

most powerful means of sanction, prestige and inviolability—the promulgation of its conclusions by all the bishops of the world from the pulpits of Christendom.

"GOD, HOME, COUNTRY"

ARCHBISHOP HANNA RECEIVES TREMENDOUS OVATION FROM PEOPLE OF SACRAMENTO

A vast Sacramento audience felt its heart throbbing with patriotism on the evening of Friday, May 25, when the Most Reverend Edward J. Hanna, Archbishop of San Francisco, delivered a memorable address before a record crowd in the Clunie Theater at a patriotic rally held under the auspices of the State Immigration and Housing Commission.

The populace was not exhorted to tear the enemy asunder. Archbishop Hanna spoke none of those "blood and thunder" words of the carpet-bagger; neither did he "make the eagle scream." But in a voice trembling with emotion and with a fervor which reached everyone's heart he pleaded rather for righteousness, self-sacrifice, humanity and steadfastness in the faith.

"God, home, country," he began in a slow, appealing, sympathetic voice. No three words could better have introduced the address. They arrested the attention and spurred the brain to thought of the subject.

Continuing the Archbishop said: "There are no nobler, no finer, no truer sentiments than these. Through home we have a vision of her who led our baby steps through troubled infancy to maturity. Here is the refuge of the oppressed. Here man was given the greatest opportunity to demonstrate to the world that man can rule men justly and well. Ours is the greatest glory.

"What a beautiful land it is, what diversity of soil and climate and people. From the sturdy northland to the sweet south. With treasures in our mountains and valleys fertile and rich. But it is not in our wealth, in our fertility of soil or in our beauty of scenery, but in our history that we have our glory.

"Breathes there a man with soul so dead, Who never to himself hath said, 'This is my own, my native land! Whose heart has ne'er within him burn'd? As home his footsteps he hath turned, From wandering in a foreign strand!"

"This, our country, has grown to greatness because the men and women who made it were great. This nation was founded upon men of strength and courage and vision—those who recognized the sovereignty of the most high. The men who made our democracy believed in the dignity of man. They saw God reflected in man, His intelligence, His power, His love. They were, above all, men who loved their fellow men. They put not their trust in beauty, power and riches—their treasure was truth, justice, mercy, love and service. Because they put their hope and trust in things that pass not with the night, they were able to fight the greatest power the world has ever known and come out victorious.

"Again when the life of the democracy seemed threatened, poor and undisciplined though they were, they poured out their wealth and their blood that liberty and the union might be preserved.

"If we in our day hope to uphold our honor, our sacred traditions, we must be ready to sacrifice. We must recognize the dignity of man and must love our fellow men. Our standard must not be one of luxury and riches, which has lately risen rapidly in our land, but rather one of truth and justice and righteousness. We must be willing to give all, even our lives, in order that liberty must not perish.

"In the midst of a titanic struggle, the greatest the world has ever known, we are gathered here tonight. The old order passes and the new order comes in. We strive as best we could to keep the peace until life seemed of no value and small nations of no moment. A day came when our own citizens' lives were at stake—a day when American blood was spilled and we were told that we must keep off the seas. That was the day when we rose in our might and claimed justice.

"We have no fear, and in our hearts there is no hatred. We have certain rights to reserve and for them we live and, if necessary, we will calmly die. Our own young men will go forth and battle. They will consider it a privilege to go to the front rank, and there struggle that Liberty must not die.

"If it is a question of men, of fighting, we in America have no fear. Our young men will stand shoulder to shoulder; they will be brave and courageous in the test, for the spirit which fired our forefathers at Lexington and at San Juan will live again in them. We at home have a great work to do. We must prepare them properly for the battle. We must feed the world—those fighting in the struggle for democracy.

"We approach the greatest task that has ever come to us, with confidence. We ask, is the governor of our great State able to put every man in the right place? The answer comes—Yes. We ask if the great wheels of our state machinery are running smooth and true in this time of trouble and peril. The answer comes—Yes.

"There are among you many foreigners. Men and women who have sought refuge here from the oppression and tyranny and old order

of things abroad. We find the most of them loyal to the land in which they have found liberty and justice. Take these men to your farms. When you have exhausted the supply, and have placed the last one of them, take the boys. They will aid in this great struggle as only the youth with his fire and enthusiasm can. When the last boy has been taken, take the women, and then the girls.

