

Landsturm embodied in September. Troops so raw will hardly be able to cross the Dvina in the face of Russia's veterans.

EXTERMINATION OF THE ARMENIANS

The Journal des Balkans publishes the Memorandum of the Armenian Committee which has been sent to the Powers. Mexico is Mexico; Armenia is Armenia and the Turk is the Turk, but the things related there are incredible too. "Till this moment," says the Memorandum, "it was thought that the Turkish Government desired to send the Armenians out of some districts of Cilicia and was using forcible means to that end. Now facts show beyond a doubt that the Government has expelled all the Armenian population not only from Cilicia, transporting them to the desert of Haleh, but from all Turkey." It gives a list of places where not a single Armenian is left, all their possessions have been divided up among the neighboring Turkish tribes. "Armenia without any Armenians—that is the infernal programme. The exiles have been driven on a march lasting two months, to the desert which is to serve them for cemetery. Their bodies line the road and float down the Euphrates. A miserable remnant have arrived at their destination where there is nothing for them to await but death."

Persecution and outrage seem to be carried on systematically. All the able bodied population has been requisitioned for the war, none are left but helpless victims: old people, women, children and priests. The latter, including several bishops, are court-martialed and imprisoned; the others are driven out, there is no check on the outrages inflicted on the women by the Kurds and bashibazouks, despair leads some of them to accept the musulman religion to save their lives; at best they are sold to the hands of purchasers like the other property of the Armenians. Of wholesale massacres in villages when the organized drive did not happen to be convenient there is abundant proof. Of the driven it is impossible to get accurate news but it is only too certain that not 10 per cent. of them live, the rest have died of hunger or fatigue on the journey being left lying where they fall, the 10 per cent. are sold as slaves, in the case of women, worse. The memorandum closes with two detailed lists: first of Armenians who have disappeared, been deported en masse, assassinated or converted to Islamism, and of these in 39 districts, there are 855,000 souls; the second is of prelates hanged, assassinated, imprisoned or exiled, of these there are 17 known, others whose fate is uncertain.

Is the Holy Father doing anything, can he do anything, to help these sufferers as he has helped so many thousands since the war began? The first question can be answered at once in the affirmative; he has for weeks been doing everything that it was possible for him to do. Through Mr. Kejavian, Ordaining Bishop in Rome for the Armenians and through Mr. Dolci, Apostolic Delegate at Constantinople, he keeps himself informed of everything; through the latter he has made the most urgent representations to the Sublime Porte. And it is a fact that through his efforts and the efficient work in many cases of American Consuls many unhappy people have been able to escape. But, too, experience has shown so often that Turkish promises are not kept; even if they are accompanied by the will to keep them Constantinople has no control over its authorities far off. And unhappily the facts related by the memorandum are stronger than anything in the way of verbal or paper promises.—Rome.

SIDELIGHTS ON THE GREAT WAR

A "RING SONG" IN THE TRENCHES
In an article on "Hate" in the Cornhill Magazine, Dr. A. E. Shipley writes:

How far hatred is effective in war time, and how far it can be effectively worked up by systematic effort, is difficult to say. I don't honestly think it can be effectively exploited with our British troops. An officer recently visited one of our trenches where some German prisoners were, and at an hour when a "ring song" was in full swing was pleased to hear the Sergeant in the chair announcing "Item No. 4. Mister Fritz and Mister Moritz will now oblige with 'The ymn of hate.'"

PRISONERS OF WAR—A CONTRAST
Mr. Jeffery E. Jeffery in the same magazine, giving "Some Experiences of a Prisoner of War," says:

In the afternoon the boat which is to take us back arrived from England with the German wounded. The two batches of men were close together on the platform. What a contrast! The Germans, clean, well-cared for, dressed either in comparatively serviceable uniform or new civilian clothes; the English, white-faced, pinched, and emaciated, in tattered khaki (some even in tattered French or Belgian uniform) with no buttons, most of them with no hats or badges. At first our men were indignant—they had suffered much, and it was evident to them that the treatment of prisoners in the two countries was very different. But soon the inherent civility of the British private soldier overcame his other feelings.

