REPORT OF THE CONDITION OF

The First National Bank of Los Angeles

At the Close of Business July 15, 1908

RESOURCES

Loans and Discounts		$ 9,433,513.93
Overdrafts, secured and unsecured		16,975.37
U. S. Bonds to secure circulation		1,250,000.00
Bonds to secure U. S. Deposits		737,192.36
U. S. Bonds on hand		4,560.00
Premiums on U. S. Bonds		None
Bonds, securities, etc. (Bonds only)		605,547.50
Due from National Banks (not reserve agents)	$ 696,610.13	
Due from State banks and bankers	234,040.59	
Due from approved reserve agents	550,722.61	
Checks and other cash items	156,735.55	
Exchange for clearing house	228,493.64	
Notes of other National Banks	18,851.00	
Fractional paper currency, nickels and cents	8,735.82	
Lawful money reserve in bank, viz:		
Specie	$1,729,071.00	
Legal tender notes	611,000.00	2,340,071.00
Cash and Sight Exchange		4,234,260.34
Redemption Fund with U. S. Treasurer		62,500.00
Total		**$16,344,549.50**

LIABILITIES

Capital stock paid in		$ 1,250,000.00
Surplus fund		250,000.00
Undivided profits, less expenses and taxes paid		1,279,000.52
National Bank notes outstanding		1,054,050.00
Due to other National Banks	$1,048,949.74	
Due to State banks and bankers	565,802.18	
Due to trust and savings banks	607,913.48	
Dividends unpaid	3,092.50	
Individual deposits subject to check	9,190.965.39	
Demand certificates of deposit	144,298.64	
Certified checks	25,023.51	
Cashier's checks outstanding	306,518.16	
U. S. Deposits	501,319.38	
Letters of credit	17,616.00	
Total Deposits		12,411,498.98
Bond account		100,000.00
Total		**$16,344,549.50**

STATE OF CALIFORNIA,
COUNTY OF LOS ANGELES, SS:
I, W. T. S. Hammond, Cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.
W. T. S. HAMMOND, Cashier.

Subscribed and sworn to before me this 17th day of July, 1908. Correct—Attest: H. B. KING, Notary Public.

J. M. ELLIOTT,
STODDARD JESS,
W. C. PATTERSON,
J. C. DRAKE,
W. J. TRASK,
JOHN S. CRAVENS,
Directors.

•NO REAL ESTATE. NO FURNITURE AND FIXTURES. NO PREMIUM ON UNITED STATES BONDS.
•ADDITIONAL ASSETS, Not Shown in Above—One million six hundred and ninety-four thousand dollars, Book Values of the stock of the Los Angeles Trust Company and the Metropolitan Bank and Trust Company and held by the Officers of the First National Bank, as Trustees, in the interest of the shareholders of that bank.

STATEMENT OF THE CONDITION OF

The Los Angeles Trust Company

LOS ANGELES, CALIFORNIA

At the Close of Business, July 15, 1908

RESOURCES

Loans and discounts	$2,664,699.87
Overdrafts	98.79
Bonds, securities, etc	656,792.74
Banking house, furniture and fixtures	436,500.00
Cash and Sight Exchange	574,925.90
Total	**$4,333,017.30**

LIABILITIES

Capital	$1,000,000.00
Surplus and undivided profits	355,952.66
Deposits	$2,977,064.64
Total	**$4,333,017.30**

STATEMENT OF THE CONDITION OF THE

Metropolitan Bank and Trust Company

LOS ANGELES, CALIFORNIA

At the Close of Business July 15, 1908

RESOURCES

Loans and discounts	$385,797.90
Overdrafts	275.78
Bonds, securities, etc	284,500.00
Banking house, furniture and fixtures	325,000.00
Cash and Sight Exchange	287,810.25
Total	**$1,283,383.93**

LIABILITIES

Capital		$250,000.00
Surplus and undivided profits		88,361.54
DEPOSITS—		
Demand	$615,283.74	
Time	329,738.65	945,022.39
Total		**$1,283,383,93**

RECALLS DAYS UNDER GRANT

WILLOUGHBY COLE RELATES BOYISH EXPERIENCES

HAD NUMEROUS FROLICS WITH PRESIDENT'S SON

Fights Were of Constant Occurrence and Youngsters Traded Shamefully on the Generosity of the White House Occupants

Willoughby Cole, son of former Senator Cornelius Cole, both of whom are prominent lawyers in Los Angeles, the other day told some interesting reminiscences of boyish pranks in the White House during the presidency of U. S. Grant, reminiscences that hitherto never have been published.

