flee away.

## TRAPPISTS IN THE FIGHTING LINE

The Very Rev. Pere Jean Baptiste, Prior of the Trappists at Wood Barton, Kingsbridge, Devon, has received a letter from Father Gabriel, one of his community, who is now in the French Army, having been called up last August, and is at the present moment in the trenches. He belongs to a well known French family of organ builders, and himself some time ago repaired the organs at Plymouth Cathedral and St. Anne's.

The Rev. Father relates how he says Mass every Sunday for the company to which he is attached. The men go to Confession and Communion. The voice of the cannon, he pointedly says, speaks a most powerful sermon. The men wear badges of the Sacred Heart, some on their service hats, others on their breast. Father Gabriel in descriptive language tells how he celebrates Mass in the trench—which is only 30 yards away from the German with the barbed entanglements as walls, the sky as a roof, and the guns as organ accompaniment. The only music on a particular occasion was that supplied by a little bird which warbled on a solitary bush which had been left undismurbed.

He says he has had many narrow escapes, but up to the present has kept clear of injury although on one occasion his head was singed through his being in rather close proximity to a shell that burst in his trench.

Pere Alphonsus, another member of the community, is at present acting as infirmarian in a Parian hospital devoted exclusively to the care of French military and naval officers. For some time after he enlisted he fulfilled a similar office at the front, and so meritorious was his work that the French Government sent him to the Parian Officers' Hospital. There he has three officers and an admiral under his individual care. The other day a pleasing incident occurred. One of the officers was leaving after having been restored to health. A little way off he observed the humble Trappist. The officer approached him and shook hands, bidding him farewell, and thanking him for the care he had given him. Brother Joseph Mary, another of the Trappist community, has also been in the firing line. He is at present suffering from a badly damaged ankle and has been sent back to the base, but will return to the front as soon as he is fit again.

## EARLIER CHILDREN'S MASS

A PLEA BY THE REV. DR. JOHN J. O'GORMAN AT THE CANADIAN EUCARISTIC CONGRESS

If I venture to say a word in this discussion on Frequent Communion of Children, it is not with the intention of attempting to add to the magisterial exposition of this subject just given us by His Lordship, the Bishop of Charlottetown, but merely with the object of putting a question to two minor obstacles in the way of the weekly Communion of children.

It appears to me that at least half of our work with regard to the Frequent Communion of children must necessarily be spent in getting all our children to form the Catholic habit of receiving Holy Communion every Sunday. At least 90 per cent. of them will in after life go rarely to week-day Mass. Hence, no matter how zealous or successful be our advocacy of daily Communion, this will ever remain the practice of a small, or at least, comparatively small minority. The Church will never oblige the faithful to assist at daily Mass; and the majority of the faithful will never do so. Hence, daily Communion is something which will never be adopted by the majority of Catholics—in our age, at any rate. On the other hand, since the Church commands assistance at Sunday Mass, the Church could quite reasonably command Sunday Communion, and thus bring the faithful back to the practice of the apostolic age, when Sunday Mass and Sunday Communion were inseparable. Even though the Church does not, and perhaps never will command Sunday Communion, the Church expects Sunday Communion of all her children who are bound by the precept of Sunday Mass. There is nothing extraordinary in this statement. Holy Mother Church expects all her children to assist at the Holy Sacrifice of the Mass in a perfect manner every Sunday. Since Communion is an integral part of the Mass, one cannot assist perfectly at Mass, without partaking of the fruits of that sacrifice in the Communion which completes it. Some few are unable to receive Holy Communion every Sunday, just as some few are unable to assist at Mass every Sunday. Yet just as the vast majority of people, despite ill health, distance from church, inclemency of weather, and pressure of unavoidable duties, manage nevertheless to attend Mass every Sunday, so the majority of our people, if they made the same effort, could receive Holy Communion every Sunday. The Church does not expect daily Communion of all her children. She indeed desires it, as does her Divine Founder, but she realizes that it is impossible for very many. On the other hand, she does expect Sunday Communion of all her children. She considers the Sunday Communion just as possible and just as feasible as the Sunday Mass, of which it is a part. Not only is this practice possible, but I believe that some of us will yet live to see the day, when the majority of our parishioners will receive Holy Communion every Sunday.