"We'll battle, will we Americans, every battle unto victory. This is our country, our War, our business, and we, who are Americans, will do the work without asking other nations or races to do what is our task to fulfill. And you who hire them, remember to give them a living wage, and decent living conditions. Treat them as human beings have a right to be treated, not like dogs.

"With our country united as it is united—with our young men holding forth the Stars and Stripes—with every one doing his part, there is no doubt of the result. Victory is already won. And when the smoke of battle rolls away and peace comes again to the earth, out of this tumult and this tempest, let us pray that peace may come forever.

"It is easy to live when men fight, when the pulse is quickened and when excitement is uppermost. When all is over and things are quiet, then it is harder, and our task is greatest. Remember in the days of victory it is not enough to die for the country, but we must live that the country may live. Remember it is strength and righteousness of man that makes a nation great. Let us ask God to bless our country and to make men worthy of the noble traditions which have marked our way from the beginning.

"Let us then return thanks to God for what He has done for us, and pray that He will make us worthy of the liberty for which we fight, and die."—Intermountain Catholic.

BRADSHAW'S EDITOR A CONVERT

The Rev. W. J. Scott, who for more than twenty years was vicar of St. Saviour's Church, Sunbury, near London, has been received into the Catholic Church at Eastbourne by Monsignor Cocks, formerly vicar of the Anglican Church of St. Bartholomew at Brighton, England. Mr. Scott was in his time, one of the stalwarts of Anglo-Catholicism, and for many years his church was singled out for special attacks of the ultra-Protestants of the Church of England under the leadership of the late John Kensit. In addition to his fame as a preacher, Mr. Scott had the reputation of being the editor-in-chief of that most highly complicated of all documents, Bradshaw's Railway Guide, to understand which one was supposed to have the intuition of an angel. The reception of Mr. Scott into the Church is a further blow to the theories of the advanced group of Anglo-Catholics, of which his church was one of the most important strongholds.—The Catholic Convert.

WILL BE TRIED FOR MURDER OF PRIESTS

TWO ESKIMOS CAPTURED AFTER ADVENTUROUS EXPLOIT IN THE ARCTIC REGIONS

Upon receiving information pointing to foul play against two Catholic missionaries in the ice-bound regions beyond the Arctic Circle, Inspector Lanauze of the Mounted Police at Great Bear Lake, set out to get the culprits. With little more than rations for their chutes, the searching party braved the blasts of the far North, camping when the elements would not permit them to go farther. For a whole year they were on their expedition until they finally ascertained the facts and captured two Eskimos who had murdered the missionaries.

The exploits of Inspector Lanauze are recalled in connection with the advices from Ottawa that the department of justice has decided to bring the two Eskimos to Edmonton for trial this summer.

The Eskimos are now at Herschell Island, where they were taken in the fall by Inspector Lanauze of the Mounted Police, and through the winter they have been in mild confinement, on the understanding that a trial would take place some time in the spring or early summer. It was not known whether that trial would be held in the north or at some outside point, but the decision of the authorities at Ottawa now settles the question, and arrangements will be made in due course for this unusual and interesting application of British law and justice.

The story of the case reads like a bit of Arctic romance. In the fall of 1913, two priests, Father Rouvriere and Leroux, belonging to the Catholic mission at Fort Norman, went on a tour of investigation in the region between the Arctic Circle and Coronation Gulf. They did not return within the time expected, and it was supposed they had perished in the wilderness.

Nearly a year afterward the Mounted Police at Great Bear Lake heard from a band of Indians that some cassocks and surplices had been seen in the possession of the Eskimos in the north, and further rumors of the same kind came in during the next winter. To verify these rumors, a patrol of three experienced policemen went out in May, 1915, in search of either the priests or their murderers, since it already looked as if murder had been committed. A native interpreter went with them, and the whole party was in charge of

Inspector Lanauze, one of the youngest but most trusted members of the police force.