Mr. Cole, who was in Washington with his parents during his father's terms of office under the administrations of Lincoln, Johnson and Grant, was an intimate friend of Jesse Grant, the son of the general. Although young Cole was too young for much association with "Tad" Lincoln, he enjoyed to his full boyish capacity the antics that were played in the White House during the Grant administration.

"Before the election of General Grant to the presidency," said Mr. Cole, "Jesse and I were great friends, through thick and thin. One of our first experiences in Washington was in the 'crowd fighting.' Any old Washingtonian will remember the 'crowd fighting' of the boys. The boys of one neighborhood would fight the boys of another neighborhood, probably one adjoining. The crowd that Jesse and I were in was led by a negro boy of the name of Ike, and he was our general. We used to have regular battles, and one time we were defeated and had to retreat behind a high wall in the Grant yard.

"Our pranks greatly amused President Grant, and we looked upon him as a grown-up comrade. Of course we didn't realize it then, but the deconstruction period following the close of the war was an arduous one for the president.

"We boys conceived the idea of giving an entertainment in the White House, which was going to be something fine, according to our plans. Jesse had a number of tricks which he took great pride in performing, and I had a war panorama of which I also was very proud.

"After pondering over the proper 'modus operandi' of such entertainments we decided that a show of that kind, in order to be a 'really truly' success, ought to have a descriptive speech. Now, it was up to me to give that speech, so I started forth to gather my data from the various soldier guards about the White House, and from them secured the description of the scenes of the panorma. When it was my turn I proudly recited my speech, descriptive of the scenes of the war, and I remember very distinctly, when closing with the scene of the burning of Richmond, saying: 'And this, ladies and gentlemen, is the burning of Richmond, which was burned by Gen. Grant!' To which the president quickly and laughingly replied: 'But I didn't burn it!'

"In the audience were well known generals and high officials who enjoyed the intimacy of the Grant family. Just imagine a younster getting up before the president of the United States and telling him to his face and before other high officials the description of the different battles in which he had directed the army, and closing by saying that he had burned Richmond—and all that in the White House!

"Then, I remember, we thought we were great financiers. Probably today we would be called 'grafters.' We were great on buying books, which, by the way, were always boys' books, and would raffle them, always being careful to sell the tickets to the older people. Now, of course, they wouldn't want boys' books, so they would give them back to us and we had the books as well as the money.

Doing President's Printing

"But our greatest business enterprise, and one that gave us much satisfaction, was a small printing outfit that Jesse owned. This was a little screw press and one font of type, about all we could handle. We thought they were simply great. We took orders for calling cards from President and Mrs. Grant, which we promptly executed, sometimes omitting the time to dry the cards, which is so necessary in printing. But our main object was to deliver the goods and collect, in which we were always successful.

"We thought President and Mrs. Grant were fine customers, and it was not until many years afterward that we boys realized that the president of the United States and the first lady of the land had not used the cards. To our thinking a few finger marks and the like made no difference, and the quantities both ordered were proof conclusive to us that the cards had been used. Just imagine their using printed cards, anyway!

"Then, another time, we went forth into the shipbuilding business, and with government lumber made a rowboat which, I suppose, resembled an old-fashioned cheap coffin more than anything else. But it would float, and that was the main requisite. After we had completed the boat, all of which was made of government material, we looked around for a place to float it, and finally decided on the fountain in the White House grounds. The boat leaked some, but it served its purpose, and after we tired of it we decided to give it to a gardener who lived on the Potomac river, thinking that he could use it to great advantage. But afterward we found out that he used the boat as a chicken house. We let that particular gardener alone and treated him with great coolness after that.

"Little Horace Porter, jr., son of General Porter, was of about the same age as Jesse and myself, but of an entirely different disposition. Saturday afternoons he was sent over to the White House to play, always immaculately attired in a black velvet suit. Now we decided that those fine clothes were too much for us. One day young Porter 'accidentally' slipped into the fountain. Of course no one could imagine how it happened, but this stopped his Saturday afternoon visits to the White House.

