

In the House of Commons, both from the political and the personal point of view.

Lord Robert Cecil is one of the surprises of the new Government. Everybody knew of course, that he was a man of great ability and of great parliamentary gifts. He has not the dazzling and intoxicating eloquence of his brother, Lord Hugh Cecil; but on the other hand, he has had the advantage over him of long years of training as a barrister, and in this way is much more a man of the world, much better able to pick his way through the maze of Parliamentary procedure and the thicket of legal phraseology. Thus, though he never had the power of rousing the House of Commons to the empyrean heights to which his brother could reach, he was much more, so to speak, "on the spot." The brother, who is great at a set oration, when he tried to do the rough and tumble work of ordinary parliamentary life and as a guerrilla warrior on the opposition bench, was frankly a failure, Lord Robert, on the other hand, was always to the point, always spoke at the right moment, was always vigilant and active, and in what I may call the dragonman work of the House of Commons, he soon rushed to one of the front positions of the House.

John Bright, who never made a speech without great travail of spirit and who accordingly rarely spoke and towards the end of his life never spoke at all if he could avoid it, used always to half humorously complain that the clericalism and the barrister had a great advantage over the parliamentarian in the fact that speaking was so much a part of their daily life that they could always get on their feet without hesitation or trepidation. In the House of Commons you constantly see men of very great oratorical abilities fail because not being either ministers or barristers a speech to them is an unusual and a difficult effort. Lord Robert's profession saved him from this creeping paralysis, that so often reduces to silence many eloquent Parliamentarians. Now, as Under Secretary for Foreign Affairs, he has to answer questions and make speeches almost every night through the Parliamentary session. Sir Edward Grey is so absorbed in his department and has always had a great disinclination for appearances in the House, that the Under Secretary has become to all intents and purposes the Parliamentary spokesman for the great department. Lord Robert has risen to the occasion; his answers are terse, to the point, and lucid, and his speeches have the same qualities. Now and then the old hotness of temper, which occasionally aroused in old pre-war days his opponents to bursts of fury, makes its appearance. But on the whole he is cool, self-possessed and conciliatory. A surprise to his political opponents is that in his great department he shows no sign of the narrowness of vision which characterized him as a party politician in domestic affairs. His mind is broad and receptive, he surveys the many factors of the extraordinarily difficult psychological problem which foreign affairs present, with a shrewd and cool judgment. It is quite possible that in the future another Cecil will be at the head of the great department of Foreign Affairs and perhaps equal the reputation of Lord Salisbury, who stands out in history as one of the greatest of our foreign ministers.

CARDINAL GIBBONS ON UNIVERSAL CHURCH

Baltimore, Jan. 28.—Cardinal Gibbons celebrated Pontifical Mass in the Cathedral yesterday and preached. Many of Baltimore's most prominent non-Catholics were present, and there were fully seven hundred callers at his residence after the Mass to tender him New Year's greetings. His Eminence in the course of his sermon said:

"There is a name which thrills the soul with delight, which arouses a holy enthusiasm; a name which has been a watchword down the ages, through honor and dishonor, through evil report and good report—it is the name of Catholic in which you glory."

It obliterated all State lines and national boundaries, and makes us one with our Christian brethren all the world over.

"Though differing from them in race and nationality and color, in habits and taste and language, we are united to them in the bonds of a common faith, hope and charity."

"The universal diffusion of the Church of Christ was foreshadowed by the ancient prophets: 'All the ends of the earth,' says the royal Psalmist, 'shall be converted to the Lord and He shall have dominion over the nations.' The prophet Malachi foresaw this world-wide spiritual empire in the ages to come when he wrote: 'From the rising of the sun to the going down there of My name is great among the Gentiles, and in every place there is offered to My name a clean oblation, for My name is great among the Gentiles, saith the Lord of hosts.'"

