

DECEMBER 5, 1914

THE CATHOLIC RECORD

many. Of fast light cruisers Britain had lost two out of thirty-six, and the Germans six out of twenty-five. The man who could be a pessimist in face of these figures ought to hire out as a professional mourner.

German submarines may not be getting many British warships, but they are beginning to contract a nasty habit of bobbing up alongside merchant vessels in the narrow seas, ordering the crews into boats, and sinking the ships. Two British vessels, the *Primo* and the *Malachite*, are reported as having been sunk off Havre by German submarines. On the Yorkshire coast a British ship was sunk after hitting a mine. The sailor's lot just now is not a happy one.

A remarkable story is told by The Morning Post correspondent at Petrograd as to the sinking of a German cruiser and the serious crippling of other ships of the German Baltic fleet by the Russian under the Russian Admiral Von Essen. This Muscovite with a German name painted some of his ships to look like the Germans, and in foggy weather joined the Germans. Before the ruse was discovered the Russians at a convenient moment opened fire and caused the Germans serious loss. That ought to even up for the destruction of the Russian cruiser *Jemetchung* at Penang, in the Straits Settlement, by a similar ruse.

AUSTRALIA'S CONTINGENTS

Melbourne, Nov. 27.—In the Senate today the Minister of Defence said that in addition to the forces raised for service in Europe and the citizen forces there were 51,153 members of rifle clubs and 16,000 recruits, totalling 67,153 reservists available for the war, a grand total of 164,631 men under arms. The Government has also raised first, second and third reinforcements to the Australian Imperial force, totalling 9,000 completed units previously accepted by the British Government, making a total of 28,258 for the Commonwealth.

The Premier told the House of Representatives that 2,000 men monthly could be provided in addition to the number already sent.

THE VENERABLE CURE WAS A GERMAN SPY

(Canadian Press Despatch)
Paris, Nov. 10.—(Correspondence of The Associated Press.) Last week a battalion of French infantry re-occupied a village where the Germans had stayed some time. Everything was destroyed excepting a church and the presbytery. An old cure of venerable appearance received the soldiers with open arms. He told how the enemy had taken him away as a hostage, and he had seen the hard side of war. Finally they had released him and he had been able to get back home.

The same evening the French officers invited the cure to their table. Before the first course was served the old man rose slowly to say "grace." One of the officers seemed surprised as the cure proceeded to murmur the Latin prayer. He whispered a word to the Commandant, and the next instead the cure found himself surrounded by four men, fixed bayonets.

The Lieutenant then approached and put a few technical questions to the old man. This Lieutenant was himself an abbe. The other seemed confused, and then appalled. He was unable to reply. "That one," said the Lieutenant, "has never been a priest." The man on being searched was found to be a German spy.

8,975,000 IN WESTERN BATTLE LINE

The Paris correspondent of the Associated Press, writing of the number of men engaged in the war and "the great battles with terrific losses," says:

Precise information upon the numbers of men engaged in particular actions on any part of the Allies' 800 mile battle line in France and Belgium is never known outside of a small group of men who surround Gen. Joffre, the French commander-in-chief. This is the unsatisfactory feature about all the information coming from the front. One hears of great battles with terrific losses, sometimes estimated at 20,000 or 25,000 a day, but without any accurate news as to how many men were engaged on either side.

But when it comes to the relative size of the armies engaged in the Western field of the war something like general accuracy is obtainable. Competent persons attached to the French War Office estimate that the Germans have in Belgium, in France and along the German frontier in Switzerland about 1,750,000 men. The French and English undoubtedly have a numerical superiority. Possibly the Allies, including Belgium, have 2,225,000 men on or near the fighting lines.

THE NAVAL LOSSES

London, Nov. 25.—Thus far during the war the royal navy has lost 4,327 officers and men killed and 4,973 wounded, while 968 men are missing and 1,675 are captured or have been interned.

These figures are contained in a statement issued to-night by the admiralty, and include, in addition to naval men, the marines of the royal naval division. The casualties and the number of men captured or interned is given as follows:

	Officers.	Men.
Killed.....	220	4,107
Wounded.....	87	436
Prisoners.....	6	1,694
Missing.....	46	998

A great majority of those reported killed were drowned, 1,718 losing their lives in this manner when the cruisers *Pathfinder*, *Aboukir*, *Cressy* and *Hogue* were sent to the bottom by German submarines, while the foundering of the *Monmouth* and *Good Hope*, off the coast of Chile, was responsible for the loss of 1,654 officers and men beneath the waves.

