

another Benedict X., who filled the office for less than a year. He is described as a very good and prudent man but suffered himself to be elected by means that were not consonant with the law of the Church, and through the influence of Hildebrand (Gregory VII.) was deposed, and Gerard, a man worthy in every way of so high a dignity, elected in his place, as Pope Nicholas II. By some historians Benedict is not ranked as Pope at all.

THERE was not to be another Pope Benedict for two centuries and a half. In 1808, Benedict, Eleventh of the name, was called from comparative obscurity to the most exalted office in the whole world: He was a Dominican monk, a native of Treviso, and so well was he regarded by his brethren that from the lowest office he became their General. As Pope, too, he was conspicuous for his virtues, and although he occupied the Chair for only eight months did much to reform abuses and paved the way for the momentous pontificate of Clement V. Benedict XI. is described by contemporary historians as a man of great goodness and holiness, and many miracles were attributed to him after his death.

BENEDICT XII., one of the Avignon Popes, occupied the Papal Chair from 1334 to 1342. He had all the disadvantages of the Avignon episode (sometimes termed the "Captivity of Babylon") to contend with, but throughout it all bore himself with dignity and decorum. He was in intention, if not always in effect, the Peacemaker of the Age, and strove diligently to raise the standard of religion and of learning. We have not space here to relate the many stirring events of his reign. Everybody, it is related, was grieved at his death, he was so good and so learned a man. He had a design to have Zoto, a famous painter of his age, to draw the histories of the martyrs in the Palace he built, but death prevented the execution of the design.

POPE BENEDICT XIII. was elected to the Supreme Office in 1724. He was of the great family of the Orsini. He was a learned, industrious man of simple habits and exemplary character, who exhibited always moderation in affairs of state and strove sedulously to preserve peace. He was instrumental in bringing about the Sevillian Treaty of 1729. During his pontificate many names were added to the Calendar of Saints, a circumstance that will make his age forever memorable. He died in 1730.

POPE BENEDICT XIV. is the most illustrious among the Popes of all those who have borne the name. His career has been thus succinctly summed up by a modern writer: Born at Bologna in 1675, he had, before his elevation, distinguished himself by extensive learning and by marked ability in the lower offices. Succeeding Clement XII., he began his pontificate in 1740 with several wise and conciliatory measures; founded chairs of physics, chemistry and mathematics in Rome; revived the academy of Bologna, and instituted others; dug out the obelisk in the Campus Martius, constructed fountains, rebuilt churches; caused the best English and French books to be translated into Italian; and in many other ways encouraged literature and science.

HIS FIFTY was sincere, enlightened and steadfast, and his faith was well exemplified in his practice. He was extremely concerned for the character of the clergy and exercised careful supervision over all nominations to the episcopacy. Ranke, the Protestant historian of the Popes, says of him that "he was particularly determined and vehement respecting ecclesiastical affairs." His was a life of constant and well-directed labor. As Prospero Lambertini no less than as Pope Benedict XIV., his name will always rank with honor in the realm of true learning. His treatise on "Heroic Virtue" is a theological classic. After a painful illness he died on 3rd May, 1758.

AN INTERESTING summary has been compiled showing the ages of the several modern Popes at the time of their demise. From this it appears that since the closing of the Avignon episode (1877) seventeen of the occupants of the Holy See have passed eighty years. Pius X. came shortly after this by less than a year. Gregory XVI., who died in 1845, at the age of eighty, was the youngest of these

octogenarians. Gregory XII., Calixtus II., and Benedict XIII. completed their eighty-first year; Alexander VIII., and Pius VI., were eighty-two; Gregory XIII., Innocent X., Benedict XIV., and Pius VII., were over eighty-three; Paul II. was eighty-four, and Pius IX., Clement X., and Clement XII., were eighty-five. The three nonagenarians were Clement XI., who was ninety-two, and Paul IV. and Leo XIII. who were each ninety-three. The oldest of all the Popes was Gregory IX. (1227-1241) who was almost a centenarian. Of this remarkable man, who was not elected Pope until he was eighty-six, it is related that few in the premature of their powers have surpassed him in the vigor or the vigilance of his rule.