"When Our Saviour commissioned His Apostles to preach His Gospel He assigned to them the whole world as the theatre of their labors and the entire human race as the audience to whom they were to preach: 'Go ye therefore and teach all nations,' 'Go ye into the whole world and preach the Gospel to every creature,' 'Ye shall be witnesses to Me in Jerusalem and in all Judea and Samaria, even to the uttermost part of the earth.' These prophecies may not seem to us very extraordinary, living as we are in an age when we are connected

with the most remote countries of the globe by facility of travel. But their startling character will be manifest when we remember that they were uttered in an obscure corner of the earth which had very little relations with the outside world.

"We know how the prophecies have been fulfilled. The Apostles scattered themselves over the Roman Empire, preaching the Gospel of Christ. Within less than thirty years after Our Saviour's crucifixion the Apostle of the Gentiles was able to say to the Romans: 'I give thanks to God through Jesus Christ that your faith is spoken of in the entire world,' and spoken, of course, by those who were in sympathy and communion with the faith of Rome."

St. Justin Martyr was able to say about one hundred years after Christ that there was no race of men, whether Greeks or barbarians, among whom the name of Jesus Christ was not invoked.

"And St. Irenaeus, writing at the end of the second century, makes the same observation, and he is careful to tell us that the religion which he preached was not a vague and hybrid Christianity, but a uniform code of doctrine, and that as the light of the sun is always and everywhere the same, because it comes from the same luminary of day, so was the light of faith everywhere identical, because it proceeded from the same sun of justice."

"What a striking illustration of the universal diffusion of the Catholic Church in our own day is furnished by the Ecumenical Council held in Rome in 1869. I was the youngest member of that council, and I am to-day almost the only surviving prelate. There were present nearly one thousand Bishops, the others being unavoidably absent."

"The Bishops assembled from England, Ireland and Scotland, France, Germany, Belgium and Switzerland and from almost every nation and principality of Europe. They met from the United States, Canada, Mexico and South America and from the islands of the Atlantic and of the Pacific. They were gathered together from the different parts of Africa and Oceania. They went from the banks of the Tigris and Euphrates, the cradle of the human race, and from the banks of the Jordan, the cradle of Christianity. They traveled to Rome from Mosul, built near the ancient Nineveh and from Bagdad, founded on the ruins of Babylon. They flocked from Damascus and Mount Libanus and from the Holy Land, sanctified by the footprints of Our Blessed Redeemer. Those Bishops belonged to every form of government under the sun, from the most independent republic to the most absolute monarchy. Their faces were marked by almost every shade and color that distinguish the human family."

They were strangers to our country, strangers to our customs, to our language and to our political institutions. Every object that met their view readily reminded them that they were far away from their fatherland. But when they saw the cross-crowned spire in the distance they hastened toward it with a joyful step. I heard and saw their expressions of their deep emotions. Entering the sacred temple, they felt that they had found an oasis in the desert. They felt once more at home. They found one familiar spot in a strange land. They stood in the church of their fathers and in the home of their childhood, and they seemed to exclaim, while tears rolled down their sunburned cheeks: 'How lovely are Thy tabernacles, O Lord of hosts; my soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God. For the sparrow hath found herself a house and the turtle dove a nest. Thy altars are my home, my King and my God.' Looking around them, they observed the paintings of the saints and of the Lord of saints, Whom they were accustomed to venerate at home."

"They saw the baptismal font which reminded them of the sacred font where they were regenerated in baptism in the days of their baptismal innocence and the words of the Psalmist rush spontaneously to their minds: 'I will go to the altar of God, to God Who rejoiceth my youth.' They see the confessionals which remind them of the place where they were accustomed to kneel at the feet of the Lord's anointed and to hear those saving words, 'Thy sins are forgiven thee.' They behold the altar railing where they were accustomed to partake of the holy of holies, and the altar ablaze with light. They contemplate the priest clothed in his sacred robes, those quaint old garments so strange to those out of the household of faith, but to these exiles as familiar as their mother's face."

