

WHERE we have found this Index deficient in regard to persons and places mentioned in Newman's writings. This, it is true, is somewhat beyond the scope Father Rickaby set for himself, but the fact remains that the work would have been immensely increased in value had it been made a little more comprehensive in this respect. Newman's relations with his contemporaries, especially with those who were his immediate collaborators, was of so intimate and cordial a character as to render them in their bearing upon his 'development' as he has said somewhere, almost a part of himself. And we like to know what he thought of others who left an impression upon their generation or had had any influence, however far removed, upon the shaping of one of the master minds of the age. This proviso, however, in no way lessens our gratitude to Father Rickaby and to his publishers, for this most valuable and interesting volume.

THERE are many passages in Newman's writings which are treasured by those even who sympathize not with his belief, and which have become familiar to a world-wide audience. These are for the most part to be found in his Catholic writings, where, relieved from the trammels which had formerly bound him, his genius found full and felicitous expression. There are, however, innumerable passages of great beauty to be found in his Oxford writings—passages which will live as long as the English language is spoken and read. There is one such, less well known, in the third volume of the Oxford Sermons which readers of Newman may like to have pointed out to them. It is from the sermon entitled "A Particular Providence as Revealed in the Gospel." Could man's dependence upon God be more felicitously expressed than in the following?

"God 'beholds' thee individually, whoever thou art. He 'calls' thee by thy name. He sees thee, and understands thee, as He made thee. He knows what is in thee, all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness. He views thee in thy day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and thy temptations. He interests Himself in all thy anxieties and remembrances, all the risings and fallings of thy spirit. He has numbered the very hairs of thy head and the cubits of thy stature. He compasses thee round and bears thee in His arms; He takes thee up and sits thee down. He notes thy very countenance, whether smiling or in tears, whether healthful or sickly. He looks tenderly upon thy hands and thy feet; He hears thy voice, the beating of thy heart, and thy very breathing.

"THOU dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it; and if He put it on thee, it is as thou wilt put it on thyself, if thou art wise, for a greater good afterwards. Thou art not only His creature, (though for the very sparrows He has a care, and pitied the 'much cattle' of Nineveh,) thou art man redeemed and sanctified, His adopted son, favored with a portion of that glory and blessedness which flows from Him everlastingly unto the Only begotten. Thou wast one of those for whom Christ offered up His last prayer, and sealed it with His precious blood. What a thought is this, a thought almost too great for our faith! . . . What am I, that God the Holy Ghost should enter into me, and draw up my thoughts heavenward with 'plaints unutterable.'"

CALDEY IS SECURE

REV. AELRED CARLYLE, FORMER ANGLICAN, NEW ORDAINED PRIEST

Rev. Aelred Carlyle after being ordained a priest of the Catholic Church and solemnly invested with the office and exalted dignity of a Benedictine Abbot in communion with the Apostolic See at the Abbey of St. Benedict, Maredons, Belgium, where he has been studying theology and serving as a novice for the past year, will during the present month return to the Island of Caldey to assume once more the government of the twenty odd young men, who in February, 1913, abandoned the Utopian dream of building an abiding Benedictine Abbey on the shifting sands of Anglicanism, and planted their feet firmly on the Rock of Peter. The future of Caldey is now, in consequence, solid and secure. Thanks be to God.—The Lamp.

ON THE BATTLE LINE

WHY IRISHMEN FIGHT FOR ENGLAND

Among the many letters from British soldiers, one of the most striking is this simple and touching one written by Private P. M. Glade, from "somewhere in France," to his mother in Ireland, and published in the Manchester Guardian:

"I got your letter with the Freeman, and the report of Johnny Redmond's great speech in the Parliament House why Irishmen should stand up for little Belgium, and it's glad we were to hear the fine words when Paddy Byrne read it out for 'A' Company in camp. It's heart broke we are not to be in the old land now that the Home Rule's coming, but, please God, we'll be back safe for the opening of our own Parliament in Dublin. We hope our regiment will be asked for the guard of honor.

