

When Colonel Young described the scenes above mentioned, in the course of his lecture, one was enabled to understand the feelings of the audience. The first plain reference to the Catholic Church was followed by a single, hearty, unexpected burst of applause. This was instinctively caught up by a few people here and there in the large hall. But, as regards some others, those laudatory remarks of the speaker concerning the Catholic Church, her devoted ministers and heroic nuns fell like a burning spark on a frozen surface. A few faces flushed with shame or envy, a few others stared aghast, as though the eloquent speaker had been praising Tarka, Hottentots or the natives of Nigeria.

But it was, indeed, inspiring to hear a Protestant lecturer to a non-Catholic audience, on a subject not directly Catholic, and yet paying such a beautiful tribute to the Catholic Church, to the self-abnegation of her ministers and to the courage, love and purity of her incomparable virgins. Colonel Young is certainly to be congratulated on his beautiful and true, yet plain and unostentatious attitude toward the Church. He belongs to that class of Americans whose number, thank God, is predominant, who follow in the foot steps of the Father of Our Country and of the founders of this great Republic.

Men who understand the full meaning of their citizenship, firmly believe that in religious bigotry, intolerance and narrow-mindedness there lurks great social and political danger, and that in proportion as these feelings wane in the same proportion unity and love shall grow and reign, in order that all, no matter of what color, race and creed, may be blended into one just and powerful people.

INDESTRUCTIBLE

"The gates of hell shall not prevail against it." Such was the promise made by our Lord when He gave the key of the Kingdom of Heaven to Peter. The promise implies an eternity on the side of hell against the Church, and this is seen in the cunning devices, satanic power, and other pernicious means which Satan uses in his attempts to destroy the Church. The Church, of course, can receive injury, as history abundantly shows. Many may, for instance, like Damas, love the world and fall away from the faith. Whole societies in the Church may be suppressed, and some branches of the Church may be destroyed, as is seen in the case of many of the Christian communities in Asia Minor. The Church may be attacked, despoiled, abused, her priest slain or exiled, her religious outraged and put to shame, as in Mexico; but the Church as a whole can never be destroyed. Satan, tyranny, revolution, infidelity and paganism may rage, but they can accomplish nothing. The Church of Christ being founded upon a rock, built up by Christ Himself, "holding forth the word of life" as the authorized interpreter of the will of God, will victoriously defend and preserve herself against everything as long as the ages of the world shall endure. Look at this, for instance: During the year 1914 in the United States, 9,883 pastors of Catholic churches expended \$79,064,000 for new work, repairs and maintenance of the churches under their direction; 994 presidents of colleges and seminaries expended \$3,976,000 for new work, improvements, repairs and upkeep of the colleges under their direction; 5,488 pastors in charge of parochial schools paid out for new work, repairs and maintenance \$10,464,000 for the schools under their direction; 284 managers of Catholic orphan asylums expended \$552,000 for new work, repairs and upkeep of the asylums under their direction; 115 managers of homes for the aged and infirm expended \$345,000 for new work, repairs and upkeep of the homes under their direction; 509 directors and superintendents of Catholic hospitals expended \$4,072,000 for new work, repairs and upkeep of the hospitals under their management.

This indestructibility of the Church has been well described by the Protestant church historian, F. M. Farrar:

Harder, denser, more varied, more prolonged was the contest of Christianity with Paganism. From the first burst of hatred in the Neronian persecution till the end of the third century the fierce struggle continued—fierce, because meek, unobtrusive, spiritual, as the Christians were, they yet roused the hatred of every single class. Paganism never troubled itself to be angry with mere philosophers who aired their elegant devices in the shady xyrtos or at the luxurious feast, but who with cynical insouciance did what they detested and adored what they despised. They were unworthy of that corrosive hatred which is the tribute paid to the simplicity of virtue by the despair and agony of vice. But these Christians, who turned away with aversion from temples and statues, who refused to witness the games of the amphitheatre, who would die rather than fling into the altar flame a pinch of incense to the genius of the Emperors, who declined even to wear a garland of flowers at the banquet, or pour a libation at the sacrifice; whose austere morality was a terrible reflection on the favorite sins which had eaten like a spreading cancer into the very heart of their nation's life; these Christians, with their unpolished barbarism; their unphilosophic ignorance, their stolid endurance, their detestable purity, their intolerable meek-