The operations of the royal naval division at Antwerp are accountable for nearly all of those reported interned or missing. Most of the missing are said by the admiralty statement to be prisoners of war in Germany.

In addition to the foregoing losses there have been reckoned the eight hundred lives lost on the British battleship *Bulwark* which was blown up off Sheerness, Nov. 26, apparently by an internal explosion.

RANGERS LOSE HEAVILY

A Connaught Ranger (Reserve), Private Michael Ward, of Ballinaloe, is invalided owing to a bullet having gone clean through his right eye. Speaking to an "Irish Independent" representative, Ward said he was at the front and in the firing line practically all the time from the start of hostilities. Of the Rangers he said: "We were in every fight there was from Belgium to Mons and since Mons. There are only about 170 of us left now, and we went out 1,800 strong, and had 800 men in reinforcements sent out to us. We took part in several bayonet charges, and the sight of dead Germans in some of the trenches we took was awful. I was wounded on Friday week in Belgium; we were in the firing line there again. The Dublin and the Leinster were fighting with us. The Irish Guards did great work out there two weeks ago in a place called, I think, Moussy. They captured a battery with a bayonet charge, and after the charge they were asked to go back for a rest, but refused to rest, and went to the firing line again."

IRISH RECRUITING REPRESSED BY WAR OFFICE

The Manchester Guardian published on Friday last an article on "Official Discouragement to Recruiting." Of late it has been complained that recruiting in Ireland for the Kitchener Army had not proceeded at a satisfactory pace, and that Ireland had fallen behind the other countries of the United Kingdom in the number of recruits. Nothing is said of the fact that for years past Ireland has been a long way ahead of all the other countries of the United Kingdom in her supply of recruits to the Imperial Army, and that the more you take the less remains to be taken. The Guardian article, however, throws a further light on the comparative paucity of recent Irish recruiting. It says that while it may seem almost incredible, nevertheless there appears to have been something like official inclination to discourage recruiting for the new Irish Army throughout the great part of Ireland. It has been complained that the War Office refused to give the same terms of enlistment to the Irish National Volunteers as the request for an adequate supply of Catholic chaplains for the Catholic soldiers at the front has been repeatedly and somewhat rudely rebuffed. The Guardian further states that when General Parsons, commanding the new Irish Brigade, appealed to the women of Ireland to present colors for the new force, and when his appeal had been loyally answered, the War Office intervened and curtly announced that "it has been decided that the presentation of colors to the battalions of the new Army cannot be sanctioned." So the flags worked by the enthusiastic Irishwomen were thrown back in their faces. Worst of all was the speech which General Richardson made, and for which he has escaped all penalty, and even reproof. General Richardson is the commander of the Carsonite army, and at a recent recruiting meeting of Orangemen in Ulster he urged his hearers to "recollect the events of March last, and what the Army and Navy did for Ulster in the day of trouble, and they would come again."

The Guardian points out that no attack on the Army could be more injurious and no effort to obstruct recruiting on the part of Irish Nationalists could be more dangerous or effective than such words as General Richardson's. The Irish Brigade is not to be allowed to provide its own colors, but the Carsonites Volunteers have been authorized to wear the Party badge of the political organization to which they belong, the "U. V. F." symbol. Such differential treatment, of course, has a most sterilizing effect on Nationalist recruiting. The Guardian describes it as an unpleasant mystery, and adds: "It must be a highly agreeable mystery to the Germans, who must be heart and soul with General Richardson in his efforts to keep down the supply of battalions of the quality of the Irish Guards at the front."

It concludes that the strange part of the whole thing is that the War Office should, in its supplement rather than to suppress the efforts of the Ulster Orangemen to discourage and prevent Nationalist recruiting.—Glasgow Observer.

MODERNISM

A sermon preached in the Blessed Sacrament Church, Ottawa, by Rev. John J. O'Connell, D. C. L.