In the following winter the patrol camped at Dease Bay on the north coast of the lake, and in the spring of 1916, they pushed on into the country lying immediately north of that point. In May they came upon a band of Eskimos that gave them further information about the priests, who, they said, had been killed by two native tribesmen, at that time a little further inland. Shortly afterward the man-hunters came upon the men they were looking for, and had a little difficulty in getting the story from them. They confessed to the murder, but could give no clear explanation of why they committed it. As near as could be made out, there had been a misunderstanding between the priests and the Eskimos, and, in a sudden fit of temper, they stabbed and killed the two missionaries, appropriating some of their personal belongings.

JUST A WORD IN SEASON

Here is a true conversion episode occurring very recently, which shows how Catholics on the look-out for bringing others into the Faith can accomplish a great deal by making only a few simple advances. Five years ago Mr. Arthur Kuntz, of New York City, member of the Philharmonic Orchestra, was giving violin instructions at the Convoy of the Sacred Heart in Boston. His particular pupil was one of the nuns who had charge of the music department in the convent school. Mr. Kuntz had been brought up a Lutheran, but became very much interested in Catholicism during his visits to the convent. On leaving, the Sister gave him some Catholic books to read. These increased his interest in the subject, but led to no definite results immediately.

It was not until the present year that the violin instructor became acquainted with a Catholic man, who is an enthusiastic convert to the Faith. In the course of their conversations this convert found out Mr. Kuntz's experience in Boston, and asked him why he had never thought of becoming a Catholic. The reply was that he was perfectly willing, and had been so all along, but had had nobody to tell him what to do. When the proposal was made that he go under instruction, he accepted it with alacrity. His instructor was Rev. Father Moran, O. P., who received him at the Dominican Church of St. Vincent Ferrer, New York City, on Holy Saturday. Mr. Kuntz made his first Holy Communion on Easter Day, and is now most happy in the Church.

There is material for thought in this experience for Catholics who think it is the right thing to do never to mention their religion, and never even to volunteer information to those on the outside. All this convert needed was a very little help—merely somebody to tell him what to do.—The Catholic Convert.

THE CULT OF FLIPPANCY

James J. Walsh, M. D., Ph.D., in America.

A series of Mr. W. L. George's essays were recently published. Readers of America have made the acquaintance of this writer through his serious allusion in the Atlantic Monthly, to the Ecumenical Council said to have deliberated upon the question whether woman has a soul. After other equally brilliant displays of historic ignorance Mr. George now offers an entire volume dealing with such topics as "The Intelligence of Woman," "The Downfall of the Home," "The Breakup of the Family," together with various articles on marriage. These have been his subjects in serious magazines.

Mr. George is glad that all old things are going. For him only the new is worth consideration. He rejoices, for instance, that "there is no place like home, which is one comfort for, thank God it is going." He finds it good, too, that the old reverence for mother is disappearing, and no wonder, for "now mother pretends to be very socialistic or very fast; on the whole she affects rather the fast style." Mr. George's acquaintances must be very select and of the very best people. But then, of the modern mother he hastens to add that her offspring do not say: "What is home without a mother? Peace, perfect peace." But the modern mother is ever so much stronger than the old fogy mother, though "she is a little too conscientious perhaps," but then, in Mr. George's question: "Is not brown paint in the dining room worse than pink paint on the face?"

"Clever" is the word all Mr. George's critics have used with regard to his essays. Clever people, I may recall, are sharp at the point but not large at the head. There is a formula for this cleverness. Here it is: Take all the old-fashioned proverbs and maxims and put a "not" in them; or take all the old moral and social truths, literally all of them, and put a question mark or exclamation point after them. Then add some flippant remarks about all the beautiful things of life.

Woman of the modern time is ever so much better than her ancient sister, declares Mr. George. This is true of the mothers above all, because "as mothers they did not start with the prejudices left in the male mind by the slow evolution from one

form of learning to another; women did not have to live down Plato, Descartes, or Adam Smith; they began on Haeckel and H. G. Wells." Of course anybody that begins on Haeckel and H. G. Wells gets "to know it all" very soon. That must be how Mr. George started. He does not seem to have got very far, even in them, for, since the War at least, Mr. Wells has developed some regard for the past.