How can this be brought about? First of all by training all our school children to receive Holy Communion every Sunday. Of the many obstacles to be overcome before this can be done, I wish to refer merely to two minor ones: the hour of children's Saturday confessions, and the hour of children's Sunday Mass. The following rule as regards children's confessions on Saturday is in force in many city parishes: "Children should not be sent or allowed to go to confession on Saturday evenings, unless they have outside work preventing them from coming at any other time." Nor while it is clear that a church, no matter how well staffed, cannot possibly hear the confessions of all the children of the parish on Saturday night, nevertheless it is not preventing children from receiving Holy Communion, to make such a rule as I have just quoted? A boy may quite reasonably want to play baseball Saturday afternoon and go to confession Saturday night. A girl may be thus forced to make the choice between an outing on Saturday afternoon and the opportunity of going to confession and Communion. Would it not then be better to drop the rule barring children's confessions on Saturday evenings? Some few children may be unreasonable, and without cause come when the priest is busiest hearing adults' confessions; but these will be the exceptions. I fear that sometimes at least not giving children more freedom in the hours of confession on Saturday prevents their Sunday Communion.

The other matter bearing on the Sunday Communion of children is the hour of the children's Mass. In many cities it is customary for all children to attend on Sunday a children's Mass, which is frequently at 9 o'clock, 9:15 or 9:30. Now the question I wish to put to this Canadian Eucharistic Congress is this: Does the comparative lateness of a 9 o'clock or 9:30 children's Mass prevent children from receiving Holy Communion? Will not the majority of them want to take their breakfast before Mass, as it may be perhaps 10:30 or 11 o'clock before they get home? If the children's Mass were at 8 o'clock, could not all the children except those of very lazy and careless parents, come just as regularly and punctually, and would it not be a very easy thing for all to come

fasting? Would it not in that case be easier to induce all the children to form the Catholic habit of receiving Communion every Sunday? Such a change would require a rearrangement at the hours of some of the other Masses, and perhaps in some churches a change as regards the Masses for which pews are rented. A parish priest will naturally be slow to disturb his present regulations as regards hours of Mass and renting of pews, unless it be shown that a change would really be advantageous. Personally, much as I have ever desired an 8 o'clock children's Mass, I have thus far found it more convenient to have it at 9:30. Yet I fear that it is a mistake to have it so late. Perhaps some one who has more experience will give his opinion on the matter. One thing at least is certain, the children's Sunday Mass belongs to the category of those early Masses which are Communion Masses—that is, Masses where practically all present are expected to receive Holy Communion.

## A LETTER FROM CARDINAL MERCIER

The following letter, written in English by Cardinal Mercier to Cardinal Bourne, and dated March 17, was received at Archbishop's House only on July 1:

Archevêché de Malines, 17th March, 1915.

Dear Eminence,—Circumstances have made it impossible for me to write sooner to express my gratitude for the munificent gifts which Your Eminence has collected on behalf of the sorely tried population of Belgium and I do not even know when this will reach its destination.

Allow me also to refer to the magnificent charity displayed by all the inhabitants of the United Kingdom, both high and low, to the refugees of our unfortunate provinces. Flooding perforce from their homes, thousands upon thousands of men, women, and children were welcomed with open arms to the homes of countless Englishmen. And when the Englishman's home was too small to accommodate all those who had no shelter, palaces, hotels, houses were hired and furnished, so that none should be grieved.

