

## OUR INSTITUTIONS

There are persons who believe that Catholics are doing very little in practical social work, just as there may be found from time to time big individuals who are surprised to learn that the Catholic Church supports thousands of foreign missions. One reason of this ignorance is the aversion of the average Catholic to the institution of publicity. While non-Catholic social agencies employ "publicity men" for the very laudable purpose of interesting the community in their work, Catholics, as a rule, so dislike advertising that they seem to forget the scriptural injunction of letting their light shine before men. This tendency is greatly to be regretted. In almost all large American cities, splendid Catholic institutions are doing noble work in the field of social service, unknown to thousands of Catholics in their own communities. If these institutions do not adopt proper means of bringing their activities to the notice of the public, it is hard to see with what right they can complain that the Catholic public does not support them. Blatant, untruthful forms of advertising are, of course, harmful; but a clear statement of an institution's purpose and needs would not only be most valuable to the social worker, but would, in many instances, win substantial support for the institution itself. It has been well said that Catholics never know what Catholic institutions are doing for the outcast members of society, until some municipal judge visits a Catholic hospital or reformatory, and proceeds to let the public know, through the medium of the daily papers, what "our Catholic brethren are doing." There is much truth in this criticism. If Catholics do not support Catholic institutions as they should, the reason may be found, occasionally at least, in an unwise self-effacement on the part of the institutions. One of the strongest arguments in favor of a public inspection, properly conducted, of Catholic reformatories and social agencies, is the fact that this inspection would let the world know the great good which Catholic institutions are effecting all over the country.—America.

## MEXICAN REIGN OF TERROR

## EDITOR OF AMERICA THROWS LIGHT ON TERRIBLE CONDITIONS PREVAILING IN MEXICO

Murderers, brigands and the streets are running red with the blood of the Mexican, men, women and young girls," said Reverend Richard Tierney, S. J., in a recent lecture on conditions in Mexico, in Kingston, N. Y. Father Tierney has made a special study of the Mexican situation; and, some time ago, he submitted evidence to the State Department in Washington concerning the atrocities committed by the Mexican Constitutionalist army. In his lecture, Father Tierney said in part:

"I am not here to apologize for the Catholic Church because the Catholic Church needs no apology in Mexico nor in any other country, but I am here to refute the charge that the Catholic Church is the cause of the misery. When, therefore, in 1897 laws were enacted against the Church, her properties were confiscated and her hospitals, convents, libraries and schools were taken by the government. The next law forbade any priest to be president of any board, such as a hospital board.

"In 1902 the last laws were enacted against the Church. That party which claimed to be liberal had enacted laws which bound the Church and prevented it from doing its work. This is the institution that has become blackened in the eyes of many of the people in this country as the cause of the misery. Never in the history of the world has there been such great calamity. Such is the history of the Catholic Church. I scorn those men, whether they be public men or not, who go about the country throwing calumny broadcast. They are not worthy to tie her shoes. Mexico is hell. Mexico is being crucified because of the greed of eight or ten men.

"You are told that 80 per cent. of the people are under arms, but this is true of scarcely 2 per cent. There are men in that country whose only aim is the gratification of their own lust and ambition—men who have sent false telegrams to this country in order to deceive the American people and to gain their sympathy.

"Only one hundred and eighty thousand men are fighting to down fourteen millions. The revolution is not a fight against God. If the Methodist church was the strongest church in that country the fight would be directed against that church; if it was Lutheran or Presbyterian church it would be the same. It is only natural that the Catholic Church should be insulted and trampled under foot.

"Carranza, the Liberator, went north to the Indians and armed them and brought them to Mexico City. At first the Indians were pleased but when they were set loose they ran, sacked the houses and committed atrocities too horrible to mention. And all this was done by Carranza, the Chief of Liberty.

"The rulers have so much respect for the religious rights of the people as the devil. They have put on the priests' cassocks and gowns about the city hearing confessions and then publishing them—heralded through the city the confessions of the

dying men and women who believed they were priests!

"Positively the worst thing in the history of the world is the manner in which they treat women and young girls. Yet this is liberty and equality."—The Buffalo Echo.

