

the million," and numbers himself with those "who look forward with horror to the prolongation of the War and who believe that its wanton prolongation would be a crime differing only in degree from that of the criminals who provoked it."

In the same speech of December 18, 1916, President Wilson spoke of his interest in the War's conclusion "lest it should presently be too late to accomplish the greater things which lie beyond its conclusion." What these "greater things" are we need not go far to learn. The first is the desire that this War shall end without injustice and the new peace begin without vindictiveness; the second is that a partnership of peoples shall hereafter prescribe the bases on which the world's concord shall be founded; the third is that means shall be invented and employed for the discipline of recalcitrants; and the fourth is that the pathway of the sea shall be made equally safe and equally free to all nations, great as well as small.

"The fundamental point," wrote Pope Benedict, "must be that the material force of arms shall give way to the moral force of right." "We desire peace," wrote President Wilson, "by the overcoming of evil, by the defeat on for all of the sinister forces that interrupt peace and render it impossible." "To end the War honorably," wrote Lord Lansdowne, "would be a great achievement; to prevent the same course falling upon our children would be a greater achievement still. This is our avowed aim and the magnitude of the issue cannot be exaggerated. For just as this War has been more dreadful than any war in history, so, we may be sure, would the next war be even more dreadful than this."

How was this security to be obtained? As one measure designed for its realization, Lord Lansdowne mentions "an international pact under which ample opportunities would be afforded for the settlement of international disputes by peaceful means." President Wilson sees it as that partnership of nations which must henceforth guarantee the world's peace. The question of enforcement naturally arises. Lord Lansdowne assumes that an aggressor against ordered international society could "be disciplined either by the pressure of superior naval and military strength or by the denial of commercial access and facilities." President Wilson mentions a case in which a recalcitrant nation "might not be admitted to free economic relations." Pope Benedict, premising the recognition of right before might, would proceed to

"A just agreement of all upon the simultaneous and reciprocal decrease of armaments, according to rules and guarantees to be established, in the necessary and sufficient measure for the maintenance of public order in every State; then, taking the place of arms, the institution of arbitration, with its high pacifying function, according to rules to be drawn in concert and under sanction to be determined against any State which would decline either to refer international questions to arbitration or to accept its awards."

On the part of all three there is provision that a rule must be made for the highway of nations which we call the sea. There is variety in the treatment of this subject, also, but again, in the fundamental conception, a near approach to agreement. "We are prepared," writes Lord Lansdowne, "when the War is over, to examine, in concert with other Powers, the group of international problems, some of them of recent origin, which are connected with the question of the freedom of the seas." This may be somewhat frigid with reserve, but we must remember that the sea is a delicate subject in England. Pope Benedict is more expansive:

"Let every obstacle to ways of communication among peoples be removed by insuring, through rules to be also determined, the true freedom and community of the seas, which, on the one hand, would eliminate any causes of conflict, and, on the other hand, would open to all new sources of prosperity and progress."

President Wilson is very outspoken, for not only does he affirm and reaffirm that the pathways of the sea must be free, but that "There must be assured and unobstructed access to these pathways, not only for the smaller nations but for the greater nations as well, including our present enemies as well as our present associates." The President's conception includes access to the sea as well as freedom upon it and he mentions Serbia and Poland as entitled to have that access.

In regard to these matters of high and permanent policy it is evident that Pope, President and Peer were in essential agreement. They were in agreement also about several material items of present policy, incident to the ending of this War and so entering upon the period of accomplishment lying "beyond its conclusion." About Belgium, about northern France, about the need of abandoning vindictiveness, about seeing "justice done at every point and to every nation that the final settlement must affect our enemies as well as our friends" (President Wilson) they were also in substantial agreement. Into that phase of the subject, which forms the body of international pronouncements of the hour, there need be no present incursion. What may be said is that by their concurrence in the advocacy of great and permanent policies Presi-