In every account of the life work of the great and saintly Pius X, the condemnation and destruction of Modernism is described as one of the glories of his pontificate. Practically nothing was heard of Modernism till Pope Pius X. described it and condemned it in the wonderful encyclical "Pascendi" of September 8, 1907. The same encyclical which announced its birth sounded its death knell. It is hard to say which was the more amazing—the sudden, almost spontaneous apparition of this heresy and the ominous proportions it seemed about to take, or its equally sudden melting away and disappearance. It was like some strange comet that suddenly looms up in our sky, threatens to destroy our planet, and as suddenly passes away into the darkness of eternal night, leaving behind it but a trail of poisonous gases. The poisonous gases of Modernism still infect our atmosphere, but the head of this astral monster has left the sphere of Catholicism forever.

However even comets have their origin, hidden though it be. Some times they are the result of the collision and explosion of some now dead sun, and these fragments of an effete star flying into the orbit of our earth would, were they not diverted by the ever watchful hand of Providence, cause the destruction of our world, and the unnatural formation of a new but useless planet in its stead. So it was with Modernism. It was the latest development of the intellectual collapse of Protestantism, and, entering into the sphere of Catholic theology, it threatened to destroy that which is, in the vain hope of giving us a new heaven and a new earth.

What do I mean? Simply this. The Protestant theologians of Europe, deprived as they were of the infallible guidance which God gives this Church, saw with dismay one after another of their traditional beliefs attacked in the name of biblical criticism and of philosophy and of the history of religion. They felt that their Bible and their religion could no longer be defended as absolutely true. They felt that they must accept the new view which found the Bible full of errors and Christianity full of superstition. What then did these Protestants do? Did they cease to be Protestants when they no longer believed that God wrote the Bible, and that Jesus is the Son of God? No. They felt that religion was elevating and necessary. Music stirred up in our souls exquisite emotions, and these emotions were the poorer without these esthetic emotions. Similarly religion stirred up within us deep emotions, and the humanity would be poorer without these religious emotions which answer a need of our nature. So these Protestant teachers, preachers and writers determined to remain Christians and Protestants while no longer believing in the divine authorship of the Bible or the divine Sonship of Christ. They let go whatever religious truth they had saved when they cast themselves out of the bark of Peter four hundred years ago. They retained religious emotion, whose words they did not believe, but whose sentiment struck a sympathetic chord within them. They would still speak of Christ, of the Son of God, of baptism, of heaven, and sometimes perhaps even of hell, but these words conveyed no religious truth, no dogma, to their mind; they merely served to awaken from their subconsciousness a pleasing and pleasant religious emotion which encouraged right living. That was and is their religion. It is the religion of thousands of Protestant ministers in Germany and in Great Britain and of an ever increasing number in our own country. It is, however, no new heresy. It has grown steadily since the eighteenth century. One can trace its steps from Kant to Schleiermacher and Ritschl, and thence to Sabatier and Campbell. This then is Protestant Modernism. Its adherents call themselves Christians because they admire Christ, not because they believe in Him, still less obey Him.

Now it is the duty of Catholic theologians to point out and refute current heresies, just as it is the duty of physicians to diagnose a disease and prescribe the remedy. It sometimes happens that a physician, when he is attending a patient who has some infectious disease, is not careful enough, and he thus contracts the disease. This is just what happened to some Catholic students and scholars. From dint of reading the anti-Christian, anti-Biblical writings of the Protestant Modernists, with a view of absorbing merely what was good in them, they themselves became infected with the heresy. It was in this way that these Catholics became Modernists.

Now there were three chief types of Protestant Modernism, the Biblical Modernism, the philosophical Modernism, and the theological Modernism; and different Catholic doctors, thinking themselves obliged or privileged to deal with these maladies, became themselves infected with them.

Strange to say the Catholics who had thus become infected with Protestant Modernism did not leave the Church. On the contrary they considered themselves, and wished themselves to be considered, as the most intelligent and advanced Catholics in the world. They knew that they were in evident contradiction with the official teaching of the

Catholic Church. But just as the Protestant Modernists remained Protestants, they determined to remain Catholics. The Catholic religion, its sacrifices, sacraments, hierarchy and liturgy excited in their souls precious religious emotions. They did not see why they should deprive themselves of these emotions by leaving the Church. They were longer believed in the Sacrament of the Mass, but since they admired it, they wished to assist at it, and if in orders, offer it up. They saw that they were in fundamental opposition to the teaching of the Church. They considered, however, that they were right, and that the Church was wrong. Instead of leaving the Church, as people usually do when they come to that conclusion, they determined to remain in the Church and gradually bring it to their way of thinking. Herein lay the great danger of Modernism. The traitor within is always more dangerous than the foe without.