Mr. George foresees the breakup of the family. It is going to come mainly because young folk must have their rights and at the present time they are not getting them. Think of high-class magazines publishing such "rot" as this: "I suspect that after sixteen or some other early age children will, if they choose, be entitled to leave home for some municipal hostel where for a while their parents will be compelled to pay for their support." The real question in family relations, according to Mr. George, is:

"By what right should this creature, for whom you are responsible, be tied to a house into which it has been called unconsulted? Why should it submit to your moral and religious views, to your friends, to your wall paper? It is a strong case, and I believe that as time goes on and the law is strengthened the young will more and more tend to leave their homes. In good liberal homes they will stay, but the others they will abandon, and I believe that no social philosopher will regret that children should leave homes where they stay only because they are fed and not because they love."

Duty has absolutely no place in Mr. George's scheme of things. In spite of the way the war has mobilized even the writers and literary folk generally in the warring countries, Mr. George says: "The man who dies for his country because he loves it is an idealist and a hero; the man who does that because he thinks it his duty is a fool." In view of this it is not surprising that Mr. George rejoices over the fact that the idea of duty is gradually disappearing from the child's mind. He says: "The conception of duty has suffered, from the child's point of view it is almost extinct; it has been turned upside down and there is a growth of opinion that the parents should have the duties and the child the privileges." We have heard it said: "There is just as much obedience in the American family as ever, only now the parents obey the children." But then that expression, when used originally, was considered to be humor, now we have the solemn justification of it, and young folk are reaching out in every direction to bring Episcopalians into closer union with the Catholic Church. As one of the foremost advocates of unity he has often taken part in services at the altars of the Eastern Church.

Toward the end of October, 1915, a lively scene was precipitated at the quarterly session in New York City of the Protestant Episcopal Board of Missions, when Dr. Manning and another prominent clergyman and three Bishops resigned from the board, because the latter would not rescind its decision to participate in the forthcoming Pan-Protestant Congress at Panama. Dr. Manning and his associates regarded that Congress as an affront to Catholics and an obstacle to Christian unity.

Bishop Weller of Fond du Lac, Wis., one of the three bishops who resigned, said that siding with Pan-Protestantism at that time was peculiarly unfortunate, for the Anglican community, including both the English and Episcopal Churches, had always regarded itself as an intermediary between the Catholics and the Protestants.

"The Catholics can understand us," he said, "for we have orders and a priesthood and an episcopate. We can treat with them with the idea of bringing about unity and help in drawing all Christian bodies into one fold."

The Bishop said he and the Rev. Dr. William T. Manning were members of a Congress on Faith and Orders, which had church unity for its ultimate goal. Letters had been interchanged between members of a committee of this congress and the Papal Secretary of State just before the outbreak of the European war.

"It was the intention," said the Bishop, "eventually to send a delegation of Episcopal bishops from this country to confer with the Pope on this matter, but everything was stopped by the war. After that conflict is over, I think the hearts of men will be more disposed toward religion and something can be done. I do not expect to see church unity come in my life, but I believe it will some day."—Buffalo Echo.

GENEROUS FRENCH CATHOLICS

The French religious paper "La Croix" has just informed its readers that the subscription started by its directors at the beginning of the War, has, after two years and nine months, attained the sum of 1,000,000 francs. This plain fact has its eloquence for two reasons; first the object of the subscription is to supply the soldier-priests with portable chapels, where, in a small compass, are packed all the articles necessary for celebrating Mass. Each one of these chapels costs 150 francs, and, on an average, from five to six thousand are sent to the front every month. The object of the work is, therefore, purely religious; it has been established to supply the soldiers' spiritual needs, and not to extend the reign of God. Its popularity proves that motives such as this one, wholly spiritual and apostolic, find an echo in thousands of souls. Another circumstance to be noted is that, as a rule, the readers of "La Croix" belong to the middle class of citizens; they are quiet and devout folk, whose royal generosity often takes us by surprise. They spend nothing for show, live plainly and have absolute confidence in "La Croix," whose length they are always ready to follow in matters of almsgiving.—The Monitor.

REV. DR. MANNING IS LEADER OF MOVEMENT SEEKING RE UNION WITH CATHOLIC CHURCH

The Rev. D. William T. Manning, rector of Trinity Church in New York, has been elected Bishop of the Protestant Episcopal diocese of Western New York, of which Buffalo is the episcopal see. Trinity church, New York, is the largest and the richest Episcopal parish in the world.