## PRISONERS OF WAR

Dear Sir,—Of the CATHOLIC RECORD I am a grateful reader. It has published the allocation of the German Cardinals and other bishops. It has noted that the anti-clericals of Belgium have been brought to their senses, by the German Governor of Brussels clearing away the monument to the anarchist of Jacobinical tyrannical intolerance, Farez.

Whatever to our sentiments, or our convictions, Catholics, by their name and their profession, should be ready to judge widely and justly, and should ever keep in mind with Pope Leo XIII. the duty not only of telling no falsehood, but of hiding no truth in its proper time and place.

And so I venture to write, as one who has lived for months in Germany during the war, as well as in England and Ireland. I see many accounts in the CATHOLIC RECORD of ill-treatment of prisoners. These may indeed all be well founded. Yet in forming one's catholic judgment let us dwell also on whatever we may know contradictory, or let us say supplementary.

In March a letter comes from Munich, from a Swiss woman of means and practice of charity, herself of French descent and French sympathies; and she writes that her husband has been named by the German general to distribute to French prisoners the gifts from their friends in France. She adds to me: "You may assure all your acquaintances that prisoners are very well treated here in Bavaria."

I myself can add that the well known French Benedictine scholar, Dom Germain Morin, (still pursuing his studies peacefully in a German university town) said to me that, though he charged nothing against his own countrymen, yet he judged prisoners to be even better treated in Germany than in France. He told of one poor dying French prisoner who wished to leave his little sum of money to the German Red Cross, in gratitude for his treatment in the enemy's land.

I recall indeed a letter published in German papers from a German prisoner in France, stating that they were being excellently well cared for and hoping their German brethren at home were doing as much for the French.

And many German papers—every one I happened to see—published an account of King George paying a kindly visit to German prisoners in England; each German paper adding that in such a time it is a consolation to be able to chronicle such doings of common charity—shall one add of common sense.

I submit these allusions to such doings as not unfit for our Catholic mind.

And I should be willing to give further experiences which if they settle nothing of the causes of war and its high politics, yet do certainly help us to keep just minds, and generous hearts.

Yours truly

W. F. P. STOCKLEY  
Woodside, Tivoli, Cork.

## SIDELIGHTS ON THE GREAT WAR

## THE IRISH GUARDS AND THEIR CHAPLAIN

Private M. J. Fitzgerald, of the Irish Guards, writing from a hospital at Versailles, says:

"I believe they are saying in America that we Irish are not loyal to the Empire. From a soldier in the ranks of one of Ireland's regiments you may tell them it is a lie. Cheerfully for months have we given our blood and our sweat for the Empire. We have faced many dangers, endured many hardships, and the safety and glory of the Empire are ever in our hearts. And when the terrible business is over have no doubt they can inscribe on our banner 'Always and everywhere faithful.' No words could convey what praise is due to our chaplain. He is our 'messecot,' our lucky star. The men of other regiments say, 'I have frequently heard the remark, 'That Irish chaplain does stick to his lot, doesn't he?'

A FRENCH NAVAL CHAPLAIN AT THE DARDANELLES

The Abbé de Genouillac, who is a naval chaplain with the French squadron which has been engaged in watching the Dardanelles previous to the bombardment now in operation, writes in a letter to the Archbishop of Rouen:

"I say Mass at 10 a. m. every Sunday on the flag-ship and another an hour before on one or other of the battleships. Every morning I say Mass on my own ship in a little room where about a dozen people can attend. On Christmas Day I said my three Masses on different vessels. At the Sunday's Mass I read and comment on the Gospel to the congregation of 200 at most. The admiral and most of the officers are generally present. I have had declarations of wishes in case of illness or accident presented with envelopes put to them in; I have distributed them to all whether Catholics or not; nearly all have accepted them and I hope much from this in future. [Finally he notes that he has received help in the

hearing of confessions from an English naval chaplain].

