

one, night and day, and he is not satisfied, unless everyone from here who is going up to the Front again receives Holy Communion. . . . In one of the places our regiment have been in I have gone to Mass in a temporary chapel, and the nuns there were very nice, and so small was the place that we were like sardines in a box. The original chapel was destroyed by the German guns. There was not an inch of the building inside but was riddled with shrapnel, but, strange to say, there were statues of the Blessed Virgin, a grotto, and the altar, none of which were touched, though all the windows, roof, and walls were blown in, and it was surprising to see all the statues and the altar with not a scratch on them. There are some very strange stories to be told about the war.

A VOICE FROM THE ANTIPODES

On the day of intercession (January 8), in St. Francis Xavier's Cathedral, Adelaide, Father Stanislaus Hogan, O. P., preached a sermon in which he thus described the peace for which the people were asked to pray:

Surely there was never a request so urgent, never a boon to be prayed for with greater insistence than this, that the days of strife shall be quickly shortened, and that peace shall speedily reign in the land once again. And the peace we pray for is not any kind of peace, not the mere cessation from hostilities which after half a century more will be renewed, neither do we pray for an armed peace, which has been fully named an economic warfare. We do not ask for this. We ask for such a peace as will know no partisanship, in which Might will not be Right, and in which the strong shall never lord it over the weak. We pray for a peace that shall be universal, when liberty shall not be trampled on, and a nation's word shall be indeed a nation's bond. We pray, too, and with all the fervor of our soul, that when peace shall be given unto us at last, our Holy Mother the Church may reign throughout the world in the full possession of her freedom, and that she may not be enslaved, as has so often happened in the past, by those who wear the laurel leaves of victory.

THE SOLDIER'S RELIGIOUS OPPORTUNITIES

Private J. McDonnell, of the Royal Irish Rifles, with the Expeditionary Force, in a letter of thanks for a packet of rosaries, etc., with which he says "the boys were very delighted," thus describes their opportunities for religious exercises:

We have a priest called N—: he is very good to us. Every time we come out of the trenches we have every chance of going to confession and to Holy Mass, also we have devotions in the evening, so we are not badly off as regards attending our duties. We do six days in the trenches, and have six days' rest.

CONVERSION IN THE TRENCHES

A priest soldier, writing to the curé of Valenciennes d'Agne tells the following incident:

At 3 o'clock on the afternoon of January 9, I presented myself with another soldier (a man of German birth, who, after four years in the Prussian Army, had passed into the Foreign Legion), before our chaplain. My catechumen went through his examination in the Catechism splendidly. Next morning I went with him to the church, where he made his abjuration and his confession, and received conditional baptism and absolution. Then I said Mass, and had the joy of giving him his First Communion. He was thirty-five years of age, and had renounced Protestantism for Catholicism. You can imagine what joy I felt.

A CHANGED SITUATION

The Abbé Langé, of Carcassonne, who is a corporal stretcher bearer, after telling of tragic doings at La Bassée adds:

I notice here the change that has come over the souls of the soldiers of the South. All my stretcher-bearers are devout; few of them fail to say their rosary, and one of them, the mayor of his commune, serves my Mass. Several whom I knew when with the regiment as hostile to religion, now openly wear on their breasts the badge of the Sacred Heart. . . . And this return to religion is nothing when compared with that amongst the soldiers who are in constant contact with the enemy, and continually exposed to bullets and shells. Very many of those in the trenches have asked me for rosaries, and I often notice at my Mass men who had never before set foot in a church.

SOLDIERS' TESTIMONY

And this is borne out by the witness of the soldiers themselves. The curé of Valenciennes d'Agne has received a letter from one who writes:

I have a little confession to make to you. My life until the war was anything but edifying. I was not even a believer, though I had come to like the curé during the two years of service for the interest he showed in us. But now it is not only the curé that I reverence, but the God he represents and the religion of which he is a minister. And so if God gives me the happiness of returning to Valenciennes, I shall go back a believer and less unworthy of the interest you have in me.