dent Wilson, Pope Benedict and Lord Lansdowne reinforced one another and not merely multiplied the effectiveness of their advocacy of after-war policies but increasingly, and at last immeasurably, strengthened the hands of those whose difficult business it is, or soon may be, to find the formulae which, when applied to the actual situation in the many quarters of the world which are disturbed by the War, will make it possible safely to begin the formulation of those new and permanent policies by which, it is hoped and is to be hoped, the future peace and ordered progress of the world may be assured. That task now rests with others, who seem, at times, to be rapidly eliminating what once appeared to be formidable difficulties and to be approaching reconciliation by reducing what were regarded as irreconcilable differences to the point where the differences may vanish. It was a great and a noble achievement, this work of preparation by the President, the Pope and the British Peer, for which they will be held in honor when the history of the period comes to be written. And happily the President is foremost in this effort, for since the foregoing article was written he has spoken again, and has condensed his news into fourteen propositions, affirming, in the most emphatic way, the propositions already dealt with, placing them in the very front of his declarations. Many who have followed the subject closely were struck with the remarkable similarity between the President's expressions in January and those of the Pope in August. These declarations are in essential agreement.

ANGLICAN BENEDICTINES

The reception of the Anglican monks of Caldey into the Catholic Church has not deterred Anglicans from the effort to establish a male Benedictine Community within their Church, and in a recent issue of the Church Times the Duke of Argyll, in the example warmly appreciative of the Benedictine spirit, invites support for an undertaking of the kind which is in progress at Pershore. Though the Church of England formerly took a very active part in the persecution of the religious Orders, we cannot be surprised that for some time past many Anglicans have been learning to admire more and more their power of promoting religious activity, and that the Benedictine Order has proved especially attractive to them. The Rule of St. Benedict has been called a summary of the Christian religion, and from the days of St. Augustine onwards Benedictine traditions have been interwoven with a large number of the most interesting events in English ecclesiastical history. But the weakness of endeavouring to follow the example and teaching of St. Benedict, whilst refusing to imitate him in his allegiance to the Holy See, cannot but tell against the Anglican Benedictine system. In such a vital matter as religion eclecticism is not tolerable and with considerable confidence we hope to see the Anglican Benedictines of Pershore entering the Catholic Church and, like the Caldey converts, accepting the whole doctrine of St. Benedict—Catholic Times.

A BETTER SPIRIT ADVOCATED

"I exist in the Province of Ontario for three months in the year, and live for three months in the Province of Quebec."

"We are teaching more people in Ontario the French language today than we ever taught before. It is almost compulsory in the university and practically compulsory in the secondary schools, and just so soon as we educate the educational authorities up to it the French language will become compulsory in the elementary schools also."

Mr. George C. Campbell, the retiring President of the association, who acted as hostmaster and proposed the toast to the King and the Allies, also established a "bon accord" with Quebec in introducing Mr. E. F. Surveur, a French-Canadian member of the Montreal Bar. He said: "I would say to Quebec, 'come, now, let us reason together.'"

SUGGESTS TRIBUNAL

Taking notice of the Chairman's reference, Mr. Surveur responded with the observation that it would be a good idea to have these inter-provincial issues passed upon by an arbitration tribunal or a board of twelve men, composed of six members from the Bar of each Province. These twelve men could look into the question deeply and carefully, and while they might not be unanimous in their verdict, the verdict would appeal to all people of common sense who were open to reason.

Mr. John T. Hackett of the Montreal Bar quoted the statement of Mr. Smith to the effect that men of vision could not countenance divisions which are Provincial, adding, "To that I say, amen." He said he was not there to tell them that French-Canadians had joined the ranks of the Canadian army in as large numbers as English-speaking

Canadians but there were one or two vital facts which it was well to bear in mind before swallowing the long articles that emanated from ill-informed gentlemen who chanced to be owners of printing presses. He had been told by a prominent Toronto gentleman that there was apathy in rural Ontario to the war. This was not a reproach; it was merely living to the life of many people living on farms, because they did not often see beyond their boundaries. In Quebec the whole Province was a farming community, with the exception of the city of Montreal. That was the reason for the apparent lack of enthusiasm which had obtained there up to the present time. In that respect the province of Quebec did not differ from other rural communities in this country, and he might add that was exactly the experience which had met the authorities in certain of the New England States. In rural New England the farming element was not sufficiently imbued with the necessity or wisdom of enlisting. "There are elements of the French-Canadian urban population which have given as loyalty, as readily and as generously of their blood in this war as any part of Canada. There is not a family of any importance that has dwelt in Montreal for more than two generations which to-day is not represented in the fighting line."—The Globe, Feb. 22.