## THE FRENCH SOLDIERS AND RELIGION

A soldier, writing to his brother from the front, where he says the villages have been ruined either by shells or by the three kindled by the Germans before leaving, says:

"For some time past we have been on the march. When we stop at a village in the evening where there is a church, the men go in and have Benediction if there is a priest; if there is not, we say our night prayers and sing some hymns. The church is always full of soldiers; everybody prays and everybody sings. Nothing like it was seen in peace time. It is more difficult to have Mass as we generally leave so early in the morning.

## EXTREME UNION UNDER SHELLE

A soldier from Aix, writing from the neighborhood of Verdun on January 8, described a moving incident:

A German shell fell on the grange belonging to the house in which I was staying. After it had burst I rushed out and besides some frightened men I saw a soldier badly wounded who was fainting about twenty yards away. I ran to him but a priest-soldier was before me. We started to carry him into the house, when the priest, noticing that his eyes were glazing, said to me: "I am going to give him Extreme Unction." We laid him on the ground and there in the mud, with bare head, I prayed fervently for the soul that was passing. "Fear nothing, my lad," said the brave priest to him, "you have a priest with you." The dying man understood and kissed the crucifix. Then we got him into the house to stannish his wound but he was past all help. Never have I been so moved as when I saw this priest-soldier go out under the bursting shells to find a soul to save and a sufferer to be comforted. What I shall see for the rest of my life is this Extreme Unction given out there by the door on the little village square still filled with the fumes of melinite.

## LIEUTENANT PROFESSOR KETTLE AND THE WAR

Speaking at a volunteer meeting on a recent Sunday, at Cavan, which had been described to him as a Professor of German town, Lieutenant Professor Kettle said:

He was in Brussels in the early days of August, when the shadows were gathering over that peaceful people, and he remembered the sort of dazed incredulity with which the average Belgian thought of the violation of its neutrality. He remembered the noble speech of King Albert, that small and weak as Belgium was, she was strong in honour, and would keep her faith with Europe, whatever the consequences to herself. Describing what he had himself seen in Belgium, Lieut. Kettle said he and a fellow war correspondent clasped hands and made a vow that they would do their parts as soldiers in the war. His friend was now with the London Irish, and he was with the Irish Brigade. Ireland had given her word, and would follow the path of honor whether it led to profit or disaster, and he appealed to the young men who were free to come to join the Irish Brigade and the men of God and country, and he appealed to the mothers and sisters not to hold their sons or brothers back, for it was as sure as anything in this world could be that if the war should undergo an unfavorable turn they would be forced, as a mere measure to preserve their existence, to apply the system of compulsory service that prevailed amongst the other belligerent Powers. They had not sought the war, but could not avoid it without betraying their honour. They had got to see it through to the finish, no matter what the sacrifices. He wanted to see Irishmen in at the death of the front gospel of brute force, and to hear amidst the shouts that would go up from the field the cry of "God save Ireland."

## A PRIEST CAPTAIN OF ARTILLERY

"One of the marvels of this war, especially on the French side," says "T. P." in his Journal of Great Deeds of the Great War, "is the strange and heroic part played in it by the priest. As it has turned out the action of the priests in the battlefield has done much to glorify them and their convictions. Here is a strange, thrilling example."

At a certain position of the front a detachment of French Colonial troops, who in advancing to the assault on an important strategic position had suffered severely from the fire of the German guns, received timely support from a battery of French "seventy-fives." The battery was commanded by a captain of enormous build, clean shaven and looking a little out of his element, who, however, climbed a tree, and made such exact observations that his gunners speedily annihilated the two German batteries that had been causing all the trouble. The captain of artillery was a priest, and after the engagement celebrated Mass in an adjacent ruined barn, preaching a stirring sermon to his men. He exhorted them, first of all, to pray for all those for whom he was going to say Mass. "Especially do I ask your prayers," he added, "for the German gunners whom we have just exterminated." Then, with the guns still booming near at hand, he recited the "De Profundis." The service throughout was impressive in the extreme, and never more so than when the priest, after the battle, thanked the "Goddess" for the help which participated were deeply moved.