ness, kindled against themselves alike the philosophers, whose pride they irritated; the priests, whose gains they diminished; the mob, whose indulgences they thwarted; the Emperors, whose policy they destroyed. Yet, unaided by any, opposed by all, Christianity won. Without one earthly weapon she faced the legionary masses, and tearing down their adored eagles, replaced them by the sacred monogram of her victorious labarum; she made her instrument of a slave's agony a symbol more glorious than the latitudes of empires or the diadem of kings; without eloquence she shelled the subtle dialectics of the Academy, and without knowledge the encyclopedic ambition of the Porch. The philosopher who met a Christian Bishop on his way to the Council of Nicaea stammered into a confession of belief, and the last of Pagan Emperors died prematurely in the wreck of his broken powers with the despairing words, "Viciisti Gallias!" "O Gallienus, Thou hast conquered!"—The Missionary.

"HAVE PITY!"

November, the saddest month of all the year, is set aside by the Catholic Church for prayers for those who have passed away. The terrible War in Europe, and the passing of fair October, the month of crimson and golden hillside, remind us of the fact that soon the trees will wave aloft their branches to the mournful accompaniment of the first winds of Winter. November is fitly set aside by the Catholic Church as a special time of commemoration for the departed ones, who have gone before us. But first, amidst the radiant glory of completed harvest time, the holds solemn festivals in honor of those of her sons who have already obtained the crown of their labors. The feast of All Saints, as it were, closes the festival of the year—paying tribute to those who have already arrived on the eternal shore, and at the same time holding up the glorious hope of eternal recompense to those of her children who are yet fighting the battle of the years.

There is still another portion of her true kingdom—the vast, and suffering realm of Purgatory. The holy souls have indeed come to their November. Mounting in the wall of those imprisoned ones: "Have pity—at least you my friends! You whom I have known—with whom I have worked—you who belong to my own land, to my own city, to my own household, have pity!" And ever on the still air is borne the refrain "have pity!" until it dies away in a sob of silence.

When the November of our own lives comes how we shall rejoice that we relieved these holy souls, for they will surely not forget us in our hour of suffering. When most of all we shall need the help of true friends those liberated spirits will plead for us, for it is written: "Give and it shall be given to you. Good measure and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you shall mete withal it shall be measured to you again."—The Tablet.

THE PLEASANT SIDE

When the Rev. Wilfred Moor, curate at the Anglican Church of All Saints, London, was received into the Catholic Church, the other day, his former superior, the Vicar of All Saints, did not, as some Anglicans might have done under like circumstances, yield to the temptation to say something bitter either about the new convert or about the Catholic Church. Instead, in his parish paper, the Vicar expressed great sorrow at the going of Mr. Moor, who, he said, "has made this decision at the cost of great pain to himself, and he has written in terms of the deepest affection for all Saints and of the deepest appreciation of the life in which he has shared for several years. We who have been his companions," continued the Vicar, "are feeling the loss of his presence and of the charm of his society more than we can say. In devotion and in the strictness of his life he has set us all the highest example, while the striking ability of his preaching was felt even by those who least agreed with him. Mr. Moor will shortly take steps to enter the ministry of the Roman Catholic Church, and in this instance it is a priest of great promise who is making the change. I pray God that since the Bishop and all of us have tried to do our best in a difficult and painful matter there may be little bitterness. There is none in the minds of those who are most closely concerned."

A somewhat similar attitude toward conversion to Catholicity is chronicled in the Denver Catholic Register, in the case of the father of the Rev. Carl Jones. Father Jones, who is now a priest in San Francisco, was converted while a student at the University of California, of which his father, a retired Baptist clergyman, is now the librarian. When the young student went to his father and told him that as a result of his studies he had decided to become a Catholic, his father replied: "Well, you don't give up everything of what you believe. The only thing is, you add a little more. You are on the right road. Go ahead."