But all this was not enough, and England, notwithstanding the many difficulties she had to face so suddenly, yet found time and money to send help in many forms to those of us who were unable, through force of circumstance, to reach England, and were thus deprived of the sympathy which you all so lavishly bestowed on our fellow countrymen. Their letters praise the unfailing and unwearied hospitality which has been and is being so kind-heartedly extended to them.

I cannot now do justice to this wonderful outburst of charity, which in itself is a consolation amidst our trials and sufferings. I trust, some day, a complete and detailed account may be written of all you have done for us.

But what I can do is to tell Your Eminence, and all those, Bishops, priests, and laymen, who have helped to organize relief and contributed to alleviate our sufferings, how deeply grateful I am, and to assure you that the memory of British generosity will live on amongst us for years, for generations, to come.

Let me end by telling you that, though labouring under some constraints, our hearts cherish the undimmed hope that, to apply England's proud motto strengthened by God's help, and confiding in the justice of our cause, the day will dawn when our united armies will restore peace and liberty to our land, and then, without restraint, we will be able to proclaim our heartfelt gratitude, and show the world that even as Belgium preferred mutilation and endless suffering to the loss of honour, so also she will ever remember her debt to England.

Believe me, dear Eminence, Yours very cordially in Christ, D. J. CARD MERCIER, Archbishop of Malines.

## ST. JOHN AND THE FOREIGN MISSIONS

## DEDICATED TO FATHER FRASER CHINESE MISSIONARY

The shortest book of the New Testament, the Third Epistle of St. John, contains the following important advice concerning the necessity and advantage of assisting missionaries to the heathen. St. John urges Gaius, to whom he wrote this letter, to continue his faithful work of helping these missionaries. Here are his words:

"Blessed thou dost a faithful work in whatsoever thou dost towards them that are brethren and strangers withal . . . whom thou wilt do well to set forward on their journey in a manner worthy of God: because for the Name's sake they went forth, taking nothing of the Gentiles. We therefore ought to support such, that we may be fellow-workers for the truth."

To teach the heathen Jesus (for there is no other Name under heaven given to men whereby we must be saved), these missionaries had set out. They had received assistance from Gaius before, and would seek it again, though strangers to him. St. John exhorts Gaius to equip them for their missionary work in a manner worthy of their dedication to the service of God. The reason why they needed assistance was that these missionaries followed the wise rule of not accepting contributions from

the Gentiles or heathens whom they proposed to convert to Jesus Christ. Then, as now, to ask the unconverted heathen to support all the expenses of a mission would expose the mission to failure. Hence St. John's general conclusion: "We ought therefore to support such, that we may be fellow-workers for the truth." St. John's meaning is only partially conveyed by the ordinary translations one sees of the first part of this verse. The Rheims Version, like all the early English versions from Wyclif to the King James inclusively, translates thus: "We ought therefore to receive such." The Anglican Revisers, abandoning the "apollambain" of the Textus Receptus for the more correct "hupolambanein," seek to express the special nuance conveyed by this word by translating it "welcome." Yet the full content of St. John's thought is not adequately rendered by either of these translations. The missionaries are not merely to be received and welcomed, but are to be so equipped that they may continue their work in a worthy manner. The Latin Vulgate correctly renders it "suavescere," that is, "support." We must contribute to their support that they may be able to continue their work. The object and advantage and reward of supporting such missionaries is "that we may be fellow-workers for the truth."

In this terrible year when the missionary field is short of men, materials and money, the people of Ontario would do well to remember that they have a missionary in China who needs but the faithful continuance of their assistance to bring many to a knowledge of Jesus Christ. "We ought therefore to support such, that we may be fellow-workers for the truth." (III. John 8.) J. J. O'G.