## A GERMAN PRIEST'S DEVOTION

In the same Journal is given the following striking story of a German priest as told by a lieutenant in the Indian Army:

I went to occupy a trench from which the Germans had lately been evicted. It was quite dark, and on entering the trench at the head of my party I heard someone talking in a low voice. I crept forward as quietly as I could, and saw what I imagined must be a doctor supporting the head of a wounded man. I called upon him to surrender, and he held up a crucifix towards me, so I knew he must be a priest. The priest was giving absolution to a dying Bavarian, who expired a few minutes later. I went up to the priest, who, however could not understand English or French. I knew very little German—only a few words in fact; so we fell back on Latin, in which tongue we held a short and very halting conversation. As far as I could make out, he said that the Germans were suffering much from sickness, and he disliked the Prussians most cordially. Eventually I allowed him to return to the German trenches, which I expected and hope that he reached in safety. The courage of the German priest in remaining to give absolution to his dying countryman surpasses anything I have heard myself in the course of the present war, as he must have known that he would fall into the hands of British soldiers, who might possibly have respected his calling, but into those of men who must have been represented to him as barbarous savages.

## GERMANS AND THE BRITISH ARTILLERY

In his account of the British victory at Neuve Chapelle "Eye Witness" gives the following testimony as to the effectiveness of our artillery:

Prisoners who had been all through the war stated that they had never experienced such a bombardment as that which preceded the assault on Neuve Chapelle. . . . One wounded Prussian officer of a particularly offensive and truculent type, which is not uncommon, expressed the greatest contempt for our methods. "You do not fight," he said. "If it had been straightforward honest fighting, we should have beaten you, but my regiment never had a chance from the first; there was a shell every ten yards. Nothing could live in such a fire." This feeling of resentment against our artillery was shown by several of the prisoners. Gratiating as it is to our gunners, it is an exhibition of a curious lack of any judicial sense or even of a rudimentary sense of humour on the part of the apostles of "rightfulness." It was the Germans who prepared an overwhelming force of artillery before the war, and they were the first to employ the concentrated action of heavy guns in field warfare. When the tables are turned and they have their first taste of what we have often eaten, they actually have the effrontery to complain.

## POWER OF THE CHURCH

The slightest glimpse of the history of Christianity will convince any reasonable man that Cardinal Manning does not exaggerate when he says:

"The presence of the Catholic Church among the civil powers of the world has changed the whole political order of mankind. It has established on earth a legislature, a tribunal, and an executive independent of all human authority. It has withdrawn from the reach of human laws the whole domain of faith and conscience. This is the solution of the problem which the world cannot solve. Obedience to the Church is liberty, and it is liberty because the Church cannot err, mislead either men or nations. The institution which the Church are the proper check and restraint of Caesarism, as Caesarism is the proper antagonist of the sovereignty of God."

The Church stands for the rights of man. Caesarism stands for the State above religion. Caesarism has been long the curse of Europe, the worst drag upon civilization that could possibly be conceived, with its un-Christian laws, its armed camps and military rule.

It is plain that an institution like the Catholic Church, which can make such transcendent claims, and prove them by the historical documents of friends and foes, is the one thing in the world worthy of Jesus Christ. Those who admit its general historical truth, but deny obedience to the Church on the ground that it became corrupt, incur—unconsciously, let us hope—the charge of crime and blasphemy. For in all the Gospels we are told that Christ established His Church. It was Christ, the man God, who said: "Go ye into the whole world, and preach the Gospel to every creature." (Mark xvi, 15.) "He that heareth you, heareth Me." (Luke x, 16.) "Whosoever you shall bind upon earth shall be bound also in heaven." (Matt. xviii, 18.) "Whosoever ye shall forgive they are forgiven them." (John xx, 23.)

And besides organizing His Church, He promised solemnly to be with her—always to save her from her enemies, and from error and corruption: "Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (Matt. xvi, 18.) Whosoever, therefore, says that His Church became corrupt and fell away at any time in her history, simply denies the efficacy of Christ's

promise, and His ability to keep His word.