Here is similar testimony from a soldier belonging to Lavalnet, in the diocese of Pamier, who says that he regarded himself as "irreligious":

You say that since I go to Mass I must be in good company there. The church is packed every time, and I now recognize how mistaken

I have been in the past. Little by little I came to see my faults. We have had a word of praise and congratulation to day, and I have just come away from singing at Mass.

FATHER VAUGHAN, S. J., ON ENGLAND'S TASK

The Rev. Father Bernard Vaughan, S. J., preached at Exmouth recently in connection with the formal opening of the new Church of the Holy Ghost in its finished state.

Touching upon the present unprecedented conflict, the preacher said millions of our fellow-beings were engaged in a life and death struggle, but the sword would not be sheathed until from Petrograd to London the chorus of a shout of victory could be heard. Directing his words to a numerous contingent of soldiers who occupied part of the nave, Father Vaughan said: "You, my brave men, are ready to spill your blood and sacrifice your lives for the honor of the old country. England never shone so conspicuously from her place in the sun as to-day. She has proved to the world that the old stamina and grit is in her still, that the traditions that made our country what it is are still alive, inspiring the nation, and actuating her to great achievements. Let us then be up and doing, with a heart for any task. We have to fight an enemy that has prepared for this war for nearly half a century—an enemy splendidly led and fully equipped; an enemy like a great war machine, with the position of every man fixed like a cog or wheel in a machine. We are up against a terrible proposition. No half measure, but whole-hearted service, and I think that the story of our Empire during the past six months is covered with glory. We have achieved the impossible. We cannot but feel that God is on our side, that God is blessing our efforts and that God will give us the victory."

This terrible war had taught us a good many lessons. Patriotism in a Catholic was no mere policy. Patriotism in a right-minded Catholic was that rare and rich bloom that has been sown by the hand of God Himself into the soil of Catholic hearts, and in the measure in which they were thorough-going Catholics they were thorough-going patriots.

But they must not be content to be Catholics themselves only. They must do their best to make everyone else Catholic. Some people said to him, "Why, Father Vaughan, are you so aggressive? You would be much more popular with Anglicans if you were more suave and gentle." "I don't aim at being diplomatic. My wish is to be apostolic," said the preacher. "I love them and I would do all I can for them, but the best thing out of Heaven that I can do for them would be to try and adorn their brow with a pearl beyond all price—the Catholic faith."—B. C. Orphans' Friend.

NEWMAN ON FAITH

There is only one way of remaining a Catholic, says Newman, in effect, in a tract bearing the above title, and that is to submit to the authority of the Catholic Church and accept all the teachings of Christ, even as the Apostles and Early Christians accepted them, that is to say, without questioning any one of them.

Faith, the Cardinal defines as "a state of mind, a peculiar mode of thinking and acting which is directed, always, indeed, towards God, but in various ways." Of this quality of mind the majority of non Catholics are devoid, he says, and this is the reason why their minds are, in the first place, not attracted toward religious ideas, or to be influenced by them in proportion to their importance, the truth being that the great mass of men have not the particular virtue called faith.

Faith, says Newman, is assenting to a doctrine as true, simply because God says it is true through the voice of His messengers. It has two peculiarities: it is most certain, decided, positive, immovable in its assent, and gives its assent without evidence and unconditionally. This is the type of faith which prevailed in the time of the Apostles. It cannot have changed since those days, else it would cease to be the same thing, and faith that differs from that faith, is not faith at all. Men then submitted their reason to a living authority; the Church was their teacher; it was not theirs to reason why they had either to accept all, or to stay outside. There was no room then for what is now known as Private Judgment; either the Apostles were from God, or they were not from God, and if they were not, then there was nothing for their hearers to believe, and consequently they were impostors. The persistent declaration of the first preachers was: "Believe and ye shall be saved," nor was there any condition that men should understand it before they accepted the word of God.