## MAKING ITALIAN METHODISTS

Methodistic pronouncements on the Church are generally diverting. In the last number of the church paper there has been no departure from time honored ways. Speaking of the Romish (sic) priests and in particular of their work among the Italians, the writer says: "They (the priests) are bending all their efforts to keep them in ignorance and to segregate them from all influences that would make them independent American citizens. Here is the meaning of the Parochial school, and here is our greatest danger." Passing from the particular to the general the writer goes on to state: "The Romanist (sic) Church, as a whole, is a village in a village, a village in a village, and national, and it says those virtues which are essential to the development of the race." Here are charges comprehensive enough to satisfy even the most rabid hater of the Church; but they are so grotesque in their deliberate misrepresentation, so crass in their ignorance, as not to deceive even a Methodist. In proof of his statement the writer instances the Italian, and asks the reader to "name a few Italian poets, writers, inventors, painters and musicians." Evidently, he thinks that Dante, Voltaire, Raphael, Michelangelo, and Palestrina were Methodists. Forced by evidence of the clearest kind the writer had just said, "These people (the Italians) have given us law and literature, science and philosophy, art and architecture, music and religion. They have in their veins the best blood of the world, and they need not beg brains of us or any other race." Now every one knows that these contributions to the culture of the world have come from Catholic Italy. Yet a few paragraphs later we read, "Roman Catholicism has failed to educate the Italian." A startling lack of sequence surely!

It is not, however, to point out how far certain Methodists are willing to go in their official vilification of the Church that we call attention to the article from which we have quoted, but rather to chronicle the fact that the center of Methodistic propaganda among Italians is apparently to be transferred from Rome to the United States. The motive of the present movement is frankly not very evangelical. The Italians, 2,500,000 of them in America, are to be turned into Methodists, not to bring them to Christ, but to avert the failure of Protestantism. "America," says the article, "is Protestantism's supreme hope. To fail in America is to utterly fail." A damaging admission this, in the light of the catholicity which Christ predicates of His Church. To fail everywhere, except in America, is not to "teach all nations." But how is this utter failure to be averted? This is clear from the very title of the article: "Greeks and Italians Once a Prize—Why Not Now?" Formerly the Methodist motto was "America for Christ." It has now become "America for the Methodists." For they know perfectly well, that the Italians do not become Protestants. Some of them may be persuaded by money to attend Catholic services, but it is almost universally true, that for an Italian to give up Catholicism is to give up Christ. To rob them of their faith is to make them scoffers at all religion, even at the Christianity that the Methodists profess. But "America is Protestantism's supreme hope. To fail in America is to utterly fail." Hence, the poor Italians must be baited, they must be turned into Methodists. There is indeed no danger that a larger measure of success will attend their efforts in the United States than was had in Italy.

An Italian Methodist is too preposterous to think of. All the same the sect seems to be hard at work, for the article to which we have referred closes with the following questions to which readers are requested to answer: "Do you know of any Italians or Greeks in your city? If so, have you taken the Gospel to them? How would you proceed to evangelize Greeks and Italians, if they could speak English?" Evidently the Methodists are plotting again—America.

## MOTHERHOOD

On earth there are many things sacred; motherhood is among them. In its marriage finds its chiefest justification and a vindication, too, because motherhood places the state of matrimony on a plane where woman is glorified and noble emotions replace sordid passions, causing men to bow in reverence before the mother and the clinging infant which she has brought forth for God and the state. The noble group is, the mother and her children, God, given and God blessed, the support at once of civilization and the body politic.

There is no place for flippancy in a mother's regard; in her presence, thought, word and action should be as lofty as a man can make them. She is holy unto God, holy unto the state, holy unto her family, and the spirit of reverence should be poured out round her, even as sweet scented oil and precious wine.

What then is to be thought of those "advanced" women who, have been clamoring, now on the highway, now on the house-top, speaking of mothers in a brutal fashion, unworthy of the shamless as "breeders." One thing only; they were born some centuries too late; at least their sentiments would seem to indicate that they would make fit leaders of a bygone people whose god was not our God, but rather a thing of earth too vile for mention—America.