CHAPLAIN DEFENDS SOLDIERS

TELLS A FEW FACTS WHICH
STAND OPPOSED TO SOME
RECENT SLANDERS

Possibly a little delayed, but nevertheless effective is the reply made by a Catholic chaplain now in France, to the slanders lately leveled against the American troops abroad. The priest is Fr. M. J. O'Connor, chaplain of the 9th Massachusetts National Guard Infantry regiment which was taken to build up the Rainbow Division, Illinois First Regiment of Artillery was likewise brought into that body, so that reading what Chaplain O'Connor has to say of the spiritual well being of his men in France will be an assurance to the many Catholic mothers of the boys who constitute the Illinois regiment, that their sons are in little danger of losing their Faith.

Chaplain O'Connor writes to the Editor of the Boston Pilot:

CAMP CONDITIONS
Let me give some information that will be welcome to the good mothers and deeply interested friends of our soldier boys in the homeland. Stories have come to us of the reports of the terrible conditions under which our boys are living; that moral conditions surrounding them have contaminated them with fearful diseases, and that such conditions are tolerated by their authorities here. These stories are all absolutely false.

During the time we have been here I have had occasion to visit weekly in company with another priest, Rev. G. L. Connor, a brother chaplain, and our experience with the men has emphatically fastened the impression in our minds that these men-soldier boys are leading cleaner, purer and more wholesome lives here than when at home in their native country.

Our work among them has brought us into the closest intimacy, for they come to us for advice, sometimes for encouragement and consolation, and they come to us with their hearts' sorrows and souls' sickness, and be it to their credit, they would put to shame those who would revile them. The monthly reports of the chaplains will bear me out in this and the officers here who have known of the stories above referred to, have read our reports with the greatest satisfaction because these reports corroborate the knowledge they already have of the true conditions existing among the men.

SLANDERING SOLDIERS

Were some of those who would revile the good character of our soldiers at the front to see them on Sundays attending divine services, to see them by hundreds going to Holy Communion, these stories regarding the immorality of the soldier could find no place in their thoughts. Before coming to France, I heard such stories, and of course was worried because I was fearful of the result and because of the difficulty in the way of successful work among the men. But I can assure all the good mothers and friends of our soldier boys that there is not the slightest foundation for all these stories, and I can further assure them that while their boys are away from them they have less temptations and are a great deal better off morally than when at home.

All the chaplains, no matter what the denomination, are zealously working for the men under their charge and they all insist that what ever a man's religion is he should attend to that form of worship every Sunday. In our regiment, all the men leave quarters at a certain time, the band leading, and half the number goes to service in our church and the other half marches to a second church not far distant. While the Catholic services are being held at both churches at the same hour, Chaplain Rollins holds service for the non-Catholics in a chapel of one of these churches. Thus all the men are provided for, while the men in our other camps are cared for in a similar manner. Confessions are

heard every Saturday afternoon and evening, and it is safe to say that these boys scarcely ever were so faithful at home regarding the visitation of the Sacraments.—New World.

BRITISH WRITERS CONVERTS

The Missionary

The Pall Mall Gazette (London) the other day contained this item: "It would be interesting to know the exact number of people of great intellect who were received into the Catholic Church in England in recent years. The result would cause great surprise." So it would! After reading the above it occurred to me, writes Scarsell O'Neill, to make up a list of converts from the ranks of men and women of letters. The following list enumerates names of only such persons as have been received into the Church in England in recent years:

Campton Mackenzie.
Mary Angela Dickens (Charles Dickens' granddaughter.)
Max Pemberton.
Lucas Malet (Mrs. St. Leger Harrison) Charles Kingsley's daughter.
Mrs. Blanche Warren Cornish (Thackeray's niece) and her daughter, Mrs. Reginald Balfour.
Cecil Chesterton (Editor The New Witness).
Ernest Oldmeadow.
"Guy Thorne" (author of "When It Was Dark," etc.)
John William Conybeare.
Charlotte Graves ("Richard De-han.")
Anita Bartle.
Laurence Alma Tadema.
Evelyn Wilmot-Buxton.
Baroness d'Anethan (Rider Haggard's sister).
Joseph Clayton.
Honorable Maurice Baring.
Edward Harrison Barker.
Mrs. Stephen Gwynne.
John E. De Hirsch-Davies.
Lord Alfred Douglas.
Constance, Countess De La Warr.
Lady Alfred Douglas (Olive Custance).
John E. Crawford Fitch.
Leslie Moore.
Mrs. Robert Goff.
C. C. Martindale, S. J.
Frederick Landseer Griggs.
Theodore Maynard (the poet).
Mrs. Coulson Kernahan.
Isabel Clarke.
Mary Alice Vials.
Rothay Reynolds.
Robert Coningsby Clarke.
Prof. John Swynerton Phillimore.
Bernard Holland.
Christopher St. John.
Herbert Moore Pym ("A New-man").
Helen Parry Eden.
Norman Wise Sibley.
Richard Johnson Walker, editor of the British Review.
Sir Charles Paston Cooper.
Percy Cross Standing.
Mrs. Arthur W. Hutton.
Capt. Henry Curtis.

ERIN'S HONOR ROLL

Chicago Citizen

"The honor roll of Erin's sons is not only a long but a glorious one. Whether it be a Brian, an O'Neill, an O'Donnell, or an O'Mare in the old land; a Sarsfield, a Dillon, a Lally or a MacMahon in France, a Taaffe in Austria, a Lacy in Russia, an O'Donnell in Spain, an O'Higgins in Chile, a Montgomery in Canada, a Shields in Mexico, a Sullivan, an O'Brien, a Barry or a Wayne in the Revolutionary War, a Jackson in the War of 1812, a Sheridan, a Meagher, a Corcoran or a Cleburne in the Civil War, in each and every case the enemy feared his prowess and with reason."

It is not, however, in the deeds of past heroes alone that Irishmen have occasion for pride. The present world war has again brought the fighting race to the front. Examine the list of great leaders of Britain's vast army, which methodically and irresistibly is now driving the Germans out of France. See who they are. The admiral-in-chief of the greatest navy the world has ever seen is Sir David Beatty, a Wexford man; the second in command is Admiral O'Callaghan, a Cork man; the commander-in-chief of the home forces is Lord French, a Roscommon man; the chief of staff is Sir William Robertson, a Dublin man; the British representative on the allied war staff is Sir Charles Wilson, an Ulster man; while the late commander-in-chief in Mesopotamia, Sir Francis Maude, who retrieved all the disasters of the former commander there, is a Leinsterman. The old race and the colonists are equally represented, too, Robertson, O'Callaghan and Maude being Catholics, while Beatty, French and Wilson are Protestants. Assuredly the spirit of the fighting race still survives."

CATHOLICS ENROLLED IN ARMY AND NAVY

Some very interesting data concerning the part played by Catholics in every American war, and particularly in the present enrolment of Americans in the army and navy, have been gathered by Condé B. Fallon. The following estimate of the number of Catholics in our army and navy is from a letter written Sept. 28, 1917, by Paul R. Martin, director of the Knights of Columbus publicity department on war activities:

"Such reports as we have received would lead us to believe that the army must be 40% Catholic. The

navy chaplains, who have done more statistical work of this kind than any one else, say that the United States navy to-day is 60% Catholic. The regular army has been in the past as high as 75% Catholic. This was owing to the fact that the great bulk of enlistments come from Catholic centers, such as New York, Illinois, California, and Massachusetts."

In full agreement with this is the statement made by the Rev. Louis J. O'Hern, official representative of the American hierarchy at Washington for the placement of Catholic chaplains. In an address on "The Chaplains and the Camps," he said: "It is an actual fact that the ratio of Catholics in the volunteer army is far out of proportion with our population, which speaks well for our patriotism. Both the regular army and National Guard contain so many Catholics that I honestly believe 40% is not an overestimate."

The proportion of Catholics in the navy is claimed to be even higher. Thus the Rev. Thomas Regan, U.S.A., chaplain aboard the U. S. S. Minnesota, reports that out of 1,800 men 800 are Catholics, and out of 1,200 aboard the Von Steuben 900 are said to be Catholics. The following is the statement of Father O'Hern: "In the Marine Corps, which is known as the most efficient body of fighting men in the world, there is supposed to be the highest average rate of Catholics in any branch of the service, namely, 50%. I have no definite figures at my disposal, but I believe this estimate to be correct." These figures plead eloquently for the need of additional chaplains in both army and navy.—America.

