

Sugano Valley. For several days the Italians have been pushing forward along the precipitous banks of the Brenta, which has its source in the mountains midway between Rovereto and Trent. The Italians are now in touch with the outer defences of Trent, and the Austrians have opened upon them a furious bombardment, in which the guns of Fort Panarotta, one of the Trent system of fortresses, are taking part. Borgo is now within the Italian lines, and although the Italians during their advance did not occupy the town, taking up positions only on the surrounding mountains, the Austrians have bombarded the town.

PREPARE WINTER QUARTERS

On the outer side of the Adige approaching Trent through the Tonale Pass the Italians have advanced up the valley of the Sun, and on Thursday, according to an official report from Rome, the mountain troops assailed Lagoscour Pass and occupied the peaks dominating it despite the bitter resistance of the strongly fortified Austrians. The short season during which military operations on these Alpine heights are possible draws to a close, and the Italians are preparing winter quarters in the conquered territory. They were well within Austrian territory at all points, and if they are not dislodged before October there is little probability that the Austrians will be able to assail them with any hope of success before May, 1916.

AUSTRIANS ARE ROUTED

Conditions on the Isonzo, where there are no climatic difficulties to prevent continuous hostilities during the coming winter, are not greatly changed. The Austrians, it is stated, have concentrated in their present positions many fresh troops and countless guns. They make no progress in their counter-attacks, and the Italians win their way forward slowly but steadily. On Thursday there was a bitter engagement near San Martino, on the Carso plateau, which ended in the flight of the Austrians, who were the aggressors. Little attention is paid to these extensive Italian operations, but they are of the greatest value to the Allies. It is estimated by competent authorities that no less than 800,000 Austrian soldiers have been rendered immobile and prevented from joining in the operations against Russia by Italy's adhesion to the cause of the Allies and her attack upon the Trentino and the Istrian provinces. An addition of that number of men to the vast armies of Von Hindenburg would probably have enabled him to surround and destroy the Russian army long before it reached the Bug in its retreat from Warsaw and Ivangorod.

WILL PLACATE BULGARIA

The Serbs are prepared to placate Bulgaria, if that can be done without too great sacrifice of territory. As an assurance of their desire to revive the Balkan League on this basis they voted confidence in the Government yesterday. There is every hope that the Bulgars will hesitate about signing a treaty with the Turks if both Serbian Macedonia and Thrace may be theirs upon adhesion to the cause of the Allies. The situation in the Balkans is still uncertain, but the Serbs begin to see that they may take a stand with the Germanic powers. They are in a position, by the surrender of Macedonia to keep the Bulgars from siding Turkey by "benevolent neutrality," and seem disposed to make the sacrifice. If the Balkan League is revived the Turk will not last more than a month after the League's armies begin to move.—Globe, Aug. 28.

THE FIRST BAPTISM IN NORTH AMERICA

A MOST INTERESTING EVENT, BOTH FROM RELIGIOUS AND HISTORIC STANDPOINT

An exceptionally interesting event in the history of North America was recently commemorated in the Church of St. Louis, Annapolis, Nova Scotia. Its nature and the specific form of the commemoration are succinctly described in this inscription on a polished brass tablet in the church: "This tablet and the Stations of the Cross in this church are a memorial of the baptism at Port Royal (now Annapolis Royal) on St. John the Baptist's Day, June 24, A. D. 1610, of Henri Memberton, chief of the Micmac Indians, and his family, the first fruits of the Catholic missions and the beginning of Christianity in Canada. Erected, D. 1915. Ad maiorem Dei gloriam."

Our Canadian exchanges refer to Memberton's baptism as the first in North America, and there seems to be no question of its being the first administration of that sacrament to one of the aborigines. It is gratifying to note that the Micmac tribe, during the three centuries that have elapsed since 1610, has remained faithful to the Church; and, though its numbers are sadly depleted at present, the survivors are still good Catholics. An interesting detail of the celebration is that the Stations are oil paintings by Gabriel Pippet, the illustrator of Mege's Benson's books; and that the frames were made, by a Micmac, of apple wood in its beautiful native color.—Ave Maria.