Ghosts of the Past

"In the great east room we used to have escapades that, I dare say, made our hair stand on end. We would go to the western door and dare each other to go to the southeast corner, which was particularly formidable to us boys. Little caring for the traditions of the famous room, when anyone would muster up sufficient courage to enter, we would yell, 'There comes the ghost of Van Buren'—Lincoln, Tyler or anyone else we could think of, when there would be a general scamper and no more brave deeds for us in the dark for a while.

"Through all this we kept up our fighting spirit. Just as in the days before the Grants went to the White House, we prepared for a possible attack by the 'crowd fighters.' Of course we didn't think that the very idea of our being in the White House grounds made any difference.

"We began with a secret society which we called the 'O. H.,' but why we called it that I can't possibly imagine. We used to tease the president to guess what the initials stood for, and he wasn't satisfied until one day he finally struck the right name, the 'Old Hat.' After this had been guessed we took 'C. F.,' finally guessed as 'crowd fighters.' Later we adopted 'A. A.,' which we instituted in the garret of the White House, a great big, dark, pokey place. Following this we formed the 'F. K. R.,' which has remained a secret with the members. We held our meetings in a little house in the White House grounds.

"Once each year the 'boys' continue to gather at a dinner given in Washington in celebration of the old times in the capital city.

"Jesse and I kept up our friendship and in 1873 he accompanied our family back to California, where we had some great experiences. We went to Sutter creek and one day we boys left the party for a day's excursion. We had only one mule and Jesse rode it up the mountain side. When we arrived nearly at the top we heard the unmistakable sounds of a bear in a tree and we both jumped pellmell onto the mule and rode it at record speed down the mountain, leaving the bear master of all it surveyed.

"We had a still more exciting experience with a bear, however. The men of the party occupied a brush house, all sleeping on the floor, with our feet toward the door. One dark, starless night Jesse felt something move about his foot and to our surprise, and needless to say horror and subsequent relief, a large bear snuffed and leisurely walked out. Evidently the bear had been attracted by the warmth, and the wind coming toward the house had not smelled us.

"On our way out we were both presented with beautiful knives, which we used during the trip. Probably the most exciting use to which we put the knives was in cleaning fish. Some years afterward, while I was on a visit in the east, I was introduced to a charming young woman, who is now a prominent society matron, and she displayed the knife presented to her by Jesse Grant, repeating the wonderful deeds he had performed with it, including the killing of several large grizzly bears and a wildcat or two for good measure. Well, Jesse was made out a hero, all right!

"I thought I wouldn't be outstripped by Jesse and immediately forgot the ignominious and hasty retreat down the mountain side and produced my own knife, the counterpart of the one given by Jesse, and told of the deeds which I had accomplished with it, ending by presenting it to the young lady to keep company with her first knife. To this day she has the two knives crossed on the wall, and delights in repeating the wild adventures in which they were used in the early days in California, little dreaming that the cleaning of mountain trout was the most murderous deed to which the knives were put."

MAN'S MISCONCEPTION WEAKENS HIS POWER

FINITE IDEA OF INFINITE IS NARROW LIMITATION

Understanding of Deity as All-Pervading Principle Gives the Human a Knowledge of Good and Eliminates Evil

BEEDE A. McNAUGHT

SINCE Christ Jesus taught his disciples to pray, "Thy will be done," submission to the Divine will has been regarded as a Christian duty. The prayers of the faithful throughout the centuries have arisen for light, guidance and a knowledge of God's will. How to heed Paul's advice, "Be ye not unwise, but understanding what the will of the Lord is," has been a difficult problem. Without such an understanding, how could one be sure that a mistaken sense of right might not hold sway and so misguide thought? The voiceless prayers of many might have found utterance in these words of Whittier:

Blow, winds of God; awake and blow
The mists of earth away!
Shine out, O light divine, and show
How wide and far we stray!