THE LATE MGR. MEUNIER

Just as we go to press we receive the sad news of the sudden death of the Right Rev. Mgr. Meunier of Windsor. Though the late pastor of St. Alphonsus' Church has not been in robust health for some years, his death came as an unexpected shock even to those who knew him well.

Joseph Edmund Meunier was born June 22nd, 1860, at St. Rose de Lima in the archdiocese of Montreal. With the exception of a short time spent in the Grand Seminary in Montreal he made his entire course of studies at the college of St. Therese de Blainville, where he was ordained twenty-eight years ago. After two years as assistant priest in the diocese of Montreal he was appointed parish priest of Magdalen Islands in the diocese of Charlottetown, P. E. I., whence he came to London. He was shortly afterwards given charge of Belle River where he remained ten years. For the last thirteen years he has been pastor of the important parish of St. Alphonsus, Windsor.

Monsignor Meunier was made Vicar-General during the administration of the late Bishop McEvay, and administrator of the diocese from the time of Bishop McEvay's translation to Toronto until the appointment of Bishop Fallon to the See of London. He celebrated Mass as usual on Sunday morning and preached on "Death." "Death does not end all; it is but the beginning of our eternal destiny. We must live in the conviction that death will come to us all sooner or later, and we know not how nor the moment of its coming, but come it will." Four hours after the preacher urged so impressively the duty of preparing for the inevitable end, he himself was summoned before the judgment seat of God.

Father Meunier celebrated Mass in his church, ate a hearty dinner, and expressed the intention of taking an auto ride with P. Ouellette, organist at St. Alphonsus. They set out from the rectory shortly after dinner, and it was while entering the village of Tecumseh that Father Meunier was taken ill. Mr. Ouellette noticed that something was wrong, and as he brought the machine to a stop he saw that the priest was very ill. He carried him to a near-by house, and physicians were summoned. He was carried on a stretcher to the residence of Father Langlois, pastor of Tecumseh Catholic Church, and there became unconscious. He died about 4 o'clock, after receiving the last sacraments of the Church.

Not only to those who listened to the late prelate's sermon but to all our readers the sudden though we confidently trust not unprovided death of Mgr. Meunier will bring home the lesson that his last words in the pulpit sought to impress on his faithful congregation. Let us join in the prayers of the Church for the repose of his soul. "Eternal rest give unto him O Lord, and let perpetual light shine upon him."

SIGNAL HONOR CONFERRED ON LONDONER BY THE MILITIA DEPARTMENT

London Free Press, Sept. 14.

A signal honor has been conferred on Major William Coles, of this city, at Valcartier camp by his appointment to organize and command the supply department of the overseas contingent.

Word has been received in this city of the appointment and military men conversant with the abilities of Major Coles state that he is the right man for the position. His appointment to such an important office is not only a high tribute to him but a compliment to London.

Probably no man who has volunteered for active service is as competent to fill the position as Major Coles and few have sacrificed as much in going to the front. When war was first declared Major Coles was one of the first to volunteer in spite of the fact that he has extremely large business interests that could not be left without enormous sacri-

fice. In addition to this he has a large family and at first the authorities would not accept his offer of service. Finally he prevailed on them and since his arrival at Valcartier with the Army Service Corps he has been twice promoted.

[Major Coles, Controller of the City of London, is a Catholic and a member of St. Peter's Cathedral parish.—Ed. C. R.]

ON THE BATTLE LINE

THE BRITISH MILITARY STRENGTH

Between August 6 and September 9, 439,000 men joined the British army agreeing to serve during the war or for three years should the war not end before the summer of 1917. The regular army and reserves when the war broke out numbered about 400,000. The new army now under training numbers 439,000 men. Mr. Asquith secured the consent of the House of Commons Sept. 10 for the raising of another half million. If to these great forces are added the native Indian troops and the contingents from Canada and Australia, Great Britain will shortly have under arms 1,500,000 men, and should be able without difficulty to maintain half a million or more in the firing line in France and Belgium. Such an addition to the defensive strength of France would make the conquest of that country by Germany an utter impossibility.

