

CHATS WITH YOUNG MEN

STARTING WELL

A proverb says that "well begun is half done." That maxim may be applied to every day's living—if it is begun well, it is likely to be carried through well. The practice of starting out right will soon become a habit and will have its influence over the whole day.

START THE DAY PLEASANTLY

"Every life should add to the sum total of the world's sweetness and light."

It was only a glad good morning, as she passed along the way, But it spread morning's glory Over the living day.

"I am so full of happiness," said a child, "that I could not be happier unless I grieved." She bade good morning to her sweet singing bird, and good morning to the sun; then she asked her mother's permission, and softly and reverently bade good morning to God. And why should she not?

With the majority of people the general keynote of the day is struck in the first hour or two in the morning. Some one has said that if you can keep sweet up to 10 o'clock you are all right for the rest of the day. This may not always be the case, but it is of untold advantage to put oneself in tune the first thing in the morning, to start the day with the right keynote, the keynote of harmony, good cheer. Unless the mind is well-poised early in the day, a multitude of little vexatious things will later prevent one from recovering his lost balance, because they are constantly in operation in a busy day—things which tend to unpoise the mind. There is everything in starting out right, in getting in tune. If a singer does not start out with a keynote he will sing off-key.

"Rejoice," was the morning salutation of the old Athenians. It is certainly a good salutation with which to start the day.

If we go to the breakfast table feeling cross and irritable, out of sorts with the world; our mental attitude is likely to upset the entire day; when, if we had taken a little time to put ourselves in tune with our better selves, we should feel bright and would radiate cheerfulness.

A sweet old lady was asked the secret of her gentle gaiety.

"I think," she replied, "it is because we were taught in the family to be cheerful at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all day long, yet he always came to the table with a smile and a pleasant greeting for everyone, and exerted himself to make the meal hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence and the effect was marvellous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal time came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sultry temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influence as among the best of my life."

There is something in the mechanism of some minds which seems to transmute the most somber hues into the most gorgeous tints. Their very presence is a tonic which invigorates the whole system. Their very coming into the home seems like the coming of the sun after a long, dark, arctic night. Their smile acts upon one like magic, and dispels all the fog and damp of gloomy prophecy. These persons are health promoters; they are death to dyspepsia, melancholy, ill feeling and despair.

Begin the day well, by raising the mind to God, rejoicing in His presence, praising His fatherly goodness, promising to live the day in conformity with His will, and offering up to Him all the works, thoughts, words, cares and joys of the day.

That greeting to the Almighty will put sunshine into the darkest morning and bring good cheer to the gloomiest natural day.—Catholic Columbian.

OUR BOYS AND GIRLS

HANDS HELD OPEN

WHY THE GIRL REPORTER LEARNED AGAIN TO PLAY HER CHILDHOOD GAME

It was the most disagreeable day the Girl Reporter had ever experienced in the office. Outside it was raining—a cold, raw, winter rain; inside, every one was blue and tired and decidedly out of humor.

At last, exasperated beyond endurance by her neighbor's moody whistling, punctuated by the shrilling of the telephone, she banged down the top of her desk, stalked across the room, through the hall, and into the small office opposite.

"Mrs. Bayne," she began impulsively to the single occupant, "tell me why you can smile at a time like this. When you ever once in your whole life blue or discouraged, or cross?"

The older woman laughed and asked the Girl Reporter to sit down. Then she took from one of the drawers of her desk a small red notebook,

After opening it and selecting a certain page, she handed her visitor the book with the brief command, "Read that."

It was a diary, and the page to which she had pointed was dated over two years before. "I wish anything to get out of this horrible, lonely, old place," it read. "I wish I were dead and buried."

The handwriting was Mrs. Bayne's. "When I wrote that gloomy sentence in my diary," she explained, "I really meant it. Several times that day I read it over and wished and wished with all my heart that my wish could be granted. The first part of it was," she smiled.