If Abbe Loisy—that clever French Biblical scholar—when, from constant contact with that type of Biblical criticism which sees in the Bible a human book full of errors, he had lost all belief in the inerrancy and inspiration of Holy Scripture—if Loisy had then left the Church, he would not have done much harm. Instead of this, he remained in the Church and determined to disseminate his reading in the minds of France. And he succeeded in his leading not a few, till Pius X. encyclical made them realize the danger.

If Leroy, when he gave himself up heart and soul to the new philosophy of Hegelian pragmatism, had frankly acknowledged that he could no longer be a Catholic, he would not have misled Catholic students of philosophy. But when he attempted to show that his philosophy, which exaggerating the relativity of knowledge made truth as unstable as a fluid, was in accord with Catholic dogma, he was simply trying to transform Catholic dogma into Modernism, and Catholics into Modernists.

But while Loisy and Leroy were trying to make French Catholics adopt their modernistic exegesis and philosophy, it was an English speaking Jesuit, George Tyrrell, who made the still more impossible attempt of converting the theology of the Catholic Church into Modernist theology. An Irish Protestant by birth and education, George Tyrrell became a convert and a Jesuit. Capable of discussing religious questions with psychological insight in a limpid and vigorous English style, Father Tyrrell became a most promising religious writer. His admirers, and they were many, even thought they saw in him the Newman of the twentieth century. Alas, he became instead the reading of an un-Christian literature, his faith became impaired, he no longer accepted the dogmas of the Church as she teaches them, he became a Modernist.

Instead of leaving the Church, or at least openly expressing his views, he wrote books over his own name with Modernism carefully concealed in them, so as gradually to win over our unsuspecting Catholics, and at the same time wrote letters and anonymous articles reeking with the most un-Christian Modernism—for example, his article in the *Quarterly Review*, October, 1905. Father Tyrrell, misled by the mirage of Modernism by a system of religion built not on objective truth, but on subjective emotion, considered that it was the providential mission of himself and his friends to bring the whole Catholic Church to their way of thinking. Like all other men who attempt the impossible, he failed.

To show how utterly at variance are the conceptions of Christianity presented by the Catholic Church, and by a Modernist such as Tyrrell, we have but to compare their respective notions of any fundamental Christian doctrine. Take, for example, the essentially fundamental question of faith, considered in its origin, revelation; in its expression, dogma, and in its rule, the authority of the Church.

Revelation, for a Catholic, is the communication of a truth made by God to the prophets or the apostles. These truths are expressed for us in apt words by the Church. We believe these truths to be infallibly true, and we are bound in conscience to accept them, because we know, on the authority of the Church, that God has spoken.

The Modernist takes the most opposite view imaginable. Revelation, he says, is not the divine manifestation of a truth made to the prophets or to the apostles expressed for us in apt words by the Church. It is an emotion, an impulse of the religious sentiment, which bubbles up, as it were, from the depths of the subconsciousness of each one of us, and in which we recognize the touch of the imminent God. This emotion arouses by a reaction an image or idea which becomes its intellectual representation or expression, and which in turn sustains and fosters it. The idea or expression stamped by the Church as dogma, formula, is not revealed by God, and hence possesses no infallible significance. Revelation is in some measure or other an expression of the divine spirit in man, but it is not a divine expression of that spirit. For the expression is but the reaction, spontaneous or reflex of the necessarily fallible human mind to God's touch felt within the heart. Hence a dogmatic formula, for example, He was conceived by the Holy Ghost, is not a truth, but only the symbol of an emotion, and has practical value

only in as much as it records religious experience and awakens religious emotion. The Catholic Church, for the Modernist, is useful as bringing to us the highest religious experience of the past. She is not an infallible teacher, but her preaching, her sacraments, her hierarchy, transmit to us the religious experience of the past, which arouses in us religious emotions that encourage right living. Each man is under the inspiration of the imminent God, his own prophet, his own pope. The Modernist does not believe Jesus to be the true Son of God. He does not believe the truths which Jesus Christ taught. But he admires Christ's religious emotions, and strives to stir up within himself a similar religious emotion. To sum up, while the Catholic believes unchangeable objective divine truths, the Modernist feels changeable subjective religious emotions.

