

ON THE BATTLE LINE

SUBMARINE ACTIVITY—108 SHIPS
SUNK IN JUNE

(Special Cable Despatch to The Globe)

London, July 1.—German submarines and mines accounted for a total of 108 steamers and sailing vessels during the month of June, according to an announcement by the Board of Trade to day. As a result 110 lives were lost. Sixty-eight steamers with a total tonnage of 38,000 were sent to the bottom and 35 sailing ships.

July 1st reports 4 more ships sunk, and despatches of the 2nd tell of 8 big steamers a bark and a schooner being torpedoed. All of which gives color to the reported increased size, speed and destructive capacity in German submarine construction.

HEAVY LOSSES IN
DARDANELLES

(Canadian Press Despatch)

London, July 1.—Premier Asquith announced in the House of Commons this afternoon that the British naval and military losses in killed, wounded and missing in the operations against the Dardanelles up to May 31 aggregated 38,685 officers and men. The figures showing the killed, wounded and missing by officers and men follow:

	Killed	Wounded	Missing
Officers	495	1,134	92
Men	6,927	28,542	6,445
Total	7,422	24,676	6,537

Some slight gains are reported on the Gallipoli which bring the allied troops nearer Kithia.

THE RUSSIAN FRONT

The drive of Von Mackensen toward Ivangorod and Warsaw continues with but little interruption, and has become the most important operation in either the eastern or western campaign. The Germanic armies are not only advancing quickly between the Bug and the Vistula, but west of the Vistula the Russians based upon Ostrow have been driven northward after stubborn fighting, and the Germanic armies are following in pursuit on both sides of the Kanioua. This important tributary of the Vistula flows into it, after traversing a considerable part of southwestern Poland, at a point about thirty miles south of Ivangorod. If the Germans in this clean sweep of Poland from the south are unchecked for another week Warsaw will be in more serious danger than at any time since the war began.

AN UNEXPECTED DEVELOPMENT

London, July 1.—The development of the Galician campaign has created a situation entirely unexpected by the allies. A few months ago the Russians were at the Carpathian Passes, and during the spring months there were confident predictions both in England and France that Hungary would soon be overrun. The British press has been optimistic for weeks that the Russians would turn and make a stand, but it now frankly concedes that the new invasion of Russia is serious. The papers, however, place faith in Russia's military campaign, much the same as the British public is relying upon David Lloyd George's plan to so equip the British army in France as ultimately to match the Germans in explosives and munitions, especially machine guns.

THE FRENCH FRONT

The German attack upon the French positions in the Argonne is a serious movement. It was resumed yesterday with the utmost vigor north-west of the Four de Paris. The Berlin report states that the army of the Crown Prince stormed the French front over a distance of three miles, and penetrated it to a depth of between two and three hundred yards, taking 25 officers, 1,710 men, 18 machine guns and 49 bomb-throwers and revolver cannon. The French losses in killed and wounded were reported as "important." The French official report last night stated that "the enemy, following a very violent bombardment, attempted a new and general attack between the roads leading to Binerville and Blainville. After an especially stubborn fight, which at certain points developed into a hand-to-hand encounter, we were able to hold our positions." It seems fairly certain that no inconsiderable parts of the German reinforcements recently moved to the west front were added to the army of the Crown Prince to enable him to resume the offensive in the Argonne and again menace Verdun.

In the Vosges also the Germans are once more on the move. They carried some French trenches at Hilgenrath on Thursday after a severe encounter, but yesterday morning the French counter-attacked and won back all their positions, which the Germans continue to shell violently.

JESUITS IN THE WAR

Private letters give some information of the members of the exiled Society of Jesus who have returned to Germany, says America. At present 69 priests, 37 scholars and 65 lay brothers are connected directly or indirectly with the army, and this number may soon be augmented. Of the priests, 24 are military chaplains, while 45 have been assigned to minister to the sick and wounded in the

military hospitals and barracks. Eight scholars and 49 lay brothers are soldiers in the line. As in France these men have exercised a remarkable influence for good in their companies. Not only have the negligent Catholics been brought back to the exercise of their religion, but conversions of non-Catholics to the Church have been reported. Many have distinguished themselves for acts of conspicuous bravery. The Iron Cross has been bestowed upon 9 of the priests and upon 1 lay brother.