Because of the prevalent conception of God as an enlarged finite person instead of divine Principle, omnipresent, omnipotent and omniscient intelligence, the human mind has conceived of the Divine will as similar to the human will, variable and susceptible to influence and therefore uncertain in action. This has been the practical conception, if not the acknowledged one. This misconception of the Divine will has pervaded mortal man's entire experience, and is evidenced in a lack of the dominion given the man made in God's likeness; in ignorance of man's relatfon to God, and therefore in an ineffectual method of prayer. Because of this false concept mortal man in time of need seeks to influence his God by petitions to do what otherwise He might not do. With the belief that he himself is possessed of a will in no way identified with spiritual law, and often in antagonism to what he considers God's will, mortal man attempts to govern himself and work out his life problem, and in working on such a basis he sooner or later cries out in despair that so much evil should enter human experience.

The Christian Science concept of God as Principle, infinite person, acting through laws impartial, immutable, and universal, reveals the truth that spiritual law and Divine will are one; therefore the Divine will includes essentially the qualities of all true law, and is unchangeable, impartial, universal and beneficent, in nature and in action. Discerning this identity of the Divine will and law, the Christian Scientist gains a new sense of obedience and prayer. He understands the futility of seeking to change or influence the Divine will, and the necessity of understanding and conforming to spiritual law, if he would gain an answer to his prayers, do God's will, and bring harmony into his experience.

A careful study of many Bible texts confirms the teaching of Christian Science upon this subject. From the Scriptures we learn that man's immortality and his privilege of entering heaven are dependent upon his obedience to God's will. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." John's words are, "He that doeth the will of God abideth forever."

What hope of immortality or heaven (harmony) could man have if he were subjected to a changeable will? Because it is of such importance that we know and do God's will, should we not rejoice that today we no longer need stumble in the darkness of uncertainty, but may walk in the light of a demonstrable knowledge of God? The destruction of this false belief of God's will as something apart from law, brings peace, and the assurance that the more perfectly we understand and obey this will, the more harmony we must experience, the less we have to fear.

What Jesus said of his teachings, Christian Science today reiterates: "If any man will do his will (obey the spiritual law), he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The prevailing concept of the Divine will as arbitrary is probably one reason why many who have not investigated the subject have a mistaken sense of the methods of Christian Science. An impression sometimes exists that it is allied with hypnotism or mental suggestion. It is difficult for one holding to a false sense of the Divine will to understand how a Scientist can pray more effectually than can others.

He therefore erroneously concludes that the human will must be a factor in the treatment, but the very nature of Christian Science makes this impossible. He who thinks that this Science can be used for the accomplishment of selfish purposes, has yet to gain a true sense of its teachings. Abraham Lincoln wisely said, "No man is good enough to govern another man, without that other's consent." The justice of this in the political realm is obvious, and it should be equally so in the mental realm. The rule in the practice of Christian Science is, however, more restrictive, insomuch as this Science recognizes that any mental control of one individual by another is pernicious and is always an infrigement of the rights of the individual. Not only is such control not essential, but it does not constitute any part of true metaphysical practice.

Not Human Will

"Jesus said, "I can of mine own self do nothing," thus virtually declaring that human will in no way entered into his wonderful work. Christian Science insists that man should be and is governed by divine Mind alone. The effect of this Science, understood and demonstrated, is to free the individual from subjection to human will and to turn thought Godward for guidance and wisdom. It operates naturally to awaken the individual to the knowledge of man's true relation to God, whereby he may attain that government by Principle which includes perfect self-government.

All genuine practice in Christian Science is based upon an understanding of divine Principle and spiritual law. Human will can no more enter into the treatment as a factor than it can be a factor in the science of numbers. This Science operates on the basis that all discordant conditions, including sin and disease, are unreal, the result of ignorance, and are therefore to be corrected by Science.

In the science of numbers all rules operate to produce accurate results, and so far as the basic law is concerned, mistakes or errors do not exist. In the Science of Being the laws governing man are equally perfect, and may be applied by the practitioner with certain results to the extent that he really understands them. The reception of this revelation of Truth by any mortal is naturally not accompanied by an immediately perfect comprehension and consequent ability to demonstrate its higher statements.

Understanding and demonstration progress simultaneously. Those who are putting into practice what understanding they have of spiritual law are blessed with proofs that they are doing God's will. From "Science and Health with Key to the Scriptures" may be obtained this accurate knowledge of divine Principle and of the laws governing man. In this book all may find the longed-for revelation of the Divine will. Mrs. Eddy speaks of her discovery as a revelation of the "divine laws of Life," "the laws of spiritual existence," and she says: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man" (Science and Health, pp. 107, 273 and 128).