Since men who advocate the propriety of Private Judgment deduce their own judgments from the Scriptures, we are not surprised to see them waver to find them convinced at one time and wholly hesitating at another. So it is that St. Paul insists on the necessity of teachers holding from Christ and for the reason that unity in doctrine cannot otherwise be attained. Yet non-Catholics laugh at the very notion of this submission of the reason to a teacher, calling it narrow-minded

and superstitious to assent to what the Church "chooses that we should believe," as they put it. The state of mind which can so debase itself, they think slavish, and such demands upon the unreasoning faith of men, they call priestcraft. What they feel now is just what both Jew and Greek felt before them in the time of the Apostles, and what the natural man has felt ever since. The great and wise man of the day (says Newman) looked down upon faith as a thing unworthy the dignity of human nature, and it is plain that men of our own time have inherited the feelings of these falsely wise and falsely prudent persons of Christ's day. So it is that the very characteristic of the Catholic teaching is to them a preliminary objection.

What belief, in the sense of faith, can Protestants have, asks the Cardinal, in effect? His answer is that he believes the Protestant acceptance of the Scriptures is "nothing better than a prejudice or inveterate feeling impressed on them when they were children," and proof of this is shown by the fact that although they mock at Catholic miracles, they easily assent to the miracles of Holy Writ. And (says Newman) they believe not because, as Christ said, they are not of My sheep. Yet faith has not changed its meaning, nor is it less necessary now than it was. It is still what it was in the days of the Apostles, the very (i. e. true) characteristic of Christianity, the special instrument of renovation, the first disposition for justification—one out of the three theological virtues, the others being Hope and Charity. God chose this special means—He could have chosen the method of sight, or reason, or love—to "purify our hearts by faith," and it was His will to select an instrument which the world despises, but which is of immense power. He preferred it in His infinite wisdom to every other, and if men have it not, they have not the very element and rudiment out of which are formed the servants of God. They are under the dominion of a proud fiend; they determine to be their own masters in matters of thought about which they know so little, nor will they admit that any one comes from God who contradicts their own view of truth. If the pretensions of the Catholic Church do not satisfy them, let them go elsewhere, if they can, says Newman. Let them, if they can, put faith in some of those theories which have lasted a whole lot or three centuries in a corner of the earth. Let them stake their eternal prospects on Kings and nobles, and parliaments and soldiery; let them take some mere fiction of the law, or abortion of the school, or idol of the populace, or upstart of a crisis, or oracle of the lecture room—as the prophet of God. As for us Catholics, we may be certain that reason if left to itself will bring us to the conclusion that we have sufficient grounds for believing. But belief is the gift of Grace.—N. Y. Freeman's Journal.

CARDINAL O'CONNELL ON FEDERATION

Under the direction of the Middlesex County Branch of the American Federation of Catholic Societies, a mass meeting was held recently in Lowell, Mass., at which an address was delivered by His Eminence Cardinal O'Connell, who said that his purpose in attending the meeting was to encourage a greater interest in Federation on the part of the Catholics of Lowell. "Federation," said His Eminence, "is an organization intended to increase the love for religion in the hearts of Catholics, and to make better known and better understood the doctrines and principles of our faith by those who are not Catholics. All this united action is bound to result in a more enduring spirit of faith and in a better citizenship. We're working not only for the progress of the Church, but for the welfare of the country. Of all the countries of the world the stability of our nation depends most upon the uprightness and morality of its citizens, and that uprightness and morality depend upon one thing alone—religion."

LEARNING AND PHILOSOPHY NOT ENOUGH

Continuing the Cardinal pointed out the fact that the countries now at each other's throats in Europe had learning and philosophy enough and yet it did not prevent them from going to war. "Of what avail, then," he asked, "is the boasting of learning and enlightenment? It is not knowledge of principles which constitutes morality; it is the will and determination to follow right principles and not merely selfish ones. And that power which can move the national will at all times, even under stress and strain, to follow right and law comes from religion alone. Federation, therefore, strengthens the power and stability of the State by the strengthening of the sense of moral obligations toward the government and toward humanity. But it also seeks to make clearer to those who are not of the fold the meaning and purpose of Catholicism's faith."