"ECCLÉSIA ANGLICANA
LIBERA SIT"

The first clause of the Magna Charta has during the past few weeks received much attention at the hands of Anglican apologists in support of their theory that the Church of England is its own independent entity. The contention is based on the opening words of the Charter which run: "The English Church (Church of England) shall be free, and shall hold its rights entire and its liberties unimpaired." To appreciate the passage rightly it is necessary to understand just exactly what is meant by "Ecclésiastica," and what by "libera sit," to do this we must know what the thirteenth century Church meant by the Charter meant, not what twentieth century apologists read into it in the light of later events.

Ecclésiastica Anglicana, the English Church, meant nothing more than the Catholic Church in the two Provinces of Canterbury and York in which was included the kingdom of Wales. It was a geographic or national definition, and covered within its terms the "personae ecclesiae" or ecclesiastics from the Archbishop of Canterbury down to the most insignificant cleric who had just received the tonsure, and no others. For the laity as such were not included within the scope of this clause of the Charter. The Ecclésiastica, the clergy were to be free, and this is to be understood as touching the immunities of the Church in the two Provinces mentioned; it had no reference whatever to independence of Rome; actually it accentuated dependence upon Rome. It touched upon matters between the king and the clergy, the question of tithes, or payment of sums of money by prelates as vassals of the Crown as provision for a specified number of fighting men in the king's army, and it concerned the free election by chapters to bishoprics and benefices, without interference by the king, the "conge d'elire," where the king was able to take the nomination into his own hands and thus nullify the right of election that was inherent in the chapters. The Great Charter did not make or claim to make the English Church independent of Rome; the confirmation of appointments to prelates was in the hands of the Pope until the Act of Annates passed in 1532, regulated the appointment of bishops, by ordering that the king should issue a "conge d'elire" to the chapter of a vacant see, together with a "letter missive" compelling the choice of his nominee. The English Church had always had its national assemblies, just as the Council of Maynooth and the Plenary Council of Baltimore were national assemblies; but the national life of the Church neither then, nor now, meant independence of Rome, though supporters of the Anglican theory profess to see in later opposition to papal taxation a revolt against the authority of the Pope, or in Cardinal Stephen Langton's opposition to a political document of Innocent III, a declaration of independence on the part of the English Church. (See Catholic Mind Vol. XIII, No. II.)

The body known as the Church of England which claims continuity with Ecclésiastica Anglicana is not free. Its bishops are appointed by the royal "conge d'elire"; they must do homage for their spiritualities and temporalities which they receive from the King's hand; its clergy on ordination have to take the Oath of Allegiance, and its liturgy and official body of doctrines may receive neither revision nor addition except by Act of Parliament; and the same Parliament knows it, not as Ecclésiastica Anglicana, but as the "Protestant Reformed Religion as by Law Established." This is it wholly independent of Rome.—America.

MAKING AMERICA CATHOLIC

While the cry of Romish control of the country is going up from our enemies, they do not reflect that even if we made no conversions, Catholics will be dominant in this country in another generation.

The higher birth rate among Catholics over our separated brethren will alone make America Catholic. The hardest part of it is that the preacher can do nothing to stop it. They dare not institute a campaign against their people for not carrying out the Scriptural injunction to increase and multiply. It surpasses all understanding how some American women have a holy horror of a child. They can fondle a black-eyed pup, but a baby—it gives them the creeps. The aristocratic streets of our big cities never hear the cry of little children, and the music of their pattering feet. But in time the other kind of people will move in—even the foreigner and the Catholic. Catholic schools will be built and the little boys and girls who are to become the fathers and

mothers of a new generation will be taught the ways of God and good citizenship, and when they grow to manhood and womanhood America will be a Catholic country.—Standard and Times.

SIDELIGHTS ON THE
GREAT WAR

WELL DONE ACCRINGTON!

