

80,000 men during the recent struggles, and although the French losses also have been great they have been considerably less than those of the enemy, because during the present week the Germans have reverted to massed formations in pushing home their attacks.

A report from General Smuts to the War Office regarding the progress of the campaign in German East Africa shows that the conquest of Germany's last overseas territory proceeds without check.

In other parts of the colony British, Belgian and Portuguese columns are following up the retreating Germans, whose last stand will be made near the capital, Kilimanjaro, on the railway which crosses the centre of the colony en route from the sea to Lake Tanganyika.

The Italians in the Lagarina Valley hold their own, and are inflicting very heavy losses on the Austrian attacking columns. Farther along the frontier, however, to the northeast, on the Astico sector, they have again evacuated their advanced positions because of what Rome speaks of as "the intense concentration of the enemy artillery fire." In the Asiago sector and in the Sugana Valley there has been prolonged and indecisive fighting. The Italians held Mount Civarone, in the Sugana region, against repeated attacks. The Austrian rush, although not yet ended, has been seriously checked. The danger of an invasion of Venetia on a large scale, entailing the withdrawal for prudential reasons of the Italian army of the Isonzo, is no longer imminent. The General who permitted the concentration of 300,000 Austrians under his nose in the Adige Valley without warning Rome has been retired on half pay. He is lucky. The reserves that he apparently could have had for the asking are now pouring up to rail head at Arsiero and Asiago. The Italians, having lost over 250 cannon mounted on Alpine positions, from which they could not be withdrawn when the Austrian drive began, are said to be short of big guns, and France is helping to make good the deficiency.

The Bulgars, left largely to their own resources on the Saloniki front, are reported to be bringing up more men in anticipation of an early move by the Allies. That move cannot come too soon. The season during which active campaigning is possible in the mountains of Macedonia is very short. In November last year the British troops suffered dreadfully from frostbite. The five months that remain this season for operations on the Saloniki front afford little enough time for a determined effort to reconquer Serbia.—Globe, May 27.

T. P. O'CONNOR'S LETTER

THE UTILITY OF REBELLION RECOGNIZED ALL ROUND

THE GENESIS OF THE RECENT ABORTIVE RISING

Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

LONDON, May 27.—There is reason to hope that the atmosphere of Ireland now so changed, will gradually improve. The outstanding Ulster difficulty is still an obstacle, but even in Ulster the temper of conditions has greatly improved. The Sinn Féin rebellion and the war killed all possibility of the employment of force on either side as a factor in the Ulster problem. Orangemen recognize that rebellion no longer is a possibility to contemplate, while the Nationalists equally recognize that Orange Ulster cannot be forced into Home Rule by bullets or bayonets.

The Nationalists must accept, therefore, in principle, the right of Ulster to exclude herself, if she still remain of that mind, but much haggling will occur regarding the size of the excluded area.

Another essential provision of exclusion will be that nothing be done even to suggest a permanent break-up of Ireland's unity; but on that point Orangemen are now reasonable. I believe, therefore, a settlement is certain.

Determination to have a settlement remains equally strong and practically universal with all parties, British and Irish, with the possible exception of William O'Brien's small group. Official negotiations do not yet exist, but active conversations are taking place in all quarters behind the scenes.

Mr. Lloyd George has charge of some of this preliminary work. Every member of the Cabinet gives sympathetic support and Mr. Asquith more than any, as he has returned from Dublin with the inflexible conviction that the settlement must come now or not at all. The Orange leaders are putting forward rather extreme terms just at the moment, but they are conciliatory in temper and show the same eagerness for settlement as the other sections. Every English Tory member is all right. Of course, the Liberals also will be delighted if their Irish policy reaches its full fruition at last.

One dark spot on the horizon is the difficulty created by the exasperation of opinion, especially in Dublin, by the severe measures taken to put down the rebellion and the large number of arrests throughout the country, sometimes of men who were ardent Redmondites and hated the whole Sinn Féin movement. But the military regime soon will come to an end in Ireland. Releases are going on daily in considerable numbers. Prison treatment is now

entirely reformed of such incidents as the shooting of Sheehy Skeffington. The government will sift the facts and fix the responsibility for these.