THE CASE CLEARLY STATED

Stating the present situation as it affects Catholics in this country, the Cardinal said: "Let us look at the situation clearly and we shall see that it resolves itself into this: Catholics discovered this country, labored for its upbuilding, helped to frame its constitution, gave their energies to develop its material progress and gave their lives for its security and perman-

ency. For all this, which they are ready to do all over again to-morrow, they demand equal rights guaranteed by the law and constitution of the state and country. And a little noisy group of self-styled guardians of liberty rise up like the tailors of Tooley street and say 'No.' The affront and insolence would be inconceivable were it not a fact. Not only they dare to attempt to make the constitution a scrap of paper, but they flood the country with infamous, vulgar and dirty literature, full of indecency and calumny. They, of course, are not fools enough to believe these things but they know that there are thousands of men and women whose mental outfit seems to be antagonistic to everything Catholic, and they trade upon these poor ignorant dupes for their own selfish end and purposes. Now it is the duty not only of every Catholic but every honest man to make the truth known; to state precisely the position of Catholics in the country and to put to shame this miserable attempt to arouse racial and religious antagonisms. We want everyone to have his legal and constitutional rights and we shall insist upon having ours. That, in a word, is the purpose of Federation, and every American citizen who understands what liberty means must rejoice that for the sake of public morality and righteousness and for the safeguarding of the permanency of this nation, there is such a force and such an organization for justice and right."—Sacred Heart Review.

THE PRESS A POWER

What a power is the press! The devil, in intelligence an archangel, quotes it as a confirmation of his diabolical tenet, while our dear Lord, to confirm His argument, declares "it is written again." So the written word is powerful. It lives after the hand that wrote it is dust. It molds minds when the spirit that gave the sentiments has passed. It shapes souls as Holy Writ has done and will do until all time touches eternity in the general judgment.

In our own day the written word fashions the thought of the times; it begets public sentiment that in turn establishes or perpetuates peace—disasters or destroys war. It is a great agent in diffusing truth or propagating falsehood. It is an uplift to morality or the destruction of virtuous ideas and ideals.

What the printed word is worth to religion has been often pronounced by the Popes. All of them have placed the press a compeer of the pulpit, and more powerful for good than the material buildings in which devotees worship.

The Catholic paper is more necessary than a prayerbook. You cannot be abreast of the history of the faith without being schooled in its current record. You cannot know your religion without being in constant touch with its application to life and living. What it does shows its power for good. You can say your prayers, and the best of all—the Rosary and Ejaculations—without the use of a book, but the triumphs of the faith, teaching its salutary power, inspire our love and veneration.

The Catholic, then, should support his paper, particularly the diocesan organ, that is filled with interesting periods regarding places that we know or authority on people with whom we are conversant. It draws a lesson from the facts of the day; it points a moral from them and glories in the principles and works of Christ. We should learn from our enemies the duty that we owe our paper. See how villainy sweats in crucifying Christ's truth now that it has not Christ Himself to lay murderous hands upon. What have we done in this age of newspaper readers to have our Lord's interests advanced?

If we do not know how to plead the cause of our faith, we can do equally as well by furthering the paper that does.

A word aptly and timely spoken sometimes can convert a soul to God. Surely, then, the paper can do gigantic work.

Have it as a religious duty to advance Christ's cause by making our Catholic paper diffusive of itself. And then the good you do you yourself will not know until God reveals it in His promised rewards to His devoted followers.—Catholic Columbian.

WON BY KINDNESS

It is not only among the soldiers on the line of fire that the Church is daily gaining converts; the work begun in the trenches by the soldier priests is brought to a happy conclusion in the hospitals directed by nuns. The Superior of one of the few Catholic hospitals in Paris tells me that, among the wounded soldiers brought from the front was one whose moody, anxious almost hostile attitude impressed the nuns painfully. He was badly hurt and they tended him with special care. One day, the Superioress ventured to ask him if anything had pained or annoyed him. "Well, I will tell you what it is, ma Soeur," he answered. "I was brought up to hate priests and nuns. I have never been baptized. When I was removed from the battlefield, a stretcher bearer who was a priest saved my life. Later, in the ambulance, another priest dressed my wounds. Here I am nursed by nuns. I do not know what to think. All the evil I was told about priests and nuns must be false; they have done me nothing but good."