Dr. Manning is a leading figure in the "High Church" branch of the Episcopal Church, which has most of the doctrines, practices and ritual services of the Catholic Church without admitting the primacy of the Pope. Many "high" Episcopalians favor a union with the Holy See, and from their ranks many converts are received. The so-called "Ritualists," who also call themselves "Catholics," are particularly favorably disposed toward the Catholic Church. Dr. Manning is chairman of the Committee on Faith and Orders, which is reaching out in every direction to bring Episcopalians into closer union with the Catholic Church. As one of the foremost advocates of unity he has often taken part in services at the altars of the Eastern Church.

Toward the end of October, 1915, a lively scene was precipitated at the quarterly session in New York City of the Protestant Episcopal Board of Missions, when Dr. Manning and another prominent clergyman and three Bishops resigned from the board, because the latter would not rescind its decision to participate in the forthcoming Pan-Protestant Congress at Panama. Dr. Manning and his associates regarded that Congress as an affront to Catholics and an obstacle to Christian unity.

Bishop Weller of Fond du Lac, Wis., one of the three bishops who resigned, said that siding with Pan-Protestantism at that time was peculiarly unfortunate, for the Anglican community, including both the English and Episcopal Churches, had always regarded itself as an intermediary between the Catholics and the Protestants.

"The Catholics can understand us," he said, "for we have orders and a priesthood and an episcopate. We can treat with them with the idea of bringing about unity and help in drawing all Christian bodies into one fold."

The Bishop said he and the Rev. Dr. William T. Manning were members of a Congress on Faith and Orders, which had church unity for its ultimate goal. Letters had been interchanged between members of a committee of this congress and the Papal Secretary of State just before the outbreak of the European war.

from Hicks, the government replied that if the monks were interned they could claim immediate repatriation because they were Priests. Several members demanded to know why they should not be got rid of in this way. The reply was that the forty monks were doing most useful work in England and were just the sort of men whom Germany would be very glad indeed to have back again! Consternation followed amongst the bigots.

A PARALLEL

The growth of the Catholic Creed by means of dogmatic definitions during the course of centuries, from the time of the first Council, is a stumbling block to those who view the Catholic Church from the outside. And it is to be suspected that not even all Catholics have an intimate knowledge of the logic of this phenomenon. It would seem that after the time of Christ there should be no growth of the Christian revelation.

Nor has there been any growth in the sense of additions to the original deposit of faith. We are at one with those who maintain that the supernatural revelation of God reached its consummation with the teaching of Christ. But this admission does not imply that the Christian revelation presented to the world in the preaching of the apostles was at once fully realized in all its bearings by the minds of men. There was room for deeper insight and consequent growth of understanding.

For a clearer perception of this fact let us draw a parallel. There are two revelations of God: the natural revelation embodying all the laws and phenomena of the visible universe, and the supernatural revelation containing all the direct communications from God to mankind. Now all the facts and laws of the visible universe were in existence when the first man looked at the miracle of God's creation. But it took centuries to find out some of the most fundamental laws that govern the visible world, and the searching minds of men have not yet attained the end of their investigation. All the truth was there from the beginning of creation, but it was not in the minds of beholding men.

Similarly all the truth of God's revelation sounded in the ears of men at the preaching of the apostles. But it is a long distance from hearing or reading to a perfect understanding of a deep and complicated truth. Hence, as in the natural order, we see men advancing from guesses to theories and from theories to established facts of science, so in the supernatural order the profound and hidden meanings of God's word only gradually dawned upon the consciousness of men.

Was it an addition to God's natural revelation when, after thousands of years of human gazing at the stars, science published the fact that, contrary to all evidences of the senses, the earth is moving around the sun and not vice versa as had been believed? It was simply a coming to the understanding of a truth that was as old as creation. This truth did not burst upon the world at once; but the weighing of indications, the combination of phenomena, led first to a hypothesis and finally to scientific certainty.