"How?" the Girl Reporter begged. "Well," Mrs. Bayne commenced, "when I was a wee little girl in my old home town we children used to play a game called 'Hands Held Open.' One kiddie had something—usually it was mother's silver thimble—and the rest of us would sit around her in a circle holding both of our hands closed and never opening them until she was near us with that thimble. Then each of us opened both our hands so that she would have a chance to give the prize away."

"Something about that game I learned pretty early was—that the child who could smile rather winningly and expectantly got it nine times out of every ten. The girls who always fussed and complained and said that they knew they wouldn't get anything—well, hardly ever did."

The girl leaned over and folded her hands over the woman's. She also had played "Hands Held Open."

And on that day, Mrs. Bayne continued, when I felt the worst I ever had in my whole life, when I really and honestly wanted to die, I happened to think of that old game. And suddenly I knew why I had been so unbearably, so miserably lonesome.

"Ever since I had come to this town I had been holding my hands tight shut and not smiling or expecting anything but trouble. I saw that if I wanted friends and pleasures I would have to go to meet them, expecting them and smiling."

"No one you know, wants to start on a pleasure-trip with a person who is complaining over the hardness of the world and other people's thoughtlessness or bewails her own loneliness or troubles. There's always enough sorrow in the world to go round and then have lots left over; also, there's plenty of joy for everyone to have a generous slice."

"And while sorrow hunts you, you simply have to hunt joy and then keep it by sharing it with your neighbor."

She reached over and took the little diary from the Girl Reporter's hands.

"And now let's go out to supper," she invited.

Wrapped in their waterproofs they started down in the elevator. The elevator-boy threw a merry greeting at Mrs. Bayne; he had been growing when the Girl Reporter came up earlier. A little sixteen-year-old office-girl tucked her hand under Mrs. Bayne's arm and they laughed together like a pair of happy children. The doorman took her umbrella and stepped into the vestibule to raise it for her.

And the Girl Reporter understood at last why the management regarded Mrs. Bayne as irreplaceable. Her personality was not a pretension of sympathy and interest and happiness, but rather a reflection of the golden heart inside; of the nature so big that its presence in the organization was practically indispensable.

The girl has a motto now in her desk. It is the best tonic for blues, discontent, unhappiness, and self-pity that any one can find in the whole world.

"If you want friends and happiness and love, you just have to go after them—both hands held wide open—expecting them and smiling for them. And if you are disappointed once, just wait for another turn of the game. You'll win them sure," it reads.—Woman's Magazine.

LOVE IS THE TEST OF CHRISTIANITY

SERMON BY CARDINAL GIBBONS AT BALTIMORE CATHEDRAL

Cardinal Gibbons, who announced some months ago that he would not preach regularly on the first Sunday of each month, as had previously been his custom, delivered an eloquent sermon on Sunday, March 5. His Eminence said:

"A pilgrim was about to make a journey to a distant city, but was ignorant of the best route to take. He consulted three experienced travelers whom he happened to meet. The first suggested a route which was the longest, but also the safest. The second advised a course that was the shortest, but was beset with dangers and difficulties. The third proposed a route which combined the greatest speed with the greatest security."

"You are all pilgrims, and you are journeying toward the city of God in the kingdom of heaven. I propose to you the most expeditious and the most assured path to lead you to your happy destination."

LOVE THE TEST OF CHRISTIANITY

"The shortest and safest route to the City of God is the path of charity. When you follow that road you never go astray and you are always on the right way. When you observe the law of love you are always fulfilling the other virtues—for charity embraces them all."

"When Christ was asked: 'Which is the great commandment of the law?' He answered: 'Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind. This is the greatest and the first commandment, but the second is like to it: 'Thou shalt love thy neighbor as thyself.' On these two commandments hang the whole law and the prophets. 'Do this and thou shalt live.' You will live the life of grace, of friendship with God here and the life of glory hereafter."

