

as closed and German-American relations have cleared up.

In the German and Scandinavian press claim that a great revolution is probable in Russia. They say that the morale of the Russian armies is shaken and attack great political importance to the removal of Grand Duke Nicholas, indicating that the Czar's taking personal command was made necessary by the difficulties of the domestic situation both political and military.

THE CASTELLANE MARRIAGE CASE

Count Castellane's appeal to the Segnatura was based on a point of law. It failed. The Supreme Court upheld the decision, but at the same time the Segnatura thought that the facts of the case might still be submitted to further consideration as to whether there was any restriction of the consent given by Anna Gould to marriage with Count Boni de Castellane such as to render it not a true matrimonial consent. This view the Segnatura laid before His Holiness who, agreeing, issued on the 10th of last month, Pontifical Commission for the rehearing of the case by a special Cardinal Commission the question put before them being as stated by the Supreme Court of the Segnatura: on the facts of the case was Anna Gould's a true matrimonial consent?

It will be seen that His Holiness has made a special arrangement for the rehearing, the usual custom being to refer to the College of the Rota to be tried *omnibus sedentibus*. The Cardinal Commission named by His Holiness consists of their Eminences Cardinals de Lai, van Rossum, and Bisleti. Cardinal de Lai is now Secretary of the S. Congregation of the Council, previously he had been Auditor, pro-Secretary and Secretary of the S. Congregation of the Council which before the constitution of the S. R. Rota in 1908 was occupied with matrimonial cases. Cardinal van Rossum has had large experience on the S. Congregation of the Holy Office, which was to some extent in those days similarly employed, and the clear wise judgment of Cardinal Bisleti is proverbial in Rome.

SIDELIGHTS ON THE GREAT WAR

DUMB SOLDIER RECOVERS SPEECH

London, August 15 (by mail).—An extraordinary case of recovery of speech after dumbness following a wound received in battle is reported from Exeter.

Harry Russell, a driver in the Royal Field Artillery, who went through the South African War, in August went to France with the British Expeditionary Force, and was wounded by shrapnel at La Bassée last October. He lost his speech and was treated for five weeks at a French hospital. Then he was transferred to Edinburgh, where he came under the most skilled treatment until a fortnight ago. He returned to Exeter practically dumb.

Last Tuesday the soldier casually met Mr. Reginald Roberts, a local tradesman. Mr. Roberts, an old volunteer, but possessing no surgical or even first aid knowledge, started trying to make Russell form words with his life and tongue, and varied these exercises by rubbing the muscles of his throat and manipulating his tongue with his fingers and a spoon.

After persevering for three days, Russell found he could articulate slightly, and shortly afterwards began to speak. He now can, after having been ten months dumb, speak and sing. The happy man burst into tears when he realized what had happened, for he had given up hope of recovery. The first thing he did was to go down on his knees and thank God.

IRISHMEN AND THE WAR OF LIBERATION

Mr. T. P. O'Connor, M. P., addressing a meeting of Irishmen in London, on the anniversary of the declaration of war, said:

What were the traditions on which the Irish Nationalists had been brought up? The first was the love of liberty. Second, the principle of nationality. Third, the rights of small nations; and, fourth, the hatred of militarism and all that it implied. These principles they did not learn in the books of philosophers, but in the tragic realities of their own history and their own country. During the seven centuries in which they had fought the cause of Irish freedom, their people had been taught that there was only one sanction to government, and that was the consent of the people who were governed. They had fought for that for seven centuries, and they had won. If, today, the principle of nationality was recognized by every one of the Allies, he thought Irish Nationalists had some right to claim that they had always held aloft through centuries of suffering, sacrifice, defeat and failure, the flag of nationality, and that every struggle and triumph of theirs imposed on them the sacred obligation of winning for others the triumph of winning for themselves secured. He had ventured to state at the beginning of the war that Russia was engaged in a War of Liberation, and those who had read the recent despatches in the Russian Duma would see that one thing they were all unanimous upon was that Poland should be free. Was there an Irish Nationalist to whom that announcement did not come at once as a message of joy and as a justification of

THE POSITION WHICH THEY HAD TAKEN UP ON THE WAR.