Not for the first time in history, literature and revolution have come together and assisted each other. The irony of such a combination is increased by the fact that no person could shrink more from the sanguinary consequences of their preaching than the mild and innocent men of letters, to whom the Irish revolt owed its birth. Among the slain are poets, journalists, professors, dreamers of false and impossible dreams. But the sordid and cool gentlemen who directed all these insane though not ingenuous visionaries, still live and pursue their business in the happy security of an American home.

To understand that movement one must go back to that curious and fascinating opening of a new epoch in the Irish language, in old Irish literature and in the general cultivation of the essentially Irish spirit. There was no body of men for whom these intellectuals had greater contempt than the politicians, and yet it is the fact that it was the work of the politicians that made their movement possible. It was not till the politicians had dragged Ireland out of the Slough of Despond of rack renting, eviction and landlord omnipotence, that there was any public in Ireland to whom an intellectual appeal could be made.

All these recent movements, including the last and most disastrous, were in reality the signs and portents of the coming of day when Ireland, with an Irish Parliament, could have the free movement of a nation developing along its own lines. The Gaelic League was to certain extent the forerunner of the new Irish developments. There the cult of the ancient Irish language was carried to a fanaticism, sincere in some, sordid in others. This organization pleaded that Irish should be made compulsory in the new Irish University, an impossible proposition in a country where nine-tenths even of educated people did not know a word of the ancient tongue. But this league did act as a pioneer in the movement to restore the National consciousness of Ireland, and in that way was the father or step-father of that gospel of Sinn Féin which has had such tragic results. The Irish Literary Theatre—though its chiefs are more remote in sympathy from the later developments of Sinn Féinism, was also part of that new force making for a self-conscious and self-sustained Ireland.

Throughout all Ireland one became aware for the last few years that it was a country vibrating with new currents of thought and activity. I dined one night with a popular official in Dublin some years ago. Never did I pass through a night more curious and more illuminating. There was not a single person at the table who did not reveal himself or herself as the moving force in some new movement. One man was engaged in carrying out the new Plantation of Ireland—that is to say the transfer of the soil of Ireland from the landlord of alien birth to the people of native birth. Another was the chief administrator of those Laborers' Acts which have replaced nearly all Ireland with neat slated cottages and a small plot of land for the hideous cabins in which the laborers used to live. Lady Gregory was of the company; everybody knows the great work she has done in the Irish Theatre. A lady sat beside me—a Protestant of Protestants, sister of some high official in Trinity College—who was engaged in trying to establish a stained glass factory in Ireland, so that the Irish church and chapel need not go to Bavaria for their stained glass windows of their place of worship. If I mistake not the Countess Markiewicz, who has played so large a part in the recent events in Dublin, was also of the company, and her husband, though all I recall of them is that they both seemed to be very quiet people, suggesting the visionariness of the artist rather than of the revolutionary. I commented on the curious sense of intense movement which this dinner party gave me in talking with Lady Gregory. There is so much going on in Ireland, she replied, that it isn't safe to be out of the country for three weeks.

To reach the other conditions which produced the Dublin rebellion you must grasp the fact that there has grown up since the death of Parnell another generation who did not know him, who did not know the Ireland which he and his successors have taken out of the land of bondage. To youth the methods of politicians seemed slow. They knew nothing of all the pioneer work that had gone to the original construction of the line. The young men were many of them gifted with poetic vision, finding expression in impossible visions, and they were the prophets of the new movement.

At the same time there were sordid and fanatical men, mainly on the other side of the Atlantic, who had never abandoned the old revolutionary organization now known as the Clan na Gael. That organization has not been powerful, so far as my information goes, in the United States for a long time so far as numbers or revenues were concerned. But it was powerful in its secrecy, in the number of men it was able to place in important positions, and in its well organized and disciplined efforts. Many of these men started an alliance with the German element of the United States.

To this soil prepared for some new movement came two unexpected allies. The first of course was the Orange movement in Ulster. I have already described how that movement brought back to Ireland the faith in a resort to force. The acts which had lasted almost since the Union in Ireland against the bearing of arms, had to be repealed for the sake of decency in view of the wholesale and open arming of the Orangemen; and thus it became possible for the agents of the American revolutionaries to send arms into Ireland. There were plenty of people who were ready to greet these arms; for the Larkinite movement had produced great unrest and a strong inclination to the use of violence. This was followed by the disastrous weakness of the British Ministry in dealing with the question of Home Rule, and above all in the long hesitation and delay in putting the Home Rule bill on the statute book.