Contrast the saving power of such an institution as the Catholic Church with that of the system which relies on "individual and independent conscience and private judgment," and no sane man can doubt which recommends itself most to reason and common sense, or which finds the greater testimony and confirmation in history. The standard of private judgment has led men into the inanities of Dowsonism and Mormonism, Millenarianism and Sabatarianism, Shakerism and Christian vagaries. The standard of the true Church of Christ has cleared a triumphant way for Truth down the ages, and that Truth which we hold and preach is still One, Holy Catholic and Apostolic. Hon. Frank Johnston, attorney general of Mississippi, and a convert, says of it:

"In the midst of the intellectual recklessness and activity of the twentieth century, when every doctrine is placed on trial and every claim and theory is questioned, the Catholic Church stands immovable. It has an answer to every question and a solution for every doubt concerning faith or morals, and its theologians are ready and armed and equipped to repel every assault on the Christian religion and the Catholic Church. Instead of shrinking from the light of this age of scientific knowledge and intellectual culture the Church invites the fullest scrutiny of its history, of its teachings and of its doctrines. Instead of retreating, the Church stands to day in the full light of searching criticism as the central figure of all Christendom, proclaiming alike to the humblest peasant and the greatest savant, its divine mission and authority."—The Missionary.

## NOT SO GREAT AFTER ALL

The Lutherans the world over are getting ready for a most elaborate celebration of the four hundredth anniversary of Martin Luther's revolt against the Catholic Church, an event that is to be "staged" in 1917. In the preparations that are making we hear much about the ascendancy of Germany over other nations of Europe as the "Reformation," and this string has been played upon to such an extent that many readers, not better informed as to the facts, have fallen into the error of supposing that the famous monk's revolt was actually an enormous push forwards in the advance of the human race.

The truth is that modern Germany in the strides that she has been making towards supremacy in the affairs of Europe has arrived at her present position in spite of Luther, and not because he gave the impulse. Germany was on the point of expanding into a power that might have dominated the entire world at the time of Luther's rebellion against the Church, and all that he accomplished was to set German genius back for at least three centuries. A modern non-Catholic writer has made this very clear:

Consider for a moment what was the Germany which Luther found at the beginning of his public career and what it was when he closed his dying lips with his usual curse upon Rome (and the Jews). As we saw above, he found it politically the master of Europe, personified in the commanding genius of Charles V. Her commerce, issuing from the Hanseatic towns, covered the seas and the great European highways of trade. Her great schools, though comparatively recent, were beginning to dispute the intellectual supremacy of Oxford and Paris and Bologna. Her literature was feeling the first whispings of that wonderful classic Renaissance from over the Alps.

Now what did he leave. Before the breath had left his body, already was heard the mutterings of the fearful historic typhoon which he himself predicted. It burst upon Germany a century later, but it was the whirlwind which he had sown. The Thirty Years War—from 1618 to 1648—laid all this Germanic greatness in ashes. When that most awful religious war was over the German Empire as such existed only on paper. In reality it was shattered into some 400 political fragments all more or less independent of one another. The population had dwindled from thirty million to only twelve. The Hanseatic League was broken up. Science, learning, poetry, painting, education, morality—in a word, civilization was virtually extinct. A gulf separated Germany from its past culture. It had to begin all over again. And it was not until the advent of Bismarck that Germany again counted in the councils of the nations, despite the passing flash of ancient prestige under Frederick the Great. In all that weary period of reconstruction she was the football of any great power like that of Napoleon; her component parts but pawns to be moved at will.

"This is what Luther did for Germany. If ever a man was born for the ruin of his nation, that man was he. Had he never lived Germany's progress in modern times would surely have been infinitely more rapid, quite probably the greatest among the nations. Luther's baneful influence allowed France and England to outstrip her. And instead of now sacrificing her blood and treasure and genius in a desperate attempt to cross a mere little canal in Belgium, she would be the peaceful ruler over both Belgium

and Holland, her ancient possessions when her great Catholic Emperor Charles V. reigned from Vienna to the Channel, and from Gibraltar to the Baltic.—The Missionary.

