

use them in very large numbers. The output of steel is now 10,000,000 tons instead of a little over 7,000,000 tons yearly before the war, and by the end of next year will be 12,000,000 tons. The Government was obtaining steel plates in Britain at less than half their cost in the United States. Some interesting figures are given also in respect to the excellent results of salvage work on the front. Speaking of gun ammunition, Dr. Addison mentioned the discovery of "a component of a new type which possessed great advantages for certain purposes." A large supply of this had been produced in a short time, and "was proving of the greatest value in facilitating the advances at the front and in saving life." This, no doubt, is a reference to the new shells mentioned in various despatches from the front, the effect of which seems to have absolutely paralyzed the Prussians in the Messines Ridge battle—Globe, June 29.

ROBBING THE ITALIAN YOUTH OF FAITH

LEADER OF ROME'S DOZEN METHODISTS AGAIN FILLS POCKETS THAT MORE MAY BE WASTED

Rome, May 24, 1917.—The notorious American Methodist minister, Mr. Tittle—known as a strong epithet, but it is justified—is announced to have returned to his place of ministry in the Via Ventes Settembre, Rome, from a money-collecting tour of the United States, and he is said to have brought back with him contributions for his politico-religious war chest to the extent of some \$50,000, to found a school, not for the education of young American Methodists in Rome, but rather for the education in the American Methodist religion of young Roman Catholic children.

A CONSPIRACY TO ROB CATHOLIC CHILDREN OF THE FAITH

No one can prophesy with certainty about the socio-political-religious situation here after the war is over. Catholics, under the wise guidance and, it is not going too far to say, at the suggestion of a clear-sighted Pope, are quietly organizing that Catholic influence may be strong enough throughout the country to ensure the after-war conditions being, if not absolutely established, on sound, pure Catholic lines—which is perhaps too much to hope for—at least not straightly anti-Catholic or even as the expressive phrase goes here "a Catholic." But it is no secret for the typical "Secolo" and even the officially anticlerical "Idem" have announced that radicals are working keenly, but without publishing their policy or their operations, to get control of things in the confused state of affairs that may follow peace. And Mr. Tittle, co-worker with the atheists when there is a chance to scratch the Church, is girding on his armor for the campaign. It is rather like a man scratching St. Peter's with a pin, but it is none the less miserable work, this trying to rob Catholic children of their faith.

SCRIBED BY THE POPE

That is the principle of Mr. Tittle: robbing Catholics of their faith. For he knows as well as you and I do—or better, for he has been working at it for years without making much of a job at it—that if you take a Catholic here and rob him of his Catholic faith you leave him empty. And he cannot assimilate anything else. So he dies, religiously, unless there comes a convenient earthquake to stir him up, when, thank God! he flies to the nearest church and falls on his knees before Our Lady. But there is no need for a correspondent to dilate on the principle of Mr. Tittle's and similar operations. His Holiness Pope Benedict sacrificed them in his speech on the Work for the Preservation of the Faith in Rome, a speech which some people took occasion to criticize, but all who knew Rome knew it was not directed against any honest Protestant who fears God and worships God honestly in his own way and his own church on Sunday morning, but against the conventicles here—and they abound—established solely for the purpose of robbing Catholics of the faith that is theirs and the only one that is any use to them.

THE TALE THE STATISTICS TELL

Once upon a time Mr. Tittle used to publish his statistics; he used to thank American Methodists for the millions they furnished him for the perversion of Catholics and announce the number of conversions. But the statistics turned round and bit him, as the following, culled from an old number of "Roma" shows. Lately he has banged his drum and filled his war chest without giving the outside world his accounts. "Fifty years ago the Methodists began to spend millions of dollars on the perversion of Italian Catholics, and every year since then they have been sending home highly decorative accounts of their success, but the simple truth is that they have failed utterly to make any permanent impression. In Italy and Italian Switzerland there are about 34,000,000 of people (that is a year or two ago) and the Methodists among them, including both members and probationers, total exactly 3,449; Rome, which is well over the half-million mark, contains 266 members and probationers. How many of the 266 are English, Germans, Americans, etc., we do not pretend to guess, but taking them all as Italians we reach some

interesting results. It will be found that the present Methodist following in Italy has cost about 7,000 francs per head; that the half million francs spent on Italian Methodism last year has resulted in a net gain over the numbers of the previous year of just 75 persons, which works out at 6,666 francs for every additional Methodist; that at the same rate of progress it will take 12,500,000,000 francs and 36,000 years to convert the Italian people from the errors of Popery to the light of Methodism."