THE IMPERIAL BABY KILLER

Referring, in his sermon at St. Paul's, on a recent Sunday afternoon, to the recent Zeppelin raid on the district of London, the Archbishop of London said:

I need not go further back than last Wednesday, to tell you that battle has changed into murder. Speaking with all the restraint that is due from every preacher as well as the Press, and with the knowledge and consent of the censor, I tell you that to one hospital alone were taken the dead bodies of children of fifteen, ten, seven and five, and one little baby—so that the nursery became a slaughterhouse. Of the Imperial murderer who allowed it, if he did not order it, all we can say is, in the words of the Psalmist—the most awful punishment ever given to a man—"I will set before thee the things that thou hast done."

"STICK IT TO THE BITTER END"
Extracts from some vivid letters, describing incidents in trench life, and written home by a young subaltern who went to the front in May, are given in the Spectator. We reprint the following:

I forgot to record a very quaint thing that happened at a brigade concert held at—K. of K. came down to see us. Our divisional commander came in, to honour the occasion, and after a thumping good programme of Welsh, English and Irish talent, got up on the platform and made a little speech. He said how pleased K. had been that day with our soldierly appearance (what, what!) and our cheerfulness and good discipline under arms. . . . and that he had promised the great man that the—Division would see the campaign through to the bitter end. Loud cheers. Then an excited Irish private rushed up, and shaking the old General cordially by the hand burst out: "Be sure, ye're right. The old—Division will stick it to the bitter end, and ye're the boy to lead us to victory and everlasting fame." The General, very alarmed: "Ah, yes, yes, quite so, quite so, my man; of course, yes." His staff had divided off into the surrounding trees to smother their shouts of mirth, and the last I saw of the two, they were shaking hands like old friends reunited after many years—the General very frightened—and the military police just diving on the Irishman from behind.

SCHOOLING UNDER SHELL FIRE
In another letter, the lieutenant tells how he helps the children of the house where he is billeted with their lessons:

Except for our spells in the trenches, we are nearly always more or less in civilization; here, for instance, in my billet, there is a very nice French bourgeois family, the—s. To day, I have distinguished myself by writing out for the girl, who is in about the fifth of the local High School, an essay on the theory of Decimal Division. Now, you didn't think I was as clever as all that, did you? It was, of course, a combined feat in French and maths. Her question paper was full of abbreviations, which she explained as due to the quick rate at which her lady professor talked. I asked the reason of this. "Oh! because they were too busy to write." But, why presumes? "Oh! because every few minutes a shell burst quite near and the professor had to take shelter in the cellar." . . . About your advice about staying off approaching sentry-boxes, I always make for the nursery whenever I go into billets, and the French children and I get on splendidly; I do their homework for them. But even this relaxation cannot alter the fact that I am for fifty men, many of them old enough to be my father, a sort of combined schoolmaster, doctor, parson, foreman, general, lawyer, official news agent and tyrant with genuine despotic powers when we are in the trenches; and this is rather a strain on my youth.

"GOTT STRAFE IRELAND"
This is a new note in German malediction and to judge from the following letter from Sergeant J. J. Cunningham, of the Irish Guards, published by the Freeman's Journal, is inspired by the fear that the Irish soldiers are putting into the hearts of the Hun:

One battalion of the Irish Guards has already given them a rough time of it, so Heaven help the Prussian Guards when they hob up against two battalions of I. G.'s—all Irish manufacturers. We had a little set-to with the Bavarians a few days ago. They were holding a sap quite close to our trench, and at about 11 p. m. a platoon of Irish Guards dashed in on top of them with fixed bayonets and sent them out of it. We had only three casualties, and the Hunns were moaning on all sides. One of the Hunns was, apparently, a little plucker than his comrades, for I distinctly heard him shout, in plain English, "To h—I with the Irish Guards." Then one of our fellows knocked the side off his head with a bomb. I think it was a very suitable reply to make. The Germans nearly always know what regiment they are opposed to, and very often when our trenches are close they shout out, "Gott Strafe Ireland." I don't know what they'll think of Ireland one of those days when the hour strikes for us to throw our full strength against them.