We were all beat up after four days of the hardest soldiering you ever dreamt of. . . . I am glad to say we accounted for our share of the German trash, who are a poor lot when it comes to a good square ruction in the open. Some of our finest lads are sleeping in their last beds in Belgium, but, mother dear, you can take your son's word for it that for every son of Ireland who will never come back there are at least three Germans who will never be heard of again. Before leaving Belgium we arranged with a priest to have Masses said for the souls of our dead, and we escaped together what odd money we had, but his reverence would't hear of taking our money for prayers for the repose of the brave lads who had died so far from the old land to rid Belgium of the unmannerly German scrubs.

Some of these don't understand why Irishmen should fight so hard for England, but that just shows how little they know about us, and what a difference it makes with the Home Rule coming.

IRISH VALOUR ON THE FIELD

The Manchester Guardian of recent date prints a vivid account of the bravery of the Irish soldiers at the front which, at the cost of terrible sacrifice, secured the saving of British guns abandoned to the Germans. The German attack having shot down the horses, it was impossible in retreat to draw off the British guns, and their abandonment was ordered. The Guardian account continues:

"In another case where the German Lancers swooped down and killed the last men of one battery the situation was saved by a couple of companies of an Irish Fusilier battalion—the Munsters, I think—who rushed at the Germans with fixed bayonets and put them to flight, while the enemy's artillery poured a merciless fire on them. Many of the Germans around that battery were killed, and of course the losses of our men weren't light. The Fusiliers were furious when orders came that they were to abandon the guns, as no horses were available. You could see them casting loving eyes on those guns all the rest of the day, and at night when the time came to fall back the poor devils were dragging the guns with them, having captured a few German horses and supplied them by men who were willing to become beasts of burden for the time."

CATHOLIC LOUVAIN AND IRELAND

The Germans have demolished the picturesque town of Louvain. Louvain is a very ancient city, and its great University, founded by a Bull of Pope Martin V., in 1425, has been famous all over the world for close on five hundred years. Popes and Princes vied with one another in granting the University important privileges, and the great establishment had the right to receive students from all parts of the world. In recent years the numbers of its students was put at fifteen hundred. To Irish Catholics Louvain was of particular interest by reason of its Irish College attached to the University, founded at the instance of Most Rev. Eugene MacMahon, Archbishop of Dublin, in 1824 for the education of Irish priests. Since that day hundreds have passed through its halls, especially in the Penal times.

Amongst the many benefactors of the College were the Irish Brigades in the service of France in the Low Countries. Here much was done in the collection of the materials for "The Annals of the Four Masters," and the Franciscans did great service to religion by printing works of instruction in the Irish language. The Colleges, secular and regular, at Louvain during the two centuries of their existence gave to the Church in Ireland thirty two Bishops and about three hundred priests, of whom two hundred were Louvain University graduates.

BRITISH EXPEDITIONARY STRENGTH

Lord Kitchener's statement in the House of Lords, Sept. 17, as to the part taken by British troops in the campaign in France indicates that during the past five weeks no less than 200,000 well trained soldiers have been landed on the continent. The infantry consists of 6 divisions, with artillery and two cavalry divisions. The organization of the

army provided for an expeditionary force of 6 infantry divisions and 1 of cavalry, totalling 167,660 men. This has been increased by a second division of cavalry, which would add about 9,200 to the total. In round figures, therefore, an army of 175,000 is now being maintained by Britain in France. The drafts to make up the wastage of war must have been large. Since August 28, 84,000 British soldiers have been reported as killed, wounded or missing. Thousands of the missing left behind in the rapid retirement from Belgium rejoined the colors later on, and not a few remained in detached companies in northern France, carrying on the war on their own account. It must have taken not less than 25,000 men, however, to provide for the reduction caused by death or wounds and the taking of prisoners by the Germans. When the Indian troops arrive the British army will consist of a quarter of a million first-rate fighting men.