When the young man was ready to be ordained to the priesthood some of his friends wondered whether his father would attend the ordination. "You could not keep him away with a shotgun," the young cleric

told them. And he was right. The Baptist clergyman was among the most interested witnesses of the sacred ceremony.

So much appears in print about the irreconcilable attitude of Protestant friends and relatives to conversions to Catholicity, that it may be well to have another phase of the matter presented. We commend the philosophy of Father Jones' father to earnest Protestants who are disturbed at conversions among their relatives and friends.—Sacred Heart Review.

A PROTESTANT ON MISSIONARIES

CAPTAIN LINDLEY'S TESTIMONY CONCERNING THEIR WORK IN CHINA

In an essay entitled "Religion in China," published in the "Churchman's Shilling Magazine" (London), Captain Augustus F. Lindley, author of "Tipping Tean Kwob," "The History of the Taping Revolution" and other works, pays the following tribute to the Jesuits as missionaries:

"Propos of the Jesuits, I cannot refrain from noting here the devoted zeal with which they unceasingly prosecute their labors, though I may not at the same time undertake to defend their doctrines. * * * I cannot but admiringly record the fact that however deeply one may penetrate to the interior of China there will be found a Jesuit or traces of him, where other sects of Christianity are not, never have been and never will be, unless, indeed, they go to work in a different manner from any procedure at present practiced. Many a time have I been pleasantly surprised, at the out of the way parts in the far inland regions of the vast Middle Kingdom, by suddenly stumbling upon a priest of Rome, with shaven head, but wearing an orthodox pigtail a la Chinese, which, however, was usually somewhat scant and undignified. Dressed in the costume of the natives and speaking their difficult language, regardless of exposure, persecution, danger and disease, these zealous men devote themselves to the sacred office of their calling with a self-abnegation and heroism never surpassed."

"Often nothing but their eyes and the sudden salutation in French, Italian or, rarely, English would discover to me beneath the outlandish garb of the native the apostle of the Society of Jesus. Perhaps the bent of their education prepares them better to meet and parry the subtle sophistries of the Chinese; perhaps they so far out-distance all Protestant missionaries through not being overburdened with a wife and quiver full of conjugal pledges, the which state of double blessedness seems to create a gravitating tendency towards settling down luxuriously at comfortable treaty ports, protected by British bayonets, and, by the way, it must be soothing and reassuring—this latter state of affairs—to the exiled missionary's nerves, when the mail is being made up, and he sits down, probably safely within sight of the steamer, to indite that valuable epistle recording his labors among the idolaters in order to gladden the hearts of the society at home."

Well, the Jesuit is a different man. He gives his every thought and energy to the work before him, giving up kith, kindred and country for ever, to labor on among the heathen till such time as He who gave him life shall take it back again. Truly this martyrlike sacrifice of self, in its glorious if passive devotion, is sublime."

INFIDELITY A FAILURE

Let us take a hundred years. This is fair. Let us appeal to the records and ascertain what is the historic expression of those times. French atheism and English deism had flooded two continents with the writings of Voltaire and other infidels, and in thirteen years 6,000,000 copies of their works were sold. A reaction had taken place against the Catholic Church which often had seemed allied with political oppression, and even the sects, lacking in missionary energy, had felt the attacks of infidelity. There was a universal shout for liberty, and America responded. The founders of this republic were not against Christianity, but they were opposed to a State Church. Washington was a firm believer in Christianity, and singled out Catholics for praise for the aid they had given in establishing the republic. Yet there were many prominent infidels, at whose head was Thomas Paine, a man of great intellectual power. Infidel clubs were organized throughout the country. Duelling was a national vice, and a typical duellist was elected vice-president of the United States. Profanity, intemperance and Sunday desecration held high carnival. These are the children of infidelity. Infidelity had control of almost all of the American colleges. Yale, Princeton and William and Mary's were filled with students who loved to be called by their classmates, Voltaire, Diderot and D'Alembert.