JESUITS IN THE FRENCH ARMY

The latest statistics about the Jesuits in the French Army give the figures at the last day in July, the Feast of St. Ignatius Loyola:

The total number of the members of the Society in the Army is 615. Of these 109 are *hors de combat*, 47 killed, 18 prisoners, 7 missing, 37 wounded or under treatment. At the front there are 281; 57 chaplains, 20 ambulance chaplains, 78 ambulance nurses, 126 in the fighting line, 203 are in the rear, 102 in hospitals, 101 in base or depot work, several of whom are at Tien-Tsin or Tannanarivo. Discharged on account of serious wounds, 22. No fewer than 61 have received distinctions: 6 knighthood of the Legion of Honor, 5 the military medal, 1 the Russian Cross of St. George, 1 the epidemic medal, 48 mentioned in despatches (the War Cross).

COMMUNION IN THE TRENCHES

A non commissioned officer, a good Christian, whose piety was recognized by his chiefs as that of a true *ami d'élite*, was killed on June 21 near Arras. A number of his letters have been published full of resignation and the most devoted spirit of self-sacrifice. In one written on June 8 he relates the following incident:

I was very glad, yesterday and today, about 11 o'clock, when I saw the chaplain of the division come into the trenches, bringing us Holy Communion. I called my comrades and there in the trench a yard or two from the firing line, a dozen of our company received Communion, whilst the rest kept up the firing. These Communion in the trenches so close to the enemy and with the accompaniment of the whistle of bullets and shells, are very impressive. The chaplain said a few words before and after the Communion. This morning it was the priest stretcher-bearer who brought us it, for it was Corpus Christi.

In his last letter, two days before his death, he asked for prayers, for he knew that when it arrived at its destination, "the affair would probably be over. Where shall I be? God alone knows."

FRANCE AND PEACE

M. Poincaré, President of the French Republic, last week sent a message to the Chamber, the concluding portion of which was as follows:

The only peace which the Republic can accept is a peace which will guarantee the security of Europe, will give us leave to breathe, live, and labour freely, will rebuild the ruins and protect us efficaciously against any renewed attack of German ambition. The present generation are accountable for France to posterity. It will not allow the heritage entrusted by its forefathers to be profaned or curtailed. France has the will to win, and will win.

VENICE'S NEW PATRIARCH

Venetians have welcomed with great joy their new patriarch, Mgr. La Fontaine. His father came from French Switzerland, but married at Viterbo a pious Italian girl who is immortalized in the brochure of her son, "L'Epistola Mariae," which reveals the soul of the apostolic prelate whom His Holiness sends to Venice. Ordained priest in 1883, Dom Pietro La Fontaine became professor of sacred eloquence, Holy Scripture and liturgy at the Grand Seminary of Viterbo. In 1905 he was appointed Canon of the Cathedral of Pius X. and in 1907 was elected Bishop of 1908 gave him an opportunity to exercise his sacerdotal charity. He gathered the orphans of Sicily and Calabria and cared for them; he formed a congregation of young men for the service of the Cathedral.

Charged by the Pope to visit several dioceses and seminaries he exercised the ministry of preaching in which from the beginning he had excelled. In 1910 he was called to Rome as Bishop of Caristo to fulfil the important charge of secretary of the Congregation of Rites, and he became very popular in the Eternal City. The people of Venice are preparing a splendid welcome for him.—Church Progress.

ANGLICANS ARE MUCH DISTURBED

PRESS ANNOYED AT DISPARITY BETWEEN THE NUMBER OF CATHOLIC AND PROTESTANT CHAPLAINS

London, August 29, 1915.

Members of the Anglican church, as well as many of their leading organs, are much exercised over what they are pleased to call the disparity between the number of Catholic and Protestant chaplains at the front in the war. They are unhappy because they find the number of the former is greater in proportion to the number of soldiers than the number allowed to the Anglican church. Aside from the fact that there is no comparison between the ardor and devotion to duty between Catholic and Protestant chaplains, there is no good reason that there should be an exact proportion between their numbers when there is absolutely no comparison between the work they do.