No wonder Mr. Tittle ceased publishing his figures to the world.

TITTLE'S POLICY AND METHODS

Not very much has been heard recently about Mr. Tittle. But if he is going to come into the limelight again it is well to have a clear understanding of his policy and his methods. His policy is opposition to the Holy See and the Catholic Church, and among his methods, varied and numerous since the American Methodists entered Rome at the tail of the Italian troops in 1870, are open alliance with Italian atheists and, worse, with the "Asino," the scurrilous and blasphemous of which are such that no Christian will touch it with a pair of tongs.

RELIGIONS IN ITALY

The recently published statistics about religions in Italy do not, unfortunately, specify the number of American Methodists; they confine themselves to "Episcopalians and Protestants," lumping all denominations. From them we find that at the beginning of 1916 the inhabitants of Italy were 36,546,437. Emigrants, 146,000 (in 1913 they were 873,000). As regards religions, 874,000 among 315,000 women—a curious matter which requires some explanation—wrote themselves down as having no religion. "Evangelicals and Protestants" are 123,000; Jews, 34,000. All religions are thus categorized in Italy. You are a Catholic; if you are not a Catholic you may be a Jew, or a free-mason, or some sort of a Protestant—this latter as a religion being a discovery here of comparatively recent years. All sorts of people would enter into the class of "religionless"; Jews, who do not practice their religion, a rapidly growing class; nearly all who profess anarchism, socialism or republican political ideas, and many returned emigrants from places where Catholic priests have not been able to get at them.

And among the "Evangelicals and Protestants" there are any amount of sects. The Waldensians are quite strong in the north and have two churches in Rome, where also there must be at least a couple of dozen meeting houses of Italian Baptists, Methodists and other connections. But of the Protestants included in the census many would be foreigners, and far the largest proportion in this category would be the ordinary visitor who goes to the Anglican church or the American church as a matter of course on Sunday morning and is far removed from Mr. Tittle. If he had to choose between Mr. Tittle and the Pope he would certainly go to a Catholic church—as indeed he frequently does when in Rome or elsewhere. When all these are taken from the 123,000 it does not seem as if the residue of American Methodists would be large.

WHAT IS TITTLE'S PROPORTION

But, after all, look at the proportions. Of the thirty-six and a half millions about three and one-third per thousand are Protestants of all sorts; twenty-two and one-half per thousand say they have no religion (until the earthquake comes); something less than one per thousand write themselves down Jews; the remainder, something over 973 per thousand, openly profess themselves Catholics. But will Mr. Tittle publish his proportion of the three and a third?—New World.

PAINTED FULL OF TONGUES

On a July dawn last year, a huge quantity of dynamite and shells, stored near Jersey City, suddenly exploded. In the immediate locality the effects of the shock were considerable. Most New Yorkers, however, did not know of the accident until they saw the headlines of the Sunday-morning extras. But across the ocean the affair expanded to huge proportions. An English journal announced that a large part of the city had been reduced to ashes by the Germans. A yet more enterprising moving-picture manager displayed on the screen what purported to be a picture of the ruins of the Woolworth Building. Anxious New Yorkers abroad wondered if ever again they would look upon their familiar domiciles. Rumor, painted full of tongues, had made an entrance, and for the moment occupied the center of the stage.

During the last few weeks Rumor has been stalking in our midst with a marvelous tale of a great defeat in the North Sea. Sixty American and English battleships had been sunk, said Rumor, and on meeting a more credulous hearer, immediately doubled the number. The New York hospitals, Rumor continued, were crowded with wounded sailors who had been rushed for treatment three thousand miles across a sea choked with corpses. Rumor's authority was an old woman who had been allowed to visit her son in a Brooklyn hospital, or a senile surgeon who shook his head, as one might reveal volumes, were his lips unsealed.

The inherent silliness of these reports should have been their best

refutation. But they were not, and Secretary Daniels has issued a formal denial. "No such engagement has taken place," writes the Secretary. "The American fleet has not been in action. No ship has been lost. There are no wounded sailors or marines in any hospital. If disaster comes, no effort will be made to minimize it."

This plain statement is the hook that pulls Rumor off the stage. Meanwhile the Secretary's reference to "this campaign of rumor" that is so plainly the product of disloyalty may be pondered by some with profit. Rumors of this kind are not only disloyal, but the height of cruelty to those fathers and mothers who have bravely given their sons to the service of our common country.—America.