THE OTTAWA SEPARATE SCHOOL QUESTION

THE ENGLISH-SPEAKING PRIESTS ENDORSE POLICY OF ONTARIO GOVERNMENT

Ottawa, Sunday, August 23, 1915. The following important pronouncement on the Ottawa and bilingual question, which is signed by the English speaking parish priests of Ottawa, was read by them at Mass yesterday. It is a complete endorsement of the educational policy of the Ontario Government.

For the first time since their establishment seventy years ago, the Ottawa Roman Catholic Separate Schools are opening this year under the management of a Government Commission. The events of the past two years which have made such a change possible and advisable are fairly well known to the people of Ontario. The bilingual majority of the Ottawa Separate School Board deliberately and persistently defied a wise and necessary regulation of the Department of Education, and further attempted to mortgage the Ottawa Separate School properties and rates to the extent of over a third of a million dollars. Therefore English speaking Separate School supporters sought and obtained protection from the courts. Then the bilingual trustees with complete disregard for the rights of those who speak or wish to learn the language of this province resolved to make all the Separate Schools of Ottawa bilingual, dissolved all the English lay teachers and closed the school in the face of the children last September. They failed in their object only because the courts once more stepped in to protect our schools. If we had Separate Schools in Ottawa during the past year, it was in spite of the Ottawa Separate School Board. It was a judge who opened our schools and employed our teachers, and it was the Ontario Government that paid them. Such a state of affairs could not continue. The Ontario Government not being willing, for the present at least, to put the English Separate Schools of this city under a Board of Trustees of their own, as we had asked, wisely decided to protect the Ottawa Separate Schools by placing them under a Separate School Commission.

We believe that the Commission will prove itself equal to the task of conducting our schools at a high degree of efficiency. That they may be able to do this, one thing is required, namely, the support and co-operation of all who are or should be Separate School supporters. Those Catholics who have transferred their taxes to the Public Schools, be they too readily imagined that the Government and people of this province were going to allow a group of bilingual enthusiasts to ruin our Separate Schools should now that the fight has been won in the courts and in the legislative return to the Separate School system. This is the only wise and Catholic attitude. We trust that now that the Ottawa School question has been definitely settled, all the Catholics of the city will in a spirit of true Catholic charity bury all past bitterness and unite in helping the Ottawa Separate School Commission to bring the Ottawa Separate Schools to the highest attainable grade of efficiency.

Signed—M. J. Whelan, P. P., St. Patrick's; E. J. Cornell, O. M. I., St. Joseph's; Thos. P. Fay, P. P., St. Brigid's; George E. Fitzgerald, P. P., St. Mary's; John J. O'Gorman, P. P., Blessed Sacrament.

SIDELIGHTS ON THE GREAT WAR

A GENERAL AND A MOTHER SUPERIOR

In the hospital at Solesmes not many hundreds yards from the firing line, General J. presented the Military Cross to the Mother Superior, which had been awarded to her for her wonderful devotion to the wounded in enormous numbers. In presenting the Cross, the General said: "Allow me, Madame le Supérieure, to forget for a moment that the glories of this world do not touch a heart of better self sacrifice unceasingly raised to heaven. Sacrifices and charity are so much a matter of custom to you I see you regard it almost with astonishment that you should here receive any recompense. But here receive an appreciation to us to pin to your habit, which is also the garb of the brave, and which your devotion to the Cross, in which your devotion to a whole army of every nation rather than a sign of your own merit to you and to all who have devoted themselves with you in this house during these months of tragedy and danger. It is all France that I have the honour of representing here today. It is the living and the dead who speak by my mouth their eternal gratitude, happy to see me place on your generous heart, by the side of the Cross, the other Cross, which will be a shining witness of your devotion to your beloved country."