You may preach a sermon to 500 men or hold a service in commemoration of the Lord's supper and have the whole thing over in 20 minutes

but if you have to sit and hear the confessions of 500 men, that is another story. Judging by any standard of work done, I should say that if one Catholic chaplain is sufficient for a battalion one Church of England chaplain ought to be plenty for an army corps.

Speaking about Catholic chaplains and their work the current week's newspapers carried a graphic story of the death of one of these heroic men, a resume of which may be appropriate here. He was known as the Abbe Aprille, a priest from Lyons. He was serving with the ambulance when a soldier was shot down badly wounded. At once Abbe Aprille went to his side to bandage his wounds and hear his confession. The dying soldier was gently lifted on a stretcher and the Abbe was one of the bearers. As they started for the rear the Abbe was suddenly felled to the ground by a flying bullet, and died in a few minutes. The Abbe was greatly beloved by the men and admired for his zeal and bravery, being ever ready to go in the face of greatest danger in the discharge of his priestly and charitable functions.

AN ANGOLO GERMAN

Another current story of interest concerns one of that rarest of nationalities in these days—an Anglo-German. The man's name is Houston Chamberlain, an Englishman by birth and ancient lineage, and now one of the most ardent supporters of Germany and the Kaiser. He resides in Berlin and he is described as one of the most popular men in Germany. Houston Chamberlain is a son of the late Rear Admiral Charles Chamberlain. He was educated abroad, mostly in France and Germany. He became attached to that country and is now ready to champion the German cause. It sounds both interesting and strange, but such is the force of environment.—Chicago New World.

THE WORKINGMAN'S FRIEND

The teamsters' strike in St. Louis last month was settled by an arbitration board of one, Father Timothy Dempsey, pastor of St. Patrick's Church. He did not have to import strike breakers from another city to accomplish the work, at the expense of blood and sorrow. "How he did it is hard to say, for not being a social 'uplifter' he does not give interviews to the reporters. Traffic was about to come to a standstill one day in August, when this unassuming priest settled the trouble. He is a busy man too, for he manages a workingman's hotel, a day nursery and an emergency home.—The Team Owner's Association" has given formal acknowledgment to this lone strike-breaker by helping the charities that are under his care.—America.

NATION-WIDE CHURCH SCHOOL SYSTEM

In a communication remarkable for its force and candor, the Rev. J. Morris Clegg, rector of Christ Church school, Kingston, N. Y., writing to The Living Church (P. E.), of Milwaukee, argues the imperative necessity of the denominational school system.

"Whatever may be our love and loyalty for the Protestant Episcopal Church," he writes, "or however we may regard 'this Church,' ideally, we must admit, if we are quite frank and honest, that there is something radically wrong in the practical administration of her affairs as an ecclesiastical organization. Even if we ourselves can account for, explain and justify to ourselves our characteristic confusion and inefficiency, we do not and cannot convince others outside the Church. To them the Episcopal Church is neither Protestant nor Catholic; it is neither a church nor a school. It is a rich nor win the respect of the poor, and the middle classes are utterly indifferent. We are a small, electric, religious body, exemplifying a kind of Christianized worldliness; tolerant, liberal; always compromising and equivocating, and governed by the policy of expediency and opportunism. It certainly is not necessary to offer evidence in support of these assertions to those who know the Episcopal Church.

"I am not writing to criticize or censure or to advertise our unhappy divisions and their consequent evils in the Church, but to recognize the fact and suggest a remedy. The remedy is teaching and training. We have an untalented and untrained laity who cannot be adequately taught by a nation-wide preaching mission, or by a campaign of religious education by means of tracts and church papers, much less by the occasional didactic sermon, but by a nation-wide church school system. We must teach and train the children every day in parochial and residential day schools. The Sunday school is a failure—a tragic failure. Our children are educated in the public schools in an atmosphere utterly foreign to the Church, or in private schools, equally alien, or even antagonistic to the Church. Our young men go to college without ever having been grounded in the faith, and whatever little religious feeling they may have acquired and retained is easily dissipated in a non-religious environment, and by the gibes of agnostic and infidel professors.