## DISTINGUISHED CONVERTS

An English paper lamenting the "secession" to Rome of the Reverend and Bernard Moultrie, formerly superior of the Cowley Fathers, speaks of the conversion as the most important clerical secession since those of Fathers Maturin and Benson. The distinguished convert, one of many who have come into the Church within the last few weeks, is an almoner of Kettle College. His father, Reverend Gerald Moultrie, was a hymnologist of no mean merit, a vicar of South Leigh, a village in Oxfordshire, some three miles distant from Newman's beloved Littlemore; his grandfather was the poet-vicar of Rugby in Arnold's days. Mr. Moultrie, together with that other distinguished convert, recently ordained a priest, Father John Knox, a collateral descendant of the dour Scotch reformer, will find in the Church ample scope for his distinguished talents, and best of all, will experience the peace that passeth understanding.—America.

## SHERLOCK HOLMES OUTDONE

Sacred Heart Review

Well, well, well! Sherlock Holmes is now outdone. A correspondent of the Standard (Baptist), of Chicago, has unearthed a deep-laid plot against American liberties—in well, what do you suppose? Why, in the "Star-Spangled Banner" itself. He writes in the Standard of July 3:

"Readers of the Standard have doubtless seen a late announcement to the effect that certain Mayors and Governors have joined with various persons in a nation-wide movement to urge all congregations to sing 'The Star-Spangled Banner' during the morning worship on Sunday, July 4.

"Eternal vigilance is the price of avoiding entanglement with the sly devices of Roman Catholicism. Let Baptists, of all men, note well that 'The Star-Spangled Banner' was written by a Roman Catholic and that Rome is moving heaven and earth to have this song declared the national hymn. But 'America' was written by a Baptist minister. And this hymn Rome hates. The files of Roman Catholic periodicals prove this hatred and display the reasons for it.

"As a Baptist pastor, therefore, I take pains to warn Baptists especially of the Romish effort to exalt 'The Star-Spangled Banner' above the real national hymn. 'On July 4 let us sing 'My Country.' 'Tis of Thee, Rome to the contrary notwithstanding.

"White Hall, Ill."

The fact is, John has his facts all tangled up. The writer of "The Star-Spangled Banner," Francis Scott Key, was not a Catholic, but a Protestant Episcopalian, although now and again some Catholic writer, who does not go to the proper sources for his information, claims him for a Catholic. And Rome is not losing any sleep over "America." Some citizens of Irish blood have indeed no particular love for it, because it is sung to the same tune as "God Save the King," the English national anthem, and people who are choicer about their poetry don't like it because its conception of our country is very narrow and its poetry is pitifully poor, but it is sung by Catholics all over this country with as much fervor as if its author were a Catholic Bishop instead of a

Baptist minister. Indeed, it is much more of a favorite for large assemblies than the other song, because even an untrained singer can "execute" it, but "The Star-Spangled Banner" almost executes the singer.

## CATHOLIC CONVENTION PASSES RESOLUTIONS

DECLARES VOCATIONS WILL MULTIPLY WHERE HIGH CHRISTIAN IDEAS FLOURISH

The Annual Convention of the Catholic Educational Association closed its sessions at St. Paul, on July 1. The practical nature of the deliberations and of the various questions that came up for discussion is shown in the set of resolutions which are found below.

The general impression that the delegates seem to have taken away with them is one of optimism over the outlook for Catholic education. The many dangers that confront the Catholic schools were all well marked out and dilated upon by men whose names stand high on the list of educators. A feeling was manifested of a tendency rather to build up the Catholic schools than to seek to discredit the state institutions. Comparisons were introduced by way of lending strength to an argument, rather than for the purpose of belittling the opposition.

The following resolutions were adopted by the Convention:

GENERAL RESOLUTIONS

The Twelfth Annual Meeting of the Catholic Educational Association finds in the reports of its delegates from all sections of our country gratifying evidence of earnestness, of solid progress and constant improvement in Catholic education.