Mr. John Redmond, M. P., has received the following communication from Mr. J. Glennan, of Accrington, Lancs: "I have great pleasure in forwarding you a Roll of Honor of Catholics in the Accrington district who have joined His Majesty's forces in the present war. There are three missions in the district representing under 7,000, including parents and children, out of which 780 have joined the forces, including 650 of Irish descent, which, I hope, is a fair response to your appeal to your fellow-countrymen to show their loyalty to their king and country. Furthermore, an acknowledgment for having restored to Ireland her rightful position as a nation."

A MARSEILLES PRIEST SOLDIER
A letter in the *Revue de Notre Dame de la Garde* from the Abbe Blaise, a professor in the school of the Sacred Heart at Marseilles, now with the Alpine Ambulance, gives an account of the brave death of a young Marseilles priest, Lieut. Jean Marcorcelles. The letter was written from the trenches on March 17, and states:

Lieutenant Marcorcelles, of the Chasseurs, fell on the field of honor mortally wounded by a bullet in the stomach. He was stricken at the head of his section just as he was about to be the first to occupy the trench captured from the enemy. He died like a gallant man and a hero. He is the war's first victim among the Marseilles clergy; and God could not have given him a more noble or more beautiful end. Many a time in the district we had heard speak of his courage, his goodness to his men, and his remarkable qualities of mind and heart. . . . He lies in the land of Alsace, for which he fought so valiantly.

BELGIAN REFUGEES AND ROMANIES

In an article on the "Romance of Voluntary Effort" in T. P.'s Journal of Great Deeds of the War, by Mr. W. T. Dowling, of the American Relief Committee, is the following inscription of a nation's "moment of unconscious self revelation," told in the words of Lady Lugard in speaking of the sharp needs of the earlier Belgian refugees:

We did our best to supply all these and among the small articles which at that time were distributed freely, there were more eagerly accepted by thousands. I would like just to place on record the impression we received from these first refugees of simple faith. They seemed themselves to realize, in the tragic extremity of the distress, that they had lost everything except their God, and I cannot easily convey the touching fervor of the prayers in the chapels of the refugees at which I once, and twice incidentally, officiated. Piety, courage, extraordinary fortitude, and over flowing heart-felt gratitude for all that was being done for them in England were the principal characteristics that enlisted our sympathy and admiration of our guests.

A PRIEST-SOLDIER FROM THE LOIRE

A moving story has been given in the papers as told by a French officer concerning the death of Sergeant Kuppermann, who before he donned the uniform, was a parish priest in the Loire, the shepherd of a small flock that regarded him almost with adoration. At a certain point on the French line there is a valley which has been the scene of a particularly violent series of bombardments by the German artillery. In this valley the priest-soldier was posted, with the men of his company, and the man whose life had been spent in the unexciting round of a cure's calling proved better equal to the terrible strain of war than many of the more seasoned soldiers under him. Some of the latter, indeed, were beginning to show signs of apprehension in the face of the ordeal which they were being called upon to undergo. Here it is that the officer's story begins:

Kuppermann came to me one morning he says and told me of the nervousness of our lads. "They want talking to, mon lieutenant," he said. "We must show them that these big shells are more noisy than dangerous, and that it is wrong of them to get dejected." Two hours later my poor sergeant had both legs shattered by a shell, and three of his gallant men lay near him in like agony. He died like a soldier and a saint. "I am going to die, mon lieutenant," he said. "Pray for me, as I will pray for you." I asked him if he were in much pain, to which he replied, "Oh, yes, but that is nothing," and then, the priest in him stronger than the man, he began to confess before me his simple little sins, any other in movements effectual for the advancement of religion."

He does not think that the fact of France being without diplomatic representation at the Vatican has any bearing on the religious revival that is going on, and that the Holy Father can be better informed of the true condition of affairs by the French Bishops than by any representative at the Papal court. He says apropos: "If Rome is so badly informed on these matters assuredly the explanation does not lie in the fact that we have no ambassador at the Vatican. This is a concern of the Bishops,

to the village of X., and the captain of Pere Kuppermann's company adds this postscript, doubly striking from the pen of a French officer: "He would certainly have been an officer to day had not God called him so quickly to Himself." Personally, I regard him as a friend, and was happy to have a priest in my company.