Finally there came the war, perhaps the most valuable of all the allies of the revolutionaries. For in the war, the carrying out of the Home Rule act became impossible. The Irish party were compelled into an attitude of marking time; and a political party in Ireland which can only mark time, is always in a perilous position. And then when Ireland had to decide between Germany and her enemies, there was sufficient prejudice against the secularization policy of the French republic to divide the people.

We also had the curious phenomena in the Irish press as in the English. As the Daily Mail had made a steady campaign against the Ministry in England so the Daily Independent in Ireland made a virulent campaign against the Irish party in Ireland. It could never be right. Day after day there was insinuation or open attack or superior criticism, until a large number of people began to believe that the usefulness of the Irish party had gone. As a matter of sober and frigid fact, the Irish party—as most sane people now realize—was the one bulwark between Ireland and anarchy; but fact does not regard these things and the campaign went on.

Then there began to pour into Ireland the German money; and agents were sent all over the country, arms were procured, and doubtless broad hints were given that at the right moment the German army descending upon Ireland, would help an Irish insurrection to success. The War office and the Admiralty in Berlin must have known, however, that such a campaign was impossible in view of the strength and the vigilance of the British fleet. But German politicians are not averse probably to risking the lives of a good many Irishmen, providing they would help her purpose of embarrassing the enemy who is the chief instrument in her slow strangulation by the blockade. Anyhow the German money was there if the German army wasn't. And so the movement gained strength.

But the lunatics in Dublin, living in their world of visions, when they started were convinced that there would be a German army coming to their assistance, that the country was ready in some parts for insurrection, and that these forces combined would be able to defeat a country which had such heavy military responsibilities at this moment as England. All these hopes were falsified. The German army did not arrive; the rifles Sir Roger Casement was supposed to bring, are at the bottom of the sea, and the overwhelming majority of the Irish people outside certain spots refused to move, and sometimes even sent the National Volunteers to be ready for opposing the rebel forces. Hence the collapse of the movement in Dublin.

THE MASS IN DEVON FARMHOUSES

The war has brought about many unexpected results. One of these consequent on the presence of Belgian refugees in the villages and outlying districts of Devon, is that Holy Mass is now being said in isolated districts, which, before the present great struggle, would have been considered inconceivable. Recently, the Rev. Father Servienck, S.J., Belgian chaplain at Bude, North Cornwall, arrived in the Okehampton district. With another priest he went to Hatherleigh to visit the Belgians and the few English Catholics. Mass was said the next day in a farmhouse. The priests next visited the refugees at Samford Courtenay. The London Tablet from which we take these facts recalls an interesting bit of history in connection with this visit.

At the time of the dissolution of the monasteries, the blood of the people of this district was aroused to revolt. On June 9, 1549, an attempt was made to hold the first service of the new religion at Samford Courtenay, but the people would have none of it. They insisted on the Mass, and they fought to have it. The Tablet, commenting, says:

Now after nearly four hundred years, two priests of the same Catholic Faith as existed in Samford Courtenay of old, were visiting the countryside last week in the interests of the old Faith which the sturdy Devonians stuck up for to the last, for, under the leadership of Sir Thomas Pomeroy, Sir Humphrey Arundel and others, the country people, when the new order of things was foisted on them, flew to arms and marched on Exeter. There they were met by Lord Russell, whose army proved victorious, and killed four thousand of the country people.

The leaders were executed and thus laid down their lives for the Faith. Now, in these remote parts, Mass is again being said.

From Samford and Courtenay walked into North Tawton, a small town, where some of the Belgians are employed in the woolen mills. The next morning Mass was said there at 6 a. m. in order to meet the convenience of the refugees employed at the mills. Thus again are the great blessings of the Sacred Mysteries being showered over the land.—Sacred Heart Review.