THE DIGNITY OF SUBMISSION

Stern necessity has made the soldier a very familiar sight these days. And you may have observed that he never passes by quite unnoticed. His goings and comings are not rated like the incidental transits of the mere civilian. Whether they are taken to be something like an event which one should not ignore, or should recognize by an admiring gaze, a complimentary word, or a salute. The truth is, if a body of troops goes marching by. They are "our boys," and it is a brave sight to watch them swinging down the street, every movement instinct with youthful vigor and manliness. They are our protectors, strong and brave, trained to the minute, and ready to do their "bit" unflinchingly for God and country. But who, as he watches the passing of the troops, with all their arms and accoutrements, thinks of them as the slayers of our enemies? We put that thought away. We could not admire our soldiers under that horrible formality, because we cannot forget that our enemies are our fellow-men with hopes and fears and home and country, even as we have. The unjust aggressor must pay the penalty; yet we put away the thought that our soldiers represent the lawful exactors of punishment for wrong committed, and, explicitly, at least, we admire them and honor them for other reasons.

In the end, we shall find that we mostly admire and honor the soldier, because we see in him the hero of duty. He is the man of unquestioning obedience to right authority. He has learned to forget himself, and to sacrifice his individual interests, his likes and dislikes, the better to serve the common good. Now, without discipline there can be no effective arm of defense, and discipline means obedience.

Parents may not always take kindly to their sons' enlistment in the service. But they never fail to be proud of the improvement made in their boys by a few months of training. The poise of mind and body has become so much finer. The lad no longer slouches, but walks like a man who has learned his worth, who knows he has an honorable place in life, and a high duty to fulfill. It is not a matter of small conceit, either. The young man may feel a little vain because he is admired, but that is a very venial fault, and wears off with the newness of his uniform. Small conceits cannot explain the change. But the fact that he has learned to obey like a man, to take orders respectfully, to even eagerly, to seek hard tasks and to perform them with a man's sense of responsibility, to do what he is told, and when he is told, and just how he is told; the realization that his obedience means the defense and honor of all he holds dearest—this it is which has changed him, and gives us the reason why the careless youth has developed, almost suddenly, into a trustworthy man.

In the estimate of sensible people, therefore, due submission and obedience do not connote any such idea as a lowering of man's natural dignity. On the contrary, the dignity of man consists in doing well the business proper to a rational creature. All who may not command; else who is to carry out the orders? No organization can persist if there be not superiors with the right of bidding them to do as they are told, and when they are called, and go whither they are bidden. Every form of social life calls for subordination and coordination. Indeed, it is daily made clear that only the few can fill capable positions of command, and that the many cannot work out their own destiny and that of the race except by joining their efforts with those whom nature, education and experience have fitted for the higher tasks of planning and executing. Authority is more than the natural bond that holds together every social body. It is further the head which directs the free action of the subject, and aids him in attaining more easily and securely the ends for which society has been formed. "United we stand," "In union there is strength," "E pluribus unum," are recognized national mottoes. And one of the pleasant paradoxes of nature, at the same time one of her sarcastic thrusts, too, at those who turn their back on her, is that even anarchists cannot get on without copying the forms of the civil organization which they disclaim. They may cry out against presidents, but they never fail to install certain officials, particularly a trustworthy treasurer or two.

A crisis is a great revealer of hearts, and trouble a begetter of

sober thought. By the blessing of God, we have been a happy people. Our territory is immense. No land ever held so great a treasure of gold and grain. Prosperity has lured us on, musically enough, and has enriched us from her store of plenty. But, like every siren, she has her price. She did not stint milk and honey, she lulled us into carelessness, and into the dream that prosperity would never fail us. She has made us fancy that, whatever befell other nations, there would be for us no interruption of our pleasant afternoon of peace and material success. Perhaps only the rude shock of war could have roused us from our moral narcosis. But we are beginning to see how we went astray, and what is the cause of our erring. We are beginning to realize, as an eminent professor has said, that:

We are a loose-minded and a loose-mannered people. Money-making and false ideas are the only things we take seriously. I share the conviction that this deplorable state of mind and behavior is in no small measure the consequence of our fatuous custom of letting our moral people go on the loose, instead of holding them to tasks, duty, discipline and achievement."