IRISH PRISONERS IN
GERMANY

Some interesting details are at hand regarding the Irish prisoners in Germany. Father Crotty, the Irish Dominican from Rome, commissioned specially by the Holy Father to go and watch over the welfare of Irish Catholic prisoners, has written from the prison camp of Lemberg to some friends in Ireland.

He gives a touching picture of the piety and devotion of the 2,500 Irish soldiers in that camp, which is confirmed from other sources. He says that the usual number of confessions is 100 per week, that the whole camp fulfilled the Easter duties, and that every night the rosary is recited. The Irish soldiers are an example to all. They carried out the May devotion with great fervor. For Easter, Father Crotty had 80 other priests speaking Gaelic or English to assist him. On St. Patrick's day the men searched the fields which form part of the internment camp for clover, and got up a play in the afternoon, after hearing Holy Mass and singing the hymns to St. Patrick at the high Mass in the morning. It was a touching and impressive sight.

The Irish are the admiration even of their guards and have a name for good behaviour and piety. They are no less brave than they are patient, for while this story comes from across the Rhine, we know in more than one London hospital Irish Guards and men of other Irish regiments fill the wards with the most severe cases, and at one London hospital alone there are 3 wards filled solely with Irish Guards, some of them magnificent fellows maimed or blinded for life, yet all full of cheerfulness and charity.—Church Progress.

FRANCE'S NEW
RELIGIOUS BIRTH

The Italian People's union, a strong organization in Italy of Catholics under the leadership of their Bishops recently adopted two resolutions, the purport of which is that in the outcome of the war there may be affirmed more strongly and more triumphantly the historical principles and traditions of Christianity. The hope is also expressed that "at the conclusion of peace Belgium shall be reborn as an independent nation under the rules and guarantees of Christian international law." A writer in the *Paris Figaro* declares with length that France deserves well of the Vatican, because she is still the greatest Catholic country in the world. He admits, of course, that for over a quarter of a century the infidel government of France worked disaster to the Catholic faith, and that religious apathy among the people was largely the consequence, but he also emphasizes the fact that the war has caused a revival of faith and brought many millions of souls again to the fold of the Cross. This will be the good that God draws out of evil.

We are informed that a short time ago the novelist Rene Bazin had several audiences with Pope Benedict XV, and in a letter made public he writes regarding the change of sentiment in religious circles toward France, once regarded the "fairest daughter of the Church": "Happily, this state of mind, thanks to the progress of time and the efforts of some men, is changing little by little. One feels that the fog is lifting."

The writer in *Figaro* takes an optimistic view that France is still in many respects the first champion of the Catholic Church. He says, discrediting the charges made against her prestige:

"I cannot believe this, because the reasons for France's pre-eminence are too firmly founded on too many centuries of history; and, again, they are too stoutly upheld by the grandeur of the religious role France enacts in the world to-day. The interruption of her diplomatic relations with the Holy See is not sufficient to men of good faith to diminish her incomparable value. Even in these days France furnishes more mission-aries and more money for the propagation of the faith than all the other nations combined. Moreover, France alone contributes to the Vatican more than half of Peter's Pence. It is conceivable that these matters should be forgotten at Rome? I think not."

He cites the words of Pope Pius X. uttered on a solemn public occasion in March, 1913, nearly ten years after France's break with the Vatican:

"The genius of the French nation is more active and more fecund than any other in movements effectual for the advancement of religion."

He does not think that the fact of France being without diplomatic representation at the Vatican has any bearing on the religious revival that is going on, and that the Holy Father can be better informed of the true condition of affairs by the French Bishops than by any representative at the Papal court. He says apropos: "If Rome is so badly informed on these matters assuredly the explanation does not lie in the fact that we have no ambassador at the Vatican. This is a concern of the Bishops,

What ambassador could instruct His Holiness and the Roman Curia so well and so authoritatively as our episcopate on the life of the church in France, on its apostolic ardor, its doctrinal surety, the piety of its people? It is in quite another field—the political—that an ambassador, only an official representative of the republic can render. Therefore it seems incredible that the government refuses to recognize the state of things. The question of diplomatic representation at the Vatican is not and should not be a religious question. To approach it from this angle would be only to multiply difficulties to a degree practically impossible of solution. The problem is a national one, not a religious."

