

tion, and are likely to confine themselves to the defence of their own territory against Austria. The loss of men must have been terrible. Serbia to day must be a country wherein the male population consists chiefly of boys and old men. In Hungary, too, for different reasons, the people are tired of war. The Magyars have little to gain even from a success. They do not desire to see the Germanic element of the population of Austria-Hungary too greatly strengthened by a successful Pan-German war of conquest. On the other hand, they know that if the Germanic League is worsted Hungary will be shorn of much of her territory. For these reasons the Hungarian Government is said to be seeking occasion for making peace on its own behalf, leaving Austria to continue the war as best she may.

#### HUMAN NATURE CANNOT HELP BUT RESPECT COURAGE OF THE BELGIANS

Belgium fought not only for herself but for every small nation in the world. The fact is becoming increasingly clear as the profound bearing of the Liege resistance upon the whole campaign is revealed, says The New York Tribune. Call it paying a debt of gratitude to what you will, the attitude of England and France toward Belgium is unmistakable. Human nature cannot help but respect and admire a courageous defence against overwhelming odds. The case for the small nation was put by Mr. Lloyd George in London recently in words that deserve to be remembered: "The greatest art of the world was the work of little nations. The most enduring literature of the world came from little nations. The greatest literature of England came from her when she was a nation of the size of Belgium fighting a great Empire. The heroic deeds that thrill humanity through generations were the deeds of little nations fighting for their freedom. Ah, yes, and the salvation of mankind came through a little nation. God has chosen little nations as the vessels by which he carries the choicest wines to the lips of humanity, to rejoice their hearts, to exalt their vision to stimulate and to strengthen their faith, and if we had stood by when two little nations were being crushed and broken by the brutal hands of barbarism our shame would have rung down the everlasting ages." The list is indeed a long one. There seems to be something peculiarly favorable to individual genius in the atmosphere of a sturdy homogeneous state. Holland with her Rembrandt, Venice, Florence, Belgium and, as Mr. Lloyd George suggests, England in Elizabethan days, are obvious and stirring examples. The service that Belgium has done is to place high for all the world to see and remember the honor, the courage and the achievement of the small nation. Her example will live long.

#### IRISH NATIONALISTS PLEDGE FOR BELGIUM'S FREEDOM

London, Oct. 19.—Amid tumultuous cheering, with right hands upraised, the Irish Nationalists, who crowded Central Hall to night, adopted a pledge administered by the president, Mr. T. P. O'Connor. "We will never sheathe the sword until Belgium has got back her freedom; until every inch of her soil is cleared; until a treaty is made, not on a scrap of paper, but on a foundation behind the millions of the British race." The meeting was called for the purpose of expressing confidence in the leadership of John Redmond and to endorse the action of the Irish in the war of the allies against Prussian militarism. Mr. O'Connor said that for this fundamental and supreme principle the British had fought on hundreds of battlefields. What they claimed and won for themselves, they also claimed for other countries and would help other countries win. In scathing terms he denounced Germany and declared that German militarism must be crushed. There was not an Irishman, he said, whose heart did not bleed for the sufferings of Belgium and who would not do all in his power to end them.

#### A WAR THAT IS NEEDED

When the enemies of religion plot a campaign against God and virtue, they always begin by inventing lies about the self-sacrificing priest and nun, and never desists until their deceit has boy-cotted nearly every Catholic in the world of business, politics and letters. What our nation most needs to day is war, a gigantic war against lying and deceit. The practice of living is a national evil. Lies are told in the nursery and are making boobies of our children. Lies are printed in school books and are poisoning the minds of unsuspecting pupils. Lies are circulated in business and are creating universal distrust and Socialism. Lies are sanctioned in politics and are the cause of anarchy. Lies are invented in the name of religion and are making skeptics, scoffers and infidels of our people. We want the truth to rule in this country. We want nothing but the truth in the home, in business, in politics and in religion. The truth will make us free. The truth will make us children of God and noble citizens of earth and heaven. The truth, and nothing but the truth, can save our people and our Republic.

lie. Every honest citizen of our country should enroll himself under the standard of truth and wage merciless war against the widespread enemy of lying and deceit.—Father Alexis, C. P.

