

THIS SAME Dr. Griffith Thomas, in another communication to the Canadian Churchman, summarizes an article (which he designates as "of great importance") which has just appeared in the London Spectator. The article treats of the rights of the unconfirmed and of Nonconformists in the Church of England, and the writer is described as "one of the ablest and most experienced of ecclesiastical lawyers." His conclusion is that under the law of the realm no unconfirmed person, not a "notorious evil liver," can be refused Communion in the Church of England, from which finding Dr. Thomas concludes that "no spiritually-minded Nonconformist can be excluded in the mission field. This was the crux of the Kikuyu affair. There is nothing new, of course, in the contention of the writer in the Spectator. It is, however, significant that with no ecclesiastical tribunal in the Church of England lies the decision on so vital a point, but that the last word is with the lawyers. And yet they arrogate to themselves the title "Catholic."

THE QUESTION has recently been asked: "Was printing invented by Catholics, and were they allowed by the Church to make use of it?" The answer is a decided affirmative. Not only was the art of printing, from blocks or by moveable types, the invention of Catholics, but the whole art of printing and of the production of printed books was the product of Catholic times, and was from its very birth consecrated to the uses of religion. Gutenberg, the inventor of moveable type, was a devoutly religious man, and the first products of his ingenuity were the Bible and other books treating of religion. His last years were spent under the protection of the Archbishop of Nuremberg, and at his death in 1467 or 1468, he was buried as a Franciscan Tertiary. In Italy, too, and in France and Spain, the printing press was first consecrated to the service of the Church and the books produced by the early printers—good Catholics to a man—have never been equalled, even with all the aids of modern developments in the press. Caxton, the first English printer, was also a devout Catholic, and in the exercise of his art, religion had the first place. Little did Gutenberg, or Caxton, or any of the early masters imagine that so elevating an art would in the ages that followed be turned to so great a degree as it has been to base ends. It is incumbent therefore upon Catholics of this generation, by a liberal use of the type found, to re-consecrate it to the highest welfare of the race. The spirit of evil must not be left in undisputed possession.

SEVERE ARRAIGNMENT

PROTESTANT WRITER SCORES CATHOLICS FOR THEIR SUPINITY IN PERMITTING THE MENACE TO CIRCULATE THROUGH THE MAILS

The following excommunication of the Menace propaganda from the pen of Joseph Smith, first appeared in Truth, a weekly magazine published in Boston:

"The Menace fairly reeks with filth and obscenity; its falsehoods and slanders are not only a disgrace to our American community, but a terrible reflection on the intelligence of the thousands who revel in its cowardly propaganda. That such a thing is permitted to be published and circulated in a decent community is an indictment of our Christian civilization. Its whole stock in trade consists of the foulest stories about persons who have consecrated their lives to religion, education and charity inside the pales of the Catholic Church; nothing is too gross, vile and obscene to charge against churchmen and clerics of the highest character; and the unspeakable things hurled at the good women who are sacrificing their lives for the benefit of suffering humanity are so cowardly and vicious that it is a marvel that even a Southern community does not apply rope and tar and feathers to them.

"I wonder how long our militant Methodist brethren would tolerate a constant stream of filth leveled at the men and women of their faith engaged in their many religious activities? Long enough perhaps to get at the authors with scourges and at a contemptible administration that permits its mails to be used as distributors of filth. How long would our Baptist brethren stand it? Well, the Baptists are not Quakers. And the ministry, brotherhoods and sisterhoods of the Episcopal church? Would that peaceful church submit to such things? I doubt it. And so I marvel why the 16,000,000 Catholics submit to this weekly outrage on and insult to all they believe to be holy and sacred by that Missouri gang of blackguards. I confess I can't understand their supineness. I can't find

any excuse for their timidity, or whatever it is. The Methodists or Baptists would have invaded the White House long ago and scared ten years' growth out of the President and Postmaster General, and have stopped that insult to the decency and religion of the country. Whether the Catholics do or don't take some action, it is the business of self-respecting men of all faiths, Protestant and Catholic, to put that foul thing out of business. The Canadian Government has forbidden the use of the mails to the unclean thing; but as it is a distinctly Southern enterprise the Menace is probably safe in the hands of the Southern Government. It is rather interesting to reflect that with so many Catholics in the Democratic party they have not influence enough to make their party lift its voice or hand to protect them, and the community generally, from this filthy sheet. If, however, they cannot get action from the Wilson administration and they continue to stick to him, it would look as if sympathy were wasted on them.