But consider present conditions: Infidelity has not held its own, and Catholicism has been making mighty strides. The colleges of this country are to day in the hands of the men who claim to be Christians, while new institutions established by Catholics are dotting the land in every direction. Out of 14,000 graduates from Harvard within the last ten years only two declared

themselves to be sceptics, one an atheist and one an agnostic. There may have been more, but shame kept them silent. One hundred years ago there were but twelve denominational colleges, and now there are over 400, the property value of which is estimated at \$100,000,000. In the last thirty years, out of 40,000 college students, 80,000 were in colleges that professed to be Christian. Infidelity has not now a single college, although it has sought to capture some that are Christian. It is undoubtedly true, however, that in many of the denominational colleges infidelity is more or less taught by the professors and scepticism, rationalism and socialism are undermining the faith and morals of students who were fortunate enough to be brought up in Christian homes. On the whole, nevertheless, infidelity holds less ground in men's minds in America to day than at any previous era of our life as a nation.—The Missionary.

FRANCE

RELIGION: THE MINISTRY

The Abbey of St. Denis has lately been the scene of a remarkable manifestation of faith on the part of French Catholics, who have just concluded several days of prayer for France. One day was given over to prayers for the wounded; another to prayers for the soldiers in the field; a third to prayers for prisoners; a fourth to prayers for widows and orphans and for the repose of the souls of those killed in battle, and so on. While this scene was enacting at St. Denis, Le Journal was suggesting that the Cathedral of Reims be secularized and made a memorial monument to the heroes who have been killed and will be killed in the War. Catholics have not yet been heard in this regard. Just at present the latter are discussing the reestablishment of some kind of diplomatic relations between France and the Vatican. Opinions are much divided on the subject of the ways and means of bringing this about. Many demand an official representation at the Holy See, insisting that this is necessary because of some religious problems now existing, and others which will come into existence at the close of War. Other Catholics believe official representation impossible, feeling that the Government will never consent to a resumption of relations with the Vatican; hence these Catholics have suggested an unofficial representative, a layman, chosen by a committee of bishops and delegated by the hierarchy for this purpose. In this way it is thought that a permanent bond between French Catholics and the Vatican can be established. Needless to say the Holy See has had no part in the discussion.

The new Ministry was formed by Briand on October 29. The real reason for the change has not been made known. Viviani announced that Delcasse had resigned for reasons of health, but on interpellation refused to produce the letter of resignation. In the debate that followed, Poincaré demanded that information about the Balkan campaign be given through the Chamber; this too was refused; Viviani resigned, and this Ministry was formed: Premier and Minister of Foreign Affairs, Briand; State, Freycinet; War, Gallieni; Marine, Lacaze; Finance, Ribot; Interior, Malvy; Commerce, Clementel; Public Works, Sembat; Justice, Viviani; Colonies, Daurignac; Public Instruction and War Inventories, Poincaré; Agriculture, Maline; Labor, Melin; Ministers of State without Portfolio, Bourgeois, Combes, Guesde, Denys Cochin. General Secretary of Foreign Affairs with a seat in the Cabinet, Jules Cambon. Evidently an attempt has been made to placate all factions: Radical and Catholic are to sit side by side, probably not for long, however. There are several very old men in this Ministry. De Freycinet is eighty-seven years old, Combes is eighty, Maline is seventy-seven, Ribot, seventy-three; Bourgeois, sixty-four.—America.

LIGHT ON MEXICO

In the Outlook of Oct. 18, Edward J. Bell, in the second of his articles on the Mexican situation, among other things tells us the following as to the effect of the revolution on the lot of the Mexican peon:

"Sadder than any other feature of this entire Mexican business except our own culpability is the present state of the Indian peon. The African slave trade of two centuries back offered no picture more sublime in its wretchedness. A million years of tyranny under a czar or a shah could produce nothing comparable to the grovelling misery which thirty months of exploitation has brought to these so recently inoffensive, kindly people. For the deliberate viciousness of this work, if for no other of their innumerable crimes, Carranza, Villa and their ilk deserve the bitterest and most humiliating punishment the sternest justice can provide."