#### FAREWELL TO BOLOGNA

##### THE POPE'S TOUCHING WORDS TO PILGRIMS FROM FORMER SEE

Pope Benedict's address to the priests and laymen whom Bologna sent to Rome on hearing her Archbishop had been elected to the supreme dignity in the Church is the Holy Father's leave taking of a diocese which he certainly loved.

##### THE POPE'S FAREWELL TO BOLOGNA

"This morning," said Benedict XV. to the group who encircled him, despite whatever strength of character that I possess, I have failed to dominate my commotion of soul when I received Holy Communion and distributed the Bread of Angels to you, my dearest children. For I experienced all the sorrow of separation from souls to which I feel at this moment particularly attached. But let us not talk of separation, because if there is such, it affects only bodies; souls remain strongly bound together.

I shall never return to my beloved Bologna, but you, my dear people, will come to Rome to visit your sometime Archbishop and continue to console me by glad tidings of your piety and good works. I shall no more return to Bologna. Nor shall I ever climb Mount Guardia to venerate there the most holy Virgin. But my children will visit the shrine of the Blessed Virgin Mary to protect and assist him in the new and onerous office to which the Lord has called him.

With a view to render more lively this admirable union of thrice-sacred affection I recommend to my dear children devotion to the most August Sacrament of the Altar. In this Sacrament takes place that supernatural union which human changes do not affect, and it is in the blessed life of heaven that it is completed.

During the Pontiff's speech many of those present wearily. Monsignor Menzani, Vicar General of Bologna, attempted to reply to the Holy Father, but he burst into tears at the first few words, and another priest at the one of the most touching audiences of these busy weeks.—Catholic Telegraph.

#### MEXICAN PRIESTS

##### SENT TO CHAIN GANGS OR PRISON

Never in modern history has the Catholic Church been so nearly eradicated from a nation as under the present government of Carranza and Villa, in Mexico, according to Mexican priests who have been forced to leave that country and have arrived in Los Angeles.

There were more than twenty in this party. They say that more than eight hundred priests have been forced to flee Mexico under the edict of General Villareal, which is sustained by Carranza. Those who refused are working in chain gangs on the roads and streets of various parts of the country or are in prison. There are some exceptions in the larger cities, where some of the priests have been friendly to the present administration. "Our Church Order have taught us that we must be obedient to the authority of the government in all things secular, for which reason we obeyed Huerta and his regime during the last revolution which ended in this overthrow," said one of the Fathers.

"The victors were furious at our stand and have taken the present attitude of hostility as a result. We would show the new government the same spirit as we have that of Diaz. Madero or Huerta in turn. As soon as conditions are normal we will probably return to the country and resume our educational and spiritual work. Our schools and churches are now being used for barracks and even fortifications when necessary. In a few of the large city churches the people are still allowed the privilege of worshipping, but this is entirely under state administration.

"This will undo in a measure what it has taken nearly two centuries to accomplish. The change has been brought that the Catholic Church has been responsible for holding back rather than advancing education, which is a falsehood. The government has been an antagonist to the Church ever since the overthrow of Spanish domination. Despite such opposition the gradual winning over of the savage Indian has been accomplished. With facilities at hand and material to work with the achievement of the Church to date has been remarkable and rather the object of praise than that of censure and obliquity which is so often the case from an unthinking and prejudiced persons."

The original decree of Antonio I. Villareal, then military commander of the state of Nuevo Leon, declares that all foreign priests, no matter what their nationality, shall be expelled, as well as all native priests who have at any time espoused a political cause. Confessions are prohibited; church bells may not be rung save on feast of the country or for triumphs of the constitution.

allies; parishioners are forbidden to visit the sacristy; churches shall be open only from 6 a. m. to 1 p. m.; priests having permission of the governor alone will be allowed to officiate in services; schools and colleges must have placed at their heads a professor graduated from the national normal schools and one who will strictly obey the program and text allowed by the government. Any infractions of the decree are declared punishable by a fine of \$500 or imprisonment from two to four months, or both fine and imprisonment.—Intermountain Catholic.