"In making adult conversions and preparing large numbers of men and women for the Church is concerned as compared with the daily teaching and training of the young in those

'things which a Christian ought to know and believe to his soul's health,' and that he 'may be virtuously brought up to lead a godly and a Christian life.' The school system of the Roman Church is the greatest source of her strength. Our absolute lack of a Church school system is, I believe, the chief reason for the ignorance, indifference and disloyalty of the bulk of our laity. Legislation, mass meetings, conventions and conferences, dinners and oratory, together with everlasting missionary begging, will never accomplish for the Church what one generation of daily, definite teaching and training of children in church parochial and boarding schools will do.

"What we need as a Church is conviction and the courage of our convictions, and the way to attain this is to train up our children in the way they should go, and when they are old they will not depart from it. We have a generation of State-taught, not church-trained children. Why wonder that our people do not go to church and do not give as they ought? They were not taught when they were teachable."

SAD PLIGHT OF POLAND

Poland has suffered much in the past, but the sufferings of her people during the present war are at the least as severe as anything in her history. For a year over three millions of Germans and Austrians have been at grips with the Russians upon her territory. The tide of battle has ebbed and flowed over the land, and left a deeper desolation every time. Mgr. Sapieha, Primate of Cracow, has issued an appeal for help to the people of the Catholic world, and in an article supporting this appeal the Nova Reforma, one of the Cracow papers, declares: "Twelve million Poles are, at the present moment, plunged in the deepest misery. Several millions of them are literally dying of hunger. Not only have they lost everything, but we are doomed daily to see thousands of our fellow countrymen dying of hunger and exhaustion. Mothers are going mad with sorrow at being unable to feed the hunger of their children. Many people have been abandoned by the armies, and the country watered by the Duna, the Wislota, the Vistula, the Niva, the Pilica, and the Warta has been transformed into a vast desert, covered with ruined houses and graves. One may go far without meeting a single living being, on the banks of the Duna, the Vistula, the Niva, and on those of the Warta, which in days of peace was a well populated district."—True Voice.

WHAT INVESTIGATION SHOWS

Anyone who seeks an interesting diversion ought to make an effort to run down an anti-Catholic column put in circulation by some preacher. For instance, Methodist Bishop Homer Stuntz, who is notorious as an assailant of the Catholic Church, said some time ago in a "sermon":

"There is published in Buenos Aires a weekly comic paper like the *Asino*, of Rome, and somewhat like *Life*, of New York. It is maintained partly for the purpose of ridiculing friars, priests and the Catholic faith in general. It is true that this paper is hostile to Christianity as it is represented by the Roman Church and is therefore understood to be opposed to religion in any form. But this is not the case. Its cartoons are leveled at immoral and medieval priestly leadership. When our Church held a great Sunday school rally in Prince George's Hall, in Buenos Aires, on Conference Sunday, last February, this paper, Fray Mocho, took flashlight pictures, secured photographs of the leading missionaries and Sunday school workers, and gave several pages to a sympathetic write-up of that truly great gathering.

North Americans who read that extract from Bishop Stuntz's "sermon" must have concluded that Catholicism in Buenos Aires is at a pretty low ebb. But what does investigation reveal? James B. Sheridan, who lives in Buenos Aires, tells the story in a letter to America. He says he has been a reader of Fray Mocho since its inception, and he cannot recall during that time a single attack in its columns on the clergy. His sense of fair play was stung by implying to him in order to learn the truth he wrote to H. J. Black, the advertising manager of Fray Mocho and a personal friend, requesting a categorical statement on the matter from the managers of the paper. Here is what C. Paig Corradino says in a letter to Mr. Sheridan:

"In answer to the erroneous statement referred to, we can categorically state that the pages of Fray Mocho have never contained an attack, direct or indirect, against Catholicism or against the clergy; for, faithfulness to the fundamental principles, this review has never sustained political or religious systems or tendencies of any kind, since its characters, purely informative, literary and artistic, removes it from such a course. Our conduct in this direction is above suspicion, as our perfect friendship with the religious element of our citizens and with the clergy of Buenos Aires demonstrates; religious festivities and celebrations, as well as matters of current ecclesiastical interest, have always found

space in the pages of Fray Mocho. Accordingly we accept with the greatest pleasure the offer which you make, and for which we tender you the expression of our thanks, as your spontaneous action in the matter will serve to establish the truth which has been misrepresented by a statement both misleading and clearly based on error.

It is particularly pleasing for us to avail ourselves of this opportunity to send you the assurance of our personal consideration and to salute you."

Mr. Sheridan, in his letter to America, points out that it is singularly unfair to compare Fray Mocho with *l'Asino*, of Rome, a paper so notoriously indecent that several countries will not permit it to circulate through the mails. The comparison, he says, is as unjust as if the Saturday Evening Post were compared with the *Mimes*. These facts reveal Bishop Stuntz in a queer light. But those who have followed his "revelations" concerning the condition of Catholicity in South America will not be surprised at the wholesale inaccuracy of his statements.—Catholic News.

THE IMMIGRATION PROBLEM

Our immigration problem's importance to the Church in America is well discussed in the current Catholic Mind. "We must save to the Faith every Catholic who comes to this country," insists Dr. Kelley. This cannot be done, however, unless we have many more priests, churches and schools than we have at present, unless there are more generous offerings of prayers, money and personal service on the part of the faithful, and unless we Catholics take as much interest in the immigrant as is shown by secular and Protestant societies. The immigrant of yesterday who has been "graduated" should manifest more practical sympathy with the new comer of his own race, and each American Catholic, no matter what his ancestry is, should forget the blood of his baptism. The annual offering of the "missionary quarter" by all the faithful, says Dr. Kelley, would meet the expense of saving the immigrant to the Church.

Then Father Siedenburgh, to make us realize better our responsibilities toward these strangers, presents an array of statistics and tells about the character of to day's immigrants, where they go, how they live and what they do. From 1821 to 1915, 31,348,720 aliens have come to these shores, 12,000,000 arriving since 1901. More than 600,000 out of every million, it is estimated, are Catholics. Our gigantic task is to keep them such. Even non-Catholic writers see the magnitude of the undertaking and acknowledge too, the remarkable success we have had in accomplishing it. Mr. Roberts, for instance, in his book on "The New Immigrant," observes:

"Never in the history of the world has a religious organization faced an obligation such as that confronting the Roman Catholic Church of the United States. To shepherd thirty millions of souls speaking thirty different tongues, to house them in churches, to soothe racial prejudices, to secure an adequate number of priests, these are problems that no ecclesiastical body before in the history of the Christian Faith has been called upon to solve. The Catholic Church has done and is doing great work for the foreign speaking people in America. If its beneficent influence were removed the millions of the new immigration would be far more lawless and reckless than they are. The teachings and leadings of this religious organization are a defense to both the secular and moral institutions of this country."

It must be sadly owned, however, that in many cases the adult immigrant now coming to this country has not learned his religion well at home, so the problem of safe-guarding him from Protestant and socialist proselytism is hard to solve. Mr. Fay describes what is being done in Boston to meet the difficulty. But immigrants children can be brought up good Catholics, if we can only build and equip schools to attract them. To day the Church's battle field, in a fuller sense, perhaps, than ever before, is in the heart of the child and not in the heart of the adult. The immigration question is now for American Catholics, it is likely to be even more serious after the present European conflict is over. For when peace is made at last, and the vast armies now fighting are mustered out, greater throngs of immigrants than ever will be leaving their war-riven, heavily taxed countries for the United States. Are we American Catholics getting ready to receive them?—America.