"They hear the sound of the organ and the chant of the choir singing the plaintive notes of the Kyrie Eleison, the voice of a contrite heart pleading for mercy; the joyful 'Gloria in Excelsis' and the words of the immortal Creed. They listen to the song of the Preface, that masterpiece of musical composition, so simple, yet so sublime, so familiar, yet so soul-stirring. They observe a multitude of kneeling worshippers like themselves, and they feel in their heart of hearts that they are in the presence of brothers and sisters who have with them 'one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all and in us all.'"

"Although those strangers did not understand a word of our language, everything they saw and heard spoke

to them intelligently with a hundred tongues."

"It spoke to their intellect, their memory, their imagination; it appealed to their hearts and affections and their emotional nature. It preached to the whole man as God has made him, so that every faculty of the soul and every fibre of their frame was swayed by the sweet and captivating influence of religion."

"God forbid that I should speak in a vaunting and boasting spirit of the numerical strength of the Catholic Church, for God estimates men not so much by their numbers as by their intrinsic worth. It is no credit to us to belong to the body of the Church Catholic unless we are united to the soul of the Church by a life of faith, hope and charity."

"It will avail us nothing to be citizens of the kingdom of Christ, which encircles the globe, unless the kingdom of God is within us by the reign of Christ in our heart."

"One righteous act that reflects the beauty and perfection of the Sun of Justice is more precious in His sight than the mass of humanity that would have no spiritual life and would be dead to the inspiration of grace."

"The Patriarch Abraham was dearer to Jehovah than all the inhabitants of Sodom and Gomorrah. The little band of the Apostles with the one hundred and twenty Disciples assembled in the chamber at Jerusalem, were of more value in the sight of the Lord than the great Empire of Rome that was seated in darkness and the shadow of death."

"While we humbly rejoice, then, as we ought, in the name of Catholicism, let us rejoice still more in the comforting hope that by a life of holiness and self-denial we may be found worthy of having our name written in the Book of Life."

"God grant that after being members of the Church militant on earth we may deserve to be incorporated with the Church triumphant in heaven, and that we may be united with the great multitude described by St. John, whom no man could number, of all nations and tribes and peoples and tongues standing before the throne and in the sight of the Lamb, and that we may sing with them: 'Benediction and glory, wisdom and thanksgiving, honour, strength and power, to our God forever and ever. Amen.'"

CATHOLIC EDUCATION AND SUCCESS IN LIFE

Doctor Emil Reich writing on "Success in Life" pays a tribute to Catholic education which is of interest as showing what a modern philosopher, who follows no accepted religion, is broad-minded enough to say of a system of education which is more often condemned than praised by non-Catholics. It is satisfactory to hear from him that success in life is rarely, if ever it can be shown to have been, dependent on what is termed luck. On the contrary, we are told, "nothing is so well balanced in our world that provided a man have the energy, he will be certain to find his reward at some time or other in his life."

Journalism Doctor Reich defines as the only international university; success in this department of life depends on a great respect and love for the profession, constant and diversified reading, a knowledge of history and economics and observant travel. As to the question of education, here is what he says:

"The immense power of education is rarely realized by people in non-Catholic countries. Whatever opinions one may or may not have of the dogmas and liturgy of the Catholic Church, one thing remains quite certain, he says, that that Church has at all times been able to raise efficient men and women for the ends it pursued, and so it has undoubtedly come to be, to the present day, a success of the most marvelous kind. In fact nothing but wilful blindness can prevent one from saying that, as a mere matter of success, the Catholic Church is absolutely unique in history. No other organization of men and women, no other polity or body politic of the same high order, has ever been known to survive nearly twenty centuries of European history."

It is scarcely necessary to prove that at the present day as well as fifteen hundred years ago, that Church wields an immense power and influence."

Such an unprecedented success must necessarily imply some fruitful lessons for individual candidates for success, too."