THE LLOYD GEORGE SHELLS

In the concluding part of his letter the Sergeant praises the new Lloyd George shells and speaks his mind on the Sinn Fein policy:

At present we are taking things very steady. Our artillery is getting better every day, and everybody out

here is now praising Lloyd George's shells. The troops out here look upon Lloyd George as a second "Bob." The damage done by some of our new shells is most surprising. The first one of them I saw burst on the German lines I mistook it for a mine explosion; so we are now doing a little more than holding our own with them in the line of artillery, which, unfortunately to relate, was not so in the early part of the war. When in Dublin I heard a lot of people talk of the probability of a German victory, but a few weeks out here would soon knock that nonsense out of their heads, as we all now know we are only waiting for the hour to strike. Advance and revenge Belgium! It is a good job that the Connaughts, Dublins, Munsters, and Irish Guards do not agree with their Sinn Fein policy.

SCORES SECTARIAN INTOLERANCE

MR. ROOSEVELT'S RINGING UTTERANCE AT COLUMBUS DAY CELEBRATION IN NEW YORK

New York, October 12.—A ringing denunciation of sectarian intolerance was a striking feature of an address on "Americanism" delivered to night by Colonel Theodore Roosevelt at the Columbus Day celebration in Carnegie Hall, under the auspices of the Knights of Columbus. The hall was crowded to capacity and at least 1,000 persons were turned away by the police. The audience, estimated at easily 3,000, cheered Colonel Roosevelt mightily upon his appearance and throughout his address. They were especially pleased by his statement that the Knights of Columbus constituted one of the organizations best fitted to transmit the immigrant into a loyal American citizen.

Monsignor Mooney, representing Cardinal Farley, introduced Colonel Roosevelt.

After paying tribute to the great Italian seaman who changed the map of the world, the former President began to outline his theories of what constitutes true Americanism.

He spoke first of the wickedness of sectarian intolerance, saying that it was an evil thing to support or to oppose a man because of the creed he professes. Political movements directed against men because of their religious beliefs have never accomplished anything but harm, and are directly in contravention of the Constitution itself. Base and unlovely in any civilization, sectarian intolerance, said Colonel Roosevelt, is utterly revolting among a free people.

"Furthermore," he continued, "it has invariably resulted, in so far as it was successful at all, in putting unworthy men into office, for there is nothing that a man of loose principles and of evil practices in public life so desires as the chance to distract attention from his own shortcomings and misdeeds by exciting and inflaming theological and sectarian prejudice."

"I hold that in this country there must be complete severance of Church and State, that public moneys shall not be used for the purpose of advancing any particular creed, and therefore that the Public schools shall be non-sectarian, but the pupils, teaching free and school officials must be treated exactly on a par, no matter what their creeds, and there must be no more discrimination against Jew or Catholic or Protestant than discrimination in favor of Jew Catholic or Protestant. Whoever makes such discrimination is an enemy of the Public schools."—Philadelphia Standard and Times.

CHURCHES EMPTY IN ENGLAND

WAR HAS NO INFLUENCE
London, Sept. 15.—After all is said and done, it would appear that not even the terrors of the most awful war in history, or the fact that daily war records bring news of death and disaster to the homes of every part of Great Britain, has been sufficient to give any appreciable stimulus to religion among the masses of the English people.

Whether this is a result of its insular position, leaving it free from the ravages such as the war causes on the Continent, or whether it is because of profound indifference to the value of religion in days of trial, the fact remains that during hostilities, after the first shock had passed over, there has been far less evidence in England than on the Continent of the deepening of religious life.