HURRAH FOR IRELAND

Rear-Admiral Sir David Beatty, who commanded the operations off Heligoland, is a Co. Wexford man, being the son of Captain D. L. Beatty, of Ballinora. He is aged only forty three, and is married to the daughter of the late Mr. Marshall Field, the Chicago millionaire. Before receiving his present command he was military secretary at the admiralty to Mr. Churchill.

LONG AND MIGHTY CONFLICT

On the subject of recruiting, Earl Kitchener said: "A country which prides itself on outdoor sport as does Britain should have no difficulty in finding men capable of making officers. The territorials are making great strides in efficiency, and before long will be able to take their part in the campaign. Meanwhile, reserve units are being sent to augment the expeditionary force, and their places are being filled by territorials."

"While Britain has good ground for quiet confidence, it should be borne in mind that the struggle is bound to be a long one, and it behooves us to develop armed forces to carry on and bring the mighty conflict to a successful conclusion. It will be necessary, in order to keep the army at its full strength, to maintain a steady flow of reinforcements."

IRELAND GREETES BELGIUM

BELGIAN PRIMATE BLESSES PROCESSION OF LONDON IRISH

London, Sept. 18.—9.15 p. m.—Cardinal Mercier, primate of Belgium and Archbishop of Malines, arrived in London Saturday. He was met by a number of refugees from Malines, who gave him details of the havoc wrought there by the German troops including the destruction of his own palace while he was attending the papal conclave. He also learned that his sister and three nephews were among the refugees from Belgium.

Cardinal Mercier to day was the recipient of a demonstration by the Irish Catholics. Speeches were made by John Redmond, T. P. O'Connor and John Dillon, pledging the support and sympathy of the Irish people the world over for the people of Belgium.

Remarkable scenes were witnessed this afternoon outside Westminster Cathedral. From the balcony of the cathedral Cardinal Mercier blessed a procession of London Irish men and women numbering more than 50,000. When the Cardinal appeared on the balcony he was faced by a dense crowd stretching from one end of the avenue to the other. He stood between John E. Redmond, the Irish Nationalist leader, and T. P. O'Connor, with John Dillon, the Bishop of Southwark and many distinguished Catholic laymen grouped around.

At the cheering from the crowd, the Cardinal was overcome with emotion and tears rolled down his cheeks as he stood with outstretched arms. The procession occupied an hour in passing, and when the first section halted the Cardinal, his face beaming with joy, raised his hand, he shouted, "God save Ireland."

This was the signal for a fresh roar of cheers, and the crowd shouted back "God Save Belgium!"

After the procession passed, Mr. O'Connor read an address, signed by Mr. Redmond, on behalf of the Irish party, and Mr. O'Connor, on behalf of the Irish people as follows:

BELGIAN HEROISM EXTOLLED

"To all the civilized world your country, comparatively small in size and population, with an army in size, though, as was proved, not in spirit, also comparatively small, by facing gigantic odds, in defence of your national independence, stands forth in imperishable glory, by its facing of great odds, its obstinate and inflexible resolve to fight out the struggle for freedom to the last hour, and, if need be, to the last man.

"True culture in all the world stands appalled and in hopeless grief at the destruction of some of the most beautiful and historic monuments which Belgium and Belgian piety have raised during centuries of effort.

"We, as Irish men and Irish women in Great Britain, and knowing the

feelings of our fellow-citizens of other races, join our British fellow-citizens in the determination to see that the afflictions of your country shall be mitigated so far as our good will and resources can do so. Every Belgian widow, every Belgian orphan, every Belgian victim of the war will find an asylum and loving home in Great Britain."

WILL RISE FROM RUINS

Cardinal Mercier replied: "Our country is laid waste, but with God's help, we shall raise it from its ruins. I invite our countless sympathizers in Great Britain to come to Brussels, Louvain and Malines and celebrate with us in our restored cathedrals and municipal buildings the triumph of the cause of justice, the cause of Great Britain, Ireland, France, Russia and of Belgium, which, having sustained the first shock, will be the foremost in celebrating the final victory."

Cardinal Mercier was received in audience to day by King George at Buckingham Palace.