THE POPE AND THE KING

The answer which King Albert of Belgium sent in the name of his Government to the Holy Father in reply to the Papal peace-note of last August is worthy of a great Catholic ruler. It breathes sentiments of the deepest piety and the most filial reverence to the Vicar of Christ. It is simple, manly, direct, just what we have learned to expect from the chivalrous soldier-king who would not sell his honor and his soul for a proffered bribe. It does honor to the King. It does justice to the Holy Father. In this historic document outlining the terms on which Belgium is willing to make peace, the King with the candor and sincerity of a heroic monarch vindicates his own conduct and that of his unfortunate country in the war so cruelly and treacherously thrust upon them. Like a loving son, he also champions the outraged Pope's cause and openly repudiates the slanders and the calumnies brought against him. That brave action, those noble words will go straight to the heart of every Catholic, they will appeal to the sense of justice of every fair-minded man.

The Pope and the Papacy have fallen in a great moral duty. They did not speak out against the wrongs and injustice done to Belgium. They left her alone in her sorrow and tragedy. They did not protest against the invasion of her territory by the enemy and the outrages committed by the invader. Such were the odious and untrue charges made in certain English journals, especially in those journals which had the effrontery to make the Holy Father responsible for the recent disasters in the Italian army. These irresponsible purveyors of calumny were either sadly misinformed or led by wilful malice.

If anyone is entitled to speak with authority of the dealings of the Pope with Belgium, it must surely be the King and the Government of the unfortunate country. What do they say? In plain, simple but unmistakable words they desire to express their lively and profound gratitude for the particular interest the Holy Father manifested in the Belgian nation, of which the Papal peace note of last August was a striking proof. The answer of the Government of King Albert recognizes that the Pope in his historic document stood up for the rights and the immunities of an independent Belgium. He recognized, says the note, that one of the conditions of peace was the total evacuation of Belgium by the invaders, the re-establishment of her full independence and her right to reparation for damages and the costs of war. The Belgian note also states that the Pope had in his consistorial allocution of January 22, 1915, protested against all injustice, and that later he had given the Belgian Government the assurance that in doing so it was the invasion of Belgium which he had directly in view.

Nothing can be clearer than this statement of the case by the Government of King Albert. Belgium has been the innocent victim of an odious aggression. The victim now openly vindicates the conduct of one who is falsely charged with having betrayed her in her hour of need. The affirmation is as solemn and as formal as nations can make it. It is found in an official document. It bears the signature of one of the bravest of men, of one of the kindest of monarchs that ever sat upon a throne.

In spite of that solemn declaration, the calumny against the Holy Father will not die an easy death. It will have a long lease of life, it will be dragged out by unscrupulous pamphleteers when they want a sophism to prop up their charge that the Papacy has been false to its duties and abandoned the innocent for fear of losing the good graces of the unjust but powerful aggressor.

A great King like Albert, the Lion of Flanders, a great Cardinal like Mercier of Louvain, a whole Government which with chivalrous loyalty has remained faithful through four years of sorrow and misery to their exiled sovereign, solemnly, officially deny the charge. We can rely on their words. Impartial history will accept their verdict.—America.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

LENTEN THOUGHTS

Catholics generally are as little acquainted with the needs of the Church in the West and North as they are of the needs of the Church at large. In fact we may say that the distress of the Church in the missionary parts of Canada is less known than the wants of the foreign missions. "The Propagation of the Faith" and the "Society of the Holy Childhood" have done much to make Catholics conversant with conditions in China, Africa and India.

That there are needy missions and thousands of souls without the consolations of Religion in Canada is a state of affairs scarcely credible. Yet it is so.

The task before us is to make Canadian Catholics realize—knowledge is not sufficient—that missions, Canadian missions, are bearing almost insupportable burdens and that as members of the Communion of Saints we are bound in conscience to give, according to our means, to these poorly cultivated sections of the Lord's vineyard.