This fact is brought home and frequently emphasized by the utterances of ministers of the various Protestant sects from the pulpit, at frequently recurring periods. The Rev. O. Mordaunt, a prominent Anglican clergyman, is the latest of these. In an address which he delivered at a recent meeting of the House of the Laymen of the Worcester Diocese he said the main issue for the Church of England to deal with at present is the ungodliness of the nation. The churches in France, he said, were filled at all the services, whilst the Anglican churches, for the most part, appeared to have had no increase in consequences of the war.

This is a severe arraignment at such a time. There is, of course, some reason for it. It may be that the English public is still unawake to the terrible threat of this war, it

may be in the same state of ignorance in which it was kept as to the true conditions at the front by the lying jingo press of the country. And then, too, the English Protestant, doubtless, is in common with Protestants everywhere, that his Church affords but little consolation such as the soul yearns for in times of trouble.

English Anglicanism continues, moth-like, to flutter, blindly for the most part, around the light.

An example of this is to be found in a much-touted course of lectures to be held during the current month in London. It is to be under the sanction and with the cooperation of the Anglican prelate and its object as announced is "to illustrate from history the fundamental principles by which the special place of the Church of England within the Catholic body has been determined and the factors which seem likely to shape its vocation in the future."

Among the lecturers are the Bishops of Oxford, Canon Mason of Canterbury, and many other distinguished members of the Anglican clergy and laity.

No doubt from the literary point of view, the lectures will be highly interesting, but of course, no amount of ability on the part of the lecturers will enable them to do the impossible—to prove that the Church of England is within the Catholic body. It is Protestant in its origin, has been Protestant throughout its history, and according to the King's Oath the religion it teaches is Protestant. As one commentator puts it, "a Protestant Catholic Church is a contradiction in terms."—New World.

MINISTERS LAUD HOLY NAME SOCIETY

Washington, October 11.—The parade of the Holy Name Societies of the Diocese of Baltimore, in which 17,000 Catholics of Baltimore and other Maryland cities, Washington and Alexandria marched for three hours yesterday, was lauded by Protestant ministers from Washington pulpits last night.

The Rev. Dr. Randolph H. McKim, rector of the Protestant Episcopal Church of the Epiphany, declared that "the desire to combat blasphemy is the excellent object of the millions banded together for that purpose, and may God bless their efforts." He added that the parade was the religious event of the week in the nation's capital.

The Rev. John MacMurray, pastor of the Union Methodist Episcopal Church, extolled the work of the Holy Name Society and suggested the formation by the Protestant churches of a similar organization, to be called the "Holy Day Society."

POPE COMMENDS NEW SOLDIER'S BIBLE

EXPRESSION OF OPINION COMES IN TIME TO CONTRADICT OLD CALUMNY

Of all the slanders against the Church produced by the Protestant Reformation, that in regard to the teaching of the Bible is the one which recurs with the greatest frequency. It is an old, old story, known to every one of us, repeated as it has been in a thousand variations, all going to show that the Church ever sought to keep the Scriptures from the people. It is one of those historical lies which, no matter how often they may be refuted, refuse to die.

GIVEN NEW LIFE
Only during the last few weeks a crudely written book, published by the Evangelical Union of South America, written by one F. C. Glass, a missionary to the benighted Latin American peoples, and entitled "With the Bible in Brazil," has been placed in several of our public libraries to tell among other things this ancient slander. In Chapter II of this book we learn that "by the wisdom of the sixteenth century Council of Trent, it was laid down that no priest should read the Scriptures without the written consent of his Bishop, under the penalty of excommunication. Such is Roman fear of the Bible in the hands of her own priests."