When the Government's plans are completed the British army for the continent and for home service will consist roughly of the following: Regular army, 1,200,000; territorials, 300,000; reserves, 214,000; Indian contingent, 70,000; Canadian first and second contingents 40,000; Australians, 20,000, and New Zealand 10,000, making a total of 1,854,000 men.

IN SOUTH AFRICA

General Botha has announced that German forces from Southwest Africa have entered the territory of the South African Union, and that a large German force is on the frontier. The Government has, therefore, undertaken to carry through military operations in German Southwest Africa. The Imperial Government has loaned the South African Government \$25,000,000, and with the war chest replenished the united Boers and Britons will go forward to the conquest of Damaraaland. Speaking before the Parliament of South Africa, Premier Botha said that although there were many among its members who in the past had been hostile to the British flag, they would to-day ten times rather be under the British than the German flag. Louvain has cut deep. The South African Boers were in their origin Hollanders, men of Flanders and French. The Kaiser's telegram to Kruger in 1890 is forgotten in the menace of Germany to-day to the little peoples of the Low Countries. German Southwest Africa will not long withstand a serious invasion by the forces of the Union. The country is vast in area, occupying 322,450 square miles to the west of Bechuanaland, and the German population of from 10,000 to 12,000 is centered mostly on the west coast. The populous parts of the Transvaal and the Cape are more than 700 miles to the east and south across a great desert. Operations, therefore, will have to be made the form of a military expedition carried by sea to German territory and landed at Swakopmund, the chief coast town, whence a railway 237 miles in length runs to Windhoek, the capital in the interior. Next to the Kimberly mines those of German Southwest Africa are of the world's principal sources of diamond supply. The native population of 80,000 consists of Hottentots and Bushmen, with whom the Germans have frequently waged war. The conquest of German Southwest Africa will be troublesome, but an expedition of 20,000 men should accomplish it in two or three months.

IN WEST AFRICA

There has been fighting in the Kameroun Colony in West Africa and on Lake Nyassa, where Mr. Asquith said the other day that Britain by the capture of a German vessel had secured control of a large portion of equatorial Africa. In the Kamerouns it looks as if the Germans had scored an initial win, eleven British officers being returned as killed, wounded or missing. This would seem to indicate that the native troops had bolted and left their officers to fight it out with the Germans. British troops from Nigeria and French from the Congo will speedily redress the balance. The Kamerouns cannot long be held against the overwhelming strength of the Allies on the West African coast. The negro population is over 8,000,000, and there are but little over 1,000 Germans all told in an area of nearly 200,000 square miles.

CRUISER PATHFINDER SUNK BY TORPEDO

London, Sept. 10.—It is stated that the British cruiser Pathfinder, which was destroyed in the North Sea Sept. 6, with a loss of over 200 lives, supposedly by contact with a mine, was in reality sunk by a torpedo. This information is released by the Official Information Bureau. The cruiser was destroyed in four minutes.

A RETREAT THAT WAS GLORIOUS

Mons will take its place beside Corunna in British military annals as a retreat that was more glorious than many of the greatest victories of the nation's armies, says the Toronto Globe. Sir John French, who is not an emotional man, in reporting the result of the four days of fighting which began at Mons on August 23, speaks of the battle as "this glorious stand of the British troops." It would appear from his report that the strength of the British expeditionary force has been over-estimated even by military critics in Great Britain. General French had under his command at Mons not 120,000 combatants, as has been supposed, but two army corps and an attached cavalry division. This would give him not over 90,000 fighting men, and with this force he held off for four days the determined attack of five German army corps, totalling 200,000. The odds against the British troops were considerably over two to one, and the battle was fought by an army in process of organization against a German army that had fought and marched across Belgium, during which advance its units had become thoroughly co-ordinated.