This is the much heralded "emancipation of the peon" of which we have heard in connection with the revolution—the supposed basic reason for the necessity of an uprising of the present kind. Like many of the fine phrases which have been uttered by the robbers and despoilers of Mexico and their friends, it means the very opposite in practice to the idea intended to be conveyed to the impartial mind. A day of reeking in regard to the affairs of the southern republic is

sure to come, and perhaps then the peon will be relieved of his terrible sufferings and his hypocritical "champions" severely punished.

One of the matters continually harped upon in connection with the Mexican situation is the supposed ignorance of the people in that country and the fact that this state of affairs is due to the degraded influence of the Catholic Church. The following short quotation from a recent article on the Mexican problem gives a new and entirely different view of the real condition.

"Catholic schools," we read, "also there were in plenty, although they were not recognized as rightfully existing. By the Constitution of 1857 and the laws the Catholics had no right to teach. Ten years of stable government following the course of affairs as they existed in 1910 would have reduced the illiteracy of Mexico's peon population fully 10 per cent." (The Outlook, Oct. 18, 1915, p. 872.)

This reveals the Church in its true role, as the educator of the people. The anti-Catholic government, based on the "liberal" principles predominant in our day, has handicapped the Church in her work of enlightenment in every possible manner especially in the passage of laws forbidding Catholic education. In spite of this, the Church has continued in her work of popular instruction, and in return receives to day from ill informed and self-sufficient writers and "thinkers" the opprobrious titles of "oppressor of the people" and "the cause of the people's ignorance." A little learning, particularly in professional chairs and editorial sanctuaries, is a dangerous thing!—N. Y. Catholic News.

SOMETHING LACKING

An English Protestant dignitary, writing some years ago in a High Church periodical on the past and present condition of missionary efforts in India, found little hope for Protestant missions unless they could enlist the help of a body such as the Christian Brothers. Dr. Gore, the well-known Anglican Bishop of Oxford, pays a hearty tribute of admiration to the Brothers and to other Catholic teaching institutes in his recently published book, "The War and the Church."

"You know that many besides Macaulay have reproached our English Church for lack of self sacrifice, and have contrasted it with the Church Rome, in which they have seen altogether more of the same heroic spirit which belongs to soldiers. They have not denied us the glory of kindness and goodness and faithfulness and all the circle of domestic virtues; only they have not seen in us the school of the heroic spirit—the school of sacrifice. Now, in part, these reproaches belong to an older day. * * * Nevertheless there is truth in the reproach aimed at us. * * * The Roman Church has been magnificently helped in the maintenance of religious education on its own lines, because it has been able to draw upon a vast store of voluntary sacrifice. Men have been found in multitudes who felt that they have the vocation to be teachers for Christ's sake and His little ones, and who, without hope or prospect but their work and their faith, have given themselves for teachers, wanting nothing for it but their barest living. There is hardly anything in modern Christendom nobler or more successful in attaining its end than the institution of the Christian Brothers, and the woman's teaching orders do not fall behind them. Why have we never struck anything like this store of deliberate and joyful sacrifice, with all our talk about the supreme importance of religious education? There has been something lacking."—Providence Visitor.

RECENT CONVERTS

ADDITIONS TO CATHOLIC FOLD BY SCANNELL O'NEILL

Rev. S. F. F. Barrow, Chaplain of St. Catherine's Home, Vantnor, Isle of Wight; graduate of Lichfield Theological Seminary.

The Rev. Arthur Ryland, who resides at the Camp, near Stroud, Gloucestershire, England. He was ordained by the Right Rev. Vernon Herford, Bishop of the Syro Chaldean Church at Oxford some years ago.