BIBLE'S ONE DEFENDER
In the face of these attacks, made and credited without a shred of evidence, the Church quietly but firmly goes along her path, encouraging the study of the Bible among the people. This is one of the duties of her historic mission. Without her watchful care in the days of the barbarian invasion, there to-day would have been no Bible for us to read. Through the voice of her Pontiffs she has time and time again advised the reading of the Holy Scriptures. To day, when "higher criticism" has obtained such popularity among non-Catholics, the Church alone stands as the defender of the integrity and divinity of the Word of God.

TIME IN SPIRIT OF WAR
Even in the midst of the great European conflict, requiring his attention in so many other ways, we find our present Pontiff, Benedict XV., encouraging the spread of the Bible in popular form. The well-known German Biblical scholar, Prof. James Eker, now deceased, had prepared a translation of the Scriptures, which has lately been published in a pocket edition by the Bishops of Treves. On April 20th, of this year this little book was laid before the Pope by request of Dr. Korum, Bishop of Treves, and on June 16th the following letter, ex-

pressing the Pope's opinion, was received:

PONTIFF'S OPINION

"His Holiness pointed out in a particular manner that the most important features of this Bible which Prof. Eker of blessed memory has left as a heritage of piety to the diocese of Treves are the excellent language in which it is written, the addition of notes from the Fathers, and the very popular price. With great satisfaction he also remarked that the work in which your grace is so zealously engaged, the wide distribution of the Scriptures, has in our days become a mission of great charity, because of the fact that the sublime book can be used for the comfort of the war prisoners and the wounded, for which the present edition is destined. Meanwhile, the Holy Father expresses words of deepest praise and encouragement to your grace and all those that have supported and assisted you in this holy apostolate, granting at the same time as a token of his fatherly benevolence the petitioned Apostolic Benediction."

In this way has the Holy Father shown his deep sympathy with the work of distributing the Bible. It can serve to remind Catholics of their duty to intelligently familiarize themselves with the inspired word of God. In this way, too, will they give the most practical refutation to the ancient story of the hatred of the Church for the Holy Scriptures.—New World.

CHRISTIAN HEROES

Like the rosary beads, so much the symbol of devotion in this month of October, comes a silver string of pearls—some recent records of our great ones devoted to sacrifice.

The Jesuit Father Tarrago, the chaplain of the lepers of the Philippine Islands, for the past five years, has himself become a leper, and so has shown his devotion to his mission.

In the Louisiana leper home, one hundred and four afflicted with leprosy, are attended by the Sisters of Charity. To understand what these gentle ladies are doing for the noblest charity, we have only to think for a moment that the putrefaction of these living masses, the objects of their solicitude, is far more repelling than the disclosures of open graves, and still in the name of Him who cured the leper, they tender their ministrations to these outcasts of society, at the name of whose fall disease mankind trembles.

From the New World, we learn of Sister Regina, the superior of the Poor Handmaids of Jesus Christ, who attend the Pest House of Chicago, where in 1905, when smallpox raged, five hundred and sixty-five cases were housed. At present, an old leper is there, and no one but the Lord's handmaids would serve his wretched life.

In the latest issue of America, an article, entitled "Absent," refers to Brother Joseph Dutton of the Thirtieth Wisconsin, who, although living, did not answer to the roll call when the Grand Army of the Republic recently celebrated their golden jubilee at Washington. His old comrades spoke his name in reverence, for he was known as a brave soldier, and he is one yet. In distant and awful Molokai he braves rotting death every day, and shows the leper that pity has not vanished from the human heart.

Dutton was brave on the firing line, here when he dared all the traditions of his Puritan ancestry in becoming a convert, and illustrious when under the beating cliff, that Stevenson so finely describes as sheltering the poor inmates of Molokai, he left society forever to do the noblest act of sacrifice of which man can be capable. Absent was Dutton from the ranks in Washington, but what soldier will not salute him from afar as a true commander in chief.

All these doings of our humble great ones fling the lie in the face of our comfortable "guardians," for it is not the truest patriotism to be kind to your neighbor, without distinction of creed, race or color, and thus save the country from the devastating ravages of disease. How many of the Guardians' fair daughters and brave sons have left their dear homes and loved kindred to dwell with such abominable subjects of their concern and care.