The Modernist theology is so utterly un-Christian that it needs but to be clearly expressed to be rejected by all true Christians. This is precisely what Pius X. did seven years ago in his encyclical letter *Pascendi*. Modernism till then had never been clearly and completely exposed. The Catholic Modernists were largely hiding their views, or only half expressing them. The semi-Modernists did not realize the full import of the new principles in philosophy, theology, history of religion, exegesis and apologetics which were being so fascinatingly defended in half the reviews of Europe. Once the encyclical was published, the Christian world saw the heresy in its true form. Many Catholics, who were more or less infected with Modernism without their having known it, realized their mistake and purged themselves of the heresy. Some of the extreme Modernists, like Loisy, seeing that their game was up, that it was no longer possible for them to remain in the Church with the hope of making it Modernistic, left the Catholic Church and abandoned Christianity. A few remained Modernists while pretending to remain Catholics. However, the onslaught against Modernism which all priests must take, has unearthed most of these. Even Tyrrell was at first going to submit, but he died without having done so, publicly at least, and lies in unconsecrated ground. Modernism in the Catholic Church is as dead as he is. There are still some Catholics who are Modernists just as there are some Catholics who think that they need not attend Mass on Sunday. But as an organized heresy, Catholic Modernism exists no longer. Protestant Modernism, however, flourishes. Though some conservative Protestants combat it, it is unfortunately making terrific headway. The day will come when those Protestants who still retain a belief in the divinity of Christ will see that the one alternative to Modernism is the Catholic religion, and will return to that mother Church from which they so cruelly separated themselves four hundred years ago.

Here in America Modernism failed to take any hold on Catholics except in rare individual cases. The same cause, however, which produced the Modernist heresy in Europe are still at work here as elsewhere, namely, an unbelieving press and the desire for novelty in religion. The vast amount of the production of the daily press, of magazines, of reviews, of current fiction and of scientific literature, contains views utterly subversive to faith, contains diluted popularized Modernism. No one can read this without danger. Many Catholics are sinfully careless in the choice of their reading matter. A Catholic should choose the papers, magazines and books which he reads, or allows into his home, as carefully as he chooses his friends. As it is impossible, however, to read even the daily newspaper without meeting some of the newspaper Modernism, so is the duty of Catholics to provide themselves with the antidote—namely a Catholic paper, such as, for example, the CATHOLIC RECORD.

As regards the other cause of Modernism—the desire for novelty in everything, and hence also in religion—we need not worry much about it. The fear of being behind the time, of holding religious views which some modern scientists wrongly hold to be unscientific and superstitious can unsettle only those Catholics who are weak in the faith, or ignorant regarding it. The childish desire of novelty, the childish ambition to be so modern as to be actually ahead of one's age, should not mislead the true Catholic. Our motto is that which St. Paul gave to his disciple Saint Timothy, over eighteen hundred years ago: "Keep the deposit, avoiding the profane novelties of words and oppositions of knowledge falsely so called, which some professing have erred concerning the faith." We have the eternal truths deposited by God in His Church. They are modern enough for us. Nothing can be as modern as that which is eternal, which knows no past, no future, but an everlasting present. Pious men invent new religions and new ideals; not because they have tried the eternal ideals and found them wanting; but because they have found them too difficult and left them untried. We need have no fear, the Spirit of Truth is in the Catholic Church. If we ask that Holy Spirit to assist us, we shall be able to avoid, or else to overcome, those forces which lead to Modernism and loss of faith. The same Holy Spirit who descended upon the apostles and disciples at Jerusalem still fills the hearts of the faithful

and ankindles in them the fire of His love. No matter how many new heresies may arise till the end of time, we know and fearlessly believe, that the Catholic Church, enlightened by the Holy Ghost, will still proclaim that divine message, ever modern because eternal, whereby man alone can be saved.

PHYSICAL BLIGHT

WILL SWEEP OVER EUROPE

Washington, D. C.—Over Europe the victory rests, declare medical men and scientists, will sweep the devastating hand of physical blight. Children with crippled forms, weak bodies and unbalanced minds will fill the cradles of every nation now at war, offspring of the men made unfit for parentage by the rigors of the great conflict. Dr. Ales Hrdlicka, curator of the national Museum and noted anthropologist, is one of the savants who has studied the effect of Europe's conflict upon the children yet to be born. To him the present war presents a vastly different aspect with regard to future generations than any conflict has ever presented before.