"St. Paul echoes the voice of his Master when he says: 'He that loveth his neighbor hath fulfilled the law.' You observe, he says, all the precepts of the decalogue regarding your neighbor when you observe the law of charity."

"Love, then, is the test and touchstone of genuine Christianity. It is the trademark which differentiates it from the other systems of religion. By this, says Our Saviour, 'shall all men know that ye are My Disciples, if you have love one for another.'"

"Love, then, is the essence of Christianity, in contradistinction to all other religions. 'The ancient people of God, though they were God's chosen race, lived under the law of fear. They were restrained from vice more by the fear of punishment than by the hope of reward. They were accused to address God by the title of King, Ruler, Jehovah, Judge, Lord and Master; but in the whole range of the Old Testament they very rarely presumed to call God by the endearing name of Father. 'Not so you,' says St. Paul, addressing the Christians of his time. 'You have not received the spirit of bondage again in fear, but ye have received the spirit of adoption of sons, whereby ye cry, 'Abba, Father.' For the Spirit Himself giveth testimony to our spirit, that we are the sons of God, and if sons, heirs also, heirs indeed of God and joint heirs with Christ.'"

LOVE THE LEADING MOTIVE
"I do not deny that the Hebrews were commanded to love God, but fear was the predominant feature of their worship. I do not deny that we are commanded to fear God, but love with Christians is the leading motive to draw us to God. 'The pagan or heathen worshiped his gods. He feared them and prostrated himself before them. He offered sacrifice to them in order to propitiate them. But the thought never occurred to him of loving them. He was too far removed from them to entertain any sentiment of affection for them, for love presupposes some equality between the lover and the person beloved. 'Our Saviour discovered a basis of equality between Himself and man. He said: 'I will descend from heaven to earth. I will manifest Myself to the world. I will clothe myself with humanity. I will become man. I will become Son of Man, that man may become Son of God. I will become bone of his bone and flesh of his flesh. I will place Myself on a level with him. I will take upon Myself his sorrows and infirmities. I will become his brother, friend and companion. I will love him so ardently that I shall compel him to love Me.' Oh! the wonderful condescension of God, that He should command us to love Him, and is angry with us if we do not love Him. That God should command us to fear Him is not to be marvelled at. But that He should command us to love Him is calculated to win our wondering admiration. This is the incarnation in a nutshell."

NO RACIAL DISTINCTIONS
"Let us view some of the characteristics of Christ's love. The love of Christ is extended to all mankind without distinction of race, color or condition of life. 'God so loved the world as to deliver up His only begotten Son, so that every one who believeth in Him may not perish, but may have eternal life.' His arms are wide-stretched on the Cross, to indicate that His love is world-wide, universal, all-embracing. 'But Christ not only loves all men collectively. He loves each one of you in particular. I always admit that saying of the Apostle: 'I live in the faith of the Son of God who loved me and delivered Himself up for me.' He does not say: 'The Son of God loved the human family.' He does not say: 'He loved the Hebrew people.' He does not say: 'Christ loved the tribe of Benjamin of whom I am descended.' But he says Christ loved me individually. You all can say the same. Christ loves each of you as ardently as if you alone existed in the world—just as the sun's rays shine as brightly upon you as if no other being were on the face of the earth."

CHRIST'S AFFECTION FOR CHILDREN
"Our Saviour, like ourselves, had His particular friendships. There are some members of the human family for whom He showed a special predilection. He had a singular affection for children on account of their innocence, simplicity and guilelessness of heart. You may observe how frequently His tender regard for children is manifested in the Gospels. When mothers brought their babes in their arms to be blessed by Him He rebuked His Apostles for trying to repel them. He embraced these infants and said: 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.' 'He loved not only innocent youth, but for your comfort and mine, He loved also repentant sinners. We all know how tender was His compassion for the erring Magdalen. He loved

her because of her humility of heart, her spirit of repentance and her profound gratitude. 'I say to you,' He declares, 'that many sins are forgiven her because she hath loved much.' Oh! how great is the power of repentance, since it transforms a slave of Satan and a moral leper into an elect of God!"