We are beginning to see that there is no dignity in treason, and no promise of good in those who oppose lawful authority. We are beginning to value the worth of obedience and loyalty. We are beginning to be convinced that only the law-abiding man is the good citizen, and that the welfare of the country is in the hands of those who reverence our lawful governors. We are beginning to call things by their proper names, and to distinguish liberty from license. The conviction is growing with us that anarchy in all its forms is but a virulent kind of iconoclasm whose principle is first to smash something that sane men revere, and then, if needs be, to trump up a lame excuse for the smashing. Iconoclasm is an acquired taste, and an appetite easily whetted. But then it requires no excellence in the chef to spoil a succulent chop, and a dunce with a bludgeon can ruin a masterpiece.

Since so much of the truth has come home to us, we must go further. Obedience is a virtuous habit. A habit is acquired by the frequent repetition of the same act. Obedience is a habit acquired with difficulty. Withal, nature has made it the foundation from which all true progress unites. Our boys and girls have instincts, enough, Heaven knows, to be self-willed and unruly. We cannot hope that they will be obedient citizens if they have never learned to obey at home. We can hardly expect them to realize the natural necessity and Christian dignity of honoring the law and its representatives if, during their most impressionable years, they have not been schooled in a well-ordered household.

If they can do as they please at home they will argue that they can do as they please anywhere. The home ought to be a seminary of reasonable submission and obedience. Parents are the natural superiors, teachers, and protectors of their children. Now, what are our parents doing in their homes to make their children realize duty, by word and example, the great truth that St. Paul urged on the Christians of Rome? "Let every soul be subject to higher powers; for there is no power but from God; and those that are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. Render therefore to all men their dues. Tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor."—Francis J. McNiff, S. J., in America.

PERFECTION

When Christian perfection is mentioned it is perhaps the majority of Catholics who think that a subject is under consideration which has no practical concern for them. They belong to priests, monks and nuns. And yet when our Lord spoke the words, "Be ye perfect, as your heavenly Father is perfect," he addressed them to all his followers. To strive after perfection, then, is a duty incumbent on all Christians.

Nor will this contention raise any protest when it is understood what is meant by perfection. We quote from The Fortnightly Review, (June 15), which in turn borrows its definition of perfection from Cardinal Newman: "We must bear in mind that does not mean any extraordinary service, anything out of the way, or especially heroic—not all have the opportunity of heroic acts, of suffering—but it means what the word perfection ordinarily means. By perfect we mean that which has no flaw in it, that which is complete, that which is consistent, that which is sound—we mean the opposite to imperfect. As we know well what imperfection in religious service means, we know by contrast what is meant by perfection."

He, then, is perfect who does the work of the day perfectly, and we need not go beyond this to seek for perfection. You need not go out of the round of the day.

I insist on this because I think it will simplify our views, and fix our exertions on, a definite aim. If you ask me what you are to do in order to be perfect, I say, first—Do not lie in bed beyond the due time of rising; make a good visit to the Blessed Sacrament; say the Angelus devoutly; eat and drink to God's glory; say

the Rosary well; be recollected; keep out bad thoughts; make your evening meditation well; examine yourself daily; go to bed in good time, and you are already perfect."

Is that all? you say. Yes, it is all—to make an effort to do our daily duties well; of course this does not mean that, if you make this effort, you are perfect, but it means that you are striving after perfection. And who would contend that we are not bound to make an effort to perform our daily duties well? Especially our religious duties? Actual perfection will come as a matter of course if this method is followed, and as a fruit growing naturally from the root of earnest and persistent endeavor.—The Guardian.

VACATION DUTIES

We give very little for the pupil who will part with his books and teachers as if the one were a task and the other an enemy. Books are beloved by the scholar, and teachers are venerated not to parents, for they parent ideas and enrich what nature gave. So then let the children not fling away their books and eradicate the memory of their teachers. In vacation the teacher should be lovingly remembered. When the child has no set lessons, he should take thought on the hardships of the teacher. The poor school year, what a nervous strain it is to do the double work of a teacher—to keep order—and to impart knowledge. What patience the one takes, what care and intelligence the other. The nun never gets a vacation. She goes from one work to another. In the convent home she meets the old adage—to labor is to pray, and so she prays in work and word. In addition, the summer school engages her energies. She knows enough to know the need of constant study, and she takes every opportunity to develop her powers of mind.

The grateful pupil should then take time to make a contrast between himself and the devoted soul who never plays and never vacates her strenuous toil.—Catholic Columbian.