EFFECT OF WAR UPON THE HUMAN RACE

Since men of science first began to study the effect of wars upon the human race it has been admitted that whenever the best physical examples of a nation went to war to be destroyed the physical manhood of that nation suffered. Then it was discovered that for every man killed or fatally wounded four died of disease. As warfare approached its present modern character the numbers of killed and wounded in each man and the anthropologist in the physical welfare of humanity. It seems to me that when the final accounting of human damage is made after this war is ended there will be no victors among the nations—only sufferers. And a few such wars would mean the suicide, physical, intellectual and finally, doubtless, also political and economic, of even the strangest military nation."

But the scientists—both medical men and anthropologists—add to that statement their belief that the loss of the men killed in the war will not detract from the physical welfare of Europe's future sons one hundredth part as much as will the men who return un wounded from the field, because war is no longer primarily a cause of death, so far as the calculations of science is concerned, but a shattering of nervous constitutions, a creator of neurasthenic wrecks, weakened mentalities and sapped vitality.

MUST PAY THE PRICE IN PHYSICAL AND MENTAL IMPERFECTIONS

The men who work the great sieges guns and field pieces, they say, may never be touched by bullet or steel, and yet each time that the great gun is fired it sends a crashing blow upon the nerve centres of the men who work it until it is now no uncommon thing for these crews to sink from nervous exhaustion at their posts.

In the rank and file of the marching troops each man near whom a shell bursts will suffer from the unusual and abnormal vibrations which the explosion causes, regardless of whether he is actually wounded or not; and no man who endures the exposure of the trenches, the privations and rigors of the campaign, the terrible suspense of watching and waiting, can survive without paying the price in physical and mental imperfections.

THE SURVIVORS MUST PAY

Of the soldier who, enduring the rigors of campaign, escapes injury from bullet or steel, returns to his home physically and mentally unfit. Dr. Hrdlicka says: "It is such as these upon whom the real burden of the war is falling; upon the hundreds of thousands of human beings, the millions who suffer untold exposure and privation, sustain frightful shocks of modern explosives and become wrecks in consequence. Far less terrible than this, from the standpoint of the anthropologist, is the man who is mercifully killed by a bullet. His suffering is short and no toll is demanded of innocent children."

"Into the war there are being sent, perhaps, fifteen million men, at least one-half of whom represent the best in the physical line which the embroiled nations have. Out of the war, if it is to last at the present rate of violence even for as much as nine months or a year, there will come back possibly four-fifths survivors but among those four-fifths will be wrecked in their physical and how many mental powers? These will be the army of the chronic invalids, the rheumatics, the neurasthenics, the irritable, and the

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men suffering with incurable ailments of the intestinal tract. These men alone will constitute a much greater loss vital and economical than all of the ones killed.

NO VICTORS—ONLY SUFFERERS

"But the injury does not stop there. These hundreds of thousands of partial wrecks will marry in most instances, and their weaknesses in one form or another are bound to tell in their progeny. This is not looking at things through any dark glasses, but these are the actual conditions which confront the medical man and the anthropologist in the physical welfare of humanity. It seems to me that when the final accounting of human damage is made after this war is ended there will be no victors among the nations—only sufferers. And a few such wars would mean the suicide, physical, intellectual and finally, doubtless, also political and economic, of even the strangest military nation."

TO MOTHER

I remember the dawn of yesterday; A golden light o'er the eastern hill, A meadow aglow in its emerald hue, A thought of a life complete in a day. And then I remember—You.

I remember the close of yesterday; The twilight pall of a dying day, The song of a world, its last adieu, A prayer to God my soul to take, And that He remember—You. —A Son

The failure of yesterday is an experience to help us. It is a stepping stone, as the poet puts it to higher things. God brings good out of evil.

Are you doing the best you are capable of here and now? If you are, then God requires no more of you, and He will help you to continue to do your best, however failures of yesterday. To day is a new day, and you have not only your own strength to lean on but the strength of God Almighty.

FATHER FRASER'S CHINESE MISSION

Taichowta, China, June 7, 1914.

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

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

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