"Christ had also a particular affection for Lazarus, and his sisters Mary and Martha, on account of their devotion to Him and their hospitality toward Him. When Jesus knew of the death of Lazarus He paid a visit of condolence to his sisters. Martha on meeting Him exclaimed: 'If Thou hadst been present my brother had not died.' She did not yet know that Christ's influence is not diminished by His bodily absence. He was brought to the grave where Lazarus had lain for four days. We are told that Jesus wept at the tomb of Lazarus. We read not that He ever laughed. And yet those tears of Jesus have brought more joy and solace to the human heart than all the mirth-provoking books that ever were written. Jesus went to show that He had not only a divine personality, but also a human heart, full of human sympathy for the suffering and sorrowing, that He came to sanctify sorrow and to be the great consoler of the disconsolate."

"He wept to prove to us that those who have drunk of the cup of sorrow and have sounded the depths of human misery, can most adequately console with the sufferings of others. He wished also to teach us that a tender sensibility is not only compatible with greatness of soul, but is essential to sturdy manhood."

"When the Jews observed Christ weeping they exclaimed: 'Behold how He loved Lazarus!' If we are to judge of the love of Jesus for Lazarus by the few tears He shed at His grave, how are we to estimate His love for us by the tears of blood He shed for us during His Passion?"

"Christ, who foresaw all things, knew full well that the raising up of Lazarus would whet the hatred of His enemies and hasten His own death. As soon as the high priests and Pharisees had heard of the miracle they became alarmed at the increasing influence of Our Lord among the people, and from that very day they designed to put Him to death. Let us learn a lesson from Christ's heroic conduct. Let us never hesitate to perform a good deed, even though we foresee that it will bring us no earthly recompense, but will rather involve us in suffering and humiliation."

"Jesus had a very special attachment to His Apostles, who were the companions of His journeys, the witnesses of His miracles and good works, the destined heralds of His Gospel. He called them by the endearing name of friends. 'I will no longer,' He says, 'call you servants, for the servant knoweth not what his master doeth. But I have called you my friends, because all things whatsoever I have heard of My Father, I have made known to you.' He addressed them also by the affectionate title of brothers. When Our Lord was apprehended in the Garden and was in the hands of His enemies, they humbly speaking, He had most need of the loyalty and support of His Disciples, they shamefully fled from Him to save their own lives."

CHRIST LOVED HIS APOSTLES
"Yes, after His resurrection, what is the first message He sends them? Does He upbraid them for their treachery, their denial, their disloyalty and abandonment of Him? Not a word of reproach does He utter. But He sends them this message of love: 'Go, tell My brethren: I ascend to My Father and to My Father, to their God and My God.' How tenacious is our memory of real or fancied injuries, how treacherous it is in regard to favours received! Let us learn a lesson of forgiveness from Our Master. It is far more noble to pardon than to be avenged. It is the part of the animal man to retaliate an injury. It is only God and the sons of God that have the magnanimity to forgive."

"But Christ's special predilection was reserved for John the Evangelist. He is called by excellence, the Disciple whom Jesus loved; not that He loved the other Apostles less, but that He loved John more. John was particularly cherished by his Master because of his amiable disposition, his candor of soul and the purity of his virgin heart. 'He that hath cleanness of heart, shall have the King for his friend.'"