## SOME GOSSIP SET AT REST

Mr. Van den Heuvel, the new Belgian Minister to the Holy See, was received in solemn audience recently by the Holy Father. Beyond this, and the formal details of the reception, no official account has been published as to what passed between the Holy Father and the Diplomat, but the Belgian minister, in an interview published in a Roman paper, has expressed his satisfaction with Benedict XV's reception of him and with the Pope's sympathy for Belgium. That should put an end to the stories about Belgian discontent with the action of the Holy See. He has also set at rest another spiteful tale about the Papal Nuncio to Belgium. For a considerable time past Mgr. Tacoli-Porcilli has been at Brussels. Some of the grumblers in the papers have found this a disagreeable anomaly. In their view the Nuncio should be at Havre with the Belgian Government. About this M. Van den Heuvel says: "The Nuncio did stay at Havre until the Belgian Government decided that he could do more good at Brussels. With him there are the Ministers of the United States and of Spain, and they have been able to do much good. I repeat again there is nothing in the facts to justify the statement that the relations between Belgium and the Vatican are not normal and cordial, and I have faith that they will remain so during the course of my mission."—Rome.

## AN EASY WAY WITH HARD QUESTIONS

Under this heading, the New York Evening Post discusses the evils of easy divorce. An Episcopal minister having asserted that "if marriage is founded on the affection of two persons for each other, as marriage in America is supposed to be, with the disappearance of such sentiment disappears the only ground for the marriage," the Post proceeds to show how fallacious and harmful such reasoning is. Not in a year or two, but certainly before very long, the acceptance of the idea that the duration of the marriage tie depends on the duration of affection between husband and wife, would obliterate that profound sense of oneness which is the very heart of the marriage relation; and with this would go the sense of every day duty, of loyalty, mutual helpfulness, mutual forbearance, mutual endurance of life's trials. The writer says truly: "What life would be like under these conditions, how much of it would be left that was worth living, our naive solvers of life's problems do not give themselves the trouble to consider." He points out that in very few marriages does the course of love run smoothly all the time. Clear mental balance and the conviction that marriage is permanent helps many to tide over rough places in their married lives, and to pass through the crises.

"How different would all this be if every lapse or apparent lapse of affection were to be thought of as not impossibly the beginning of the end?" he asks, and he asserts:

"Such thoughts do cross people's minds as it is; but so long as the breaking of the marriage tie is regarded as abnormal—as one of life's tragedies, or at least one of its great and rare misfortunes—the normal man or woman does not nurse and cherish the thought, but gets over it as he does the thought of suicide or other evil notions that may tress him under stress. For in spite of the constant exploitation of the statistics of divorce, it still remains true—and pretty nearly as true as ever—that normal men and women, with few exceptions, regard marriage as a lifelong bond, and do not think of its dissolution as a thing to be contemplated with equanimity."

The object therefore of our Scripture reading should be to know Christ better, so that we may love Him more and serve Him more faithfully. Our reading of the Sacred Volume should, then, be done in humble accord with the Church's interpretation of texts which non-Catholics have twisted to suit their own notions. We should pray: "We implore Thee, O Lord, that the Counselor Who proceedeth from Thee, will enlighten our souls and infuse into them all truth, as Thy Son hath promised."

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Those who enter upon marriage still enter upon it in the spirit of the marriage service—for better, for worse till death do them part; and the breaking down of this feeling would be the first, and the most irremediable of the mischiefs that would be wrought by the acceptance of the doctrine of easy-going divorce.

The Rev. Bernard Otten, S. J., in his pamphlet "The National Evil of Divorce," which he probes deeply, supplies a remedy that the Post writer does not mention. He says: "It is only when religion, which is now with so many but little more than a name, shall again be allowed to enter as a principle of action into men's daily lives, will marriage once more be recognized as nature's most sacred institution. . . . This, as is obvious, means a return to the Catholic view of marriage, and such a return alone can completely cure the national evil of divorce.—Sacred Heart Review.

## THE VISION

Temptations? Yes; but stronger than their call.  
The vision that my dreams have built for me;  
The girl who in my hands will trust her all,  
The future of my children yet to be.

—MABEL BOURQUIN, FORTORIA, O.

## FATHER FRASER'S CHINESE MISSION

Taipei, 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 at 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 catechists 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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