A CATHOLIC SOLDIER'S LAST LETTER

Here is the last letter, published by the Liverpool Echo of Private G. M'Nab, of the Liverpool Scottish, who was killed at the battle of Hooge on the morrow after writing it: "There is to be a big engagement in our position to-morrow, and it concerns about three divisions, ours being the third. Our brigade, which consists of five regiments, are making an attack on the enemy's

trenches, and we are to be in the thick of it. I take it that this is the best course of letting you know, because I should not be able to write for at least a week, therefore the unnecessary suspense of waiting for letters. Well, Pa, I hope and trust that you will all do your best by praying to God that I may come through this conflict in safety. I am here, the same as all my comrades, as you know, to do my duty, and will do it to the end and with a good heart. I, along with others in the battalion, went to Mass and Holy Communion to the Irish Rifle camp last Sunday morning, so if it comes to the worst that I should be bowled over, you may all thank God that I have done my duty to my King and country in this great crisis. Well, Pa, let us all hope for the best, and success in crushing the enemy, by doing so will assist in bringing the war to early conclusion and peace for all once again. Cheers and good luck to all.

FRANCE AND THE SACRED HEART

The consecration of France to the Sacred Heart was a striking ceremony wherever it was performed, but naturally its significance was most strikingly in evidence at the Basilica of Montmartre, the Church of the National Vow. The long procession of Masses, the 10,000 Communions, and the huge crowds which attended the crowning ceremony performed by the Cardinal Archbishop of Paris, made the function representative of the nation. The significance of the function is thus well pointed by General Chérial, at the close of a striking article in the Echo de Paris. "The day of the Sacred Heart has been something more than a religious festival; it has been a national one. Those who do not share our faith and whose hearts were not with our prayers are compelled to recognize the purity of the patriotic thought which inspired the Church and gave this day its significance. We too, yesterday, did something for national defence and sacred union. The Government ensures material forces to our armies; may it also be on the watch against the destructive forces of anti-militarism and pessimism. The heroic armies of Joffre add to them high moral forces, and we Catholics bring prayers to the sovereign supernatural forces that rule the world. This is all France united and intent on the victory that is coming, and coming soon."

A CATHOLIC OFFICER FORCED TO SET FIRE TO A CHURCH

The Beaumont Review gives an interesting letter from Father F. Woodlock, S. J., who is "somewhere in France." He writes: "I am billeted with the curé here and have two ambulances, besides some hospitalists in the town. In a few minutes we are going to have a military Mass, and I hope there will be enough present to lift the church roof with our hymns and the church here has not been injured, but two churches in the immediate neighbourhood have been badly knocked about by the Germans when they departed and they forced a Catholic officer to light the fire!"

2 p.m.—We have had a good gathering for Mass. About 350 went to Holy Communion after I had given the General Absolution. Most of them will be in the trenches to-night. The curé and his two curates were greatly edified by the men's demeanour in church and at the altar rails. "Faith of Our Fathers" ended up the ceremony magnificently. The hymn will be better known than "Tipperary" before we are through!

AN ARGUMENTATIVE SERGEANT

In the same letter the writer gives an account of an argument behind the firing line: "Just back from a ten miles' cycle ride. The music of big guns has been around me most of the day, which is a sign that things are happening this afternoon. I found a young Catholic officer, Oratory boy, who collected me fifty Catholic men, and went into church, where I prepared them for general absolution and then gave them all Holy Communion—our little service ending with 'To Jesus' Heart all burning.' The service was held in a barn next to the church, which was destroyed by the enemy."

On my way home I stopped to distribute 'Woodbines,' and chat with the R. A. M. C. men of an ambulance. I was held up in the road further down by a stout sergeant major (an Irishman with a Wicklow accent), who tried to explain at length how he had had the faith till he read Haackel—had I ever heard of him? No, no. So we talked metaphysics in the dusty road, while despatch riders nearly ran us down. I left him after he had promised to start saying his 'Our Father' and 'Hail Mary' again. Funny business having to argue against materialism with an Irish Catholic who had brought up a family of boys 'and always made them go to Mass, your reverence.' "A BIT OF A SOCIALIST"

A letter is also quoted from Father Frank Devas, S. J., who is acting as chaplain at the Dardanelles. After describing the landing operations, he adds:

Our beach was at the end of a beautiful gully that led up to the extreme left wing of the firing line. The men are all wonderful—the doctors, wireless—the wounded, heroic. The officers gave such an example, refusing all special attention. Their courage under fire, so the men tell me, was marvellous. One young fellow told me he used to be a bit of a Socialist, "but," he said, "I'm done

with that now—I see you want the gentry in war; no one could lead us as they do."