Now, leaving aside all historical and theological considerations, it is quite clear that the wonderful success of the Catholic Church, with its 300,000,000 adherents, is owing very largely to a peculiar system of education carried to its perfection. This can be studied in no organ of the Catholic Church with greater facility than in the way in which the mightiest of Catholic Orders, the Jesuits, has prepared its individual members for a career of success such as no single family or class in Europe has ever achieved. It is well known to any serious student of history that the Society of Jesus has repeatedly been supreme in the affairs of the world."

"If one stop to think that men who as a matter of fact did not possess any capital to speak of, have succeeded in building in thousands of towns in Europe and America, vast edifices, carrying on very large institutes for instruction and education, and allowing thousands of their members to devote themselves entirely to academic pursuits of theo-

retic studies in all the sciences—when one considers only this side of their immensely successful career, one cannot but admire a system that has these three hundred and sixty-six years, enabled members of that Order to achieve a most remarkable success in all the countries, in different times and under the most varying circumstances."

The central and fundamental reason of the success of a Jesuit's education Doctor Reich continues, is this, that St. Ignatius took the greatest care to develop in each disciple the two strongest engines of success, namely, intellect and will power. He avoided falling into the fatal mistake of some teachers and of a number of nations, who strengthen the will-power and character of the pupil at the expense of all the other faculties of the mind and heart—as is the British method. The Jesuit novice goes through a course which, when completed leaves him with a tenacious will and an intellect subtle enough to cope with every move of states or of nations. This combination in men of the world is much more frequently met with in America than in England. Above all, Doctor Reich insists that religion is an absolute essential of lasting success. Religion teaches man that egoism is not only not right, but that it is of no use in the end. It teaches us that humility helps us more than anything else. Respect for others, husbands for wives, children for parents, employers for employees and vice versa, this can only come from religion."

As Mr. Gladstone used to say, he had never seen a man engaged in active politics who was not inclined at least to credit religion with a great deal of truth."

The French disasters of 1870 and 1871 are to be put down to the fact that their religion had been forsaken by the people, says the Doctor. "They have not been able to muster courage to repair the deep injury done to the national honor and in that miserable state of irresolution and shame arising from their culpable lack of national courage they again throw belief and religion overboard."

The Bible Doctor Reich disavows with his usual effectiveness. In his opinion all the attacks made upon it by the "higher critics" have only had the effect of nullifying themselves and their originators. Some of the passages in which he deals with this subject deserve to be quoted.

"The Bible has been written in tears and not in ink; in burning enthusiasm and not copied from books; it seethes with life real and overflowing. Life wants life to explain it and armchair scholars can not explain or criticize the Bible. In reality the higher criticism proves nothing."

The effect alone of the Bible proves its own authenticity. If the prophets did not write the books ascribed to them; if these books were forged by some obscure scribes hundreds of years after the death of the Prophets, then we stand before a miracle far greater than any other."—N. Y. Freeman's Journal.

STOP TRAIN FOR MASS

A demonstration of true Catholicity was witnessed in Trinidad, Colo., on Sunday morning, Oct. 8, says the Catholic Register, of Denver. A special train chartered by citizens of Lawrence, Mass., including city officials, members of the Chamber of Commerce and prominent business and professional men, and en route to the San Francisco exposition, stopped in Trinidad for two hours to allow the Catholics on the train to attend Mass. Over fifty passengers invaded Holy Trinity church before 6 o'clock, and when they were told that the first Mass would be at 7 o'clock, asked permission to have a Mass of their own. A priest who was with them said the Mass and one of the party went into the sacristy, where he found a collection box, which he passed. The party, after taking breakfast, departed much pleased that they had been able to assist at the Holy Sacrifice.

PROTESTANT PAPER PRAISES CATHOLIC POLICE CAPTAIN

The Christian Work for January publishes a picture of Captain Dominick Henry, of Precinct 38, New York Police Department, and says: "The New York Evening World of November 18, 1915, told of how Captain Dominick Henry had induced his whole command of 118 men to forewear alcoholic drinks. The story attracted the attention of many religious and temperance men, some of whom feel interested in having him better known about for society's sake."