"The battle for decency, and against obscenity, masquerading as religious intolerance, is not exclusively a Catholic concern; it is the business of all religious bodies; and it is acutely the business of Protestantism to drive the Menace out of the mails and out of existence, since the filthy publication has the impudence to claim that it is the protector and representative of Protestantism.

"I for one beg to be excused. When I want a guardian for a wife, daughter and home I won't seek one in a brothel; when I want a defender of the faith I profess I won't hurt him in the gutters and the haunts of degeneracy nor will I estimate his valor, efficiency and moral worth by his ability to slander and befoul womanhood and holy orders. So I say it is time to wake up to the dangers of this abhorrent thing poisoning the minds of ignorant thousands, breathing pestilence into credulous souls and breeding the seeds of national hatred and dissension for the gain of a few dirty dollars.

"Make no mistake, the suppression of the Menace is a duty that Protestants owe to America, for it is a distinct menace to all the decencies of our life and a reflection on Protestantism itself.

"My advice to Catholics is to organize and insist on the enforcement of the laws by this most contemptible of administrations. If they organize they will be abused; bigotry has many tongues; but they will be respected. Those who lie down must expect to be walked on; those who are afraid of hard names and hard knocks have no place in American life. With 16,000,000 they ought to be able to enforce respect and fair play, provided they have 16,000,000 spines under their shirts and not 16,000,000 rubber tubes. When the Postmaster General and his master have a choice to make between the Menace and its million (?) and decency and 16,000,000, they will probably enforce the law and remove the Memphis Americana from the mails."

THE OPEN PULPIT IN THE EPISCOPAL CHURCH

A minister of the Episcopal Church in Philadelphia asked leave of his diocese to invite a Presbyterian minister to preach for him. The request might have been granted without any ado, as the General Convention enacted some years ago a canon authorizing such permissions. But Bishop Rhinelander has very decided ideas on the essential difference between a minister of his denomination and every other Protestant minister and among his own people he is reputed a theologian—as theologians go in the Protestant Episcopal Church. It seemed to him, therefore, that he ought to seize the opportunity of justifying Canon 20, which had driven so many out of his sect, and was still a cause of trouble to many within it.

He began very learnedly by distinguishing between vocation and ordination. The former he holds to be essentially an inward call from God, which may have for its term the ministry or the stock exchange. The vocation to the ministry needs "some sort of outward commission or authorization to complete it." The same is true of the stock exchange, but we may let that pass. He then went on to distinguish between prophesying—by which he means preaching—and the priesthood. For the former he appears to hold that no sort of outward commission or authorization is necessary. Hence a minister of the Protestant Episcopal Church may welcome one as a prophet and at the same time hold that as a minister his outward commission or authorization received from the presbytery or the conference is worthless. Bishop Neeley of the Methodist Episcopal Church is indignant that the privilege of appearing in the Protestant Episcopal pulpit is reserved for Presbyterians. In this he wastes energy. Methodist, Baptist, Lutheran, Unitarian, anybody may do so if the necessary consent be obtained. He is more reasonably indignant over Bishop Rhinelander's denial that the ministers of these denominations are "full ministers." If he examines the Bishop's theory more carefully his anger will grow, for according to it they are in the Bishop's eyes no ministers at all, only "prophets."