GREAT ENTHUSIASM AS BRITISH HOUSE PROROGUED

GREAT CHEERING WHEN HOME RULE PASSED

London, Sept. 18.—Scenes of enthusiasm unusual in the staid legislative chambers of Westminster Palace were enacted to day when the two Houses of Parliament were prorogued.

On the announcement of the passing of the Irish Home Rule Bill in the House of Commons, the Nationalists and Liberals broke into loud cheers, which were repeated again and again.

Will Crooks, the Labor Leader, asked if it was in order to sing "God Save the King." Without waiting for permission he started the first verse himself and then broke down with emotion. The anthem was taken up by the spectators in the gallery as well as by the members.

As the members filed out of the chamber Mr. Crooks cried out: "God save Ireland."

John Redmond, the Irish Nationalist leader, replied: "God save England!"

Parliament will sit again on Oct. 27. Mr. Redmond, who was the recipient of many warm congratulations in the lobbies of the House after adjournment, left later in the day for Ireland.

REDMOND'S APPEAL TO IRISH PEOPLE

SEES NEW ERA DAWN FOR BOTH COUNTRIES

London, Sept. 16. "The democracy of Great Britain have kept faith with Ireland and it is now the duty of honor for Ireland to keep faith with them," says John Redmond, the Irish leader, in a manifesto issued to-night in which he calls on Irishmen to bear their share in the war in which the empire is engaged.

"The Irish people," Mr. Redmond continues, "are a people who have been fully that at last, after centuries of misunderstanding the democracy of Great Britain have finally and irrevocably decided to trust them and give them back their national liberties. By 'overwhelming British majorities' a charter of liberty for Ireland has three times been passed by the House of Commons and in a few hours will be the law of the land. A new era has opened in the history of the two nations. During the long discussion on the Irish problem in Parliament and on the platform we promised the British people that a concession of liberty would have the same effect in Ireland as in every other part of the empire, notably in South Africa, that dissatisfaction would give way to friendship and good will and that Ireland would become a strength instead of a weakness to the empire."

Mr. Redmond then goes on to speaking of the war, saying: "It is a just war provoked by the intolerable military profligacy of Germany—it is a war for high ideals of human government and international relations, and Ireland would be false to her history, to every consideration of honor, good faith and self interest, did she not willingly bear her share in its burdens and its sacrifices."

ALWAYS WITH ENGLAND

"We have even, when no ties of sympathy bound our country to Great Britain, always given our quota, and more than our quota, to the firing line; and we shall do so now."

"We have a right to claim that Irish recruits for an expeditionary force should be kept together as a unit and officered, as far as possible, by Irishmen; so that Ireland may gain national credit for their deeds and feel like the other communities of the empire, that she too has contributed an army bearing her name in this historic struggle."

With the formation of an Irish brigade for service, Mr. Redmond asks that the volunteers be put into a stage of efficiency as speedily as possible for the defense of the country.

UNION IN PEACE DAYS

"I would appeal to our countrymen of a different creed and of opposite political opinions," Mr. Redmond says in conclusion, "to accept the friendship we have consistently offered them, and to allow this great war, as to which their opinions and

ours are the same, to swallow up all the smaller issues in the domestic government of Ireland, which now divide us; that as our soldiers are going to fight and shed their blood and die at each others' side in the same army and against the same enemy, for the same high purpose, their union in the field may lead to union in their home, and that their blood may be the seal that will bring all Ireland together in one nation and in liberties equal and common to all."

A NEW OXFORD MOVEMENT

In a previous article I attempted to show that a crisis is in process within the pale of Anglicanism which in any less elastic body would end in certain and swift disruption, a crisis both of thought and deliberate statement, so significant as to imply nothing less than that official Anglicanism no longer formally stands for historic Christianity. With Dr. Sanday's pamphlet, in which he explicitly denies the necessity of holding such dogmas as the Virgin Birth and the Resurrection, and with the tacit acceptance, on the part of the authorities, of his claim yet to hold office in the Church of England, this crisis has reached the highest point of tension.