CLEANSING FIRES OF WAR IN FRANCE

EVIDENCES OF CONVERSION OF FRANCE ARE FOUND IN MOST UNEXPECTED CORNERS THESE DAYS

In most unexpected corners does one find testimony to the return to religion that the War has wrought in France. Writers, themselves strange to the promptings in the hearts of the men of the trenches that bring them again to the feet of the Crucifix, behold these conversions and simply wonder. But no one who is in touch with military life, even with civil life, in France to-day can remain blind to the fact that the fires of war, fires that have burned with raging fury, have cleansed the nation of its greatest shame. In Dumb Animals, a magazine of the Humane Society, a contributor, Edw. Fox Sainsbury, writes from Paris under the date of March 29, 1917:

"The war has not been all evil. Its horrors, crimes, cruelties, its terrible host of death, its hundreds, thousands of millions of lost treasure, its demoralizing influence on civilian and soldier, and these evils have a counterpart in the heroism, self-sacrifice, pure patriotism and usefulness which have been so conspicuous, and which, when peace once more blesses the world, will, we believe, bear good fruit."

It is only natural that religion should be affected in a very large measure while practically the whole manhood of France has been for over two and a half years in death grips with the enemy. The Pollu, the hero and pride of his country, has in the trenches had time to think and to consider his former attitude toward the religion he once flaunted. Beginning by doubting the justice of his former views, and coming in touch with the men for whom he formerly professed contempt, often even hatred, his doubts have become conviction and to-day he frankly admits his error. The Clericals' no longer are his pet aversion. The "Pollu" has found in them good, clean living comrades, always ready to help, always at hand to speed him on his way to a heaven he formerly disbelieved in. He has long since seen the folly of attributing to the Clericals, his former arch-enemies, an imagined conspiracy to rob him of his freedom, to hold the masses in thrall by preaching a religion he once believed to be an impossible "Altogether France has had its periods of unbelief, when we say of its people, for religion never dies, though for a time eclipsed. A remarkable fact tending to show the return of faith in 'La Grande Nation' as it once proudly proclaimed itself to be, is that twelve years ago the ministry of that day consisted of some fifteen members, eleven of whom were declared agnostics, three figured as Catholics, but one was a 'preaching' Catholic. To-day the greater number of the present ministry are not only good Catholics but practicing ones. In the army it is the same. Distinguished generals set an example by observing their religious duties and giving opportunities for their men to do so. In all ranks men are no longer ashamed to be seen going to Mass as they

formerly were. Nowadays men crowd around their priests when Divine help is sought.

"In this terrible struggle the priest has displayed a spirit of fraternity—a self-sacrificing heroism beyond all praise, beyond all belief. When General Joffre wanted men to carry out a difficult and dangerous mission at the front he said: 'I generally employ priests.' Over two thousand of these devoted men have given their lives in witness to that love of God and country."

From end to end of France religion has become sacred. A new and purified race will emerge from all the orgies of blood that have stricken the dear Motherland. That so gifted a people as the French should once more embrace the faith they had in a great measure abandoned, and the spectacle of crowded churches filled, as we know, to the very doors, is a comforting fact from which legitimate hope of a better future for the nation is permissible."

CATHOLIC DUTY

Hilaire Belloc, famous Catholic writer, is a member of the Catholic Truth Society. That society met in the Cathedral hall, Westminster, England, recently. Somewhat pessimistically, Mr. Belloc said that Catholicism was making no progress in England. However, he believed that the Catholic Truth Society was responsible for keeping the Church in England from losing entire hold.

"Therefore," he concluded, "I shall with increasing gloom continue to do my work in connection with it."

An English report of his speech reads:

Mr. Hilaire Belloc put forward a purely apology for presenting a somewhat pessimistic outlook on Catholic progress in England. The problem before Catholics in this country was unique, with the exception of that before the Catholics of Holland, only Holland was a small country—lived entirely surrounded by a community not only non-Catholic, but anti-Catholic in its preconceptions. Things which were commonplace in other countries were in England hardly ever mentioned. The war between the Catholic Church and Freemasonry; who heard it? The priority of the family to the State, which every Catholic felt instinctively; he never saw it advanced. It was taken for granted that the State was prior to the family and that a parent had a very small right over his own child. You did not find Catholic history, even in the hands of Catholics. Mr. Belloc related with sardonic humor his own experiences in this connection, saying that when he was at Oxford there was not a Don there who had read a word of St. Thomas Aquinas, and few had even heard his name. When a Catholic mind advanced a proposition near enough to the Church to be clear, it was received with distaste and the speaker was pool-pooled as having a "geometrical" mind. We are surrounded by the anti-Catholic atmosphere, and the problem was how to maintain, let alone how to extend.