The Field Marshal speaks in terms of the highest praise of Sir Douglas Haig and Sir Horace Smith-Dorrien, the commanders of his two army corps, who extricated their men more than once from positions which were nothing short of traps for the British army. The unexpected retirement of the hard-pressed French on the right—of which General French was not notified until it was almost too late for him to take a similar step—left both his flanks exposed to the German corps sent forward to attempt a turning movement. Day after day French's army fought as long as daylight lasted, slept a little in the early hours of night, and resumed the retreat before dawn, sometimes covering the withdrawal, as on the morning of the 24th, with a pretence of taking the offensive. The German's added night attacks to the perils through which the British had to pass and it is clear that only what General French speaks of as "the most devoted intrepidity and determination" of the artillery saved the army from annihilation.

The big thing in this official story of the battle of Mons is that it proves the steadfastness of the British troops under the most trying conditions to which an army can be subjected. The dogged persistence with which this rear-guard action was conducted is but an illustration of the spirit in which the British peoples all over the world have entered into the struggle against Prussian autocracy. In the great battles still ahead, success, as at Mons, will be achieved by men of the true British bulldog breed, men with the tenacity to hang on against overwhelming odds and so snatch victory from defeat.

BRITISH CASUALTIES NOW TOTAL 19,259

London, Sept. 10.—Additional British casualties up to September 7, to an aggregate of 5,589 were officially announced to-day as follows: Officers killed 10; wounded 63; missing 61. Men killed 61; wounded 510; missing 2,888. Previous casualty lists, army and navy, totalled 15,681, so that with the above the total now is 19,269. As previously explained, the casualty lists include those indicated as missing and who may later turn up.

A CONTRAST—1914-1870

Very few prisoners of war have been taken as yet during the campaign in France by either the Allies or the Germans. The claim has been made that in the surrender of Maubeuge 40,000 men were made prisoners by the Germans, but the French say that Maubeuge has not fallen, and that at most the men garrisoning two forts have surrendered. The garrison of the small fortress of Longwy struck its colors after a heroic defence extending almost a month. It would appear that after almost six weeks of war the Germans have captured less than 20,000 French and British, while in the fighting along the Marne, now in progress, several thousand Germans have been cut off and captured by the British and French armies. In the earlier phases of the campaign in Alsace the French took a few hundred stragglers. All this is very different from 1870. Before the campaign had lasted a month Metz had been sealed up, with a great French army in it, and the Emperor and the army of MacMahon had surrendered at Sedan. During the entire campaign 21,508 officers and 702,048 men surrendered. This, of course, included almost a quarter of a million men in the garrison of Paris and Bourbaki's army of 90,000 men, which crossed the frontier and gave up arms to the Swiss rather than become German prisoners of war. No less than 380,000 French officers and men were actually held as prisoners in Germany till peace was declared. The contrast between the conditions of 1870 and those of to-day indicates that this is much more a struggle "to the death" than the former trial of strength between France and Germany.

CAPTURED SUPPLY SHIP FOR GERMAN CRUISERS

Kingston, Ja., Sept. 11.—The Hamburg-American Line steamer Be-

thania was captured by a British cruiser on Monday morning, when she was two days out from Charleston. The prize, which was brought here last night, had aboard six hundred tons of coal and a six months' supply of provisions for the German cruisers Dresden and Karlsruhe.

The Bethania had been equipped as an auxiliary cruiser, but threw her armament overboard on sighting her pursuer. The crew was composed of five hundred reservists.

The Admiralty reports that most of the prisoners aboard the Hamburg-American Line steamer Bethania are from the crew of the Kaiser Wilhelm der Grosse, who escaped in a collision when the converted cruiser was sunk by the British cruiser High Flyer. The Bethania is of 4,947 tons.

EPISCOPALIANISM AND THE CHURCH

A good old Catholic was telling his adventure with a minister: "Seeing him in a Roman collar and all, 'Good-morning, Father,' says I. 'I am not one of yours,' says he, 'I am an Episcopalian.' 'Well,' says I, 'I respect every one who will preach religion in these days.' Then he said something I didn't like, so I answers straight back, 'And who put the gown on your back, parson? Wasn't it Henry VIII, with his eight wives; and he cut off the heads of six of them? Wasn't it Queen Elizabeth who shut up Queen Mary in the Tower of London for twenty years, and then cut off her head because she wouldn't turn Protestant?' With that he gave me a look, but said nothing. Then he walked off; and when he reached the corner he turned round and looked at me again. And now, when we meet, he never looks at me at all."