CHAPLAINS IN THE FRENCH ARMY

The Cardinal Archbishop of Paris has requested Father John McMullan, C. P., of St. Paul's Retreat, Mount Argus, Dublin, to publish the following declaration in regard to the facilities allowed to French soldiers for receiving the consolations of religion: "From the very beginning of the war the soldiers of the French Army, whether in the fighting line, in the garrison towns, or in the hospitals, have had perfect liberty to fulfil their religious duties. Each army division has its official chaplain, with the rank of captain. He is assisted by as many temporary chaplains as may be necessary, who receive their salaries from the State. Moreover where possible, the soldier-priests and infirmarians have their functions of exercising their priestly functions for the benefit of the soldier. The Holy Mass is celebrated everywhere that there are priests, most frequently in the open air, and often in the trenches. These great facilities given to the soldiers have produced that most marvellous religious awakening which has manifested itself from the very beginning of the war. The great majority of the soldiers wear the badge of the Sacred Heart of Jesus and the miraculous medal of the Blessed Virgin. Often they recite the Rosary in common. When they are present at Mass they love to sing the liturgical chants, which they have been able to learn, or the popular devotional hymns. In all the hospitals a chapel is provided, where the soldiers assist at Mass and other divine offices."

WHEN WAS THE CHURCH FOUNDED IN BRITAIN?

CATHOLIC CHURCH IN HER MIDST DATES FROM DAYS OF JOSEPH OF ARIMATHEA

A few months ago the question was asked in a leading newspaper in London, Canada, by E. C. Jennings, Blenheim, Ont., in reference to the British Church in England before 597, viz.: "What church was that in England before 597, if it was not the British church of to-day? And how could Henry VIII. find it when he was not born for centuries after? The writer of a letter a few days prior who made the statement that the Anglican church began with Henry VIII, perhaps can solve the problem in some way, at present not known."

Now, the writer of the above question makes the statement in his letter that the first missionary sent from Rome was St. Augustine, in the year 597, and that there was a native (what does he mean?) British church in England nearly 300 years before that, which could boast of a martyr or two any way. Yes, there was a British Catholic Church 596 years before St. Augustine's day, planted and established, but not a native church as the questioner would call it. Does he mean to say the native church he boasts of was like a "new developed plant" which had its nativity from a Propagandist? If such could be what a contradictory state of Christianity would exist if all countries and nations could boast of its or their native church.

The writer should know that it was the custom of the apostles and their successors to name places and countries as in conformity with the Catholic Church, by naming the church after, and in congruity with, the country in which the church was established. That is to say, for instance, the British church, the French church, the German church, the Greek church, the Belgian church, the Irish church, the Welsh church, the Russian church and so on throughout the universe. And wherever the Apostles and their successors planted the faith of the Catholic Church, that was the true nativity of the foundation of christianity in the name, and with the authority of their Divine Master, of the Catholic faith. And in whatsoever place it was planted there it was nourished by the blood of the martyrs since the days of St. Peter and Paul, and throughout all ages to the sixteenth century.

Heretofore mentioned the writer states that the British Church could boast of a martyr or two any way. Very true, but that same British church he refers to is not the Anglican church of to-day, but the British Catholic Church planted by Joseph of Arimathea and his eleven companions in the Christian era A. D. 61. Now, what about the martyrs that suffered for the faith of the Catholic Church by the Pagans during years intervening between 61 and 556, before St. Augustine was commissioned to go to Britain to reunite the Monotholites, and to ally the schismatic feud of the Quartodecimans concerning Easter Sunday among the Britons?

All the martyrs that suffered for the faith between the years prior to 597 were the followers of the British Catholic Church, planted in the year 61 by Joseph of Arimathea and his eleven companions, who were the first to establish Christianity on British soil. If the writer of the letter referred to would ascertain from history what happened in the years between 190 and 556, and so on down to 651, he would not entertain any further doubt as to what British Church it was that he refers to as being in Britain before Henry VIII. was born.