Alonso B. Ketcham, Oklahoma City, father of the Very Rev. Dr. Ketcham, of the Catholic Indian Bureau.

Miss Sarah Delany, daughter of Mr. and Mrs. Warren Delany, of Barrytown, N. Y., now Mrs. Roland Livingston Redmond, of New York.

Mr. Norman F. Eastman, son of Joseph Eastman, 4 East Seventy-third Street, New York; Presbyterian.

Miss Grace Swinton Lewis, daughter of the late Alexander R. Lewis, of The Towers, Metuchen, N. J., and niece of Frank H. Spearman, the novelist; Episcopalian. Miss Lewis' mother became a Catholic two years since.

Miss Ella Capps Estes, Memphis, granddaughter of Methodist minister. Mrs. Anthony Olinger, Milwaukee; born Miss Elsa Roehr, daughter of Julius Roehr.

Mrs. Stephen F. Tierney, of Weston, W. Va., formerly Miss Bertha Thompson, of Bellfontaine, O., was received into the Church on June 6th.

Florence Mary Cohan, Chicago a Jewess.

Rev. Dr. Pempeny, of Pittsburgh, Kan., received into the Church on July 4th, the following adult Protest-

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ante; Edgar M. Conrad, William R. Troegale, Harvey J. Pierce, Albert Tye, J. J. Williamson, Bert Lance, George W. Ward, Julius Schechner, David Mitchell.

On June 20th, Dr. Charles Davis, Douglas Davis, Lewis Hermes, Frederick Holmes, Peter Sutherland and Clifford Dean, were received into the Church at Annandale, Minn.

The Bishop of Columbus confirmed ten adult converts at Mount Vernon, O., on June 6th.

On Corpus Christi the Archbishop of St. Louis confirmed thirty-three adult converts at St. Vincent's Church, St. Louis.

Bishop Kelly ordained twenty-eight converts recently in St. Augustine's Church, Kalamazoo.

Forty-nine converts were confirmed by the Archbishop of Cincinnati at St. Ann's Church, Cincinnati, on May 30th.

On Sunday, May 23rd, Bishop Shahan of the Catholic University, confirmed sixty converts from Protestantism in St. Patrick's Church in Washington, D. C.

Special to the RECORD

AN ANSWERED PRAYER

'Tis midnight hour, Thanksgiving Eve,
And I will let my spirit roam
O'er weary miles of land and sea
To far off Belgium, sorrow's home.

In fancy now I see the Forms
Of loved ones dying, some are cold;
To me, there's comfort as I pass,
To learn that they are of the Fold.

But one I seek, my childhood friend,
'We parted just a year,' he said,
'There is no time to learn your Faith.
Pray, I'm not numbered with the dead.'

I did not find him on the field,
I searched the ward of whitewashed walls,
Where black-robed Sisters' kindly words
Cheer on the souls, the Saviour calls.

I paused beside a form I knew,
I heard him murmur 'Jesus Mild'
And held close to his wounded breast.

The image of the Crucified,
My weary spirit felt repaid,
Thought I—a prayer can save, console

A life—then as our end is near,
That little prayer will save a soul.

'Tis midnight hour, Thanksgiving Eve,
And I will let my spirit rest,
Before Thy Sacred Throne,
To thank Thee dearest, Jesus blest.

—KATHLEEN GUERIN O'BRIEN, Montreal.

FATHER FRASER'S CHINESE MISSION

Taichowin, March 22, 1915.

Dear Readers of CATHOLIC RECORD:
Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichowin. 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 Feast. May God be praised Who deigns to open months to His praises in the Far East to replace those still in death 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.

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Who is a useless man? He who can neither command nor obey.

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PROTESTANTISM ON ITS TRIAL

A striking sermon was preached a few days ago at the meeting of the Synod of Glasgow and Ayr by the Rev. Andrew Robertson, minister of Dundee. The preacher said that the end of the War might find Protestantism on its trial, and the Reformed Church (the Lutheran, we suppose he meant in particular) allied to answer for much that was now happening in the world. It was

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