Those last three sentences are literature; but not for that is the story told. The old man had the essential facts of history. There are some of higher culture and wider reading who do not grasp the essential elements of the controversy between Episcopalianism and the Church. Did Christ establish a visible infallible Church? Did he establish it unchangeable in its constitution to the end of time? Has that Church as its fundamental function the mission to teach infallibly all people, in all places and at all times? If so, is not infallibility in teaching as essential to day to the vital activity as in the apostolic age; so that if this be lost, or only remotely potential, its mission and functions are changed? Answer these questions affirmatively, and the acceptance of the whole Catholic position is the necessary consequence. Answer them negatively, and the sects, with their contradictions, mutations and multiplications can not be gainsaid. It is infallible authority against private judgment. Whether the subject matter be the Bible, or tradition, or ecumenical councils, or ecclesiastical history, all are in themselves the dead letter of the past. If they are to have living force in the present, they must be vivified by the interpretation of the living voice. This must be the voice of living infallible authority, or that of the living fallible individual. In doubtful points one must follow his own private judgment, or hear the living Church. To interpret them for one's self according to one's understanding of the voice of the Church in ages past and gone, is but a particular phase of private judgment.

Those who do not face the essence of the problem, busy themselves often with matters unessential. It is as if the minister would have refused my old man by pointing out his mistakes regarding the number of Henry's wives, the number he beheaded, the place of Mary's imprisonment, and by recounting the plots undertaken for the substitution of Mary for Elizabeth on the throne of England, as if the fact that Mary was a Catholic was not the foundation of all objection to her, and as if her enemies would not have ceased action at once, and opened her prison instantly, had she become a Protestant. They find differences of opinion among Catholics. Some theologians hold, for example, the Syllabus of Pius IX. an *ex cathedra* utterance: others deny it. The Episcopalian, seeking to justify himself, assumes that this diversity of view reaches out to the dogma itself. The assumption is absurd. The truths revealed by God and contained in the deposit of faith as defined by the Vatican Council constitute one thing composed of many essential parts or articles, and these are believed by all in their entirety, implicitly at least, when an act of supernatural faith is elicited in any one article, whether it be the doctrine of the Trinity, or of the Incarnation, or of Transubstantiation, or of the Immaculate Conception.

The individual instances in which the Pope speaks *ex cathedra* can not be a matter of revelation. Each is to be determined either by the voice of the Pope himself, or from the circumstances. To institute a parallel between such differences of theological opinion and the contradictions among Episcopalsians—some holding, for instance, to the Virgin birth, others denying it; some holding to Our Lord's natural filiation, others to a mere adoption, some to the physical resurrection, others to a metaphorical resurrection only—is a perversion unintelligible to those who possess the first principles of theology and logic.

Again, much is made of the differences between those who to-day are called Integralists and Liberals, as

if in them papal infallibility were involved directly. The most fervent Integralist in proclaiming the duty of Catholics to be with the Pope in all things, does not dream for a moment that the Pontiff in his dealings with the Church in France, his regulating of seminaries, his prohibition of the admission of certain books into them, his prescribing of the method of teaching in certain universities, and so on, is exercising his prerogative of infallibility. It is his authority that is in question. As this is supreme, as he is the Vicar of Christ, responsible to Him only, and to none other, it is the duty of every Christian to subject himself absolutely to that authority, and to obey in all sincerity the voice of him who, set to rule the whole flock of Christ, has all those special helps to discharge his office, which we call the "grace of state." To criticize, to minimize, to economize, detract from obedience, according to the degree to which they are carried, not necessarily from faith. One may deplore the fact that the revolt against authority, characteristic of the world to-day, manifests itself ever so faintly in the Church of God; one may grieve that such a spirit hampers, however a little, the Father of all the faithful in his functions, and adds to his difficulties and cares; one may foresee that a spirit of disobedience may have sad results for those who persist in it; but no one will dare to say that it involves immediately and formally the faith of the individual, still less that of the Catholic Church.