CHEERFUL

Father Gabriel Ryan, C. F. W. chaplain, writes from the front: "Let me give you an instance of the bravery of our good fellows in action. There was one with a right foot off and another with his left foot gone. As they were being attended, one said to the other: 'We'll have to go shares now, Pat, in a pair of boots. You'll wear the right and I'll wear the left.' And then they both went off in a fit of laughter. That's just Pat all over. God bless him! He is the chief cheerer out here, and life would be deadly dull if he were dumb."

Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course . . . to diminish our expenditures and increase our savings."

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Special for the Record A DIRGE

Is it the wall of a soul I hear in the night wind's sighing?
Or do I just fancy 'tis keening a dirge for the dying?

Wan and pale through the hurrying clouds the sickly stars appear;
Strange they mind me, this night of nights, of candles around a bier.

And, oh sweet Mother of Christ! there's the sound of spades in the clay?
Ble to think of the news that I trembles with the break o' day.

Someone I loved is dying, is dead, a last farewell denied;
For this, the bitterest parting pang, the pining night wail sighed.

Ah, would it were mine to close the eyes that bright with love-light shone?
With grief for the weary leagues that part the stars look pale and wan.

List to the hurrying feet that pass—the ghosts of her kith and kin;
Tender they bear her swift away from this vale of woe and sin.

Adown the years the friendly dead will guard till the Judgment Day,
Her quiet grave in the dear home land where kneeling hours pray.

—REV. D. A. CARY.

RESCUE THE KITTENS AND CATS!

Though Europe is now waging the vastest, most destructive and most costly war that the world has seen, a certain tender-hearted Englishwoman does not seem to find the times wholly unsuitable for an "urgent appeal" in behalf of a cat's home. Though she admits that, "It is dreadful to have to ask for animals when our poor and the nation and our dear soldiers require so much," she maintains, nevertheless, that the rescues must go on. "Why must it?" naturally asks the editor of the *Month*, a query that all normal persons will heartily echo. "Business, as usual," is without question a disastrous slogan if it leads a people to keep supplied with transportation facilities, fish, cream and expensive chloroform a comfortable "home" for vagrant grimalkins while soldiers in the trenches are dying by thousands, and war-riven Poland is starving.

But could the perverted "humanitarianism" of the past thirty years be expected to result in anything else? To safeguard the so-called "rights of animals" periodicals have been founded by innocent but opulent sophists who had little to say, however, about "the duties" of the brute creation, for they vaguely realized perhaps that only rational beings had duties, though horses, dogs and cats, of course, had "rights." How generously the British public responded to that cat-lover's stirring appeal we

have not yet learned. Perhaps the fear that the race's spirit would be more imperilled by a heartless attitude toward homeless and indigent Tabbies and Tommies than by a stoical indifference to the sufferings and privations of mere human beings, brought such an abundance of munificent gifts to the cat hospital, that its directors and patients can now face without anxiety the coming winter, whether the war ends or not. We prefer to believe, however, that an immediate result of the silly "appeal" was the painless execution of all the "rescued" cats on hand, and the prompt transformation of their sumptuous quarters into a home for little boys and girls whom the war has left fatherless, and that the revenues of the cat hospital are being devoted to the relief of human suffering.—America.

The man who stands in his own light imagines the whole world is dark.—Percy Haine.

FATHER FRASER'S CHINESE MISSION

Tai-chowfu, March 22, 1915.

Dear Readers of CATHOLIC RECORD: Yesterday (Passion Sunday) I laid the corner-stone of the church in Tai-chowfu. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big Feasts. May God be praised Who designs to open months to His praises in the Far East to replace those still in darkness in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the Glory of God.

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

Previously acknowledged..... \$6,120 87
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24 Laurel St., Ottawa..... 2 00
Mrs. E. Early, Seattle..... 2 00
A Friend, Sask..... 1 00
A Friend, St. Raphael's..... 2 00
One of many friends..... 1 00
Denis Harbise, Hawkesbury 1 00
Mrs. H. Schnarr, Berlin..... 2 00

In our issue of August 28 we acknowledged a remittance of \$5.00 from Branch 397, C. M. B. A., Toronto. This should have read Branch 387, C. M. B. A., Toronto.

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