#### RELIGION, SCIENCE, HARMONIZE

It is a universally admitted fact that science and religion must necessarily and fundamentally agree, because they are both based upon truth, and God, as the author of truth, cannot contradict Himself. Many devout men and women in the Catholic Church do not sufficiently appreciate the importance of this fact. Even some of the clergy are slow in commending scientific truths for fear they might clash with accepted doctrines of the Church. All this is wrong and must prove to the detriment of religion. Truth is narrow only in the one sense—that it is incompatible with error—in all other respects it is broad and all embracing. It is impossible that a demonstration in mathematics, or astronomy, or the natural sciences should contradict any of the teachings of our Holy Mother Church, whether revealed in the Scriptures or handed down by revelation. A Christian apologist never accomplishes anything by crying down the discoveries of science on the ground that they will uproot religious convictions. Even those who are outside the pale of the Catholic Church—eminent scientists and educators affirm that religion and science should not and need not contradict each other. A short time ago President Andrews of Brown University wrote an able article showing that science is the natural ally of religion, because the Supreme Author of the universe is responsible for both. Among his comments we find: "Even if a tenet of science is not proved, and is destined yet to be much modified, it is nearly certain to contain important truth, which must be recognized at last, putting to shame such as refused its right to be heard. Religion has suffered immeasurably from these false alarms, of which in the end it has always been obliged, however reluctantly, to admit the groundlessness. But this is to do against real science is to shut a prophet's mouth, to stifle a voice from on high. We may be sure of it, every discovery in any field of truth has its religious bearing. To suppress or to hinder this from coming to due influence is fighting against God."

Aubrey de Vere in his essay on modern belief warns his readers against the credulous acceptance of scientific theories which in the end may prove to be erroneous, but he also reminds religious teachers that to disparage science is equivalent to dishonoring one of God's great gifts to man. He says: "It is to her progress, and that of liberty, that humanity looks forward with much trust for her future. Only in one sense can religion be an enemy in science. Scientific truth can not contradict religious truth; but religious error can contradict it; and the path of science ever lies, through error, more or less partial, to a larger and purer truth. Before atmospheric pressure had become understood it was philosophical to believe that Nature abhorred a vacuum, and to add that her abhorrence extended only to a well thirty-two feet in depth. Science advances the more steadily for her victories being thus tardily won."

Professor Gray of Yale college puts the relation thus: "I remember the time when it was a mooted question whether geology and Christianity were compatible. Many of us remember the time when schemes for reconciling Genesis with Geology had an importance in the churches, and among thoughtful people, which few if any would now assign to them; when it was thought necessary—for only necessity could justify it—to bring the details of the two into agreement by extraneous suppositions and forced constructions of language, such as would now offend our critical and sometimes our moral sense. The change of viewpoint which we have witnessed amounts to this: Our predecessors implicitly held that Holy Scripture must somehow truly teach such natural science as it has occasion to refer to, or at least could never contradict, while the most that is now intelligently claimed is that the teachings of the two, properly understood, are not incompatible. We may take it to be the accepted idea that the Mosaic books were not handed down to us for our instruction in scientific knowledge, and that it is our duty to ground our scientific beliefs upon observation and inference, unimpaired by considerations of a different order. Half a century ago, when I began to read scientific books and journals, the commonly received doctrine was that the earth had been completely depopulated and repopulated over and over, each time with a distinct population; and that the species which now, along with man, occupy the present surface of the earth, belong to an ultimate and independent creation, having an ideal but no genealogical connection with

those that preceded. This view, as a rounded whole and in all its essential elements, has very recently disappeared from science. It died a royal death in the Agassiz, who maintained it with all his great ability, as long as it was tenable. I am not aware that it now has any scientific upholder. It is certain that there has been no absolute severance of the present from the nearer past."

In a second lecture this distinguished scientist of the present day speaks memorably to the subject: "If I, in my solicitude to attract scientific men to religion, be taught to have minimized the divergence of certain scientific from religious beliefs, I pray that you, on the other hand, will never needlessly exaggerate them, for that may be more harmful. I am persuaded, that you in your day, will enjoy the comfort of a much better understanding between the scientific and the religious mind that has prevailed. Yet, without doubt, a full share of intellectual and traditional difficulties will fall to your lot. Discreetly to deal with them, as well for yourselves as those who may look to you for guidance: rightly to present sensible and the ignorant, both to the lower and the higher, the simple believer and the astute speculator. You will need all the knowledge and judgment you can acquire from science and philosophy, and all the superior wisdom your applications may draw from the Infinite Source of knowledge, wisdom, and grace."