Could we do better during the Holy Season of Lent, for the sake of our souls, than to give generously to the special work of Christ—missions?

Those who for some very good reason are dispensed from the Lenten fast should not forget that penance in some form or other is incumbent on everyone. There is no one to give you dispensation from it. "Unless you do penance you shall all perish."

Almsdeeds, according to one's ability has always been advanced by the Church. As a substitute for fasting and abstinence: "alms serve to appease the divine justice and atone for sins."

The poor missions of Canada are ours and they are with us. (If we are ignorant of their existence and of their privations it may be because our outlook or vision has been circumscribed and un-Catholic.) Knowing the wants of the missions and knowing the great Charity and sure reward accompanying an alms, if we have hearts truly Catholic and but a grain of gratitude for the many favors received from God, we will answer joyfully and with full hand the cry of distress that comes to us from our weary brethren in Christ.

There was never a time, perhaps, in the history of the world when so many chances were offered to the charitably disposed. To miss all of them would argue an indifference or a hardness of heart which even unbelievers would be ashamed.

"We have the Red Cross, Tag-days and a thousand and one other collections to meet, so we have nothing to give to the missions: wait till after the War."

Remember this and you will find it easy to give, even during the War: A Christian never yet performed an act of Charity without receiving even in this life, a full return of the amount donated and an abundant interest. Will God allow you to be more generous than Himself? Did you ever want because you gave to some work of God and the Church? No one will answer, Yes.

When you give to the Extension Society for the missions of Canada—for the education of missionary priests, for chapels, or for schools—you are not speculating; you are investing your money in a business over which presides Jesus Christ and you are, on His word, insured against the loss of your investment and moreover assured of dividends here and eternal dividends hereafter.

We are now in time of Lent—the time of good investment. Be not slow to take advantage of this opportunity. You may not have another Lent. "Tomorrow is a doubtful day, and who knows we will have a tomorrow."

REV. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

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A DOUBTING HEART

Where are the swallows fled?
Frozen and dead,
Perchance upon some bleak and stormy shore,
O doubting heart!
Far over purple seas,
They wait in sunny ease,
The balmy southern breeze,
Tobring them to their northern homes once more.

Why must the flowers die?
Prisoned they lie
In the cold tomb, heedless of tears or rain.
O doubting heart!
They only sleep below
The soft white ermine snow.
While winter winds shall blow,
To breathe and smile upon you soon again.

The sun has hid its rays
These many days;
Will dreary hours never leave the earth
O doubting heart!
The stormy clouds on high
Veil the same sunny sky,
That soon (for spring is nigh)
Shall wake the summer into golden mirth.

Fair hope is dead, and light
Is quenched in night.
What sound can break the silence of despair?
O doubting heart!
Yet stars shall rise at last,
Brighter for darkness past,
And angel's silver voices stir the air.

—ADELAIDE A. PROCTER

MADE HIM A CONVERT

HUSBAND IMPRESSED BY EFFECT OF
COMMUNION ON HIS WIFE

He was a very ardent convert to the Faith, and he was giving the reflections and reasons that had led him to see the truth of the Church's teachings, says The Queen's Work. "One thing that struck me particularly," said he, "in regard to Holy Communion was that whenever my wife went frequently it was much more pleasant about the house. So I got to thinking that it would be a wise thing for me to encourage her to go as often as possible."

Then came the thought that what was so good for her and had such a very practical effect on her character might be the very thing for me as well. I was conscious of various defects in my own make-up, against which I had been struggling more or less unsuccessfully for years. Perhaps frequent Communion might give me a grip on myself and a lever to pry out my own vices.

So I began to investigate the Catholic religion, and found to my joy that I could say "I believe." And now my wife is as anxious for me to go often to the Sacraments as I am to see her faithful at frequent Communion. We both agree that it has a beautiful effect on our home life together if we each receive often the Body of the Lord.

That is a true and touching saying. Sweet and wonderful Sacrament that has the efficacy to change hearts and ennoble souls! Ah, if our Catholic people only realized to the full the blessings that await them in frequent and daily Communion, they would be more ready to accept the invitation of the late Holy Father and go to the holy table often, and, if possible every day.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916.

Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Pergrina F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

Yours faithfully in Jesus and Mary
J. M. FRASER

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