Let the bigots begin convent inspection in these temples of exceptional charity that reek with the horrors of mortifying humanity, and if they get the contagion, they will stay long enough to change their opinions of noble ladies who would not falter in caring for their infirm and cowardly maligners. Some of these angels of mercy would court such sacrifice. They fear not death for death to them is only a form of life everlasting.

Oliver Wendell Holmes, himself a bigot of the most pronounced kind, declared: "So far as I have observed persons nearing the end of life, the Roman Catholic understands the business of dying better than others. I have seen a good many Roman Catholics on their death beds, and it always appeared to me that they accepted the inevitable with a composure which showed that they believed, whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it." That Holmes could not argue from death to life, and see that the religion which made men bravest when about to meet the Judge of eternity, was the truest legacy, is due to the fact that bigotry saps logic.

Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course . . . to diminish our expenditure and increase our savings."

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Our sisters fear not death, and so reach through it to their God, the God who will not permit heroism to go unrequited, if as Holy Writ says, a drop of water given, in Christ's name shall get its reward.—Catholic Columbian.

CIVIL ROME PRAISES CATHOLIC SOCIETY

The Commune of Rome, through a duly accredited representative, recently made handsome acknowledgment of the services of the leading charitable organization of the city, in caring for the sufferers from the Abruzzi earthquake. This organization is called the Circolo San Pietro. The Syndic, or Mayor of Rome, speaks warmly of the perfect handling of details, and the activity and good-will that characterized its work. He says: "If what the Commune has done deserves applause, it is owing in very great part to the really noble action of the Circolo and the sacrifice and devotion of the Sisters in charge of the different sections. Now, six months after the tragedy, the report which you have sent me gives me the opportunity to pray you, Signor President, to convey the sincerest gratitude of the Commune of Rome to the Franciscan Missionaries of Mary, the Daughters of Charity, the Sisters of Irena, and the Sisters of Divine City, of Savona. And all our thanks to you personally, for putting at the service of Rome for any future emergency, the work of your magnificent organization." This society in its work for the victims not only did more than it was asked to do, but it returned to the Commune part of the subsidy given. This of course was due to the voluntary service of the religious communities, and to their admirable system of administering aid.—Sacred Heart Review.

CARDINAL O'CONNELL ON RELIGIOUS EDUCATION

At the Mass of the Holy Ghost with which the school year at Boston College was begun, His Eminence Cardinal O'Connell dwelt upon the need of a religious education. "Events have made the need of religious training so manifest that even non-Catholics have begun to perceive the lamentable deficiencies of a curriculum in which Christian doctrine and practice have no part; experience has demonstrated its dangers to the individual and the nation. The best that can be said for it is that it develops keenness of intelligence, money-machines, surely

an ignoble result. "If there is to be among us any place for the flowering of genuine culture which develops to the mind and the heart, it ought to be the college, where the entire environment will inspire youth to its acquisition, where something better than the gospel of materialism is preached, an institution whose function is to form the fabric of our civilization and direct the true progress of the age. Such a college is yours."—Sacred Heart Review.

FATHER FRASER'S CHINESE MISSION

Tai-chowtsi, March 22, 1915,
Dear Readers of CATHOLIC RECORD:
Yesterday (Passion Sunday) I laid the corner-stone of the church in Tai-chowtsi. The former church was too small for the crowds who are being converted in the city and neighboring towns. Even with the new addition of forty-eight feet and a gallery it will be too small on the big feasts. May God be praised Who designs to open mouths to His praises in the Far East to replace those still in death in Europe. And may He shower down His choicest blessings on my benefactors of the CATHOLIC RECORD, who are enabling me to hire catechists, open up new places to the Faith, and to build and enlarge churches and schools. Rest assured, dear Readers, that every cent that comes my way will be immediately put into circulation for the glory of God.

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

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