What is Bishop Rhinelander's idea of a "prophet"? Evidently one who on the strength of his inward call may go about preaching without hindrance. His message, therefore

must be the result of his inward light, subject to no authority whatsoever. A good many mad heretics have held such opinions; but perhaps this is the first time a bishop of the Episcopal Church, at least in America, has professed them openly. "Here was a bishop of Norwich in Queen Elizabeth's day who got into trouble over similar notions. Bishop Rhinelander may answer that he does not approve of a prophet's doctrine if he does not let him preach. So too, a physician's practice he will not employ him. But this cannot invalidate the physician's diploma; neither will the closing of a pulpit to a prophet deprive him of his function as defined by Bishop Rhinelander himself. Besides, Bishop Rhinelander is not the whole Protestant Episcopal Church. There are many bishops of that denomination who would admit prophets whom he would reject.

What proves too much proves nothing. If Bishop Rhinelander will acknowledge as prophets ministers of other denominations on the strength of their assertion of an inward call, why should the ministers and the laymen too, of his own denomination be in a worse condition? Moreover, how does he reconcile his theory with the twenty-third article of religion, and with the limitation he affixes to the exercise of preaching every time he hands the Bible to a newly ordained minister? Again, one may speak by word or by act. Every time a minister of some other denomination stands in a Protestant Episcopal pulpit he proclaims to his hearers by the fact, that he is an ordained minister, as much so as his brother at the reading desk or inside the communion rail, and all Bishop Rhinelander's reservations can not change this, any more than any change the fact of a preacher's proclaiming Arianism, or Nestorianism, or Socinianism, should he decide to do so.

The key to the whole difficulty lies in this, that despite his assumption of learning, Bishop Rhinelander has quite forgotten that to preach lawfully one must be sent, as St. Paul teaches. He has not a word to say on the subject of mission. This, as regards sacred ministrations, requires authority in the sender, acceptance in the one sent and an external fact making the mission evident to the hearer. None of these can be found in the case in question. Whatever authority Bishop Rhinelander has in the matter with regard to his own ministers—and it is extremely dubious—he has none over the Presbyterian. Indeed the Protestant Episcopal Church admits this; for it authorizes him to permit only, not a word does it say about commissioning the minister from without. To accept mission from an extraneous authority is the last thing in the mind of a minister preaching in the pulpit of another sect. Consequently, the third element is wanting. The congregation sees a minister addressing them through the courtesy of their own clergyman and bishop: whatever authority he has comes from his own denomination.—Henry Woods, S. J., in America.

HOW THREE GREAT CARDINALS LOOKED UPON THE IRISH

It is interesting to note that The Tablet, that sterling English Catholic publication, which has been a reactionary in the matter of Home Rule for years, if not since its establishment, has come to have more kindly feelings towards the question of self government for Ireland. The present Irish situation has called forth from the writer of its "Et Cetera" department these striking testimonies of three great Cardinals, who were personal observers of that which gave them their impressions of the people of the sister Isle.

In the strife of politics (which disturbs not this otherwise occupied page) we seem to hear just now of only one Ireland, the Ireland that has a vile and wanton insult to the Pope for its watchword, the Ireland that sees in its Catholic brother one who, because he is a Catholic, cannot be consorted with in the governing of their common country. That greater Ireland, that Catholic Ireland, which has not striven nor cried nor let its voice be heard in the streets during all this din and dust, has had from Catholic Englishmen tributes of brotherly affection which some may care to recall to day. We will quote the dead rather than the living, and cite the sayings of three English Cardinals, then selves the personal observers of that which went to the making of their personal impressions.

Cardinal Wiseman was a cosmopolitan in his judgment. A Spaniard by early impression, a Roman by long residence, an Englishman by duty, he had also that Irish blood in his veins which cement, and not in his case only, the union between Westminster and Dublin. The Cardinal after an Irish tour, gave in 1858 a lecture in the Hanover Square rooms, from which we make our extract: "And now, if I may use my own experience, I will say that nothing struck me more in Ireland than the characteristic resemblance which I found everywhere among the people. You can find in different parts of Ireland what you may call different national families. In some parts you will find more robust growth, a greater physical development; while in other parts you may observe a 'race,' as it is called, not so

strong, nor possessing such powerful physical characteristics. Now, these varieties are to be traced in every part of England, and in every country of the world. But in the character of the people it seemed to me that everywhere there was a resemblance which was the stamp of the most strict complete nationality; and that nationality seemed all to be one in its great principles, as well as in all that it was doing, or trying to do." The record of this solidarity of the people reads perhaps rather ironically at this moment of passion; but the words are not altogether without hope or even promise of future union.