(1) For these excellent results, the Association makes public acknowledgment to the generosity of the Catholic laity, the self-sacrifice of our teachers and the untiring zeal of the pastors and priests, all united and inspired by our bishops. Few things in the history of Christian generosity the world over parallels the munificence of the Catholics of America in behalf of the schools, their colleges and their universities.

(2) The Association urges that vocations to the Brotherhoods and Sisterhoods of the Church should be encouraged and fostered by priests and people through advice and exhortation and through the Christian virtue of self-sacrifice.

(3) Vocations will multiply where high Christian ideas flourish and where the true spirit of Catholicity is manifest. An effective means for implanting genuine Catholic principles is the reading of Catholic papers and Catholic books. The school is the place to awaken the taste for such reading.

(4) The Association heartily recommends the education of our children in the music of our liturgy and in the hymns of the Church. It is desirable that the Catholics of our country should have certain hymns known to all, hymns which will awaken and perpetuate Catholic devotion and serve as a sympathetic bond to unite Catholics of all nationalities in our common worship.

(5) The Association exhorts Catholic parents to make every sacrifice that their children may attain the highest education in Catholic high schools and Catholic colleges and may fill the ranks of every honorable profession.

But as, for the larger number of our people, this higher education is unhappily not possible, the Association deprecates in the lower schools, the overloading of the curriculum, the multiplication of subjects, the introduction of new and untried methods and means to the exclusion of the solid essentials of education. Some necessary facts of the world and of life and, above all, an accurate knowledge of the elements of our language for speech and writing, should be imparted to our pupils by energetic drill. True democracy in education requires that the whole people be possessed of what is necessary before a privileged few be given what is helpful.

(7) The Association gladly welcomes and wishes to see multiplied all agencies for education of what ever kind which will keep our young away from dangerous associations and under Catholic auspices. The burden put upon our generous teachers will be willingly borne because of the benefits to our faith from night schools, vacation schools and other sources for the Catholic instruction of our youth.

The Association recommends that every Catholic, especially our

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educational authorities, scrutinize carefully and limit strictly all attempts of legislation which would interfere with our education liberties as citizens and would introduce class legislation under the guise of social welfare.

(9) The Association returns thanks to our Holy Father for his blessing bestowed each year on this meeting of the Catholic educators of the United States, to His Excellency, the Apostolic Delegate, for his very kind letter of sympathy and encouragement.

## GERMANS ASKED TO PRAY FOR PEACE

TOUCHING PASTORAL FROM CARDINAL ARCHBISHOP OF COLOGNE

The Archbishop of Cologne, Cardinal von Hartmann, has issued a pastoral letter in which he pays tribute to the action of the Pope in ameliorating the sufferings caused by the war, and orders prayers for peace throughout the archdiocese. He says the entrance of another enemy, Italy into the field seems to promise an extended struggle and further bloodshed; but that, nevertheless, the German cause still stands firm and hopeful amidst a world of enemies, owing to the manner in which the German princes and people have lifted their minds and hands to God in prayer for victory and peace, which has given them unmistakable marks of God's protection and blessing at home and in the Eastern and Western theaters of war.

He concludes thus: "We are moved to the depths of our soul when we think of the victims who fall on the battlefield in the prime of life, of the wounded and the prisoners, of the devastation and the ruin of the burden and cares and tears, and when we think of the additional sacrifice yet demanded from our fatherland and our faithful allies, and also from our enemies. For no matter how we hate the injustice which this war, with its awful consequences, has criminally brought forth, as men, and still more as Christians, we do not exclude our enemies from the love which, according to God's command and Christ's example should not be denied to them."—Brooklyn Tablet.

## FATHER FRASER'S CHINESE MISSION

Taichow, March 22, 1915.

Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichow. 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. May God be praised Who deigns to open months to His praises in the Far East to replace those stilled 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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