Such a situation, however, is not actually new. Many years ago the eminent Dean of Ripon, Dr. Frammentale, while accepting the "Divinity" of Christ, denied His "Deity"; and more recently Dr. Henson, then Canon of Westminster Abbey, and lately appointed Dean of Durham, spoke on more than one occasion to the same effect as Dr. Sanday. The storm, therefore, has been gathering for some time; and the distress of steadily deepening. It has been asked again and again, on many occasions, by such persons, where the limit comes, if it comes at all. Fifty years ago it was the Athanasian Creed alone that was attacked, and in that case only on account of what are called its "minatory clauses." At the present day it is round the most precise and historic clauses of the Apostles' Creed itself that the conflict rages.

Several attempts, therefore, are being made to counteract this swiftly flowing tide of Modernism. First, there are those, chiefly among the younger and more daring men—among them Dr. Ronald Knox of Balloch and Trinity, Oxford, must be mentioned with honor for his wit and his courage, if for nothing else—who frankly are looking toward Rome for relief. It does not at all follow that these men will submit to Rome; it is far more probable that the majority of them will gradually settle down, as did their fathers before them, into increased mildness and toleration. Meanwhile, it affords an imaginative relief to regard the solid phalanxes of Catholicism, and to reflect that, after all, historic Christianity is not quite dead so long as there remain three hundred millions of Papists! Yet this looking toward Rome is a fact. Twenty years ago it was the custom of a Ritualist to inquire of his pastor concerning a third party, "Is he sound on Our Lady," or "the Blessed Sacrament," as the case might be. These were the test questions. Now I am credibly informed, the question is, "Is he sound on the Holy Father?" From this party, absolutely all bitterness toward Rome has disappeared; and, no doubt, for many of them Rome will be, some day, more than a merely imaginative relief.

The Evangelical party's contribution to the cause of orthodoxy is negligible. Cut off, as they are, from any real acceptance of Tradition, they are simultaneously cut off from the strongest evidence to the truth of the Scripture narrative, and from the attack of the most ruthless higher critics can only take refuge in an unintelligent bibliography. It is really pathetic, even in the eyes of their opponents, to see how gallantly they fight, and how inadequately they dominated the situation even so short a time as twenty years ago. But it is their own fault. They chose an impossible position.

Thirdly, there has come to the rescue of the orthodox a party that may almost be called new, led by Bishop Gore of Oxford, reasserting the old Tractarian principles and dissociating itself with considerable resolution from the extreme Ritualists on the one side and the Modernists on the other. The first fruits of this movement are to be found in a little series of tracts lately issued by the house of Longmans, Green and Co.

The principles of this party are, as has been said, partially those of the early Tractarians. There is, it is claimed, a general body of orthodox Christians which may be called "The Church," and a general body of sacred literature called "The Bible"; each lending the other mutual support, form the witness to historic Christianity. It is true, that, upon examination, it is not always easy to define precisely the conditions, the limitations and the general, in spite of the assaults by historical study and criticism; and it is by the mutual agreement of these that new claims must

be judged. Thus, Dr. Gore detaches himself on the one side from the party of those who look toward Rome—since, judged by the application of his own criterion, Rome is the cause of disunion rather than union; and from the party of Dr. Sanday upon the other. In particular he denies not so much the possibility of holding academically and privately the views of this latter party as the right of such men to continue to hold office in the Church of England. Roughly speaking, his criterion may be summed up in the phrase, "The Church to teach and the Bible to prove." His best known supporter is Dr. Scott Holland, once Canon of St. Paul's, now Divinity Professor at Oxford famous for his wit and gentility more than for his scholarship—the humorous defender of Anglicanism, who, when challenged to say for what "Anglicanism stood," answered that "it did not stand for anything; it rather tumbled along."