For there is this essential difference between the Church and the sects. The Church lives, animated with the Holy Spirit. It lives a supernatural, divine life. It has the power, therefore, to cast out the errors that arise among its members, and so preserve itself pure and stainless, the true bride of Christ. Not so the sects. These temporize, and make terms with error. Heretical themselves, cut off from infallible authority, established on private judgment, they are powerless in the presence of heresy. Compare the action of the Church regarding Modernism with the passivity of the Episcopal Church in England and America. The former dealt with it, as it dealt with Arianism, Nestorianism, Lutheranism, Jansenism, with all the heresies. It spoke the word; and those who would not hear the word were cast out. Their talents, their reputation, the favor they enjoyed with the world and its rulers, did not save them, while those who heard and obeyed, however painful they found it, were withdrawn from the path of error. The Episcopal denomination, with no share in the living voice, came to terms tacitly. Had one told its members thirty or forty years ago that a day would come when clergymen might deny the inspiration of Scripture, the Incarnation, the Virgin Birth, the Resurrection, the Trinity, or claim the right to restate these in such a way as to empty them of all Christian significance, he would have been held a madman. Yet dignitaries of that body are found to-day clamoring about a crisis in the Catholic Church to keep their people from entering it, and denying coolly that there is any crisis in their own sect. In one sense they are right. There can not be a crisis in a denomination founded on private judgment. But there may be a grave crisis in the spiritual life of its individual members.—Henry Woods, S. J., in America.

A PRIEST'S ADVICE

Recently an eloquent priest said in his sermon: "If you have but one nickel to divide between the church collection and your Catholic paper, give it to the paper."

And the Rev. Ernest R. Hull, Editor of The Examiner, remarks: Now, this is solid, praiseworthy advice. The Church needs money, but under the present condition of things the Catholic newspaper needs more. The Catholic paper can do a missionary work—three or four times as great as that of any band of missionaries. It goes into remote places where there is no Catholic Church, and where perhaps no Catholic priest has ever been. It often supplies the place of Sunday school and church service. It can keep Catholicity alive, where otherwise it would have been dead a long time ago. It is a light in the wilderness and a safeguard in the fastness of the mountains, where the population is sparse and the erection of a church would be impossible. It can reach nooks and corners where the missionary chapel on wheels cannot plow its way.

Something has been done, and is

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of several Churches in Ontario to the entire satisfaction of their clients. They ask to be consulted regarding further work of this character.

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still being done occasionally to stimulate Catholics to the better support of the religious press. But it ought to be done incessantly. To make an increased circulation of the propaganda must not cease. It is the Catholic newspaper that may reach the lost sheep in the desert and bring him safely back to the fold. God bless the increased circulation of the Catholic newspaper.—N. Y. Freeman's Journal.

MOTHER O'MINE: A SONG OF THE GAEL

There's a joy in the heart of me,
Mother o'mine,
'Tis the real Irish part of me,
Mother o'mine;
Aglow with sweet dreams of thee,
Childhood's bright memory,
Thou art the life of me,
Mother o'mine.
Love for thee sings in me,
Mother o'mine,
Prayers of thee strengthen me,
Mother o'mine;
None takes the place of thee,
Dreams of the face of thee,
Waken God's grace in me,
Mother o'mine.
Sure, I'm the child of thee,
Mother o'mine,
God has been mild with me,
Mother o'mine;
The bird's sweetest melody
Chimes with the knell o' the
Years, while I tell o' thee,
Mother o'mine.
God save thee, soul of me,
Mother o'mine,
Blood of the whole of me,
Mother o'mine;
God's mirrored trinity,
Faith, hope and charity,
Pulse in the heart of thee,
Mother o'mine.
Love for thee blesses me,
Mother o'mine,
The smile and the tear of thee,
Mother o'mine,
Bring me so near to thee,
Binding thee, dear, to me,
Closer each year, *machree*,
Mother o'mine.
Hail, Mary's purity,
Mother o'mine,
Throne of the deity,
Mother o'mine;
Through whose maternity,
Christ for eternity
Reigns in the heart of thee,
Mother o'mine.
—By REV. HENRY B. TIERNEY

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

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