It shows indeed a man of weak faith or ingrained ignorance who is afraid of the approved Biblical study and research, forsooth. They might clash with scientific investigations and truths. The greatest scientists trusted a belief in God and His revealed truths. Religion and science are handmaids to each other under the supervision and guidance of the Supreme Being. They need not fear each other, for they emanate from the same divine source.—Intermountain Catholic.

#### MINISTER DENOUNCES BIGOTRY

On a recent Monday the Grand Rapids News, of Grand Rapids, Mich., gave the following report of a sermon delivered in that city by a Protestant minister on the previous Sunday: "Dr. Dan F. Bradley of Cleveland, formerly pastor of Park Church, preached recently in his old pulpit and laid the ghost of hostility toward the Catholic Church. "The Catholics," he said in part, "have just as much at stake in this country as anyone else. They have powerful churches, but they have never given any trouble. They send their children to parochial schools and cheerfully pay taxes for the support of the Public schools. They will not convert us to their religion, nor will we convert them to Protestantism, but we can work side by side toward the same Christian ends."

He flayed the anti-Catholic newspapers, such as the Menace, and said in closing: "We sing Catholic hymns, we admire Catholic architecture and Catholic pictures. Let us be plain. Especially, let us love our Catholic neighbors, see the good qualities they have, live happily and kindly with them, and so hasten the time when all Christians shall be one in the kingdom of Jesus Christ."

#### BELGIUM'S CITIES OF PRAYER

Brussels, and, indeed, every city of Belgium, has been for the past few weeks a city of prayer. In the early morning from four onwards the altars are crowded with communicants, among whom may be noticed many soldiers. After each High Mass the organ peals forth the Brabanconne and the hymn continued to do so even during the German occupation. In the Royal Church of Notre Dame de Laeken every Monday a Requiem Mass is celebrated for the souls of the fallen. The churches consecrated to the Blessed Virgin under the many titles wherever the Belgians love to honor her, have been crowded daily with women, many of them in deep mourning. Candles burn in thousands before the image of Our Lady of Deliverance in St. Gudule's, while the national flag still flutters from the tower of Notre Dame de la Chapelle calls many to the famous statue of Our Lady of Sorrows. At the Church of Finis-terre, near the railway station of the Nord, the ancient crowned statue of Our Lady of Good Success, originally brought from Scotland, is covered with offerings, and in the ancient and historic Church of St. Nicholas in the center of the capital the statue of Our Lady of Peace, which dates from the eleventh century, is exposed in the nave.

Cardinal Mercier's appeal for prayer and penance has met with a great response and many are observing a weekly fast of the most rigid character. The parish priests have also been instructed by the Cardinal to give Communion at a specially early hour, about dawn, to all pious persons who are engaged in tending the sick and wounded. At the town of Hal compact crowds of pilgrims many of them bareheaded, arrive each morning between 2 and 8 a. m., having walked all night, and receive Holy Communion, then make the way of the cross at the famous chapels and return to their homes. Every day in the same place the

statue of Our Lady is borne through the streets accompanied by a procession of about three thousand persons praying and singing. At Tongre, where the statue of the Madonna is never taken down save in some terrible calamity, it has been escorted through the streets by thousands, while at Poperinghe the hundreds of aged men with the women and children are making the "Domkeren Ommegang" in honor of Our Lady. All Belgium is in supplication before the Mother of God.—Church Progress.

#### ENGLAND IN WAR TIME

It is nearly incredible how great a change has passed over England and how wholly for the better, since the tremendous war cloud broke suddenly some time ago. Two months ago Great Britain was in a deplorable state, at least to all outward appearances. She was torn by party strife to such an extent that civil war was within calculable distance; she was nervous; she was fretful; she was selfish; she was pleasure-loving; she was tormented by social troubles; she resembled an idle, self-indulgent person of uncertain temper who does not know what she wants and complains bitterly of not getting it; she was, in short, in an unsatisfactory condition as a nation well as that it is not actually corrupt or ruined. And now, without boasting, it may be said that she has never been more worthy of her destiny or of her place in history. On the report of at least one magistrate, never, in recent years, have the statistics of crime fallen so low.