THE FLORIDA INCIDENT

There is nothing can be said in palliation of the offence of those Florida bigots who carted the Sisters into court for the crime of being white while they dared to teach the colored pupils. The officer who was compelled to enforce the law deserves the pity of the public since he went to his distasteful task reluctantly. The governor who commanded him to act is cursed with an ambition to rise politically and as he must cater to the majority in his benighted state possibly it was asking too much of him to expect that he should have resisted the orders of those who can make or break him. If blame must be placed it is on the condition which allows any state to draft laws that rob a body of citizens of what seems to be their constitutional rights. But in the efforts to condemn where chastisement has been earned it is not well to generalize too extensively on a single instance. In many other southern states laws regulating school attendance have been enacted and even Catholic bishops have found it necessary to introduce certain discriminatory measures. When northern Catholics hear that in the archdiocese of New Orleans, for example, some parishes must maintain four kinds of parochial schools they are wonderstruck. But they must remember that the South has its own problems that cannot be solved on a mutually agreeable to conditions that obtain elsewhere. Even the great Mother Church realizes the need of conforming methods to national prejudice, when there is no bartering of doctrine nor tampering with the law laid down by the Master. In starting the agitation, therefore, the northern editors who are so sublimely ignorant of southern difficulties should not be permitted to inflame passions whose deadly activity may undo the work which mutual forbearance between diverse Catholic elements has wrought.—F. in Little Rock Guardian.

LETTER FROM FATHER FRASER

Taichowfu, China, April 17, 1916.
To my Dear Friends:

It happened to be the day on which the pagans honor the dead that I started out on a long missionary tour. All along the route could be seen groups of people offering sacrifices before the tombs of their ancestors. A hole was made in the top of the mound and some wine mixed with particles of food poured in. Then the earth was replaced and a little white paper flag placed above. Fire crackers were exploded and the people made profound genuflections to the dead. It was sad to see all this idolatry going on, to see a whole population so willing on the one hand to perform acts of religion and on the other so ignorant of the right way to honor and aid the dead. Of St. Paul it is written that, "whilst he waited at Athens his spirit was stirred within him, seeing the city wholly given to idolatry." What would I not have given to bring these people to a knowledge of the True God and the beautiful doctrine of the souls in Purgatory? Arriving after a two days' journey at Sang Linding I called the Christians together and after instructing them administered the sacraments. I am building a church there. There was a hurricane one evening and all were of opinion that the walls I was about to put up would not be sufficiently solid as the place was exposed to a north wind so I decided to make them a foot thicker. This will cost me more than I expected, but it is better to be sure than sorry.

Two more days' journey brought me to Ding deo. They are all recent converts here. A Catholic school master has a class of dear little boys who flocked around me asking all sorts of questions. They then piously knelt down in their little chapel left to prepare for confession. Their place of worship is poor in the extreme; no ceiling, bare rafters, a table for an altar, a tiny crucifix, two pictures without frames, a few benches and some saw mats to kneel on. I found these people happy and good-natured. Their greatest ambition is to have a nice little altar. I proposed that a nice little chapel would be much better, but this is beyond all their hopes. I told them to pray and the Lord Who with a single word created the mountains could easily procure them a chapel. The Protestants in this place have all come over to us. The last one to be converted was a pious young man who steadfastly attended the chapel for three years though he was the only one present! I am now training him to act as a catechist.

My next station was a few miles distant. Here I was lodged in a room with a mud floor, rough boards laid together with a rope for a partition and a door taken off its hinges and laid on two benches for a bed. The solitary window was made of bamboo in wickerwork with a piece of paper stuck on instead of glass. Here I gave Communion to twenty neophytes. A walk of seven miles brought me to Da Wang where there are many converts who give great hopes for the future. A number of the boys have entered the seminary and I am preparing bricks and material to build a church. When these young men are ordained they will have the consolation of saying their first Mass in a decent chapel.

Returning to the city of Tientai I was startled by the news that our province had rebelled against the

Peking government. I did not think that the revolution which had begun in a far distant corner of China would be so soon at our doors. I hurried back to Taichowfu and found everything calm and things going on as usual.

Asking God to bless you all, I remain yours sincerely in Christ,
J. M. FRASER

THE COST OF THE WAR

The cost of conducting the present war, so far as it could be ascertained during the past month, is thus summarized by the American Review of Reviews:

Great Britain spent in the year ending April 1, \$8,000,000,000 over four times her income under the new taxes. One-fourth of this expenditure, however, was in the shape of advances to her colonies and allies. The German Treasury announces that the expenditures for last December were \$500,000,000 at the rate of \$6,000,000,000 a year, but that since December the disbursements have been smaller. Germany has just closed her fourth war loan to which there were subscriptions of \$2,600,000, making a total of \$9,000,000,000 borrowed since the war began. The French Minister of Finance states that war expenditures in 1915 amounted to \$4,400,000,000 with estimates of current expenses running somewhat above that rate. In April, France arranged to borrow \$100,000,000 in the United States, all or most of which is to go toward paying Americans for purchases here. Several of our bankers have underwritten this amount as a loan to the French Government, which will deposit with them certain securities to be collateral for debenture bonds offered to the public. Russia has borrowed \$4,000,000,000 since the war began, and is now incurring war expenses at the rate of \$6,000,000,000 per year.