Will the writer now inform us what church was that in Britain before the Christian era 61, and by whom was it planted, and in what year was it planted, and on what spot did it stand; perhaps the writer, E. C. Jennings, can prove. Yes, but how can he prove that there was a native British church before the Christian era A. D. 61, when he has stated in his letter, undeniably, that hitherto it was unknown. IRENEAUS LEWIS. London, Aug. 20, 1915.

We would add to the above that no church can claim to be the Catholic Church unless it can point to its divine institution, communion with the See of Peter (St. Matt. 16-18), and to its celebration of the Holy Sacrifice of the Mass, as instituted by our Lord.—Editor, CATHOLIC RECORD.

POPE BENEDICT AND THE CRITICAL SQUAD

EYES OF WORLD CENTRED UPON SOLITARY WATCHER BY THE TIBER

THE NATIONS AND THE PAPACY

The recent appeal to the belligerent powers, says the Northwest Review, issued by Benedict XV, an appeal to their sense of responsibility for the awful carnage which has disgraced Europe for a whole year, an appeal in the name of the Father and Creator of all mankind to open negotiations with a view to establishing a lasting peace, has been interpreted in some quarters as an intrigue on the part of Germany. It has been represented by part at least of the anti-Catholic and anti-Christian press that the Vicar of Christ has been influenced by Germany and Austria to save them from the utter destruction which their policies of little that His Holiness counts as many, if not more, spiritual subjects in the ranks of the Allied armies, it argues nothing that over twenty thousand priests, rifle in hand, are holding the trenches in France, or that thousands of devoted sisters are nursing back to life the brave lads who offered their all for the cause their champion; such considerations carry no weight. The Pope must be wrong, therefore he is wrong. No matter what he might or might not do, he would necessarily be wrong. Had he not based himself in allying with the horrors of war, he would be wrong; by appealing for a cessation of hostilities, he is equally wrong.

A few weeks ago an alleged interview by one Latapie was published broadcast. It was accepted by the secular press at its face value and the Papacy was denounced. It is safe to say that if that alleged interview recited some other phase of papal policy it would meet with similar denunciation. It was bound to come in some form—the excuse for it mattered little.

Discussing this peculiar unanimity of anti-Catholic writers, our valued contemporary from Kingston, Jamaica, observes: "It is one of the inconsistencies of the many non-Catholics whose religious beliefs may be summed up fittingly in the term Pope-baiting, that no matter what the Sovereign Pontiff does, he is bound to come in for their adverse criticism. Perhaps, however, it would be just as true to say that they have one and but one, consistent—consistent, unvarying adherence to the principle that the Pope's actions are necessarily and always evil. Does Benedict XV. maintain official silence about the German atrocities in Belgium; his neutrality between the combatants—a neutrality which his position as father of all the faithful undoubtedly calls for—is at once questioned, and that vigorously; he is said in plain terms to be officially a sympathizer with Germany. It makes no difference that before a long and judicial examination into the charges would have to be made by Benedict XV.—no difference that a Papal document should not apportion blame without hearing in his own defence the party blamed—no difference that the very ones who call for such a formal protest would be the first to misrepresent similar action with regard to one of the Allies, the Czar of all the Russias because of equally proclaimed horrors in the Russian occupation of Galicia. "Why does not the time serving Papacy speak out?" is what we hear at one moment; and in the next breath: "Does the old babble in Rome forget that nine centuries have passed since, moved by his discomfort, Gregory VII. played master to Henry IV?"

A so-called interview, bearing on its very face the marks of spuriousness, has been copied from the columns of a French journal and spread broadcast in the press of England and the United States. Two or three weeks ago it was placed before its hoodwinked readers by one of our own Jamaica dailies. There are just two noteworthy facts about the fact less interview. A clever falsehood, it is sent forth as part of a systematic campaign, the object of which is to prevent the reawakening of the international conscience, and with it the righting of a dastardly wrong. The paternity of St. Peter must yet be restored to its just owner; the spiritual independence of the successor of St. Peter must again be assured by his material independence amongst the nations; and there are signs that Europe, no longer blind to her own real interests, is beginning to see

that peace may not consort with sacrifice.