There is no country where the Catholic religion is flourishing so well as in the United States. Yet we have no ambassador or any kind of diplomatic representation at the Vatican. It is not advisable that we should have. There was necessarily some friction in the political changes brought about in France, and the relations of Church and State were dismembered, where they had existed for centuries. Whatever wrongs were committed in the severance of close ties, time will heal them, and the Church in France promises to have a new birth and a more glorious history than in the past.—Intermountain-Catholic.

THOUGHTS ABOUT
HEREDITY

The first of a series of three articles by Bertram C. A. Wadde, M. D., Sc. D., LL. D., in America.

Some years ago when I was delivering a lecture at the Cathedral Hall of Westminster in the course of the questioning which took place at the termination of the discourse which was on vitalism, I was asked by one who signed his paper, "So and So, Atheist," "What would you say if you saw a duck come out of a hen's egg?" I recognized at once the idea as the back of the question and appreciated the fact that it had been asked by one who, as some one has said: "called himself an advanced freethinker but was really a very ignorant and vulgar person who suffering from a surfeit of the ideas of certain people cleverer than himself." But as a full discussion of the matter would have taken at least as long as the lecture which I had just concluded, my reply was that I would wait to see the duck come out of the hen's egg, since no man had as yet attempted to explain it. I do not know whether my atheistical questioner was satisfied or not, but I heard no more of him. But, after all, is it not a marvelous thing that a duck never does come out of a hen's egg? If everything happens by chance, as some would have us believe, why is it that a duck does not occasionally emerge from a hen's egg? Surely this is a miracle, a thing to be wondered at, yet so common that it goes unnoticed, like many other wonderful things which are also matters of common everyday occurrence, such as the spinning of the earth on its own axis and its course around the sun and through the heavens.

If we pursue this question further we shall begin to remember that creatures more nearly related to one another also "breed true." The hen and the duck are both birds, but they are not so nearly allied to one another as the lion and the tiger, both of which are *Felidae* or cats. Yet no one ever expects that a tiger will be one ever expects that a tiger will be born of a lioness. Further, the pug and the greyhound are both of them dogs; the name *canis domesticus* applies to both, and one would be distinguished from the other in a scientific list as "Var. (i. e. variety) 'pug' or 'var.' 'greyhound.'" Yet one can imagine the surprise of a breeder if a greyhound was born in his carefully selected and guarded kennel of pugs. In a word, not only species, but varieties do tend to breed true; the child does resemble its parent or parents. No doubt the resemblance is as well absolute: there is variation as well as inheritance. Sometimes the variation may be recognized as a feature possessed by a grand parent or even by some collateral relative such as an uncle or great uncle; sometimes this may not be the case, though the non-recognition of the likeness does not in any way preclude the possibility that the peculiarity may have been also possessed by some other member of the family. But on the whole the offspring does closely resemble its parents, that is to say not only the species and the variety but the individual breed "breeds true." "Look like day are bleedred to take after der pa," as Uncle Remus said when he was explaining how the rabbit comes to have a bobtail. Moreover this resemblance is not merely in the great general features. Apart from monstrosities the children of human beings are human beings; the children of white parents have white skins, those of black progenitors are black. Commonly, though not always by any means, the children of dark-skinned parents are themselves dark-skinned and so on. But smaller features are also transmitted, and transmitted too for many generations; for example the well-known case of the Hapsburg lip, visible in so many portraits of Spanish monarchs and their near relatives and visible in life to-day. Again there are families in which the inner part of one eye-brow has the hairs growing upwards instead of the ordinary way, a feature which is

handed on from one generation to another. Even more minute features than this have been known to be transmissible and transmitted, such as a tiny pit in the skin on the ear or on the face. In fact there is hardly any feature no matter how small which may not become a hereditary possession.