Needless to add that by degrees the wounded man's attitude completely changed. Old prejudices gave way to new convictions, based upon personal experience, and the happy convert was baptized in the chapel of the hospital.—B. C. Orphans' Friend.

THE SACRED HEART

What wouldst thou have, O soul, Thou weary soul? Lo! I have sought for rest On the Earth's heaving breast, From pole to pole. Sleep—I have been with her, But she gave dreams; Death—nay, the rest he gives Rest only seems. Fair nature knows it not—The grass is growing; The blue air knows it not—The winds are blowing; Not in the changing sky, The stormy sea, Yet somewhere in God's wide world Rest there must be. Within thy Saviour's Heart Place all thy care, And learn, O weary soul, Thy Rest is there.

What wouldst thou, trembling soul? Strength for the strife, Strength for this fiery war That we call Life. Fears gather thickly round; Shadowy foes, Like unto armed men, Around me close. What am I, frail and poor, When griefs arise? No help from the weak earth, Or the cold skies. Lo! I can find no guards, No weapons borrow; Shrieking, alone I stand, With mighty sorrow. Courage, thou trembling soul, Grief thou must bear, Yet thou canst find a strength Will match despair; Within thy Saviour's Heart—Seek for it there.

What wouldst thou have, sad soul, Oppressed with grief?—Comfort! I seek in vain, Nor find relief. Nature, all pitiless, Smiles on my pain; I ask my fellow men, They give disdain. I asked the babbling streams, But they flowed on; I asked the wise and good, But they gave none. Though I have asked the stars, Coldly they shine; They are too bright to know Grief such as mine. I asked for comfort still, And I found tears, And I have sought in vain Long, weary years. Listen, thou mournful soul, Thy pain shall cease; Deep in His sacred Heart Dwells joy and peace.

Yes, in that Heart divine The Angels bright Find, through eternal years, Still new delight. From thence his constancy The martyr drew, And there the virgin band Their refuge knew. There, racked by pain without, And dazed within, How many souls have found Heaven's bliss begin.

Then leave thy vain attempts To seek for peace; The world can never give One soul release. But in thy Saviour's Heart Securely dwell, No pain can harm thee, hid In that sweet cell. Then fly, O coward soul, Delay no more; What words can speak the joy For thee in store? What smiles of earth can tell Of peace like thine? Silence and tears are best For things divine.

—ADELAIDE A. PROCTER

TRIBUTE TO NUNS

A splendid tribute to the business ability of Catholic nuns was paid on a recent Sunday by Vernon Z. Reed, the millionaire non-Catholic, who was speaking before a large assemblage at Mount St. Vincent's orphanage in Denver, Colo., says the Catholic Register. Rev. T. H. Malone, who preceded Mr. Reed on the program, had said that this eminent business man would be able to give excellent advice about financial matters to the institution.

"Instead of my giving advice," said Mr. Reed, "I wish the Sisters would advise me in a business way. They can do more with a dollar than you and I can with five. It is remarkable how they are able to erect and sustain such large institutions with so little money. I wish I could get some of them to assist me in my business affairs."

A thousand friends of the orphanage visited it on a recent Sunday afternoon. Mrs. Thomas Morrow, who presided, said that the reception had been arranged by the Sisters and Aid Society to give the public a chance to inspect the institution and become acquainted with the work being done there. No collection was taken up, the meeting having been arranged merely to bring the home before the public.

In Mr. Reed's talk he said that ever since the day of Cain, men and nations have been constantly asking, "Am I my brother's keeper?" and various answers have been given. "Your Church," he said, "which has come down the centuries, having been badly rocked at times but never hav-

ing sunk, frankly answers, 'I am my brother's keeper.'"

He said that the Sisters in charge of the orphanage had taken on themselves a work which belonged to all men, for we are all members of one great family, and the duty devolves on us to care for our less fortunate brethren. Denver, he said, is an exceedingly charitable city, but is sometimes prone to forget the need of its institutions for the care of the poor. Forgetfulness alone is responsible for any negligence on its part. "We should not make the Sisters come to us to ask assistance for their charges," he said. "We should come to them."

One day, he declared, he was near St. Vincent's orphanage, and went into the place to visit a Sister, a friend of his. "I was taken through," he said, "and found that this is not a charitable institution. It is a home for boys."