Another fact brought out by this latest but by no means last attempt to throttle truth, is that the Pope and the Church over which Christ has placed him as head must needs be of some importance for the putting of order into this hurly burly topsy-turvy world of ours. It is not far from two decades of centuries ago since abuse of the Pope began, and the powers of darkness have up to this taken but scant respite in the way of vacation. That they are now working over-time at their fell job and that the press has been forced so generally into their service should be anything but a discouragement to us. If Benedict XV. were doing as little in the service of Christendom as the Archbishop of Canterbury and the other leaders singly and collectively of myriad-headed Protestantism, it is a foregone conclusion that the windy plague would cease of fake-interviews with the Pope.

That last reflection is worthy of serious consideration. When the world is at peace, and material prosperity, too often mistaken for progress, engages the attention of nations, the solitary watcher by the Tiber is considered of little importance—if his utterances are heeded at all. But when the earth is convulsed and the tread of armies threaten existing dynasties, the voice of that feeble old man in the Vatican resounds above the din, and his words take on an added importance. His temporal possessions have been alienated, but his sovereignty remains unimpaired.

LETTER FROM FATHER FRASER

Taichowta, China, July 22, 1915 To the Editor CATHOLIC RECORD:

It was a sweltering hot Saturday when I started out recently on a long journey to a country chapel to celebrate Mass and administer the Sacraments. I had given notice to all the Christians and catechumens in the neighboring towns that I would pass the Sunday with them. I was accompanied by a number of seminarians who were going home for the summer vacation. After being on the road for five hours one of them took ill from the heat. His face turned black and blue and he could not go a step further. I ceded my sedan chair to him and walked the next five miles under the scorching midday sun. We were all fagged out and were glad to arrive at last at the Chinese house which of late I rigged up as a chapel. The faithful were soon to come in for confession (I had brought with me for their chapel a prie dieu confessional thanks to the alms of the RECORD readers) We were to pass an agreeable evening and enjoy a good night's sleep—but no, a sick call came in—a man dying in a town fourteen miles away! My heart sank within me; not that I was afraid of the journey, but what a great disappointment for all the people who were to come here for Mass and find me absent! I resolved to make a great effort and not disappoint them. There was no time to be lost. I hired a chair and chair bearers (the others were completely exhausted.) It was 3 o'clock then and the sun was blazing hot. The road led through a ravine and over a high mountain. In places there was no foot path but only rough stones. Night came on and we tried to buy lanterns in the villages we passed through but none could be obtained. I descended from the chair and walked, the bearers being in danger of missing their footing in the dark. Fortunately I found the man still living, though very low, and administered to him the Last Sacraments. Before midnight I was able to retire but at 3 I was up again, mounted the sedan chair fasting and travelled back a 6 hour journey to the chapel where I found about a hundred of a congregation assembled. As soon as they caught sight of me they shouted with joy and the children came running to meet me. They then began their morning prayers and recitation

of catechism during which I heard confessions. I then preached and finally said Mass. Many of them had remained fasting in order to receive Communion though it was near midnight before all was over. In the afternoon I baptized three women and four babies. I thought to myself that I would have even walked many miles farther sooner than disappoint these fervent neophytes. The following day I was off to the next chapel fifteen miles away. This parish contains a thousand towns and villages. There ought to be six priests here instead of two. Two priests could then be attached to each of the three principal cities and its surrounding towns.

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

FATHER FRASER'S CHINESE MISSION

Taichowta, March 22, 1915. Dear Readers of CATHOLIC RECORD:

Yesterday (Passion Sunday) I laid the corner-stone of the church in Taichowta. 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 mouths to His praises in the Far East to replace those stilled 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.

- Previously acknowledged... \$6,089 87
Friend, Judique Sta, N. S. .... 50
J. C. Newfoundland..... 1 00
R. O. .... 3 00
Bessie and Jean Nolinis, Halifax..... 14 00
Miss Ellen Colioty, Woodbury, Conn..... 1 00
A Friend, Montreal..... 1 00
Kavanagh Family, Cherry Valley..... 1 00
Mrs. R. A. H. Malstone..... 1 00

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