These are the leaders of the party of soberness and orthodoxy at the present day. They were not always thought so. Dr. Gore himself has been accused freely, on the one hand of Ritualism, and on the other of Modernism; yet, perhaps, for this very reason, he is the more acceptable as a peacemaker. However, it does not appear as if there were much hope of peace. For, first, so long as the authorities themselves keep silence and tolerate in the ministry men who openly question the historic clauses of the Creed, the Church of England herself can not be said to stand even for elementary orthodoxy as an integral part of Christianity; and, secondly, it is not strictly a new party at all that has come forward, but only the old Tractarian school revived—that school which inevitably disintegrated into precisely that very same welter which is causing all the confusion to day.—Robert Hugh Benson in America.

WHOLESOME INFLUENCE

An interesting French war development is noted by the Dublin Freeman's Journal, which, observing that "The needs of France have, at least for the present, forced aside its worst public antagonism" gives facts in illustration:

"The legal actions against religious orders are abandoned, and some priests have been brought back at the expense of the State. The latest Government act of recognition for religion is even more significant. The President of the Republic, by two decrees, has authorized the minister of Marine to restore provisionally the chaplaincies of the fleet, abolished in 1907. Each chaplain must produce an authorization from his bishop stating that the applicant possesses 'all the fitness and qualities requisite for the worthy exercise of the functions of temporary chaplain of the fleet.' The zeal and heroism of the priests and nuns who are attending the wounded at the risk of their lives, and the evidence of fervent faith among the troops, have had already a wholesome influence on public opinion in France.

Out of evil, or seeming evil, still cometh good, under the will of Providence Divine. Sweet are the uses of adversity.—N. Y. Freeman's Journal.

A GRATIFYING CONTRAST

In contrast to the Orange anti-Catholic animus against Home Rule for Ireland, suggesting Catholic "persecution" of Protestants under an Irish National Government, it is gratifying to note the patriotic words of an Irish Protestant Bishop. Dr. Berry addressed his clergy in a Synod at Limerick. Manifestly this Bishop has no fear of such persecution. Appealing to his "lay brethren" he urged them, "should the proposed changes in the Government of Ireland take place," neither hastily to sever their connection with the country by going elsewhere, nor if they remain, to stand aloof from the new order which the altered conditions would involve. I am convinced (continued the Bishop) that the dominant majority in this part of the country, who differ from us in faith do not desire either to drive us away or to interfere with our liberties. This may possibly seem to you hopeless optimism, but my conviction is the result of personal experience. During all my ministry I have lived on terms of friendship with my neighbors, the clergy and the laity of the Roman Catholic Church, and I know by the testimony of many of the

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clergy that what has been my experience has been theirs also. If, however, we take up an attitude of aloofness or of suspicion we can scarcely expect friendliness from those to whom we are unfriendly ourselves."

This is good and sensible counsel, and the testimony given is such as has frequently come from representative Protestants in every part of Ireland, all emphatically attesting Catholic religious toleration and Protestant "terms of friendship" with their Catholic neighbors.—N. Y. Freeman's Journal.

AN EFFICIENT CATHOLIC FEDERATION

From the Church Progress, St. Louis, Mo.

On a recent Wednesday the morals committee of the St. Louis Federation of Catholic Societies had surrendered to the police something like 1,500 obscene pennants and secured an order to the novelty house prohibiting the sale of such goods hereafter in this city. On a recent Tuesday the committee confiscated 500 indecent postcards in a big downtown store and cleaned out all the nasty views in the arcades on Market and Morgan streets and Franklin avenue. Federation has rapidly made St. Louis the cleanest city morally in the country.

Special to the Record "BE NOT AFRAID"

A world at war—still in the Vatican Princes of many a race and land have met—
The nations urge their legions to the
Of battle; Kingdoms fear the shock—and yet,
Their task, like those on Galilee, is set
Amid the storm their Master's face to scan,
And call with Peter, "Save us Son of Man!"
Thy Church encompassed is by peril and threat."

The Lord He hears, and as of old He stayed
The tempest's rage, so He is with us still,
And so to-day His hand shall be obeyed,
And armed Europe work His Mighty will:
Oh, Benedict! 'tis thine the storm to brave
With Christ to aid thy feet upon the wave!

—D. CARROLL.

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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