"The love of Jesus for John was heartily reciprocated by His Disciple. There are three circumstances in which the intense affection of the Disciple for his Master was made manifest. At the Last Supper, John had the privilege of sitting next to Jesus and of reclining on His breast, where he drank draughts of love from his divine fountain. During the Supper our Saviour predicted that one of His Disciples at the table would betray Him. The Apostles were agitated and distressed by this announcement, and they began secretly to debate among themselves which of them might be the traitor. Peter whispered to John, as being the most familiar with Christ, requesting him to ask our Lord who would betray Him. John's affection made familiar with his Master, and his familiarity gave him freedom of speech. Let us love our Lord like John, and our love will prompt us to speak to Him with freedom of speech in prayer. Let us also imitate the beloved Disciple by reclining in spirit on the breast of Jesus, in devoutly receiving the Holy Communion."

John also manifested his love for his Master when he stood by the Cross

at the Crucifixion with Mary, the Mother of Jesus. He was the only Apostle that witnessed the Crucifixion. All the others had sought refuge in flight. He showed a deeper affection for Christ in witnessing His death and in sharing in the ignominy of the Cross than when he reclined on the breast of Jesus at the Last Supper. Does not the faithful wife exhibit a greater devotion and loyalty to her husband by attending him through a lingering illness than she would manifest by sharing in his social and political triumphs?"

THE MOST BEAUTIFUL TEXT

"The epistle which you have heard, apart from its inspiration, forms the most beautiful composition ever written by the pen of man. Neither the genius of Shakespeare, nor the eloquence of Cicero, nor the wonderful poetic fables of Dante can approach it in sublimity of thought, in felicity of expression or in the keen analysis of the human heart."

"The Apostle portrayed the excellence of fraternal charity with the pencil of an inspired artist. Every stroke of his pen brings out in bold relief some fresh charm on the features of this queen of virtues."

"To attempt to make any comments on the Apostle's description of charity would be like painting the lily or gilding refined gold. It would be almost a profanation for me to enlarge on the sacred text."

"I pray you, my brethren, to read it for yourselves. Resolve to peruse once a month the thirteenth chapter of St. Paul's First Epistle to the Corinthians and you cannot fail to derive from the exercise spiritual profit and delight, and you will close the sacred volume with more benevolent sentiments towards your neighbor."

"Listen again to his words with attention and reverence as I repeat them to you at the close of this sermon."

"If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor and deliver my body to be burned and have not charity it profiteth me nothing."

"Charity is patient and kind; charity envieth not; it doeth not perversely, is not puffed up; it is not ambitious, seeketh not her own, is not easily provoked to anger; thinketh no evil. Rejoiceth in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Now there remaineth faith, hope and charity, these three; but the greatest of these is charity."—Philadelphia Standard and Times.

ACT OF CONTRITION

The following pathetic incident was related by the Bishop of Nevers in France during a sermon preached in his cathedral at a solemn Requiem for those fallen in battle. Two young men who had been school-boys together met in the ranks of the same regiment when the invader sought by a sudden onslaught to subdue their native land. One had remained true to the Faith of his childhood; the other, led away by the evil fascinations and frivolities of gay Paris before the war, had forgotten even the short prayers he had learnt at a mother's knee. After a terrible battle both lay mortally wounded and Death was very near, when the young man who had abandoned his religion with a sudden inspiration turned to his companion: "You remember your prayers, and I want so much to pray. Say a prayer now and I will repeat it after you."

His friend, also on the verge of eternity, in slow gasps but with wonderful fervor, began to recite the "Our Father" which the former repeated word by word with much difficulty, but with evident consolation. Very slowly they came to the words which are in reality a sublime prayer for pardon: "Forgive us

our trespasses as we forgive—" They got no further, for the boy, who in less thoughtful times had wandered far from his Father's Home, with an expression of resignation on his face and a glance of gratitude towards his companion as he fervently murmured his act of perfect contrition, passed beyond this world of strife. A few seconds later the friend whose religious convictions had not weakened and whose last act was one of greatest charity joined the other before the Throne of God.—B. C. Orphan's Friend.