Why, then, should we be scandalized because, for instance, the Immaculate Conception did not reach the certainty of faith until 1854? In the beginning of Christianity men who heard the gospel preached thought as little of that particular truth as men of those days thought of the Copernican system of the universe, though both these things were facts at that time. With a deeper study of Christianity, with the focusing of light from various angles, the exceptional purity of the Mother of the Saviour was perceived to have extended to the very origin of her existence. At the time of the schoolmen, when scholastic theology discussed the pros and cons of every question, the Immaculate Conception had reached the stage of a hypothesis and finally, after a further profound and extensive analysis of the subject, the doctrine of the Immaculate Conception was ripe for dogmatic definition in 1854. Its meaning is that the Blessed Mother of the Saviour was preserved from original sin, that on account of her close relationship to the Redeemer she was redeemed in a more excellent way, i. e., not cleansed from actual sin, but by prevention, saved from impending sin. On account of her sublime mission, to give birth to the Saviour, she was sanctified from the very beginning of her existence, though she entered the world in the natural way and not—as we are mistakenly supposed to claim—by a virginal birth.

We have drawn a parallel for the sake of illustration, but it must be remembered that scientific research and theological investigation are not exactly on a par. Certainty of reason is one thing, and certainty of

faith is another thing. The latter is only attainable through a divinely appointed and guided authority, which guarantees the truth of a dogmatic definition. This authority is the infallible Church, promised the assistance of Christ to the end of the world, endowed with the Holy Spirit to lead her into all truth, built upon Peter, the Rock, impregnable to the gates of hell. Under her superintendence the searching of Scriptures and tradition is carried on, and her seal stamps the ultimate findings with the signature of divine truth.—The Guardian.

FOUR HUNDRED CHAPLAINS NEEDED

The Rev. George J. Waring, chaplain of the 11th Cavalry, U. S. A., states that the American Army will need four hundred Catholic chaplains. "The soldiers of the new army will be chosen from every section of the country," he says. "Thousands of Catholic young men will be enrolled. They will be at a formative and critical period of their lives, their ages ranging from nineteen to twenty-four years. The need for spiritual guidance and immediate supervision, that they may avoid the serious temptations that will beset them, is beyond all question. We all stand in need of such ministrations in the normal, civil walks of life; how much more they who are young, who are vigorous in active physical life, who are suddenly taken away from the blessed influence of home and of private life and thrown among new and strange associates, many of whom have little or no religious training? Their life with its hours of idleness, of reaction, demands the presence of a spiritual friend and guide as the Catholic priest always is. We have not spoken of the supreme need of the grace of the sacraments and of Holy Mass, because there is no need to dwell upon that."—Sacred Heart Review.

11,500 CONVERTED

JESUITS HAVE DONE GREAT WORK FOR FAITH IN ALASKA

Now that Alaska has risen to the dignity of a vicariate apostolic, interest in its religious history is re-awakened. Christianity was introduced there more than one hundred years ago by Russian traders, and various missions were established. It was not the Catholic religion, however, but the Russian orthodox faith.

The Catholic missionaries eventually began work there, and it has resulted in bringing into the Church 11,500 converts, who constitute the present Catholic population. All the missions are in charge of the Jesuit Fathers, to whom was assigned the difficult work of building up the Church among the natives.

In 1916 there were twenty-two Jesuit priests, ten Jesuit Brothers and fifty seven nuns of different communities. The Sisters conduct four boarding schools, five day schools, six hospitals and one orphanage. —Philadelphia Standard and Times.

FATHER FRASER'S CHINESE MISSION

Taichowin, 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. Peregrin F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

Yours faithfully in Jesus and Mary, J. M. FRASER.

Previously acknowledged..	\$10,477 95
"In honor of St. Rita,"	
New Glasgow.....	1 00
"In Memoriam," Inverness	5 00
Daniel McNeil, Glace Bay	2 00
T. Heffernan, Charleston	1 00
"A Friend of the Sacred Heart," Newcastle.....	2 00
A Reader, Martindale, Que.	5 00
"Thanksgiving".....	1 00
Two Friends, St. John.....	5 00
A Friend, Black River, Ont.	5 00
In memory of a departed soul, M. M.....	5 00
M. Anstett, Cheshport.....	1 00
A Friend, New Glasgow.....	10 00
Thos. Coleman, Webbwood	2 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
233 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.