It is not hard to see why it is that this extraordinary transformation has taken place. It is as true of nations as of individuals—of nations, that is, that have not altogether lost nobility of character—that when they are once confronted by a call to really great sacrifice, all littleness and peevishness disappear. It is at any rate one part of the truth to say that they who again and again fall before small temptations can yet resist great ones; that there are certain types of character which need great crises if they are to do justice to themselves.

For about three weeks the test of Britain's character hung in the balance. The troops disappeared to the front, and the navy into the fogs of the North Sea; and financial conditions were readjusted; and the party politicians said what was expected of them; but the rest waited. There were still voices which, almost unbuked, deplored the war, and endeavored to gild the intentions of the Germans as distinct from the Prussians; there were still arm chair critics who discussed strategy with a detached air; and prudent housekeepers who laid in stocks of provisions, and hosts of young men in flannels who argued philosophically and congratulated themselves on being wise enough to keep out of trouble. At last Namur fell; and a silence fell with it. Men had supposed that gallant little Belgium could repeat for ever the miracle of Liege; it was a shock to find there were no more heroes; the British force reappeared at Mons, fighting desperately, losing men desperately and retreating.

At this silence was broken; and to the heartfelt relief of all who loved England, it was broken in the right way. The arm-chair critics laid aside their newspapers on their club tables, and went home to see whether, after all, forty was too old; the voices that had talked smooth nonsense now began to discuss facts; the young men disappeared from the watering places and reappeared at recruiting offices; business men left their businesses; carters left their horses; travellers came home and home birds became travellers. In one word, Britain woke up as never since the Napoleonic wars and woke sane and reasonable.

When Louvain fell there was no screaming, only one more resolve was taken; when the wounded men began to stream back to the hospital, there was neither wailing nor hysteria; when tales of outrage began to come across the channel, there was no yelling for revenge or reprisal; there was a quiet determination, quietly expressed, that the enemy should be restrained and punished. When the gallant little affair of Heligoland was reported, again there was no exultation; there was just a quiet triumph with a few smiles and nods. In short, disaster and peril did for us in three weeks what prosperity could not have done in thirty years; and now that at last the tide seems to be turning and German culture is being back home, once more there is no hysteria; there is just the resolve that it shall go all the way back to Berlin and shall there learn a few lessons in a school which perhaps it will respect.

Such is the temper of England today. But who would have dreamed of such restraint and such determination even some time ago?—Robert Hugh Benson in America.

#### A SUPREME ARBITRATOR—THE POPE

Says the Catholic Columbian: "If the nations of Christendom now engaged in mutual conflict would accept the Pope as arbitrator, the war in Europe could stop to day. Must the slaughter of men continue? Must the destruction of property go on? Must widows and orphans be made by the millions? If the voice of the Ambassador of Christ would ring out over the embattled nations,

saying: 'O brothers, stop this carnage and listen to counsels of peace,' and if they would hear and heed his voice, what unspeakable horrors would come to an end, what sufferings would be obviated, what losses would be saved!"

#### SPLENDID HEROISM DISPLAYED

##### BY PRIESTS AND NUNS ON EUROPE'S BATTLEFIELD

(Catholic Press Association)

The story of Risamis traveled over the world with the same speed that the fires took to work destruction on the petrified prayer of centuries. Let us hope that the magnificent courage of Fathers Landrieux and Camu has also been re-echoed—how the first, after risking his life to place the white flag above the glorious pile, helped to save the German wounded within it, and made a ramp part of his own body between them and the maddened crowd of townsfolk, who met them as they emerged, how the second after twice putting out the fire on the roof with pails of water, lined up the wounded German troops and marched them to a place of safety, calling a French officer to his aid to protect them from the naturally infuriated people. Thirteen wounded Germans were burnt to death in the Cathedral despite all the efforts of their Christian jailers and beside them lie the bones of four Sisters of St. Vincent who died, struck by shells, before the building ignited.