A MODEL FOR OUR AGE

In this age of intense outward activity and boundless display the spiritual nature of man is apt to be forgotten. Yet the inner life is of the highest value. Giants in the public eye, statesmen, inventors, captains of industry may dwarf to pigmy size when measured by the angel's rod, whereas the man of God, small before the world, shows forth a giant stature. It is good to have folk of the latter kind amongst us, if for no other reason than that they illustrate ideals by which the race is preserved from utter materialism. Under much outward display and material striving but a measure of spiritual merit is likely to be found—a measure of grain out of mountains of chaff, a speck of gold out of wastes of desert sand. This is due to the fact that men fail to appreciate the supreme truth that only a high motive can give value to what they do. Without supernatural charity all endeavors are as tinkling brass and sounding cymbals. In view of this there is need of examples like that set by St. Joseph, who cultivated the things of the spirit with such admirable intensity and constancy. He was not admired like that other Joseph who was elevated to a royal chariot and became a King's counsellor and dispenser of garnered harvests to a starving people. St. Joseph accomplished nothing of all this and yet he did far more. The least of the descendants of David, he was a lowly craftsman in Nazareth, who appeared to waste his life in the dull monotony of labor and poverty. Despite appearances, however, few lives were more exalted than his. He was the "just man" foster-father of the God-man was obedient. In this is supreme greatness.

St. Joseph's power was not in outward semblance but in fidelity to the whispering of the Holy Spirit, in constant union of his soul with God. Here was the source of his greatness, the one fountain from which all true worth flows. This it is that makes St. Joseph mightier than Herod and all the other Caesars whom the men of earth esteemed. True the world does not understand or appreciate this. Neither did it understand nor appreciate Christ. What matter! The span of this life is short, eternity is long.—America.

TWO NAMES IN HISTORY

The present strife in France excites memories that her people foster with affectionate solicitude. France has ever given her bravest sons and daughters to the service of God and country. But there are two names that stand embossed on the pages of her history. They are those of the great conqueror Napoleon and the gentle leader of the people, the Maid of Orleans.

"Between these two names," says the Catholic Columbian, "what a history! The world will never forget either, as France will ever formally remember both. Their lives left an indelible impression that time will not efface, that revolutions will not undo, that anarchy dare not obliterate. The gentle power of Joan will last as long as the fierce dash of Bonaparte."

May another Joan arise from the French gentry and bring to France and Europe what the noble Joan brought to her beloved country: unity, harmony and faith.—Boston Pilot.

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LIABILITIES		ASSETS	
Net Reserve under Policies, Om (5) 3 per cent. and 3½ per cent. standard.....	\$ 126,854 40	First Mortgages on Real Estate.....	\$ 75,000 00
Death Claims awaiting proof	1,000 00	Government and Municipal Bonds (book values).....	163,892 52
Due or accrued for office or other expenses ..	512 90	Cash in Banks and at Head Office	16,085 46
Accrued Taxes.....	1,311 95	Loans on Policies.....	4,263 59
Premiums paid in advance	137 05	Interest Accrued.....	5,310 20
Investment Reserve.....	8,206 54	Interest Due.....	1,319 20
Capital Stock paid up.....	129,080 00	Premiums Outstanding and Deferred (less cost of collection).....	16,507 06
Surplus over all Liabilities and Capital	17,954 38	Office Furniture and Fixtures (less 10 per cent. written off).....	2,279 19
	<u>\$285,057 22</u>		<u>\$285,057 22</u>
Income for 1915		Comparative Results 1915	
Net Premiums.....	\$ 77,875 52	Increase in Net Premium Income.....	\$ 8,325 80
Interest.....	11,985 64	Increase in Policy Reserves.....	42,127 80
Other Income.....	12,830 00	Increase in Assets.....	45,361 97
Total Income.....	\$102,691 16	Increase in Insurance in Force	267,000 00
Total Disbursements.....	62,068 82	Insurance in Force.....	\$2,779,898 00
		Interest earned on investments, 6.2%.	
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