If in-and-in breeding occur, as it may do amongst human beings in a locality much removed from other places of habitation, it may even happen that what may be looked upon as a variety of the human race may arise, though when it rises it is always easy to wipe it out and restore things to the normal by the introduction of fresh blood, to use the misleading term commonly employed, where the Biblical word "seed" comes much nearer to the fact.

Thus there is a well-authenticated case in France (in Brittany if I remember right) of a six fingered race which existed for a number of generations in a very isolated place and was restored to five fingeredness when an increase in the population of the district permitted a wider selection in the matter of marriages.

And similarly not long ago an account was published of an albino race somewhere in Canada which had acquired a special name.

Perhaps it has been wiped out by this time by wider marriages, though these might be effected with greater difficulty by albinos than by six-fingered persons. At any rate no one can doubt that it might at any time be wiped out by such marriages, though even when apparently wiped out, sporadic cases might be expected to occur, what the breeders call "throws-back," when they see an animal which resembles some ancestor further back in the line of descent than its actual progenitors. Certainly the most remarkable instance of the reliance which we have come to feel respecting this matter of inheritance is that which was afforded by a recent case of disputed paternity interesting on both sides of the Atlantic since the events in dispute occurred in America and the property and the dispute concerning it were in England.

It was obviously a most difficult and disputable case, but the judge, a shrewd observer, noticed, when the putative father was in the box, a feature in his countenance which seemed closely to resemble what was to be seen in the child which he claimed to be his own. A careful examination of the parents and of the child was made by an eminent sculptor accustomed to minute observation of small features of variety in those sitting to him as models.

He reported and showed to the court that there were remarkable features in the head of the child which resembled, on the one hand an unusual configuration in the mother—or the woman who claimed to be the mother—and on the other a well-marked feature in her husband. And as a result the father and mother won their case, and were proclaimed the parents of the child because of the resemblance of these features; and, if we think for a moment, we shall see, because also of the reliance which the human race has come to place in the fidelity of inheritance, of its perfect certainty, so to speak, that a duck will not come out of a hen's egg.

"PASTOR" RUSSELL LOSES

"Pastor" Russell, whose unsavory reputation is a matter of common notoriety, has failed in an attempt to have the Appellate Division of the Supreme Court of New York reverse the decision of the lower tribunal which dismissed the suit for libel which he has instituted against the Eagle, for having exposed his defrauding of a gullible public through the sale of his so-called "miracle wheat" at \$1 a pound. Russell claimed \$100,000 damages because the Eagle published a cartoon which he considered a reflection on his character. Notwithstanding this, "Pastor" Russell is able to secure space for his syndicated ser-

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more at so much per in many journals which ought to be above catering to such a factor at any price. It is pleasing to note, however, that many papers which formerly published these so-called sermons no longer inculcated the religious convictions of their readers by printing them.—Catholic Bulletin.

EUCCHARISTIC CONGRESS HYMN

SWEET SACRAMENT DIVINE

Sweet Sacrament divine,
Hid in Thy earthly home;
Lo! round Thy lowly shrine,
With suppliant hearts we come,
Jesus, to Thee our voice we raise,
In songs of love and heartfelt praise,

Sweet Sacrament divine. (bis.)
Sweet Sacrament of peace,
Dear home of every heart,
Where restless yearnings cease,
And sorrows all depart.
Here in Thine ear all trustfully
We tell our tale of misery,

Sweet Sacrament of peace. (bis.)
Sweet Sacrament of rest,
Ask from the ocean's roar,
Within Thy shelter blest,
Soon may we reach the shore.
Save us for still the tempest raves,
Save, lest we sink beneath the waves,

Sweet Sacrament of rest. (bis.)
Sweet Sacrament divine,
Earth's light and jubilee,
In Thy far depths doth shine
Thy Godhead's majesty.
Sweet light do shine on us we pray
That earthly joys may fade away,

Sweet Sacrament divine. (bis.)
FATHER FRASER'S CHINESE
MISSION

Taichowfu, March 22, 1916.

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. May God be praised Who deigns to open mouths to His praise 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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There is nothing more unreasonable than to estimate our worth by the opinion of others. To-day they laud us to the skies, to-morrow they will cover us with ignominy.—Ven. Louis of Granada.

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