Mr. Belloc then referred to two things inherent, by the providence of God, in the Catholic body, the former being the exclusion of heresy, the preservation of unity, and the keeping pure and clear the teaching of the Church; the latter the age-long persistence in converting the world. These two characteristics were with Catholics in general, both bad and good. The former he could not deal with; the latter could not help being witnesses all their lives. They could not help their Catholicity being exasperated by the views advanced by those outside. Like potassium in water, it began to fizz at once. How were they to be satisfied under their very peculiar circumstances. He made the personal confession that he had supposed the thing was no longer possible. They were swamped. Look at that great stroke, that great charge led by Newman, and ending, he might say, with Manning. Their society was no larger today than then. The essential teaching of the Catholic Church was not getting a stronger hold, but apparently a weaker one, while Protestantism was getting stronger, not weaker. Mr. Belloc then said that after answering in the negative he had always begun again. After giving a picture of the exasperation caused by such things as the fact that our priests were looked upon and classed as the clergy of one of the many conflicting sects, he pointed out a corrective to the extreme point of view he had put forward. Faith had always been propagated by the appeal to the individual. It got to the mass later. This was true from the Church's foundation. There they came to the function of the Catholic

Truth Society. It dealt in its publications with specific points of doctrine, history, discipline, and what in his own view was more important, bore witness in them to the Church's general attitude towards human society. It was with this latter function that he was himself concerned, and the little he had written had been on those lines.

He bore witness to the evidence of the working of the society, in the very large front covered by its pamphlets one had the fact that every one of the pamphlets was read. He himself saw it continually happening. Remarks were constantly heard with regard to the Catholic position, both general and particular, that had clearly proceeded from some one of the society's pamphlets. Paradoxical as it might sound, he thought it almost as important that Catholics as should be read by Catholics as the mass of non-Catholics, because the mass of non-Catholics did not know what ought to be said on points as they arose. The mass that Mr. Belloc ended on was the value of the society's work, in spite of his own pessimism. "Therefore," he concluded, "I shall with increasing gloom continue to do my work in connection with it."—Catholic Bulletin.

STANDING THE TEST

"While the Socialists are taking down the flags of the country and opposing the government in every way, and while the Knights of Luther are in hiding, Catholics are loyally doing their duty by their country," says the True Voice. "The day when patriotism in the test is here; and behold the contrast! Those who in times of peace busied themselves with making charges of unpatriotism against Catholics are now lurking in their hiding places or tearing down American flags, while Catholics are supporting their country with all the means at their disposal, and offering their lives as a sacrifice on the altar of patriotism. The people of America can judge who is loyal and who unpatriotic by the action of men when the real test of patriotism comes. The so-called patriotic societies are not volunteering for service. Catholics are volunteering in such numbers as to attract the attention and the praise of secular editors. They can leave to Socialists and their kind the notoriety attaching to tearing down flags and cursing the government. That is not their brand of patriotism. Their sacrifices for country are to be made in the front rank. In times of peace they are not denouncing their fellow men and seeking to create unjust suspicions of their patriotism; but in time of war no one dare question their patriotic devotion to the country that shelters them."

No human idea of God, or of God's love, would have been able even to conceive this splendid stretch of God's power,—the Holy Eucharist!

In a Catholic land, the Blessed Sacrament is first and foremost. For it, great churches rise; for it, precious tabernacles, costly vessels, are provided.

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. Peregrinus F. Stagni, O. S. M., D. Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the fund opened on behalf of your mission 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.

Previously acknowledged...	\$11,189 45
P. Flynn, Niagara Falls...	50
"For conversion of a soul"	1 00
S. B. MacNeil, Port Hawkesbury...	1 00
A Sincere Friend, Maryland...	5 00
In memory of souls in Purgatory, C. Bay...	50
Pupils of Loretto Academy, Stratford...	5 00
Thanksgiving, Paris...	2 00
Poverty, Lindsay...	1 00
"Love and Thanksgiving to the Sacred Heart of Jesus"...	1 00
Miss M. A. Feeney, Port Robinson...	1 00

Merchants Bank of Canada

ESTABLISHED 1864

Paid Up Capital, \$7,000,000 | Total Deposits, \$ 92,102,072
Reserve Funds, 7,421,292 | Total Assets, 121,130,558

GENERAL BANKING BUSINESS
236 Branches and Agencies in Canada

Savings Department at All Branches
Deposits Received and Interest Allowed at Best Current Rates
Bankers to the Grey Nuns, Montreal; St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.