The Cardinal continues: "The manners of the people, their looks, the countenances may be different, but one expression pervades them; there is in every man of them, wherever you go, a warmth and expansion of heart which is totally different from what you find—from what I have found in any other country. There is a spontaneity of expression; there is a facility of giving utterance to their thoughts; there is a brilliancy, even a poetry about them which animates the whole of the peasantry. They have a smile upon their countenance which is bright and cheering; the light of their eyes is not only brilliant, but most tender, and I was surprised, in the multitude of persons whom I saw congregated, to the amount of thousands, to observe the sort of natural gentleness of bearing which belongs most markedly to a moral person. I never in the whole of my tour, and I have said my observation extends to tens of thousands of people, saw a rude act by one man against another. When a crowd of persons came together, one group of them who had gratified their feelings would give way and say, 'Now let others come forward,' with a considerate and courteous manner which would do honor to any assembly of the wealthy, and what we call the educated classes. Gentle men, I believe a moral peasant is more of a gentleman than one who is merely born or bred so. The manner, too, in which they make known their gratification or their joy is the same throughout. I have seen for miles along the road houses shut up, the windows and doors closed, but all adorned with flowers and boughs, when they who had left behind them these emblems of their good feelings could not receive a word or a look of commendation in return. It was their way of showing the spontaneity of their feelings, and this was the case all over the country; the same form of demonstration seemed to prevail everywhere." What is interesting to note is the almost identical testimony just borne by Mr. H. G. Wells to the kindly bearing of the people in the streets of Russian cities. During his recent visits he never in the streets heard one coarse word, saw an animal misused or a child struck.

The associations between Ireland and Cardinal Newman are familiar enough. One recalls first of all some words, light enough in themselves, but linking together two Princes of the Church, he one of them, and Cardinal Cullen the other. "I used to say of him that his countenance had a light upon it which made me feel as if, during his many years at Rome, all the saints of the Holy City had been looking into it, and he into theirs." The Irish Cardinal, who (said a wit) achieved in politics the Cullenization of Ireland, sat for his portrait to several artists; but somehow it is this portrait by an English pen that presents him most fairly and most recognizably to our minds.

"Gentleman," said Cardinal Newman to a Dublin audience, "it is impossible to doubt that a future is in store for Ireland for more reasons than can here be enumerated. First, there is the circumstance that the Irish have been so miserably ill-treated and misused hitherto; for, in the times now opening upon us, nationalities are waking into life." One wonders whether the events of the last few days have retarded or otherwise the fulfilment of that prediction. At any rate Cardinal Newman, portrait painter in words himself, would not recognize in the northern presentment of their Catholic fellow countrymen, the true lineaments of those whom he found to be "not only a Catholic people, but a people of great natural abilities, keen witted, original, and subtle."

Cardinal Manning had Irish blood, and gladly would that wearer of the robes dyed with the blood of the Roman martyrs have shed his own for her sake. "Holy Russia," he once said in an irony rare with him; but "Holy Ireland" with all his heart. For years I have been saying these words. "The Irish people are the most profoundly Christian and the most energetically Catholic people on the face of the earth." They have also been afflicted with every kind of sorrow, barbarous and refined—all that centuries of warfare of race against race and religion against religion can inflict upon a people has been their inheritance. But the day of restitution has nearly come. I hope to see the daybreak, and I hope you will see the noonday when the people of Ireland will be readmitted, as far as possible, to the possession of their own soul, and shall be admitted, as far as possible, to the making and administration of their own local laws, while they shall share in the legislation which governs and consolidates the Empire. A thousand similar words could be quoted from the great Cardinal; but they are not needed.