That the prophets and apostles discerned these perfect and eternal laws was evidenced by the healing of disease and other manifestations of control over discordant conditions. That the healing of disease by the early Christians continued for many years is recorded in history. The loss of the fundamental truth of Christianity resulted in the materiality which gradually crept into religion, but falsity and materiality, form and ceremony in religion, could not satisfy the aspirations of sincere people. The light of the Word of God began to penetrate the darkness of the Middle Ages, and the change in religious thought known as the Reformation followed; but to turn from what was known to be evil was not yet to attain a certain sense of right, as the many denominations which have since arisen testify.

When the Answer Came

The Church continued to preach obedience to God's will, but it required of men more than it could teach. The concept of the laws of the universe being material instead of spiritual, mankind came finally to look upon the miracles of the Bible either as violations of law, a special interposition of Deity, or as fiction. They were not understood, and so were relegated to the past. In miracles God's will seemed to conflict with His law, and it was becoming difficult or impossible for the more progressive thinkers to reconcile a personal will in God with a universe of law and order.

Within the past century the advancing thought, grown tired of creeds and dogmas, uncertain theories and speculation, was crying out for the practical and certain, the helpful and spiritual in religion, and lo! the answer came. That the Christianity of Christ might be established on earth, a higher revelation, a truer concept of God and His will, had become a necessity. Only a demonstrable religion could satisfy the scientific spirit of this age. Christian Science, in imparting a definite knowledge of spiritual law, reveals the truth about the miracles recorded in the Scriptures. We learn that those unusual works were performed in accord with law, and should be regarded not as extraordinary occurrences whose repetition is impossigle or unlikely, but as equally possible today with a similar understanding of God's unchanging laws.

She through whom this revelation came necessarily saw the need of the Church and the individual—that only which would insure obedience. In the Preface of Science and Health (p. vii.) our Leader says: "The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal." The vitality of religion, the life of the Church and its obedience, must ever be dependent upon and inseparable from a true knowledge of God. The wise and good in different ages have had high ideals of the purpose of the Church and the duties of Christians, however much has been lacking in the attainment of these ideals. Melancthon said, "There is no other Church than the assembly of those who have the Word of God and who are purified by it" (History of the Reformation of D'Aubigne). Froude wrote, "Churches exist in this world to remind us of the eternal laws which we are bound to obey. So far as they do this they fulfill their end, and are honored in fulfilling it" (Times of Erasmus and Luther). The Christian Science Church gives proof of its obedience, and is today accomplishing the mission of establishing in human consciousness a knowledge of God's laws; restoring primitive Christianity; imparting the spiritual sense of the Bible and thereby bringing to pass the fulfillment of the prophecy, "After those days, saith the Lord; I will put my laws into their mind, and write them in their hear; and I will be to them a God, and they shall be to me a people."—From Christian Science Journal.

BERKELEY ALUMNI BUSY RAISING SPECIAL FUND

Are Trying to Awaken Interest Throughout the State to Need of Erecting Building for College of Agriculture

BERKELEY, July 17.—Graduates of the University of California are prepuaring to carry on an active campaign in every county of the state in the interests of that institution, particularly in the matter of increased financial support. One of the chief questions that they have taken up is that of an adequate building for the college of agriculture on the campus at Berkeley. The university authorities have been working for such a building for years without success, so the alumni, now about 7500 strong, have decided to take the matter up.

It was through the efforts of the alumni that the two-cent tax, from which the chief source of revenue to the university from the state is derived, was adopted unanimously by the state legislature in 1897. It is now proposed to awaken popular sentiment to the needs of the university's agricultural interests in the same way. With this end in view the council, which constitutes the governing body of the Alumni association and directs its policies, has been working for the past year and through its efforts and the co-operation of local alumni the Republican county committee of Modoc county has incorporated in its platform a plank favoring increased state aid for educational purposes and particularly favoring the erection of an agricultural building at Berkeley. An effort will be made in other counties to secure similar recognition of the university's agricultural needs by both parties. The council intends to carry on its plans on absolutely non-partisan lines.