Stupendous figures have become so familiar to us that they barely impress our imagination. To realize fully their meaning is impossible, however, when the war-madness has passed and the day of reckoning is at hand. Some one must pay the accounts, or some one must incur the loss of these enormous debts.—America.

YOUTH AND AGE

When in our blithest youth we sing,
We sing our saddest—slink the string
Of music into saddest key,
And sob, with voices quavering
In pangs of melody.

When in maturer years—
When grown acquaint with sighs and tears—
Our voices ring a lighter tone,
Our perverse harp peals o'er the moan—
A psalm of hope that lifts and cheers.

And last, in age's bleak extreme,
With youth, life, love, all—all a dream,
What glad songs leap
To our glad lips—what raptures gleam

In the old eyes—too glad to weep.
—JAMES WHITCOMB RILEY.

THE BROTHERS' NEW TRAINING COLLEGE

Monday, May 15th, of this year was a day of special significance to the Christian Brothers of the Province of Ontario. Besides the annual celebration in honor of their De La Salle Training College at Oak Ridges will long be remembered by them and by the many friends of Catholic education. High Mass was celebrated in St. Michael's Cathedral by Rev. Father W. Kelly, Very Rev. Dean Hand and Fr. Morrissey being assistant priests to His Grace. A select choir from the Brothers' Schools sang the Mass of St. Cecilia under the able direction of Professor W. Donville. A large number of the clergy, friends of the Brothers, and the senior pupils from the several Separate schools of the city assisted. His Grace preached on the life and works of St. De La Salle and appealed to the boys and young men to make the best of their opportunities for acquiring a competent education.

In the afternoon Msgr. M. J. Whelan assisted by Rev. Father Healy and Rev. Father Hodgison blessed the new Training College of the Brothers at Oak Ridges, twenty miles north of Toronto. This building which has just been completed at a cost of \$175,000, stands on an eminence of 750 feet higher than Toronto, and com-

mands a delightful view of the surrounding country. It is a fireproof structure of reinforced concrete, 180 feet long, 55 feet deep, 4 storeys high and attains a height of over 70 feet. The exterior suggests the Collegiate Gothic period of architecture, and is of stocked red brick, with art stone trimmings but without ornamental detail, while the entrance is of an entirely modern character.

On the ground floor are the parlors, dining-rooms, gymnasium, kitchen and refrigerating room. The first floor contains the chapel, chaplain's apartments, class-rooms, science and chemical laboratories. On the second floor are the various private rooms, while the third floor contains large spacious dormitories, wash-rooms, baths.

Separated from the main building is the power house, which contains the heating, lighting and water apparatus, together with a manual training room, and an electric laundry. Light and power are obtained from the Metropolitan Railway whose cars pass hourly within 400 feet of the building. Mr. J. P. Hynes of Hynes, Feldman & Watson, is the architect.

The entire property comprises 115 acres, 25 of which are reserved for playgrounds, lawns, school gardens, etc. The location is ideal, the building complete and attractive, the railway, light and power facilities convenient, so that the 70 novices now there will enjoy exceptional advantages in their training.

A PROTESTANT MINISTER ON LESSONS FROM CATHOLICS

Protestants can and should learn many important lessons from the Catholic Church. Its consummate wisdom in dealing with the child; its insistence in dealing with the marriage tie, its emphasis upon the principle of authority in religion and government and its world-wide ministries of mercy—in these and other things it is the world's greatest teacher to-day. And sure every intelligent Protestant will agree that the Catholic custom of observing Passion Week is eminently appropriate and beautiful. Have not Protestants the same reasons for honoring it?—The Rev. Frederick E. Ross in the Ironton (Ohio) Register.

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FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915.

Dear Readers of CATHOLIC RECORD: It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 80 catechists, 7 chapels, and free schools, 3 churches in different cities with caretakers, supporting two big catechumens of men, women and children during their preparation for baptism and building a church every year.

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

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