RT. REV. MGR. AYLWARD, D. P.

MGR. AYLWARD BIDS ADIEU

On Tuesday, July 28, at 8 p. m., on the eve of his departure for Sarnia, Right Rev. Mgr. J. T. Aylward, for the past fifteen years rector of St. Peter's Cathedral, London, bade farewell to his devoted parishioners. The occasion was marked by the presentation of an address by Mr. C. J. Fitzgerald on behalf of the congregation in which were voiced the deep sentiments of loyalty and respect and veneration that possessed the parishioners towards one whom they deservedly termed a "good priest of God." Accompanying the address was a purse of almost \$1,100, which was presented by Mr. Frank Smith. The young men in whom the retiring pastor took an untiring interest expressed their appreciation in an address by Mr. Chas. Flynn; while the sentiments of the ladies of the congregation were fittingly echoed by Rev. Mr. Dignan of the Seminary. Both the young men and the ladies contributed handsomely towards the purse. There were vocal selections by Miss Isabel Coles and Mr. McKeough.

Mgr. Aylward in acknowledging the addresses and the presentations spoke feelingly of his appreciation of the loyal support and co-operation he had ever met with from his good people in St. Peter's parish but he treasured above all else the fact that they found him exemplifying in his life the exalted virtues of his noble calling. Mgr. Aylward carries with him to his new field of labor the heartfelt wishes and prayers of his London parishioners that God will bless and crown his efforts a hundred fold.

ITALIAN EX-PREMIER LAUDS IDEALISM OF POPE PIUS X.

DEVOTION TO PRINCIPLE CONTRASTED TO MATERIALISM OF THE AGE

The leaders of the old A. P. A. movement and their followers denounced the papacy as money mad, while to day the Guardians of Liberty strive to represent the Pope as possessed by a craving for power. The Italian ex-Premier Luigi Luzzatti, however, a disciple of Kant and a man whom no one can accuse of partiality to the Church or the Papacy, calls attention to the unselfish disregard for material gain shown by Pope Pius X. when he, for consideration of principle, determined that the Church of France should rather be robbed and reduced to poverty than submit to the formation of the Cultural Associations provided by the French law.

"In this age of unbounded lust for wealth," writes Luzzatti, "when all men, individuals and societies, are money mad, and grasp for gold when ever they may find it, even we, who have nothing in common with Catholicism, are filled with admiration at the action of the Church sacrificing wealth to the amount of hundreds of millions, rather than permitting her principles to be violated; we are charmed by the firmness with which she says (as the Apostle said to Simon the magician): 'Thou mayest keep his money.' . . . When Napoleon offered the captive Pope (Pius VII.) a pension of 100,000,000 francs the latter replied that he had paid all his debts and needed but 15 sold (about 15 cents per day for himself."

In the light of historic truth thus recognized by Luzzatti the calumnies spread by certain contemptible opponents of the Church in our country appear doubly reprehensible. They rail in senseless anger against her, without the slightest understanding of her great cultural mission, and without realizing how sacred the Church holds the trust of preserving and protecting truth.—C. B. of C.V.

THE STATUE OF OUR LADY IN KIKUYU

In the central residence of the Fathers of the Holy Ghost in the Mission of Zanzibar, there is a beautiful statue of the Blessed Virgin smiling sweetly on all incomes. This statue was formerly in the Episcopal Cathedral of the district. Some years ago the Anglican Bishop came to the Catholic mission and asked for an interview with the Superior. He acknowledged to him that in his flock there were many black sheep, heretics, who could not stand the sight of the statue of the Blessed Virgin that stood in his Cathedral. To these men this statue was an idol—and he

was compelled either to lose three-fourths of his flock or to do away with the statue. What to do? He could not consign it to the cellar. That statue ought to be erected where it would be respected. Would the Catholic mission accept it?

That is why the Catholic mission house possesses a beautiful statue of the Virgin Mary. Father J. Cayase, C. S. Sp., of Kikuyu, who relates the fact, adds a conclusion: "Isn't it a pity that these Englishmen, who, after all are so good in many ways, are not all Catholics, real Catholics?"—Catholic Advance.