##### A HEROIC SEMINARIST

From the battlefields still come stories of wonderful faith and courage showing the great harvest the priests of France are reaping ere the great Reaper Death cuts them also down at their labors. A captain of the 98th infantry tells how at length he fell through weakness and pain from a wound. While he lay he saw a wounded soldier dragging himself towards him, who extended his arms over him under the hail of shot to protect him. The officer tried to remove him, but the poor, brave fellow cried, "No, no, my captain; you must be saved." There he remained until the officer felt a warm gush of blood over his head. "I did not know I was wounded in the neck," he exclaimed. "No," said the soldier. "It is only I. A bullet has pierced my shoulders." He continued to protect his officer forcibly till the Germans had retired, when sent the officer concludes, "and learned he was a young seminarist. My soldiers listened with pride when I told them of this splendid example and I send the tale home that it may gladden the heart of some old Bishop proud of his spiritual son."

##### RELIGION ON THE BATTLEFIELD

Here is another no less touching story. It is told by Abbe Ponsard of the Red Cross, to the Bishop of Nice, to whom he writes from Dijon. A French regiment was lying down before the German machine guns. Suddenly the cry came from the ranks to one of their comrades: "Rev. Father, give us absolution." A young soldier priest rose in the midst of the regiment and making the sacred sign pronounced the words of absolution. Hardly had the last syllable left his lips before he fell, cut in two by a shell. This is less than a week before! This is not an isolated instance. There are many more, and these young soldiers of God receive their reward, for they find their comrades ready and yearning for the comforts they have to give. A soldier tells how during the battle of the Aisne he and his comrades assisted at 3 a. m. at Mass said in the open air and received Communion, officers and men afterwards singing the "Credo" together to the accomplishment of the vow of the guns not many miles away. Lieutenant R. u of the 220th Infantry, better known a month or two ago as the Abbe Rupp, professor of the Little Seminary at Perpignan, who showed conspicuous bravery and was seriously injured on the battlefield, has been recommended for the Legion of Honor. The Deputy of Ain, Pierre Gonyon, has died on the battlefield. Though a patriot he was without religious principles apparently but had recently abstained from the sectarian governmental policy. The night before he was killed, this Deputy confessed and received absolution from a soldier priest without wits. Nor are our priests without wits. A soldier priest taken prisoner has written a letter to his parents which says: "Do not trouble yourselves.

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##### ANGELS OF THE BATTLEFIELD

Whole communities have gone to the battle. The Convent of the Dominicans of Saulchoir has already furnished forty-four soldiers. One, Father Deiberger has died on the battlefield, while three are wounded. Five missionaries of the same order from the depths of Asia have arrived to replace their brethren placed hors de combat. No less heroic are our nuns. At Angers a German Protestant officer who died of his wounds said just before his death to the Sisters who had nursed him: "You are the most beautiful souls God ever made." At Tournai in Belgium, Mme. Adrienne Buket, Provincial Superior of the Ladies of the Sacred Heart, and late Superioress of Nantes, was killed by a German mitrailleuse while in discharge of her duty to the wounded. Moreover, the Sisters have still to put up with some curious proceedings on the part of the government. The Trappist Sisters of Maubege, Diocese of Valence, prepared to receive the wounded in the vast enclosure where their orphanage stands. The authorities have sent them 1,200 German prisoners in place of the wounded, without a word of explanation.

##### Special to the CATHOLIC RECORD

##### THE FALLEN ENEMY

Where once rose happy homes and gardens smiled, Here in the harvest field the dead are piled. Foes of but yesterday sleep side by side, Death gathers here the sheaves of War's red tide. O ye who watch above the common bier, E'en to the foe grudge not a pitying tear.

What though they wrought destruction on your land, Yet censure not, but rather these who planned War's awful drama at the Council Board, And in a frenzied moment drew the sword That deluged Europe with a sea of blood, The guilt is theirs, they stand accused of God.

Bear then, no thought of enmity 'gainst those Who silent sleep in hated garb of foes. They had no choice, nor have they ought of blame, They did but fight because the order came.

Another conscience settled Wrong and Right, But simple soldiers these, just made to fight. For these dead brothers sleeping silent there, One Requiem do ye, Christ-like, spare.

—REV. D. A. CASSY

It is a good rule to be dead when a slanderer begins to talk.

"It would seem," says Father Faber, "as if very few of us give this power of kind words the consideration which is due to it. So great a power, such a facility in the exercise of it, such a frequency of opportunities for the application of it, and yet the world still what it is, and we what we are! It seems incredible."

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