He was born in County Derry, Ireland, forty-eight years ago. His father, Daniel Henry, with his family, came to the United States when Dominick was twelve years of age. He was educated in parochial and public night schools of New York City. He became patrolman December 8, 1890; sergeant, 1900; captain, April, 1908; and was put in command of the Sixteenth Precinct, Mercer street, the Botany Bay of the department, where the patrolmen who were looked upon as helpless by reason of drink or other things were sent. In the five years he was there he saved dozens of men, turning them to brighter and better lives. Many a derelict not on the police force was saved by him. In public speeches Police Commissioner Baker

and Deputy Police Commissioner Hanson exalted him. He was in command of the Thirty-first Precinct one year, and while there led 118 of his men to a Holy Name service, and that day joined the society. He points the way upward in public service and private life."

For the sake of our city, State and country, the more men like Captain Henry we have the better for our public life. Of athletic physique, a magnificent record as an officer and generous and sympathetic manhood that leads him to reach down to help the weak, he makes a fine figure in the civic life of the metropolis."

A GREAT SCIENTIST'S FAITH

In the latest issue of the National Geographic Magazine (Vol. xxviii, No. 5), in an article on "The World's Debt to France," we read the following:

"It was her Pasteur who established the germ theory of disease and through whom the wonderful miracles of saving human life that have characterized the past third of a century have been wrought. The normal death rate of civilized countries before the days of Pasteur was about 30 per thousand of population. To-day it is about 15 per thousand in the more progressive nations. Think what the saving of 15 lives a year for every thousand of population means when applied to half the earth! It means the averting of 12,000,000 deaths annually. It means more than 25,000,000 cases of illness avoided. It means health and happiness in 20,000,000 homes rather than disease and distress. Who can estimate the benefits to humanity of the wonderful discovery of Pasteur?" (p. 501)

The press bulletin of the Central Bureau of the Central Verein points out that this accomplishment to which reference is thus made was the crowning achievement of the many brilliant works of a man who received more recognition perhaps than any scientist in his lifetime ever has, and yet who ever found in his studies and investigations the deep and overwhelming proof of the faith that was his. The fidelity of Louis Pasteur to the Catholic Church and his firm belief in God were but strengthened by the science into which he delved. "The more I know," he declared in a phrase which has often been repeated, "the more nearly is my faith that of the Breton peasant. Could I but know all I would have the faith of a Breton peasant woman."

Alas! how much is it to be regretted that the country from which Pasteur came has not heeded the example of its great son. The men in control of its destinies have systematically set about to destroy religion. Thirty-six years ago one of its false leaders pointed to "clericalism" as the enemy to be crushed, and a short time ago, at the end of a long series of unjust legislative acts against the Church, the man who but lately held its chief place of power proudly declared that "the lights had been put out in the heavens." In a pamphlet issued over a year ago by the Catholic Truth Society of Ireland the various measures passed against religion in this campaign are set forth in detail.

The glory of France has been her Catholic past and that which still remains of it among the peasants of Brittany. This is shown, inadvertently but none the less forcibly, in another article on "The Beauties of France" in the same magazine from which quotation has been made. Her shame has been the rejection of her Catholic traditions, her bitter warfare on the Church, and the acceptance of that false morality which has stamped her as the childless nation of Europe. Perhaps in the hour of her pain, she may finally decide to cast aside the false prophets who have misled her and to turn once more to the Church for the regeneration of her children.—N. Y. Catholic News.

CONVERSIONS

The possibilities of affecting conversions to the Faith in our country are forcibly brought home in a letter to the Catholic Convert by the Reverend John Duffy, of Sheridan, Wyoming. Twenty-five per cent. of his congregation of five hundred souls at Holy Name Church are converts, and the same situation exists in other parts of his district. "It would be a source of much surprise and disappointment to me," he says, "if a like situation were not frequently met with in very many parishes throughout the country." In this work of the conversion of souls, as he points out, the laity are the most powerful auxiliaries:

"If the Faithful in my various charges had more actively interested themselves in their non-Catholic neighbors, the number of converts received could easily have been multiplied three fold. Our people are not sufficiently awake to their tremendous opportunities, and are not duly interested in the conversion of their fellow-citizens to the truth. If they were, converts would enter the Church in every parish and mission in the country."