NO SIGN OF CHRISTIANITY

"It happened to us lately," says the editor of the Monitor (Newark, N. J.), "to be taken through the home of a well-to-do Catholic. The rooms were all handsomely furnished and some artistic spirit was in evidence. But to our great surprise, we saw no picture of the Sacred Heart or the Blessed Virgin even in the bedrooms. There were a lot of 'style' and 'beauty' pictures in the rooms of the girls of the family and 'athletics' and 'buds' in the rooms of the boys—but there was an entire absence of anything that spoke of the spiritual, of the supernatural. These rooms might as well have been the chambers of pagan youth. The whole suggestion of that home was material comfort. And we could not but remark it to our host and hostess. We imagine that this experience might be duplicated over and over again, especially in the homes of the prosperous Catholics. They seem not to have found out that even putting it on a mere natural level, the chief source of real art is religion and the great masterpieces have all been the inspiration of the Christian faith."

WE NEED THE CRUCIFIX

It would be hard to imagine a Catholic home without a crucifix in it, a Catholic home where devotion to our Crucified Saviour is not practiced. Sacred pictures there should be in our homes and other articles of devotion; but first, and above all, a crucifix. "Why do you Catholics always have that image before you?" a good Protestant once asked. "I always like to think of Jesus in His resurrection! Ah, but the Catholics we must all mount wearily and painfully before we reach the glory of our resurrection! And it is as we mount our Calvaries, it is while we suffer and toil and toil, that we have need of the crucifix. What a fountain of strength and consolation it is, this image of the loving Saviour suffering all, enduring all, teaching us how to suffer and endure. It is succor in pain, it is balm and oil to wounded hearts; to souls made barren by grief it brings

"The gift of tears, sweet as the gift of song." It waters their arid wastes and makes the flowers of patience and resignation bloom where only a bitterness spreads like a blight before. To the heart crushed by tears it brings the pure, refreshing dew of new hopes and new ideals.

And then, in the hour of temptation, in the moment of sin, O what magic has been wrought by the sight, the touch, of the crucifix! Like a harbor light when the night is full of "cries of wreck upon the roaring deep," it bursts like a beacon before the harassed soul, and with its cry of mercy, "Father, forgive them, for they know not what they do!" it reaches out, it saves, it shields and shelters and enfolds.

A world of books could be written about the crucifix, yet all would not be said. Have you a crucifix? Do you use it, or is it thrust away in some corner and forgotten? Bring it out again. Give it one thoughtful glance. Study it. Think what it means, what it says. You will not hide it away again. And if you have no crucifix in your home, get one. You need it. It will be to you as arms, armour, security.—True Voice.

AN OFT FORGOTTEN DUTY

At their annual meeting Cardinal Logue, the archbishops and the bishops of Ireland approved of the efforts of the Vigilance Committee to exclude evil literature from circulation. They laid particular stress upon the important work that a father of a family can do in this connection. It is one of the father's duties to know just what type of books are brought into the home and read by the family members. It

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—From a Toronto Paper of June 2nd, 1914.

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is likewise a duty that is often not given consideration by those upon whom it rests. If little Tommy spends the evening curled up in a chair, deeply buried in a book, many a father is contented and thinks his son far from dangerous influences. The same is true of a daughter. That the son may be reading the most lurid of robbery tales and the daughter the most sensational and suggestive of romances, is not given thought.

The reading habit is to be nurtured in children. But to let a child's taste draw volumes promiscuously from the library shelf is dangerous. A child's reading must give an opportunity for the youthful fancy to roam, though within bounds, and at the same time must satisfy its craving for noble deeds and worthy sentiments. Juvenile libraries contain many beautiful volumes that can be read with interest and profit, but they likewise offer books that should be entrusted in no child's hands. If the father took the same interest in the child's reading as he does in its companion's, a more noble man or woman would delight his life in later years.—Chicago News World.

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

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