He closed his talk with describing a master painting which hangs in an obscure convent in Granada, Spain. A man, dead and naked, lies on a bier. Opposite him lies a king's crown, the sword of a conqueror, the sextant of a scientist, the gold of a Mida, and other emblems. The inscriptions on the picture tell the lesson that what he kept of his earthly wealth, he has lost, what he distributed, he has gained. At the top is a five-word sermon as strong as any he has ever heard, said Mr. Reed: "What I gave, I have."

A PROTESTANT IN MEXICO

In a letter to the Churchman, an organ of the Protestant Episcopal church, William Watson, who has lived for nearly eight years in Mexico in some of its best known centers of population, used vigorous language in criticizing the statements regarding the religious condition of Mexico that appear in the American press, says the Catholic News. He does not agree with those who ascribe the present revolution to religious causes. While the uprising is supposedly conducted for the unpropertied class, the poor, it seems strange, he says, that their churches suffer just as much from robbery and outrage as the churches of the rich.

Dealing with the question of ecclesiastical fees, Mr. Watson finds much exaggeration in recent reports. For the places where he has lived—Puebla, Oaxaca, Guadalajara and Mexico City—he quotes the very low fees for baptisms, marriages, requiems, etc., explaining that confessions and communions cost nothing. "Once a year," he writes, "in all these places mission priests go around holding missions. During the missions baptisms and marriages are gratis, although sometimes fifty centavos is asked for a marriage during a mission. When it is also taken into consideration that the Roman Church has no 'envelope system' for its support, but depends upon these methods for collecting from the poor people, it will be seen that the poor contributes but little to the support of the Church, a fact patent to all who visit their little shrines and see the priests. The Church has also a practice of asking for 'diezmos,' or the Jewish tenth. But this does not touch the poor, who has no land or money. The diezmo is given on New Year's eve. People with money are always charged according to their ability to pay. It is commonly reported that the Roman Church is responsible for the ignorance of the people. This is not true, either. In Mexico City there are many fine schools controlled by the church, and there are not more than three or four decent buildings built by the State for school purposes. The Church has schools because the public schools do not begin to make provision for the children. Over fifty years ago Juarez robbed the churches of their all in order to benefit the people, just as the present warring factions are doing. And just as the people did not benefit by the Juarez theft, neither will they benefit by it now. Let us be honest

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about the Roman Church, even if we do not love it."

This plain recital of facts by a Protestant Episcopalian on religious conditions in Mexico is a sufficient answer to the clerical agitators who, for their own purposes, seek to put all the blame for the misery and strife in Mexico upon the Catholic Church.

BIBLES HERE AND THERE

The American Bible Society has just published its annual report: The work achieved is marvelous: 6,870,465 copies of the Scriptures were scattered broadcast over the earth. This is an increase of 1,119,289 volumes over last year, so that now after almost a century of existence, the society has distributed 108,890,356 bibles. The books have gone to Mexico and Central America and South America, to all parts of Europe, to China, Japan and the Philippines and to most other parts of the earth. The people to whom the volume is sold or given are exhorted to read it prayerfully, for it is the word of God and contains salvation for the many. This is one side of the shield; the other side is not so bright: on it is written the sad and ominous fact that some few years since there were but two prominent ministers in one of our largest cities who believed that the Bible was the inspired word of God. Here the Bible is a human book, replete with errors; then it is a divine book, man's only hope. Thus the temple is erected with the left hand and pulled down with the right, and confusion worse confounded gradually replaces the peace and light that come from the reading of the true Scriptures, under the proper guidance. Some day Japanese and Chinese, and others too, hearing the discordant sounds from out this Babylon will realize that altars are toppling and shrines crashing down, and smiling complacently they will conclude that "paganism is not so bad after all." Figs can not be gathered from thorns nor grapes from thistles.—America.

FATHER FRASER'S CHINESE MISSION

Taichowfu, March 22, 1915.
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 Feasts. May God be praised Who deigns to open mouths to His praises in the Far East to replace those still 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 Faithful, 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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