The laity may often exert a greater influence than the priest, and have access where he cannot gain it. The editor remarks upon the letter:

"Here is one Wyoming priest who has baptized four hundred and fifty adult converts and who has a congregation now, one-fourth of whom are

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converts to the Faith. Father Duffy does not say and cannot say that the essential factor in this great work is a priest with the self-sacrificing missionary spirit and untiring zeal for souls. What he does emphasize is that conversions in his section could have been trebled had Catholic laymen done their part."

To affect the conversion of our country the zeal of the priest and the zeal of the laity must combine, and frequently do become most fruitful missionaries in this glorious apostolate.—America.

NO LONGER PROUD OF UNBELIEF

It is sad to have lost faith in God, but it is sadder to be proud of such loss. It is sad to have fallen from the pure standards of the Decalogue, but it is sadder to be proud of one's sins. The loss of faith almost inevitably involves the loss of ordinary natural virtue, for why should a man refrain himself from any evil desire, if he is amenable to no law, subject to the chastisement of no higher Power? "Let us eat, drink and be merry, for tomorrow we die."

But there was a time when men boasted of their infidelity. Some remember an American infidel, well known and popular among certain classes for his daring challenges to revealed religion, who stood on a platform in Boston and defied God to strike him dead. He came out of the hall immune, but he died with tragic suddenness, and without a challenge, a few years later.

This performance will never be repeated, not, perhaps, because there is more faith in Christianity, but because there is much more doubt about the soundness and safety of the infidel's position. Many men doubt the mercy of God; but few His justice. Many men are a little skeptical about Heaven. Down in the hearts of most men, however, is a very uncomfortable fear that Hell exists. A striking proof of this came a few years ago in a popular novel, in which the hero, a professional man, having been pinned down under an automobile and unconscious for some hours, began slowly to recover himself. "He saw red," says the novelist; and he was afraid to open his heavy eyes lest he should see flames.

He had no doubt of his punishment and its essential justice; but as he was trying to pull himself together and "meet it like a man," he suddenly felt the blessed air of morning, and opened his eyes on green fields and sunshine.

The Ave Maria well says: "The infidel, by whatever name known, belongs to a past generation. The type is perishing. There are thousands of men and women of little or no religious belief today, but they are a different sort of people. They do not boast of their doubts, or of their rejection of religious teaching; and they are not defiant. Perhaps there is fully as much neglect of religion now as ever there was, but undoubtedly there is a great deal less hatred of religion than formerly." Also there is a growth of refinement. It is bad form to boast of

irreligion, of drunkenness, or immorality. A man thinks of the feelings of the women of his household. He has much business with Catholic priests and religious communities. Infidel and non-Catholic newspapers and barangues are of the type with which it would not be seem a gentleman to have to do.—Boston Republic.

THINK

How often is life almost crushed out of some poor heart already weighed to earth with it may be, secret sorrow, by a cold, sarcastic word or look? How often does a disparaging remark, a prediction of failure, quench hope and courage in the breast of some one who is struggling to succeed? It is a sorry reflection for any of us that we have given pain to a fellow creature, made the burden of life heavier, driven the sword of sorrow still deeper into the poor heart already sorely wounded. If we cannot wipe away the tears of sorrow at least we can not so that we may never cause them to flow; that never shall the tears, the blood of the soul of any fellow creature be laid to our account.—The Irish Messenger.

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 addition of forty-eight feet and a gallery it will be too small on the big Feasts. May God be praised Who designs to open months to His praises in the Far East to replace those 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.

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

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